

WRITINGS OF CYRIL OF ALEXANDRIA

by Cyril of Alexandria

Writings of Cyril of Alexandria (c. AD 444). Cyril of Alexandria was an early church father whose writings have been preserved for the edification of the church.

59 Chapters

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Writings of Cyril of Alexandria

Against Diodore of Tarsus and Theodore of Mopsuestia - Fragments of Book 1 - Against Diodore

Cyril of Alexandria, Against Diodore of Tarsus and Theodore

of Mopsuestia (fragments of book 1), LFC 47

(1881) pp. 320-336.

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CYRIL FROM HIS TREATISE AGAINST DIODORE BISHOP OF TARSUS 1 [Translated by P. E. Pusey] of which the beginning is

Nought shall be ranked before the Truth by them at least who love it and are well skilled in uttering what pertains to it.

1. His words from the treatises against Diodore and Theodore: the beginning of the Treatise.

Nothing is valued before the Truth by them who love it and are skilful in speaking what pertains thereto : yet is it right (I say) that they who are thus minded and are zealous rightly to walk in the holy doctrines of the Church, should both guilelessly give heed to any who think and speak aright and not again, holden by reverence and love, commit themselves to those who write not without blame, in order that they be not blamed as calling evil good

and good evil, sweet bitter and bitter sweet, and putting darkness for light, and light for darkness : but accomplishing

|321 rather that which is consonant to the Divine law (for Judge, it says, righteous judgement), consonant too to the wise Paul, Be ye wise hankers, prove all things : may accept that which is excellent, and keep far from what is not so. For it is absurd that irrational animals, should be instructed by the laws of nature, to know well what is good for them and what is not so: so that they make their food of those things in the field which have no harm in them, and leave

|322 those which do harm; and that WE who have understanding and right reason (for nature is wise and has perfectly the power of well examining each thing) should not rightly and without error examine the force of things written or spoken that we may honour with praise the things which are blameless, and turn aside from all which are unduly spoken and which step outside of the doctrines of the truth.

2.

Albeit how ought not one who wanted to shew the difference of the properties, I mean of flesh and Godhead, to advance to this very point by such thoughts and words as were meet? For not the same as regards the quality which is inherent in each of the things named, are Body and the Unembodied, the flesh taken of human lump and the Word which beamed forth from the Essence

of God the Father. Yet we must not therefore sever into two christs and sons the One Lord
JESUS CHRIST.

3. But that we say that the Flesh of the Lord has been ensouled with reasonable soul, has been full often told by us, and now too no less do we affirm that it is no otherwise.

4.

Let Diodore hear now from us too, If you say that He is flesh whom you call a Nazarene or an assumed man, shew thyself to us apart from all disguise and mask, tell (I pray) clearly what you deem good to think, and do not, simply speaking of flesh without soul, attempt to carry away the hearers. Since WE ourselves say that according to the plan of proper nature, the flesh will surely be of other nature than the Word which sprang out of God the Father, yet hath it become His by Union which may not be plucked asunder.

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5.

He is rather One and the Same Son, so as to be conceived of as both out of the Essence of God the Father Divinely and out of us humanly, or out of the seed of David. He was called a Prophet as Moses. And we do not disbelieve the title, seeing that we know the might of the Economy with flesh. Not Himself was the Temple nor yet in His own Nature in that He is conceived of as God did He admit the undoing of it: yet was that His own which was undone, just as of each of us his body is his own.

6.

Hence His is Divinely the Essence which is before the worlds, His in like wise and not another's that in the last times He should be born in the flesh. For the birth from the holy Virgin was found to the Word, not a way to His Being but unto His manifestation with flesh : and He is in no wise mortal out of mortals but rather Life as out of Life the

FATHER.

Yet hath the Body mortal out of mortals and subject unto death become the own of Life, in order that through it contending with death and raised from the dead He might reform unto incorruption and prove superior to death that which has been mastered of death, as regards its own nature: for death falling on the body of Life, became impotent.

7. For that the Word of God endures not to suffer a shadow of turning, nor yet does the flesh letting go what it is, change into the Nature of the Word united to It, every one of them who think aright will (I suppose) say.

8. For withdrawing some little (if you please) the investigation from the person of Christ the Saviour of us all, when |324 we examine one of the things which has been named, as to its nature, itself by itself, one and other in all respects is the bondman's form and the Lord's, or human and Divine, lamb and High Priest, Maker and made.

9. But haply you will say, 'Hath not then in Him dwelt all the fulness of the Godhead bodily?' This too is true and one will not deny what has been written; yet we say that not in another's body do we conceive that the Godhead of the Son hath dwelt, but rather as in His own Temple : just as the soul of man too, being other than 2 the flesh yet together with the flesh makes up the person of a single man, as Peter or Paul.

Yet Christ is conceived of as above this too : for we say that not the Word of God became to the body in place of a soul, as some most absurdly imagine

3; but we affirm rather |325

that His holy and spotless Body has been ensouled with reasonable soul.

10.

All-Perfect confessedly and without increase is the Word of God (for He has been begotten out of the Perfect Father, Wisdom out of Wisdom and Might out of Might), but since Unchangeableness by Nature is His, in nothing wronged by being in a Temple, He hath remained the Same, i. e., All-Perfect and Wisdom and Might. And the flesh ripening advanced by degrees according to the law of its nature, the Word united to it made a declaration by little and little of His own Wisdom, keeping pace so to say with the increase and advance of His Body and one not inharmonious with the size of His stature. Thus He was regarded by them who saw Him, as being gradually advanced to the successive attainment of the above-named things.

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11.

Hence He hath partaken like us in blood and flesh, in order that in His own flesh combating with death and bringing it to nought, He might achieve incorruption for our mortal bodies and stay the law that rages in our members from its tyranny over us. For it was not possible in any other way to mingle life with death, except He had used a mortal Body; neither could the sting of natural pleasures have been blunted in us too, except that which was taken from our lump had been made the own body of the Word.

12. Not soulless, excellent sir, do we say that the flesh forth of the seed of David, united to God the Word is, nor yet will any imagine, if he have a mind not corrupted, that He was to the holy Temple instead of mind and soul 4; yet we are not accustomed to call man, that which is forth of the seed of David, son apart and separate 5.

13.

Yet, wise sir, would I say, soul and body combine unto a man's birth and the one does not precede the other : but God the Word, albeit He was before all worlds as God, was pleased in the latter times to be united to flesh having a reasonable soul, and to be born man, yet keep even so the glory that was His own: for He spurned not the preeminence over all which is inherent in Him, but is worshipped even thus as One and Only Son by us and by the holy angels.

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14. The 6 same from his discourse against Diodore beginning, We set nothing before the truth. For he who is minded to conceive aright, when one names Him who is of the seed of David, understands at once the Word which sprang from God the Father, Who was Incarnate and made in our likeness: but thou sayest that he was the dwelling-place of the Word, surpassing indeed the holy Prophets and in more exalted place, not that He is God of God even though He was made flesh, in incomparable divergence exalted above our human condition; but that when he was formed, the Word came to him, crowning him with surpassing grace and putting in him Its own Wisdom and Glory, in order that he might become partaker of God and not be himself conceived of as God, the Only-Begotten Word of God, because He was pleased to take our likeness and to be of the seed of Divine David.

15.

7 Holy and without sin is the body of Christ our God and Saviour, and in this respect is incorruptible from the womb, and herein He hath ever no participation or likeness with us, because He was made like unto us in everything except sin, and in like manner with us did He take part in blood and flesh, as said the Apostle. in his Discourse against the wicked Diodore wrote thus,

Excellent sir, (say I) thou art belching forth foolish words and sick with much absurdity : for from Mary was the Holy Body, yet at the beginning of its formation or subsistence in the womb, was it holy as being the body of Christ, and

[328 there is not an instant in which it was not His,⁸ but was rather simple flesh, as thou saidst, and in equality with other flesh.

16. the 9 wise Cyril finding fault with this craftiness writes thus against Diodore,

Fearing therefore lest we should downright say Man openly, in his craft he calls Him flesh: else why in the world is it that we do not say that the flesh is the Son of God, but rather call it the flesh of Him Who is in truth and by Nature Son? in order that we may conceive of and say One Christ and Son and Lord.

17. wrote against Diodore thus,

Let him know then that the body which was born at Bethlehem, even though in its natural qualities it is not the same, so to say, with the Word which is from forth God the Father, yet is His and does not belong to another son apart from Him, seeing that the Word Incarnate and made Man is conceived of as One Son and Christ and Lord. and after this he again adds these too,

Since we too say that in regard of its own property the flesh is of a truth of other nature than the Word Which was born from the Father, yet is it His own in Union inseverable : just as also the Word Which sprang from the Essence of God the Father, will be called seed of Abraham after the flesh, the Economy calling Him thereto and in no wise injuring Him, in regard to His being what He is, for being God by Nature He became of a truth Son of man too, and He is Son of God the Father, not alien nor falsely so called, but He it is Who ineffably and incomprehensibly begat [329 Him of Himself, even though He be not conceived of apart from flesh after the Union ¹⁰. and again after a little,

Hence, even though no one call Him seed of David, Who proceeded forth of the Essence of God the Father, as neither does one so call the Only-Begotten, yet the force of the Union which is without confusion and without change, undoes severance. And again, because neither is the Only-Begotten in regard of His natural quality flesh nor again the Word flesh, he severs them not aright, putting them as though one and another and confessing two sons, to whom he gives barely the connection of affection. Or haply there are some (I ween) who rave because they do not bring the flesh by change to the nature of the Word, nor yet again bring down the Word unto Consubstantiality with the flesh united thereto. and after more,

Yet is it wholly unreasonable that thou durst blame them who hold the right faith and art not ashamed to withstand them who confess the Union without confusion; and thou art wholly jumbling up everything and demonstrating that the flesh is of other nature, I mean in respect of God the Word : and if one confess this with thee, keeping clear of the unlearning of the Synousiasts, thou forthwith severest the One into two.

18. and as S. Cyril in his book against Diodore, blaming such falsehood, writes,

If He be full surely a prophet as thou affirmest and confidently sayest, Who received the gift of the SPIRIT, and foretold the things to come, and again ministered the SPIRIT, and it appears to thee not right that the Word Who is forth

[330 of God the Father should be called a prophet; who is it that received the gift of the SPIRIT and ministered the revelation of the things to come? Perchance thou sayest, He that is of the seed of David, or as thou callest him, The man of Nazareth. He is then a prophet and nothing else, and just a little exalted above our condition : for He is in no wise Equal, I mean in greatness and in glory to God the Word, if the One be the Giver of the Spirit, the other the minister of the gift from the Spirit. And lo how does the God-inspired Scripture call the Holy Ghost the Spirit of

Jesus? for they wished (it says) to go into Bithynia and the Spirit of Jesus suffered them not.

19. For so says S. Cyril when writing against Diodore, That the Word out of God the Father was not by any called Christ or Jesus as long as He was not yet man, is evident: Christ indicates anointing, Jesus clearly came through Angel's voice, and before His conception in the holy Virgin was put upon Him Who was born of her after the flesh.

20.

. . . what wise Cyril put forth against Diodore and wrote thus,

DIODORE. "For while the Lord was in the bowels of the Virgin and of her essence, He had not the honour of sonship; but when He was fashioned and became a temple for God the Word, in that He received the Only-Begotten, He took the honour of the name and was participant with Him in the honour." to these the Saint mighty in the SPIRIT blaming him said,

CYRIL. Therefore according to thee, Emmanuel was not God nor Son at all, but a common man and one as we, but because on His birth the Only-Begotten came to Him, therefore He became too the Temple of God, and was [331 vouchsafed the sonship and the Dignity: undoubtedly therefore He has the honour as something added to Him. again he brings forward Diodore varying and contradicting himself and writing thus,

DIODORE. "But he who was of the seed of David, as created, had the Word for his God, and when created he became of God the Word : for with us first a temple is prepared, and then He Who dwelleth enters it; in the womb of the Virgin He Who dwelleth fashioned Himself a Temple and removed not from the Temple but filled it with His glory and His Wisdom : nor as in the case of the Prophets, was there ignorance with Him until the Spirit made revelation." and again he cites him saying the opposite, after this wise,

"For the Godhead did not immediately on his creation or birth, infuse all His Wisdom within him, but by little and little gave it to the body." against these things therefore, forthwith did he who wisely exposed them, add,

CYRIL. But it is meet before other things to say this: against what he says and wishes to hold, himself advances the contrary; for he affirms that the Godhead of the Son did not as soon as he was born, put all His wisdom within him, albeit he wrote in what is a little above [Diodorus cited

by Cyril] "For with us first-----but filled it with His glory and His wisdom" (as above).

21. for he wrote against Diodore thus,

CYRIL. But WE, wise sir, believing that so to think is stupidity, say that the Word took flesh of the holy Virgin and proceeded man, and He was not in a man nor is He seen to take upon Him a man; but He is rather One and [332 the Same Son; in order that He maybe conceived to be of the Essence of God the Father Divinely, and of us humanly, that is, of the seed of David. and again citing Diodore who says, "The Perfect Likeness of God the Word, the perfect likeness of the bondman whom He took upon Him,"

Cyril says, In place of, He was made, or was born according to the flesh of a woman and proceeded man, he oftentimes puts the word took and the word received, in order that he may shew that he is a man who has a connection of affection, I mean with God the Word, and that he may not confess with us that He Who is in truth Lord became man.

22. for he cites Diodore wickedly writing thus,

DIODORE. "But how do ye introduce one worship? is it as to the soul and body of kings? for the soul reigns not by itself and the body reigns not by itself, but God the Word was King before flesh; not therefore as to soul and body, so to God the Word and to flesh [is the worship paid]." against these things again he answering said,

CYRIL. Of diverse kind then is the worship, and hence it is not One worship from us (for this is what thy word bids us) : but where a difference in worship and honour is paid to the things named, and to each is accurately given what befits it, there full surely inequality of power follows : but inequality and difference in power, in regard to less and greater, comes to Two Hypostases and Persons. Union therefore flees away, the depth of the Mystery departs to nothing, for it is not right, he says, that as to the soul and body of kings should worship be paid, albeit how were it not better that this should be the type? for as out of soul

[333 and body is one man, albeit the properties of each have great diversity one to another, I mean as to their mode of being (for the soul is other than the body): so will you understand concerning Christ too the Saviour of us all. For the Word Which was made flesh, i. e., was seen in human

likeness, is God: in order that He may be confessed to be and may be in truth, God alike and man, One and Onely All-Perfect Son. But he is saying I know not what, in trifling and childish imaginations daring to sport himself against the Truth.

23. thus S. Cyril cites Diodore as writing,

DIODORE. "A prophet shall the Lord God raise up to you out of your brethren, like one. Was the Prophet at all inferior to Moses? was he not Perfect man? Therefore neither is he of Nazareth less than a man, who is of the seed of David. But Perfect God out of Perfect God took perfect man:" and again, "For the Godhead did not, immediately on his formation or birth, put all His Wisdom within him, but by little and little gave it to the body." to him who blasphemously utters these and such like lies, amid his blame the righteous accuser of the wickedness says,

CYRIL. It results that He is no longer God, but a God-clad man rather and in equal measure with these others, in whom God manifestly dwelt.

24. and he introduces Diodore wickedly saying,

DIODORE. "The 11 Son of God and that not by reason of ought (for He is so by Nature): the flesh is son by reason of the Son." [334 as to whom he also draws out his speech and says,

CYRIL. And how (tell me) by reason of the Son is the flesh by itself son? or of whom is it son at all? the Son's? and how dost thou not fall from hence, when thou hast brought the absurdity to this point? well then, is it the son of God the Father, in like manner as He too Who is by Nature and truly of His Essence? Two therefore unquestionably sons of God there are: and lo whither goes Paul

who says, One God the Father of Whom everything and WE of Him, and One Lord Jesus Christ through Whom everything and WE through Him?

25.

Cyril examining as to Emmanuel too, in these against Diodore wrote thus,

CYRIL. But when we are conceiving of the Only-Begotten Word, as united to His flesh, we do not take it as being like a garment nor do we say that He cast it upon Him like cloaks which are external, as though it were alien : but it is rather a demonstration of the declaration that He was made flesh, i. e. man. The Word therefore had a natural presence in the body which was united to Him and is His, just as also the soul of man is his, albeit the nature is alien.

26. and against Diodore thus, For we who hold the Right and Immaculate Faith, and ever cleave to the Divine Scriptures, and follow the tracks of the Faith of the Fathers, when we hear 'JESUS,' we understand the Only-Begotten Word made Man.

27. seeing that Diodore too who takes occasion and speaks against them who confound the Matures, i.e. who mingle the flesh of the Lord and foolishly [335 say that it changed into the Essence of God the Word, and became the opposite of what it was before, says that they call One Christ two sons, the wise Cyril cries out on him and says,

CYRIL. Therefore let us give the crown to Paul of Samosata too, who more accurately than thou, did contend against the Synousiasts; for that more than thou did he sever the Mystery of the Economy.

28. striving 12 against Diodore, the all-wise Cyril says thus,

He dared clothe in form of Lord, him who (as he says) is man from Mary, who at the beginning no way surpassed us, but hardly was counted worthy of the name and honour of Son and of God, after he had come forth of the womb. Christ then verily is, as I said, two sons and a new god, and has been crowned by God with supernatural honour in some small degree above the creatures, that together with a mere man He might be worshipped who at last gained the glory, i. e., the complement of the Holy Consubstantial Trinity.

29. for 13 S. Cyril writing against Diodore says thus of the definition of a man,

This, my friend, is the definition of human nature which is also called a substance, that it is a rational animal, mortal, recipient of mind and learning.

--- The 14 same Cyril against Diodore,

We have already often said, when we were making our [336 Defence of all the Chapters, that not because the natures came together unto union, must duality be admitted 15. For as a man although compounded out of reasonable soul and body, is one and is not divided into two and this whole is called an animal rational and mortal, albeit really mortal in one part, rational in the other part: thus too Immanuel, being One, of Godhead and manhood, whereof each is perfect in itself, is the Same God and man, mortal and Immortal, in time and before all ages, Palpable and Impalpable, Visible and Invisible. For had He Immortal in His own Nature taken nothing from mortal nature, i. e. from the seed of Abraham, WE had not been renewed and lifted up to immortality, vain had been our faith and we had still lain in our sins. The same Cyril against Diodore, For as, suffering pains in the flesh He yet remained Impassible in the Nature of His own Godhead : so I say that even while He was growing He was All-Perfect. And while His wisdom was believed to be increasing, He was even then the overflowing fountain of wisdom whence all others draw their wisdom.

[Running titles of the pages] 320 Truth before all; we must be heedful.

God teaches animals to discern harmful and healthful. 321 322 Natures wholly different united make One CHRIST. His Body His whereby He fought with death. 323 324 The Body His United and one with Him. One worship. The Son manifested wisdom with His Body's growth. 325 326 His Body and Soul and Godhead.

Him of the seed of David God Incarnate. Holy the Body. 327 328 The flesh not the Son, but His.

Union without confusion, not severance. 320 330 JESUS CHRIST GOD the SON Incarnate, made man not entering man. 331 332 Made man and born and receives one worship.

God and Man, One Perfect Song of Solomon. 333 334 Natural Presence of the Son in His own Body.

Paul of Samosata. True real Union or Two sons. 335 336 Union of opposites seen in man too.

[Footnotes moved to the end. A few notes in the margin have been omitted]

1. a Diodore, the "pupil (θητήριος) of the blessed Silvanus" Bishop of Tarsus, the comrade of S. Flavian (afterward Bishop of Antioch) in toils for the Catholics of Antioch in their low estate through Arian oppression, visitor of S. Meletius Bishop of Antioch in his banishment in Armenia through these same Arians, teacher of S. Chrysostom, commentator on most of the Old and New Testament, present at the Second Council where he signed as Bishop of Tarsus, being then at the beginning of an Episcopate of about 13 years, and who died in the Unity of the Church, nevertheless fell into the error of so parting the two Natures in Christ as to speak of His Manhood as though it were a Man apart from the Son of God. S. Athanasius speaks as though he saw the germ of some such error; he says, "And He became man and did not come into man, for this it is necessary to know, lest perchance these irreligious men fall into this notion also, and beguile any into thinking that as in former times the Word was used to come into each of the Saints, so now He sojourned in a man, hallowing him also and manifesting Himself as in the others." against Arians, iii § 30 p. 442 O.T. Of Diodore's writings little is preserved excepting some few citations in different writings of Severus. Even of S. Cyril's work these few fragments that survive seem almost entirely due to the Monophysite Controversy in the first half of the sixth century. The fragments are mainly preserved either by Severus of Antioch (chiefly in his work against John Grammaticus of Caesarea, but also in other works) and by John of Caesarea himself who appended a vast number of extracts of S. Cyril to his Apology for the Council of Chalcedon. Anastasius, referred to by the learned Cave, under Severus (Viae dux cap. 6 pp. 90, 92, ed. Ingolstadt, 1606) says of this John, "Then John of Caesarea Grammarian and very many more made defences for the synod (of Chalcedon) through truest extracts . . . Severus having looked into the compilations of the Caesarean and some others who compiled in behalf of the synod through very many extracts of Fathers and writers and demonstrations and proofs, first of all straightway wrote against John of Caesarea." Further on, Severus "laid down as a law to them [in Syria Egypt Alexandria and elsewhere] in the same book which is called Philalethes, that the Faith of Chalcedon frittered away 230 citations of holy Fathers in the defence which John of Caesarea made in its behalf." ib. p.96. In the MSS of John's Defence which have supplied many of these passages against Diodore and Theodore, they are numbered 181-196, Cave likewise refers to extracts of Severus' work against the Grammarian in the Catena on Old Testament Canticles edited by Anton. Caraffa. John of Caesarea signs in the fifth general Council as "John by the mercy of God Bishop of Caesarea of Palestine." t. vi. 218 Colet. He had been Bishop but a short time when the Council was called in A.D. 553, and probably, as Severus was dethroned in A.D. 536, the controversy had taken place before John was Bishop, which will account for his being usually styled John of Caesarea. Leontius of Jerusalem however cites at least once, from the Book of the same Severus against the Grammarian John Bishop of Caesarea. Apol. Conc. Chalced. in Gallandi, Bibl. Vett. Patrum xii. 736. The Lateran council similarly, The same Severus against John of holy memory Bishop of Caesarea of Palestine. Conc. vii. 324 Col. John of Caesarea's Defence of the Council of Chalcedon is extant in MS. in syriac (as Cardinal Mai tells us, in Cod. Vat. 140 written in the eighth Century), and in Greek in a late manuscript at Venice and at Cairo. Of the character of Diodore's writings the learned Tillemont who appears most marvellously to have made himself acquainted with every extant writing of every Father, says "We cannot be judges of this great difficulty

[whether Diodore's writings were heretical] because we no longer have his writings which would need to be examined with great care, not stopping at culled passages." t. 8. 568 ed. 2. S. Cyril however who had access to them says of him, "One Diodore, being once as they say, an opponent of the SPIRIT, communicated with the Church of the Orthodox. This man having put off, as he deemed, the spot of the Macedonian heresy, fell into another infirmity. For he deemed and wrote that one son by himself is he who is of the seed of David, born of the holy Virgin ; another Son again by Himself the Word out of God the Father. But veiling the wolf under the sheep's fleece, he pretends to say One Christ, allotting the Name to the Word alone begotten out of God the Father, the Only-Begotten Son : and allotting it in the category of a grace, as himself says, he styles him too of the seed of David son, as united (he says) to the in truth Son: united, not as WE hold, but only as regards dignity, sway and equality of honour. His disciple Nestorius became, and darkened by Diodore's books, feigns" &c. Ep. 1 to Succensus 135 d e. Tillemont thinks that what S. Cyril says of Diodore having been a Macedonian, is not to be pressed, t. 8. 566.

2. b κατ■

seems an error for παρ■.

3. c The Apollinarians: see in Tillemont, above p. 44 note col. 1. The extracts from S. Athanasius, speak of the Apollinarian unwillingness to own that our Lord made His own ought of created matter; see the theory that the body was consubstantial with the Godhead, their refusal to worship ought created, to allow that Christ was man. Diodore and Theodore having all this to battle with speak as if, while holding that the manhood is perfect and complete, they disjoined it altogether from God the Son, making it a distinct man and calling it His in some vague way without uniting Godhead and manhood in one. Calling it His in some vague way hindered their seeing that they were really dividing Christ into Two beings, God and man, separate from each other. Theodoret notwithstanding the powerful influence of these two minds, and his dread of Apollinarianism, enunciates clearly the Union, though with language occasionally vague. Andrew's statements (of Samosata in the same province) are still more clear. S. Athanasius says, " But ye say again, 'WE do not worship a creature.' O void of understanding! why do ye not consider that, made the Lord's Body, it bears away no created worship? for it has been made the Body of the Uncreated Word: Him Whose Body it has been made, to Him do ye offer the worship also." against

Apollinarius, lib. i. 6. t. i. 926 c. " For ye essay to say that the flesh is consubstantial with the Godhead." ib. i. 9 t. i. 929 b. " But ye say again, 'If 'Christ be man, He will be a part of the world, and a part of the world cannot save the world.' O thought of deceit and madness of blasphemy, let them say of what Scripture is this rule or sophism of the devil: albeit the Prophet saith.....And a Man was born

in her and the Highest Himself founded her. How then does Christ not save the world, made man? seeing that it is manifest that in the nature wherein sin was committed, therein hath had place the abundance of grace. What is abundance of grace? That the Word hath been made man, abiding God; in order that made man too, He may be believed to be God, so that Christ being man is God, because being God He has been made man, and in human form saves the believers." lib. ii. 7 t. i. 945 b c d. "How then do ye say that the Word, Creator of the rational natures, commingling with Himself flesh, was made a rational man? and how without change and turn hath He been made man, if He did not compact the bondman's form so as to be rational? in order that the Word may

be without turn, abiding what He was, and being God may be seen on earth, man endowed with reason : for the Lord is a heavenly

man [■πουρ■νιος ■νθρωπος, comp. 1 Cor.

xv. 48 cited just below, and as the Heavenly One (■ ■πουρ■νιος) such too the heavenly ones], not as exhibiting flesh from out of Heaven but as compacting Heavenly flesh from out of earth: wherefore also as the Heavenly One, such too the heavenly ones by the participation of His holiness. Wherefore He also makes His own the things of His body. But ye say again, 'How did they crucify the Lord of glory?' But they did not crucify the Word as ye say, not so, but they set at nought the Word, affixing to the Cross the Body of the Word. For it was God Who was set at nought," as above p. 303 note g. "Wherefore the Lord said to the Jews, Undo this Temple and in three days I will rear it. As the Prophet saith, Because was delivered unto death His Soul, not the Word Himself: and John says, He laid down His Soul (ψυχ■ν) for us. How then did the Jews avail to undo the Temple of God and to part from Him the indissoluble commixture that had taken place of the flesh with the Word (τ■ν ■λυτον σ■γκρασιν τ■ς σαρκ■ς πρ■ς τ■ν λ■γον γενομ■νην), if the death of the flesh is as you take it of such sort. For neither would the body have died except it were parted from somewhat. For except there had being undoing of it, there were no death; if death have not befallen, neither hath resurrection. Allow therefore that an

undoing and a parting from the body took place, as it is written in the Gospels, He gave up the ghost, and, He bowed His Head and yielded up the ghost; in order that we may see what ghost ye understood was parted from the body, and [so] the dying had place. For ye said, that the Word having commingled with Himself an impersonal flesh (σ■ρκα τ■ν ■νυπ■στατον) exhibited man truly rational and perfect. If therefore the Word withdrew from the body and thus the dying took place, the Jews prevailed against God, dissolving the indissoluble commixture. Neither therefore hath our death had place there, if the death of the body had place, from God being parted from it. And how did the body parted from the Incorruptible God remain in incorruption? the wounding will be that of the Body, the suffering that of the Word. Wherefore ye speak of a suffering God also, uttering things consonant with yourselves, yea rather agreeing with the Arians: for they teach thus. And the Word, according to you, will by the Resurrection be raised : for it is necessary that one take the beginning of the Resurrection from Hades, in order that the Resurrection may be perfect, both the undoing of death and the release of the spirits that are there." ib. 16 t. i. 952 d e 953 a b c d.

4. d this being the Apollinarian error with which Diodore had to contend.

5. e The first fragment has been preserved to us in a syriac collection rather later than Severus, the remainder so far (except a few words here and there) belong to John of Caesarea's collection, see above p. 321 note a. Those which

follow have been chiefly preserved by Severus either in his controversy with the same Bishop John, or in that with his own fellow-heretic Julian of Halicarnassus. The lines which introduce S. Cyril's fragments are Severus', except in one or two cases which have notes as they occur.

6. f This fragment is preserved in same collection as 1.

7. g This is given by Card. Mai in a latin translation from a treatise of Severus "Questions with the heretics" (Migne t. ix. col. 1451 n. 21). It is extant also in the British Museum MS. add. 14529 fol. 27 v. I had overlooked it when editing the Syriac fragments but was directed to it later by Wright's Catalogue. This and the following paragraph make up but one piece in Mai: but are separate pieces in the London MSS. Card. Mai too gives the latter portion of this as a separate piece from the Philalethes (n. 18 in Migne) as well as in the longer n. 21, from the Questions.

8. h Card. Mai citing this from Severus' Philalethes ends it differently,

no one will admit so much as an instant of time in which that (flesh) will be common and like other flesh as you my and not rather be the Flesh of the Word

(n. 18 in Migne).

9. i from the same collection as 1 and 14.

10. k Card. Mai has a portion of this (Migne n. 19) cited "from Severus' defence of his Philalethes," and continues his extract, "Thou therefore while thou

art admitting His all-but change into flesh soul-less and reason-less, art dividing into two sons the Only One, impiously rejecting the truth that One is the Son.

11. l This extract is given more at length by Leontius of Byzantium, who gives it as, from Book 1 against the Synousiasts.

Contra Nest. et Eutich. lib. iii in Gall. xii. 697.

12. m This is preserved to us by Severus in a long letter which he wrote to his fellow-heretic Julian of Halicarnassus, in the British Museum add. 17200. Cardinal Mai also preserved a latin translation of it, I do not know whether he procured it from the same work of Severus.

13. n In the fragments as edited, this little piece is only given in latin, from Cardinal

Mai's collection, but the British Museum MS. Add. 12155 fol. 180 v has it (as pointed out by Wright in his Catalogue) and supplies the concluding words. The same definition is given by S. Cyril in his Thesaurus, cap. 8 fin. p. 66a &c, ad Hermeiam, lib. 2 p. 425 c &c.

14. o This and the following are from the latin translation (not always exact) which Cardinal Mai preserved to us:

this one is from the defence of Severus for his Philalethes. They have in Migne ix. 1450, 1452 the numbers 20, and 26.

15. p i.e. that we must not "divide the the Hypostases into Two," def. chapter 3 against Eastern Bishops, p. 167 a, a-against Theodore, 213 c d e 214 a. def. against Theodore chapter 4, pp. 217 e, 218, chapter 6, p. 224 a, chapter 12, p. 239 e. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Against Diodore of Tarsus and Theodore of Mopsuestia - Fragments of Book 2 - Against Theodore

Cyril of Alexandria, Against Diodore of Tarsus and Theodore

of Mopsuestia (fragments of book 2), LFC 47 (1881) pp.337-349.

[337 CYRIL OF ALEXANDRIA FROM HIS SECOND BOOK AGAINST THE WORDS OF THEODORE 1 [Translated by P. E. Pusey] of which the beginning is They who with clear eye of the understanding view closely the holy and God-inspired Scripture 2.

1. 3

He said to His disciples, Call not any teacher on the earth, for one is your Leader, Christ. For He did not, when

[338 He was commanding the Apostles this, distinguish His proper Godhead from His visible body, nor when He affirmed that He was Christ did He distinguish Himself from soul and flesh, being thus both God and man, bondman visible and Lord acknowledged, veiling the height of

His Godhead with the low estate of the Incarnation, lifting up the low estate of the visible body by the operation of His Godhead.

2. 4

Let not men deceive nor be deceived admitting as "man of the Lord," as they call Him, a man without a mind, but rather our Lord and God: for neither do we sunder the man from the Godhead but we declare Him One and the Same, erst not man but God and Son only and before the ages, unmingled with body and what belong to body; at the end Man too assumed for our salvation, suffering in flesh, Impassible in Godhead, circumscribed in body, uncircumscribed in Godhead, the Same earthly and Heavenly, seen and conceived of, contained in space and boundless, in order that the whole man which fell under sin might be re-formed by the Same, Whole Man and God.

3. For since the Only-Begotten Word of God being Life by Nature was made flesh, the nature of man re-bloomed unto life: for He has become first among all. And for this reason the Life-giving Word of God made His own flesh which was subject to death, in order that manifesting it superior to both death and decay, He might transmit the grace to us too. For as in Adam we were brought down unto death, so in Christ thrusting aside the tyranny of death, are we re-formed unto immortality. [339

4. The same from the first book against Theodore 5. For as out of soul and body are one man, albeit the properties pertaining to each have the vastest possible difference one to another in respect (I mean) of their being such (for the soul is other than the body): thus will it be conceived of also as to Christ the Saviour of us all.

5.

S. Cyril from his first book against Theodore from the last quire

6,

GOD was He Who suffered in the flesh (wise sir), the Lord of Glory, Who by the grace of God tasted death for every man, not in the Nature of His Godhead but in His Proper Body.

6. for this in that too against Theodore of Mopsuestia in the first book wrote S. Cyril,

CYRIL. But we make use of necessary examples, everywhere keeping undivided the Union and repelling thy severance. The example of the sun however, none of them who think aright brings to the establishment of union, knowing that we follow the Divine Scriptures, which have it that the Word of God (as we have said) should partake in like wise as we in blood and flesh ensouled with a reasonable soul, and not on the contrary that it is man who by participation and mere affection, is illuminated by the Divine Economy as if from a ray of the sun.

7. and in the first book of those which he wrote against Theodore of Mopsuestia on this wise,

CYRIL. But Jesus Christ is not conceived of alone and by Himself; or again as without flesh and bare of the

[340 likeness usward, but rather as the Word of God, incarnate and made man.

8.

Cyril therefore treating of the 318 holy Fathers in his first

book wrote these things too against Theodore,

Lo with all clearness do the initiators of all under heaven and the champions of the truth, men elect and spirit-clad, tracking the Divine Words and the Tradition of the Saints and Apostles and Evangelists, who were eye-witnesses and ministers of the Word,

bid us believe, not in Two sons, but in One Lord Jesus Christ the Son of God, Begotten from forth the Father. The name Christ is indicative of anointing, and that of Jesus was conferred, not on the bare Word, conceived of apart from flesh, but rather when He was born of a woman in the flesh: yet even so do they say that One is the Only-Begotten, Who was begotten by Nature of the Father, and they affirm that He is God and Consubstantial with the Father; saying that through Him were made all things which are in Heaven and upon earth, and in plain terms they confess, that "for us men and for our salvation He came down, and was both made flesh and made man, and suffered and died and rose the third day and ascended into heaven."

[It is not said to which book the following belong.]

9. and see the all-wise Cyril, justly objecting this to Theodore and writing thus,

Chicanery then is the Mystery of Christ and there is nought true therein; but thus he says, that the glory of God was spread upon him, i.e. the appellation of God, as some tint, was anointed on a man like us; we refuse to be

man-worshippers, who worship the creature rather than the Creator. [341

10.

S. Cyril from his Book against Theodore of Mopsuestia 7. For being God by Nature and truly Son of God the Father, He was made in likeness of men and made His own the flesh which is of the holy Virgin and it is the flesh of God and full of God-befitting might: wherefore it is also life-giving and repels infirmities and works the undoing of death.

11.

S. Athanasius from his work upon the Incarnation of the Word: Cyril cited it in his books against Theodore

8.

We confess that He is Son of God and God according to the Spirit, Son of Man according to the flesh, not Two Natures to that One Son, One [Nature] worshipped the other unworshipped, but One Nature of God the Word Incarnate 9, worshipped with His flesh with One worship 10: nor Two Sons, One, Very Son of God and worshipped, the other the man out of Mary not worshipped, made by grace son of God just as men too are. and reiterating these matters of faith, ... he defines thus 11,

Him anathematizes the holy Catholic Church, obeying the Divine Apostle who says, If any one preach to you beside that ye received let him be accursed.

12. for S. Cyril cites Theodore who was Archbishop of Mopsuestia, in what he wrote against him who wickedly cried out thus 12,

Theodore. "But yea (he says), for as albeit He was of [342 Bethlehem, He was called a Nazarene because of His abidance and growing up there: so [is He called] man 13 too, because He sojourned in man." and S. Cyril against these things says thus

Silly and childish and old womanish is the speech, for not as from a city one is called citizen or countryman, so by reason of dwelling in a man, is the Word being God called man.

13. as also Theodore Archbishop of Mopsuestia who in his craft had done this, the wise Cyril blaming, in his book against him thus wrote,

CYRIL. But he thinks that he has said something clever, for he affirms that it is right that the body should be honoured, i. e. the man, for he (I suppose) blushes to call it by the appellation of Son, and to call the Word by that of Body. The Union therefore consists in titles, and an assemblage of mere names: but in truth the Mystery is utterly repudiated.

--- The 14 same Cyril against Theodore. But he with mouth wide open and reins of blasphemy let loose says that Christ's holiness was imperfect, and did not reach its height ere the Spirit in the form of a dove had come down upon Him.¹⁵ Why was He not Perfect? full surely one who is imperfect cannot be without sin, yea [343 one who is believed to be in part holy is thought to be in another part infirm. Besides what is that defect which (as the opponent asserts) the Holy Ghost supplied, that the other part too might be perfect and might break the devil's onset? Yea and not only is He Holy and verily most perfect but also endued with full power who used to heal sorrows and every sort of infirmity.

--- Cyril of holy memory from the first book of what he wrote against Theodore 16.

THEODORE.

"If any like to call both God the Word Son of God son of David in an improper sense on account of God the Word's temple which is forth of David, let him name him too which is of the seed of David, Son of God; let him so style him by grace not by nature, not ignorant of his natural ancestors, nor perverting order and calling Him Who is Unembodied a body also; and Him that is before the ages forth of God forth of David too, and that He suffered and is Impassible

17. A body is not incorporeal, what is from below is not from above, what is before the ages is not out of the seed of David, what suffered is not Impassible, nor are those things directed to the same understanding: what belong to the Body are

|344 not God's the Word, and what are God's the "Word have not the body as their seat. Let us confess the natures and not deny the economies."

S. CYRIL.

He who says that the economies must not be denied, utterly uproots the mystery of the human nature: for he dares to say that neither was the Only-Begotten Word of God made man, nor did He appear from forth the seed of holy David, but openly introduces to us a pair of sons, a nature uneven and false in its name. For that it is said to be in an improper sense, wholly shews that it is not truly what it is said to be, for it borrows the other's name. Hence if the Word of God be called man in an improper sense, He clearly was not made man. If he who is out of the seed of David is in an improper sense Son and God, he is by nature and in truth neither God nor Son. False then is the name in either case and the fact is really understood to be that each is called what it is not. From the same book.

THEODORE.

"And it is convenient that they who view aright, should, when we are looking for natural forefathers, call neither God the Word son of David or Abraham but their Maker: nor the body before the ages out of the Father but the seed of Abraham and David born from Mary. And 18 when the consideration is of natural births, neither is God the Word deemed to be Mary's son: for mortal bears what is mortal by nature and a body like itself. God the Word underwent not two births, one before the ages, the other in the last times, but out of the Father was He begotten by Nature, and the temple which was born of Mary He fashioned to Himself out of the very womb." |345 Then going on a little and something intervening, he said again,

"But when the consideration is of the saving economy, let both God be called man (not because He became so, but because He assumed it), and man God, not as though he had become uncircumscribed nor every where existent, for the body was subject to touch even after the resurrection, and so was taken up into Heaven and so will come as it was taken up."

CYRIL.

Lo plainly and manifestly is he borne against the Divine Scripture, he repudiates the mystery of Christ and as it were chides God the Word Who for us was pleased to suffer emptiness, and

seems to grieve that He was made man. For he utterly takes away the Incarnation and lifts himself against the Unspeakable Wisdom, all-but saying in Jewish mode to Christ the Saviour of us all, For a good

work we stone Thee not but for blasphemy, that THOU, a man, makest Thyself God. Let him hear Him then saying openly, If therefore I do not the works of My Father believe Me not, if I do though ye believe not Me believe My Works. For

while he knows that the Word of God used Divine Might and Power even when He appeared as man, he denies that He is God and says that He rather dwelt in a man, in order that the Word of God might set forth to us a man to be worshipped and who is honoured with the mere name of Godhead; he is convicted therefore of being utterly ignorant of the might of Christ's Mystery.

Theodore from the same book.

" ' 19 But if (he says) it were flesh which was crucified, how does the sun turn away his rays, and darkness and

[346 earthquakes overpower the whole earth and were the rocks rent and the dead arose?' What then do they say of the darkness that happened in Egypt in the time of Moses, not for three hours but for three days? what of the other miracles which were wrought through Moses and through Jesus the son of Nave who made the sun stand, which sun under king Ezechias even went back against nature? and of the remains of Eliseus which raised a dead man? For if what things befell in the time of the Cross shew that God the Word suffered, and they allow not that the things were wrought for the sake of a man: the things too which happened in the time of Moses for the sake of Abraham's race and those in the time of Jesus son of Nave and of king Ezechias will not be. But if those miracles were wrought for the sake of the people of the Jews, much more those on the cross for the sake of God the Word's temple."

CYRIL. The 20 heaven is astonished for this and has quaked exceeding vehemently, saith the Lord. O wickedness past endurance! o tongue that speaks iniquity against God and mind that lifteth up its horn on high! seems it little to thee that the Lord of glory is fixed to the wood? Whom THOU sayest is neither true Son nor God, but WE believe that He is truly Son and God, Creator and Maker of all things. For neither was God the Word Which is out of God the Father man simply but in human form, not suffering translation or change into flesh, but rather united thereto according to the faith of the holy Scriptures. He it is Who suffered in the flesh and hung on the wood, wrought miracles in Egypt, manifesting His glory through the all-wise Moses. [347 Theodore from the same book.

"Son 21 by grace he who is man out of Mary, by Nature God the Word. But what is by grace is not by nature and what is by nature is not by grace. There are not two sons. Be these enough for the body which is of us, sonship by grace, glory, immortality, whereby it is made the Temple of God the Word; be it not raised above its nature and let not God the Word in place of the thanksgiving due from us be wronged. And what is the wrong? to combine Him with a body and to suppose that He needed a body for perfect sonship. Nor does God the Word Himself please that He should be David's son, but lord; but that the body should be called son of David, He not only does not grudge but even came for this very end."

CYRIL.

Hence since what is by grace is not by nature and what is by nature is not by grace, there are not two sons, according to thy mode of reasoning. He indeed who is son by grace and not by nature is not truly son, it remains that the glory of true Sonship exist in Him Who is so by Nature not by grace, that is, in God the Word Who is forth of God the Father. Driven out therefore (as I said) from being and being called Son of God is Christ Jesus through Whom too we have been saved, declaring His Death and confessing His Resurrection. For the Word of faith which we preach, brings us to that confession. Hence our faith is in a man and not in Him Who is both by Nature and truly Son of God. For if he is true who says that he obtained the sonship by grace, he will be counted among [348 the multitude of sons, i. e., ourselves, to whom the grace that is from above gives the sonship whereto we were called through Jesus Christ Who is forth of the seed of David according to the flesh. And the Divine Evangelist will assure thee, saying, But they who received Him He gave them authority to become the sons of God, to them that believe on His Name. Then how does he who has obtained the rank of sonship given him by another, avail to give us too a grace not his but acquired and from without? And after a little. The SON gave Himself unto emptying and, Perfect in all things, was pleased to suffer abasement and to undergo birth according to the flesh of a woman, and was called Son of Abraham and David. Thou marvellest not at so comely a plan of the Economy, yea rather thou findest fault with the Mystery: saying that the Incarnation of the Only-Begotten was a wrong, thou chidest the counsel of God the Father, thou criest out too against the Son Himself Who was pleased to suffer emptying for thy sake. When therefore thou hearest Him saying to God the Father in Heaven, Sacrifice and offering Thou wouldest not, whole burnt sacrifices and for sin Thou requiredst not but a Body Thou completedst for Me; then I said, Lo I come (in the volume of the Book it is written of Me) to do Thy will, o God: I delight to do it; you will say that the Son haply thought not aright of His glory. For He chose completion of the Body and that made not for other but for Himself, according to His own words, for He says, A Body Thou completedst for Me. Albeit thou hear Paul saying of God the Word, Therefore because the sons partook of blood and flesh, He too likewise was made partaker of the same; and thus the wise John writes, And the Word was made flesh and tabernacled in us, rise thou up against them crying out, "Be He not, in place of the thanksgiving due from from us, wronged. God the Word was not made flesh, God the Word was not truly partaker of blood and flesh; He was not born as we of a woman after the flesh, He was not called son of David. For this which is both too petty for Him to be called and not according to His Will, [349 how would He have suffered?" But WE, wise sir, are wont to glorify God the Father because He completed a Body for the Son: and we say that the Son Himself truly made flesh, i.e. man, suffered indeed emptying for our sakes, and underwent the low estate of our poverty, yet remained even thus God and Very Son of God the Father. How then did He not please to be called son of David if He were made man and that not against His will? From the first Book of Cyril of holy memory that Christ is One against Theodore. For there are, there are who deny their Redeemer and Lord and say that He is not true Son of God the Father Who in the last times of the age endured for our sakes birth of a woman after the flesh; but rather that a new and late god appeared to the earth, having the glory of sonship acquired from without just like us and boasting as it were in honours not his own, so that it is just man-worship and nothing else, and some man is worshipped together with the Holy

TRINITY by us and by the holy angels. These things indeed they, exceeding haughty and much-wise in the knowledge of the Divine Scriptures have inserted in their writings, and as the Lord of all says through one of the holy Prophets, He set a snare to corrupt men. For what else than a snare and a stumbling-block, is a tongue uttering perverse things and counter to the sacred Scriptures and shamelessly resisting the Tradition of the Holy Apostles and Evangelists? We must therefore repudiate them who are obnoxious to such evil charges whether they are among the living or not: for from that which injures it is necessary to withdraw, and not to look to person but to what pleases God.

[Page running titles]

Theodore. 337 338 CHRIST erst GOD only, now, GOD and Man: hath renewed us.

One, suffered in the Body, Union undivided. 339 340 Nicene Fathers, following Bible tell of Christ, Man yet GOD. His flesh the flesh of God. One Son, one Nature, one worship. 341 342 The WORD GOD and man:

Holy and healeth. 343 344 In an improper sense, denies Incarnation. The Son emptied though some chide. Indwelling. 345 346 The Son united to flesh as the Bible says.

Christ Son, Who saved us, or our faith in a man. 347 348 God the Son chose to have a Body, some chide.

Scripture says so: Angels and we worship. 349 [Selected footnotes]

1. a Theodore, the contemporary and, in early days, comrade of S. Chrysostom, brother of Polychronius, Bishop of Apamea, was for about 36 years Bishop of Mopsuestia in Cilicia: he died in 428. John Archbishop of Antioch and Theodoret were therefore at the opening of their Episcopate when Theodore was now in old age. He seems to have been of a gifted family, for Theodoret closes his history (lib. v. 39) with the praise of Polychronius for grace in speech as well as in nobility of life. And Theodore too was a Preacher and writer, of great repute in the Province of Antioch. But he seems to have lacked stability and a well-balanced mind, and thus his controversy in earlier life against the Arians and Apollinarians led him, as well as Diodore whose pupil he was, to speak of the Incarnation as though it were only a condescension of God the Son in connecting with Himself in some way a man who had an already distinct Being. In the next Century, Facundus Bishop of Hermaeum near Carthage who endeavours most strenuously to defend Theodore, has preserved a long extract of Theodore's from a work called, 'Of Apollinarius and his heresy,' in which Theodore says, "Thirty years ago I wrote a book of 15000 lines on the Incarnation of our Lord in which I examined the faults of Arius and Eunomius hereon and also the empty presumption of Apollinarius, through my whole work; so as to pass over (I believe) nothing pertaining either to the stability of Ecclesiastical orthodoxy or to the proof of their impiety. But they . . . especially instructed by Apollinarius the head of this heresy shewed my work to all who thought as they did, if any how they might find valid answers against it. But since no one ventured to take up the gauntlet against the book . . . they wrote certain silly things which I never said and foisted them into my book and shewed them to their friends, sometimes too to our people who of their over-easiness listened eagerly to it all, and offered it as a proof as they imagined of my wickedness. And one of these writings was to say two sons,, (Theodore in Facundus, Def. iii. Capp. x. 1, Gallandi Bibl. Vett. Patr. xi. 770, 771). Nevertheless however much Theodore attempts to shield himself

undercover of interpolations, his assertion (see below pp. 347, 355) of One Son and explanation of how he means One convict him of that heresy which John of Antioch, Theodoret and others, though they valued and admired Theodore, escaped.

2. b This is the title with which the Venice manuscript of John of Caesarea's compilation introduces these extracts; he calls it second book because that against Diodore was considered the first. Severus however, the fifth Council and others cite this as Book 1.

3. c This first extract belongs to Theophilus Archbishop of Alexandria and is taken from the first of those of his Paschal homilies which S. Jerome translated into Latin and

thus preserved to us; John of Caesarea says, 'This testimony Cyril took to himself against what was said by Theodore: it belongs to Theophilus bishop of Alexandria.' It is his Homily for the year 401, when Theophilus was

more than half through his 27 years' Episcopate. It is entitled, "To the Bishops of all Egypt." It is chiefly against Origen but the earlier part contains a clear statement of the Incarnation. S. Cyril quotes a little more of it in his *de recta fide* to the Princesses, p. 52 a

b c.

4. d From S. Gregory Naz. Ep. 1 to Cledonius against Apollinarius, as John of Caesarea notes: 'Another testimony of the same Cyril in the same book brought forward by him against what is said by Theodore. It is in the first Letter written to Cledonius by the most holy and blessed Gregory bishop of Nazianzum.'

5. e The three first of these extracts are taken from the collection of John, Bishop of Caesarea; this one has been preserved to us by a Manuscript in the

Library of S. Mark at Venice.

6. f from a collection later than Severus; the next four are from Severus.

7. g from the same collection as the passage given above, p. 320, see p. 326 note e: Card. Mai also gives it from Severus against Julian of Halicarnassus.

8. h These words of preface are taken from a Compilation mentioned in note g: they are in the British Museum MSS., Add. 14532, 14533, 12155.

9. i The Greek is $\mu\epsilon\tau\epsilon\sigma\tau\epsilon\iota\lambda\epsilon\mu\epsilon\tau\alpha\ \epsilon\kappa\ \epsilon\upsilon\lambda\omicron\gamma\omicron\upsilon\ \sigma\epsilon\sigma\alpha\rho\kappa\omega\mu\epsilon\tau\omicron\nu\eta\nu$, "One Incarnate

Nature of the Word," not 'One Nature of the Incarnate Word' which would be the Monophysite heresy, and this

expression S. Cyril carefully states and explains in his second letter to Succensus, Epp. pp. 142, 143. Almost the whole passage is given above, the beginning at p. 265 note e, the sequel at p. 41 note e.

10. k On this passage, see Preface.

11. l The author of the Collection thus introduces the final words of S. Athanasius, see *de recta fide* to Arcadia and Marina 40 b.

12. m This and the next are from Severus against the Catholic John, Bishop of Caesarea.

13. n The following passage from S. Athanasius against Apollinarius will illustrate what suggested to Theodore, in opposing Apollinarians, to err thus sorrowfully. S. Athanasius says, "Tell me therefore how ye say that God was made of Nazareth? is it as declaring a beginning of generation of the Godhead, like Paul of Samosata, or denying the generation in the flesh, like Marcion and the rest of the heretics? not walking after the Gospel standard but chusing to speak out of your own? for therefore do ye say that God has been born of a Virgin and not God and man after the Gospel standard: lest, confessing the birth of the flesh ye should say it was a natural birth, speaking truth, but ye say that God was born, and that He

exhibited His own flesh in semblance. For God does not shew forth the beginning of His Generation from Nazareth; but God the Word Who existed before the ages, appeared man out of Nazareth, born of Mary the Virgin and of the Holy Ghost [compare 'Man of the Holy Ghost and the Virgin,' in S. Augustine on S. John hom. 111 fin. p. 998 O.T.], in Bethlehem of Judaea of the seed of David and Abraham and Adam, as it is written; taking all from a Virgin whatever from the beginning God moulded and made without sin unto the subsistence of man." S. Ath. against Apoll. ii. 5. t. i. 943 c d.

14. o This piece is supplied in a latin translation by Card. Mai: see Migne ix. 1451. n. 24.

15. See below pp. 358, 359.

16. p This and the following extracts are from the collection prepared for the fifth General Council, and read in its fifth collation. It was in preparation for this Council that Facundus Bishop of Hermaeum (quoted above p. 337) had written his work, and no doubt John of

Caesarea's vast array of extracts were prepared for the same purpose.

17. q Thus far is given by Leontius of Byzantium as Diodore's. After a number of extracts of Theodore, Leontius gives five, which he attributes to Diodore with the title, The same Diodore out of Book 1 against the Synousiasts. This is the fourth of them. (Against Nestorians and Eutychians Book 3 in Gallandi, xii. G97.) Leontius' translation is a different one from that cited before the fifth Council. Gallandi assigns to Leontius the date about A.D. 610, nearly 60 years later than the Council. The fifth Council and Leontius agree in citing the work on (or as Leontius calls it, against)

the Incarnation, in fifteen books, & the four books against Apollinarius (Leontius, book 3 ubi supra pp. 695, 696: Conc. vi. 43 &c). The Council further cites yet another treatise: The same from the book against the Synousiasts or Apollinarists, which blessed Cyril put forth and answered (ib. 54, see below p. 345 and note s: so Pope Pelagius II in his Letter to Elias of Aquileia and other bishops in Istria. Conc. vi. 269). Leontius does not (as far as I see) cite this last, but is it a part of the treatise whence Leontius does cite five pieces as Diodore out of book 1 against the Synousiasts? of these five, the first is by Mercator too (p. 350 Bal.) attributed to Diodore (Mercator does not mention what book he extracted it from), the second is at p. 347, the third at p. 344, the fourth here, a piece of the fifth is by S. Cyril (p. 333) attributed to Diodore, while he attributes 2, 3, 4 to Theodore.

18. r cited in part by Leontius under the name of Diodore against the Synousiasts (see last note), but in the fourth

collation of the Council it stands as, The same Theodore from the passages which S. Cyril answered. t. vi. 57.

19. s In these first words Theodore is citing an Apollinarian objection: compare with the passage S. Cyril's words against Nestorins, above pp. 175, 176. This whole passage is cited in the fourth collation of the Council amid other extracts of Theodore with an allusion to this work of S. Cyril in its title,

The same from his book against the Synousiasts or Apollinarians which the blessed Cyril both put forward and answered,

t. vi. p. 54. ed. Col. S. Cyril's citation of it and reply comes further on in the fifth collation p. 69 Col. and

being a startling passage, part of it is cited (as n. 29) in Pope Vigilius' constitutum, Conc. v. 1334.

20. t This piece is also preserved in Syriac by Severus, in his treatise against John the Grammarian in the British Museum MS. 12157 fol. 215 with the title,

The same from the first Book of what he wrote against Theodore of Mopsuestia fighting against God.

21. u This is also extant, in a different translation, in Leontius Byzant. against Nestorius and Eutyches Book 3, with

the title, The same [Diodore] from the same book [1 against the Synousiasts]. Gallandi, Bibl. Vet. Patrum, xii. 696. see above p. 343 note q. In the fourth collation of the Council it is cited with the title, The same Theodore, what S. Cyril put forth and answered, t. vi. 57 Col.

Pope Vigilius likewise has it as n. 45 in his Constitutum, t. v. 1340. For quo, whereby it is made &c, the fourth collation gives quia, for that, Leontius, et quod, and that. The words, 'to suppose that He needs a body for perfect sonship,' belong to the Apollinarian error which Theodore is opposing: the next words are those of Theodore's own error.

22. See statement of Apollinarian errors, below p. 363 note b. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Against Diodore of Tarsus and Theodore of Mopsuestia - Fragments of Book 3 - Against Theodore

Cyril of Alexandria, Against Diodore of Tarsus and Theodore
of Mopsuestia (fragments of book 3), LFC 47 (1881) pp.350-362.

[350 CYRIL OF ALEXANDRIA FROM THE THIRD BOOK AGAINST THEODORE BISHOP OF
MOPSUESTIA [Translated by P. E. Pusey] which begins For burdensome, I suppose, are our
words.

1. 1

Hear therefore from us too. Understand, O man, the depth of the Mystery, go along the straight
way of the aim of the sacred Scriptures. For one thing and another is Godhead and flesh or
manhood, as far as regards the plan of their properties. Since

2 how has the Word being God been made as we, albeit abiding what He was? Yet grant Him His
flesh by a Union inseverable, bare Him not of the Veil, for thus will you worship One Son,

consubstantial with the Father Divinely, the Same consubstantial to us too humanly. To them who
chuse thus to think will Christ turn the knowledge of the Mystery Him ward.

2. For the nature of man which was in Christ was both honoured and hallowed. For that in regard
to His Being He would neither be in need of Baptism nor of partaking [351 the Holy Ghost, the fact
that He is Bestower of the Spirit will be sufficient to prove.

3.

S. Cyril in his second Book against Theodore of Mopsuestia, But I think that this, viz. that of Christ
alone the Saviour of all is it said by the God-inspired Scripture that He was born in the flesh, shews
that being God He was made in our likeness. I mean something of this sort: For no one receives
one who would say either of the all-wise Moses, or of one of the Saints that he was born in the
flesh of the Jews, or of a woman: for no one has any other birth, for of flesh is flesh mother. But if
Christ be said to be in the flesh of the Jews, i. e., of a woman, the addition of in the flesh has some
wise meaning and replete with declarations of things necessary for the hearers. For in order that
we may not suppose that the Nature of the Word, that is, His Godhead, had a beginning of being
that It was in the flesh and of flesh, the phrase in the flesh must be taken cautiously and in its
necessary meaning. For being God by Nature, and Very Son of God the Father, He was made in
likeness of men and made His own the flesh which was of the holy Virgin.

4. for he wrote thus in his second book against Theodore, But I would fain ask him what he says
that unity of Person is. For if he says that the Only-Begotten God the Word Incarnate is One Son,
One will be the Person of the Son: but if he altogether distinguish and say that One is said to be
and is Son in truth, and one by grace, and to the One gives the glory and the appellation of

Godhead and the bare name alone of sonship: but to the other that he receives it as from Another and a Superior, and One so exalted and in Excellency, as is God above man, what room will there be for unity of person, a thing that I know not how it is put forth by him? [352

5.

S. Cyril patriarch of Alexandria against Theodore.

Since then 'it has become the own body of the Word which quickeneth all,' it too is quickening: has it not therefore ascended up above the definitions of its nature? for the Word out of God the Father has largely placed in His Body the operation of His quickening might, so that it should have power to quicken the dead and to heal the sick: just as fire approaching a vessel of brass or of other matter, changes it to its own might and working. The same Cyril from his second book. The words of Theodore. "What is man that Thou art mindful of him, or the son of man that Thou visitest him? Let us consider then who the man is in regard to whom he is astonished and marvels that the Only-Begotten has deigned to be mindful of and visit. Yet that it is not said of every one, has been shewn above; that it is not of any one you please, this too is certain. To omit all things, let us take the Apostle's witness which is more trustworthy than all 3. The Apostle therefore writes to the Hebrews telling of Christ and, confirming His Person which was not well received among them, thus says, But a certain one somewhere testified on this wise saying, what is man that Thou art mindful of him, or the son of man that Thou visitest him? Thou loweredst him a little below the angels, with glory and honour Thou crownedst him and didst set him over the works of Thy hands; Thou didst put all things under his feet. And having spoken the testimony he [353 interpreting it proceeded, But in subjecting all things He left nothing not subject: yet we see not at present all things subjected to him. And teaching us who the man is, since it was doubtful in the words put in blessed David, he added, But we see Jesus lowered a little below the angels on account of the suffering of death, crowned with glory and honour. If therefore we are taught out of the Gospels that it was to the Lord that blessed David said all that are in the psalm &c, both that Thou art mindful, and Thou visitest and Thou loweredst and Thou subjectedst; and out of the Apostle learn that it was Jesus of Whom David speaking says both that He is mindful of Him and that He visited Him, yea also that He subjected all things to Him, when He had lowered Him a little below the Angels; cease ye now at last from your shamelessness, knowing what is right. For 4 ye see (O most wicked of men) how vast the difference of natures in that the one is astounded for that He deigns to be mindful of man and to visit him and to make him partaker of the other things whereof He made him partaker; the other on the contrary marvels, that he hath been vouchsafed to be a partaker of so great things above his nature: and the one is marvelled at as bestowing a kindness and giving great things and above the nature of him who obtains it; the other, obtaining the kindness and receiving from Him greater things than he is."

S. CYRIL. Be ye sober from your wine, may one cry to them who are thus astray. Put, o man, a door and bolt on thy tongue, cease lifting up your horn on high and speaking unrighteousness against God. How long dost thou insult Christ who endures it? Keep in mind what is written by Divine Paul, Thus sinning against the brethren and smiting their weak conscience, ye sin against Christ. And to say something out of the [354 prophetic books, Sodom was justified by thee: thou hast surpassed the talk of the pagans, which they made against Christ, deeming the Cross foolishness, thou hast shewn the charges against Jewish pride to be a nothing. Thou presumest to

lower and (as far as pertains to thee) thou draggest down to dishonour Him Who sitteth in the Thrones above and together with God the Father hath the same seat. For Him Who rose from the dead is it that the most wise Paul says is sitting on the Thrones of Godhead. For he said, We have such an High Priest Who sitteth on the Right Hand of the Throne of Majesty in the highest, Who is above all principedom and power and lordship and every name that is named not only in this world but also in that to come: for to Him every knee boweth and every tongue confesseth that the Lord Jesus Christ is in the glory of God the Father. And who is He Who is in this case as being God? The same again explaineth who is the priest of His Mysteries: for he said that He emptied Himself, was made in likeness of man and found in fashion as a man and abased Himself made obedient unto death, yea the death of the Cross. Every knee therefore of heavenly and earthly and neath the earth bendeth to Him Who bare the Cross: Whom the adversary casting into the mere and alone measures of the human nature, says was accounted worthy of mindfulness and visiting from God the Word, when surely he ought to know and mind that God the Word was not another Son apart and by Himself from Him who is (as he says) man of the seed of David; but God the Word Himself out of God the Father was made as we, i. e. man, did not rather deem worthy of visiting and mindfulness some other than He. And out of the same book.

THEODORE.

"Will they now cease from their shameless contest? will they give over empty contention blushing before the proof of what has been said? for he said, Bringing many sons unto glory. Lo therefore the Apostle co-numbering

[355 in the rank of sonship with the rest the man that was assumed not for that he partakes of sonship in like manner as they, but in regard that he assumed in like manner the grace of sonship, the Godhead alone possessing sonship by Nature

5. For it is certain that the glory of sonship is in him specially beyond others on account of the Unity that he has with Him. Whence in the very word too that means Son, he too is in like manner included. But they

6 argue with us, If ye say two things perfect, we shall surely be also saying Two sons. But lo he is called son too by himself in the divine Scripture, without the Godhead, co-numbered with the rest of men, and we do not say Two sons. But One Son there rightly is in our confession, seeing that division of natures must needs remain and union of person be kept indissoluble."

CYRIL.

Fie the madness! He knew not the manifold depth of the mystery of Christ who has trusted in words so cold and childish. But that he no wise understandeth the force of the Scripture proposed, but leaveth the right way and goes off again to the wicked aim put forth by himself, we forthwith teach. For that before all things his aim is, to want to prove that a mere man is co-seated with the Father and to be worshipped as God by every creature, himself shall come in as witness. For numbering Him with those who are sons by grace and the multitude of men, he argues that the Godhead of the Word has alone the glory of true sonship, all but finding fault with Him Who for our sakes was pleased to suffer emptying: or haply even casting his own base madness on the disciple who says, And the Word

|356 was made flesh. We must know therefore that although he somewhere says one and not rather two sons, casting out altogether him who (as he says) is of the seed of David from being God and Son, he refers the glory of true

sonship to only God the Word Who is forth of God the Father. This is nought else (as I said) than not to take on Him the measure of human nature, but utterly to destroy the Economy whereby we were both saved and have passed from death and sin and have laid down the yoke of the devil's oppression.

Theodore from the same book.

"Let none be deceived by the craft of the questionings. For it were a wicked thing to put down so great a crowd of witnesses (as the Apostle said) and, deceived by cunning questionings, to join the side of the opponents. But what are the questions which they artfully ask?

'Is Mary mother of man or God's mother?' and, 'Is He Who was crucified, God or man?' But of that there has been a clear solution in these things which we have said before in the replies which were made to the questions: nevertheless let that be said even now which one ought to briefly reply in order that no occasion be left them for their cunning. When

7 therefore they ask, 'Is Mary mother of man or God's mother?' let answer be made them, Both; one from the nature of the thing, the other by reference. For she is mother of man by nature, because he was man in the womb of Mary, who also proceeded thence: but mother of God because God was in the man who was born, not circumscribed within him by Nature, but in him in the affection of the will. Hence it is right to reply, Both, but not in like wise. For not as man took in the womb a beginning of his being, did God the Word too, for He was before every creature. Hence it is right that both be said, each according to their proper notion.

|357

"The same answer is to be made if they ask, 'Was God crucified or man? Both, but not in like wise: for the one was crucified, as both undergoing the Passion and fastened to the wood and holden of the Jews; the other because He was with him after the reason given above.'" And forthwith he goes on adding hereto that man having God indwelling him was crucified.

S. CYRIL.

What are you saying, o mighty man? was the holy Virgin mother of God because God was in what was born of her, indwelling in mere good-pleasure of the will? dost thou call that union? then when the Word being God makes His habitation in ourselves too (for He dwells in the souls of the saints through the Holy Ghost), dost thou confess that in like wise ourselves too have union with Him? Where then will any one see the marvel of the mystery of Christ? For so long as God the Word is believed to have been made man as we, truly marvellous is the Mystery and one will wonder at it deservedly and intensely

8; but if He be said to dwell in a man in mere good-pleasure of the will, the fact of the economy has another plan. For we have been vouchsafed, as I said, grace of this kind, who are resplendent with the faith Him-ward. For no one, I suppose, will say that not of His own will is He within us; rather of His own will, i. e. after His own inherent will had He good-pleasure towards us.

Yet neither do we say that God the Word Who is con-substantial with the Father, has the beginning of His Being from the flesh of the holy Virgin

9 (for with Him was He ever existent), but rather we know that He was made man as we.

Therefore rightly will the holy Virgin be called by us Mother of God rather than mother of man, since surely 'she hath borne Christ according to the flesh.' |358 And after more. For when this was put forth for explanation, viz. When He bringeth in the First-Begotten into the world, He saith, And let all the Angels of God worship Him,, he writes again thus,

THEODORE.

"Who then is He Who is brought in into the world and commences His reign, wherefrom it results that He is also worshipped by the Angels? For one will not madly say that God the Word was brought in Who made all things when they were not, bestowing on them through His unspeakable might that they should be."

S. CYRIL.

Callest thou it then madness, to chuse to think aright and to keep in mind the true and right and unmixed Faith? since surely one would say and that deservedly that they are words full of impiety which deny that the Only-Begotten Word of God was brought in by God the Father into the world when He was made man. For He Who by Nature and diversity is superior to all, seeing He is their Creator and is Essentially as greatly superior to them, as is the thing made less than its Maker, entered into the world when He was made a part of it 10, in that He appeared man. And after a little. But I marvel that the opponent should have written that Jesus too would never have been accounted worthy of connection with God the Word had He not first been rendered spotless through the anointing. For first of all he is openly severing and distinguishing, saying outright Two sons: next let him say, when He was (as he terms it) made spotless and attained connection with God the Word, was it from the very womb, or when, in His thirtieth year, He came to the Jordan and sought John's baptism? If He were holy from the womb, how |359 does he say that He was made holy and not rather that He was so? For in that He is said to be made so, it is quite necessary to understand that He was not what He was made. But if He were holy always, and was not so made in time, how does he say that the SPIRIT soared down upon Him and shewed that He was worthy of the connection and added to Him what He lacked? For this too he has put in his other books. For what was it that was at all lacking to Him unto sanctification from the very womb, yea rather and before Birth after the flesh, to Him Who is holy and spotless and sanctifieth the creature? When therefore he says that Jesus would not have been counted worthy of connection with God the Word except He had first been rendered spotless, he is indicting very many accusations against his empty talk. For first of all he unbecomingly says, been counted worthy: next he severs into another son apart Him Who is forth of the seed of David, whom he shamelessly maintains is called JESUS apart by Himself. Further, to say that He was made spotless, as if at one time He were not so, this too has very great blasphemy. For God the Word united from the very womb to His own flesh was One Son and thus also spotless, the Holy of holies, and giving of His fulness the SPIRIT not only to men but also to the rational powers above and in Heaven. And after a little,

THEODORE.

"Manifoldly and in many modes of old spake God to the fathers in the Prophets, in these last days He spake to us in

His Son. For through the Son He spake to us: and it is clear that he is speaking of the man

11 who was assumed. For to which of the Angels ever said He, My Son THOU art, I to day begat thee? None, he says, hath He made

partaker of the Son's dignity. For in this that He said, I begat Thee, He gave as it were through it a participation

[360 of sonship, yet this which has been said is openly shewn to have nothing at all to do with God the Word."

S. CYRIL.

Verily in his discourses too which he made to them who were to be baptized, the same Theodore again said, "But this testimony we found not out of our ownelves, but were taught it out of the Divine Scripture, seeing that blessed Paul thus saith, Forth of whom is Christ after the flesh Who is God over all, not that He is forth of the Jews and according to the flesh Who is God over all, but he used the one term to point out the human nature, which he knew was of the stock of Israel, the other to shew the Divine Nature which he knew was over all and king of

all 12."

Hear ye deaf and see ye blind, cried aloud one of the saints to them of the blood of Israel: but I think, and deservedly, that this belongs to them who have not, or who will not understand aright the mystery of Christ. For the god of this world hath blinded the understandings of the unbelievers, and they, not having the Divine and intellectual light in heart and mind, have deservedly gone astray. But if some who are somehow or other holden in like diseases, have been enlightened, yea rather even co-numbered with the Doctors, what else will one cry to them than this which has been said by God through one of the holy Prophets, For ye are become a snare of a watchtower in your visitation and as nets spread out in a prop 13 which the hunters have pierced through? For they who ought to be of the greatest profit to those under them, they have been a snare and a net and a stumbling block and pitfall of hades. And thus I say marvelling exceedingly and unable to see whereunto tends the opponent's aim. For he confessed in plain terms that [361 God the Father spake to us through the Son, yet says that that Son is the man who was assumed, who has no share with God the Word in regard to what was said. How therefore is not the slander against the blessed Paul, yea rather the accusal of the Truth itself manifest to all? for not thus did the Apostle who has the Holy Ghost understand it. But the opponent is again turning aside right doctrine to his own pleasure. From the second book of Cyril Bishop of Alexandria that One is Christ against Theodore. That the ungodly Nestorius desired to follow the doctrines of Theodore, does not acquit him, rather it will thence work a deeper charge against him. For when he might have taken hold of the right words and spotless discourses of the holy Fathers on the Godhead, he thinks fit to prefer a lie to the truth. For he let alone what was theirs, he chose rather to cleave to what was base and to delight him in such perverted words. That this man therefore who hath such aim and madness, should have leapt down hereto, one may I think blame him and deservedly. For ho ought, he ought to have remembered the most holy Paul who clearly writes to us, Be ye wise money-changers,

prove all things, hold fast that which is good, keep ye from every kind of evil. Which thing we, won't do and hastening to imitate assayers of coin, repudiate those base and counterfeit doctrines, and receive full-gladly all which shine forth with the clear beauty of truth. But again let our argument turn the way befitting it and set before it. There have been writ therefore by good Theodore against the heresy of the Arians and Eunomians about twenty books or more; besides others interpreting the Gospel and Apostolic books: toils which none would have wished to find fault with, yea rather would have honoured the zeal with his approval, if soundness of doctrine had been in them 14. But if one walk [362] outside of the appointed road, and leaving the right way of truth, go a crooked path and wound the hearts of the more simple, casting therein seeds of perverted understanding, then it will not be without damage for them who are over the people to rest herein, but they will have their reward and gain if they withstand [him]. Hence since in these books or writings which we mentioned above of the man spoken of, have been found certain things full of the uttermost impiety, how would it be congruous to choose to be silent? for he severs the inseverable Christ and, in place of One Son, he honours a duality falling away from truth and as it were tinted with false names. For he says that God the Word Who is forth of God the Father was called man, yet not that He was so made in truth: the man, Him who is of Mary (as he speaks) whom too he in many places cleverly calls flesh I, he says was called indeed God and Son of God, not that He is so in truth. But 15 Paul a workman exceeding wise to bring in the Divine Mysteries sometimes brings in to manifest the Mystery of Christ even things which are said by some in Divine Scripture, of other people. Yet he does not separate them from the persons of whom we know that they were said, nor yet does he transfer all that is theirs 16 to Christ, but sometimes takes even some very little bit, which he can without risk skilfully transfer to his purpose.

[Page running titles] 350 Incarnate Son Consubstantial to Father and to us.

Born in the flesh, implies GOD. Unity of Person. 351 352 The Body quickens, because the Body of the WORD.

Peril of heedless speech. 353 354 Christ crucified enthroned worshipped.

God made-man. 355 356 Reference says One Son, makes Two.

Indwelling ours, the WORD incarnate God the Song of Solomon. 357 358 God the Son brought into the world.

GOD the Son Incarnate, JESUS, one Song of Solomon. 359 360 Some baptized, yea even teachers, have gone astray.

Nestorius followed Theodore amiss, Theodore's writings. 361 362 Silence wrong when people hurt. S. Paul's skill.

[Footnotes moved to end]

1. a Of the extracts of this last book, John of Caesarea supplies the two first, Severus in his Book against him, gives the third, a rather later syriac collection the fourth; the fifth is from a Monophysite treatise against the Nestorians, from a ninth century MS; the remainder was read before the fifth Council, except the last, a small fragment from Facundus.

2. b This is also extant in Syriac, in the MS. 12156 fol. 31 v (quoted by Timothy heretical Bishop of Alexandria and the first of the heretical succession, in his "Letter to them of Constantinople

against the heretics [Eutychians] who confess not that God the Word is consubstantial with us according to the flesh, Who is consubstantial with His Father in His Godhead, and against them who say Two Natures" i. e. against the Catholics) with the title, Blessed Cyril

Archbishop of Alexandria from the second chapter against Theodore. The Manuscript is itself of the sixth century. It commences with a writing of the same Timothy against the Council of Chalcedon.

3. c Thus far is given, in a different translation, by Leontius of Byzantium, against the Nestorians and Eutychians, book 3, in Gall. xii. 693, with the title,

The same [Theodore the heretic] from the same [book or discourse x.] i. e. of Theodore's book on the Incarnation, which was written in Theodore's earlier life (Tillemont xii. 436) against the Apollinarians and Arians in 15 Books (ib. 445, 446), see above p. 337 note a. Leontius

in his prefatory remarks to these citations speaks of this work as hard to get a sight of. "For we hardly and with great toil and with much thought have been able to find his book against the Incarnation: for they watch carefully and take care not to communicate his books to them who are not taught in them." ubi supra, p. 690. This proves that Leontius did not get his citations second-hand.

4. d Compare the extract quoted from the interpretation of the eighth psalm, in the fourth collation of the Council, t. vi. 50 Colet, and that from the fourth book against the ungodly Apollinarius, ib.

46; and in Leontius, book 3 against the Nestorians and Eutychians, the above, and one, the same from the fourth book against Apollinarius. Gall. xii. 696.

5. e Thus far is cited in the fourth collation of the Council, as from the interpretation of the Epistle to the Hebrews, t. vi. 57 Col., also by Pope Vigilius, t. v. 1341: the whole passage by Leontius of Byzantium, against the Nestorians and Eutychians, with the title, from the same [twelfth] Book, i. e. on the Incarnation. Gall. xii. 694.

6. f they, i. e. the Apollinarians, who

accused their opponents of holding two sons, see S. Gregory's complaint of it, below p. 363; Theodore's (who was accused of it with real reason), above p. 337, note a and here. The objection itself is stated in S. Athanasius against Apollinarius, 'that two perfects

cannot make one whole,' see below p. 363 note b.

7. g From here down to, in the affection of the will is cited in the fourth collation (vi. 57 Colet) as from the twelfth book on the Incarnation, and by Pope Vigilius

in his Constitution (v. 1340): also by Leontius, as from the fifteenth book, i. e. on (or as Leontius calls it against) the Incarnation. Gall. xii. 695.

8. h see above Scholia §§ 19, 20, pp. 208, 209; also de Recta fide to Arcadia and Marina p. 72 c d 122 e.

9. i see Nestorius urging that this would follow if the holy Virgin were to be called Mother of God, and S. Cyril's reply in Book 1 § 1 against Nestorius, above pp. 7-10.

10. k See above, pp. 52, 92, 189, also p. 324 note c, where S. Athanasius speaks of the great dread on the part of the Apollinarians as to the Incarnate SON being in any way "a part of the world."

11. l These few first words are cited by Leontius of Byzantium, Book 3 against the Nestorians and Eutychians, with the

title, the same from the same [twelfth book on the Incarnation]. Gall. xii. 694.

12. m In the fourth collation of the Council, are seven citations of Theodore from

his book to them that are to be baptized, viz, 35, 36, 37, 38, 39, 41, 42 (t. vi. 55 Col.), but none of these are identical with the one here quoted by S. Cyril.

13. n statumine. I do not know how the Latin translator got this word, nor what

meaning he attached to it. The Hebrew has Tabor, which the LXX. here translate

■ταβ■ριον, and so S. Cyril quotes the verse elsewhere: but he knew its meaning, for in his commentary on the words, he says that it is a very conspicuous mountain in Galilee.

14. o I do not know by what error in translation misled, Facundus Bishop of Hermaeum in Africa (in his Defence of the Three Chapters addressed to the

Emperor Justinian just before the fifth Council) takes this to be, And these toils

no one has dared to blame but to honour with vote of approval the zeal for right doctrines that is in them.

Facundus repeats this three times, book iii. § 3, and 5, book viii. § 6. Gall. xi. 692, 696, 753, and in the latter place urges the extract as a reason why S. Cyril was not the writer of the books against Theodore. Facundus' work being addressed to the Emperor Justinian, would of course be not utterly unknown to the Council; this present extract is introduced in their acts as ordered to be recited because some laid stress on the word 'good Theodore,' as if S. Cyril were praising him, in order that the context might shew if it were so: after the recital, "the holy Synod said, 'The things recited shew that Cyril of religious memory blaming

rather Theodore and his wicked writings, not as implying praise, used such words.' " t. vi. 90 Colet.

15. p This extract is preserved by the above mentioned Facundus (book iii. § 6 in Gall. xi. 698) who says that the author of the work [against Diodore and Theodore] treats of a section in which the Apostle says to the Hebrews, For not

to the Angels hath He subjected the world to come &c.

16. q S. Cyril himself who enjoys so much adapting Old Testament events as types of Christ and His Church, says that some things in the history belong to the history itself. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Against Julian - Book 2 (start)

Cyril of Alexandria, Against Julian. Book 2 (beginning)

Book II

1. We thought that it was by no means unjustified, that it was even useful and necessary to say before all what is the chronological sequence of the characters, and also what idea each has of God: therefore we have carried out with much precision the exposition of these details.

We could be reproached for this by saying: "Why then, having undertaken to defend Christian doctrines and taking in mind to oppose a victorious argumentation to the blasphemies of Julian, did you not decide to engage from the start in that way? Why on the contrary have you diverted the energy which began your exposition into a different goal, to launch into genealogies and to undertake a study of Hebraic and Greek doctrines?" So let us remove the objections that have been made to us about this choice, by affirming that we intentionally directed our matter towards this digression. Indeed, (Julian), following the example of the Babylonian Rhapsodes, doesn't hesitate to utter in unrestrained language his mocking remarks against the glory of God, and after tossing impious vociferations against our holy religion he quotes the wise ones of Greece unceasingly, crowns their condemnable opinions with all possible praise, desperate to attack the crowned teachings of the Church, to smile at the books of Moses and to put in the dock all these holy people; therefore we were fully justified in accumulating, before passing to the refutation, material which enables us to show in a clear way that the works of the greatest of all, Moses, were prior to those of the wise Greeks, and, moreover, that the Christian faith as it has been transmitted, appears incomparably superior to their dogmatic positions. It was thus, and not differently, that next books could avoid too long digressions and avoid appearing to deviate sometimes very far from the the subject. But enough now on this point.

2. It is now necessary to come to (Julian's) own book. We will reproduce his text word for word, and will oppose our own arguments to his lies in the appropriate order, because we realize that it is necessary to firmly neutralize them. But, as I said, from his open mouth without reserve he spreads every kind of calumny against our common Saviour Christ, and pours against him ill-sounding remarks: I will abstain from responding with similar details, and, advising the wise party to ignore that in his words which risks dirtying the spirit by simple contact, I will endeavour to combat this (method of) 'combat', by denouncing on

all occasions his habit of scoffing which speaks wrongly and irrelevantly without ever being able to arrive at saying a true thing.

It also should be known that in his first book he handles a great mass of ideas and does not cease turning and turning over the same arguments in every direction; some developments which are found at the beginning of his work, he also advances in the body of the book and at the end: he thus reveals a kind of disorder in the articulation of his discussion, and, fatally, those who want to argue against what he says seem constantly to be repeating themselves instead of finishing them once for all. We will thus divide his text according to an appropriate classification, we will gather his ideas by categories and will face each of them not on several occasions, but only once, the with appropriate explanations and following the rules of the art (of speaking). Thus, at the beginning of his book against us, he says:

JULIAN

It is, I think, expedient to set forth to all mankind the reasons by which I was convinced that the fabrication of the Galilaeans is a fiction of men composed by wickedness. Though it has in it nothing divine, by making full use of that part of the soul which loves fable and is childish and foolish, it has induced men to believe that the monstrous tale is truth.

CYRIL

3. By 'Galilaeans', he means the Holy Apostles, I think, and by a 'fantastic account' the writings of Moses, the predictions of the holy saints and their declarations inspired by God. However, without his knowledge --- let us say rather: not without intervention of the divinity --- he has made this idea the basis of his own superstition! In fact there are two Galilees, one in Judaea, the other on the borders of the Phoenician country; and it is written indeed in the Gospels about our common Saviour Christ that it is while walking on the edge of the Sea of Galilee, of Lake Tiberias, that he recruited his disciples. However God said by means of one of the holy prophets: "What are you to me, Tyre and Sidon, and you Galilee, entirely populated with foreigners?" In the same way the divine Isaiah exclaims: "Country of Zabulon, land of Nephtalim, and all you others who live by the edge of the sea, Galilee of the Gentiles! The people sitting in shadow saw a great light..." So in Judaea, one cannot just imagine the presence of Galilaeans, since there are also all the Gentiles there: 'Galilee of the Gentiles', says Isaiah. It cannot well or clearly be seen which adversaries the book of Julian aims at in all suitability and veracity: is it us, or himself in company with the believers in the stupid superstition that he loves? Because this is also Galilaeans! Well indeed, it can't be doubted for one moment that the direction of the expressions employed by Julian agrees with the nonsense of the Greeks.

4. Where indeed to find all such an apparatus of fables, those vain words, this tasteless and irresponsible jumble of fads of every kind, if not among them and them only, who, twisting their subtle inventions, try to give to falsehood the colours of truth? So strong, so widespread among them is the turpitude that the elite of their spirits, the men cracked to philosophize extremely appropriately on the world which surrounded them, have raised loud cries against the undivine transports of their poets, and affirmed openly that they should abandon their charlatanism. In fact, Plato does not approve those poems, i.e. the homeric poems, which display the gods and goddesses convicted of libidinous passions, abused by quite human cupidities, and in addition prone to tears, deploring the death of those of their blood and breaking out like pansies in 'Woe is me!' because they want to save someone from death and are unable to do so, humbling themselves on the contrary before the fates, and yielding to Destiny, apparently more powerful than the Master of the gods, he that they call 'supreme Zeus'! But I will not delay in saying all that I could still say on this subject; not wanting to appear to allow myself to be diverted from what is suitable, I will return to the point which my subject designates.

5. If there is a plot, it is a plot of the Greeks: it is they who undertook to use the fantastic to guarantee the truth, and not in all simplicity of spirit, but indeed with impious intentions and the satisfaction of wrongdoing! It is they who gathered against the inexpressible glory of all-powerful God this hateful 'fiction', which set up this 'deception', like some trap aimed at simple souls.

They have in effect mislaid the whole earth by pretending that the sky and the elements in general were God. As the very wise Paul writes: "While calling themselves wise, they fell into madness, and altered the glory of imperishable God by giving him the appearance of perishable man, birds, quadrupeds, and animals."

However, to run with his ideas, we will not throw against others the criticisms which he formulated and will indeed let them attack the Holy Apostles, even the very wise Moses himself and the holy prophets; but when he comes to the bar, will he clearly show what is this 'fiction implemented by malice', of what nature is this 'fantastic account' about which he speaks, in what consists the 'fondness for a fable, the puerile side' of the Christian religion! Did Moses write for us tales, when he professed one God by nature and in truth, unbegotten, eternal, imperishable, without quantity, invisible, immutable, imperceptible, God who is life and who gives life, who is science and

power, creator, King and Lord of the universe? Did he deviate from the truth, the word of the holy prophets, who stick step by step to the doctrines of Moses? Will we find a teaching different in the holy Apostles? Certainly not!

6. And then, how can he affirm that the beliefs of Galilaeans do not have in them anything divine, that they are in addition hazardous fables, monstrous fictions? Who would refuse to admit that there can nothing better for men than to know clearly and without error the Craftsman and Lord of the world, one in nature and in truth? Our adversaries themselves, I know, would affirm that the most beautiful remarkable part of philosophy is contemplative philosophy: thanks to it, the spirits which their wisdom considers the best even to see go to great pains, and as much as is possible for men to do, to grasp the divine nature. Since he says that he himself is persuaded of this, would he teach us from where and from whom he obtains this certainty? Because finally it is not necessary that he flatters himself to be the only one with knowledge. If he was convinced of it himself, if that is enough for him to show without possible dispute — as at least he thinks and affirms --- that Christianity is not worth anything, I will not hesitate to say that this is pure drivel in him, and that he just amuses himself to attack us alone! We will not submit ourselves to such a hostile judge! If on the other hand he considers that the declarations of the critics against anyone must be founded in truth and without lies, then, that he does not say that this is just his conviction; he argues with facts! However it is indeed he himself, and not us, who he must hand over to justice for the invention of fables, and he is extremely likely to be convicted! What he said will persuade some of us: let us let him speak:

JULIAN

7. Now since I intend to treat of all their first dogmas, as they call them, I wish to say in the first place that if my readers desire to try to refute me they must proceed as if they were in a court of law and not drag in irrelevant matter, or, as the saying is, bring counter-charges until they have defended their own views. For thus it will be better and clearer if, when they wish to censure any views of mine, they undertake that as a separate task, but when they are defending themselves against my censure, they bring no counter-charges.

CYRIL So it is necessary for those who you put on trial to be dumb? You require that the defendant be condemned without being able to break silence, and, without saying a word about your arguments, agrees to confirm the charge against himself! However, to refuse us the right to say anything of your theses is the act of a man who fears the controversy and is not unaware of the unpleasant weakness of his position. If our man, in examining the Christian religion, does not approve it on all points and decrees the crown of the supreme honours to the Greek superstition, I admit that he treats both equally; but if he takes pleasure in the speeches which he allows against us and gives the palm to his erroneous designs while opposing to us, as higher than ours, the Greek religion, how can he ask us to keep silence on and not to make any allusion to this religion, when, in our desire to defend the cause of our own beliefs, it is of that subject precisely that we speak?

8. If, renouncing the right to attack what you write, I had adopted the intention to mention only Greek realities, I could affirm: "His book on this subject is acceptable, and remains within the limits of probability"; but when would we defend ourselves, when we make a point of answering each one of its declarations, how does he still have the right to reproach us for our efforts to plead the cause of our religion while exposing the infamous impiety of the Greeks? Colours can be seen more clearly when there is contrast. "The light is seen in darkness", it is written, and in the same way, I believe, the beauty attached to the virtues appears to simple souls only through the ugliness of their opposites. What inclines me to give to the Good the palm of victory is the hideousness of the Evil: and for this reason (Julian) has indeed reason to fear the arguments of his own camp, and refuses shamefully the right to produce it on the day, going so far as to impose silence on those which he puts on trial in this lawsuit! Here now is how he opposes other objections to us:

JULIAN

9. It is worth while to recall in a few words whence and how we first arrived at a conception of God; next to compare what is said about the divine among the Hellenes and Hebrews; and finally to enquire of those who are neither Hellenes nor Jews, but belong to the sect of the Galilaeans, why they preferred the belief of the Jews to ours; and what, further, can be the reason why they do not even adhere to the Jewish beliefs but have abandoned them also and followed a way of their own. For they have not accepted a single admirable or important doctrine of those that are held either by us Hellenes or by the Hebrews who derived them from Moses; but from both religions they have gathered what has been engrafted like powers of evil, as it were, on these

nations----atheism from the Jewish levity, and a sordid and slovenly way of living from our indolence and vulgarity; and they desire that this should be called the noblest worship of the gods.

CYRIL The same man who poured out his smear against us to the readers, that if they wanted to contradict him, they must "must proceed as if they were in a court of law and not drag in irrelevant matter, or, as the saying is, bring counter-charges" promptly sets himself to compare the views of the Greeks and the Hebrews on the divine! But this technique of comparing and opposing, at what does it aim? What can be Julian's aim, when he brings together the disagreements between the Hebraic or Christian beliefs and the Greek ones?

10. We can't pretend that he is giving up his accusation, and his need to smear, in order to submit himself to the equitable judgement of his readers, so far as to want to take from them the definition of the best and the worst! In his position, it seems, the only way to find partisans for his ideas about the divinity is to abuse the Christian religion by giving it the worst of it in a confrontation with Greek religion. But such a defeat is impossible for those who know the weakness of error and the force of truth. But we must be on our guard: in telling the legislators to impose silence on us, and to prohibit the least remark about his own cause when we speak about ours, he falls victim to his own prohibitions. Since he cross-examines us, and wants to know what on earth made us give up the Greek religion for that of the Hebrews, well then, let's ask him back the same question! "Why have you yourself given up the Christian religion, and run away from the truth to embrace a lie? Why did you stupidly give preference to the most appalling superstition -- I mean that of idol-worshippers -- over a precise and certain teaching, and then think that you decided well when you have in fact drawn on yourself the final infamy? Does he want to know the real reason which made us give the Greek religion in order to hold in honour that of the Hebrews? We will borrow his own words to reply to him. Here's what he actually writes:

JULIAN

11. Now it is true that the Greeks invented their myths about the gods, incredible and monstrous stories. For they said that Kronos swallowed his children and then vomited them forth; and they even told of lawless unions, how Zeus had intercourse with his mother, and after having a child by

her, married his own daughter, or rather did not even marry her, but simply deflowered her and then handed her over in marriage to another. Then too there is the legend that Dionysus was rent asunder and his limbs joined together again.... This is the sort of thing described in the myths of the

Greeks!

CYRIL

What a defense to present! So what's the point of making a lot of noise and pretending to correct us when we have almost kicked out of existence the babbling of the Greeks, so ugly and improbable, and accorded preference to the truth? The divine Moses and after him the chorus of the holy prophets, the Apostles and the Evangelists, they sing the glory of God, one by nature and in truth; they invite us to imitate them by ripping away the myths from ourselves --- all the unbelievable forms and sleazy ideas -- and involving us in a way of life which attracts admiration. Nothing of what they say is invented, nothing in their ideas demands an incredible explanation. It is a fact that our beliefs agree with the preaching of Moses and with those of the holy prophets, and that the direction of the evangelical and apostolic teaching coincides with the ideas of our predecessors: at the proper time we will give some plain proofs of this.

12. But since (Julian) asserts -- on what head I don't know! ... --

that there is nothing serious or useful in our beliefs, well! let him prove it!

Surely he isn't going to leave his assertion bare and without proof?

Because anyway, how can there NOT be something serious in our beliefs?

Don't we find precision and meticulousness in how Christians talk about God and the creation of the world? Don't the holy scriptures supply us with impeccable and irreproachable morality? Moreover, how can we not be struck by this obvious truth, that no other way, to my knowledge, is able to rightly address the supreme philosophy? Whether it is contemplative or even practical, our philosophical reflection can claim every kind of praise, and the followers of Greek wisdom themselves admire it. It is thus not true that "the Hebraic doctrines taught us atheism" -- that's exactly what he wrote! --- what is

true to say, is that the Scripture inspired by God has enabled us to condemn Greek ignorance. Moreover atheism is rather more a description of their beliefs, which do not know the God who is one by nature and in truth: how isn't this evidence on both sides? He also claims that "we took with Greek unconcern to a way of dissolute and nonchalant life", by calling our custom to eat of all without prohibition and to abstain from no food the "careless insouciance" of the Greeks. So these people present as the supreme act of piety, and compare it to the perfection of all virtues, the refusal to consume this or that food!

13. Well! how can they make these things the criterion of purity? Everything comes from God; is perforce good which has its Being from kindness, and he that is most holy and pure could not have created anything that would soil us. And in fact what effect could a food have on those who consume it? What sort of stain could it introduce in them? I believe that what we need to condemn is that which is likely to contaminate someone -- and, very generally, the things that can produce such an effect are the things that we must condemn; adulteries, fornications, scandalmongerings, lies, smears, greed, etc. But the Greeks -- who didn't take any notice of vice of this sort, however -- affect temperance at the table, sometimes renouncing this meat or that, without denying themselves any extravagance! Further, they enjoy honouring sovereign Zeus by voluntarily giving themselves the same appetites as his, and they honour the sovereignty of Aphrodite. THE CREATION OF THE WORLD

(Julian) reproaches us for innumerable things, but mainly he has a go at the most wise Moses, by attacking his writings without moderation. He affirms that when composing the book about the creation of the world, everything he said was untrue and that he was satisfied just to gather old fairystories, that he paid no attention to things that seemed to deserve full attention, and finally that he just wrote poor centos, while imagining that he was saying things which were wise and good to hear. Yet Julian is paralysed with amazement before the ideas of the learned Greeks in this field, and, more than very other, he crowns with acclamations and applause the doctrines of Plato.

14. He throws about insults immoderately, but still let's pass over that for the moment! On the other hand, I will try to establish, as much as I can, that he is badly wrong to take up such grand airs in connection with Greek chatterings.

It is necessary, I believe, to present afresh, by extracting them from the works of the Greeks, the various doctrines which they have judged good to profess about the creation of the world, and to oppose the cosmogony of Moses to them: the readers will thus see the verbose subtlety and drivel of these thinkers, as well as the pure source of truth which is in the writings of Moses. Plutarch, who had some fame in his own time, speaks thus about the universe in book 2 of his collection of Theories on Nature: "Pythagoras was the first to name the mass of the universe the 'Cosmos', according to the order which rules in it. Thales and those who hold his doctrines profess that the universe is unique; Democritus, Epicurus and his master Metrodorus say that there is an infinity of worlds within infinity, completely by chance; Empedocles that the circle of the sun defines the limits of the cosmos; Seleucus believes in an unlimited universe, while for Diogenes the Whole is infinite, but the universe is limited. The Stoics set out a difference between the Whole and the universe: the Whole is that which includes the infinite vacuum, while the universe is the cosmos without the vacuum - so that the universe and the cosmos are one and the same thing."

15. Later the same author continues thus about the form of the cosmos:

"The Stoics believe that it is spherical, others conical, others still ovoid. Epicurus opines that some worlds are spherical, and others of a different shape." On the question of knowing if the universe has or not a soul, Plutarch expresses himself thus, again by giving the theories of the Greek philosophers: "In general all have claimed that the universe has a soul and is governed by providence; but Democritus, Epicurus and those who hold to ideas about the atoms and the vacuum deny it a soul and assert that it is governed not by providence but by an irrational nature. For Aristotle, it is completely excluded that the universe has a soul, reason or thought, or even that it is governed by providence: in fact there are actually celestial regions with these qualities, because they contain spheres endowed with soul and life,

while the regions close to the ground are stripped of it; they take part in an established order, but by accident and not by nature."

Enough on this chapter. But as these thinkers had it in mind to work out at the end of it all whether the cosmos was or was not perishable by nature, they also gave their conclusions on this point: Pythagoras and the stoics held that the universe, created by God, was however corruptible insofar as its own nature went; indeed, perceptible by the senses because likewise corporeal, it was nevertheless to be preserved from destruction thanks to providence and to the safeguard exerted by God.

For Epicurus, the universe is perishable because it is also subjected to birth, like an animal or a plant. For

Xenophanes, it has no birth but is eternal and imperishable. Aristotle regards the sublunary part of the universe as subjected to external influences: it is in these areas that terrestrial things are perishable.

16. Readers, now you have heard and understood what drive! all this is! Opposing their opinions one to another, vociferating this or that, mixed up anyhow, without nuances, self-reflection, just at their pleasure; how can this avoid the impression that they are just guessing at the truth rather than knowing it? Indeed, some prefer just one universe, others a plurality; some of them believe that this universe is subject to creation, but others are opposed totally to this and opine on the contrary that the universe is imperishable and was not created; some say it is governed by a divine providence, others do without providence and allot the harmonious movements of the elements to automatic mechanisms and accidents; some say that the universe has a soul, others deny that it has a soul or a spirit. In short you could imagine that their theories on each detail are just tossed together, like mixed drinks! But our man has put Plato apart from the others, and he especially likes to linger over his doctrines. However I will say at once that Plato and Pythagoras offer more reasonable ideas about God and the cosmos than the others, because they collected their teaching or rather their knowledge during their stays in Egypt, where the very wise Moses is held in great regard, and where his doctrines are held in reverence and admiration. It is however claimed that Plato contradicted himself in his opinions, and that Aristotle, who was his disciple, not chose to adhere to the ideas of his Master, but to attack him thoroughly and to contradict him! Porphyry tells us that in expressing his ideas on the sky, Plato professed that the material part of it was composed of the four elements, the bond between them being a soul. "Also," Porphyry continues, "it is still today of a mixed nature, and it has received its name by misuse of terminology".

17. Porphyry speaks here, I believe, as an etymologist, and affirms that the sky is called 'ouranos' because it is visible [in Greek: 'oratos']: i.e. the sky was

so-called because it is 'seen'. Aristotle had a different opinion on this subject ---- and how could he not, since he does not regard the sky as a compound, still less containing four elements, but considers it like a fifth type of body, independent of the first four and without anything in common with them? Plato himself, professes that the world has a soul and that it is a living being endowed with intelligence; he subordinates it to providence. But his disciple, to return to him, did not think so. He rejects completely the idea that the universe has a soul, is intelligent, or is governed by providence. Under one scheme, it is defined as created and corruptible by nature at least; the other treats the idea of birth as ignorant, and says on the contrary that it is imperishable and uncreated. Another divergence: the skilful and illustrious Plato defines three principles of Everything: God, matter and Idea; God is a creator, matter is substance, Idea is the model of any thing created. Aristotle, once again, is opposed to him, without any point of agreement. To start with, he refuses to regard Idea as a principle, in his thought and writings, and supposes two principles: God and matter. Still let us say that if Plato supports the theory that there are three principles which make up Everything, God, matter and Idea, he also introduces a fourth which he names the 'universal soul'. Moreover, after having said that the matter is uncreated, he claims that it is thereafter subjected to creation; as for the definition of Idea, after having presented it as a substance itself, he starts to battle against his own theories, since he affirms that it exists in the thought of God, and that it thus does not have a separate existence, i.e. subsistence.

18. So which one do we give our approval to, when we seek the truth, when we seek to start along on the irreproachable way from which every error is banished? Which of the thinkers quoted can we declare innocent of the wrong of telling a lie? Which do we reward as not having stumbled in some detail? Or rather how can we grant a right to teach others, to those who have traveled so far from the truth that they disagree not only with each other but even with themselves? The very wise Julian approves and admires this state of affairs! He scoffs at the writings of Moses and, throwing reason aside, he dares to oppose those of Plato to them, while speaking as follows:

JULIAN At this point of our study, if you please, we will compare the utterance of Plato. Observe then what this philosopher says about the creator, and what words he makes him speak at the time of the generation of the universe, in order that we may compare the cosmogony of Plato with that of Moses. Thus we can perceive who was the better and who more worthy of God, Plato the idolater, or he of whom the Scripture says that God spoke with him face to face:

"In the beginning God created the heaven and the earth. And the earth was invisible and without form, and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. And God said, Let there be a firmament in the midst of the waters. And God called the firmament Heaven. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God said, Let the earth bring forth grass for fodder, and the fruit tree yielding fruit. And God said, Let there be lights in the firmament of the heaven that they may be for a light upon the earth. And God set them in the firmament of the heaven to rule over the day and over the night."

19. In all this, you observe, Moses does not say that the deep was created by God, or the darkness or the waters. And yet, after saying concerning light that God ordered it to be, and it was, surely he ought to have gone on to speak of night also, and the deep and the waters. But of them he says not a word to imply that they were not already existing at all, though he often mentions them. Furthermore, he does not mention the birth or creation of the angels or in what manner they were brought into being, but deals only with the heavenly and earthly bodies. It follows that, according to Moses, God is the creator of nothing that is incorporeal, but is only the disposer of matter that already existed. For the words, "And the earth was invisible and without form" can only mean that he regards the wet and dry substance as the original matter and that he introduces God as the disposer of this matter.

CYRIL

About Moses there might be many things to say and lengthy expositions made to he who wants to safeguard our reverence for him. He heard God say to him without ambiguity, "I know you out of all humanity, and you have found grace in my eyes!" The manifold virtue that was in him, and the power of the miracles that he worked in Egypt, make a shining demonstration. Indeed he was shown submitted to God almighty, and assisted him in the revolt which He brought about in his servants against the blindness of the Egyptians. What kind of man Plato was, even in the absence of direct testimony, is proclaimed enough by his passage from Athens in Sicily. It is claimed that, not appreciating his flatteries, Dionysius sold him, inflicting

on him, as if he wasn't a free man, the most suitable punishment for a slave. But let us give up this argument for a moment, to return to the main subject.

20. The divine Moses does not appear before our eyes as one who composed doubtful stories, nor one who launched himself out on this road from simple ambition. He had in mind primarily to contribute to making lives led better. And in fact he did not attempt to discourse subtly on the nature of the things, by speaking about what the first principles are named, or about the elements which proceed from it; these things are, in my opinion, too obscure, and inaccessible to some minds. His goal was to form the spirits of his contemporaries with the doctrines of the truth: because they were being misled and had taken to worshipping each according to his imagination. Their extreme ignorance made them ignore the one God, God by nature, and to worship his creations. Some thought that the sky was god, others the disc of the sun; there were even some wretched enough to allot the glory of the supreme nature to the moon, the stars, the earth, to plants, to the watery element, birds, or to brute animals! They had come to this, and such a terrible sickness had affected all the inhabitants of the earth, when Moses came to their help and revealed himself as the initiator into knowledge of great value for all. He proclaimed clearly that there exists by nature only one Creator of the universe, and radically distinguished Him from all other realities which He had merely brought into being and existence. Considering what was useful, and as clearly as possible, neglecting every excessively subtle point, he restricted himself to deal only with that which was strictly essential.

21. How was it useful to him to say what is the nature of the waters, and how they were present at the beginning, or to probe the deeps and the nature of the heavens, to detour into the mode of existence of the angels? It would be difficult for anyone to cover such subjects, which I think that no one understands anyway!

Would anyone even be able to do it (thanks to a knowledge lent by God, who had been there tell him), or been able to understand a so subtle speech - or rather one so inaccessible to the spirit? In fact, we find among men, at the time when the book of the very wise Moses was written, an ignorance which exceeds even that of the Greeks. That which should have made possible for those people to understand fully the glory of God was lost, it is obvious from the account, in the pit of the deepest stupidity. As the Scripture inspired by God says, the men of that time should have had some idea of the Creator and maker of the universe from the beauty of things created. But they reached such a degree of wrong thinking that the things that should have led them to the knowledge of the truth shows that they were disposed instead to follow a lie. The very wise Paul bears a witness worthy of trust to this idea by writing, "Ever since the creation of the world, his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God, they did not honour him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened."

22. This declaration could touch those who invented the vulgar superstitions, coarse and completely unreasonable; the men, for example, to which as I said the book of Moses was addressed. They are revealed as filled up full of stupidity, as we will realize easily by studying the body of doctrines of their successors.

Plutarch, an extremely subtle man, wrote on this subject in book I of his collection of Theories on nature:

"See from where they drew their idea of God: unceasingly the sun, the moon and the other stars, following courses which pass under the earth, rise with always the same colors and identical dimensions, at the same places." And further in the same book:

"The concept of God is defined thus: an intelligent and fiery breath, lacking form but changing at will and making themselves resemble any

thing. Men, in the beginning, conceived an idea like this starting from the beauty of the spectacle which they had before their eyes, because no beautiful thing is born randomly and fortuitously; it needs art to create it!"

I will add to this quotation that which Hermes Trismegistes has written To his spirit (that's the title of the book):

"Thus, do you say, God is invisible? What a heap of blasphemies! Who is more visible than Him? If He created, it is so that this is seen in everything. The excellence of God, his virtue, it is to be visible in everything!"

23. We will find agreement on this point from the accuser of our pious religion, Julian! He professes that the knowledge of God is not taught, that man acquires it by himself; here what he writes:

JULIAN Our first proof that this is not learned, that it is innate to mankind is the devotion to the divine, a general characteristic of mankind, in private life and in public life, in the individual and in the community. In fact we have faith in something divine, however vague. But to give specific details on this something is a difficult thing for anyone, and even those who know it cannot do so fully. And further: To this idea, common to all mankind, is added another: we all have a nature so dependent on the heavens and the gods that are seen there that, even if someone imagines a different god to ours, he always assigns him the heavens as his residence: it is not that he banishes him from earth; but he so to speak establishes the King of the All in the heavens as in the most honourable place of all, and conceives of him as overseeing from there the affairs of this world.

CYRIL So we see how those pagans who can't endure the crasser errors (worthy of charlatans, and if I might say so, of serfs) and who have abandoned the popular way of looking at things, have not been entirely deprived of the true concept of God. They have worked out what must be the superiority of power of Him who can bring so vast and wonderful a creation under the control of harmonious laws.

24. As for the rest under discussion here, they didn't recognise God through his creation. They were lured away, losing all human common sense. Not content just to worship the heavens, the earth, the moon and the others stars, they also installed in sacred enclosures representations (of them) in varied forms. They engraved there the silhouettes, not only of men, but even of unintelligent animals, of birds and other beasts, and they gave these idols the titles of 'gods' and 'saviours'!

How can we not admire the wisdom of Moses? He concealed from the men of that time everything that was complicated, deep, difficult to assimilate, in order to reveal to them instead what would enable them to recover sane ideas, and something which had the virtue to put them on the right road to an irreproachable teaching -- I mean a teaching of an all-powerful God. In the same way we would congratulate for very good reasons the schoolmaster who puts himself at the intellectual level of his pupils, in order to lead them by the hand, step by step, towards discovering sacred truths, without putting to them, at the very beginning, any too elaborate ideas, or any very hard to grasp. At the same time we would refuse to recognise Moses as worthy of praise, who acted in the same way? But Julian, if Moses doesn't seem to you to have said anything worth hearing, do you want us to look at the teaching which is dearest to you? Let's see rely as best we can on the meticulous Theogony of Hesiod!

25. This poet indeed pretends to hear the voice of the gods and makes as if he were possessed by the Muses (as if that were a significant or desirable thing!) "Tell me (he writes) how at first the gods and the earth were born, The rivers, the infinite sea which swells and foams, The sparklings stars, and the immense sky over all."

Further, he tells of the birth of chaos and night, without saying how it occurred:

"First the earth gave birth to the starry sky, its equal, Able to entirely cover it..."

After revealing that the sky was the son of the earth, he adds that the latter, married to the sky, gave birth to the seas, then "Koeos, Krios, Hyperion, Japet..." and also Theia, Rheia, Themis and Mnemosyne. He adds Phoebus to this list, 'golden-crowned', as he calls him, then Tethys. In his opinion, the last of all these children was Kronos. On top of this he piles up a complete hotchpotch of whimsical and incoherent stories.

Perhaps Julian will claim that Hesiod has made up all these fairy-tales as a poet does: in fact maybe he blushes at the fables of Hesiod! But then why did these take some of it from the hierophant Moses, who composed a clear and accurate work, based on real facts? In fact he affirmed that God

created the sky and the earth, the sun and the moon, the stars, light, animals which fly and those which swim, various

brute beasts, the splendour of vegetation, edible fruit and the grass of the meadows.

26. See how the text of Moses very wisely cuts short the error which the ancients fell into: don't they name the heavens Zeus, the earth Demeter, the sun Apollo, and the moon 'the noisy goddess with the rod of gold', i.e. Artemis? In a word, allotting according to their imagination a share of glory to each creature of God, they adored these creatures as divinities.

However the description made by Moses of the creation of the world was clear, easily comprehensible, without anything lacking in its great exactitude. And that's what we're going to have to show. "In the beginning," he writes, "God created the heavens and the earth." So he denies that matter shared with God the time before the beginning, eternity; or that it was uncreated, as some say. He doesn't present something that didn't exist at one time as coinciding with and coexistent with the eternal; he doesn't confuse the temporary, something which was brought into existence with difficulty, with that which is from time immemorial; something that changes to something which is always itself; nor something which is corruptible with that which is incorruptible! On the contrary, he makes creation happen in a moment, the principle that refers to things brought into existence, because starting from nothing it was brought to be what it is according to the divine will.

What he certainly does not say, is that matter existed already, had already been invented, and that God limited himself to being its director and workman, giving form to what was amorphous, and only imposing on matter different qualities, dimensions and

volumes. On the

contrary he says that, thanks to a secret and unutterable power, in the beginning God brought into being what was not and did not exist in any way whatever!

27. As for the way in which he made creation happen, we do not have the means to say. I affirm that it is beyond any way of expression known to us: how indeed could what exceeds understanding be explained? In my opinion, the approach imagined by the supreme Being and the way that leads to an understanding of his enterprise will be always as inaccessible to our human condition as we are by nature lower than this Being himself. When Moses said, "In the beginning, God created the heavens and the earth", understand that he condenses and summarizes in some way all the details in a single word, when he describes the genesis of all creation. Then, he attempts to say somehow how this creation was put in order and how all the things created were assigned the role in life which they have. Moses also states that that God created through the all-powerful Word: in fact his creator-Word of the universe is God himself and proceeds from God by nature. "God said," Moses continues, "Let there be a firmament!" and this firmament instantaneously becomes real by the operation of the Word, and God gives it the name of 'heaven'. "God said: Let the dry land appear!" and the waters gather in a single body. God said moreover: 'Let the sun be!' and it was; and so for the moon, the stars, the day, the terrestrial and aquatic animals, and the birds. But by nature the elements themselves cannot draw from their own resources the possibility of escaping corruption, on the contrary, they need the hand of He that maintains them in good condition: this is the sense of the words of Moses: "the breath of God was moving over the waters." Indeed the breath of God vivifies anything, because He is life also by nature, as He proceeds from the life of the Father; everything needs Him, and there is no other means for anything to obtain existence in order to be what it is.

28. So contemplate, as I have just said, the firmament firmly established by the Word and the firm ground emerging after the gathering of the waters in a single body; contemplate the green earth full of grass and trees, and the vital forces included in them which makes possible for them to

conceal their transitory nature with the virtue of eternity, to last and remain; see the luminaries of the firmament, created by God only for the purpose of lighting what is on earth, to mark the moments of time, the days, the years! Moses adds that the earth accepted the order to give rise to the brute animals, the Creator on his side distributing to each its form, size and conditions of existence. And when everything in the world had finally been created, when nothing for lacking to supply the needs of man, then, and only then, did the Creator begin to think of the way in which He was going to realise man himself. Because the creation of man, unlike the other creative acts, could not be improvised. The supreme being, in the conception of some and actually, is just grandeur and perfection -- some even say that it is the loss of any spirit, any language, any admiration: however He decided to form the animal in His own image, as much as could be made. Also, having every reason to ensure that this, which must be in His image and resemblance, namely man, did not appear weak, contemptible or different enough from the other animals, He chose to create him only after serious reflection.

29. However, it will be said without inaccuracy, that nothing could escape the divine spirit, since He knows everything indeed before it is born; why then did God reflect, even though He knew in advance the nature of man? The incomparable Moses, as I said, affirms that it was in conformity with the divine economy that man was to some extent honoured by the deliberation of the Creator; he shows that his creation was not done quite simply, might one say, not just like any other: everything happens as if God had taken a particular care of this action. The expression is undoubtedly forced --- but I grant that it appears quite sensible; we affirm that the man is most important of the animals, and was made to resemble He that created him. The irresistible will of God brought into existence the whole of creation: it is not difficult, I think, to convince ourselves of this, even if we only read what Julian's Masters of Superstition wrote. All of them believed that it was right to think and say that everything was somehow created by God, spiritual realities or physical realities, invisible things or visible things. They were unanimous in confessing that everything is in the hands of the King and Lord of the universe; Plato even ascribes these words to him:

"Gods of the gods, works of

which I am the Creator and the Father..."

[Extract from the Timaeus; see ch. 33 below]. But we have already quoted the Greeks on this point, and I want to avoid repetition. I will however mention the words of Hermes Trismegistus in his book To Asclepius.

30. This says: "Osiris exclaimed: Then, O very great Good Genius, how did all the earth appear? And the great Good Genius answered: According to a preconceived plan and, as I said, by draining; the body of water received from the Lord the order to draw itself together, the whole earth appeared, muddy and shaken by tremors; the sun then began to shine, spreading its heat without pause, and made the earth dry, which stood within water, surrounded by water." Another passage reads: "the Creator and Lord of the universe shouted: Let the earth be, let a firmament appear! and all at once the earth was, the first element of creation. " So much for the earth; about the sun Hermes speaks as follows: "Osiris said: Thrice great Good Genius, from where did this large sun appear? and the other answered: Osiris, do you wish us to relate the birth of the sun, the way in which it appeared? It appeared by the providence of the supreme Master! The creation of the sun

by the supreme Master was done by the operation of his holy and creative Word." In a similar way, Hermes writes in book I of his Detailed Commentary to Tat: "the Lord of the universe shouted at once by his holy, spiritual and creative Word: Let the sun be! and, at the very moment he said it, the fire which proceeds from an ascended nature --- I understand by this, the unmixed fire, the brightest, most effective and fertile that may be --- was attracted to Nature thanks to the breath which animated it, and was gathered by his care towards the high parts, far from water."

31. Everything was created on the orders of God and by the operation of the

creative Word: that, man must think, and it is in conformity with the

truth to say it. But how, and by what means it was so, God alone knows!

God distributes to each thing created this or that type of being according to

His good pleasure. He determines the mode of existence of each. To be

convinced of this, it is only necessary to listen to Moses: "Let there be a

firmament! and it was so", and again: "Let the waters gather in

one place and let the dry ground appear!" Such formulas determine the

exact nature of each thing which is brought into being.

However, once again, Hermes Trismegistus the Greek raises the subject; he puts into

his work God saying to the creatures:

"I will impose

to you as an obligation, you who are subject to me, this commandment which was given to you by

my Word; make it your law!"

Indeed, as I have just said it, the Creator allotted a natural law to each creature, and those appear, at the discretion of God, to have received some arbitrary type of existence, or to have not received it. This would be the direct and sincere way to present things, but Julian is dazzled beyond reason by the views of Plato and writes:

JULIAN

Now hear what Plato says about the universe : "Now the whole heaven or the universe,----or whatever other name would be most acceptable to it, so let it be named by us,----did it exist eternally, having no beginning, or did it come into being, and had some beginning? It has come into being, because it can be seen and handled and has a body. All such things are things we can touch, and such things can be understood by thought based on using our senses." And further on

"So, according to reason and probability, we must say that this universe

is an animal possessing a soul and intelligence, and in very truth, it owes

its beginning to the providence of God."

CYRIL

32. We see then clearly what he -- who, for Julian is the "divine and very wise Plato" -- says: the whole world -- his words -- is submitted to begin sometime, to have a beginning. It can be handled, seen, and has a body, and can be understood by thought based on using our senses, and was created by the providence of God!

Julian depends entirely on Platonic tricks of speech, and he spins crowns of praise unceasingly to Plato. But he was mistaken just like Plato; none of his ideas is beyond criticism, and it could be said that he turns around with any wind. We'll go without delay and highlight an example, thanks to a new quotation of his, here:

JULIAN

Let us compare one thing with another, and no more: what kind of creation does the God of Moses do, what kind that of Plato? "God said: Let us create man in our image and our resemblance; and to have dominion over the fish of the sea, the birds of the sky, the animals, and of all the earth, and all the animals which walk on the earth. And God created man, He created him in the image of God; male and female He created them, and God blesses them, saying: Grow and multiply, fill up the ground, bring it under control, rule over the fish of the sea, the birds of the sky, over all the beasts and all the earth."

33. Listen now to the speech which Plato gives to the Creator of the universe: "Gods of the gods, the works of which I am the Creator and Father will be indissoluble as long as it be my will; because if all that was made can be unmake, to want to unmake what was well arranged and which is in good condition is the deed of the malicious! Also, since you were created, let you be neither immortal nor very indestructible: however, you will not be destroyed, you will not fall under the blow of a mortal destiny, since your lot is to depend on my will, a bond stronger and more sovereign

still than those which bound you to your birth. However learn the instructions that I give you. There remain still three mortal races to be created; as long as they do not exist, the heavens will be imperfect, because it will not contain all the races of living beings. However, if I created them myself and communicated life to them, they would be like gods; so in order that they are just mortals and that this All is truly the All, devote yourselves according to your nature to the creation of living beings, by imitating my power as I showed it at the time of your creation. And, those of them whom it is advisable for them to bear the same name as the immortals, which is called 'divine' and which guides those among them who always agree to obey justice, and to you others, I will give you the seed and the principle. For the remainder, mixing the mortal with the immortal, manufacture and generate living beings, give them food to make them grow, and at their death receive them back again!"

CYRIL

34. So this brave man, full of ardour in his attacks against us, derides the creation of man --- i.e. that which the incomparable Moses has revealed --- and regards as negligible the idea that human nature is created with the image and resemblance of God! But what sensible person would disagree that this is one of those ideas which best constitute an embellishment? Is there anything better than to say that we are marked with the divine image? And don't we affirm that the divine substance is that which is most elevated, most sublime in the refulgence of its inexpressible glory, that this truly constitutes the whole of the forms and beauties of virtue? Who would not be struck with the obviousness of what I have just said? So why does Julian sneer at such exceptional realities? Why does he deride that right to dominate the universe with which the thinking and reasoning animal, the one most similar to God of all those which populate the earth, i.e. man, was honoured?

Moreover nature itself agrees with the accounts of Moses; but Julian makes no argument from probabilities, and purely and simply denies this view of things, holding only to the words of Plato! He also expresses his admiration, and that in a quite ill-considered way, before the harangue which the philosopher made up, I don't know how, and in which the supreme God is supposed to address himself to created 'divinities' who do not deserve such a name.

35. It is necessary, I think, also to answer him on this point.

If Plato is inventing some fiction and, as is the habit of poets, lends to the character of God the words which

he considers appropriate to him, he badly missed the mark, and we could sharply

scold him for not knowing how to handle a prosopopoeia appropriately! If on the other hand

he claims to have

heard the voice of God, then to hell with his drive! It is impious to claim that

God the master of the universe allowed false divinities to share a glory which

is his, and his alone, since He said: "I will not give my glory to

another, nor my virtues to graven images!"

Come! in few words let's oppose the truth to the writings of Plato, as follows.

I wish indeed that we could agree that the spiritual powers On High, born of

God, were honoured with the name of 'god', since we say that there are in heaven

those who bear the names of 'gods' and 'lords'; and besides we ourselves

received the honour of such a title, when God spoke thus to us:

"I said: You are gods, and you are all the sons of the Almighty."

But, in this case, there is an explanation which is essential, and this declaration of God on this subject could be well the most obvious proof of his benevolence. In fact, when the Creator of the world had made the thinking and reasonable creature, according to His own image and His own semblance, in His great kindness He honoured it with the name of 'god': and there was nothing wrong with this, since we also are accustomed to giving, say for example to a portrait of a man, this same name of 'man'!

36. Therefore the thinking and reasonable creature, because God holds it in

greater regard than those lacking reason and thought, seems to have received in

part a higher glory since the denomination of 'god' haloed it with gold; in any

case, absolutely no other creature was named 'god'. In fact, like the

universe, the sky is not a living being in the true sense of the

expression, it is not even endowed with a soul.

Even if none of our writers went so

far as to guarantee these positions, it would be enough to support them, in the

absence of others considered 'sages', to refer to the disciple of Plato in

person, Aristotle. This last said, as we have already affirmed, that the universe is

in no way endowed with a soul, nor reason, nor thought. In these circumstances, the force of truth has prevented Julian from claiming that the universe --- or the Whole, as it could be, to employ the proper term of Plato --- is endowed at all with a soul or even thought, since there are in his camp, as I said, a group of those who touch him more closely on this point than his most resolute contradictors! It is not likely that God gave the mission of creation to gods completely stripped of soul or thought: this arises from the nature of the problem itself, if it is subjected to suitable examination. Who can imagine the Creator of the world entrusting to other divinities the creation of the three races? Would one speak of hesitation on his side, or of total contempt for our destiny? Such attitudes are in my opinion completely foreign to the supreme Essence!

37. Because, if the Creator is good, how could he express hesitation towards some task?

"It was --- Plato also affirms this --- actually a kindness; however a good being does not nourish ill will towards nothing." As for claiming that God showed scorn, that would amount to allotting vanity and attributing arrogance to Him.

However, how could he allow himself to reign over beings whom he judged as unworthy for him to create? Or how is it that he takes pleasure from our worship if he couldn't be bothered to create us in the first place? That He demands that we honour Him, that He requires obedience and understands that human nature is like his in every kind of virtue, it would be the easiest thing in the world for me to bring a thousand veracious testimonies drawn from the inspired Scripture. But as Julian grants especially his confidence to those of his own kind, I recall that Porphyry wrote in book II of his work *On Abstinence from animal flesh*:

"Let us also therefore sacrifice, but let us sacrifice as appropriate, to God who rules the whole universe, as a sage has said. No material offerings, no clouds of incense, no formulas of consecration! Because there is no material body which does not appear from the start impure with respect to the immaterial one. Therefore the word itself, when it passes by words, is inappropriate for God, nor the interior word, when soiled by the evil of the soul: let us adore him through the purity of silence, the purity of thoughts which we form on him! Thus uniting ourselves to God and assimilating ourselves to him, we must offer to him the holy sacrifice of our

intellect, which will be at the same time a hymn to his glory and the path of

our safety. However it is in the absence of passions and the contemplation of God that achieves this sacrifice."

38. So God wants us to honour him, and that by the holiness of our life, we will conform ourselves to him on the spiritual level, by engraving his beauty in our souls. But then, tell me Julian, how can he demand this attitude of us, if he has almost abandoned us to other creators, and stripped us of the privilege of being made by him which he gave to all other creatures? What leads him to provide for things here below if they are, as Plato says, given as playthings to other divinities?

Because he exercises his providence, and his care and benevolence extend to the smallest things; to learn this we can listen to one who knew God as his father:

"Are not two sparrows sold for an as? However not one of them will fall to the ground without the consent of our Father."

Perhaps Julian will declare the formula inadmissible because false --- because he contorts himself furiously against God! --- but will this receive a good reception from people of his group, I mean people as deceived as him? Thus Alexander, the disciple of Aristotle, has written in his treatise On Providence:

"To say that God refuses to grant his providence to things here below, is to go resolutely against the concept of God: because one needs a certain ill will and a nature completely perverted not to do good when one can do it; both one and the other ideas are foreign to God, in him is found neither both nor either of them. So it remains that God can and will exercise his providence on the things here below; however it is obvious that he exercises this providence if he can and wishes to do so. Nothing then, among things fortuitous, could in good logic exist without the divine decision and will."

39. Some claim that Plato himself shared this thesis, and it is public knowledge that Zeno of Citium and the Stoics assert it. So from their testimony it results that human things are the object of providence on the part of the Almighty, the single and natural God of the universe. --- "And then, will someone say, what can we conclude from that?" --- well, it is appropriate

for a God, exercising of his own wish his providence, not to deprive the human race of his most precious gift, which is to be created by Him, and not to see the job allotted to creators themselves created and which are divine only in name and not by any other measure --- if it is true that it will always be repugnant to the divine glory to allow others the power to create and invite nothing-beings to do it. Because it is impious to claim that the appropriate and privileged character of the divine and unutterable nature can belong naturally to such or such of the creatures which it created. In fact these features are indeed appropriate only to the divine nature and to it alone, and display its glory to a supreme degree. Inaccessible to a creature --- I mentioned this above --- are the exclusive privileges of being single and supreme, and we affirm that one of these privileges is to be able to act as creator and to bring beings from nothing into existence.

Under these conditions, how could a nature resulting from birth and creation, destined inevitably for corruption by the same laws which are its being, hold the active role of God?

40. In fact, if to create is regarded as a form of knowledge in God, one cannot present as irrational the gift of the creative capacity made by God to his creature: doesn't it sometimes happen to us that we create things starting from something already made, while using suitable know-how? If on the other hand, as I said, the fact of creating in the way that God does constitutes an ability and capacity pertaining only to an exceptional nature, and exceeds the measure of a creature, why do those people belittle the privilege of the supreme nature, and grant according to their good pleasure to beings created and promised to corruption? After which, persuaded that they have in their heads an idea of genius, they denature instead the words of God, by claiming that the Uncreated has confided to created beings the power to bring into existence what is specific to him only. --- OK, they say, but then it follows that a thing created by God should be stronger than death and corruption!

--- Thus, friends, it is from jealousy towards certain beings that the Creator refused to give them the best part, that on the contrary He condemned them to a worse, one could

say, by not being willing to create them! Apparently, He has avoided the fate which prohibited Him from creating mortal beings --- perhaps even He was unaware of this fate completely?

If they claim that God was in ignorance, the creature knows more than Him: the creators, they affirm themselves, were perishable beings! If on the other hand, giving up this position, they accept that God knew, how then would a good being refuse to do what he knows to be good? Because in the end it is quite true that the immortal one is preferable to the mortal!

[To be continued] This text was transcribed by Roger Pearse, 2006, 2007. All material on this page is in the public domain - copy freely.

Early Church Fathers - Additional Texts

Against Julian - Prefatory address to the Emperor Theodosius

Cyril of Alexandria, Against Julian (2006) Prefatory Address Address of the blessed Cyril, Archbishop of Alexandria, to the very pious emperor Theodosius, devoted to Christ. The exceptional success of your holy principate, which deserves fame but discourages praise, your incomparable provision for piety, are the heritage from On High which you echo and which you have preserved, unconquered, from the traits of envy, thanks to a skill in public affairs which you got from your father and also your grandfather, as can clearly been seen in this field. Also I propose to apply to your own person the words of our Saviour, who said: "A city on a hill cannot be hidden"; isn't what is on the heights not always, on the same basis, the same thing as that which is seen?

However what could equal Your Serenity? Nothing in the world, since the glory of your sceptre has reached the supreme limits by illuminating the whole universe with the glow of your perfect administration, while your leniency and your piety towards Christ delight Heaven — I mean the rational powers which reign in its heights. So great indeed is the admiration that you receive in these two connections that, having here and there equal and rival virtues, you have placed yourself beyond praise in all its forms. The votive offerings that others devote to you, Emperor Theodosius devoted to Christ, are the trophies of victories, crowns, thanksgivings and all other ways of honouring, not without reason, the imperial power.

2. As for us, that destiny has given to sacred service, we had the duty to offer you a work composed with the greatest care to the glory of God: your inclinations, your practice and the authentic wishes of your heart have indeed always carried you to applaud that glory, to hold execrable those who, like drunken men, insult it in one way or another, to put them in the row of your worst enemies, to gratify on the other hand with every kind of favour those who choose to glorify God in thought and word. I would willingly consider these excellent provisions as a proof of holiness, in perfect suitability to the glorious heights which you occupy. In a psalm to Christ the Saviour of the

world, David, the inspired prophet exclaimed: "Didn't I hate those who hate you, Lord, and was I not consumed toward your enemies? I made myself hate them with a perfect hatred, they became my own enemies!" These words are fully justified: indeed one can give as a shining proof of his attachment to your person the combat which he ardently carries out against those who chose, I do not know through what blindness, not to love you; in the same way, one could express all the authenticity of his love for Christ by impetuously attacking those who have discredited Christianity, with on the lips, almost like a cry, these words of the Scripture inspired by God: "I am filled with a jealous zeal for the Lord!"

It is necessary for me to say now what kind of work I am offering you here.

3. Forgive me for having resolved to speak not only against a king, but also for the glory of Christ, the great King, who reigns with his Father over the world; it is with him alone that it is true to say: "Through me kings reign", because he is the "Lord of glory" in heaven and on earth.

It necessarily follows that the champions of the divine teachings - us, in fact - given this office by Christ, must oppose to those who intend to defile his glory the arguments able to plead his cause, to appear sound to readers, to be a more useful aid for those whose heart is easily led astray and is inclined to yield to difficulties, and for those on the other hand who are well established in the faith to be a kind of stick able to support them in the strengthening of this faith and to maintain undimmed the tradition of orthodoxy.

However who is it that has entered into war against the glory of Christ? They are legion, those who at various periods have let themselves go at this foolishness, driven by the perversity of the devil; but none as went far as Julian, who damaged the prestige of the Empire by refusing to recognize Christ, dispenser of royalty and power. Before his accession to the throne, he was counted among the believers: he had even been admitted to Holy Baptism and had studied the Holy Scriptures.

4. But some sinister characters, followers of superstition, entered I do not know how into connections with him and sowed in him the maxims of apostasy; then, allied with Satan in this design, they led him towards the practices of the Greeks and transformed into a servant of impure demons one who had been raised in holy churches and monasteries: "bad company corrupts good upbringing", as the very wise Paul says. However, I affirm that those who wish to preserve a solid thought, and who keep in their spirit, like an invaluable pearl, the tradition of the true faith, do not have to offer to the peddlers of superstition any occasion to insinuate themselves, in any case to speak to them freely. Is it not written: "You will be holy with the holy, irreproachable with the irreproachable, chosen with the chosen, and you will outwit the cheat"? The eloquence with which he was gifted the all-powerful Julian used against our common Saviour Christ; he composed three books against the holy gospels and against the very pure Christian religion, he used them to shake many spirits and to cause them uncommon wrongs. Indeed, the light-minded and easily seduced fall easily into his sights, and constitute a welcome amusement for the demonic powers; but not spirits strengthened in the faith which do not let themselves be disturbed sometimes: they believe that Julian knows the holy and divine Scriptures, since he accumulates in his own works — without otherwise knowing well what it says!... — a number of testimonies that he borrows from them.

5. Very many followers of superstition, when they meet Christians, overpower them with any kind of sarcastic remarks, and rely on the works of Julian to attack us, which they proclaim to be of an incomparable effectiveness, adding that there never was a learned man on our side able to refute them, or even show them at fault; also, at the instigation of more than one person, and full of confidence once again in the word of God: "Get under way, and I will open your mouth!", I put myself to the duty of rebutting this Greek eyebrow raised against the glory of Christ, to help to the extent of my abilities those

which have been deceived, in order to convict of error and of ignorance of the

Scriptures the man who has accused our common Saviour Christ.

I dedicate my work on this subject to Your Greatness devoted to Christ and very august: may God always keep him, guarantee success against his enemies in an inimitable felicity, place the whole universe at his feet, grant to him to transmit his august power to the sons of his sons, with the approval of Christ, by whom and with whom glory to God the Father and to the Holy Ghost, for all the centuries! Amen. This text was transcribed by Roger Pearse, 2006. All material on this page is in the public domain - copy freely.

Early Church Fathers - Additional Texts

Against the synousiasts (fragments)

Cyril of Alexandria, Against the Synousiasts (fragments),

LFC 47 (1881) pp.363-377.

[363 CYRIL OF ALEXANDRIA FROM HIS TREATISE 1 AGAINST THE SYNOUSIASTS 2
[Translated by P. E. Pusey] of which the beginning is A long discourse has already been made by
us. |364

1. A 3 long exposition has already been wrought out by us, who desire to strive for the doctrines of the truth. For it everywhere sets forth One Lord Jesus Christ, Who proceeded forth God the Word out of God the Father Divinely, out of a woman humanly and after the flesh. And let no one say, who has a mind witting how to view each several thing, that I have been borne savagely down on them who have not such faith, seeing that a sort of sorrow sometimes invites hereto, sorrow I mean in regard to them whom we have contradicted. For the fact itself has its proof 4, not an idle excuse. For they 5 indeed are already dead and departing from human affairs, have gone to another life; and it is utter folly in enmity to insult not the living |365 but them who are now dead. Nevertheless since the Truth is dear to the lovers of right doctrine, and it needs befits them to say the truth and to be practised in the power of resisting them who are wont to utter vain things, I thought I ought, seeing that a countless multitude of brethren have suffered no slight harm from what Diodore Bishop of Tarsus and he who was Bishop of Mopsuestia, the most eloquent Theodore, have written of Christ the Lord and Saviour of us all, to say some few things on what they said and to point out to readers the hideousness of the track of both.

2.

Since then some stumble and imagine to themselves a change of the Word into blood and flesh, let them be laughed at as beside themselves and let us say to them, Wake up ye drunkards from their wine, and let us examine of what kind is the nature of the flesh, and be ye diligent to think, of what kind again is that of God Who is over all. For unbounded is the interval, and with reason may one say that to venture to compare them at all is not free from responsibility. For the One is by Nature God and Lord of all, Light and Life and Glory and moreover Power, the other is what every body who lives among men knows. When then any affirm that there has taken place a change of the Word into this earthly body, or that the Word being God framed to Himself out of His own Essence, a body of the same nature as our bodies, let them confess first that He ceased to be what He is (He was, as I said, God and Creator, Life and Light, Glory and Power) and let them moreover affirm that to endure the liability to slip that belongs to things generate is nob alien to Him and that to be conversant with a worse condition than that wherein He is, is not untried by Him.

Yet I think one ought to investigate what it is that thrust Him down hereto: was it some necessity and tyranny of passion falling on Him? yet how is it not distraction that any should suppose this so to be? for where is the greater

[366 than He and that is able to overpass His Nature c? since how is God the Name that is above every name and Lord of Hosts? But it is not necessity (they will haply say) but that a change of His own choice invited Him hereto. But it were impossible that He should suffer this too: for how should the Divine and Untaint Nature make ought that befitted Him not, His choice?

3. But haply they will say in their folly that the Word being God changed into flesh yet not the whole nor altogether: albeit how is it not an evident proof of utter madness, to think and say that these things are so? for first of all to say that not wholly nor yet altogether did He change or undergo turning pertains to those who mete Him and represent Him as quantified and no longer incorporeal, yea and capable of being conceived of as in space and as become circumscribed. Next how must not the opponents consider this too, that whatever a part of a body subject to the Word suffer, this full surely the whole too will in possibility suffer? (for suffering would not befall one of the parts, unless the nature of the whole body were susceptible of suffering). Hence seeing that the test of their ideas compels us even against our wills to advance to words we would not, beseeching the Word of God to pardon us we say this: that if it is true that He possesseth not the being beyond turning neither is the suffering it impossible to Him, the force of the blasphemy will full surely reach both to the Father Himself and to the Holy Ghost, for Consubstantial is the Holy and untaint Trinity. And then what stability look we for in God as to our own case if He too is weak as we and undergoes commotion unto what is not lawful to say, albeit we heard Him say in plain terms, Behold I am and have not been changed, the Divinely-uttering Psalmist too [367 says that the Heavens are the works of Thy Hands: they shall perish but Thou abidest and all of them shall wax old as a garment and as a covering shalt Thou fold them and they shall be changed, but Thou art the Same and Thy years shall not fail? Consider therefore that he who in spirit speaketh mysteries and is God-taught flings turning to the nature of things generate, saying by way of illustration or demonstration that the heavens shall wax old, and hath reserved Immutability to the God Who is over all, for he hath testified to Him Ever-being and unchangeableness. And as it has been believed to be impossible that the Nature of the Word should change into what it was not, so can it not be that the generate pass into the nature of Godhead, lest many of Its attributes be seen to be accidents, which if it advanced so far as idea alone would have the charge of blasphemy indelible. For if ought of things generate at all change into the Godhead by Nature, one would not miss of right reasoning if one should chuse to say that It out of things that are not comes into existence and obtains that which is not its, as a sort of material of Its being, and that the body became the substance of incorporeal Essence, tangible and visible of the Invisible and Untangible. And if the Father's Only-Begotten Word is by Nature Life as being of the Father Who is Life, and by change hath admitted unto consubstantiality (as they say) that which, is of the human lump, there is great fear lest we say that He is not unmixed life, for He is not unmingled with what is apt to decay. In another way too does the opinion of the deceived ones battle with the Economy with flesh: how, we will say. The Lord being God appeared to us that He might destroy the decay which lorded it over us, not that Himself might exhibit His own Nature partaker with decay by immingling with Himself flesh subject to death. The charge therefore is of equal force, whether one say that the Word of God have been turned into the nature of body or whether that the flesh again is transformed into consubstantiality with God. It is fit therefore that we keep [368 away from both one and other, seeing that it is not without peril to chuse to think beside what one ought to think.

4. That we may believe that even though His holy and all-pure Body be of same nature with our bodies, it is nevertheless august and Divine and far above our measures, as having been made His own, for He hath wrought through it, therefore was it called also bread of life, yea verily it is said both to have come down from Heaven and to give life to the world because of the Word that came down from above and out of Heaven, whose very own too the flesh has been made. Hence Divine it is (as I said), yet may one not surmise if indeed he have a mind well-established and that is versed in skill of dogma, that it has changed into the nature of the Godhead. For to the Nature that is Supreme and above all must be rigidly preserved Simplicity and absence of blending with other and of any appearance of being compounded in what belongs to It or of lacking any addition and coming into fellowship of sameness of nature or consubstantiality with ought unnatural to It. For come let us with acute eye of the understanding investigate the idea of the confusers. They say that His Flesh has been changed (I know not how) into consubstantiality with God the Word. Why? or what is it that brings it thereto? For of its own self it has not the impulse that would bring it thereto, and of its natural motions to admit such desires is foreign to it. It remains then to say this, that it was brought hereto by the will of God the Word. Did He then cast away the Economy which He clearly deemed worthy of all account by reason of His inherent Clemency and the Pleasure of His Father? for one may hear Him say clearly through the psalmist's voice, Sacrifice and offering Thou wouldest not, whole burnt-offerings and for sin Thou delightedst not in, but a Body Thou perfectedst Me, then I said, Lo, I come (in the volume of the Book it has been written of Me) to do, O God, Thy Will: I delight to do it. [369 The sacrifices therefore (those I mean according to the Law of Moses) were unwilling by the Father, the Incarnation of the Word or His being made Man, was rather His Choice inasmuch as it brings in the grace that is through faith to those beneath the sky, His Clemency and God-befitting gentleness making a marvellous demonstration of Itself.

What plea will there be for daring to say that He cast off (as I just now said) the august and saving Economy, if so be it be true that He put off from Him the being flesh, having changed it into the Nature of Godhead, albeit the all-wise Paul hath written of His holy Body, For wherein

He hath suffered He is able to succour the tempted? But if we take away that wherein He hath suffered, with it surely will go too the means of succour given to us. For the saying that the flesh changed into the Essence of Deity, belongs to those who take from it the being what it is; which if it be admitted to be true, no longer will it be thought or said to be flesh. Since what is the change, if it have remained what it is? What profit therefore is there to our bodies from being partakers of the Mystic and holy offering? or what is the benefit therefrom? for if the Word who is united thereto willed to transform it into His own Nature, why is He found saying to us, I am the bread of Life which

came down from Heaven and giveth life to the world and the bread which I will give is My Flesh which I will give for the life of the world, and again, He that eateth My Flesh and

drinketh My Blood abideth in Me and I in him?

Hence if the flesh have passed into what it was not, darting up or borne up by the Will of the Word into a position above its own nature, it is time (it seems) that we ourselves too should make after other sort the power of the mystery and follows what pleases him [who thus teaches].

5.

Therefore you have the confession of the Incarnation of the Only-Begotten, from which also our faith is True. But if (as our opponents say) the Word united thereto, put off His Flesh, changing it into His own Nature, the change of

[370 the Flesh and the confession of our saving Faith will (it seems) come to an end together, and with it surely cease the justification too that is through it, we are yet in our sins, the filth of our old offences is still not cast away.

6.

If He have ceased from being as we, i.e. man, together with being also above us Divinely, the foundation of our salvation has been shaken, we unawares returned (it seems) to have to be again lorded over by death and sins. For as when the nethermost foundations of house (it may be) or wall have been shaken, the superincumbent parts too will surely subside with them: thus if the Economy with flesh of the Only-Begotten be not firm, our condition surely has tottered with it and grown weak at last; and how, we will say. For if they say that the Flesh of the Word have been changed into the Nature of the Godhead, there is every need to conceive that He has otherwise departed from His will to be son of man: then how does the all-wise

Paul say, For there is one God, One Mediator too of God and men, the Man Christ Jesus Who gave Himself a ransom for us? For He mediates as being the Same, God alike and Man, reconciling us to God the Father through Himself and in Him and conjoining as it were unto union things by their own nature parted unto generic difference by a boundless parting, yet in Christ did they come together unto an union without confusion and that cannot be plucked asunder: for He has been connected Divinely with the Father, and He was connected with us too humanly. Thus is the Man Christ Jesus conceived to be and is our Mediator. But if the Flesh has been really (as he says) cast away by Him, He is gone surely away from mediating between us and His own Father: how therefore do we yet approach Him? who any longer brings us or mediates? For the Divine Paul said that the Mediator is Man: we remember Christ also Himself saying, No man cometh to the Father except through Me. Idle talk therefore and words full of distraction are the inventions of the

Synousiasts. [371

7. The Son of man when He cometh shall He find Faith on the earth 6? For come let us ask our opponents what sort of faith the Son of man when He comes down out of Heaven would find in them who are on the earth, or how He would have us minded regarding Him: that He has left willing to be son of man, or that He has remained in the likeness usward? though how can one doubt that if it were displeasing to Him to be conceived of as being yet as we are, how were it meet to say, The Son of man when He comes shall He find Faith on the earth, and not rather The Word of God bare and without flesh when He comes, will He find of such sort the faith concerning Him among them on the earth? But since He clearly and manifestly calls Himself Son of man even at the time of His arrival from Heaven, it is I suppose clear that not having changed His Flesh into ought else but rather having it glorified, incorruptible and spotless and adorned with light unapproachable [will He come]: for He will come down out of Heaven, not in His former low estate (whence should He?) but in the glory of His Father with the Holy Angels.

8.

If, His Flesh changed into the Nature of the Godhead, He ceased to be Son of man too, clear would it be to every one henceforth that we too have lost the boast of sonship, as no longer having a First-born among many brethren.

9.

He is seen not trans-elementing into the Nature of Godhead that which is unalterably and without confusion flesh, but rather will He rightly be conceived of as adorning it with His own glory and filling it with God-befitting dignities: thus will He be seen in His season by them who are

[372 on the whole earth, on His return from Heaven. And verily when having accomplished full well the mystery of the Economy with flesh, He had gone up into Heaven, even though they who saw it had wondered at the thing (for a cloud received Him, as it is written): to them who then marvelled one of the holy Angels addressed him, Men of Galilee why stand ye looking into Heaven? this Man Who was received up from you into Heaven shall thus come again as ye saw Him go into Heaven. Did therefore they who were addressed see the very Word apart from the flesh going up to the Father? or [did they see Him] having cast away the likeness to us and not in a tangible and visible but transfashioned rather into one intangible and invisible? who dares to say this? If He shall so come as He also went up, how is it not true to say that He shall come again embodied and not bare and fleshless Word?

10. The all-wise Paul hath written of Christ, Who shall transfashion the body of our low estate conformed to the body of His glory. Then what will they say to this who say that His flesh changed into the Nature of the Word? will the bodies of the saints too pass by a change into the Nature of Godhead that they too may become conformed to the body of His glory? yet how is this not a frigid speech replete with the uttermost unlearning? for when the flesh is wholly changed (as he says) into the Nature of Godhead, what body will the Word being God use? For somewhat un-embodied is Godhead, and it is true that No one hath ever seen God.

11. But haply they will say that the Flesh did not wholly depart from being what it was, but that it was as it were immingled with God the Word unto a natural oneness. And what do we say to this? First of all, sirs, there is full much difficulty, the reasoning hereon will be weak if [373 ye decide to retain to the Nature of the Word Its unchangeable Being and unalterable Existence (for in no wise will it change unto what it was not): either when it has suffered this It has been shaken from Its God-befitting stability and from the settledness that is inherent in it by Nature, or howsoever one calls it: but I think that it is wise that we should in no wise be able to conceive that ought of things that are could abide in the Nature of the Godhead: for this too is likewise impossible.

Yet if they are well off in examples that can persuade that in commingling and mixture of things mentioned the inherent property of either will be wholly imparticipate of the quality of the other, let them bring forward their examples: for we say that the name corn-mixture will in no wise harm the force of the truth. But if they say that flesh and Word are mixed after the manner of liquids, how do they not know that liquids mixed one with other, say wine and honey, are no longer simply what they were, but are changed into something else by the addition of a quality of a different species?

Hence if they say that the Flesh has been commingled with the Word, there is every need of saying that each of the above-mentioned leaves being what it was, and makes up of both some one intermediate thing, of a different nature full surely from what each was individually and as yet

unmingled one with other. Then what results? I would fain ask of our opponents whither matters will proceed, since they say that the Nature of God is henceforth mingled with flesh (for it hath not remained in identity, if their mixture, as has been said, is true). Either therefore they will say that He has this advance for the better, or else a sinking down to the baser, according to reasonable understanding of things. If then they say that He has been displayed superior to Himself, they have given the vote of superiority to the flesh by reason of which He is perceived to have sprung up to the higher: if they say that this was not so but rather that He sank into the worse: the flesh verily did Him too wrong even as it does to ourselves, [374 although we say that He let Himself down to emptiness and entered into the likeness of us, not in order that Himself might be seen suffering somewhat in His own Nature, but that He might render us who are in flesh and blood superior to flesh and might make us, beyond the measures of human nature, sons of God. But if as the perverted ones say He have been commingled with flesh, borne aside unto what He was not, how they say that He has not been wronged I cannot conceive 7; haply He is found to have lost in addition, the very being the Form of the Father, the Likeness and Impress of His Person and to be no longer in equality with Him but rather in a depression and abasement of both Nature and glory.

12.

It were therefore nothing hard to add very many discordant things to what have been said; but I think that one ought gladly to withdraw from thoughts tending to absurdity. We must therefore eschew commixture, for thus shall we escape the mischiefs too that come thence. But some other argument (as they say) as to these things finds its way in. For the Divine Paul is found to have written, But if we have also known Christ after the flesh yet now no more do we know Him. Hence if ye know not Christ after the flesh (they say), one must needs say that the flesh changes, so that it is the Nature of the Word Himself: as God is He known 8. But I suppose one would say straightway to this, 'When therefore he says of us too, But they which are in the flesh cannot please God, but YE are not in the flesh but in the spirit:----does he know that we are bare of flesh and blood? does he utter such things as though to [375 disembodied spirits?' Yet how is it not jugglery to conceive or say this? In regard to us then he calls by the name of flesh, the unreasonable and not irreprehensible passions of the flesh: but in regard to Christ the Saviour of us all, Who is All-Pure and knows not to transgress (for He did no sin), in other way beseems it that After the flesh be conceived of; for no longer is He in the infirmities of the flesh.

13.

He 9 has fasted, He hungered, He waxed weary from long wayfaring, yet more He was crucified and died: He conceded that He should suffer these things, not to the Nature of the Godhead (for the Divine and Supreme Nature is conceived of as beyond suffering) but rather to His own Flesh. But when He rose again having trampled on Death and trans-elemented the nature of man in Himself unto incorruption and life: He is at length seen wholly without share in fleshly infirmity. Therefore with reason does the minister of His mysteries say that no more is He known after the flesh, i. e. in fleshly weakness.

14.

Having tasted death in the flesh for our sakes He rose again in His body. And verily, this very thing He had fore-signified to the people of the Jews saying, Undo this Temple and in three days I will

raise it, for that has been raised which was dissolved, but we say that the flesh and not the Nature of the Word was dissolved: for that were impossible.

15.

Christ therefore Himself the Saviour of us all giving proof to His disciples that He rose from the dead, with flesh and hands and feet and declaring in plain words that He is not a Spirit: how will one doubt that the flesh did not

[376 change into the Nature of Godhead, either before the Passion (for He suffered in the flesh of His will) nor when having trampled on death He arose the third day and was thus seen of His disciples?

16. Who of the holy prophets is seen uttering afore things thus hard and impracticable and impossible? who of the holy Apostles or Evangelists spake to them of these things? No one whatever. Let them therefore, speaking out of their own heart and not out of the mouth of the Lord, as it is written, be ashamed. For WE, whose care is orthodoxy and who makest a special aim zealously to follow the right words of the holy Fathers, not the unbridled mouth and empty-speakings void of understanding of some, will not be minded otherwise than we ought to be minded, but ever going the straight way of the truth and having our mind filled with the holy Scriptures we both say that the Flesh of our LORD was ensouled with reasonable soul and believe that it is Divine and Spotless and glorified and moreover both life-giving and sanctifying, inasmuch as it became the own Flesh of the Word out of God the Father and affirm that it is not (as some have thought fit to think) of a son other than He, nor yet that it is changed into the Nature of Godhead.

17.

S. Cyril against Diodore and Theodore in his Book against the Synousiasts wrote thus 10, But perchance to these things some one will say, 'What then, if when contending with some of the heretics or withstanding them who confuse the Natures 11, they made a discourse grosser than should be?'

I suppose that one would say that if the fault were in a single word, the hearers would forgive what was not far

[377 off from what is right. For that in some slight degree they sometimes err even against their will, who apply themselves to subtilty and exactitude of idea, they have some just reason for apology. But if in works thus extensive and in their whole writings so to say, they have attacked the Truth blow upon blow, every where confessing Two sons, what excuse will be sufficient for them?

18.

12 these things too taught S. Cyril in his discourse against those who confuse the Natures, after this sort,

Receiving as a rule of right and undistorted Faith the Holy and God-inspired Scripture we say that when the Only-Begotten Word of God became First-born for us, He ceased not from being what He was and He is called, along with the title of Very God, also Son of Man: and He is not seen to

have changed the Nature of the Godhead into flesh, which without change and without confusion was united to Him that He might adorn it with His own Glory: rather we must know that He filled it with God-befitting authority. Thus for a season was He seen of those in all the earth when He came from Heaven.

[Running headers for the pages] Liberatus. S. Athanasius. S. Gregory of Nazianzum. 363 364 Strive for the Truth, sorrow for the strayed.

Word not changed into body, nor forms body out of Himself. 365 366 If Son can change, Father and Holy Ghost can.

Nought generate can become GOD. 367 368 His Body Divine, His own, in its proper nature.

If It were changed, It would not profit us. 369 370 Christ not a Mediator unless both God and Man, nor the Son of Man, nor we sons of God. 371 372 He will come again as He ascended. The Flesh and the Word not commingled. 373 374 By 'after the flesh' S. Paul means 'in the weakness of the Flesh,' in which He suffered. 375 376 The Flesh of the Word Divine, yet not confounded.

Christ both Very God and Very Man. 377 [Selected footnotes]

1. a The opening fragment of this Treatise has been preserved to us by the fifth General Council, those that follow by John Bishop of Caesarea in Palestine, in his Defence of the Council of Chalcedon, of the two last fragments, the former is in Severus' treatise against John, the latter in a later collection. Bishop John heads his citations from S. Cyril: "Divers citations of Cyril Archbishop of Alexandria wherein one may find the difference of the Two Natures proclaimed by him and that God the Word is Impassible and Immortal, the Temple passible and mortal." The ms. containing Bishop John's fifteen citations from this treatise numbers them, 77-90 (91 is a passage from the Glaphyra), while the citations from the 3 books against Diodore and Theodore are numbered 181-190. This led to these fragments being placed first in the edition of S. Cyril's works, following the order of Bishop John's citations. But the present treatise is not purely against the Synousiasts or Apollinarians, though it cites their objections, in something of the same way as S. Athanasius does: but against the Apollinarians with a reference to the previous labours, not free from error, of Diodore and Theodore; see the commencement and the 17th fragment, cited by Severus and the words with which Severus introduces it, below p. 376. See too above p. 335 fragment 27 against Diodore, which may really belong to this book, not to that. I have then no doubt that the present treatise is the one on the Incarnation which Liberatus refers to. He says, "Cyril as reports go, wrote 4 books, three against Diodore and Theodore as authors of Nestorian dogma and another book on the Incarnation, wherein are contained genuine testimonies of old Fathers, i.e., Felix Pope of Rome, Dionysius Bishop of Corinth and the marvellous Gregory called the Wonderworker. And though in the Books the words of Theodore against the Arians are cited yet they maintain that he was

Nestorius' master." Liberatus, Breviarium, cap. x. in Gallandi xii. 134. The opening paragraph of this Treatise, "A long discourse has already been made &c", shews that it was written after the books against Diodore and Theodore.

2. b S. Athanasius, after having spent all his life in combats and sufferings for the Truth against Arianism, had, in the close of his days, to oppose the mad errors of the Apollinarians or

Synousiasts. Their chief errors are stated thus by S. Athanasius in the opening of his first book against Apollinarius; "but these either fancy a change of the Word or suppose that the Economy of the Passion is a semblance; one while saying that the flesh of Christ is Uncreate and heavenly, other while, that it is

consubstantial with the Godhead. Next they say that in place of the man that is within in ourselves [i. e. the inner man] there was an heavenly mind in Christ; for He used as an instrument the form which envelopes Him, for it was impossible that He should be Perfect man: for where perfect man is, there too is sin, also that two perfects cannot make one whole." Against Apollinarius lib. i. § 2. t. i. 923. See extracts of his two books against them, above p. 324 note c. S. Athanasius exposes the chief points of their misbelief more succinctly in his famous Letter to Epictetus, Bishop of Corinth. S. Gregory of Nazianzum, the contemporary of S. Athanasius had to contend with them in his very midst (see Tillemont's life of him, Art. 88 t. 9. pp. 515 sqq. ed. 2) and as Tillemont points out, to bear their accusation that he divided into Two the One Son ("Next they accuse me as though I introduced two natures separated or opposed, and divided the Super-natural and marvellous Union, when I ought either not to do what they accuse me of, or not to accuse them of what they do," second Letter to Cledonius, near the end, t. i. 749 ed. 1609)). Under these circumstances S. Gregory both opposes the Apollinarians, and

expresses himself with that accuracy on the Incarnation that his words are cited before the Council of Ephesus as contradicting Nestorius' teaching. He says, "If any suppose that Mary is not mother of God, he is external to the Godhead. If any say that He passed through the Virgin as through a channel, and not that He has been formed in her Divinely alike and humanly, Divinely because without a man, humanly because by the law of bringing forth, he likewise is godless. If any say that the man was formed, that God then entered Him he is condemned; for no Generation of God would this be, but a shunning of birth. If any introduce two sons, one Him who is out of God the Father, the other him who is forth of his mother and not One and the same, may he fall away from the sonship which is promised to them that believe aright. [This will illustrate the strenuous efforts which Diodore Theodore and Nestorius made to persuade themselves that they were not really saying two sons.] For two natures are God and man, as also soul and body, not two sons nor two gods. For neither are there with us two men, even though Paul so spoke of the inner part of man and the outward. And to speak briefly, one thing and other (■λλο μ■ν κα■ ■λλο) are that whereof the Saviour is, seeing that the invisible is not the same as the visible, and the apart from time with the subject to time, not one and other (■λλος δ■ κα■ ■λλος), not so; for Both are One in commixture (■ν τ■ συγκρ■σει), God made-man, man-made-God, or

however we are to call it. I say 'one thing and other' in contrast to how it is in the

TRINITY: for there it is One and Other (■λλος κα■ ■λλος) that we confound not the Persons, it is not one thing and other (■λλο δ■ κα■ ■λλο), for in the Godhead the Three are One and the same Thing." first Letter to Cledonius t. i. 738 d 739 a b cited in the council of Ephesus among the authorities which Peter priest of Alexandria and protonotary read out of a collection that he had. S. Cyril, as having drunk in and made his own the teaching of the Fathers which were before him in all his writings speaks expressly of One Christ, and that by Union, the Word remaining Word and the Flesh flesh: see the citation from the seventh Paschal homily (A.D. 420) p. 227 note m, and again p. 233 note z; in the latter place S. Cyril guards against Apollinarian error, in the former

against both that, and the parting into Two the Incarnate
SON, which the Apollinarians charged their opponents
with doing.

3. c From the fifth Collation of the fifth General Council, after S. Cyril's Letters to John of Antioch, Acacius of Melitine, and the Emperor (t. vi. 101 Col.). I had overlooked it but it is pointed out by the indefatigable

Tillemont.

4. d I have adopted from the margin of the Concilia the reading convictionem which they give as the reading of the Paris Manuscript, i.e. Biblioth. Imperial. Lat. 16832, formerly belonging to Notre Dame: the Beauvais manuscript also agrees with it.

5. 1 i.e. Diodore and Theodore

6. f See this text commented on by S. Cyril at the end of his Treatise de recta fide to the Princesses Arcadia and

Marina, and again near the close of his Treatise on the same subject, to the Empresses, § 42, p. 178 d e.

7. g Thus I have translated, emending ... from

Cardinal Mai's translation of the syriac version.

8. h There seems to be some error here in the greek words as preserved to us by these two late MSS. ...Card. Mai's latin version from the syriac is here not close enough to help.

9. i It will be observed that this fragment carries on the subject of the previous one: probably only a few lines intervened between them.

10. k From Severus against the Catholic Bishop of Caesarea.

11. 7 the Apollinarians.

12. l from the collection referred to above, p.326 note e and elsewhere. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on Isaiah

COMMENTARY ON THE PROPHET ISAIAH

Book 1

Preface The word of the holy prophets is always obscure, but it is filled with hidden meanings, and travails for us with the foretelling of divine mysteries. For Christ is the end of the law and the prophets, as it is written. But I say that those who wish to make clear such subtle and enigmatic things must hasten to survey the breadth of the contemplations with the eye of the mind, and very prudently, on the one hand, the accuracy of the history, and on the other, the rendering of the spiritual interpretation, so that what is beneficial may come forth from all sides to the readers, and the clarification of the proposed meanings may appear, having nothing lacking. I know, then, that some who came before have written on these things, and have composed long discourses for us about them; and I think this is sufficient, and at least furnishes a not ignoble excuse for others to hesitate, and persuades them to choose silence rather than to add to what others have already said—saying nothing new, but rather repeating the same things and going through the same contemplations. But since, even if this should happen, it would not be distressing at all, and since listeners are confirmed in the truth through the harmony of the majority, I persuade myself even now to be superior to hesitation, convinced that the sweat and labor on good studies is better than the idleness in snoring, and not at all having given up the hope of being able sometimes to find something new and different, as God widens the path in contemplations. For it is written, that "Your commandment is exceedingly broad." Therefore the blessed Isaiah prophesies in the times of the reign of Uzziah, and Jotham, and Ahaz, and Hezekiah. And come, let us recall the times of each, and say cursorily how he lived out his life. For from this we shall know that the word of prophecy is both fitting and most suitable to the things being done at those times. Uzziah, therefore, who is also Ozias, was a pious man, and he advanced in both glory and strength to such a point as to conquer the nations bordering Judea, and indeed to impose tributes on many, and to subject them by necessity to his own scepters, and to build up cities, and to acquire others, and to join them to the borders of the land of the Jews. Then he suffered something human. For from excessive luxury, and being overcome by the pre-eminence of his fame, he grew haughty in a way, and being mastered by the disease of arrogance, he even rose up against the divine law itself. For he thought he ought to crown himself also with the glories of the divine priesthood. For he attempted to enter the divine temple, and by himself to offer incense to God and unlawfully to perform the established rites. For this reason he was immediately struck with leprosy, and was most dishonored; for according to the law, the one overcome by the affliction of leprosy is unclean. Then Jotham, his son, succeeded to the kingdom of Uzziah, a God-loving man, yet he did not, it says, remove the high places, but the men of Israel still sacrificed to the works of their own hands, occupying mountains and hills, under oak, and poplar, and a shading tree, as Hosea says, "because the shade is good." And when Jotham died, Ahaz succeeded to the scepter, a most abominable and God-hated man, and full of the utmost wickedness. This man even shut the divine temple, and did not permit the God of all to be honored with the sacrifices according to the law,

and he forbade the customary feasts of the Jews, and in every place of Jerusalem, having set up altars, he commanded them to worship handmade things, and to serve the host of heaven; and indeed he even passed his own children through fire, that is, he burned them as a sacrifice to the unclean demons, and to put it simply, there was no manner of impiety unpracticed by him. Then after him reigned Hezekiah, a pious and God-loving man, and a master of righteousness, and a zealot for every good thing, and a doer of the divine wills. This man commanded everything to be done and to have force against the transgressions of Ahaz; for he opened the doors of the temple, then he decreed that sacrifices and libations be offered to God, and that He be honored with sacred rites according to the law; and indeed, without long delays, he is seen to have renewed the law concerning the Passover. He tore down sacred precincts, and altars, and handmade things, and soothsayers and false prophets, and he commanded the hordes of enchanters to be still, and he was a good man in the eyes of God. Therefore, since in the times of the reign of those just mentioned by us, at one time the God of all was provoked to wrath, when Israel practiced idolatry; and at another time He was softened to gentleness, when it was transformed to piety through the clemency of the ruler; for this reason the discourse of the prophecy is mixed, and at times it makes the greatest threat, as against an impious Israel, but it introduces a word of promise for good things. And it everywhere remembers the redemption through Christ, and says that at times Israel will be sent away from intimacy with God, but the multitude of the nations will be received, being justified through the faith that is in Christ. So that it seems to me to crown the blessed prophet Isaiah very well, not with the grace of prophecy alone, but indeed also with apostolic boasts. For at the same time he is both a prophet and an apostle, and he will make the words of his own writing not devoid of the brightness of the evangelical proclamations.

Discourse 1 The vision which Isaiah son of Amoz saw, which he saw against Judea, and against Jerusalem in the reign of Uzziah, and Jotham, and Ahaz, and Hezekiah who reigned over Judea. I do not think one would be mistaken in saying this about the holy prophets, that they received not only the knowledge of future things, as the Holy Spirit illuminated the matter for them and resounded in their mind, but indeed that at times they also became spectators of the events themselves. So the blessed prophet Isaiah seems to have seen with the eyes of the mind the sufferings that would come at various times upon Judea, on the one hand, the phalanxes of the enemy ravaging the land, and on the other, the cities laid waste, and houses set on fire, and whatever things are done by enemies according to the laws of war. For this reason it is written at the beginning of the prophecy: "The vision which Isaiah son of Amoz saw, against Judea and against Jerusalem." And he usefully notes the times of the kings, so that God might be seen to be speaking things in the prophet appropriately to the ways of each one. Hear, O heaven, and give ear, O earth, for the Lord has spoken, I have begotten and raised up sons, but they have rejected me. The ox knows its owner, and the donkey its master's crib; but Israel did not know me, and the people did not understand me. What is the matter, what is the meaning, and what it might wish to signify, it is necessary to examine. For the blessed prophet calls heaven and earth to witness, as it were, and doing this not without God, but says that the words are not his own, but rather God's. Signifying through this that they will in every way and entirely come to pass, and terrifying the hearers with the fears of what they are to suffer. For it is impossible for God to speak falsely; and at the same time establishing that other point, as I think. For since he was about to make the predictions against Judea and Jerusalem, and to announce beforehand sufferings beyond all description, and incurable calamities, he was not ignorant that in every way and by all means

those to whom the word was addressed would be whetted to anger. Therefore, he says that the Lord spoke such things to them, most skillfully repelling the rage of the unholy, and as it were, shaming away their unjust anger. For if he was taken as a mediator and minister, and would convey the words from above and from God, how could anyone be justly angry with him? or rather, how would the impious ventures of wrath not be against God who has spoken. Therefore, does he very reasonably call heaven and earth to witness? For since he was about to make complaints against Israel, he wishes the angels in heaven, and also the whole earth itself, to know the ways of his impiety, so that no one might think that he was moved in vain or for trifling and most insignificant stumbles had been ruined, to make an outcast of the beloved, and the people set for him as an inheritance, and who long ago by very great strength had been rescued from the greed of the Egyptians. For he pitied them as being wronged, contrary to what was fitting, and their nobility which was both proper to and inherent in their fathers, being weighed down by unwilling servitude. But since the oppressors resisted, they were punished bitterly, God inflicting every kind of torment upon them. Therefore, just as the acceptance of those from Israel became most notable, so he wishes the manner of their rejection not to be unknown. But if some should wish the very elements to be called by the prophet's voice, the force of their thoughts would not miss the mark of a fitting argument, having considered this. For Israel was being redeemed, as I said, from the unholiness of the Egyptians through Moses. But since Pharaoh, unholily rising up against the commands of God, said, I do not know the Lord, and I will not send Israel away, creation was armed with its own master against the hateful ones. For from above and from heaven there were very many and conspicuous signs, and likewise very many and not unwonderful ones on the earth itself. For the heaven sent down the hail, and the earth cast up frogs, as it is written; and the water was changed into blood, and as furnace soot was scattered and clouded the air, ulcers and boils breaking out happened to the bodies of all. Therefore, as the very elements had toiled almost in vain for those who were redeemed, "Hear, O heaven, he says, and give ear, O earth, for the Lord has spoken." But we will also approach the meanings of what is before us in another way. For having dishonored the instruction through the law, those from Israel, and having despised the saving teachings, having abandoned the one and by nature God, they offered their worship to unclean demons on mountains and hills, and in the most well-wooded valleys they have burned incense and worshipped the works of their own hands. And the God of all was indignant at these things, and very reasonably so, and he said to one of the holy prophets; "Arise and plead your case before the mountains, and let the hills hear your voice. Hear, O hills, the judgment of the Lord, and you valleys, the foundations of the earth, for the Lord has a case against his people, and he will enter into judgment with Israel." And we do not say that the judgment by the Lord through the prophet's voice was against the mountains and the hills, but rather he was judging the impiety of Israel on the mountains and hills and glens. For he was convicted of having been immeasurably impious, having constructed altars and sacred precincts there for the unclean demons. Therefore, since those from Israel, having disregarded their reverence for God, worshipped the host of heaven, I mean the sun and moon, and also receiving matter from the earth, I mean both wood and stones, made for themselves idols according to what seemed good to each, he very providentially alludes to their impiety in these things, and as it were brings heaven and earth into the midst for refutation and proof, saying, "Hear, O heaven, and give ear, O earth, for the Lord has spoken," And in another way, we say that there are many fathers in heaven, the spiritual ones, clearly; and likewise many on earth, some carnal, others spiritual. But to all these fathers, both

above and below, honors are brought by the children under their hand. And those who are honored rejoice greatly, and there is none among them who does not in every way and altogether make it unbearable to be treated ungratefully by their children. Having suffered this, the God of all testifies to the fathers both in heaven and on earth, saying: Hear, O heaven, and give ear, O earth, for the Lord has spoken: I have begotten and raised up sons, but they have rejected me. For Israel, having been accepted through grace, and deemed worthy of the forbearance befitting children, is said to have been begotten by God, since the true and spiritual regeneration has been perfected in us. Clearly through faith in Christ; for we have been born of water and the spirit, and to the ancients was given a spirit of bondage, even though he was the firstborn and was called a people. But to us, God has granted both the name and the spirit of adoption. "For because you are," he says, "sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father." For I have begotten, he says, sons, and not for this reason only, but I have also exalted them, that is, I have brought them up. For this is what the addition of the other interpreters has. For Israel, having been redeemed, was not after this without help, and destitute of the love from God. For he was nourished like a son by a truly child-loving and most affectionate father. "For the bread of heaven," he says, "he gave them, man ate the bread of angels." And he was nourished in another way for spiritual well-being through lawful wisdom and prophetic teachings, skillfully leading to the knowledge of truth, that is, of Christ. For Paul writes, "So the law was our tutor to bring us to Christ." But he rejected the one who begot him. And what could be the manner of the rejection? For he turned to wanting to worship gods that are not gods by nature, and he has been sick in another way, much that is unruly, and what is beyond these in absurdity, nor has he imitated the very goodwill of irrational animals, which they might have towards their masters. For this reason he says: "The ox knows its owner, and the donkey its master's manger, but Israel does not know me, and my people do not understand." For if a man were to buy an ox, he would certainly have it as most useful for the works of farming, on the one hand to plow, if he chose, the land, on the other hand to thresh on the floor, and to separate the chaff from the wheat. And if one were to buy a donkey, it too is called to obedience by natural impulses, and it makes its submission a kind of repayment for the things lying in its manger. For it willingly carries burdens, and shares the master's labor. But these things are in these. But wise Israel, being taught in the law, to know what is beneficial, who had learned the glory of God through many and wonderful signs, comes behind the donkey and the ox, and being inferior to the reasonableness of irrational animals, has not known the master. And very well indeed it says, he did not know, he did not understand. And yet, having learned, as I said, the glory of God, and because of turning too much to an unbridled digression, he has become equal to one who is ignorant. For if this were not true, he would not have said to the wood, "You are my God;" and to the stone, "You begot me." Wherefore "be astonished," he says, "O heaven, at this, and be horribly afraid, says the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out for themselves broken cisterns, that can hold no water." And it would be fitting for Christ himself to say about them, But Israel did not know, and my people did not understand me. For the redemption of old also came through him. And the law was established until the time of reformation, as it is written. But since ... it was impossible for the shadow to be able to justify us, the only-begotten Word of God appeared to us in the flesh, that he might justify by faith those who approach him, and might deliver from death and sin. But Israel did not understand him, although he said clearly: "Truly, truly, I say to you, he who hears my word and believes him who sent me,

has eternal life, and does not come into judgment, but has passed from death to life." Woe, sinful nation, a people full of sins, a wicked seed, lawless sons; you have forsaken the Lord, and have provoked the Holy One of Israel. Having very well declared the manner of their rejection, and having shown the magnitude of the irrationality in them, he immediately changes his discourse, on the one hand, to a lamentation over them, clearly, and on the other, again to a rebuke. It would be fitting, I think, for the prophetic person especially to almost bewail them, and out of a very great love for God to rise up and say: Woe, sinful nation, a people full of sins, a wicked seed, lawless sons. It certainly follows for those who wish to reject me, God the giver of all good things to us, to have unwashed sin, and to be burdened with terrible, inescapable accusations. For rejection is always in some way sick with apostasy, of the change from one's place to anything whatsoever. Therefore he immediately added this: you have forsaken the Lord. And he calls them a wicked seed, not as being or having been made such by nature, but because they have become wicked sons of wicked fathers, according to the voice of John; for he said even to the scribes and Pharisees coming to the baptism of repentance, "brood of vipers." For the first fathers from the beginning were admittedly holy, but those after them were exceedingly abominable. Therefore, he rightly called them a wicked seed, being nourished in the customs of their fathers, and emulating ancestral unholiness. For they have forsaken the Lord, and they did not cease from provoking the Holy One of Israel, that is, Christ. For they did not understand the mystery concerning him. Therefore they have also remained in the fullness of their own sins. And Christ said this to them: "Truly, truly, I say to you, if you do not believe that I am he, you will die in your sins." Therefore Israel is full of sins, and has finally arrived at such worthlessness, that it is fitting for it to be punished. For they themselves have also filled up the measure of their own fathers, according to the Savior's voice. For up to a certain time and measure God makes the contempt of the sinners bearable; but when the sin has already reached the fullness known to him, he brings on the punishments, and punishes the disobedient one in proportion to the sins. And so the prophet Zechariah, having seen a measure, asked the blessed angel what this measure that was coming forth was. And he said to him, This is their iniquity in all the earth. Therefore Israel has remained having its unwashed sin, and was unwilling to receive the purification through Christ, but indeed, in addition to this, having forsaken him, by not having offered faith in him, and saying in addition to this, "Away, away, crucify him," and, "We have no king but Caesar." Why will you be struck any more, adding lawlessness? Every head is for pain, and every heart for grief; from the feet to the head, there is no soundness in them, neither wound, nor bruise, nor festering sore; it is not possible to apply a soothing poultice, nor oil, nor bandages. He makes his statements as if about one body of the Jewish systems, I mean both small and great, and those understood to be in between. And he seems to call the head, the one who is comely with the glories of kingship. And the heart, the holy and chosen tribe, that is the Levitical one, as having been made wise in the law, and having the care of the whole body. "For the lips of a priest," he says, "shall keep judgment, and they will seek the law from his mouth." And he says the feet are those in the last places, and who have obtained, as it were, the lowest rank among the peoples. Therefore, since the land of the Jews has already endured unbearable hardship, being ravaged, sometimes by the Babylonians, sometimes by the neighboring nations, was about to be burned down by the hands of the Romans on account of their impiety toward Christ, and their kingdom would be overthrown, for foreigners have ruled over them, and the works of the priesthood among them would cease, sacrifices having been overturned, the temple having been destroyed, there being no altars, nor

priesthood, nor Urim, according to the prophet's voice, so he says, Why will you be struck any more, adding transgression? Every form of wrath, he says, has been brought upon you, and torment from God, you have demanded harsh and successive punishments, but you are no less scornful and companions of lawlessness. Why then will you be struck any more? What measure of torment will be sufficient for your correction? What terror will be brought upon you at all, which has not somehow already happened? Every head is into pain, and every heart into grief from the feet to the head. For those who had received the royal honor have suffered not moderately, being unable to withstand the attacks of the enemy. The priests also are grieved, as I said, since sacrifice is idle. And the feet were struck, that is, the last and the lowest. On the one hand being consumed by the swords of the enemy, and on the other hand being worn out by famines and barrenness, and having been brought to the experience of unmitigated hardship. Therefore he says, There is no plaster to apply, nor oil, nor bandages. For when certain moderate wounds happen to the human body, and the injury affects one single limb, then the discoveries of the skill of those who know how to heal are useful, such as a plaster, and bandages, and an anointing with oil that loosens what is strained. But when it is sick throughout the whole body, and is being destroyed in itself, what manner of therapy can help it? For the greatness of the disease completely overcomes the power of remedies from art. Therefore, the multitude of the Jews, having fallen into incurable wounds, and suffering unbearably from the things of wrath, has been utterly destroyed, with no manner of help for them. Therefore the divine prophets also said: "We would have healed Babylon, but she was not healed; let us forsake her." For it is compared to the Babylon of the nations, although it was named a holy city, especially on account of the impiety toward Christ, or also because they filled it with man-made things, so as in no way to yield to the Babylonians', which has also been called the land of carved images. Your land is desolate, your cities are burned with fire; strangers devour your land in your presence. And it is desolate, overthrown by foreign peoples. What seemed to be said somewhat more obscurely than it should have been, he makes clear. For what would he mean by "there is no plaster to apply, nor oil, nor bandages"? He interprets it plainly, saying their land has been laid waste, and their cities burned and have become subject to the enemy, and these of foreign peoples, so that almost everything was overturned from its foundations. Often, then, it happened that Judea was captured, by the Assyrians and Egyptians, Syrians and Moabites, Idumeans and those called Philistines, that is, Palestinians. But having suffered a little, and having fallen at times into moderate calamities, it recovered again with God defending it, and He who struck it Himself healing it. But it was utterly destroyed after the cross of the Savior, with Vespasian and Titus ravaging it. For then indeed it happened that cities were burned down, and the whole country became empty of its inhabitants, and fell into the hands of the conquerors, and it was a most wretched thing for them to see with their own eyes and to be pained, that the land was in a manner devoured and consumed by others. For to only hear of it while absent would perhaps have made the grief bearable for them. But to be present and see it, and then to be unable to do anything to help, but to be weighed down as it were by unavoidable misfortunes, has an unbearable and very great grief. Therefore, we must not provoke the Holy One of Israel, so that we may not fall among visible and invisible enemies into the things of passions bring down to dishonor, and they destroy every fortress of the mind that is in us, so that the wretched soul is, in a way, consumed, and all its fruits are spent, so that it becomes dry and dishonored, and is found to be a land that brings forth thorns, whose end is to be burned, according to the voice of the blessed Paul. The daughter of Zion will be left like a tent in a

vineyard, and a lodge in a garden of cucumbers, like a besieged city. A pitiful thing; for how is it not worthy of lamentation and wailing? For she who was formerly a daughter, and honored with such a title, and acting as if under a most loving father, God, she who was intoxicated with His forbearance and love, and crowned by Him with glories to the end, and prevailing over those who opposed her, and encompassed by an innumerable multitude of her inhabitants, the all-blessed and renowned Zion, that is, Jerusalem, will be forsaken, it says. That is, she will be desolate. And she will remain stripped both of the strength of the one who saves and of her inhabitants. And she will be forsaken thus, like a tent in a vineyard, and like a lodge in a garden of cucumbers, and like a besieged city. For the appointed guards of the vineyards, while the clusters of grapes are still blooming for them, provide the greatest possible security, and they terrify the robbers who want to cut them off. And they drive away the kinds of wild beasts. It is the custom for the overseers or masters of the cucumber gardens to do this as well. But when the grapes have been gathered and trodden, and those in the cucumber gardens have been taken out, the mildness of the guards is then relaxed; who, leaving their own tents, make entry free for those who wish to meddle with what is left. The prophetic word teaches us that something of this kind has also been done to the wretched Zion. For while she still had the fruits of righteousness, God deemed her worthy of all security and protection and forbearance. For He said that, "I will be to her, says the Lord, a wall of fire round about, and I will be for glory in the midst of her." For the blessed David also sings: "Behold, he who keeps Israel will neither slumber nor sleep." But since Israel, although he had become the vineyard of the Lord of Sabaoth, was indeed fenced and deemed worthy of a hedge. He produced thorns, and was given by God to those accustomed to do wrong, "For I will take away, he says, its hedge, and it shall be for plunder; and I will break down its wall, and it shall be for trampling. And I will let my vineyard go, and it shall not be pruned, nor dug." Therefore a boar from the wood has ravaged it, and a wild ass has fed upon it, and that God let the vineyard go, and it has been forsaken by him, the Savior teaches, saying: "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. Look, your house is left to you desolate." And he had cried this out beforehand also through the voice of a prophet, saying: "I have forsaken my house, I have left my inheritance; I have given the beloved of my soul into the hand of her enemies. My inheritance has become to me like a lion in the forest; she has given her voice against me, therefore I have hated her." And Josephus somewhere remembers, he who recounted the sufferings of the land of the Jews, that when Jerusalem was about to be captured, the priests in the temple heard a voice, as of the angels within it crying out, "Let us depart from here." But that when a city is besieged, a way of escape is sought by all those in it, how can one doubt? From this it is possible to infer the sufferings of the land of the Jews. For to the besieged it seemed most desirable even to be able to save only one's life. And they had no regard at all for home or property or even for the city itself. But it must be known that it often happens that the soul of man is also forsaken by God, if it should not choose to correct the things ordained, and submitting its neck to the master's ordinances, it brings forth the fruits of piety towards him. Even if he has been called a son or daughter of God, even if he has become Zion, which is a watchtower, that is, in a lofty mind and a most pure intellect and knowing how to see mysteries; then doing what is not lawful, he should be seen provoking the Holy One of Israel, he will be forsaken by him, and like an unguarded vineyard will be given over to Satan, and to the passions of the flesh, and will be shown to be destitute of all virtue, and stripped of the boasts of a good life, and filled with all

evil. And unless the Lord of Sabaoth had left us a seed, we would have become as Sodom, and we would have been made like Gomorrah. The land having been burned up on account of the impiety towards Christ, even so the remnant of Israel has been saved, God taking pity, and bestowing this also, along with the others, as a special gift in memory of the fathers. For it has not utterly perished, nor indeed has it been shaken from its foundations, but it has remained in its remnants. For from them were also the divine disciples, and indeed all who have believed in our Lord Jesus Christ. And they will be called in the last times of the age, even those who have not yet believed. And a prophetic word will confirm this for us. For it says thus: "For many days the children of Israel shall sit without a king and without a ruler, without a sacrifice and without an altar, neither a priesthood nor manifest signs. And after these things the children of Israel shall return, and shall seek the Lord their God and David their king. And they shall be amazed at the Lord, and at his good things in the last of the days." And indeed elsewhere the God of all: "How shall I deal with you, Ephraim? Shall I protect you, Israel? How shall I deal with you? I will make you as Admah, and as Zeboim. My heart is turned within me. My repentance is stirred up. I will not act according to the anger of my wrath. I will not abandon Ephraim to be blotted out, because I am God, and not man; the Holy One in you." Do you hear how he promised not to act against them according to the greatness of his anger, but rather promised before transgre..... for those from Israel were disobedient even in the wilderness, when they were at the very streams of the Jordan, and about to inherit the land of promise. Wherefore God said: "As I swore in my wrath, 'They shall not enter into my rest.'" For their carcasses fell in the wilderness, and they were all consumed, except Caleb son of Jephunneh, and Joshua son of Nun. They entered in with the new people, and crossed the Jordan, and have received their inheritance from God. These would be a type of the remnant of Israel, saved through the obedience of faith in Christ, having crossed with us the holy Jordan, and being about to inherit the kingdom of heaven. Therefore the prophet gives thanks, saying: "Unless the Lord of Sabaoth had left us a seed, we would have become as Sodom, and we would have been made like Gomorrah. For since Israel had worshipped idols, and had killed prophets, and had denied Christ, and rather had even killed the author of life, the God of all ought to have condemned the entire race to utter destruction. But since he is good beyond measure, he has kept the remnant, and they have not become equal to the people of Sodom, who with their whole race and household and with their very and to have a sin difficult to wash away. And very rightly it will be said by us:" Or do you despise the riches of His goodness and forbearance and longsuffering? not knowing that the goodness of God leads you to repentance. But according to your hardness and impenitent heart, you are treasuring up for yourself wrath in the day of wrath and revelation and of the righteous judgment of God. For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad." Hear the word of the Lord, you rulers of Sodom; give ear to the law of God, you people of Gomorrah. To what purpose is the multitude of your sacrifices to me, says the Lord? I am full of the burnt offerings of rams, and the fat of lambs, and I do not desire the blood of bulls and goats. Neither should you come to appear before me. For who has required these things at your hands? You shall no longer tread my court. If you bring fine flour, it is a vain offering; incense is an abomination to me. Your new moons, and the sabbaths, and the great day I cannot endure; fast and idleness, and your feasts my soul hates. Having sufficiently terrified them with the threats of what is to come, and having proclaimed to them the things that will in every way and entirely come to pass in due time if they should not

choose to think and do better things together, and according to the divine laws, he shifts the discourse for a time, and introduces what is useful, so that, having chosen to think better things, they might be delivered from the punishment hanging over them. For having acted insolently against Christ, those of Israel have perished, and we say that they fell to this on account of the impiety of those who were appointed to lead. For although they had recognized that he is the heir, they killed him. For they wished to make his vineyard their own inheritance. But that the senseless Israel, by following the perversities of its leaders, has missed the hope in Christ, the God of all will confirm by speaking through the voice of the prophets. "Many shepherds have destroyed my vineyard, they have defiled my inheritance, they have given my desirable portion to an impassable wilderness. It has become a desolation of destruction." And again: "Because the shepherds have become foolish and have not sought the Lord, therefore the whole pasture did not understand, and they were scattered." For the shepherds truly acted foolishly, and became a cause of destruction for the people under their hand. And yet, how was it not necessary for them, as men well-instructed through the Law and the Prophets in the mystery of Christ, to become a way for others to what was necessary, to believe in him? But, as the Savior says, they received glory from man, and did not seek the glory that is from the only God. For if they had believed Moses, they would have believed him, for he wrote about him. Therefore, they have become blind guides of the blind. For this reason they have also slipped, and fallen into the pits of destruction. What then? The prophet tries to transform them with good admonitions, toward the necessity of choosing to think better things, and to be tried by the words of the Savior. And he usefully mingles rebuke with these admonitions, as if with a variously prepared medicine, healing the wounds of their ill counsel. For this reason, he says, "Hear the word of the Lord, you rulers of Sodom; give ear to the law of God, you people of Gomorrah." Do you hear how he brings the rod of love and of a God-loving mind upon the peoples and rulers, and strikes those who are very sick with disobedience? And he compares Jerusalem to the most impious cities, as being full of the greatest sin, and as having absolutely no one in itself For the God of all was planning to burn the cities of the Sodomites, and did he not communicate the matter to Abraham? But he said to him: "Will you destroy the righteous with the wicked? And will the righteous be as the wicked?" And God promised that if ten righteous men were found in Sodom, he would quell his anger against them. But they were not found. Therefore they have also paid the penalties commensurate with their impieties. Such a one was Jerusalem, the killer of the Lord, having a great scarcity of the righteous. And indeed the prophet Jeremiah was pleading for her. And God said: "Run to and fro through the streets of Jerusalem, and see now, and know, and seek in her broad places, if you can find a man, if there is one who executes judgment, who seeks the truth, and I will be merciful to her, says the Lord." Therefore, because she is filthy, and in many ways stained with the pollutions of wickedness, and having a great scarcity of holy men, he calls her both Sodom and Gomorrah, and brings the reproach of the Sodomites' impurity upon both the peoples and the leaders. And what indeed he says; hear the word of the Lord, you rulers of Sodom, give ear to the law of God, you people of Gomorrah. Become sober, he says, for a little while. And by the words of the all-wise Moses, having fixed the eye of your own mind, understand the mystery of Christ. For Moses said: "For the Lord your God will raise up for you a prophet like me from your brothers; you shall listen to him in whatever he tells you." Hear, therefore, the word of the Lord, give ear to the law of God; that is, understand for yourselves the power of the evangelical ordinances. This is what Moses commanded; for he guides us to Christ, and the end of the legal ordinances looks to the mystery

concerning him. But you think, he says, to please God by wishing to fulfill the things in types and shadows. Hear him who also of old spoke the law to you. What to me is the multitude of your sacrifices, says the Lord. I am full. For if you offer them as to one in need, you have strayed from what is fitting, you have missed wise and true reasoning. For the nature that fills all things is in need of nothing at all, because all things are its, and from it they are given to others. "For what do you have that you did not receive." It would be fitting for this to be said by nature to creation. For I have had enough now, he says, and I am full, and I would no longer choose the sacrifices from them. For how, tell me, will a ram offered as a whole burnt offering benefit the God of all things? what pleasure will the fat of lambs bring? and if the blood of goats and bulls were offered, how would God be pleased by this? For who has required these things from your hands? For even if Moses spoke of whole burnt offerings and sacrifices, yet from of old this manner of worship was not God's will. But since it was necessary to guide to the truth through type and shadow, the things in the law were established until the time of reformation, therefore, in so far as it concerned truly pleasing God; he would not have spoken at all about the sacrifices according to the law. But since the mind of those being instructed at that time was weak, they were led by the hand to the truth through type and the shadow of the letter. But when the time was at hand, in which for the future the beauty of the truth had to be revealed, the type is superfluous, the shadow useless. For this reason he says, You shall no longer tread my court. If you bring fine flour, it is a vain offering; incense is an abomination to me. For we, who have been made radiant by faith in Christ, offering spiritual sacrifices to God, fill his holy courts, that is, the churches. But the manner of Jewish worship is completely unacceptable to Christ in the churches. For those wishing to bring fine flour mixed with oil and perceptible incense would be least of all admitted. For we remember God saying of it: It is an abomination to me. And we indeed celebrate the holy feasts in Christ. The Jews, however, not departing from the things in types, sound the trumpet on the day of the New Moon, they keep the Sabbath as a day of rest, and they honor the so-called great day. This is the last day of the feast called Tabernacles, and even if they fast to God, they strike the humble with their fists. Therefore let them hear him saying: Your feasts my soul hates. He says these things, transferring them from types to the truth, and persuading them to submit the neck of their mind to the ordinances through Christ, so that they may live evangelically with us. Delighting God with intelligible sweet fragrances. And as some spiritual incense offering up to him gentleness in character, love, love of one another, patience, self-control, and before all else, faith. With such sacrifices God is well pleased, and the power of the evangelical ordinances crowns those who believe with such glories. You have become for me a surfeit, I will no longer remit your sins. When you stretch out your hands to me, I will turn my eyes away from you. And if you make many prayers, I will not listen to you. For your hands are full of blood. Things that have come to surfeit or satiety are wont to be despised, and of little account whatsoever is considered worthy of mention, but rather now it even comes to be hated. And so the most wise Solomon says, "Slowly bring your foot to your friend, lest being filled with you he hate you." Therefore the God of all said to the Jews, I have had my fill of the stale shadow, and I now consider you burdensome, even when you enter to be seen by me. And I refuse- even the mere sight of you; I will no longer remit your sins. For of old the men of Israel, having impiously turned aside from choosing to provoke the God of all against themselves, by worshiping creation and adoring the very works of their own hands, were given over to the Babylonians and were carried away as captives from Judea, and dwelt in the mountains of the Persians and Medes, enduring a bitter and unbearable slavery. But when the

seventieth year was completed for them, the compassionate God had mercy again. And so, as it is written in Zechariah, the blessed angel made supplications for them, saying: "O Lord Almighty, how long will you not have mercy on Jerusalem and on the cities of Judah, which you have overlooked? This is the seventieth year." And to these things God [said], "I am jealous for Jerusalem and for Zion with a great jealousy, and I am angry with great wrath against the nations that joined in the attack, because while I was but a little angry, they contributed to the evil." Therefore he then took away their sins, for they were redeemed, and were brought back again to their own land. But after the cross of the Savior, he no longer promises to remit their sins, because long periods have passed over them, during which they have remained subject to the stirrings of wrath. For that they will be shown mercy in the last times, being justified with us by the grace in Christ, the holy scripture proclaimed; but, as I said, the times of wrath upon them have become much longer than those of old. For this reason, he says: I will no longer remit your sins; and if you wish, you may approach the meaning of what is proposed in another way. The men of Israel used to offer sacrifices according to the old law, for their own transgressions. And a goat and a lamb were slain, and God permitted it. Not that the law of old was incapable of helping the ancients, for in it the mystery of Christ was prefigured. But when Christ appeared, the purification in type had to cease, as the truth was now present. Therefore, he teaches that the shadow of the law will not suffice for their forgiveness, since they do not accept the redemption through Christ, saying: I will no longer remit your sins. For before the truth was present, he says, I allowed the types to be able to help those guilty of sins, doing this also out of respect for the truth; but now that it is present and has been revealed, the type is inert, the shadow is useless. And I will no longer remit your sins, and when you lift up your hands, I will turn away my eyes, and even if you choose to make very many supplications, I will not receive them. Has the creator of all, then, ceased to be good? Or has God forgotten to be merciful? Not at all, he says, for I am, I am good and kind and compassionate, but I only unwillingly turn away my eyes. For your hands are full of blood. Do you hear how he brought against them the charge of blood-guilt, while being silent about their other offenses? and yet we shall find them to be guilty of many accusations. For they heard, Woe, sinful nation, a people full of sins, a wicked seed, lawless sons. But since they have killed the prophets, and laid their unholy hands upon the very Savior of us all, Christ, for this reason and very fittingly he brings against them the most grievous charge, and that which is sufficient for every condemnation, saying: Your hands are full of blood. And God the Father turns away his face, as not enduring to see the hands of the murderers still stained red with the blood of the Son. Wash yourselves, become clean. Again, having brought them to a remembrance of the impieties they had committed, he does not permit them to despair. And he usefully adds the grace that comes from gentleness. And He does not exclude from the gift that has been set forth through Christ those under all of heaven. "For all have turned aside, together they have become worthless." And the world has become answerable to God, the nations having served creation, and those of Israel having transgressed the law given to them through Moses. But Christ shone upon the nations, and they have been called to His marvelous light; and those who were once not a people, have become a people. But the wretched Jews have acted insolently toward Christ, and have wickedly killed the author of life, although He rose again as God. But since He is good, and wants all men to be saved, and to come to the knowledge of the truth, He Himself also widens the way of salvation and commands that the accusations be set aside, one being justified freely and not by the works of the law. Rather through faith, and holy baptism, for this reason He says: "Wash yourselves, make

yourselves clean." This the old law also prefigured for them as in shadows, and proclaimed beforehand the grace through holy baptism. For somewhere God said to the hierophant Moses: "Take the Levites from among the sons of Israel, and you shall purify them, and thus you shall perform their purification. You shall sprinkle them with the water of purification, and a razor shall pass over their whole body. And they shall wash their garments, and they will be clean." Then what the water of purification is, the most wise Paul will teach, saying: "For if the blood of goats and bulls, and the sprinkling of a heifer's ashes sanctifies the defiled for the cleansing of the flesh, how much more the blood of Christ?" Therefore, the law effected a fleshly cleansing through the water of purification. But Christ washes away every spiritual stain of ours through holy baptism. For we have been baptized in the Holy Spirit and fire, which practically melts every kind of worthlessness in us, and consumes some refuse material as useless; for this is the work of fire. This the blessed Paul also clarifies, saying: "By faith Noah, being divinely warned, prepared an ark for the salvation of his household," in which a few, that is, eight souls were saved through water. "Which also saves us now as an antitype, baptism, not the removal of the filth of the flesh, but the appeal to God for a good conscience." Which indeed he also advises the peoples of the Jews to choose to do, saying: "Wash yourselves, make yourselves clean;" that is, wash away the stain, since He who was insulted by you justifies us out of gentleness and love for mankind. And we find the divine Peter rebuking them for having killed the author of life, and for having asked that a murderer be granted to them, that is, Barabbas. Nevertheless, they are roused to repentance; for he said: "And now, brothers, I know that you acted in ignorance, as did also your rulers. Repent therefore, and let each of you be baptized in the name of our Lord Jesus Christ, and you will receive the gift of the Holy Spirit. For the promises are for you and for your children." Remove the evils from your souls from before my eyes; cease from your evils. The saving and holy baptism is sufficient for the washing away of sin, and it cleanses the stain of those who have already transgressed. But I say that those who have been once sanctified ought to keep their own souls pure and blameless, as far as they are able, and to remember the one who says: "With all vigilance guard your heart." And again: "If the spirit of the ruler rises against you, do not leave your place, for healing will pacify great sins." Very many are the pleasures that look to baser things and shake the soul of man, and before all others, the law that is innate and runs wild in the members of the flesh; then in addition to these, evil reasonings, which ignobly devour the mind that is in us toward every kind of worthlessness. Therefore, the baptized must abstain from all such evils, and remove the evils from their own of the soul; and not only in the eyes of men, but especially in the eyes of the God who knows and oversees all things. For sometimes they pretend to be good, and steal the reputation of gentleness, but inwardly they are ravenous wolves, according to what is written. And concerning everyone of this sort, I think, the God of all things speaks through the voice of Jeremiah the prophet: "With his mouth he speaks peace, but in himself he holds enmity." And indeed also from the voice of David: "Their words were smoother than oil, yet they are darts." But even if they make every effort to be able to escape notice, He who dwells in heaven will laugh at them, and the Lord will hold them in derision. For He knows, He knows the heart and the reins. But the one who is truly good will be such with God and men, for as Paul says: "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." It is a great thing, therefore, to remove wickednesses from before the eyes of God. And perhaps Nathanael was such a one, of whom Christ says: "Behold an Israelite indeed, in whom is no guile." Cease, he says, from your wickednesses, that is, abandon the perversity that is both ingrained in you and

with which you are familiar, turn your own perversity toward better things. But if Christ should say these things, and accuse the Jews, you will understand how many things they have done, insolently treating him, and setting a snare, and digging pits. And what has come upon them, and with the power of arguments, seasoning every kind of malice against him. For at one time they sent some of their own disciples, with those called Herodians, to ask and say: "Is it lawful to give tribute to Caesar, or not?" At another time again they came saying, "Is it lawful to heal on the Sabbath? so that they might accuse him." Let them hear him saying, therefore, "Take away the wickednesses from your souls from before my eyes. Cease from your wickednesses." Learn to do good, seek judgment, rescue the wronged, judge for the orphan, and justify the widow, and come, and let us reason together, says the Lord. And if your sins are as scarlet, I will make them white as snow. And if they are as crimson, I will make them white as wool. Having defined the ineffectiveness of the worship in the law, both by saying, "What is the multitude of your sacrifices to me, says the Lord? I am full." And adding to these, "For who has required these things from your hands?" In due time, again, he explains the elegance of the evangelical life, and points out the way of a truly holy life, no longer in types and shadows, but in the things themselves, and in those boasts conceived according to virtue which have approval. For what does he say, "Learn to do good?" Does he then, tell me, as one might say, completely remove from the command of the law? does he not allow one to gaze at all upon what was ordained through Moses? Then how did Christ say: "Do not think that I have come to destroy the law or the prophets; I have not come to destroy, but to fulfill." And how did Paul also say: "So the law is holy, and the commandment holy, and just, and good?" To such things we will say again, that the law is good, if it is understood spiritually, that Christ does not remove us completely from the law? but rather he leads up to what is excellent and better, having laid down beforehand in us, as it were, a foundation of instruction through the law, and having shown in advance to the ancients a sort of preliminary exercise of true worship in shadows and types. And besides, it is necessary to say this to them: The law through Moses teaches to abstain from wickedness and sin, and is indicative of the more shameful things. And so Paul says: "But I did not know sin except through the law." But the evangelical proclamation shows us to be caretakers of all virtue. For this reason it would be fittingly called, in the proper and true sense, the good thing itself. For "You shall not murder, you shall not commit adultery," was to remove from sin those being disciplined, but not yet completely revealing what the beautiful is. But the need neither to be angry with one's brother at all, nor to have desire, is what introduces one to the boasts of virtue. For it is exceptional to subdue anger, and admirable in addition to this to be able to rein in evil desires, and not to permit the mind, to go even to the beginnings of the wicked and most abominable desire. Therefore, the truly beautiful would be the evangelical teaching, and the power of the life in Christ. Therefore one must exclaim to the friends of the letter, "Learn to do good, seek judgment," that is, to judge rightly. For in addition to all their other absurdities, those who were allotted to lead the synagogue of the Jews have also been sick with this: namely, I say, not making right judgments in each matter; but rather casting their vote unjustly, and being overcome by gifts and the pleasure of money, and selling the understanding of their own unholy counsel to those who wish to do wrong. For as the prophet says, "Her leaders judged for a bribe." Therefore, the commandment is necessary, and for those who wish to live according to the Gospel, judging rightly is not unhelpful for righteousness, not only in external matters, but also in those of the mind and heart. For example, what I mean is: while God condemns wickedness, Satan praises it. And the law of the Savior persuades us to consider the

good as worthy of love; that one pulls us toward the opposite. Then indeed, the mind is like a critic and judge within us; and having praised the good, and having assigned it the need to prevail, it has sought judgment. But having granted victory to wickedness, it has departed from judging rightly, and will justly hear: "Woe to those who call evil good, and good evil; woe to those who call bitter sweet, and sweet bitter; who put darkness for light, and light for darkness." Therefore, an evangelical boast is to judge rightly, and to defend the wronged. For this, I think, is, "Rescue the wronged." And one must practice in addition to this compassion, and impartiality. "Judge for the orphan," he says, "and justify the widow; and come, and let us reason together, says the Lord;" not as being judged by the Master? "For he will surely be justified," he says, "in his words, and will prevail when he is judged." For no one will be clean from filth, nor will anyone boast that he has a pure heart, but rather being tested, and as it were examining ourselves, whether the greatness of the divine generosity is not both great and worthy of acceptance. As indeed the wise Paul writes to us; "The sufferings of this present time are not worthy to be compared with the glory that will be revealed in us." He promises therefore to those who are in a way moving from the legal way of life through faith into the refinement of the life according to Christ, the forgiveness of their previous stumblings. For this is our entrance into hope, and the first-fruit of the divine gentleness towards us, and like a door and a way. And that the grace through faith will suffice for the cleansing even of those who are exceedingly defiled, although they have suffered this sickness to a lesser degree, he persuades them by saying: "Though your sins be as scarlet, I will make them white as snow; though they be as crimson, I will make them white as wool." For nothing is hard to wash out when God cleanses. For as Paul says, "But where sin abounded, grace abounded much more. And again; "Who shall bring a charge against God's elect? It is God who justifies, who is he who condemns?" And if you are willing, and obey me, you shall eat the good of the land. But if you are not willing, nor obey me, a sword shall devour you. For the mouth of the Lord has spoken these things. He has somewhere addressed those of Israel, the God of all through the all-wise Moses: "Behold, I have set before your face the way of life, and the way of death." For the path to both is set within us, and the fruit of each one's inclinations, that is, their wills, would be to live brilliantly and lawfully, or otherwise, reprehensibly. But no one would doubt, that those indeed who the good and living a select and most beloved by God life, in every way and altogether they arrive at life. But those who are conquered by pleasures leading to evil, have their end in ruin and destruction. The fruit of obedience, therefore, will be to eat the good things of the land which has been prepared for the saints, of which our Lord Jesus Christ himself also makes mention, saying: "Blessed are the meek, for they shall inherit the earth." But of perversity and a sin-loving life the fruit is unprofitable afterthought, and the things from divine wrath, both sword and ruin, as I said, and indeed, what of such evils is not? But the prophet shows his own word to be trustworthy, by immediately adding that, "The mouth of the Lord has spoken these things." Since it is impossible for God to lie (for he always remains that which he is, that is, truth), how is it not necessary to understand that in every way and altogether the things foretold will come to pass? But it is necessary to consider this, how the prophetic word richly profits both the souls of the still more simple, and indeed also those of the already genuine and established in faith. For since the God of all has placed in the inclinations of those being instructed to choose the good and to turn away from evil, he has fully assured that he has given to each one on earth the reins of what is to be done or not, and to whatever one might choose, he will drive with authority. And since this is true, it is now vain and frigid, and a rhapsody to insist and to say, that evil is natural in man; that is, that chance and fate, and nativity

steer human affairs, and according to what seems good to each, binding whomever they might choose, they make them workers of both vice and virtue, not going into this by voluntary inclinations, but yoked as it were by inescapable commands, and bearing with difficulty the necessity of those in power. For if evil is by nature, and has substance, as at least those men foolishly say; how by the wills of each person is it both strengthened and weakened? for if I should choose to be good, nothing of the sort is seen to be preventing it. But if indeed also wicked, nothing would prevent slipping into this as well. Where then is the power of chance and fate? Or what sort of nativity brings to some the yoke of necessity, if the outcome follows the wills of each person, both for those choosing to fulfill obedience to eat the good things of the land, and indeed also to become the work of the sword, if they should set up their disobedience and refusal to hear against the divine laws? How has the faithful city Zion, full of judgment, become a harlot? Formerly, righteousness lodged in her, but now murderers. He marvels, in a way, at the synagogue of the Jews' so rotten and inopportune change, to what is worse, I mean, and the removal from better things to baser ones. For by the law through Moses she was instructed in the knowledge of what is profitable, and having the word of God as a conveyor for each of the things to be done, she was glorious and most renowned and admirable, distinguished by very many men, for whom the fruit of righteousness blossomed richly, and she was acceptable to God. For there were in her both prophets and priests, and guardians of the works of righteousness, and leaders of the peoples keeping judgment, and having the law on their tongue, and adorned in every kind and good manner. Then, being deprived of all such things, or rather, having chosen to disregard that ancient gentleness, and having set at naught reverence and love toward God, before the coming of our Savior she has worshipped those who are not by nature gods, outrageously insulting the one and true Master by these fornications. And like some common and wanton woman she acted impiously in many ways. At one time cleaving to one set of teachers, at another to another, who knew how to convey to anything whatever of the things hated by God. At least the God of all accuses her through the voice of Jeremiah, saying: "See what the house of Israel has done to me, she has gone upon every high mountain, and under every leafy tree, and has committed fornication there." And again, as to her: "If a man sends away his wife, and going away from him she becomes another man's, shall she not openly return to him again? will not that woman be defiled by madness? and you have committed fornication with many shepherds, and you have returned to me, says the Lord. Lift up your eyes to a straight path, and see, where have you not been defiled, you sat for them on the ways, like a crow alone in the desert. And you have defiled the land with your fornications, and with your evils, and you have had many shepherds as a stumbling block to yourself. The face of a harlot has become yours, you have been shameless towards all." For having despised, as I said, the service under God, she turned to apostasy and to unclean spirits, and to the worshipers of idols, she used them as shepherds and teachers. And these things, as I said, before the coming of our Savior, were the accusations of the Synagogue of the Jews. But when Christ shone upon those on the earth (for God the Lord has appeared to us, according to what is written), she did not use him more as an instructor; she honored teachings, commandments of men; and having left the good shepherd, the one who knows how to lead to everything that is best, she clung to the high priests and Scribes, and indeed also to the Pharisees. And she has committed fornication in this way. And yet both the law and the prophets had cried out to her beforehand the mystery of Christ, and had proclaimed that he would be present in due time. "How then, he says, has the faithful city of Zion, full of judgment, become a

harlot?" It is as if he were saying: Having received what opportunities for being sick, or rather how, being full of spiritual helps, did she who was once faithful and a worker of righteousness slide into apostasy, in whom righteousness lodged, that is, the law rested? for the multitude of those being instructed has become like a house of his, but now murderers have lodged in it. Do you hear that, having passed over all other things, he accuses them of murder? For they have poured down upon their own heads the precious blood of Christ, saying to Pilate: "His blood be on us and on our children." And they have killed also the holy prophets; and this the blessed Stephen reproached them for, saying: "You stiff-necked and uncircumcised in heart, you always resist the Holy Spirit. Which of the prophets did your fathers not kill? As your fathers did, so do you." Your silver is counterfeit. Your merchants mix wine with water, your rulers are disobedient, companions of thieves, loving gifts, pursuing reward, not judging orphans, and not attending to the judgment of a widow. He clearly enumerates the causes of the change for the worse. And just as one of the most skillful physicians tells the sick the causes of their illness, so also he who wishes all men to be saved and to come to the knowledge of the truth, makes clear to those who are sick from ignorance of what is proper the causes of the passions and offenses in them. "For your silver is counterfeit," he says. And he calls the word of their teachers, which is not well-disposed, but rather full of all abomination, counterfeit silver; and able to harm rather than to benefit those who listen. For the divinely-inspired Scripture is somehow accustomed to call the words of catechesis, which some might make to the people under their hand, silver. And so our Lord Jesus Christ says that the kingdom of heaven is like a householder who, being about to go on a journey, called his own servants; and to one he gave five talents, and to another one, and went on his journey; and to those who had labored about giving them praise, he says, "Well done, good and faithful servant,". But to the one who hid the talent, having accomplished absolutely nothing, he says, "You wicked and lazy servant, you ought to have put my silver with the bankers, and at my coming I would have received what was my own with interest." And somewhere the divine David also sings: "The words of the Lord are pure words, silver tried in the fire, proven for the earth. Therefore, the silver among them is indeed counterfeit and completely unapproved. to the Jews, that is, the word from the Scribes and Pharisees, who, like vintners, were willing to mix wine with water; that is, they made their exegesis of the law adulterated and not unadulterated; weaving in something of their own wills, and introducing cold and watery concepts not unmixed with what is worse, nor, as one might say, did they render the Legislator's will unmixed. And so the Scribes and Pharisees once came to the Savior, saying: "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread. But he said to them: Why do you also transgress the commandment of God because of your tradition? For God said, Honor your father and mother, and, he who speaks evil of father or mother, let him surely die; but you say, Whoever says to his father or mother, It is a gift, by which you might be profited by me, shall not honor his father or his mother. And you have made the commandment of God of no effect by your transgression." Do you see in these things the clear crimes of the Jewish adulteration? For wishing to follow their own traditions, they declared the laws of God invalid. Pretending to interpret them, but contributing stale and cold traditions. He accuses the rulers, as being very sick with insolence, and stretching out their necks proudly, as it were, and choosing to disobey. For they did not want to accept faith in Christ, evidently, although the law cried out to them up and down the mystery concerning him, and showed it in ten thousand ways. And so our Lord Jesus Christ said to them: "Do you think that I will accuse you to the Father? There is one who accuses you, Moses, in whom

you have hoped. For if you believed Moses, you would believe me, for he wrote about me." Therefore, they were disobedient, neither willing to interpret the will of the law unmixed and unadulterated to others, nor honoring the faith proclaimed through Moses and the prophets and saints. For they did not want to obey Christ when he said: "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you." And in addition to being hard and disobedient, they have become companions of thieves; on the one hand conspiring with those who take bribes (sic), and on the other hand having run together with the unholy counsels of the one who betrayed to them our Lord Jesus Christ, who was at once a wicked and most thievish disciple. The teachers of the Jews were also lovers of money in another way, tithing mint and dill and every herb, and neglecting the weightier matters of the law, judgment and mercy and faith. For they did not judge for orphans and widows. But seeking rather a return from those who brought cases to them, they would sometimes unholily condemn the wronged, passing a most lawless sentence upon them. And from judging unjustly and being shamefully overcome by bribes, they have also acted outrageously against Christ himself. For in order to have the gifts from the peoples, they did not receive the master of the vineyard, making their own the inheritance that was fitting for and owed to him alone. For they killed one who was innocent and righteous, although the law says: "You shall not kill the innocent and righteous." Therefore thus says the Lord, the Lord of Sabaoth: Woe to the mighty ones of Israel; for my anger will not cease against the adversaries, and I will execute judgment on my enemies. He assigns the reasons for Jerusalem's destruction to those who were appointed to lead, and very reasonably so. For the subjects follow them in everything; just as the flocks under their hand follow the shepherds. For if they should lead them to a rich and abundant pasture, they would be both robust and very well-fed; but if to a salty land and a mother of thorns, they will surely destroy them by poor feeding. Something of this sort upon ourselves we will find it to be true. For by introductions to righteousness and virtue and irreproachable knowledge of God, the mind of those being instructed is enriched. But by counsels to impiety, it most readily sinks toward the desire and eagerness for baser things. Having suffered something of this sort, those of Israel, the wretched ones, were destroyed by the traditions and teachings of the Scribes and Pharisees. For they did not allow them to go on the true and saving path, I mean that through faith in our Lord Jesus Christ. And so He healed the man blind from birth, and those throughout Jerusalem marveled at the greatness of the divine sign, but to the one freed from his suffering who proclaimed the physician, those who were obliged to instruct in truth said plainly, "Give glory to God; we know that this man is a sinner." And one of the holy evangelists testifies that the Scribes and Pharisees had already agreed that if anyone confessed Him to be Christ, he would be put out of the synagogue. And so, having most unwisely preferred respect for one another to their own salvation, they have remained completely without a share in the glory from God. And the Savior said this to them: "How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?" And indeed elsewhere: "Woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven." They have therefore become a stumbling block to the peoples, and they do not cease from fighting against the glory of Christ. For this reason He says concerning them: "Woe to the mighty ones. For my anger against my adversaries will not cease, and I will execute judgment on my enemies." Do you see how He calls them adversaries and indeed also enemies? And He says that the things from the divine wrath will run most of all against them. For it was necessary, it was necessary for them to be punished more greatly, and to give an account to the judge for the destruction of others. Whom it

was likely they could have also saved, if they themselves had been willing to think rightly, and to show to all others the path leading to this. The divine John also cried out to them as they were coming to the baptism of repentance: "You brood of vipers! Who warned you to flee from the wrath to come?" Therefore vengeance came from God upon the mighty ones; especially, that is, upon the powerful among them, that is, the leaders, their country having been ravaged and handed over to the most noble armies of the Romans. And the Savior had foretold this to them: "When you see Jerusalem surrounded by armies, then you will say to the mountains, 'Cover us,' and to the hills, 'Fall on us.'" It is therefore a fearful thing to fall into the hands of the living God; not because He is harsh and relentless; for He is rather kind and good; but because He is grieved when He is despised, when we especially deprive ourselves of the gifts from Him, although it is possible to take them richly; and to delight in them by choosing to yield to His laws. And by shaking off the evil and unholy teachers of this life; who also hasten to subvert the orthodoxy of the faith with their own words, and pouring the poison of their own perversity into the souls of the more simple, they turn them aside to having to choose evil things. And I will bring my hand upon you, and I will purge you to purity, but the disobedient I will destroy, and all the proud I will humble; and I will restore your judges as at the first, and your counselors as at the beginning. And after this you will be called the city of righteousness, the faithful metropolis, Zion. For her captivity will be saved with judgment, and with mercy. And the lawless and the sinners will be crushed together, and those who forsake the Lord will be consumed. God brings His hand, as striking; for such is somehow always the posture of those who smite. That the bringing on of the hand will not be entirely unprofitable for them, that is, the assault and trial of terrible things, nor indeed indiscriminately for all the things from wrath will happen, but He will deem the believers worthy of care and sparing, and clearly teaches to bestow on the genuine the grace of being saved at least. For of old, Jerusalem, which fights against God, has committed fornication in many ways by worshiping other gods, and God brought His hand against her, and delivered her as if to some fire, to the calamities of war. But since the Father sent the Son from heaven as Savior and Redeemer, then she has acted insolently toward Him, and has done things out of utter madness. And she has not ceased from savagely insulting Him with disobedience, although He justifies the impious and frees them from ancient transgressions through faith. So He brought His hand against her again, and like some craftsman, He separated in fire, and all that was most approved and chosen kind of believers in her, this He has kept for Himself, but the counterfeit and unapproved He has delivered to destruction and annihilation. Therefore, just as those who melt either bronze or silver by fire purify the materials; so I, He says, will purify by fire. And it is written that, "The Lord will wash away the filth of the sons and daughters of Zion, and will cleanse the blood from their midst, in a spirit of judgment and in a spirit of burning." And it has also been said through the voice of one of the holy prophets, that "Suddenly the Lord whom you seek will come to His temple, and the angel of the covenant whom you desire. Behold, He is coming, says the Lord, and who will endure the day of His coming? Or who will stand in His sight, for He comes as a refiner's fire, and as the fuller's herb, and He will sit refining, like silver and gold." And in another way, the wise Matthew clarifies this for us, saying about Christ: "I indeed baptize you with water unto repentance; but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in His hand, and He will thoroughly cleanse His threshing floor, and gather His wheat into the barn, but He will burn up the chaff with unquenchable fire." Therefore, the wheat is gathered into the barn, but all that is useless, that is,

the chaff, He said would be food for fire. And how, if one should choose to learn, the force of what is set forth will make clear. For He said immediately: "But the disobedient I will destroy, and I will take away all lawless ones from you, and I will humble all the proud." For indeed the multitude of Israel of old has perished, having acted impiously toward Christ and denied the Redeemer; and all the proud and those living lawlessly have been taken away, that is, those who were allotted to lead the Synagogue of the Jews, the chief priests and Pharisees. For how would they not be lawless and arrogant, who have cared little for reverence toward the law, but lift up their horn on high and speak injustice against God? For they have said, "Away with Him, away with Him, crucify Him." But they have been removed from leading the peoples, the holy apostles having been appointed, concerning whom he says, "I will restore your judges as at the first, and your counselors as at the beginning." And the divine disciples have become in no way inferior to the ancient saints, whom He calls judges, and names counselors. For they have done both, rebuking sinners as judges, and counseling the weak in those things useful for their spiritual well-being. And indeed, the most wise Paul delivered the one who had committed fornication in Corinth to Satan for the destruction of the flesh, that the Spirit might be saved; and he gives good counsels, and says: "But if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one do not even eat." Concerning the judges or counselors spoken of here, the blessed David also, in the Holy Spirit, said to Jerusalem herself, "Instead of your fathers, your sons have been born," that is, Your children have become to you in the rank of fathers; for they were Jews, and the divine disciples were sons of the then-Synagogue. That they have become fathers of those who have believed, hear Paul saying, "For in Christ Jesus I have begotten you through the Gospel." And again; "My little children, of whom I travail in birth again until Christ be formed in you." And another of His holy prophets also makes mention to us concerning Christ, the Savior of us all, and of the manifestation of His holy disciples, and says: "Behold, a righteous king shall reign, and princes shall rule with judgment." For the leaders of the synagogue of the Jews both held to a most lawless life and did not know how to rule with judgment, that is, righteousness. But when Christ reigned over the world under heaven, the divine disciples became righteous and good, and rulers with judgment; and when they were manifested, Zion was again called a city of righteousness, and a faithful metropolis, that is, the Church. And that the burning, or testing, from God did not happen indiscriminately, as I said, but with care and reason accompanied by righteousness, the race that was approved through faith makes clear; he adds, saying, "For her captivity shall be saved with judgment and with mercy, and the lawless and the sinners shall be crushed together, and they that forsake the Lord shall be consumed." For the races having already been distinguished, and the one that believed being approved, as I said, while the other certainly had stumbled not a little, the chosen part was saved, but everything among them that was abominable and hateful, and a companion of folly, and had lived unholily, and had not cared for Christ who knows how to save, and forgives sins and justifies by grace, was destroyed. Therefore they shall be ashamed of their idols, which they themselves wanted, and they were put to shame for their gardens, which they desired. For they shall be as a terebinth that has cast off its leaves, and as a garden that has no water. I said that in these things the word of the prophet makes a twofold pretext for the rejection of the Jews. For their crimes are twofold. For long ago, having abandoned God, the one and by nature, and the redeemer, they worshipped idols, and offered sacrifices to the host of heaven, and assigning reverence to the works of their own hands, they have been impious in no small measure. But when God the Lord appeared to us,

according to the Scriptures, they denied Him also, and have provoked the author of life in no small measure. Therefore the crimes are kindred, and the manner of folly is not unlike the first, but rather is also a cause of greater folly. And they were punished, at least in the times before the advent, by the raids of enemies, the burning of cities, the overthrow of houses For these things were done with God's permission by Persians and Medes, Moabites, and Idumeans, and the neighboring nations. But when, as I said, they were also impious toward Christ himself, they have not come into fewer evils than the more ancient ones. For they fell into the hands of the Roman armies, who also utterly destroyed all of Judea, with no one defending, that is, able to rescue, and to deliver them from so bitter a calamity. For this reason he says, that "They shall be ashamed of their idols, which they themselves wanted, and they were put to shame for their gardens, which they desired." For occupying groves and thickets, then setting up idols around the tallest of the plants, and erecting altars, they would call upon the falsely named gods as saviors, and on the very works of their own hands they placed all their hope, that of being able to overcome enemies and easily conquer their opponents. But when the enemies arrived, and had done the deeds of enemies, and Israel remained unaided by their own gods, they were ashamed of their idols. For they saw them, even before the others, being burned along with the gardens, that is, the groves, and the very precincts and altars. Therefore they failed of their hope, when they saw those who suffered their own gods, then scarcely understanding what was said by God through the voice of the prophet: "And where are your gods, which you made for yourself? Will they rise up and save you in the time of your affliction?" Therefore having suffered the shame over their own gods, which they themselves desired, and indeed over the gardens, they will be as a terebinth that has cast off its leaves, and as a garden that has no water; that is, both naked and most dishonored, and greatly suffering barrenness, clearly, that is, the spiritual barrenness in good deeds. For the terebinth, or any other of the plants, as long as it is seen with its own lush foliage, it preserves the glory befitting it; but having cast off its leaves, it will be dry and uncomely, and as if dishonored. And a garden again, if it has springs, will be very full of trees, and in the abundance of its fruits it displays its varied charm. But being dry and waterless, it will be in every way barren, but rather it will also suffer from desolation itself. Dishonored therefore and fruitless has Israel remained. For what fruit of virtue is there in the worshipers of idols? Or how is he not full of all dishonor, who has left the one God by nature, "and says to the wood, 'You are my father'; and to the stone, 'You gave me birth'?" And in another way also Israel will be as a terebinth, that has cast off its leaves. For before the coming of our Savior, observing the shadow of the law, they resembled plants, having no fruit indeed, but very beautifully adorned with the sprouting of leaves. But since they have stumbled against Christ, they have also cast off the observance of the shadow itself. For they no longer observe the sacrifices according to the law, nor indeed do they take pride anywhere in their legal boasts; but observing very few of the ancient customs in their cities, they are fruitless and dishonored; and very rightly so. For they killed the author of life, whom God raised from the dead, having loosed the pains of death, because it was not possible for him to be held by it. And their strength shall be as a stalk of tow, and their work as sparks of fire, and the lawless and the sinners shall be burned together, and there will be no one to quench it. The wise Solomon has said, that "Each is bound by the cords of his own sins"; and the saying is true. For to each of us our own transgressions bring about destruction, and inflict the punishments from divine wrath. Such a thing have those of Israel suffered. For they made for themselves the falsely-named gods, and in them they had the hope, of being able to prevail over their enemies. But this very thing became for them

practically fire and wood. For on account of this transgression they have been given over to fire, and that an unquenchable one, that is, to terrible and unending calamities, with no one to help them. And this he makes clear to us, saying: And their strength shall be as a stalk of tow, and their work as sparks of fire. The power they expected to have, he says, will be as a stalk of tow, that is, food for the fire and kindling, and the works of their hands, as sparks of fire hurled against them. Therefore the lawless and the sinners shall be burned together. Therefore one must avoid offending God, and doing those things for our works themselves, will be for us both fire and food for fire, just as, of course, the boasts from good deeds also are found to be producers of life and glory for those who succeed.

Discourse 2 The word that came from the Lord to Isaiah, son of Amoz, concerning Judea and concerning Jerusalem. The present matters are akin to those that have gone before, and proceed through the same thoughts one might perceive them, by applying a subtle mind to the contemplations of the intellect. For the words of old from God came to the divine prophet concerning Judea and concerning Jerusalem. And it seems somehow to have a certain intermediate and not very clear rendering of the vision, to say "concerning Judea and concerning Jerusalem." Nevertheless, as far as is possible, we shall clarify the power of the vision itself, bringing it to mind somehow, as it were, in brief. For since it attempts to speak of the devastation of the perceptible Judea and Jerusalem, but of the manifestation of the one in Christ and intelligible, and its revelation in this world; for this reason, he says he has seen the vision not on behalf of Judea, nor indeed against Jerusalem, but concerning Judea, and concerning Jerusalem. And we say perceptible Judea, and indeed Jerusalem, is the land itself in which Israel dwelt, and the very system of the Jewish synagogue. But again, we will consider the intelligible Jerusalem, or Judea, to be the Church, that is, the circumcision in the spirit, that is, those in Christ who have the circumcision not made with hands in mind and heart. And so one of the holy prophets proclaimed to the Jews: Be circumcised to God, and circumcise the hardness of our hearts, you men of Judah, and inhabitants of Jerusalem. But the divine Paul knows another Jew, not so much the one according to the flesh, but the one in the spirit. For he writes thus: "For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men, but from God." Therefore one must soberly observe, when the prophet speaks against Jerusalem, or Judea, and when concerning the one in Christ and intelligible, which is also truly perfect and blameless. What then does he say? That in the last days the mountain of the Lord shall be manifest, and the house of God on the top of the mountains. And it shall be exalted above the hills, and all nations shall come to it. And many nations shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will tell us his way, and we will walk in it. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. For the vision ended for him. And it was the end of the prophecy that had already come. Because they shall be put to shame for their idols which they themselves wanted, and they were ashamed for their gardens which they themselves desired. And in what manner those of Israel were ashamed for their idols, we have sufficiently said. But since mention has been made of the prophecy concerning them, the prophet, beginning the next and second vision, marks the time, in which not in some part of the earth, nor in one country and city will the power of the devil fall, with the worship of idols and profane fabrication being completely destroyed, but from all under heaven this disease shall be taken away, and the tyranny of unclean demons. And this has also been

accomplished for those on earth in the last days, that is, in the final times of the present age, in which the only-begotten Word of God shone forth, being born of a woman. When he also presented to himself the intelligible Judea, or Jerusalem, that is, the Church as a pure virgin, not having spot, or wrinkle, or any such thing, according to what is written; but rather holy and blameless. And concerning it he says, that in the last days the mountain of the Lord shall be manifest, and the house of the God of Jacob on the top of the mountains. And to us, Zion in Judea is said to lie and be built on a mountain. But the Church might be understood in these things not so much perceptibly, but spiritually, which is also likened to a mountain. For it is truly high and conspicuous, and very well-known to those everywhere. And high in another way; for it thinks nothing of earthly things but is above earthly things, and beholds the glory of God, as is possible, with the eyes of the mind, and boasts in the exceedingly high dogmas concerning him. For the eminent among the Greeks, although a great upon raising their brow in wisdom, they deify creation, and attach reverence to the elements of the world. For they have a base mind, and groveling speculations, and a darkened heart; professing to be wise, they became fools, as it is written. But the spiritual Zion, that is, the Church, flies above all creation, both visible and invisible, and arrives at the very nature that is beyond all things. For it is filled with divine light, and recognizing her as both creator and craftsman of all things, to her and to her alone it assigns power over all. And with such glory it crowns the universal king of all, and God, and Lord. Therefore the house of God might rightly be called a spiritual mountain. And it is conspicuous, as if raised upon hills. And one might very fittingly say of it what was said through the voice of the Savior, as from a clear example: "A city set on a mountain cannot be hidden." And one could collect very many examples, and very easily, through which it is possible to see in the divinely inspired Scriptures, that the stature of the spiritual Jerusalem, that is, the height of the Church, is compared to hills and mountains. But we shall proceed to what follows, leaving it to the lovers of learning to collect such things, if they should choose to do so. Let us see what results in benefit for those on the earth. From the house of God becoming so conspicuous to all everywhere, that it seems now somehow to be exalted upon the hills, and to be set on the tops of the mountains. Therefore, the prophet will immediately give full assurance, saying. "And all the nations shall come to it; and many nations shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob. And he will declare to us his way, and we will walk in it." That all the nations, therefore, have been gathered, and have run together through faith to the Church, we will not need long arguments for proof. The outcome of the events itself will be a self-witness and true. But this is worthy of wonder. For the multitude of nations has been called, not through the instruction of the law, not through holy prophets; but rather a certain divine and ineffable grace gathers them, shining spiritually, and implanting the desire for salvation through Christ. For see how, though no one proclaimed it to them, they call out to one another: "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will declare to us his way, and we will walk in it." First they go up, and then they seek for the word of God to be proclaimed to them. And they promise to walk in the way of the Lord, clearly that of the Gospel, which has as its prelude the purification through faith. But in seeking to learn the way of the Lord, they seem to have first accepted the condemnation of that ancient and profane error. For the desire for better things will not be in us otherwise, unless we have first condemned the things of old. Who then has been their mystagogue? Who is it that leads them to the knowledge of truth, and persuades them to consider the former things laughable, and to run to the latter? Is it not clearly God? who also

shone, as I said, into their mind and heart, and persuaded them to say and at the same time to think that "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." But this bears a twofold meaning within itself. For either they mean this, that we shall receive a word from the house of God, and being there we shall know the word of God; or that the law has left Zion, and as it were gone out from it, and the Word of God has departed from Jerusalem. For since they have behaved insolently toward Christ, and have denied his kingdom, he has left them and made them orphans. And this was what was said through the prophet: "And I said, I will not shepherd you; let what is dying die, and what is failing fail, and let the rest each eat the flesh of his neighbor." Therefore, the law went out from Zion, and the word of the Lord from Jerusalem. For vision and prophecy were sealed after the Savior's cross. And no longer is the law and word of God with them. And so the divine Paul, almost having given up, and seeing the multitude of the Jews to be uncorrectable, says, "It was necessary that the word of the Lord should be spoken to you; but since you reject it, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles; for so the Lord has commanded us." Understand, therefore, how the Gentiles boast in the grace of Christ. For they say that the law and word of the Lord have gone out from Zion and from Jerusalem, and have altogether migrated to them. For grace has passed from those who chose to disobey to those who have been called through faith. And he shall judge between the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks. And nation shall not lift up sword against nation, neither shall they learn war any more. Having said beforehand that the power of the devil will fall and come to nothing; and the making of idols will cease as nations exhort one another, crying out, "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will announce to us his way, and we will walk in it;" he makes clear to his hearers the time when the aforesaid things will come to pass, and from the very state of affairs he makes it most well-known. For long ago, when the earth was not under one yoke, but the nations were separated by countries and cities, and each had its own ruler, there was segregation and fighting and wars, with those on earth ravaging one another everywhere, and always plundering the things of others, and each considering the greed and savagery against those they could overcome to be the highest glory. Therefore they did not have a safe dwelling, always moving to another, and being driven out from what they had taken by those who were stronger. But since the God of all brought what is under heaven under the scepters of the Romans, and one kingdom has finally been extended over all, wars have ceased, fighting and discord have stopped, and justice has prevailed, and the security of good order, with no one plundering, no one still ravaging and overrunning cities or countries, no one engaging in greed without rebuke. And not only this, but the use of weapons is given only to the most warlike, and to those who have a military rank, and are under the hand of the emperor. And the many nations that have shaken off the yoke of Roman rule and fiercely attack cities and countries have been proven to be weak. For it is not possible for them to overrun freely, as they might wish. For the Roman arms rise up against them, and force them to be still, and terrify them like beasts, and with their own strength prove them to be unmanly. Therefore the blessed prophet defines, as I said, the time of the calling and conversion of the nations. And what is this time? When, he says, the God of all, and universal king, and Lord shall judge between the nations, that is, he brings justice and judgment to all the nations. For injustice had prevailed, as I just said, with nations plundering one another, and inflicting every kind of savagery and greed. But since these things have been removed, justice and judgment have been given by God, and many nations, as I

said, have been proven vanquished by Roman arms. So that those under the emperor's hand no longer fear the attacks of anyone, and matters have now advanced for them to this point of peace and prosperity together, so that they no longer need experience in warfare, but rather choose and very gladly engage in the works of peace, and to take up the toils of agriculture, and to take thought for the things in the fields; for to this end they reshape the instruments of war, so that even a broadsword is taken up for the use of a plow; and indeed a spear is made into a pruning hook, to completely unlearn war, and to refuse battle with one another. For since Christ, who is peace, has reigned over the nations, all dissension and strife, and battles, and every kind of greed have been removed from their midst; and the harms from war have been taken away, and the terrors from it; and His will has prevailed, as He says to them: "My peace I give to you, my peace I leave to you." And now, O house of Jacob, come, and let us walk in the light of the Lord. For he has forsaken his people, the house of Israel. Having sufficiently alarmed them with the predictions of terrible things, he does not allow those who have stumbled to perish in despair; but he intimates that God will be merciful to those who choose to repent; and for those willing to unlearn the more shameful things and to strive for the better, He will again widen the path of salvation, and will receive them without remembering their evils, although they have sinned in very many and unbearable ways. For this reason, he says, skillfully interweaving the word of exhortation with the reproofs: "And now, O house of Jacob, come, and let us walk in the light of the Lord." And I think it is most fitting for the prophet with this word to urge those of Israel to obey Christ who says: "While you have the light, walk in the light, that darkness may not overtake you." And He Himself is the light. And indeed He said clearly: "I am the light of the world. He who follows me will not remain in darkness, but will have the light of life." And His preaching, that is, the Gospel, would be called the light of the Lord, and very rightly so. It is as if he were saying, therefore, Let us live piously, let us honor the splendor of the evangelical life, let us cease from the types, let us end the shadow. Let us reshape the writings of Moses towards the truth, let us receive the saving light. But since the Jews, boasting in their fathers according to the flesh, were always accustomed to raise a haughty brow, as if they were loved for their sake, being the portion and inheritance of God, and a holy and chosen people; then, speaking foolishly, they thought that in every way and altogether they lay in the care and love of God; even if they did many things hateful to Him; even if they considered the law as nothing; even if they dishonored and rejected the coming of the Savior, that is, the grace of the economy in the flesh; of necessity the prophet shows that the God of all is not so disposed, saying: "For he has forsaken his people, the house of Israel." Something of this sort the God of all says also through another prophet, casting down the haughtiness of the Jews, and convicting them of being without understanding. For they coveted fields, he says, and plundered orphans, and oppressed households, and exalted themselves against the Lord, saying: "Is not the Lord among us? No evils shall come upon us. For this reason, on account of us, Zion shall be plowed as a field, and Jerusalem shall become as a fruit-keeper's lodge, and the mountain of the house as a grove of the forest." If therefore you should not choose, he says, to walk with us in the light of the Lord, that is, if you reject the preaching which is through Christ, and turn away from the illumination from Him, He Himself will in every way and entirely forsake His own people. And this is clearly what our Lord Jesus Christ said to them: "Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I wanted to gather your children together, as a hen gathers her chicks under her wings, and you were not willing! Behold, your house is left to you." And indeed also through the voice of Jeremiah, he says, "I have forsaken my house, I have left my

inheritance." Because their country was filled with divinations as from the beginning, like that of foreigners, and foreign children were born among them. And now the prophet in a way makes a defense for the judgments of God, and gives the reasons why the house of Israel, that is, his people, was very justly forsaken by God. And he recalls, as I said, both old things and and of the new transgressions of Israel, convicting them of being ungodly, and looking much to what is harsh, and going unbridled, towards anything reprehensible, and having much condemnation from the law. For before the advent of our Savior, having little regard for reverence towards God, and having disregarded the commandment given to them through Moses, they were convicted in many ways; and they did the worst things of all even against the Savior of all, Christ himself. Therefore, it explains at one time the crimes of their madness against the law, and the punishments for this, which they justly demanded, when the Persians and Babylonians, Idumeans, Elamites, and other nations were at war with them at that time; and at another time it accuses the ways of their madness against Christ, and all that happened for them to suffer for this reason, when Vespasian and Titus campaigned against the entire multitude of Judea under their hand. Therefore, the present discourse explains to us the transgressions of the Jewish Synagogue before the advent; for this reason, he says, it was let loose, that is, his people were given by God to their enemies, because they chose again to be sick with the things from the beginning, and to relapse into their first unholiness. For they had served the local gods or demons in Egypt; then they were redeemed through Moses, God having pity on them, and they were freed at once from both spiritual and carnal slavery. For just as they shook off the yoke of the Egyptians' oppression, so also they were freed from the perversity of the demons, no longer serving the falsely-named gods, but rather being instructed by the law through Moses toward the truth, and recognizing the one God, both by nature and in truth. For they heard him legislating and saying in Horeb: "You shall not make for yourself an idol, nor a likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth. You shall not worship them; for I am the Lord your God." And it is also written in Deuteronomy: "When you enter the land which the Lord your God is giving you, you shall not learn to do according to the abominations of those nations. There shall not be found among you anyone who makes his son or his daughter pass through the fire. One who practices divination, or an observer of signs, or an augur, a sorcerer, a charmer, a medium, or a necromancer, or one who inquires of the dead. For everyone who does these things is an abomination to the Lord your God. You shall be perfect before your Lord. For these nations, which you are to dispossess, they listen to observers of signs and to diviners. And as for you, the Lord your God has not allowed you to do so." And these things, indeed, the law; but since they were easily led astray and far too ready for apostasy, that is, from God, he added to the law, saying: "When the Lord your God brings you into the land where you are going to possess it, and he clears away great nations, and many and strong before you (he says so-and-so, and so-and-so), and the Lord your God delivers them into your hands, and you shall strike them. You shall utterly destroy them; you shall make no covenant with them, nor shall you show mercy to them, nor shall you make marriages with them; you shall not give your daughter to his son, nor shall you take his daughter for your son; for he will turn your son away from me, and he will serve other gods; and the Lord will be angry with you in his wrath, and he will destroy you quickly." For God devised every kind of security for them, and as the sacred Scripture says, He gave the Law for a help. But they, having shown no regard for such revered commandments, turned irrationally to everything contrary to what was commanded. For they were addicted to omens and false divinations and

were eager to seek knowledge of the future from those who sit by the idols, and yet they rebuked the holy prophets and said: "But speak to us, and report to us another error." And they associated with the daughters of the neighboring nations, although the law had forbidden the practice. And wicked and God-hated women, and having been brought up in the customs of idolatry, they unlawfully brought them into their homes, they have become fathers of foreign children, who were also brought up in the customs of their mothers, pretending not even, so to speak, to know the law through Moses. In this way, he says, that their land was filled from the beginning with omens like those of foreigners, and foreign children were born to them. It was indeed most absurd, and truly all-shameful, that those who inhabited the holy city, the sons born to them from foreign women, should live according to Greek customs and outside the law. And while God commanded that every male child be circumcised on the eighth day, and saying clearly, "Three times a year shall all your males appear before me;" but they did not do this, but they carried away their offspring to the demons, and in the precincts of idols they performed the sacrifices for them. You see they have trampled the law everywhere. Then how was it consistent for those who had come to such a point of impiety, so as not to even wish to know the redeemer, to be called His people? Therefore the sentence upon them is holy, and the reason for their rejection is not ignoble. "For the judge of all is impartial." For their land was filled with silver and gold, and there was no number of their treasures; and the land was filled with horses, and there was no number of their chariots. He says that two of the most shameful of all evils were again present in them, namely avarice and pride. And that avarice is the root of all evils, the most wise Paul has clearly testified. And that the matter of arrogance is hateful to God is clear to everyone. For it is written, that "The Lord opposes the proud, but gives grace to the humble." What sort of wickedness would one not see present in those who wish to be rich? For such people make their collection of money from usury and excesses, from covetousness and injustice, from plunder and slander. And to wealth is added arrogance, and the extreme readiness for indulgence in outrageous and most abominable pleasures. For where there is luxury, there are always revelries and drunkenness, beds, and licentiousness, and every kind of debauchery. Indeed, who among those accustomed to right thinking would not find hateful the arrogant man who spits on the weaker, who raises a haughty eyebrow, who overlooks those in poverty and cannot bear to suffer with those in hardship, who does not deign to pity those in need and toil, having at last forgotten that he is but dust and ashes? Therefore our virtue-loving God very rightly accuses them, as having an insatiable mind for greed, as riding on horses, and being caught in the snares of ambition. He says that their land was filled with horses, as if not one or two had been sick with pride, but as if their whole land had been seized by the passion, and the evil was spreading to all. However, through this he also rebukes those who have transgressed the law, and have chosen to disobey God, who has spoken clearly: "And if you enter into the land which the Lord your God gives you for an inheritance, and you inherit it, and dwell in it, and you say: I will set a ruler over myself, as also the other nations that are round about me; you shall surely set a ruler over yourself, whom the Lord your God shall choose for himself." Then he says concerning the one who is appointed: "That he shall not multiply horses for himself, nor shall he turn back the people to Egypt, so that he may not multiply horses for himself." And in addition to these things: "And he shall not multiply silver and gold for himself exceedingly." Therefore he accuses them as making a collection of money, and this insatiably, and multiplying horses for themselves. And this blame, as is fitting, falls especially on those appointed to lead, for transgressing the commandment—they who, before all others, should have been seen

to honor the established ordinances and to rebuke transgressors. And the land was filled with the abominations of the works of their hands, and they worshipped what their fingers had made. And man has bowed down, and a man has been brought low, and I will not forgive them. He again accuses them of spiritual fornication, and of choosing to worship many of the falsely-named gods. He shows that they have come to such a measure of impiety, as to arrive at the end of every evil, and to practice the most complete apostasy from the God who knows all things, who bears all things by his will, and who has brought them into existence. It seems that in a way he also grieves exceedingly for human nature, which has been utterly insulted. For the God of all has honored man by his own handiwork. For he was not fashioned by a word along with the other creatures, just as for example, "Let there be a firmament, and it was so;" but he took dust from the earth and made man, according to the words of the all-wise Moses. And he was made in the image and likeness of God, and has been ordained as a kind of ruler over the things on earth. He has also been honored in addition to this with the spirit of life. For he breathed into his face the breath of life. Therefore "man, being in honor, did not understand," as it is written; for he has served carved images; and, as the prophetic word said, "They worshipped what their fingers had made." And man has bowed down, and a man has been brought low. This is an insult both to God himself, and to human nature. For although it was possible from the beauty of creatures to see their craftsman in proportion; "For his invisible attributes, from the creation of the world, are clearly seen, being understood through what has been made," and "his eternal power and divinity;" this, then, they have not done; but by assigning reverence to stones, and by worshipping stone, the wretched ones have offended the one who is by nature Lord and God and creator of all. And they have forgotten, as is likely, that they are also insulting their own nature, if indeed man is better than wood and stones. For this reason, the creator of all, being justly indignant, says: "Man has bowed down, and a man has been brought low, and I will not forgive them." Through this he shows the unalterable nature of his wrath, even if he is stirred up against them for both reasons, as is likely. Because they have both grieved the divine glory, and have rendered their own nature most dishonorable. And that their land is filled with abominations, showing that those caught in the crimes of apostasy are not few, nor indeed easy to count, and that their worship is not one, but each has worshipped what seemed good to him, and a diverse swarm of idols has filled their whole land. And indeed it is said through the voice of Jeremiah, that "According to the number of your cities were your gods, O Judah. And according to the number of the streets of Jerusalem you have set up altars to burn incense to Baal." The making of idols, then, is wicked and unbearable to God, both of sensible ones I say, and those according to the mind. For Satan plunders the souls of men, terribly and in many ways, by fantasies in the mind and heart, sometimes even by the fabrication of idols leading them into sins, and carrying them off to shameful and monstrous pleasures. And now enter into the rocks, and hide yourselves in the earth from the face of the fear of the Lord, and from the glory of his strength, when he arises to crush the earth. For the eyes of the Lord are lofty, but man is lowly, and the loftiness of men shall be brought low, and the Lord alone shall be exalted in that day. Since Jerusalem was practicing idolatry, or rather all of Judaea was led astray, and was turning without restraint to everything hated by the virtue-loving God; the war of the Babylonians was in a way poured out over all of Judaea, who, having ravaged everything, killed those who were captured, and carried off women and children to their own land; and being in the rank of captives, they spent long periods of time. However, the attack having been announced beforehand, and being about to happen, such great terror came upon the Jews,

and they fell into such agony, that in caves and in the clefts of the mountains they hid— to hide themselves, and to occupy inaccessible places, as every hand of theirs was powerless for resistance against those who were coming. Therefore, as if terrible things were about to happen at any moment, or rather, had already come within the gates and were in the land itself, he commands them to hide, and all but bury themselves alive in the earth, from the fear of the Lord, and from the glory of his strength, when he arises to shatter the earth, that is, to crush the earth. And that the divine counsels and thoughts are lofty and above all men, and that no one on earth can fight against them, he makes clear by saying: "For the eyes of the Lord are lofty." For by the eyes of the Lord in these words he means, as it were, his foreknowledge and counsels, and his judgments on each matter. For men, being small in nature and in mind, both deliberate on small things and consider lowly things. But the God of all, being lofty, and conceived in ineffable eminences over all things, has an invincible thought. For no one could bring against it either a counsel or a help capable of averting the consequences of the divine considerations. But he says that the Jews will learn this, although they did not know it before, when the terrible war descends upon them, and every defending hand grows weak, and thought fails, and the discoveries of human counsel, through which they thought they might perhaps be able to escape the disasters of the war. Therefore experience will show, he says, that man is lowly, and the loftiness of men will be brought low, and the Lord alone will be exalted in that day. As I just said, when all their strength is exposed as feeble, the pre-eminence of the divine power will become most known to those who trust. Terrible, therefore, it is to offend God, and this matter becomes for us the cause of every disaster. But we must not be confident in our own powers, but rather assign the ability to do all things to God, and love to make him our helper, whenever any of the terrible things befalls those who have offended through sin. For the day of the Lord of Sabaoth is upon every insolent and proud person, and upon every high and exalted person; and they will be brought low. And upon every cedar of Lebanon, of the high and exalted, and upon every oak tree of Bashan; and upon every high mountain, and upon every high hill, and upon every high tower, and upon every high wall, and upon every ship of the sea, and upon every sight of beautiful ships; and the loftiness of men will be brought low and will fall, and the Lord alone will be exalted in that day. The time of the war, and the fulfillment of the wrath upon them, he calls the day of the Lord. For this is the custom of the God-inspired Scripture. And so, David also signified the very time of our Savior's coming by the name of 'day,' saying thus: "This is the day which the Lord has made; let us rejoice and be glad in it." Therefore he says the time of wrath will be against every insolent and proud person. And he seems to call 'insolent' those who dishonor the divine glory, by not enduring to worship it, but are rather attached to the gods they themselves would fashion; and 'proud' those who despise the divine laws, and have practiced holding the established ordinances as nothing. And so the blessed David said: "The proud have transgressed exceedingly." And since there were very many in Judaea and indeed in Jerusalem, who boasted in abundant wealth, and were not moderately encompassed by superfluities of possessions, and who excelled others, and were fortified by powers, and who had leaped up to no small measure of glory among them, being lifted up on high, and, as it were, puffed up; for this reason he says that the effects of the divine wrath will especially run against them, enigmatically indicating the rank, or measure, of each. For he compares them also to the cedars of Lebanon: "For I saw a wicked man," he says, "highly exalted, and lifting himself up like the cedars of Lebanon;" And certainly also to the acorn-bearing trees of Bashan, that is, the oaks in Bashanitis; this is a region in Judea, which is now called Basanaia, the best

nurse of plants, having very thick and tall cedars. And he likens them likewise to hills and mountains, and in addition to high towers and walls. That they will also lose the sources of their wealth along with their country, he adds, saying: "And upon every ship of the sea, and upon every sight of beautiful ships." This is understood in two ways. For when the war had already been announced, and the Babylonians were expected to arrive, the people of Israel, turning their minds from their hope in God, called upon the Egyptians for assistance, and hired Tyre and the neighboring nations. Now all the Tyrians are seafarers, and skilled in the practices of commerce, and they had built their ships with great care. But when the Babylonian came, before reaching the land of the Jews, he plundered the land of the Tyrians. Therefore, the prophetic word says this to us in these things, or perhaps that: For many of those who had reigned over Israel had merchant ships, which brought them things from the country and land of the Indians, and from other countries and cities; from which also their great wealth was gathered; from which they became lofty, equal to cedars and oaks, to mountains and towers. Therefore, that the source of wealth, that is, the profits accruing from commerce and exchange, will also be destroyed along with the proud, it signifies clearly. That the people of Israel hired many for assistance is not unclear, as God says about them through another prophet: "And Ephraim was a silly dove, without a heart: he called upon Egypt, and he went to the Assyrians. As they go, I will cast my net upon them; I will bring them down as the birds of the heaven. I will chastise them in the hearing of their affliction." Therefore, the judgment of God is hard to escape, against whomever it may come; and it is ignorant and impious not to love to be dependent rather on the hope in him, but to be deluded by empty and foolish reasonings, thinking that even if he should wish to save them, some other person and the concourse of human aid will deliver them, and will ever prevail over his commands. For if he shuts a man in, it says, who will open? It is good therefore to hope in the Lord, rather than to hope in man, according to the voice of the psalmist. And they will hide all the things made by hands, carrying them into the caves, and into the clefts of the rocks, and into the holes of the earth from the face of the fear of the Lord, and from the glory of his strength, when he arises to crush the earth. He shows the thought of the Jews to be worthy of laughter, if they hide the gods, and hasten to save the ones being worshipped. And yet how should they not have expected them to be saviors, if they really knew them to be gods? But they, condemning their own counsels, and testifying to their powerlessness for anything whatsoever, come to the aid of the gods. For they hide them in the caves, and in the clefts of the rocks, and in the holes of the earth, so that the enemies, finding them, might not carry them off together with the vanquished, like captive gods. How then are they still gods who need help from their worshippers, but they are lifeless matter. And as the blessed David says, "The idols of the nations are silver and gold, the works of men's hands." Indeed, those who serve them will be sick with the same insensibility as they. For they themselves, having become their artisans and craftsmen, lift them on their shoulders, and go, and worship it, and pray, saying, "Deliver me, for you are my God." Their heart, therefore, is ashes. and they are deceived. But it would be fitting for those accustomed to piety to bid farewell to the foolishness of those who are deceived, and indeed to cry out that: "The gods who did not make heaven and earth, let them perish from the earth." And from under this heaven; "For to us there is one God, the Father, from from whom are all things, and we for him. And one Lord Jesus Christ, through whom are all things, and we through him." In that day a man will cast out his abominations of silver and gold, which he made to worship vain things and bats, to enter into the caverns of the earth, solid rocks, and into the clefts of the rocks, from the face of the fear of the Lord, and from

the glory of his strength, when he rises to break the earth. That they were about to hide the gods made by them and falsely named, no longer overcome by reverence for them, but rather having condemned them as useless and inert matter, he makes clear by adding what he said: "In that day a man will cast out his abominations, which he made to worship them and the bats." For having set up the handmade things in shrines, they have worshiped them unholily; for they thought they were gods. But when they saw the time of war was at hand, and then there was no way of help for them at all, and being stones and wood they were exposed, and golden and silver-plated matter, which they thought would be saviors and redeemers, they cast them out of the temples, and hid them in caves, sparing rather the material, and no longer honoring them as gods. But that their labor in making idols was also futile and useless, he showed by saying: "A man will cast out his abominations which he made to worship them and the bats." For they themselves have become the creators of their own gods, and the craftsmen of the things they worship, but they have had nothing from them for their benefit. Perhaps, indeed, they built the temples for the bats alone. For such birds or small creatures always frequent the dark places, and fill the things in them with their own filth and foul odor. A man, therefore, will cast out the abominations he made, but where will he cast them? To enter, he says, into the caverns of the solid rock, and into the clefts of the rocks from the face of the fear of the Lord. See, then, how the wretched ones were eager to bury themselves together with their own gods. But they did not see such a God of all. For he was in no way hidden, when they fled from the land of the Egyptians, and Pharaoh followed in pursuit. For he split the sea, and led them through, with unspeakable power, and ineffable commands. And they were saved, walking as on dry land; but the astounded Pharaoh was drowned with his whole army. And indeed when Rabshakeh the general of the Babylonians, having surrounded Jerusalem in a circle, babbled against God, and said he would easily conquer all of Judea; God did not hide, nor did he seek the clefts of the rocks, nor the ravines of the mountains, but Hezekiah prayed, saying: "Hear, O Lord, look, O Lord, and see the words of Rabshakeh, whom the king of the Assyrians has sent to reproach the living God." And immediately he heard God saying: "I will defend this city, for my own sake, and for my servant David's sake." And what was the manner of help for those in danger at that time? Marvelous and worthy of God: "For an angel of the Lord went out, and killed from the camp of the Assyrians one hundred and eighty-five thousand." Let them be ashamed, therefore, who worship carved images, who have abandoned the all-powerful God, and worship gods, which they hide before themselves, lest they perish before them, having fallen into the greed of their enemies. Let us say, therefore, according to the voice of the prophet Jeremiah: "A throne of glory, exalted, our sanctuary, the hope of Israel, O Lord; let all who forsake you be ashamed. Let those who have turned away be written on the earth, because they have forsaken the Lord, the fountain of life." But if it is necessary to say something spiritual to the spiritual, let all who tolerate the idols in their mind, and receive the notions from strange fantasies, know that they will be nests of bats, that is, of unclean spirits. "For each one is tempted," he says, "being drawn away by his own desires, and enticed. Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death." Therefore, we must shun the beginnings of the passions, and let us thrust away the images into the mind, those entering through thoughts alone, knowing what is written; "If the spirit of the ruler rise up against you, leave not your place; for yielding will pacify great sins." Behold, the Lord, the Lord of Sabaoth, takes away from Judea, and from Jerusalem the strong man, and the strong woman, the strength of bread, and the strength of water, the giant and the mighty man, and the ruler, the warrior and the judge. Having made for us a sufficient

narrative, concerning at least their more ancient crimes, he opportunely shifts again the discourse to their final calamities, which they justly endured for having impiously insulted our Lord Jesus Christ. For the wrath of the Lord was appointed for them, and very rightly; for having killed the prophets, and stoned those who were sent, they did not even show reverence for the Son himself, but attacked him like beasts, and the author of life, as far as it was in their power, they have clothed with death, saying; "Let us bind the just one, for he is useless to us." Indeed, then, the events of the war were most terrible for them and they have been destroyed in many ways; on one hand by famine and sieges, by fire and sword, on the other by the enslavement of women and children. And that they have also suffered the loss of the gifts from above and from God, and are deprived of the good things for the mind and soul, he teaches, saying; "Behold, the Lord of Sabaoth, takes away from Judea and Jerusalem the strong man and the strong woman." And the word for the prophet now is not about bodily strength; for it is foolish to think so; but rather about spiritual strength, and that of the mind and heart, through which we are accustomed to achieve virtue. For the flesh wars against the spirit, and the spirit against the flesh. For these are contrary to one another; and very many worldly and unclean pleasures confuse the human mind, leading it down to sins. There is need, therefore, of strength from above and from God. For thus one will with difficulty survive, and is crowned for conquering; but he says this has been taken away from the Jews, and the facts themselves will cry out. For what reason is there still among them for achieving virtue? Or who is the one of good repute and practiced in resisting the passions of the flesh, that is, the assaults of improper pleasures? For the mind of all is set forth as it were like a half-boiled beet, according to the voice of the prophet. For he is not able to say; "I can do all things in Christ who strengthens me." But the strength of bread and the strength of water have been taken away from them; but again, not of perceptible bread, nor of waters in common use; but rather of that concerning which David says; "He gave them the bread of heaven; man ate the bread of angels." And we say he is mindful of the spiritual waters, concerning which the prophet Isaiah himself somewhere says; "And you will draw water with gladness from the springs of the Savior." And indeed the Savior himself also; "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him, will have in him a spring of water welling up to eternal life." But understand precisely the words of the prophet. For he has not said simply that bread and water will be taken away from the Jews, but the strength of bread and the strength of water. And we must understand him as wanting to teach something of this sort. For we, when we encounter the sacred words, and read the divine Scriptures, then understanding them, receive the strength of spiritual bread. "Not by bread alone," he says, "shall man live, but by every word that proceeds from the mouth of God." You will understand similarly also concerning spiritual waters. The Jews, to be sure, still have the bread and the water. For they are busy with the writings of Moses, and they read the law. But since they know nothing, they do not have the strength of the bread, nor indeed the strength of the water. For the bare letter alone has been given to them, of bread and of water having a reputation, but in no way nourishing them to intellectual well-being. And Paul will testify, writing: "For to this day, whenever Moses is read, a veil lies over their heart, it not being unveiled, because it is taken away in Christ." And in another way, we say that the strength of bread and the strength of water have been taken away from the synagogue of the Jews. And the saying is mystical. For we who have been called to holiness through faith have the bread from heaven, that is, Christ, or rather his body. But if someone should ask what its strength is, we say that it is life-giving. For it gives life to the world. And we likewise approach the grace

through holy baptism, which sanctifies us, saying that the strength of water is the putting away of sins, spiritual rebirth, into conformity with Christ himself. And in addition to these things, an entry with confidence into the kingdom of heaven; "For unless one," he says, "is born of water and Spirit, he cannot enter into the kingdom of God." The Jews, therefore, are deprived of such good things. For the strength of bread is not with them, that is, the life-giving power in Christ. They do not have the strength of water; for unwashed sin has remained with them. They will not enter into the kingdom of heaven, having dishonored Christ who brings them in; for they did not believe him when he said: "I am the way, and I am the door." He will likewise take away the giant and the strong man. Then who is the giant? And who is the other? I think, then, that he calls 'giant' the one who has reached the limit of spiritual strength, and 'strong man' the one who is a little inferior, and is surpassed by the superiority understood in the former. For to each of us has been given a measure of grace from God. The most wise Paul makes this clear to us, saying: "I wish that all men were as I myself am; but each of us has his own gift from God, one in this way, and another in that." And it is also a custom in another way for the divinely inspired Scripture to call the exceedingly strong 'giants'. And indeed God said somewhere concerning those from Babylon who campaigned against the country of the Jews: "Giants are coming to fulfill my wrath, rejoicing and at the same time insolent." And indeed also the psalmist: "He will rejoice as a giant to run his course." And there will not be among the Jews a warrior or a judge. For we who by faith have honored the Lord of hosts are strengthened by him, and are made capable of resistance, that is, against the evil and unclean powers. "For our struggle is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenly places." Whom we resist intellectually, fitted out with the weapons of righteousness, and having the spiritual panoply. Which the divine Paul also mentions, saying: "Stand therefore, having girded your loins with truth." And the rest; "For our weapons are not carnal, but powerful in God; and though we walk in the flesh, we do not wage war according to the flesh." But among the Jews, there is no one of this sort anywhere; but without a fight they always, as it were, concede victory to every attacker, and to their own unruly pleasures. Nor would one find among them one who knows how to judge rightly, either in matters lying in the mind, that is, in external and worldly affairs. For into the human mind run both strange and evil reasonings, and a terrible turmoil of unclean desires stirs; but the mind of the wise and equitable person stands firm, like a judge testing each thing, rejecting what is base, and with an unspoken vote crowning what is useful. And this is entirely unpracticed among the peoples of the Jews. For God who directs us to this is not with them, but not even if they should somehow exercise themselves in some external matters do they know how to approve what is blameless and pleasing to God; for how could they know the exact purpose of the law, they who to the lawgiver having offended, and for this reason rightly deprived of all understanding, I mean, that which is in the holy Scriptures? And likewise, he says, he will take away in addition to this a prophet, and a diviner, and an elder, and a captain of fifty, and a wonderful counselor, and a wise architect, and a skillful hearer; and I will make youths their rulers, and mockers shall have dominion over them. That prophecy, therefore, has been taken away from the Synagogue of the Jews, no one would doubt, since the matter itself cries it out. For the blessed prophets, who appeared at various times, proclaimed beforehand Christ Jesus. But when that which was foretold was accomplished, and the end of the law and the prophets had come (for God and Lord appeared to us, according to the Scriptures), then they behaved insolently toward him; the grace of prophecy ceased among them. For it was not fitting

that those who were fighters against God and insolent, and who had become even slayers of the Lord, and who had their hands full of blood, should be honored with the spirit of prophecy. And the blessed Daniel will testify to these things, saying that vision and prophet have been sealed up. Therefore Israel has become without a share of so brilliant and most glorious a grace; and so ignorant and destitute of a good mind, that there is not among them anyone who is a diviner. And we say a diviner is one who, as it were, conjectures and correctly infers each of the matters, and where it will eventually arrive, and to what end they will come, discerning it very well. For those who thoughtlessly and from light thoughts proceed to what must be done, miss what is useful, and walking as in darkness, they stumble upon rocks. But those who are precise in understanding, see with a sharp eye the outcomes of matters. And they are admirable, for this reason doing all things with good management. This is the fruit of a good mind, and truly the achievement of the best counsel. And by "elder" we mean not the one in terms of age (for there are very many among the Jews still even now, who have reached the extreme of old age), but the one in terms of understanding, and who has come to be in perfection of mind. To whom also the blessed John writes, saying: "I write to you, Fathers, because you have known him who is from the beginning." Therefore, then, let us understand as elders those who already have a calm mind, and are settled, and are gray in mind, and have practiced using what is firm. And by "captain of fifty" he means, not necessarily the one appointed over fifty men, but from this one thing, simply the leader. And as one who persuades those who are subject to him to live and conduct their lives in order and rank." And the Synagogue of the Jews has been afflicted by this also, along with the other things. For while our Savior of all, Christ, was still with them, and calling through faith to eternal life, to the kingdom of heaven, to intimacy with God; there were still among them high priests and leaders, both Scribes and Pharisees. But when the wretched ones killed him, they were scattered to every wind, and have become sojourners and wanderers, and strangers everywhere, no longer having leaders and rulers, just as of old; but like some flock destitute of shepherds, and having no one set over it, and what is even more burdensome, having neither wonderful counselors, such as the prophets of old were, who introduced to them the things for salvation, and advised them when unruly, and skillfully guided them by the hand for whatever was necessary for their benefit. And he threatens to remove from them also a wise architect, and a discerning hearer, and these too are spiritual and God-given gifts, and worthy of all account. For we say a wise architect is one who knows how to build up the Church spiritually, with both right and blameless initiations, and on the one hand tearing down the deceptions of falsely-named knowledge, and on the other hand fortifying the mind of the believers with the doctrines of truth. Such a one was the divine Paul, writing and saying: "According to the grace given to me, as a wise master builder I have laid a foundation; but another builds on it. But let each one take care how he builds. For no one can lay another foundation than that which is laid, which is Christ." Therefore, there is no wise master builder among the Jews, nor even a discerning hearer, but we consider this one to be he, who has the discernment of spirits, and is able to understand, who it is that speaks in the Spirit of God, and who, in turn, in Beelzebul. For many are the words that have come from many, both having dogmatic explanation, and introducing the memory of seemliness in manners. But the undiscerning and ignorant snatch them indiscriminately, and receive the words unexamined, although they have nothing beneficial, but are much more accustomed to produce harm. But the discerning hearer, like an approved money-changer, accepts what is naturally beneficial, but rejects as a counterfeit coin what is not so. The blessed Paul also says something of this sort:

"Become wise money-changers, test everything, hold fast to what is good, abstain from every form of evil." And indeed another of the holy disciples commands in harmony with these things, saying: "Brothers, test the spirits, whether they are from God." When all these things have therefore been taken away, I will set, he says, youths as their rulers, and mockers shall rule over them. And again he speaks here of youths not according to the time of their age, but those who have not yet obtained perfection in understanding. For youth is always foolish, and is unstable towards what is impassive, and is overcome by the best counsel. And in truth, the Jews continue to this day having such leaders, and younger men in their desolation. And mockers in another way, buying with money the right to be called Rabbi, and having obtained the position of leader for the sake of love of gain and the collection of profits. But those of Christ, the Savior of us all, rejecting the disease of hypocrisy, are true worshippers, and do not have a deceptive [alt. fabricated] appearance of virtue from external adornments, but having brought the boasts of piety toward God into the inner mind and heart, they walk on earth, but their citizenship is in heaven, having as their leader our Lord Jesus Christ Himself. And the people will fall, man against man, and man against his neighbor. The child will stumble against the elder, and the dishonored against the honored. The word has foretold to us, that from Judea will be taken away the strength of bread and the strength of water, both giant and strong man, warrior, and judge, and indeed prophet and diviner, and elder, and captain of fifty, and wonderful counselor; and indeed also a wise master builder, and a discerning hearer. Then to what end the matter will turn out for them, and into what sort of harm it will result for them, it makes clear by adding immediately, that "The people will fall, man against man;" that is, they will be in disorder, and will live a life full of confusion. The young not respecting the venerable gray hair of the elder; the one of lower rank no longer deigning to honor his superior; but with no one rebuking, that is, correcting towards what is fitting for each, everything will be in confusion among them, with all good order and knowledge having been removed. For where divine law, the arbiter of what must be done, does not stand over, how or from where could the ability to live in an orderly way come to anyone? For it is as if someone should wish a ship, bereft of both rudders and helmsman, to be carried on a straight and unerring course. Because a man will take hold of his brother, or of one of his father's house, saying: You have a cloak, become our ruler, and let my food be under your care. And answering, he will say on that day: I will not be your ruler, for there is no bread in my house, nor a cloak, I will not be a ruler of this people. The prophetic word signifies to us the magnitude of the misery of the Jews and of their extreme wretchedness. They were reigning, on the one hand, For from time to time in Jerusalem those from the tribe of Judah were both splendid and distinguished, and boasting in wealth, and very well crowned with glories unto the end. And in another way they were leaders, those from the tribe of Levi according to the order of Aaron. With the high priest presiding, and the priests and Levites ministering, such men were also revered, by those throughout all the land of the Jews. But since they have done what is not lawful, and no manner of impiety toward Christ was unpracticed by them, they slipped from that ancient splendor and renown in wealth and glory, and their affairs came to such a point of commonness and cheapness, that they were completely unable to have a ruler over them who was splendid in their former pre-eminence, nor indeed one having wealth and power, or knowledge of the law. And this very thing he teaches, saying that, "A man will take hold of his brother, or of one of his father's house, saying: You have a cloak, become our ruler, and let my food be under you." For with affairs in confusion, and suffering much disorder, so that they fall upon one another, and there is no honor or respect, for an elder or for the young, that is, for the

dishonored or for the glorious; each for himself, he says, will seek a leader, and will choose this one by kinship according to family, scarcely persuading and calling him to mercy. And he will choose him, he says, not as having wealth, but as not being naked, and he will be content to be fed by him and to serve a poor man. Except even such a one will not seize the leadership, although asking nothing from those who have resolved to be subject. For they seek bread so that they may also be subject, and for the cheapest food they would offer him their servitude in return. What then is the refusal? Poverty, surely. For he will say, he says, "There is no bread in my house, nor a cloak, I will not be a ruler of this people." Do you see that which was formerly worthy of all account among them, I mean, to lead the many. Sometimes sought by contrivances, and having come to a few, it will indeed be offered to those who are willing. But since the affairs of all are in terrible and helpless poverty, it will also become a thing to be fled from. It is possible therefore for us to see from these events themselves, from what things to what things the affairs of the Jews have changed. For the wretched ones have stumbled against Christ, the one who richly distributes all good things to us, and who crowns with glory those who love him, and with spiritual gifts enriches the souls of the genuine. Because Jerusalem is forsaken, and Judea has fallen, and their tongue is with lawlessness, disobeying the things concerning God. He says that Judea has fallen, just like, of course, a single house. And for what reason does he maintain that it suffered this? And why is it forsaken? That is, it was left or abandoned, having become without a share in the care from Christ. For they heard him saying clearly: "Behold, your house is left to you." Therefore it has fallen, not having one who raises it up, and who knows how and is able to save. For Christ is the foundation, and upon him we are all built up, living and spiritual stones, and being fitted together, and joined together spiritually into a holy temple, for a dwelling place of God, in the Spirit, and we are laid upon him. And having received him as a foundation, they have an unshaken establishment and position in all good things; but those who do not have him, are very unsound, and easily carried away to anything whatsoever that is amiss. Therefore Judea has fallen, and Jerusalem is also forsaken. Indeed another of the holy prophets proclaimed this beforehand, saying: "The house of Israel has fallen, there will not be one to raise it up." And it has happened that they suffered such things, because in addition to their disobedience, they have had an impious and most lawless tongue. For what is there of shameful things, which we will not find that they have said against the Savior of us all, Christ? a Samaritan and one possessed by a demon, and indeed they called him a glutton and a drunkard, and one born of fornication. Therefore, along with disobedience, their tongue has continued being impious toward Christ. And one might say upon them: For not unjustly are nets spread for the winged. For they themselves who take part in murder treasure up evils for themselves. But the destruction of lawless men is evil. Because now their glory has been humbled, and the shame of their face has risen up against them, and they have declared and made manifest their sin like that of Sodom. He marks the time of the humbling of the Jews, and says: Now their glory has been humbled, making it fully known that precisely at that time, when their tongue with lawlessness acted impiously against Christ, then also every kind of suffering was brought upon them, and they fell into disrepute. But in what way their tongue acted impiously with disobedience, the prophet himself makes clear to us, passing over other things, but recalling only their final act of impiety. For they were always at odds with Christ, and wounded by the arrows of envy, they plotted against him in many ways. But when they brought him to Pilate, then indeed especially they declared and made manifest their own sin like that of Sodom. For just as the inhabitants of Sodom, wildly sick with unrestrained appetites, and

overcome by unnatural pleasures, rushed upon the blessed Lot, demanding the men who had entered into his house for abuse, with all sense of shame trampled by them and an unbreakable shamelessness henceforth prevailing; in the same way, I think, the Jews also declared their lawlessness, crying out and saying to Pilate concerning Christ: "Away with him, away with him, crucify him." He accused this voice of theirs also through one of the prophets, saying: I have forsaken my house, I have left my inheritance, I have given my beloved soul into the hands of her enemies. My inheritance has become to me like a lion in the forest, she has lifted up her voice against me, therefore I have hated her. Woe to their soul, for they have devised an evil counsel against themselves, saying: Let us bind the righteous one, for he is unprofitable to us. Therefore they shall eat the fruits of their works. Woe to the lawless, evil will befall him according to the works of his hands. And now the prophet pronounces woe upon the people of the Jews, and gives the reasons for the lamentations over them. For they said, he says, among themselves: Let us bind the righteous one, for he is unprofitable to us. For they did not receive through faith Christ the Savior of all, but they have continued to dishonor him, and they thought in truth that he who came for this purpose would in no way be useful to life, so that all things in us might be made new in him, and he might transfer those of the blood of Israel from a legal way of life to a spiritual one. Therefore, supposing him to be useful for nothing, they bound him over to death, as far as it was in their power, even if he came back to life again as God, having emptied Hades, and destroyed the power of corruption. For he is life and life-giving. Nevertheless, they counseled against themselves, wanting to bind the righteous one; and they will eat the fruits of their works. For whatever a man sows, that he will also reap. And those who are gentle in their ways, and have a God-loving mind, will find good fruits from this; but those who are turning away and disobedient, and who fight against the divine glory, will eat the fruits of their works, that is, fire, and justice and punishment and the things that come from wrath. For such evils will certainly follow those who have chosen to fight against God. It is true then that, woe to the lawless, evil will befall him according to the works of his hands; for just as they brought Jesus to Pilate, and to the unruly rages of the soldiers, so also they themselves will be handed over, he says, to the Roman armies. And indeed we will find Ezekiel saying this clearly and through his voice. For it was said to the unholy and Lord-slaying Jerusalem: As you have done, so shall it be to you. Your recompense shall be returned upon your own head.

Discourse 3 My people, your exactors glean you, and your extortioners rule over you. Having most transparently and very clearly explained beforehand that the land of the Jews will suffer the desolation of every good thing, and having declared what will happen to those who have acted insolently toward Christ, he again persuades them beforehand to abstain from their offenses, and with words of gentleness he, so to speak, usefully bewitches them, transferring them to what is better, and teaching them to reject those who have become the causes of all their evils. For I do not think one should be fond of submitting to those who have been appointed to lead, even if they do not attempt to teach any of those things which tend toward profit, nor indeed ... to deem worthy of slander what is believed to have been justly ranked in the portion of wickedness. For the virtue of a teacher is to be able to bring those being instructed to an accurate knowledge of what is beneficial, and to reject as spurious what is by nature harmful, and to command them to shun what is accustomed to do wrong. And those who are in the position of students would be worthy of all praise, if they looked not simply at the opinions of their teachers, but at the nature of the matters themselves, and admire the teachers, if they should be upright and knowledgeable, and

proponents of the best things, but censure those whose purpose is not such. For some pasture flocks of sheep in mountains and glens; but if a pit lies near the livestock, or they see a cliff, the sheep go around it, and do not cast themselves down to death; for they are instructed as if by an inborn law, that they ought to spare their own lives. Then how is it not absurd, if this is seen to prevail among the irrational animals, but among us, although we are rational beings, there is not the knowledge of what is useful and necessary for life. Therefore it is necessary, even if some of those appointed as teachers and leaders should choose to lead us to things to which they ought not, not to be fond of simply enduring it, nor indeed to follow unreflectively what seems good to them, but to test each of the things to be done. O... to proceed to that which is especially of those things accustomed to be beneficial. The leaders of the Jews, therefore, that is, the Scribes and the Pharisees, were clever at collecting revenues of money, and at gathering gifts from the people, first-fruits, tithes, and whatever the law gave as an inheritance to those appointed to serve as priests. And it was their aim, and set forth with all diligence, to persuade the people that it was necessary to keep the law especially in these things indeed; but of the other commandments, there was not much account at all among them. For this reason indeed the Savior Himself also said to them: "Woe to you, Scribes and Pharisees, hypocrites, for you tithe dill and mint and cummin. And you have neglected the weightier matters of the law, judgment and mercy and faith." They were, then, lovers of gain and money, and sometimes they brought bitter judgments upon offenders, so that by terrifying those accused of anything whatsoever, they might persuade them to bring to them even, at times, things beyond their means. For this reason indeed he says to those being wronged by them: "My people, your exactors glean you, and your extortioners rule over you." And by saying 'people,' he still gives Israel to understand, that if they should choose to turn to what seems good to him, they will obtain gentleness and loving-kindness, and they will not fall away completely from their relational intimacy with him. And by saying that the exactors 'glean,' he shows the magnitude of the insatiability and love of gain that is in them. For in the cornfields, some cut the stalk with iron, while others, gathering what falls from the hand of the reaper, leave nothing in the fields. And it is the custom also for those who harvest the vines to do this. "Therefore, he says, your exactors glean you." It is as if he were saying: They have harvested your possessions, and their insatiability does not stop at this. But now they even glean, that is, they lay hands, also upon those who are still left. Very well indeed, and fittingly for them, he says they are not guides, not teachers, nor anything else of the sort, but he calls them exactors and collectors. He teaches that they lord it over them, not as teachers gently dealing with students, but as harsh and savage masters, compelling them to think what seems good to them, and leading them off to anything whatsoever, and sometimes to things against their will. But the aim of those in Christ was not such. For the divine Peter writes to those called to the episcopate, and who have been allotted to lead the rational flocks, not as domineering over those in your charge, but being examples to the flock. But the mystical word knows also other exactors, whom those who wish to live rightly must reject. For the evil and opposing powers all but demand from each one on earth diligence towards what is wicked, and they collect a kind of tax from us, the inclination of the mind toward the passions. And so the sacred word calls blessed those who have not heard the voice of a tax-collector; for those who rise up against the desires of the flesh, and with youthful spirit thrust aside the injuries from sin, and trample on principalities, and conquer the spirits of wickedness, have become stronger than the voice of the tax-collector. It is necessary, therefore, to reject such exactors, and neither to permit the fruit of sin to be harvested in us, nor indeed to be gleaned. And

we will do this, being strengthened through Christ, and sending out from our own mind evil thoughts, shameful desires, and every form of wickedness. My people, those who call you blessed lead you astray, and they confuse the path of your feet. He rouses them again to sobriety, and wants them to be testers of things, not simply to be puffed up toward indifference by fair speeches. For the Pharisees, going around the houses of the Jews, attempted to speak fine words, and they called them a blessed people and the inheritance of God. And perhaps they proclaimed to them what is said through the voice of Baruch: "We are blessed, O Israel, for the things that are pleasing to God are known to us." Therefore, in order to draw to themselves the gift-offerings appointed to them by the law, and indeed the tithes, that is, the first-fruits, they made a pretense of speaking fair words, and often wished to be approachable, and they affected a gentle appearance; but for the sake of gains and profits they even taught the people under them to break the law. For our Lord Jesus Christ accused them of invalidating the commandment of God for the sake of their own tradition. Therefore, he says, those who call you blessed lead you astray, and they confuse the path of your feet. For they do not allow you to walk uprightly. But leading you astray, as it were, from the straight path, they bring you down cliffs and into pits. But the straight and smooth path is fellowship with Christ through faith. And since the guides of the Jews knew that, with the commandment through Moses being abolished, they would be excluded from gains and profits, they confused, as it were, the path of the people's feet, debasing the word of Christ, and commanding them to adhere to the shadows of the law. For those wretched men dared to say: "We know that God has spoken to Moses; but as for this man, we do not know where he is from;" and again: "If this man were from God, he would not break the Sabbath." And what is even more impious than these, for to those willing to listen to Christ and to adhere to his words, they unholily said: "He has a demon and is mad; why do you listen to him?" But I think that the spiritual man and the worker of virtue must in another way also strongly reject the thoughts that call him blessed in his mind and heart. For Satan, being terrible at working evil, when he is not able to bring down the successful from their most beloved life and conduct to what seems good to him, he tries to paralyze them in another way. For he praises them as having succeeded, and accepts them as therefore as saints, and he blesses them also as having already become friends of God, and as having ascended to the summit of all virtue. Then, having engendered in them the passion of arrogance, he prepares them to offend God, and then shakes them down like some plant from its root. For he has not been ignorant that the God of all gives grace to the humble, but opposes the proud. We must therefore reject, as I said, the thoughts that bless us within our mind and heart. For indeed they do not permit us to traverse the straight path, by which one might go very easily to what is pleasing to God. But now the Lord will stand for judgment, and He will make His people stand for judgment. The Lord Himself will come to judgment with the elders of the people, and with their rulers. But why have you set my vineyard on fire? And is the plunder of the poor in your houses? Why do you wrong my people, and shame the faces of the poor? The prophet says that the multitude of the wronged will not be without help, nor indeed destitute of all care, but he strongly affirms that the God of all will rather contend for them. For He will judge on their behalf, he says, against those who glean them and bless them. And He will confound the path of their feet. And He will judge the elders of the people, and moreover the rulers, that is, the leaders. For He redeemed his people from the house of bondage, and delivered them from the wickedness of the rulers, having raised up all creation against them. And having worked changes of water into blood, striking with hail, with deep and three-day darkness, and with all the others. For it would be long to

relate each one. Then having led them through the midst of the sea, He nourished them in the desert. He brought them into the land of promise, having cast out great and most warlike nations like thorns. And this the divine David made clear to us, saying to the savior and redeemer of all: "You brought a vine out of Egypt; you drove out nations, and planted it. You cleared the way before it; you stretched out its branches to the sea, and its shoots to the rivers." For Israel, as the prophet Jeremiah says, became a fruitful vine, and its fruit abounded. But those who were appointed to lead were made into vinedressers; and they wronged the master's vineyard so much that it seemed now to have been entirely burned. For this reason, then, He Himself will bring this charge, saying: But why have you set my vineyard on fire? For those who were expected to render that spiritual and fruitful vine, that is, Israel, more productive, these have brought it to complete desolation, and rendered it dry and useless to the master. It was burned, therefore, by those from whom it was expected to be rich in clusters and heavy with fruit, and beyond all harm. In what way are they said to have burned the spiritual vineyard, how is it not worthwhile to see? For it was necessary that those who had the teaching profession, and who knew the law that leads to everything whatsoever that is pleasing to God, should, above all others, both live most lawfully themselves, and be greatly adorned with boasts of righteousness, so that their own life might become a type, as it were, and an image of an excellent life for the people under their charge. Then, in addition to this, they were supposed to lead those under their yoke by the instructions of the law to everything whatsoever that is good, and to reprove sinners, and to correct the erring, and to show the way of piety, and to instruct them towards better things, and to persuade them to look to the end of the law, I mean, of course, Christ; "For Christ is the end of the law and the prophets." And Moses spoke about Him through shadow and types, proclaiming beforehand to those of old the solemn and great mystery. But having neglected all these things, they were themselves wicked in their ways, unbridled towards greed, unrestrained in love of gain, considering it of very little account at all to judge rightly; and being accustomed to boast in those very things for which it were better to blush. The vineyard, therefore, is set on fire, being profited neither by the life of those allotted to lead, nor indeed being instructed by the legal teachings unto an upright and blameless life, that is, unto the knowledge of Christ, and this when he had already shone upon those on the earth, and saying clearly: "I am the light of the world, I am the way, and I am the truth." Let them hear therefore: But why have you set my vineyard on fire, and the plunder of the poor is in your houses? Why do you wrong my people, and shame the faces of the poor? For they would snatch the poor into a way of understanding according to what seemed good to them, and they prepared their faces to be shamed. For just as the guardians of righteousness stand, so to speak, with a bright face full of much boldness in the eyes of God, so we say that the lovers of wickedness have the face of their heart gloomy and unsmiling, full of shame and disgrace. But just as one who instructs unto understanding, and a proponent of the most excellent things, is a help, so, I think, any one of those appointed as teachers does wrong, if he does not make the one being taught a lover of better things. For he shames, as it were, his face, and being poor in understanding, he practically forces and snatches him away to baser things. And the leaders of the Jews were also in other ways unjust and rapacious, and shaming the faces of the poor, but favoring the rich, although the law says: Judge a just judgment, and everywhere commanding, You shall not be partial in judgment. Thus says the Lord: Because the daughters of Zion are haughty, and have walked with outstretched neck, and with winks of their eyes, and in the walking of their feet, at once dragging their tunics, and at once playing with their feet, God will also

humble the ruling daughters of Zion, and the Lord will uncover their form in that day. The discourse has previously shown us that for the leaders of the Jews it was a matter of utmost diligence to be rich, and to have a reputation that was conspicuous in this. And they were full of injustices and greed, so that they themselves made splendid processions in the city, and indeed also in the country, riding on horses, and being immoderately puffed up by the outward show of their accustomed bodyguards. For he accused them in the preceding parts, saying: And the land was filled with horses, and there was no number of their chariots; and the land was filled with silver and gold, and there was no number of their treasures. Then it came to pass that the women of the wealthy, living in luxury, sought to be wanton, and with adornments of gold and stones, and to be exceedingly brightened by variegated robes and expensive garments. For somehow the female sex in excessive prosperity is both ambitious and ostentatious. And she is most pleased to be well-dressed, and indeed also adorned with gold, and raising her eyebrow high, she boasts in the beauty of her body. And for this very reason, the pride of those living with them is often inflated; and some make the extravagance of their wives their own glory. This is perhaps what the illustrious men of the Jews suffered, having neglected piety towards God. For in order that they might always have remaining for them the resources for being rich, with the people bringing what was according to the law, they did not accept the faith in Christ, nor indeed did they want others to believe, shutting the kingdom of God, as it is written, neither entering themselves, nor allowing those who wish to enter. For this reason they have been given over to the Roman armies for desolation, for plunder, and for destruction, together with their wives, and their dearest ones, their homes and wealth. For the things gathered with the greatest diligence have become the property of others; and they themselves are pitiable and wanderers, and are seen in the utmost misery. The discourse therefore runs down the women among them, that is, the daughters, as it were, especially of the rulers, and the more illustrious, who also belonged to the powerful, and says: "Because the daughters of Zion are haughty, and have walked with haughty neck, and with winks of the eyes," and so on. But they were exalted not according to virtue, but as in a carnal and most earthly mindset. For it seemed to them, as I said, a great thing to be proud of wealth, and glory, and external adornments, which they collect from stones and gold, and varied apparel. The prophetic word describes for us in these things both the mindset and the appearance of a pleasure-loving and immodest woman, adorned with resplendent finery, as if showing from one, the arrogance of every woman among them. For they walked, he says, with haughty neck, and with winks of the eyes; and yet for the most well-behaved woman, who honors a life of modesty and decency, shame is most especially dear, and it would be fitting not even to be seen by the eyes of men; but they strayed into both corruption and shamelessness, so as to show off in their processions, and to raise their necks high, and to wink at those who see them, sometimes smiling, and all but promising an encounter to those who see them with their laughter. For the mind of a prostitute is always fickle, and is much loosened toward a readiness for pleasures, and he adds to their accusations of idleness, saying they have committed fornication, at the same time trailing their tunics, and mincing with their feet. And it was likely to suppose that this also contributed to their adornment; but the practice is whorish, and a proof of the utmost abomination. For where the sound of feet echoes with rhythmic songs, there surely also resounds the clapping of hands, and every kind of shameful practice, and a provocation to impurity for those who see. At that very time, therefore, he says, God will humble the ruling daughters of Zion, and will uncover their form, that is, he will either strip away their adornment, or will make their shame manifest. And this will be,

when desolate and stripped of all adornment and clothing, they are caught in the hands of the enemy, as slaves and captives, and full of all misery. And the Lord will take away the glory of their clothing, and of their adornment; and their fringes, and their braided hair, and the crescents, and the pendants, and the ornament of their face, and the composition of the glory of their adornment, and the necklaces, and the bracelets, and the hairnet, and the armlets, and the rings, and the earrings, and the garments bordered with purple, and the garments of purple ground, and the mantles, and those for after the house, and the transparent Laconian garments, and the fine linen, and the hyacinth-colored, and the scarlet, and the fine linen, woven together with gold and hyacinth, and the summer garments for reclining. Saying that on that day their form will be uncovered, he goes through precisely in what way their form will turn out. For he further persuades that they will be in want and loss of all things that were extravagantly devised, and of that former prosperity and luxury, adding that they will be stripped of every adornment, having lost their fringes, and crescents, and pendants, and the things connected with them. Through which it is possible to see them insatiably disposed to adornments, and to a worldly mindset, or rather now a whorish one. For to women who are good in mind, and friends of modesty, such practices are altogether hateful, and those things by which they might be in an immodest state are to be fled from and hated; but they are rather disposed to be praised for good deeds. But for courtesans who are seen to love whoring and lusting, the mind has turned to the complete opposite, and their zealous pursuits are of a contrary nature. And with all diligence they adorn themselves, and from every quarter gather things useful for this. And it would be fitting for each of such women to hear: She is flighty and profligate. And Solomon also makes mention of such an immodest and haughty woman, saying: "The woman who is a snare and whose heart is a net, whose hands are bonds; he who is good before God shall be delivered from her, but the sinner shall be taken by her." And these things indeed For the present, we will speak about unseemly and wicked women. But it must be known that through the voice of Ezekiel, God speaks to the Synagogue of the Jews, as to a single woman; whom He also says He adorned with varied ornament. For it is written thus about her: "And I spread my wings over you, and covered your nakedness, and swore to you. And I entered into a covenant with you, says the Lord Adonai, and you became mine, and I washed you with water, and washed the blood from you, and I anointed you with oil; and I clothed you with embroidered garments, and shod you with jacinth, and girded you with fine linen; and I covered you with silk; and I adorned you with ornaments, and put bracelets upon your hands, and a chain on your neck. And I put a jewel on your nose, and earrings in your ears, and a crown of glory upon your head. And you were adorned with gold and silver; and your raiment was of fine linen, and silk, and embroidered work." Therefore, God brightens the soul that is joined to Him with varied ornament, and crowns it in many ways with boasts of virtue. But for those who keep their way of life blameless, and continue in holiness, the things of intelligible seemliness will be in greater increase, and will remain unshaken. But for those who readily fall into what is improper, and lightly turn aside to the works of wickedness, it will surely happen that they will be in loss of every good thing, and suffer the desolation of what was formerly given. For she will fall into the hands of wicked and unclean lovers, the rulers of this age, and the world-rulers of this darkness, the spiritual hosts of wickedness, who indeed especially hunt for virtuous souls. For it is a delicacy for them to destroy them. Just as, for instance, to bird-catchers, the more beautiful of sparrows seems to be a worthy prize. And it is written somewhere also concerning Satan, that his foods are choice. Therefore it is fitting for us to be vigilant and to be courageous with God, and to remember the

blessed Paul saying: "Let him who thinks he stands take heed lest he fall." And indeed, in addition to this, approaching God who is all-powerful, we must say in our prayers: "O Lord, in your will you have given strength to beauty." And instead of a sweet smell there will be dust; and instead of a girdle, you will be girded with a rope, and instead of the golden ornament of the head you will have baldness on account of your works; and instead of the purple-bordered tunic, you will gird yourself with sackcloth. And your most handsome son, whom you love, will fall by the sword. And your mighty men will fall by the sword, and will be humbled, and the repositories of your ornament will mourn, and you will be left alone, and you will be razed to the ground. Not in vain in these things might one think our prophetic word speaks too plainly, but it accurately goes through each of the things that give pleasure to luxurious women, both the kinds of ornament, and their former luxuries themselves. Then, because it will happen in every way and altogether that they will suffer the loss of such very pleasant things, he wishes them to be disposed, as it were, wasting away in grief, and artfully brings them back to the memory of their prosperity as if they had already suffered it, so that by the expectation of what is to come, and by the fears from it, or rather by the unbearable calamities, having terrified them sharply, he may convert them to seemliness, and persuade them to turn back to what is pleasing to God. It will happen then, he says, that such luxurious women will not only be in deprivation of their ornament, but there will also be, instead of a sweet smell, dust; that is, instead of perfumed houses, long and dusty journeys, as they are carried off into captivity with still delicate feet. And not only this, but they will also be in a state, and in a condition most dishonorable, so as to be bound with a rope only instead of a golden girdle, and in nakedness of head, that is, baldness, though formerly it was bound up with golden headbands. And he gives them a garment, which is fitting for captives, both coarse and cheap, which he also calls sackcloth, and this for them instead of the of a purple-bordered tunic and of delicate garments. And he adds to these things, that "And your most beautiful son, whom you love, will fall by the sword." For it is the custom of those who capture a city or a country to seize the females from it and, from the bosoms of mothers, to cruelly murder the small and nursing infants, so that their mothers might march on unburdened, and not weighed down by the care of their infants. Therefore, he says that their beloved son will fall by the sword either in this manner, or otherwise while fighting, and having died by the hand of the enemies. And indeed he said that the cases of their adornment would mourn, not as if the perceptible cases were able to mourn, but as one might say a house mourns when no one dwells in it. And he adds to these things, "And you will be left alone, and you will be leveled to the ground," that is, you will be pitiable and cast down, and as it were, lying on the ground. For such, in a way, is the life of those in captivity and misery, and in harsh and unbearable slavery. Therefore, it is a truly terrible thing to offend God and to despise the beauty in souls. For God removes every adornment from those who have turned too much towards indifference, and it is clear that this is the intelligible adornment, and having shown them to be naked of all virtue, he hands them over to their enemies. Thus we say that some have been given over to a debased mind, and to dishonorable passions. For when the God over all holds us together in spiritual strength, we preserve in ourselves the brilliant beauty of our own nature. But when he withdraws his help, we will be completely naked of every good thing, and having cast off the comeliness of the boasts of virtue, we will be subject to the passions of dishonor, and we will serve our enemies. And seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let your name be called upon us, take away our reproach. Having brought the argument to a very good conclusion concerning the women of the Jews who will go from luxury

and wealth into captivity, he tries to show that the cities of Judea will be left destitute of men, and there will be a great scarcity of those who were once most warlike. For he said that, "All your mighty men will fall by the sword." What then is the proof of what I have said? It is very cleverly and gracefully contrived. For indeed, since the law through Moses says to the sons of Israel, "There shall not be among you a barren or sterile woman;" it was considered among the Jews the utmost reproach for a woman not to bear a child, that is, for one of those reckoned among men to be childless. For the blemish of being childless and sterile was immediately rubbed in their faces. And the law was spiritual. For the God of all promised that the spiritual Israel, that is, the mind seeing God, will not be fruitless, nor sterile, but rather fruitful and like a land that is good and excellent. But the Jews understood it carnally, for they were soulish, not having the Spirit. Therefore, he says, there will be such a scarcity of males in the land, since the war consumed the race, that seven women, or many, will take hold of one man and say: "We will eat our own bread, and wear our own apparel: only let your name be called upon us, take away our reproach." Do you see how they fear the reproach of childlessness, and how they greatly shun the name of barren and sterile? For they do not approach seeking the usual things, and what it is customary for women to receive from those who live with them; for they say they will be sufficient for themselves in this, but they ask only, as I said, for the removal of the reproach. Consider therefore the depth of the argument. For if the one being entreated were rich, the women would not have said: We will eat our own bread, and wear our own apparel. But since they know that those who have been saved from the war and have barely escaped have fallen into extreme poverty, and have great misery, they seek nothing at all from them, but ask only to become mothers of children. And the historical account is in these things. But some, I know not how, bring the present matter into a spiritual contemplation, not doing so very correctly; for either they would have been worthy of all praise. For they say that the seven women are the seven spirits; and that the one man is Christ. Then, having given little thought to what is fitting, they say the seven spirits speak thus: Take away our reproach, and we will eat our own bread, and we will wear our own apparel. And yet how is it not better to say, that the seven women are many souls, who also have taken hold of Christ through faith, seeking him as bread and as a garment of salvation, and seeking the fruit from him. For the blessed David said something of this sort concerning Christ, the Savior of all: "He makes the barren woman to keep house, and to be a joyful mother of children." And it is said that a barren woman bore seven, that is, many. For virtues are diverse, and not one rather, but many, of which the God-loving souls are mothers. And in that day God shall shine forth in counsel with glory upon the earth, to exalt and to glorify the remnant of Israel. And the remnant in Zion, and the remnant in Jerusalem shall be; all who were called to life in Jerusalem shall be called holy. Since some were in doubt at what time the things concerning the women of the Jews, that is, of their whole country, foretold through the voice of the prophet, would be, whether before the coming of the Savior, or after it, the force of what is set forth has assured us unerringly, that the prophet indicates to us no other time, than that very one in which, on account of their impiety toward Christ. For the wretched ones have acted outrageously against him, and they have paid the penalty that was most fitting for them, when Jerusalem was surrounded by armies. At which time we say the mind of the Jews was brought to such a state of fear, as to say to the mountains: "Cover us, and to the hills: Fall on us." In that day, therefore, he says, that is, at that time in which the things foretold will come to pass, God will shine forth in counsel, with glory upon the earth, to exalt and glorify the remnant of Israel. For the Word from God the Father did not consider it robbery to be equal with God; but he planned

something deep and ineffable for us. For being in the form and equality of God and the Father, he became like us, and appeared to those on the earth; yet not without glory, even if he became flesh. For he worked things befitting God, and became a performer of signs, which indeed are worthy of all speech and wonder. For having shone forth, he had mercy on Israel, for it has not perished completely. But the remnant has been kept, and has been exalted and glorified, and has been written in the book of life, having shone in holiness. One might see the word of the prophecy as true, as in the first fruits of those saved by the holy apostles, who were also truly exalted, and being made splendid by divine gifts, they have become rich in manifest glory. For they received power over unclean spirits, so as to cast them out. For they healed many who were in sicknesses; but they were also written in the book of life. And so they rejoiced that the demons were subject to them, and Christ met them as they said this, and taught them to rejoice in yet greater things: "Do not rejoice," he says, "that the demons are subject to you; but rejoice rather that your names are written in the heavens." Therefore those from Israel were exalted, as in the portion of the remnant, having been saved; for they were counted worthy of the honor and grace from Christ; they have been called sons of God; his brothers and friends; they have been made partakers of glory; and they have been deemed worthy of the registration from above and in the heavens, and they have been called citizens of the spiritual Jerusalem, the mother of the saints, of which the prophet Isaiah himself makes mention, saying: "Your eyes shall see Jerusalem: a rich city, tents that shall not be shaken." Because the Lord shall wash away the filth of the sons and daughters of Zion; and shall purge the blood from their midst, with the spirit of judgment and the spirit of burning. The word of the prophet becomes sober again, and at times reveals the coming superfluous cavils of some, and not permitting some to rise up in any way against the judgments of God, he usefully makes a defense beforehand; just as if someone were crying out that; The sons of Israel will be exalted again; and they will be glorified, and they will gain the heavenly registration, although they have acted impiously not moderately, they have killed the prophets, they have stoned those who were sent, and finally they added Christ himself, and their hands have become full of blood. What then does the prophet say? "The Lord," he says, "will wash away the filth of the sons and daughters of Zion, and will cleanse the blood from their midst, with a spirit of judgment and a spirit of burning." For they have admittedly transgressed; but the grace that is through Christ justified all, and granted amnesty even to those who had murdered him. And indeed the divine Peter addressed the crowds of the Jews, saying, at one time, that "But you denied the Holy and Righteous One, and asked for a murderer to be granted to you." And at another time again; "And now, brothers, I know that you acted in ignorance, as did also your rulers. Repent therefore, and let every one of you be baptized in the name of the Lord Jesus, and you will receive the gift of the Holy Spirit; for the promises are for you and for your children." Therefore, he says, the creator and Lord of all, who is great in mercy, who overcomes human faintheartedness with gentleness; who does not desire the death of the one who is dying, as much as that he should turn from his wicked way and live, will wash away the filth of those who have sinned, and will cleanse the blood from their midst with a spirit of judgment and a spirit of burning. And we say the spirit of judgment is the verdict brought forth upon us from God with right judgment, that is, righteousness. For thus somewhere the Savior says; "Now is the judgment of this age." For he judged this age and Satan; and he cast out the one as having done wrong; but he has justified those in the world through faith as having been wronged. And we say the spirit of burning is the grace in holy baptism, which does not come to be in us without the Spirit. For we have been baptized not in mere water, nor have we been

sprinkled with the ashes of a heifer for the purity of the flesh alone, as the blessed Paul says, but in the Holy Spirit, and with the divine and intelligible fire, that consumes the filth of the wickedness in us, and melts away the pollution from sin. Another of the holy prophets also foretold to us such an advent of the Savior, saying; "For behold, he enters like a refiner's fire, and like the fuller's herb, and he will sit refining as silver and as gold." For concerning the Jews, who have remained liable to the charges of disobedience; "The bellows," he says, "have failed from the fire, the lead has failed, in vain the silversmith refines. Their wickednesses have not been melted down; call them rejected silver, because the Lord has rejected them." But upon us who have believed, the silversmith has not labored in vain, nor indeed have the bellows failed from the fire or the lead, for we have been cleansed by a spirit of judgment and by a spirit of burning. But if one should wish to say that the cleansing by a spirit of burning has happened to the peoples of the Jews, through the calamity of the war and what they have endured (for punishments do cleanse, and to suffer justice from the judge of all at times frees from many transgressions); the saying will in this way also bear the truth. And he will come, and it shall be, every place of Mount Zion, and all that is round about her, a cloud will overshadow by day, and as of smoke, and as of the light of a burning fire by night, with all the glory will be covered. And it will be for a shade from the heat, and for a cover and for a hiding place from hardship and rain. Concerning what, then, does he say, He will come? Whether of the time in which these things will be, or concerning the one who brought himself to emptiness, and came down from heaven to save the human race? It will be fitting therefore the word, even if someone should say that these things were said about the time of his sojourn; or even if one wished it to be about Christ himself. For upon arriving, crowning the sons of the spiritual Zion and of the free Jerusalem with the grace from himself, he declared them blessed, and he became like a protector to them, all but raising up that ancient cloud that long ago overshadowed Israel in the wilderness; for this reason, he says: And he will come, and every place of mount Zion will be, and everything round about it a cloud will overshadow by day. For in order that those who inhabit the spiritual Zion, that is, the Church, might escape the scorching heat of the present life, and the trials or fiery tests from temptations, Christ, he says, will be a protector like a cloud almost hanging over them; and he himself again drives away the darkness from ignorance and diabolical wickedness, shining into the mind, as a light in darkness, and as the brightness of a fire. And it is written about the sons of Israel, that He led them by a cloud by day, and all the night with a light of fire. But those things were types, and images of spiritual things; but the truth is the things through Christ. For he himself is the truth. Having been deemed worthy of his help, they will be in every way and altogether, he says, as in a shadow from the heat, and in a shelter and in a secret place from hardship and rain. And to hardship and rains he again compares the brilliance and most vigorous assault of temptations. For thus somewhere Christ says: "Everyone therefore who hears these words and does them, will be likened to a wise man, who built his house upon the rock; and the rain came down, and the rivers came, and the winds blew; and they fell upon that house, and it did not fall; for it was founded upon a rock." And adding that he will be covered with all glory, he gives us to understand that the grace from Christ to those who have believed in him will not be partial, but will be with complete readiness of forbearance towards them. And they will be in the covering and tent of him who is able to save, and who puts away all evil. I will sing now to my beloved a song of the beloved for my vineyard. The first verse of the proposed text would be like a definition and an inscription of what is about to be said. For what the prophet wishes to do, he indicates, saying: I will sing now to my beloved; that is, to Christ. For so God the Father also

named him to us, saying: "This is my beloved Son, in whom I am well pleased." Shall we then, O prophet, listen to your voice? And do the words gush forth as from your thoughts alone? but tell us where the purpose of the song looks. Therefore, though it is through me, he says, yet the word is not mine, but is of the beloved; and it is made for my beloved vineyard; or, as the other interpreters say, for his vineyard. But if indeed he should say for my vineyard, he says such things not as if the vineyard were perhaps his own, but as being one of those who belong to the vineyard. For we shall find the prophets at times using such expressions about the people of God. For instance, the prophet Jeremiah: "Who will give me in the wilderness a final lodging-place, that I may leave my people, and go away from them?" For as being one of the people, he calls those related by blood and race his own people. Therefore the prophet sings to the beloved, and his song is spoken for the beloved vineyard, that is, of Israel. For it is written, that "The vineyard of the Lord of Sabaoth is the man of Judah, a beloved new plant." A vineyard came to be for the beloved, on a horn, in a fertile place. And I put a hedge around it, and I trenched it, and I planted a Sorek vine, and I built a tower in its midst, and I dug a winepress in it, and I waited for it to produce grapes, but it produced thorns. Having likened Israel to a vineyard, he persists throughout with the metaphor of the word; "Therefore a vineyard came to be," he says, "for the beloved, on a horn, in a fertile place." They say that the other interpreters were content to say in a fertile place, as if the horn signifies nothing other to us than this very thing. But to some it seems that "as in a horn" is to be understood as "in the power of God." For Israel inherited the land of the promise, having conquered through God those who formerly dwelt in it. Therefore, he says to him, in the forty-third psalm: "In thee we will push down our enemies, and in thy name we will bring to nought them that rise up against us." But the horn is taken in the divine Scripture for strength and for power, and for royal glory. For it is possible to hear the blessed David at one time saying, as from the person of every righteous man: "My horn shall be exalted like the horn of a unicorn;" and at another time again concerning Christ: "His horn shall be exalted in glory." For the kingdom of Christ is most glorious. That the land of the promise is fertile, the holy Scripture has testified. For everywhere it calls it a land flowing with milk and honey. And the divine Psalmist also confirms the word, singing and saying about Israel: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." Do you see "in a horn" signifying "as in the power of God" in these things? For it was planted after the nations were cast out. But to others it seems that "in a horn" is said, as in a high and elevated place; for such is Sion, situated on a mountain. Having planted the vineyard, therefore, he says, I both put a hedge around it, and dug a trench, and planted a Sorek vine. And Israel was bound around as with a hedge, both by angelic powers and by helps from above. And besides this, it was staked. And what is this? Those skilled in the cultivation of vineyards, artfully fixing a stake by each, both raise them up high and tie them up from the ground. For thus the fruit from them will be sound and unharmed. Such a thing God of all has also done, having staked, as it were, the spiritual vineyard with the law through Moses, so that, not being cast upon the ground and minding only the things of the flesh, it might not be corrupted in many ways, but might also be able to mind the things above. For the law of God carries away from earthly things, as if holding up high the mind of those being instructed. And that the vineyard is also noble, he makes clear by saying, not simply that any chance vine was planted in the fertile place, but a Sorek, that is, a choice one. But to the Hebrews it seems that both a species of vine, or rather the name of a beautiful and most fruitful one, is signified by Sorek. "And I built, he says, a tower in the midst of it, and dug a winepress in it." For that famous temple was raised in Jerusalem, like a tower and dwelling-place of God, and indeed a

winepress was also dug. And an altar was placed in it, and the Corban, which is the treasury, in which every offering of those who came was collected. But since, he says, I had made the vineyard well-appointed in all respects, I expected it to produce grapes. For I thought, I thought, it would produce nothing else than the noble fruit of the vine; but it produced thorns. Therefore he missed the hope, and was deceived, and Israel brought forth thorns instead of grapes. For he was not a keeper of the law, nor was he adorned with the fruits of gentleness, but he went astray in a foreign manner, and produced thorns, that is, works of fire, or rather, such things as strike those who touch and approach them. And whatever sin may come from us grieves God, and what the thorn is to us, this is a form of wickedness to him. But as the blessed Paul writes: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." And now, O man of Judah, and ye inhabitants of Jerusalem, judge between me and my vineyard. What shall I do to my vineyard, that I have not done to it? Because I waited for it to produce grapes, and it produced thorns. He attempts to show the... of the Jews to be completely without excuse. indolent and in addition to this, shamelessness towards the law. For when it was possible for them very easily to go the glorious and reputable path of life in the law, that is, of the commonwealth in Christ, they themselves have honored the crooked one. And indeed, abandoning the ability to bear fruit as something stale, they have become like a certain land, not a nurse of cultivated fruits, but rather wild and thorn-bearing and overgrown with wood. Let the wise among you come, therefore, he says, let them judge between me, the master of the vineyard, and the vines themselves. What good thing, then, was lacking to them that they have become useless? For if any of the necessary things for their benefit was perhaps overlooked by me who planted them, let someone refute me and I will cease. I will withdraw my accusations, and I will not ask for judgment. For what shall I do, he says, that I have not done for it? But since I made it full of useful things and lacking in nothing, it then became thorn-bearing, although I expected to see it flourishing with beautiful fruits. What then will be the verdict from the one who judges? Will he call the vinedresser careless and indolent, or will he rather blame those who, having partaken of my care, have so neglected their own fruitfulness as to bring forth useless wood and a mass of thorns instead of clusters of grapes? But that his discourse is not about the perceptible thorn, nor indeed of clusters or of the grape, is clear to everyone. For if the vineyard is intelligible, such surely are also the fruits. But now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for plundering; and I will break down its wall, and it shall be for trampling. And I will let my vineyard go, and it shall not be pruned, nor shall it be dug; and thorns shall come up into it, as into a wasteland. And I will command the clouds, that they rain no rain upon it. Not unwonderful, as it seems to me, is the form of the discourse. For almost even while those called to judge are silent, he then decrees for them the judgment between himself and the vineyard, and clearly foretells in what things it will consist. For when nothing useful for its well-being was lacking at all, it was laid waste by its own will. It was necessary, therefore, that those who had descended to this point of worthlessness should then be outside the hand and care, and indeed also the help of the Master. Therefore I will take away, he says, its hedge, and it shall be for plundering, and I will break down its wall, and it shall be for trampling. And a vineyard bare of hedge and wall will certainly be set before those who wish to plunder as a most ready feast and a path for passers-by, with no one to keep them out. For when God hedges us about, and almost builds a wall around us with certain ineffable aids, we shall not

be accessible and in the order of a path to the unclean spirits; nor indeed ready for plundering by the beasts of the field, and a delight for foxes. Concerning which it is written also in the Song of Songs: "Catch for us the little foxes that destroy the vineyards." And some are said to have become portions for foxes. And when God gives way to those who wish to do wrong, and divests us of the care from above, we shall come to the trial of every evil; and anyone whatsoever will revel in what is ours, even if it be some intelligible robber, or if it be the law that rages in the members of the flesh; and every movement of our mind will bear fruit for Satan. Therefore a vineyard without a hedge, and indeed unwallled, will be given up to those who wish for plundering. And it shall not be pruned, nor shall it be dug, that is, it will receive no care capable of correcting and restoring it to the better, and of delivering it from so terrible a wasteland. For I will also command the intelligible clouds, that is, the holy prophets, or the angelic powers, that they rain no rain upon it; it is clear that this is the intelligible rain, which is wrought as an exhortation to the mind and heart, and by the divine word. However, from this it is especially possible to see that the prophetic word says to us that such things would not happen to the sons of Israel before the times of the visitation, but when they have behaved outrageously towards Christ. For it is not, it is not possible to say, that is, to point out a time, in which Israel was without holy prophets. For they became captives at times, and departed to the land of the Persians and Medes together with their wives and dearest ones. But they did not descend into Egypt without holy prophets, when at times the Babylonians had captured the renowned Jerusalem, but the prophet Jeremiah was with them, ministering the words from above and from God. But since they have behaved outrageously towards Christ, they have remained destitute of a fence, and all their security has fallen. For this, I think, is what is meant by saying that his wall is pulled down. And every word of the holy prophets to them has ceased, and has been held back, as it were, like rain; and the voices of the saints have died away; and this, I think, is what was said to them by God through one of them: "Behold, the days are coming, says the Lord, and I will bring a famine upon the land, not a famine of bread, nor a thirst for water; but a famine of hearing the word of the Lord. And they will run about from the East even to the West seeking the word of the Lord, and they shall not find it." And these things, as I said, have happened to those of Israel, and very rightly so. For they themselves rejected the Lord of hosts, who waters souls and hearts spiritually, and makes them fat with spiritual dews; of which the blessed David also made mention, saying: "Like the dew of Hermon that descends upon the mountains of Sion." But a new vineyard has been raised up instead of that one, that of those called through faith to sanctification. And concerning them the Bridegroom from heaven, that is, Christ, says: The vines are in blossom, they have given forth their fragrance. And he himself is the first and all-holy and true vine. And we are attached to him like branches, being filled with the life-giving richness from him. And so he said clearly: "I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that bears fruit he prunes, that it may bear more fruit." But since we have been joined to him through intimacy, clearly spiritual, we have been made fruitful; and to this he strengthens us, saying: "Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing." Therefore I say that it is necessary to be firmly attached through faith and love and obedience in all things to the true vine, that is, to Christ. For he will make us fruitful, he will place a fence around, and raise up the wall, and will turn away those who pass through. And somewhere a sacred oracle says to

him: "And your eternal ruins will be rebuilt, and a memorial for generations of generations, and you will be called the builder of fences, and you will restore the paths between." For the vineyard of the Lord of Sabaoth is the house of Israel, and the man of Judah, a beloved new plant. I waited for it to produce justice, but it produced iniquity; and not righteousness, but a cry. He has shown clearly in these things that his discourse was not about a perceptible vineyard, but about an intelligible one. For the divinely-inspired Scripture always somehow takes the visible things of its examples as an indication of more hidden and intelligible matters. For the vineyard of the Lord of Sabaoth, he says, and the beloved new plant, is the house of Israel, and the man of Judah. But although deemed worthy of my forbearance and love, and having enjoyed every care, it did not become rich in clusters, not a noble vine, it did not honor the law, nor did it live a gentle and holy life; but it belied, as it were, the hope of the husbandman. For I expected justice. that is, the right and blameless choice, or judgment, from a sincere mind in all practical matters. But he, it says, has produced lawlessness. And yet how could a vine bear thorns? Therefore he lied, just as I said a moment ago. For from where it was fitting for the fruits of righteousness to grow, from there an unexpected life has come forth, which is both outside the sacred laws and holds the divine commandment in contempt. Therefore it produced lawlessness, and not righteousness, but a cry. And he says "a cry," I think, showing that their life has become agitated into rages and full of tumult. Wherefore also the divine Paul commands the sanctified, saying: "Let all clamor, and wrath, and anger, and blasphemy be put away from you, with all malice." For it would be fitting, not for those who have a stable mind, to use disorderly cries, but rather for those whose life is not secure; or rather, for those easily turned to any evil whatsoever, and governed by anger rather than by understanding. And it seems also to allude to the very harsh cry of the Jews, which they made against Christ himself. For when Pilate reproached them, asking if they indeed wished to crucify their own king, they, having spared neither decorum nor love of God, cried out: "Away with him, away with him, crucify him! We have no king but Caesar." An evil cry, therefore, is the fruit of the synagogue of the Jews, on account of which it has been deprived of its fence, and wall, and the watering from the holy clouds. And they have been deprived of all care. For he said, that I will let my vineyard go, and it shall not be pruned, nor shall it be dug. And it became entirely desolate, having brought forth thorns, which are fuel for the flame. Woe to those who join house to house, and bring field near to field, that they might take something from their neighbor. Will you dwell alone upon the earth? For these things have been heard in the ears of the Lord of Sabaoth. So that no one might think he has spoken against Israel in vain and rashly slandered the vine, as having produced not grapes at all, but rather thorns, that is, instead of judgment, or rather just judgments, lawlessness, and instead of righteousness, a cry; he usefully enumerates the things for which it was fitting to see it condemned, not moderately, and not for ordinary things simply, but for the most exceedingly lawless things, and those that are especially hated by the virtue-loving God. For this reason he says: "Woe to those who join house to house, and bring field near to field, that they might take something from their neighbor." For it is generally characteristic of those who wish to be rich, and indeed have also obtained the power for this, to always want to add still more to what has already been acquired, and to make their substance appear in unceasing accumulations. And so they continually encroach upon their borderers and neighbors; and striving to make their houses in the cities more spacious, they overpower the owners of the bordering lands, and join them to their own. For a rich man is an insatiable thing, if the power to easily achieve whatever he wishes should somehow be his. For he in no way ceases from encroaching on his neighbor's property;

and he always thirsts for what is not yet present, and covets what has not yet been acquired. Woe, therefore, he says, to those who wish to join their own houses to others', and fields to fields, that they might take something from their neighbor. For they are somehow always eager to make a pretext for the need to be greedy, that others ought not to be their neighbors; then they overpower the weaker, and unrighteously take advantage of them as they sometimes lament and cry out against the coarseness that is in them. What then does the prophetic word say to them? Will you dwell alone upon the earth? For do you think, he says, that you alone exist upon the earth, with God not watching over and observing what is done? And yet the Master of all is very near; the things from you have been heard. And in what way? perhaps you will say. Clearly, from the crying out of the wronged. Something of this kind the Savior's disciple has also written to us: "Come now, you rich, weep and howl for the miseries that are coming upon you." And in addition to this he says: "Behold, the wages of the laborers who mowed your fields. Which you kept back by fraud, will cry out, and the cries of the harvesters into the ears of the Lord of Sabaoth have entered." For the all-holy and evil-hating nature receives very readily the cries of those who are taken advantage of. That he is not far from those on the earth, he himself will confirm by saying: "I am a God who draws near, says the Lord, and not a God from afar." Let them hear, therefore, who wish to be greedy, and to do violence, and to plunder their brothers: Will you dwell alone upon the earth? For the God of all is present. But it must be known that, although likely in a very witty manner, the prophet hints to us in these things: For, O rich men, he says, why do you seize the things of your neighbor, and hate him who is near? It will certainly happen that you will indeed dwell in the land alone, with all others being driven out. Therefore you will render the land desolate of its inhabitants. It is best and wise, therefore, to be content only with what is measured for self-sufficiency. For a small portion with the fear of the Lord is better than great revenues with injustice. And if indeed we must say something taken from the sacred writings, a certain king of Israel in Samaria at one time, who indeed also built a most costly house for himself, falls from it and is immediately destroyed. But God, rebuking him as one who had acted in vain, says: You have built for yourself a well-proportioned house, airy upper rooms, spaced with windows, paneled with cedar, and painted with vermillion. Shall you reign, because you are incensed against your father Ahaz? It was better for you to practice judgment and good righteousness. "For treasures will not profit the lawless," as it is written: "but righteousness delivers from death." For if many houses are built, the great and beautiful ones will be for desolation; and there will be no one dwelling in them. For where ten yoke of oxen work, it will produce one jar; and he who sows six artabas will produce three measures. For it was admittedly heard, he says, in the ears of the Lord of Sabaoth, the charges of the more powerful concerning greed against others. Why then has he been silent, has he let it pass in quiet, and put a bridle on his wrath? Not at all, he says. And a clear proof of this is that he renders futile the effort of those who covet others' things. For what is the benefit of joining house to house, and of building hearths splendidly and lavishly, if there will be no one, he says, to dwell in them, as the war has consumed small and great? And what is the use of the broadest fields to them, when God does not allow them to be fruitful, because of the greed of those who acquired, or rather seized, them? For there will be, there will be such a barrenness in the fields, that twenty calves, or ten yoke toiling in the vineyards, will with difficulty produce one jar; and when six measures have been sown, to see a yield of fruits at half the sowing of the seeds. But, I think, for the labor of ten yoke of oxen, a great deal of vineyard land and likewise very many arable lots would suffice. Therefore the possession is useless, and the labor of being greedy is in

vain, if no one will inhabit the houses in the cities. Nor indeed will the things in the fields be fruitful, as God destroys them, and reproves the injustice of the insatiable. But since each of us also has in his own soul an intellectual field, and works the seed of righteousness, let us be careful not to offend God. For then, then, like a safe and well-founded house, we shall inhabit manifold and various virtue, and we shall abound with grain like the valleys; and the God of all will bless our seed, and will increase the fruits of our righteousness, as the divine Paul says. Woe to those who rise early in the morning, and pursue strong drink, who stay late; for the wine will consume them. For with lyre and psaltery and drums, they drink wine, and flutes, but they do not look upon the works of the Lord, and do not consider the works of his hands. He connects to the first things other very grievous accusations against the rich. For it will be their lot, in addition to wishing to be greedy and insatiably doing violence to the weaker, also to be given to drinking to love, and to rejoice in luxury, and in unceasing revelries and drunkenness, and to be defiled by the evils that come from the love of the flesh; and to think that they must do this continuously at every opportunity. For wealth is sufficient to sharpen one for luxury, and to destroy the satiety from it. But "he who sows to the flesh," as Paul says, "will from the flesh reap corruption." For the end of temporary luxury will be long and perpetual weeping, and of carnal pleasure, destruction is the fruit. Therefore the prophet writes to us of the arrogance of the Jews, and their fading into luxury, and their dissipation into debauchery. For, he says, allotting all their time to gluttony, in the morning they seek strong drink, and they extend their drinking bouts with the course of the sun, and continue until the evening itself. For wine will burn them. For admittedly, wine, when drunk to excess, causes a certain burning in the bowels. But it will burn the lovers of drunkenness in another way too, for it will be for them an occasion for Him who punishes. And they will be utterly and completely burned, being sent into the eternal flames, which have been prepared for the devil and his angels. For this reason also the drunkard, along with the other profane ones, will be disinherited by God, and will not enter into the kingdom of heaven. For see how great the fading of the Jews has been at times toward the need for luxury. For where there is the sound of the lyre, and the sound of drums, and the concord of flutes, with good rhythm and applause, there certainly is also every kind of impurity, and the things done in secret by them, which it is shameful even to speak of. But this harms them: that they cannot behold the glory of God, nor gaze upon His works. For just as the eye of the body, whether from dust getting into it, or discharge being poured in, or a wound bothering it, cannot see clearly; so also the human mind, if it should be fattened by the luxuries of the flesh, cannot look up to God, nor indeed fix its sight accurately on the things done by Him; through which it is possible, and very clearly, to be able to understand who and how great the Creator is. For He is known from the beauty of created things; and one who gives his wonder to the things made by Him would marvel at Him very richly. For as the blessed Paul writes: "For his invisible attributes, from the creation of the world, are clearly seen, being understood through what has been made, both His eternal power and divinity." It is likely indeed that the prophet accuses the Jews as loving drinking bouts, and gathering very eagerly for luxuries; but not yet also having in mind, that is, to look at the future, that is, the things that will happen to them as from divine wrath, which he also calls the works of the hands of God. For He makes peace for those who love Him, and creates evils for those who provoke Him. For if they saw the works of the Lord that were to be against them, they would not have endured drink, but tears would have been their concern, and lamentation a friend, and toils and prayers, and the works of repentance, more pleasant than the evils of debauchery. Therefore my people became captive, because they did not know the

Lord. And a multitude became dead, through famine and thirst for water. And Hades enlarged its soul, and opened its mouth, so as not to cease. And there shall go down the glorious, and the great, and the rich, and her pestilent ones. And a person shall be humbled, and a man shall be dishonored. And the lofty eyes shall be humbled, and the Lord Sabaoth shall be exalted, and God the holy one shall be glorified in justice. That for those who wish to live in luxury the matter ends in destruction and arrives at the very last of evils, the divine word teaches us in these things. For since those of the land of the Jews, more distinguished than the others, having abandoned as unprofitable the need to scrutinize the works of God, and to look upon the works of His hands, having practiced considering it as nothing, they occupied themselves with perpetual revelries, and wished to get drunk most dissolutely, being accompanied by flutes, and doing this all day long; they will be gone some will be captives and will serve their enemies, and there will be such a multitude of dead throughout the whole land, having perished by famine and thirst, that Hades, as it were, indulges himself with a wide and insatiable mouth, greedily gulping down those who descend, and shutting them up in his own treasures. For when you hear of the soul of Hades being enlarged, you must think that he wishes to indicate nothing other than what I just said. For the divinely-inspired Scripture sometimes uses names tropically, and as if by metaphor, even for those things that do not have a soul, nor are numbered among the living, or are not even these in truth. For what soul does Hades have? But Hades is rather a place, and a grim prison of miserable souls. Therefore the souls of those who live luxuriously in this life will depart to Hades, and will fill up his soul, as it were. And the divine psalmist hints at something like this to us, speaking, I think, about every soul that loves pleasure and loves sin: He shall go to the generation of his fathers; he shall never see light. For just as holy Scripture says that the saints, when they depart from our affairs, are gathered to their fathers; for it is said somewhere to the blessed Abraham: "And you shall be gathered to your fathers, having been cherished in a good old age;" so also we say that those who die in their sins will run away to the generation of their fathers, saying that their fathers are those who live a life of the same kind and in all respects equal and similar. And if it be said that there is a multitude of dead, because of famine and thirst for water, we say that which Josephus wrote, who recounted in tragic detail in his work the magnitude of the calamity of the Jews; that when Jerusalem was besieged, women ate the infants they had borne, and were overcome by famine and the necessity for anything that would yield to the teeth. And that this happened not only in Jerusalem, but also in the other cities of Judea, how or from where could anyone doubt? Therefore very many were consumed by the war, and fell by swords; but of those who thus perished, the savagery of famine destroyed more. And if one should say that there was also a scarcity of spiritual waters, and of divine food for the impious Jews; and that they perished in this way, and as it were reached Hades, because they were not made alive through Christ, in the likeness of those who believed in him; he would not be wrong. For it happened that they suffered this also. But who might be thought to be the ones descending, for whom Hades himself widens his own soul, and will open his insatiable mouth, he adds, saying: The glorious and the great, and the rich, and her pests. For since they were the leaders throughout the whole land and the more distinguished, it was fitting that the subject people be well instructed through them; but they did not do this. But they became like types and a pattern for the others of the accursed life, and a holy oracle says somewhere to them: "For you have become a snare on the watchtower, and like a net spread upon Itabyrion, which those who hunt the prey have fixed." You see how they have become a snare and a trap for the rest, because the subject people are always wont to follow both

the clemency and certainly the negligence of their leaders. Therefore, as being the cause, for themselves and for all the others, of the necessity of their perishing, they will be the first to descend and will advance into Hades, the divine wrath in a way leaping upon them even before the others. But they will be punished not because they became rich and glorious, but because they were pests, that is, corruptors and destroyers, both of themselves, as I said, and of the common multitude. But those who are puffed up with pride, he says, will be humbled and dishonored. For whom does the terror of death not humble? Or what eye that is lifted up and looks upward does a terrible and unbearable calamity not put to sleep? And when all these things have happened, he says, the Lord of Sabaoth will be exalted, in that day, that is, at that time, when the things foretold concerning them will come to an end. But the Lord of Sabaoth alone is exalted in judgment, and in righteousness, having punished with a right and holy vote the boastful people, the disobedient and pleasure-loving. Therefore we must avoid luxuries, and let us hasten to put as far away as possible the unprofitable loves of the flesh, or rather, the most abominable, so that insatiable Hades may not revel over us too. For we remember the Savior saying: "Woe to you who are rich, for you have received your consolation." And again, that "Blessed are you who mourn now, for you will laugh;" for the labor will end in refreshment, and the end of good toils will be for us a cause of eternal luxury. "For he who sows to his flesh will from the flesh reap corruption," as it is written; "but he who sows to the Spirit will from the Spirit reap eternal life." And the plundered will graze like bulls, and lambs will eat the desolate places of the captive. When the land of the Jews was still established and at the height of its prosperity, the neighboring nations fought against those of the blood of Israel. But since the God of all was the one shielding Israel, he so prevailed over those who opposed them as to conquer without a fight, and to terrify all, and to plunder their lands, and to ravage their cities, and to take and carry off the possessions of others with authority. But since they have acted impiously against Christ, and have been given over to the Roman armies for destruction and plunder, their cities were burned, and all their possessions were plundered by the conquerors. Then, when the Roman army yielded a little, those who were formerly plundered overran them, searching cities and houses, and they gathered the rest, and carried it off to their own lands. And the God of all indicates something of this sort to us, saying through the voice of a prophet: "Glean, glean like a vine the remnant of Israel; return like the grape-gatherer to his basket." That it will not be enough, therefore, for them to suffer only the things from the Roman army, but that the things from the cruelty of neighboring enemies will be added, he foretells, saying: "And the plundered will graze like bulls." For those who were formerly, he says, readily plundered by them, because God defended them, will graze upon their land like bulls, that is, terrible and arrogant, and having an invincible resistance. And lambs will eat the desolate places of the captive. By 'captive,' he means 'the besieged.' Therefore, he says, the desolate cities of the besieged will be grazed by lambs, that is, again, those from the nations. Since again he has made the argument to us as about bulls, he has remained with the figure, and has added lambs, so that we may understand the very strong as calves. But those who are not so, but are inferior in lesser strength, we call lambs. So indeed also the wicked and unclean powers will graze upon the heart of each of the indolent, like calves and lambs. And their food is the love of pleasure, and the inclination of a mind looking toward sin.

Discourse 4

Woe to those who draw sins to themselves as with a long rope and iniquities as with the strap of a heifer's yoke, who say: Let what he will do quickly draw near, that we may see, and let the counsel of the Holy One of Israel come, that we may know. The creator and Lord of all, conquering the weakness of human nature with gentleness, spoke to the ancients through the holy prophets, the things by which it was likely for them to change to the better, having left behind the worse, and to cease from wickedness and sin, and rather to live in virtue, and to choose to do what is good. And for this reason, at one time he set before them the rewards prepared for the saints; at another time he described the modes of punishment, those befitting lovers of sin, so that from all sides he might drive them for what is profitable. But there was no way capable of pushing away the worthlessness of the Jews. For having turned aside to greed and luxury, and already suffering from the utmost despair against God, they terribly attacked the holy prophets. And some, completely disbelieving the things spoken through them, would say: "Speak other things to us, and announce another delusion;" while others, all but accusing the long-suffering of the divine nature, laughing at one another as was likely, would say: But the days are far off, every vision has perished. And so God said somewhere to the blessed Ezekiel: "Son of man, behold the provoking house of Israel, they say, saying: The vision which this man sees is for many days, and he prophesies of distant times. Therefore say to them: Thus says the Lord Adonai: None of my words which I shall speak will be prolonged any more; for I will speak a word, and I will do it, says the Lord Adonai." But others again, all but despairing of their own salvation and life, grew bold in their anger, and indeed would say: Let the time of war come quickly; those wishing to ravage will not find us to be unmanly or fearful of noise. We too are experienced in war, and know tactics well. He rightly declares wretched those who have thought these things, and says: "Woe to those who draw their sins as with a long rope, and their iniquities as with the strap of a heifer's yoke." And by sins and iniquities in these words he means the punishments or chastisements for sins, which are still far off, and not yet near, because God still wishes to be long-suffering, but which are in a way drawn by them, through their wishing to fall into the stirrings of divine wrath. And I think we can most fittingly and truly say to each of such persons: "Or do you despise the riches of his kindness and forbearance and patience, not knowing that God's kindness leads you to repentance? But because of your stubbornness and your unrepentant heart, you are storing up wrath for yourself on the day of wrath and revelation and righteous judgment of God." For they draw, as I said, the time of punishment upon themselves, perhaps being vexed that He is about to punish them, and did not inflict punishments on them unrestrainedly as they were sinning. They draw, therefore, their sins as with a long rope, and their iniquities as with the strap of a heifer's yoke. For just as, bringing heifers, that is, oxen, under the yoke, they sometimes draw them with great force, and bind them for toils; in the same way, I think, those men also, bringing themselves under the things that are about to happen from divine wrath, would say: "Let what he will do draw near with speed, that we may see, and let the counsel of the Holy One of Israel come, that we may know." Another of the holy prophets also declares wretched those who say this and think thus, saying: Woe to those who desire the day of the Lord; for it is darkness, and not light, and gloom having no brightness in it. Therefore it is necessary, upon learning that God is grieved, to repent immediately, and to appease him rather with unceasing prayers, not to provoke him further when he is moved; nor indeed to despise him when he threatens; for he is long-suffering, and full of mercy, taking away iniquities, and passing over injustices; and is sometimes moved by the small tears of sinners to that calmness most dear to him. Woe to those who call evil good, and good evil, who put darkness

for light, and light for darkness, who put bitter for sweet, and sweet for bitter. Woe to those who are wise in their own eyes, and prudent in their own sight. Through these words he also convicts as being utterly foolish those who draw their sins as with a long rope. For it is necessary to deem worthy of all praise the need to repent, and through all gentleness to deliver themselves from the impending wrath, and with fastings to make their defense to the grieved God who rules over all; they have become unapproved money-changers, honoring the more shameful things, but debasing what is incomparably better, and what is most profitable for salvation for them. Therefore, woe is fitting for those who have thought thus. For they have become impious and foolish judges against themselves. For by saying that evil is good, counting darkness as light, and affirming that the bitter is sweet, and the sweet bitter, they chose to suffer the calamities of war, although it was easy to get out of the evil, but having thrust aside even the illumination through Christ, they have remained in darkness. And what does the prophet say? "They that waited for light, it became darkness unto them; waiting for brightness they walked in darkness." And they have slipped into such ill counsel and savagery of mind, that even when the gentleness of God and the sweet hope from it was set before them for enjoyment, they themselves rather chose the bitterness of being punished, and to be worn out by such terrible evils. He says they have suffered this because they have become wise in their own eyes, and prudent in their own sight. It is true that, according to the voice of the writer of Proverbs, "Unreproved wisdom goes astray." It is burdensome and harmful for those who are accustomed to do this to love being self-willed, and to attribute to their own judgment alone the appearance of knowing what is beneficial. Thus also Holy Scripture says: But the conceited and contemptuous, arrogant man will accomplish nothing. The teachers of the Jews, having this sickness in their mind and heart, did not accept the counsels from the Savior. For they were, they were, not prudent in the sight of the Lord, but rather in their own sight, being supercilious and high-minded because of their knowledge of the divine laws, but having understood nothing at all. For they were blind guides of the blind, according to the voice of the Savior himself. Woe to them that are mighty among you, that drink wine, and the rulers who mix strong drink; who justify the wicked for a bribe, and take away the justice of the just. The more powerful and more renowned of the Jewish synagogue, who had pre-eminence over others in the knowledge of the divine laws, and who made the judgments among them, were greatly slandered for stretching out an insatiable hand to bribery, and for easily selling their vote to those wishing to wrong their brothers; although the law says clearly: "Judge a just judgment." That what I say is true, the prophet Habakkuk will confirm, saying: "How long, O Lord, shall I cry, and you will not hear? I will cry out to you being wronged, and you will not save? Why have you shown me toils and troubles, to look upon misery and impiety? Judgment has become before me, and the judge takes a bribe. Therefore the law is scattered, and judgment is not brought to completion, because the wicked oppresses the just. For this reason judgment will go forth perverted." And somewhere the divine Isaiah himself says to Jerusalem, that is, to Zion: "Your rulers are disobedient, companions of thieves, loving bribes, pursuing a reward; not judging for the orphans, and not paying attention to the judgment of the widow." And they did these things, being overcome by shameful gains; and perhaps they were unholily collecting contributions for drinking parties and luxuries, and gathering them from injustices. For he accuses them through the voice of a prophet, saying: And binding their garments with ropes, they made hangings adjoining the altar, and drank wine from extortions in the house of their God. Woe, therefore, he says, to the powerful and mighty, to those who elaborately prepare strong drink, to the lovers of drink, and who love

drunkenness, to those who take away the justice of the just, that is, to those who condemn the wronged, but render a just verdict to those accustomed to be greedy. And this, I think, is to say openly that evil is good, and good is evil, and darkness is light, and light is darkness, the bitter is sweet, and the sweet is bitter. But it must be known that the mighty will be mightily tested; and from him to whom they committed much, they will demand much more, according to the voice of the Savior. For the things of punishment will not be in the same way for the leaders and for those under their hand. The For sometimes they will put forward the pretense of not knowing, perhaps, the will of their master; but others, although they knew it very precisely, have not done it. For this reason they will rightly endure a more burdensome movement from the one who punishes. Therefore, in the way that straw is burned by a coal of fire, and is consumed by a flame let loose, their root will be as dust, and their flower will go up like fine dust. For since they themselves against themselves, he says, have drawn sins as with a long rope, and have become not upright judges of matters, condemning the good, but praising the wicked, and they were wise in their own eyes, and knowledgeable before themselves, and looking to things even more shameful than these, they have justified the ungodly for the sake of bribes, and they took away the right of the righteous; for the sake of all these things, like easily combustible matter and in the manner of straw, they will be food for fire, and flames let loose will consume them, so that together with the roots the fruits from them are consumed, that is, that their offspring should be destroyed along with their parents, and be scattered by the gusts of a most violent wind like soil or dust. And he calls "a flame let loose" that which is extinguished by no one. For sometimes a fire falls upon standing crops or, that is, vines; but it has not become "let loose," with many defending and not allowing it to approach, nor indeed to consume the fields without hindrance. But when no one is working, that is, checking the further course of the flame, then indeed it will be a "let loose" flame, and unrestrained, and being unbridled against anything whatsoever that lies nearby. Therefore, since, when the all-powerful God was subjecting them to the misfortunes of war and punishing them by a holy decree, there was absolutely no one to defend them; for this reason he very fittingly calls the wrath a "let loose" flame. For as the blessed Moses says: "Our God is a consuming fire, and if he shuts up against a man, who will open? " And knowing this, the divine David sings: "You are terrible, and who will stand against you from your wrath? " It is necessary therefore, using all strength, to beg off wrath; for the matter is terrible, and hard to escape; and at any rate we have been taught to say in prayers: "O Lord, do not reprove me in your anger, nor discipline me in your wrath." For it is not, it is not being disciplined that is difficult. But it is burdensome and hard to bear, for this to be done against us in wrath and anger; so also the prophet said: "Discipline us, O Lord, but in judgment, and not in anger, lest you make us few." For they did not desire the law of the Lord of Sabaoth, but they provoked the oracle of the holy one of Israel. And the Lord of Sabaoth was angered with wrath against his people, and he laid his hand upon them, and struck them, and the mountains were provoked, and their carcasses became as dung in the middle of the road. The most wise Jeremiah rebukes the ignorance and arrogance of the Jews, saying: "How will you say, 'We are wise, and the law of the Lord is with us'? In vain was the pen made, a false scribe, the wise were shamed, they were dismayed and were captured. What wisdom is in them? Because they have rejected the word of the Lord." For they in no way accepted the evangelical preaching; but neither have they honored the law itself through Moses. For as Christ himself has said: "If you believed Moses, you would believe me; for he wrote about me." They have sinned, therefore, in both respects, and the wretched ones have rejected the word of God, neither accepting the

prophecies through the law as true, nor indeed praising the saving evangelical word. For this reason God spoke about them through the voice of Jeremiah: "To whom shall I speak, and bear witness, that he may hear? behold, their ears are uncircumcised, and they cannot hear. Behold, the word of the Lord has become a reproach to them; they will not wish to hear it." For they were reproaching the word of Christ, saying to those who were listening concerning him: "He has a demon, and is mad; why do you listen to him?" Therefore, since not they have rejected the law of the Lord of Sabaoth, and they have provoked the oracle of the Holy One of Israel, that is, of Christ; He was roused, it says, to wrath, and He struck them, and the mountains were provoked. And what mountains does he mean in this? Clearly, the Roman authorities, because of their conspicuous glory and their exalted dignities? And from the provocation of the mountains, their corpses became like dung, that is, the dead from the war, scattered everywhere, and perhaps lying in heaps, and filling all their land. And in another sense, against those who provoke the Savior God of all through disobedience. For the spiritual mountains are provoked, that is, the principalities and powers, and the world-rulers of this darkness. When this happens, it is somehow entirely necessary for those subjected to them to endure the death of the soul. For when the all-powerful God helps, even if the mountains are provoked against us, they are of no account. For it is written, that The angel of the Lord encamps around those who fear him, and will deliver them. But when He withdraws His hand, and no longer consents to save, then we shall lie down, and like dung we shall be under the feet of the enemy. For all this his anger was not turned away, but still his hand is high. Therefore he will lift up a signal among the nations that are far off, and will hiss for them from the end of the earth. And behold, they come swiftly, lightly; they shall not hunger, nor shall they grow weary, nor shall they slumber, nor shall they sleep, nor shall they loosen the belts from their loins, nor shall the straps of their sandals be broken, whose arrows are sharp, and their bows bent. The hooves of their horses were counted as hard rock; the wheels of their chariots as a whirlwind. They rush as lions, and they stand ready as a lion's whelp. And he will seize, and will roar as a wild beast, and will cast out, and there will be no one to deliver. And he will roar because of them in that day, as the voice of a surging sea, and they will look upon the earth, and behold, harsh darkness in their distress. That the measure of wrath upon them will not be limited to these things by the One who judges righteously, but will proceed even further, the present text will make clear. For although they have been savagely ravaged, oppressed by hunger and thirst, and caught in the calamities of war, the wretched ones have remained in apostasy from God, and have not escaped His wrath. For this, I think, is what he means by saying, 'Still his hand is high,' that it is striking those who have sinned. For the hand of the one striking is somehow always raised high. Then what or how great the provocation of the mountains will be, and who will serve their wrath, and with how much courage and boldness, and with what unaccustomed cruelty towards men they will come, he reveals, saying: "Therefore he will lift up a signal among the nations that are far off." For not bordering or neighboring to the land of the Jews were those who laid it waste and burned Jerusalem and all the cities of the Jews, but they were gathered from distant lands, and from all the earth. For they were very many; or rather, perhaps even beyond numbering were those who fought alongside Vespasian and Titus. A signal will be given, he says, as in a time of war and battle. For it is the custom for generals, when they are about to arm the multitude under their command for battle, to give a signal, raising high the so-called standards. Of which the prophet Isaiah also makes mention, saying: He shall be left as a mast upon a mountain, and as one bearing a standard upon a hill. For setting up masts on high hills, they either raise them, or lower

them, or even hang something from them, towards which the fighting force looks. And thus he saw what seemed good to the general. Therefore he raises the signal, he says, and will hiss for them. And this again he takes from the custom regarding flies. For it is somehow a custom for beekeepers to hiss for them; and thus to lead them from the hives to flowers and grasses, and indeed also to bring them back from the fields, and make them lodge at home. He will hiss, then, he says. And they will arrive winged and light, having little concern for hunger, and not fearing toils, both sleepless and most ready for action, and trained in tactics, and riding on tireless horses, and rushing like a storm, and equal to lions, and devouring like wild beasts. And they will be so difficult to meet and terrible, that they will be able to conquer without a fight, with no one leading out against them, that is, having sufficient strength for assistance, There will be at that time a lamentation and a mingled cry, so that some will think nothing else than that the echo of the sea is scattered over the land of the Jews. And there will also be a harsh darkness, and not at all in every way that which is understood as in a mist and in the night, but rather that from terrors and perplexity. For the most difficult of evils darkens the mind. Therefore the God of all helps us through everything. For he does not make in vain the foretellings of things to come; and he goes through precisely the magnitudes of the evils; so that, since we are often unadmonished, and have made of no account the word that calls to repentance, we might at least, shrinking from being caught in such terrible punishments, receive the divine fear into ourselves, and having rejected evil things, we might transfer our heart at last to what is necessary, to choose the good. And it came to pass in the year that king Ozias died, I saw the Lord of Sabaoth, sitting on a high and exalted throne; and the house was full of his glory. And Seraphim stood round about him. Six wings to one, and six wings to the other. And with two, they covered their faces, and with two they covered their feet, and with two they flew. And one cried to another, and they said: Holy, holy, holy is the Lord of Sabaoth, the whole earth is full of his glory. Not just on any single occasion, nor indeed without interval, did the blessed prophets receive the revelations of the visions from God. But rather in parts, according to what seemed good to the Lord. And in times in which he who reveals deep and hidden things, and knows the hidden things, wished to do this. For with him there is light, as it is written. Therefore, while Ozias, who is also Azarias, was still alive and ruling the thrones of the kingdom in Jerusalem, the blessed prophet Isaiah uttered the words concerning the things that had already happened. For Ozias, also Azarias, was among the most God-loving of men, for he is said to have done what was right in the eyes of God. But he did not preserve to the end the good and blameless glory of his piety. For having prevailed through God over the neighboring nations, and having accomplished very many and wonderful things against them, he was intoxicated by the ways of prosperity; and he slid into arrogance. For he came to such a state of mind as to even seize the sacred ministry, and to come, self-appointed, to the duty of sacrificing to God. For having entered into the divine temple, he did not wish to offer the sacrifices to God through the mediation of the Levites, that is, the priests. But having leaped up to the divine altar itself, he sought to offer incense contrary to custom and the law. And he was reproved by the priestly tribe as doing unholy things, and attempting to transgress the law. But since, glorying in the boasts of his kingdom, he had also assigned to himself that it was fitting to be a priest; and making of no account the counsels of the priests, he was immediately reproved by God. For he was made a leper, the disease having broken out on his very forehead. But I think it is necessary for an accurate knowledge of what has been said to also set forth the divine oracles themselves, those written about him. And it is as follows: "In the twenty-seventh year of Jeroboam king of Israel, Azarias son

of Amasias, king of Judah, began to reign. He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and the name of his mother was Jecolia of Jerusalem. And he did what was pious in the eyes of the Lord, according to all that Amazias his father had done. But the high places he did not remove; still the people sacrificed and offered incense in the high places. And the Lord touched the king. And he was a leper until the day of his death." And these things are in the Books of Kings. But in Chronicles, as I said: "And When he had grown strong, it says, his heart was lifted up to his destruction. And he acted wickedly against the Lord his God; and he entered into the temple of the Lord to burn incense on the altar of incense; and Azariah the priest went in after him, and with him eighty-two priests of the Lord, mighty men; and they stood against Uzziah the king, and said to him; It is not for you, Uzziah, to burn incense to the Lord, but for us, the priests who serve, the sons of Aaron who have been consecrated, to burn incense. Go out from the sanctuary, for you have fallen away from the Lord. And this will not be for your glory from the Lord God. And Uzziah was enraged; and in his hand was the censer to burn incense in the temple; while he was enraged with the priests, leprosy broke out on his forehead, before the priests in the house of the Lord, above the altar of incense. And the chief priest and the priests turned toward him, and behold, he was leprous on his forehead. And they hurried him from there, and indeed he himself hurried to go out, because the Lord had afflicted him." Since the law given through Moses commanded that the leper must by all means be sent out of the camp as unclean, and that it defiled and declared common because of the uncleanness of the leper whoever was with him, Uzziah dwelt in Jerusalem, thereby defiling almost all of Jerusalem. The Master has been silent, not dishonoring holy prophets, but rather showing those who dwell with the unclean to be unworthy of his admonition, contrary to what seemed right to the lawgiver. For so he says somewhere also to the blessed Ezekiel: "And I will bind your tongue, and you shall be mute; and you shall not be for them a man who reproves, for it is a rebellious house." Therefore he has become silent, although showing his indignation. For Jerusalem has been shaken, and the whole land of the Jews was quaked. And we shall know this through what the prophet Amos wrote. For it is as follows: "The words of Amos which were in Akkarim in Tekoa, which he saw concerning Jerusalem in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel two years before the earthquake." But when Uzziah died, the time of silence ended with him. And again the God of all gave visions of God to the holy prophets. For this reason the prophet Isaiah says: "And it came to pass in the year that king Uzziah died, I saw the Lord of Sabaoth sitting upon a throne, high and lifted up." That the prophet therefore beheld the Son in the glory of God the Father, no one would doubt, as John writes clearly concerning him: "These things Isaiah said, when he saw his glory, and spoke of him." But consider for me the dignity of the God-befitting excellence, and the power over all creation. For he is upon a high and lifted up throne, very well crowned with the most distinguished boasts of his kingship. But the highest powers, after which nothing beyond created things is said to exist, stand around in a circle, holding the rank of servants, and honoring him with praises. And he says that the whole earth is full of his glory. But I think one must not suppose the divine throne to be set in local heights. For the thing is utterly foolish and unintelligible. But the divine throne is set on high, inasmuch as the glory of God's kingdom is also conceived to be beyond all intelligible nature. But the sitting upon it seems to signify a kind of stability and the establishment and permanence of good things in sameness. For thus also the divine David sings in the Psalms: "God sits upon his holy throne." And indeed the prophet Jeremiah also says to him somewhere: "For you sit forever, and we perish forever." For

always and in all time, created nature is corruptible, and in these things is the measure of created beings; but, as I said, the wisdom that is the artisan and creator of all things sits, that is, it has an unshakable permanence in sameness. And he says the house is full of his glory. For Israel had not yet acted impiously toward our Lord Jesus Christ, the glory of God filled the house in Jerusalem. But when they denied his kingdom, and fell into impiety of ways. For this reason they heard the voice saying: "Behold, your house is left to you." He says that each of the Seraphim had six wings, so that with two they covered their face, and with two their feet, and with the remaining they flew. Seraphim is interpreted as burners, or those who make warm. For there is nothing cold among the powers above, which would be especially near to God. In this way, therefore, we ourselves, cleaving through faith and a good and most lawful conduct, are made fervent in the spirit, and warm in our love for God. And the Seraphim covering both their face and their feet with their wings, and flying with two, is a symbol of no one being able to see either a beginning or an end of the thoughts or words concerning God. For the head and the face signify the beginning, but the feet the end. For the Divine is without beginning and knows no end. But we with difficulty approach the things in between, I mean those according to the times in which things that once were not were brought into existence. They fly, indeed, as having nothing that is cast down. But their thought is always lifted up to God. For they do not, like us, think on things below, but the highest powers have their own mind in certain ineffable heights of thought. And their mouth is also for praising. For they offer doxology, and this in turn, not because they grow weary, as I suppose, but rather they yield the honors to one another, and exchange the doxologies. For all things above are in order. And saying "Holy" three times, they conclude the doxology with, "Lord of Sabaoth," placing the holy Trinity in one nature of divinity. For we confessedly say that the Father subsists; so also the Son, and the Holy Spirit. And no reasoning divides each of the named ones into a different nature, but one divinity is understood in three hypostases. And this has been testified to us by these holy Seraphim, who also say that the whole earth is full of his glory, proclaiming beforehand the things to come, and foretelling the mystery of the economy which has come to be through Christ. For before the Word became flesh, the wandering demon, the dragon, the apostate, held sway over the world under heaven. And creation was worshipped instead of the creator and Maker; but when the only-begotten Word of God became man, the whole earth has been filled with his glory. For to him every knee shall bow, and every tribe, and tongues shall confess, and they shall serve him, according to what is written. And the blessed David also proclaimed this beforehand in spirit; for he said: "All the nations you have made shall come and worship before you, O Lord." This, therefore, has been fulfilled by the calling of the multitude from the nations; and all worshipping him who for our sake became as we are, while remaining for his own sake above all. And the lintel was lifted up at the voice which they cried, and the house was filled with smoke. For the prophet has seen the Lord of Sabaoth sitting on a high and exalted throne, with the holy Seraphim standing around in a circle, and praising him with unceasing doxologies. And it was confirmed that the house was full of his glory. But now he says the lintel was lifted up, and the house was filled with smoke, and from the voice with which the holy Seraphim cried out. Shall we then say that the voice was the cause of the things that happened to the house? And yet how is it not exceedingly unseemly to choose to think this? In what way, then, shall we approach the meanings of the things set before us? Most excellently and wisely. Before the incarnation and advent of our Savior, while Israel was still conducting its life under the law without hindrance and without rebuke, that famous temple in Jerusalem which Solomon built was full of the glory of God. For they performed in it the sacrifices

according to the law. But since they did not receive him who arrived from heaven in human form, and was proclaimed through the law and the prophets, but rather even killed the author of life; he abandoned his house, he left his inheritance. For he has turned aside to the nations, and indeed the whole earth has been filled with his glory. But the land of the Jews has been given over to desolation, and the temple itself has been burned. When therefore, according to the prophecy, or foretelling, or voice of the holy Seraphim, the whole earth was filled with his glory, then was the lintel of the temple lifted up, and it was filled with smoke. Therefore, the phrase, "from the voice with which they cried out," is indicative of time rather, not at all the work and result of the doxology. But I think the phrase, "The lintel was lifted up," signifies that the temple has been abandoned. And that it has also been burned is indicated by his saying that it was filled with smoke. But if someone should wish to understand such things in another way, and to say that they were done intellectually against the entire nation of the Jews, he would not err from a fitting interpretation. For when the whole earth was filled with the glory of our Savior, as the nations were called through faith, then all spiritual security of the Jewish mind was dissolved. And like smoke, the wretched ones, having received the mist of ignorance into their mind, have become intellectually blind. For this reason also the Savior proclaimed to them, saying: "While you have the light, walk in the light, that darkness may not overtake you." And that the mind of the Jews is insecure and vulnerable to any passion whatsoever, being devoid of help from above, how could anyone of sound mind doubt it? And I said, Woe is me, for I am undone, because I am a man, and having unclean lips, I dwell in the midst of a people with unclean lips; and I have seen the King, the Lord of Sabaoth, with my eyes. The law commanded through the all-wise Moses that the profane should not mix with the holy, and there was very great observance of this among the Jews. And so to the holy apostles while they were still fishing, the Lord proclaimed, saying: "Let down your nets for a catch." When this had happened, a great multitude of fish was indeed caught, and the divine Peter, marveling at the power of the word, "fell," it says, "at Jesus' knees, saying: 'Depart from me, for I am a sinful man, O Lord.'" But Peter would not have wanted Christ to depart from him. But since he knew the purpose of the law, he confessed that he was a sinner, and he was afraid to be with the holy one, according to the custom that always prevailed among the Jews. And when Christ had once come into the country of the Gergasenes, and then had healed those who were savagely possessed by demons in the tombs, they marveled indeed at the divine sign. But Matthew said that "The whole city went out to meet Jesus; and when they saw him, they begged him to depart from their region." And yet how was it not necessary rather to lay claim to the one who had healed, and to beg him to remain with them, and to become the creator of many other wonders? But at that time it was a proof of reverence and a way of the honor owed to the holy ones for some to decline to approach them. When Matthew had been called and had followed Christ, and then had invited him into his house; "And behold," it says, "many sinners and tax collectors came and reclined with Jesus and his disciples. And when the Pharisees saw it, they said to his disciples: 'Why does your teacher eat with sinners and tax collectors?'" You understand then how they accused Christ as one who had neglected the law, precisely for being willing to live with wicked men. And somewhere God also blames those allotted to preside over the Synagogue of the Jews, saying through a prophet: "They did not distinguish between the holy and the profane." Therefore, it was a manner of reverence, as I said, and a tradition of the legal commandments for those with a reputation for worthlessness, and whose conscience is not free from sins, not to wish to be with the holy ones. The blessed prophet is also seen to have suffered something of this sort, for this reason he says: "Woe is me,

for I am pierced to the heart." And not wretched for this reason, that he has been pierced to the heart; how is it not foolish to understand it this way? but that he has been pierced, he says, by his conscience, and it is clear that for this reason he said: "Woe is me, for being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen the King, the Lord of Sabaoth, with my eyes." For since the holy Seraphim uttered the doxologies with pure and all-holy mouths, he himself, being taught by God, feared the matter, not being ignorant that praise is not seemly in the mouth of a sinner, as it is written. For admittedly the lips of Israel were unclean; for they had blasphemed against our Lord Jesus Christ. But if indeed the prophet says that he himself also has such lips, although he was completely without share in the impiety of Israel, we say that he moderates himself as a saint, and it is likely that, as one who is of the blood of Israel, he does not place himself outside the charge. But he submits to the common offense of the people, saving through this the ones who have sinned; that is to say, he confesses the sickness of human nature. Such is that which is said by the blessed David against all mankind: "I said in my ecstasy: Every man is a liar." For the mind of man is sick with falsehood, even if some should be delivered from the evil, gaining the matter by sobriety. The prophet therefore was afraid that, not being so pure, as indeed are the holy Seraphim, he had seen the Lord of Sabaoth, yet had kept silent, although he ought rather to have given glory, because he did not have so pure a mouth. But that one must offer hymns with pure mouths would be clear from one of the holy disciples speaking about the tongue: "With it we bless the Lord and Father, and with it we curse men, who have been made in the likeness of God. It ought not to be so, my brothers. Does a spring pour forth from the same opening both fresh and salt water? Can a fig tree, my brothers, bear olives, or a grapevine figs? Neither can a salt pond yield fresh water." And one of the Seraphim was sent to me, and in his hand he had a live coal, which he had taken with tongs from the altar. And he touched my mouth and said: Behold, this has touched your lips, and it will take away your iniquities, and will cleanse your sins. The divine Paul writes concerning the holy angels, that they are all ministering spirits, sent forth to minister for those who will inherit salvation. And the matter is not inconsistent. For all things in the world that are among the powers above, and the measures of honor or ministry among them, and the boundaries of the glory of each have been set, by the God who distributes all things according to what seems good to Him. Nevertheless, the yoke is one upon all, and they serve the Lord's commands, not disdaining servitude, but rather counting what is genuine in these things as a portion of honor and glory. The mystery of Christ is therefore prefigured in the eyes of the prophet, being most excellently ministered by the powers above. Therefore one of the Seraphim is sent having a live coal, which he had taken with tongs from the altar. And this, then, was a symbol of Christ, who for us and on our behalf offered himself to God the Father, as a spiritual sacrifice, pure and unblemished, and as a fragrant offering. For this reason also it is very fittingly taken from the altar. It is indeed compared to a live coal; and it is necessary to say for what reason. It is the custom for the divinely-inspired Scripture to compare the divine nature to fire. For so he appeared to the blessed Israel on Mount Horeb, that is Sinai, on the day of the assembly. Thus also to the blessed Moses himself, while shepherding in the wilderness, he appeared and spoke at times in the form of fire in the bush. Just as, therefore, the live coal is by nature wood, yet it is entirely filled through and through with fire, and has its power and energy; in this way, I think, would also fittingly be understood our Lord Jesus Christ Himself; "For the Word was made flesh, and dwelt among us." But even if He was seen as a man according to us, by economy, yet the whole fullness of the Godhead dwelt in Him, I mean according to the

manner of the union. For this reason also He is seen having the most divine energies through His own flesh. For He touched the bier, and raised the dead son of the widow. And indeed, spitting, He gave sight to the blind, anointing their eyes with clay. Emmanuel, therefore, must be very well likened to a coal, who, if He should somehow be on our lips, completely and in every way takes away sins, and will cleanse iniquities. Then how will He be on our lips? When we confess the faith in Him. Thus also the divine Paul writes: "The word is near you, in your mouth and in your heart; that is, the word of faith which we preach. For if you confess with your mouth that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart one believes unto righteousness, and with the mouth confession is made unto salvation." Therefore let the divine coal be on our lips, which consumes the refuse of sin, and melts away the filth of iniquity, and makes us fervent in the spirit. But if it is said to be taken with tongs, you will cleverly understand that we receive faith in Him, and indeed knowledge, as with some tongs, through both the legal and prophetic instructions, that is, predictions. From which also the word of the holy apostles is everywhere truly sealed, for using testimonies from the law and the prophets, they persuade their listeners, and, as it were, they themselves bring the coal to their lips, preparing them to confess the faith in Christ. And I heard the voice of the Lord saying: Whom shall I send? and who will go to this people? And I said: Behold, I am; send me. When the coal touched the prophet's lips, and took away his iniquities, then he also hears the voice of the Lord, and no longer fears, and is silent about the, "Woe is me," but very swiftly presented himself for the mission, and as it were a volunteer going for this very thing, the, "Behold, I am, send me." But if God should say: "Whom shall I send? and who will go to this people?" we say the voice is not of one who is at a loss, nor as it were of one who is in lack of someone to be sent, but rather of one accusing Israel as being exceedingly disobedient, and yielding to none of the previously sent, but rather killing them. For some they insulted, some they stoned, and some they killed, as Christ says, composing for us the parable in the Gospels. Whom then shall I send? he says. And who will go to this people? who having been disobedient to those already sent before, are both hard and difficult to meet, and have shown by their very actions, that it would not be for any ordinary person to approach them, but perhaps only for one who despaired of his own life. That Israel has become inflexible, and exceedingly unadmonishable, one might learn also through what God said to the blessed Ezekiel. And it is thus: "Son of man, go, enter the house of Israel, and speak my words to him, because you are not sent to a people of obscure speech and a slow tongue, to the house of Israel, nor to many peoples of foreign speech, or foreign tongues, nor of a hard language, whose words you will not hear. And if I had sent you to such, they would have listened to you; but the house of Israel will not want to listen to you, because they do not want to listen to me, for the whole house of Israel is contentious, and hard-hearted." Rightly therefore, as it were, at a loss, or rather, as I have just said, accusing those of Israel for their very great cruelty. Whom then shall I send? The prophet therefore, having hesitated in no way: "Behold, I am here," he says, "send me." Therefore, whenever the divine coal touches us, we shall be clean of our trespasses, and eager and youthful for the mission, which is indeed what the divine disciples have done. For although they were from the Jews, and before their love for Christ, their lips were surely unclean along with the rest, but when they accepted the faith, and made the good confession, and the coal touched them also, then they were also called to the mission, and they followed without delay, even though the all-wise Moses said: "I pray, Lord, appoint another powerful one, whom you will send;" and Jeremiah again: "O Being, Lord Master, behold I do not know how to speak, for I am a youth."

Therefore, those in Christ are more ardent for mission and ministry than the saints of old. And a clear type of this matter would be the blessed prophet Isaiah, who after the touch of the coal cried out and said: "Behold, I am here, send me." And he said: Go, and say to this people: Hearing you will hear, and you will not understand; and seeing you will see, and you will not perceive. For the heart of this people has grown dull, and with their ears they heard with difficulty, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn, and I should heal them. That a hardening in part has happened to Israel, the divine Paul writes; explaining, as it were, in what way it happened that they suffered this hardening. "For until this day, he says, when Moses is read, a veil lies on their heart." For it was consistent for those who had henceforth slipped into such savagery of ways, to be very sick with disobedience, and to be willing to yield neither to the writings of Moses, nor indeed to the holy prophets; and I would add that not even to Christ himself, being seized by the darkness of an intelligible mist, and differing little from insensible stones. Therefore, God of all makes this prediction, and instructs the prophet to proclaim beforehand to them: that "Hearing you will hear and will not understand; and seeing you will see, and you will not perceive." For they were hearers of the Savior's voice; he taught in synagogues, he spoke in Jerusalem many times, but they were the same as those who had not heard at all. They were spectators of the things miraculously accomplished. For they saw lepers freed from their affliction, the lame leaping up, the blind recovering their sight, the dead rising from tombs; but they were benefited in no way, and the wretched ones continued as if deprived of their own eyes. For this reason they are also reproached through the voice of the saints, as having always been stiff-necked, and disobedient in heart, and killers of saints. And indeed he says the hardening was given to them, so that they might not see with their eyes, and understand with their heart, and turn, and he might heal them. And this was very clearly what Christ said to those who chose to disobey: "Do not grumble among yourselves; no one can come to me unless my Father who sent me draws him." And again: "Everyone who has heard from the Father, comes to me." Therefore they are not called to the knowledge of the Son, through the revelation of God the Father, because they were not worthy of salvation and life through him. But if someone should wish to approach the meanings of what has been said in another way, he will understand thus. For God of all foretells, as knowing the hidden and future things, and says that in every way they will both see and hear, yet they will remain as if neither having heard nor agreeing, and suffering this themselves from their own wicked opinion. And he adds to this, that in doing these things, they plot against their own heads. For they have become sick with deafness, and the inability to see, "Lest they should see with their eyes, and hear with their ears, and they will turn, and I will heal them." Therefore, they themselves have become the cause of their own of destruction, neither lending a sharp ear to the things said by Christ, nor indeed opening the eye of their own mind. For if they had done this, they would have returned, and having obtained the appropriate healing, they would have preserved their own mind sound and healthy. And I said: How long, Lord? And he said: Until cities be laid waste because they are not inhabited, and houses, because there are no people, and the land shall be left desolate. And after these things God shall remove men far away, and those who are left shall be multiplied upon the earth. The prophet feared, lest perhaps the hardening brought upon those of Israel be continuous and unceasing. For this reason indeed he thinks it right to learn the time during which this will befall them, and until when the sickness extends. And in response to these things, God foretells the devastation of Jerusalem itself, and of the whole land of the Jews, and

says: "Until cities be laid waste because they are not inhabited, and houses because there are no people." which indeed has come to pass, when Vespasian and Titus devastated Judea after the cross of the Savior, and the ascension into heaven. But that the punishment for the disobedient will not be measured out until they suffer these things, nor indeed will Israel utterly, that is, root and branch, perish, he reveals, saying: "And after these things God will remove men far away, and those who are left, will be multiplied upon the earth." For they were removed far from God, both having killed the saints, and adding to them the author of life. But those who were left, that is, those who were saved, and have believed in Christ, who are also the remnant of Israel, will be in great multitude, he says. For not a small part of Israel has believed, and this at the beginning of the book the blessed prophet Isaiah himself has revealed, saying: "And unless the Lord of Sabaoth had left us a seed, we should have become as Sodom, and we should have been made like unto Gomorrah." But it seems to some to understand the meaning of the things set forth otherwise. And when the prophet asks, and wishes to learn to what and how long a time the hardening will extend, God answers: "Until the cities be laid waste, because they are not inhabited, and houses, because there are no people, and after these things God will remove men far away;" so that through this we may understand the time of the consummation. For we must first hear of wars, and rumors of wars, and nation rise against nation, and kingdom against kingdom, and cities and houses be laid waste, and then the end; after which men are then removed far away, that is, after the time of the resurrection, living a pure and long-lasting life, corruption having been entirely done away with, and death having been abolished, and all sin having been removed. But that Israel has been hardened, yet will be called in the last times of the age, since the divinely inspired Scripture says it clearly and plainly, I think it is vain to insist, and to seek for things that lead to full assurance. And yet there is a tenth upon it, and again it shall be for plunder, as a terebinth, and as an acorn, when it falls from its husk. And now the prophetic word reminds us of a history, which it is necessary, as it seems, to relate; for thus what is signified will be clear. For when they campaigned against the land of the Jews, as I have already said, Vespasian and Titus, the land of the Jews was consumed, being burned up along with its cities and houses, it was a terrible sight, and full of all pity to those who saw it, their nation had then come to this point of depopulation, so that he who says it does not err from the truth, that scarcely a tenth of the whole people was left in it. Then they passed some time being sustained in peace, yet not without fears, of suffering devastation again, which indeed also happened. For Hadrian in his time, administering the throne of the Roman empire, and indeed Antiochus surnamed Epiphanes, overran the land of the Jews, and it was in no way less than the former ca- of the remnants being further desolated, of the captured being sent into captivity, when also the sufferings of the Maccabees happened to occur. God of all again makes mention of such accounts to us in a prophecy and says: "Yet in it shall be a tenth, and it shall return and be for a spoil." For it will not lie outside of his care, he says, even if it should be in remnants, and these small, the people of the Jews; but it will again be for a spoil. And the land will then again become to them like a terebinth, and they themselves like an acorn when it falls from its cup. For the terebinth is a plant, but if a shedding of its leaves should occur, it has a very great unpleasantness, having the driest branches. In this manner, I think, a land also that has suffered the desolation of its inhabitants will be in every way like dry plants, not having their bloom upon it, but also having suffered the shedding of its foliage. Likewise the acorn is the fruit of an oak; but when it falls from its cup, it will then be available to the animals accustomed to consuming it. Therefore, the land of the Jews has imitated the terebinth that has shed its leaves. But those

who have fallen away from it by going into captivity will lie like acorns, having all but fallen from their own cup which bore them. Solomon also says something like this: "Like a bird when it falls from its own nest, so also is a man when he is separated from his own places." For what could be more wretched than those in captivity? And what is so pitiable and trampled upon as for men to fall under the hand of their conquerors? And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not besiege it. Those who reject the history in the divinely-inspired Scriptures as stale, naturally flee from being able to understand, in the proper way, the things written in them. For spiritual contemplation is both beautiful and profitable, and by brilliantly illuminating the eye of the mind, it makes men very wise. But when something of what has been done historically is brought to us through the sacred Letters, then indeed the useful thing from history must be sought, so that from every side the divinely-inspired Scripture may be seen to be saving and benefiting us. Therefore, in these things the prophetic word relates to us what happened in the times of the reign of Uzziah to those from Judah and Benjamin, and to the ten tribes in Samaria, which were also named Ephraim, and indeed also Israel. And since the whole word of the prophecy came in the times of four kings, the prophet sets down the events in the times of each, and necessarily marks them, imposing the best order on the visions, that is, on his words. Therefore, when Azariah, that is, Uzziah, died, Jotham succeeded to the kingdom, and he followed the purpose and the practices of his own father. For he too is said to have done what was right in the eyes of the Lord, just as Uzziah did, except that he did not remove the high places, but the people still burned incense in the high places. And Uzziah sought, beyond what was permitted, to act as priest to God and to offer incense, and he was struck with leprosy for this reason. Jotham, however, was not so. But when he also died, Ahaz succeeded to the kingdom, while Pekah the son of Remaliah was ruling over Israel, that is, of the twelve tribes. This one stirred up war against Ahaz and Judah, and killed one hundred and twenty thousand in one day. For the God of all was provoked by the impieties of Ahaz, concerning whom it is also written in the fourth book of Kings, that he walked in the way of the king of Israel. For he became an impious man, and worshipped idols, and made his children pass through the fire, sacrificing to the unclean demons. Therefore in the times of his reign, they conspired against both Jerusalem and Judah, both Pekah the son of Remaliah, and Rezin king of Aram, that is, of Syria. And they came as if to lay it waste, but they did not take the city. But Ahaz, fearing the assault to be unbearable, makes a great collection of money, and sends an embassy to the king of the Assyrians, Tiglath-pileser, asking him to come to his aid and to campaign against Rezin, which indeed was brought to completion. And the Assyrian came and took Damascus, and he also killed Rezin. And when Pekah son of Remaliah, who had reigned over Israel in Samaria, died, Hoshea son of Elah succeeded to the scepter, and during his reign, Shalmaneser the Assyrian came against Samaria, and he took all of it, and carried Israel away captive, and settled them in the mountains of the Persians and Medes; then he ordered some of those under him to inhabit Samaria, both the one from Cuthah and the one from Sepharvaim. For it is written thus in the books of Kings, and the account for each of the things said is long in the divinely inspired Scripture, but I have made the narrative concise as far as possible. But we will speak of each thing in turn, following the meanings of the text before us. In the days, then, it says, of Ahaz, son of Jotham, son of Uzziah, king of Judah, both Rezin king of Aram, that is, of Syria, and Pekah son of Remaliah, king of Israel, conspired against Jerusalem, and they came to lay it waste, but they

were not able to besiege it. And these things have been said for now with the force of an introduction, and as in a narrative of what happened. For it reveals the plan and the attempt itself, and it adds immediately also the outcome of the matter: For they were not able, it says, to besiege it. And it was reported to the house of David, saying, "Aram has made a pact with Ephraim," and his soul was shaken, and the soul of his people, as a tree in a forest is shaken by the wind. Having defined, as I said, the occasion of the narratives, and having stated summarily in a brief chapter the attempt of the two kings, and that their purpose did not come to fulfillment, he then begins to detail each thing in his account. For it was reported, he says, to the house of David, that is, to the one who was reigning, and they announced that Aram had made a pact with Ephraim. And by Aram he means the Syrian, and by Ephraim likewise the ten tribes in Samaria. Since these things are this way, the house of David, that is, Ahaz, learned of it and believed it. His soul was shaken, and the soul of his people, as a tree in a forest is shaken by the wind. And the term, "was shaken," he uses commonly, instead of, "was terrified," and almost fell out of his mind. For the dreadful of terrors are somehow able to shake the mind, and to agitate the soul, and to seem to suffer something of the sort that a tree in the woods would suffer, being tossed this way and that by the blasts of wild winds. And the occasion for the cowardice, or rather for his distress, was what had happened. For I have already said that during his reign, Pekah had warred against Judah, and in one day killed one hundred and twenty thousand from the people. When, therefore, even Pekah alone was so great as to easily overpower those in Jerusalem; how was it not necessary for him to show the utmost fear, both Ahaz himself and the people under him, when the Syrian had conspired and was arming with Ephraim against Jerusalem? And the Lord said to Isaiah, "Go out to meet Ahaz, you and Shear-jashub your son who is left, at the pool of the upper highway of the fuller's field. And you shall say to him, 'Take care to be quiet, and do not be afraid, nor let your heart be faint because of these two smoldering stumps of firebrands. For when the anger of my wrath occurs, I will heal again.'" Truly the Lord is compassionate and merciful, and wills all men to be saved and to come to the knowledge of the truth; and he manages all things clearly, and... preparing for each one the way of salvation. And this we can see is so from the facts themselves. For Ahaz became an idolatrous man, abominable and profane. But when he was already in inescapable evils, and the compassionate one saw him almost drunk with calamities, He immediately adds the possibility of partaking of the salvation from Himself, and He promises aid, so that he might cease from idolatrous madness, and be prepared to abstain from the things he had already stumbled in, and to receive the light of true knowledge of God. Therefore the prophet commands him to meet him with Shear-jashub, which is interpreted as a remnant and what is left behind; almost as if the type signifies as a symbol to Ahaz that the remnant of Judah that has remained with God will be saved. For the prophet is taken as a type of God, and very well does He make the promise of aid at the pool of the upper conduit of the fuller's field. And again the pool is a type of the saving font of holy baptism, which both brings us to the way above, and of the spiritual fuller, that is, of the one who wipes away all our filth and frees us from defilements. Therefore the promise is secure, and as in a type of the particular the universal and through Christ, a wise riddle has been given to the prophet. And it says, "Take heed to be quiet, and do not be afraid, nor let your soul be faint because of these two smoldering stumps of firebrands." And to command him to be still and to continue without cares, and indeed to be free from harsh fears; was then a call very prudently to obedience, and as it were referring to the first principles of the need to honor the words concerning God, and to readily affirm as true whatever he might say. And he calls those

who conspired against him firebrands and smoldering pieces of wood, as those who are about to cease both from being and from their kingdom. For just as a piece of wood, that is, a firebrand, when it is taken out of the fire, smokes, yet it is at its end of even having fire in itself; in this same way, I think, a person who is about to come to the end of either life or a matter, might reasonably be called a still smoldering firebrand or piece of wood. And since he would know that they had become especially fearful, and in great dejection, because of being defeated having fought against Pekah, when also, as I said, one hundred and twenty thousand from Judah fell in one day; he also removes them from these fears, and says: "For when the wrath of my anger comes, I will heal again;" that is, not even they would have fallen, if my anger had not given them into the hand of their enemies. But if, he says, the things from anger should come upon some, I will heal again those who have suffered. For He who delivered them over out of anger, will easily deliver them through His innate gentleness and love for mankind. And the son of Aram, and the son of Remaliah, because they have devised an evil counsel concerning you, saying: We will go up to Judea, and having spoken with them, we will turn them to us, and we will make the son of Tabeel king over them; thus says the Lord of Sabaoth: This counsel shall not stand, nor shall it be. He neither allows the report of the plots against him to be disbelieved, nor does He permit him to be excessively crushed with fear. But rather having confirmed and declared as true the agreements, that is, the conspiracies of the two kings against him, He promises aid, shifting him to the need to rely on them rather, and not to be attached to the worship of idols, and to the words of false prophets, who say countless things according to the mind of those who bring them inquiries, but they speak nothing of the truth. Therefore that they have counseled, he says, to go up to Judea, and to speak with those under your hand, and to persuade them to follow their opinions, is true and acknowledged. For they wish to set up the son of Tabeel. But this will not be, he says. And who is the one promising? The Lord of Sabaoth, that is, the Lord of hosts, or of armies; with whose assent the must prevail, with whomever he might happen to choose, who will overturn the things decreed? And to his divine judgments, who is able to resist? Therefore, he strengthens for faith those who are still unbelievers. For those who are healthy have no need of a physician, but those who are sick, just as the Savior himself has said. But it must be known that he calls the Syrian the son of Aram, that is, Rezin, and Pekah the son of Remaliah, who had ruled over Israel, that is, of the ten tribes in Samaria. But the head of Aram is Damascus, and the head of Damascus is Rezin; but yet in sixty-five years, the kingdom of Ephraim shall fail from being a people, and the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. And if you will not believe, surely you shall not understand. For those wishing to clarify the things in the divinely-inspired Scripture, there is certainly a need for historical narrative, so that from every side the truth may follow the divine words. Therefore the prophet explains the things in the sacred Writings, through which it is especially possible to best approach the meanings of the things set forth. Therefore in the times of the reign of Ahaz, both Rezin king of Syria and Damascus, and Pekah son of Remaliah, reigning over Israel in Samaria, conspired against Judah and Jerusalem. Therefore Ahaz, fearing the attack, persuades with money Tiglath-pileser the king of the Assyrians both to defend him and to overturn the attack of those who had conspired. And he came and took Damascus, being the metropolis of the Syrians, and killed Rezin himself. And when Pekah, who was the son of Remaliah, died in Samaria, Hoshea son of Elah succeeded to the kingdom, a wicked man, and given over to the deceits of demons. While he was administering the kingdom, Shalmaneser the Assyrian came up against all of Samaria, and immediately captured Hoshea,

and put him in the rank of a servant; and having ravaged the entire country, and having made it destitute of the sons of Israel, he established in their place some of his own inhabitants, that is, of those under his hand, both the Cuthite and the Sappharvaeen; and I think these nations are Persian. For it is so written in the books of Kings. The prophet gives us the narrative of this history, saying: "Thus says the Lord: This counsel shall not stand, neither shall it come to pass, but the head of Ephraim is Damascus, and the head of Damascus is Rezin; but yet in sixty-five years the kingdom of Ephraim shall fail from being a people." And the composition of the words is obscure; but one must approach it thus: The head, he says, of Aram, that is of Syria, is Damascus and the head of Damascus is Rezin, that is, Rezin; for the head of both the country and the city is their king. And the kingdom of Ephraim will fail from being a people; yet in sixty-five years the kingdom of Ephraim, that is, of Israel, will fail; the head of Aram, that is Damascus, will also fail, and the head of Damascus, that is Rezin. For, as I said, Tiglath-pileser took both Damascus and Rezin, and Shalmaneser took Hoshea the king of Ephraim, that is of Israel, and Samaria, that is Samaria, the word "will fail" applying to both in common; and the head of Ephraim, Samaria, will fail again. And he calls Samaria the head of Ephraim, that is Samaria; for the metropolis of Samaria is Samaria. And when he says Ephraim, he means Israel; and the head of Samaria is the son of Remaliah, that is Pekah; and again the word "will fail" applies to all. And to these he adds: "And if you will not believe, surely you shall not understand." And the word is very plausible. For to those who insult the word of God with unbelief, understanding from him could not be produced. Therefore one must receive without delay the things from God, and readily assent to what he promises and speaks. For thus good understanding will be in us, and the illumination of the wisdom from him will shine around the mind. And the Lord spoke again to Ahaz, saying: Ask for yourself a sign from the Lord your God in the depth, or in the height. And Ahaz said: I will not I will ask, nor will I tempt the Lord. He tries in every way to move Ahaz, who held the throne of the kingdom in Jerusalem and who had strayed far too much toward the unruly and loved to be devoted to the false worship of demons, to what is better, and indeed to the necessity of attaining the doctrines of truth, and to choose to think rightly about God. Therefore, since it was of great importance to the worshipers of idols, and a matter of diligence, to be overly curious about the outcomes of events, and to ask for oracles from temples, and to be deceived by the words of false prophets, with dangers hanging over them, he in a way prevents Ahaz, who was about to do this, and directs him to have requested a sign, not from their usual sanctuaries, nor from the false prophets any longer, but rather from the Lord God. And he has assigned the manner of the request to his own choices, saying: "To the depth or to the height," that is, either to heaven, or to earth, and even to the things below. And through this he has given full assurance, and gives one to understand that being God and Lord of all, He works what seems good by His authority, whether one might wish to see something in heaven, or something on the earth. But Ahaz refuses, not as one revering God, but rather the wretched man is being utterly insolent, even if he made himself seem venerable with words of piety. For I will not ask, he says, nor will I tempt the Lord. For since God commands him to ask, the wish not to ask clearly has impiety. He feigns that he does not want to be tempting Him, and puts forward a legalistic saying, as it were: "For you shall not tempt the Lord your God." And yet, how will reason not cry out against all the foolishness of Ahaz? For when God Himself permits him to ask, how is it not better to choose rather to do that which He has commanded, than to invent excuses perversely, and to make the flimsy pretext of obedience, "I will not tempt the Lord"? But his purpose was not to accept the words from above

and from God, but rather, crowning the oracle-giver with the superior vote, to be overly curious about falsehoods and perhaps the flights of birds of omen, and to ask for help from demons. And he said: Hear then, O house of David, is it a small thing for you to weary men? And how do you weary the Lord? Therefore the Lord himself will give you a sign. When Ahaz had refused the request for the sign, and would not endure to honor or know the God who is by nature and truly, and Lord of all, he tries to teach him that He will not be entirely unknown by Israel, nor indeed will He lose His own inheritance, but they will come to know Him in due time. However, he no longer deems Ahaz, who was insolent and hateful to God, worthy of a word, but has addressed rather the house of David, that is, those from the tribe of Judah, from which Christ Himself was born according to the flesh. But as God, He makes the prediction with extreme forbearance. For after first charging that it has been treated as nothing to offend the all-powerful God Himself, and, as it were, to try to stir up struggles and toils for Him, as far as it depended on them, by not being willing to walk uprightly; then indeed, then he makes the proclamation of the universal and most general help. O, therefore, he says, house of David, if offending men is not without penalty, why do you weary the Lord, who does not wish to punish, but is able to do this and very easily? But since you refuse the request for the sign, I come of my own accord to this, he says; and even if you wish to be sick, I bring the cure, since I am good and a lover of mankind. The Lord Himself will give you a sign, giving full assurance that the straying Israel will also be saved in due time, and will not be ignorant of the Master, but will be a worshiper of the God who has saved. And this has been accomplished through Christ, who called Israel to full knowledge, and delivered him from all sin, and from the will to worship wood and stones. Behold, the virgin shall be with child, and shall bring forth a son, and you shall call his name Emmanuel. Butter and honey he shall eat; before he knows or chooses evil, to choose the good. For before the child knows good and evil, he refuses evil, to choose the good. And the land which you fear shall be abandoned, desolate before the face of the two kings. Some of those who have interpreted the divine Scriptures have published, "Behold, the young woman shall conceive in her womb." It seems, however, to the Jews that the Mother of the Lord must be designated by the name of 'young woman,' and not rather be called 'virgin.' For they think that the power of the mystery is nullified if she is called a young woman, and not rather a virgin. But one might see them being ignorant in many ways. For first, even if the virgin were called a young woman, she will not cease to be a virgin. Then they say that the prophet spoke about the wife of Ahaz, "Behold, the young woman shall conceive in her womb, and shall bear a son," so that we might understand this to be Hezekiah who was born from him. But not examining the words of the prophecy, they seize upon what seems inconsiderately right, and then think to establish their own aim through this alone. But, O excellent sirs, one might say to them, who called Hezekiah Emmanuel? Or whence could they show that before he knew good or evil, he refused evil in order to choose the good? Therefore, having bid farewell to their triflings, we shall accept what is right and true, believing that the holy Virgin is designated by God through the prophecy set before us. For thus the sign will be truly wondrous and exceedingly great, reaching into the depth and the height at once, according to the divine promise. For the only-begotten Son, who was begotten from above and from God the Father according to nature, emptied Himself, and was brought forth from a virgin's womb in the flesh, not from human seed receiving its origin, but from the power and operation of the Holy Spirit. For thus it was said to the holy Virgin by the voice of the blessed Gabriel: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you." Therefore, he says, she will bear a son. And you, O house of David, who now,

he says, refuses to trust in God, and to ask a sign from Him, for the confirmation of what He has promised, because you are more inclined to idols, you shall call his name Emmanuel, that is, you will confess God revealed in human form. For when the only-begotten Word of God appeared in our likeness, then He was also with us. For He who is above all creation, became in our likeness. But see how, in order to show that He is at the same time truly God and man, he applies to Him both divine and human things. For that He truly became in the flesh, he tries to assure us, by saying that His food was that which is suitable for infants, both butter and honey. But that, although having become flesh, He will be no less superior to sin as God, he teaches again, immediately adding: For before the child knows good or evil, he refuses evil, in order to choose the good. For humans who have not yet reached puberty, nor indeed arrived at a measure of age that is honored with wisdom from time, would not be at all suited to be able to discern what is bad and what is good; but when the time already calls for this, then they make a free choice of what must be done. But the divine and most high nature, not in our condition, but in its own and fitting heights, is always inaccessible to evil; and it casts off the ways of wickedness, not being tempted at all, not enduring disturbance, but rather naturally and essentially refusing evil. And in no other way, I think, than as someone might say about light, that it surely refuses to be darkness. For it does not endure suffering not to be light. Therefore, it signifies the ever-fixed state of the divine nature towards the good, saying, that "He refuses evil in order to choose the good." And this is true also of Christ Himself. For even if He was born according to the flesh through the holy Virgin, being by nature God and the Word revealed from God, yet He was holy as God from the womb and before it, or rather, even before every age, not having slipped from His own advantages because of His humanity; but neither did He neglect human things on account of the economy; so that He might be believed to have truly become like us, and might sanctify our very birth. But He says that the land will be abandoned, which he suspects and fears because of the two kings. It is as if he were to say clearly: When the Virgin, having conceived in her womb, shall bear a son, you, O house of David, shall call his name Emmanuel; then all those who trouble the holy land will abandon it. For it will no longer be accessible to those who wish to ravage it. But the saying is spiritual. For when Emmanuel was born, the truly holy land and city, that is, the Church, was established in the beauty of hope, and has trodden down every enemy, who, knowing her to be unconquerable, have withdrawn, having abandoned her as one saved by God. For I will be to her, says the Lord, a wall of fire round about, and I will be for glory in her midst.

Discourse 5 But the Lord shall bring upon you, and upon your people, and upon your father's house, days that have not yet come, from the day that Ephraim departed from Judah the king of the Assyrians. Since Ahaz was greatly troubled by the alliance of the two kings, Rezin and Pekah, the God of all promised assistance; but since He wished to confirm him in faith, He commanded him to ask for a sign, "either in the depth or in the height." But when Ahaz refused, and said most perversely, I will not ask, neither will I tempt the Lord (for he sought rather the deceptions of the false prophets), God, in a way, went over of His own accord, and Himself gave a sign to the house of David. For He said: "Behold, a virgin shall conceive in the womb, and shall bear a son, and you shall call his name Emmanuel." But when the discourse about these things was well concluded, He turns the prediction of things to come again to the person of Ahaz himself. For it was necessary, it was necessary for the announcement of the salvation through Christ to be made to those of the house of David, that is, those of the tribe of Judah, from which Christ Himself also sprang according to the flesh; but He makes the announcement of the terrible and dreadful things

that would happen at times to those who chose to disobey, so that they might know that it is truly bitter, and not without penalty for those who dishonor the divine glory to give trouble to the Lord, and to choose to worship other gods beside Him who are not gods. Therefore, that at times, both Jerusalem itself, and all the land of the Jews, were about to fall into the utmost miseries, and to come under the hand of their enemies, He subtly foretells. But I shall try, as far as I am able, and before all else, to clarify the rather obscure composition of the words. "God, he says, will bring upon you, and upon your people, and upon your father's house, days that have not yet come, from the day that Ephraim departed from Judah." The meaning of the verses is as follows: In the time of the reign of Rehoboam, son of Solomon, Ephraim departed, that is, tore himself away, that is, again, the ten tribes, from the tribe of Judah. For the ten tribes were separated from the tribe of Judah, and have inhabited Samaria, but the tribe of Judah and the half-tribe of Manasseh have remained in Jerusalem. But as time went on, many dreadful things happened to them. For Samaria has been sacked, and the neighboring nations, Idumeans, Moabites, and those from Philistia, have overrun Judea. Therefore they have suffered many terrible things, and have experienced hard days, both these and those. Therefore, he says, He will bring days God, the like of which have not yet occurred, that is, have come upon you from that time, from when Ephraim removed, that is, separated himself from Judah. But what is this time for us, or what are these days? The king, he says, of the Assyrians, that is, Nebuchadnezzar, who sacked Jerusalem, and by force conquered all of Judea, and also burned the divine temple, and omitted absolutely nothing of beast-like cruelty, which he is not found to have committed against the entire nation. And it shall be in that day that the Lord shall whistle for the flies, that which holds sway over a part of the river of Egypt, and for the bee, that is in the land of the Assyrians; and they shall all come, and shall rest in the valleys of the land, and in the clefts of the rocks, and into the caves, and into every ravine, and in every tree. He expands the narrative, and goes through in detail the assault of the war, and that those coming against them at the appointed times will occupy all their land, both villages and cities. And I think it is necessary to repeat what has been written in the fourth book of Kings, for the accurate clarification of the things that will be. Therefore, the son of Ahaz, to whom the discourse is now addressed, was Hezekiah; and of Hezekiah, Manasseh; and of Manasseh, Amos. And his son was Josiah, a pious man, but he died in the following manner. Pharaoh Necho, king of Egypt, leaving his own country, set out with his whole army and hastened against the land of the Assyrians. Therefore Josiah, fearing lest somehow he might also come against Judea and take it under his own hand and rule over it, wanted to lead his army out against him, although Pharaoh was declining battle with him; but resisting, he died in the war, and the Egyptian prevailed over the land of the Jews, and he advanced to such a point of strength that he even removed from the kingship Jehoahaz, the son of Josiah, who was reigning, and brought him in chains to his own country, and appointed Eliakim as king, and imposed tributes on the nation, and demanded a great collection of money. Then after Eliakim had reigned over Judea for eleven full years in number, his son Jeconiah succeeded to the throne; then after him, Zedekiah, during whose reign Nebuchadnezzar campaigned against Judea, who, having burned them all, and adding Jerusalem itself to the other cities, took Israel captive, together with the sacred vessels, and did those things which are also recorded in the Holy Scriptures. The force of the preceding words gives us the narration of these histories. "Therefore, he says, it will be in that day (that is, at that time), the Lord will whistle for the flies, that which holds sway over a part of the rivers of Egypt, and for the bee, that is in the land of the Assyrians." The discourse, therefore, is constructed from a metaphor

based on the experience of beekeepers, who with whistling both lead the flies out of the hives into the fields and bring them back again, as if shutting up livestock in certain pens. And he compares the Egyptians to flies, as I suppose, on account of their multitude and the not very melodious sound of their voice. And to the bee, the nation of the Assyrians; for the bee is variegated, both colorful and marked in many ways. Such, in a way, as far as it pertains to garments and dress, are both the Assyrians and the Persians; for they are lovers of ornament, and always esteem being variously attired, and are indeed spurred on towards this. These, he says, will all come, and will rest in the valleys of the land, and in the clefts of the rocks, and in the caves, and upon every ravine, and in every tree. For since he has framed his words as if about flies, he continues with the trope. But it certainly shows that they will search their entire country, so that none of those in hiding can escape notice; even if they should happen to hide themselves in rocks, or in valleys, or also conceal themselves in thickets and glens. And in another way also, in those who provoke the God of all and do not shrink from offending Him, the wicked and opposing powers, like wasps, make their abode and take up their lodging, and the no one warding off the strange passions within us, that is, defending and having the strength to save. For if God wishes to do harm, who is able to help us? In that day the Lord will shave with the great and drunken razor, which is beyond the river of the king of the Assyrians, the head and the hair of the feet, and he will take away the beard. It is necessary for us first to put the text together in these matters; then, finally, to speak what is signified by the thoughts. Therefore in that day, he says, that is, at that time, with the great and drunken razor, which is of the king of the Assyrians, who is beyond the river, clearly the Euphrates, the Lord will shave the head, and the hair of the feet, and will take away the beard. And he calls the great and drunken razor of the king of the Assyrians, who is beyond the river, his sword, which, as it were, shears unsparingly, and rejoices in being drunk with the blood of the fallen. And this is the meaning of the words. But we say that it was a form of extreme dishonor for some to be seen at one time with their head and beard shaven. And indeed God of all threatened somewhere the daughters of Zion, who were exalted and walking with a high neck and with winks of their eyes, with the removal of their prosperity. For he said that, And it shall be, and instead of a sweet smell there will be dust, and instead of a girdle you will gird yourself with a rope, and instead of the golden ornament of the head, you will have baldness on account of your works. And some did this, dishonoring themselves also over the dead; whence also the law through Moses enjoins those who have received the divine ministry not to be shaven over the dead in the same way as others, nor indeed to destroy the appearance of the beard. For it is written thus. And when Jerusalem was sacked under Nebuchadnezzar, men went up from Shechem, and from Salem, and Samaria, as Jeremiah says: Eighty men with shaven beards, and with their garments rent, and cutting themselves, and manna and frankincense in their hands, to bring it into the house of the Lord. Therefore, to shear the head and beard with a razor was a form of mourning and at the same time of dishonor. The prophetic word said that the land of the Jews would suffer this at times. For it will remain, he says, when its children have perished, both mourning and most dishonored. But if someone should wish to approach the contemplations in another way, he will think of something like this. For by the hairs of the head, he perhaps means those who are most honored in wealth and who have risen above the others in preeminence; for nothing is higher than the head; and by the beard, those in intelligence and understanding; for thus is beard always understood in the divinely-inspired Scripture. And when he names the hairs of the feet, he signifies somewhere, as is likely, those who are placed in the last and lowest rank. But the drunken razor spared no one at all,

but together with those who were superior, it sheared off the middle and the last, and the intelligent of the land of the Jews, so as to leave it naked and bare. For Nebuchadnezzar transported almost all of Israel to the mountains of the Persians and Medes. And it shall be in that day, a man will nourish a heifer of oxen, and two sheep; and it shall be from the abundance of milk produced that he will eat butter and honey, every one that is left upon the earth. His purpose is to make manifest the working of the great and drunken razor, that is, of the Babylonian sword. For he says that the whole land of the Jews will be stripped bare, and will come to such a state of poverty and lack of men, that the one who is left and has been saved from the hand of the enemies, and has remained in the land, will be the master of one heifer and two sheep, although in the past those throughout all Judea were accustomed to possess and pasture very many flocks of sheep, and indeed also of oxen. Therefore, this is a clear proof of extreme poverty. And he further proves that they will be exceedingly few in number in places, saying: "And it shall be from the abundance of milk produced, that everyone who is left will eat butter and honey- slain upon the earth. From two sheep and one heifer, he says, there will be so much milk that it will be sufficient for all who are left behind to have their fill, if indeed they should wish to make their meals from milk. Is it not clear, then, that those who escaped the razor are altogether few in number, and have remained in each place of Judea? For how many would they be, for whom the [milk] of two sheep and one heifer would be enough for food and satiety? What then from this will result for the benefit of us who are spiritual, it is possible to see through the matters themselves. As many as practice what is hard to hear, and raise a haughty neck to God, will both be consumed by a lack of spiritual goods, and will become altogether few, and will be found in need of everything that knows how to nourish to spiritual well-being, and is able to bring them up, and very quickly, to a perfect man, to the measure of the stature of the fullness of Christ. But such men will hear God saying through the voice of a holy one: Behold, those who serve me will eat, but you will be hungry. Behold, those who serve me will drink, but you will be thirsty. For very abundant is the participation in every good from God for those who have resolved to think his thoughts, to whom he himself has also spoken, saying: "Eat, and drink, and be drunk, my neighbors." And it shall be in that day, every place, where there shall be a thousand vines for a thousand shekels, shall become a waste land and a thorn; with arrow and with bow they shall come there; because all the land shall be waste land and thorn. This would be the work of the great and drunken razor, and a clear proof of the nation's scarcity of men. For the war has so consumed the inhabitants of Judea, that barely a few in number were left behind in it. For this reason, he says, both the most beautiful and choicest of their possessions will be neglected, and will become waste land and thorn, since there are evidently none who know how to farm. For if there should be, he says, in one place a thousand vines for a thousand shekels, so that each vine is worth one shekel (and this is a measure of value), it will become waste land and thorn; so that even if someone should wish to approach the place, and only enter, he would not be able to do this without arrow and bow. For the thorns, lacking nothing of arrows and darts, would immediately wound the feet of one wishing to walk around. Therefore, wishing to do what is not right will be for us a cause of every evil. For we shall be laid waste in a way, not shrinking from offending God. For by doing, and indeed by being willing to think those things that are pleasing and dear to him, we shall bear the fruit of virtue, being deemed worthy of his care. For we shall hear Christ saying: "I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit, he takes away; and every branch that bears fruit, he prunes it, that it may bear more fruit." But having turned aside without restraint to

impiety of ways, we are filled with spiritual thorns, with every kind of wickedness springing up in us. But the end of the thorn is fire; and the food of fire, or useless matter. And this the blessed Paul will make clear to us, saying: "For the earth which has drunk the rain that often comes upon it, and brings forth vegetation useful to those for whom it is also tilled, receives a blessing from God; but if it brings forth thorns and thistles, it is worthless and near to a curse, whose end is to be burned." And every mountain that is plowed shall be plowed, and fear shall not come there. For it shall be from waste land and thorn for a pasture for sheep, and for the treading of an ox. He says that those left behind in Judea will be few, and that they will come to such cowardice, and indeed lack of manliness, that under a terrible and unbearable dread, they will spend their time in the mountains, and will depart from cities, and from the dwellings long desired by them, and will hasten to hide in woods and thickets. For this is the custom for those throughout all the country and city to do, if indeed there should be any of the enemy expulsion. For running up to the high and impassable parts of the mountains, they make the difficult terrain their weapon, and a remedy for cowardice to be in the clefts of rocks. This is what the Savior himself said to the people of the Jews: "Then," he says, "let those in Judea flee to the mountains." Therefore the most beautiful of places will become wasteland, he says, and thorns, since those who are left behind fear even to enter them alone, or are not even permitted by the thorns; but having fled instead into the mountains, there, groaning, they will take up the labors of agriculture. For every mountain and every hill will be plowed, since those who have fled to them desire to gather, not things for wealth and luxury, but whatever serves the necessary need of the body, and provides meager and hard-won sustenance. What then is the reason for living in the mountains and wanting to farm them, even though the choice lands have been overlooked? "Fear shall not come upon it," he says, "there." They will reckon these things among themselves, that fear would not come upon them if they wished to dwell there. Then he points out the magnitude of the utter desolation. For he says that the whole land, from the wasteland and thorns, will become pasture for sheep, and a place for the ox to tread, that is, for the grazing of cattle, the rich, the well-vined, the olive-bearing, the most beautifully treed, the one always abounding with fruits, the one flowing with milk and honey, according to what is written. Therefore, by pleasing God with obedience in everything whatsoever, we shall dwell securely, as in some country or city, in virtue, and we will prevail over our enemies. And nothing at all will terrify us. But we shall rather be caretakers of all reasonableness and good works, and full of the fruitfulness that pleases God, and freed from the intelligible thorn, and a desirable land, according to the voice of the prophet, and truly God's husbandry. And the Lord said to me: Take for yourself a great new scroll, and write on it with a man's pen, to quickly make a plunder of spoils. For it is at hand, and make for me faithful men as witnesses, Uriah, and Zechariah son of Barachiah. Having made a very sufficient prediction of the things that were about to happen in due time to the land of the Jews, and having shown the magnitude of the disaster, he usefully adds the things concerning Emmanuel, and having revealed the mystery concerning him, God makes it clearer to the prophet. For he said: "Behold, the virgin shall conceive in her womb, and shall bear a son, and they shall call his name Emmanuel." For that he will be the mediator of a new covenant, the first one obviously being abolished, as it had much weakness, and was grown old, and perfected no one according to the conscience, he hints, saying: "Take for yourself a great new scroll." And what could "for yourself" signify, if not surely that? For not, he says, to those who have chosen to disobey, but to those who in faith have honored the word concerning him will the things in the new scroll be given. That is, the mystery of

Christ will be revealed. Therefore the scroll is new and great. For the new covenant speaking the mystery of Christ is not composed according to the first covenant, nor indeed will it be seen having the lowliness of the legal history, but as in excellence and height of knowledge and of doctrines. Whence also the divine Paul says most gladly, that he had suffered the loss of all things in the law for the excellence of the knowledge of Christ. It is clear then that when the first had grown old, as I said, a new and great scroll of the second covenant is taken, which is received upon better promises, as the most holy Paul says. And the scroll is written with the pen of a man. For what reason? When with the eyes of the mind we investigate the mystery of the holy and consubstantial Trinity, then at times we attempt to speak to others of the ineffable generation of the only-begotten Son of God; then indeed, then we have need of a pen not human and according to us. For what? Would a word suffice to be able to make clear what is beyond mind and reason? But that reed alone is sufficient for such powerful narratives, which are beyond all understanding, concerning which God the Father says through the voice of David: "My tongue is the pen of a swift scribe." For no one knows the Son except the Father; nor does anyone know who the Father is except the Son, and to whomever the Son wills to reveal Him. But when we make discourses concerning His incarnation, then indeed, then there is need of a human pen; which indeed the wise John has also done, saying: "The Word was made flesh, and dwelt among us." It is not at all difficult also to announce in our own voices His death in the flesh and His resurrection from the dead, and that as a kind of first-fruit and first-offering of human nature being renewed into incorruptibility, He ascended to the Father, and has sat down in the heavens. And He will come at the appointed time, and will be seated as judge. Therefore, the Spirit-inspired writers write with a human pen the things concerning the incarnation of the Only-Begotten. And he further commands, saying: "Make for me faithful men as witnesses, Uriah, and Zechariah the son of Barachiah." It should be known that at that time, when the word concerning these things came from God to the blessed Isaiah, Uriah was a certain prophet, and Zechariah was a priest and a teacher of the law. Therefore, the initiation into the mysteries and the understanding through the law and the holy prophets, that is, the prediction, are taken as a witness to Christ. For Christ is the end of the law and the prophets. We say that something of this kind was shown to the holy apostles at the time of Christ's transfiguration on the mountain. For it is written that, "After six days Jesus took Peter, and James, and John his brother, and brought them up into a high mountain by themselves; and was transfigured before them. And His face shone as the sun, and His garments were white as the light. And behold, there appeared to them Moses and Elijah talking with Him." Observe, then, how Moses and Elijah, that is, the priesthood and the law (for Moses was both), and indeed also Elijah, being taken as the representative of the holy prophets, were speaking with one another concerning His departure, he says, which He was about to accomplish in Jerusalem. And what departure? Clearly, the end of the economy: the cross, the death, the resurrection from the dead, the ascension into heaven. For the law prefigured all these things through a shadow, and the splendid and great chorus of the holy prophets also foretold them. And he went in to the prophetess, and she conceived, and bore a male child. God revealed to the prophet that the birth of Christ according to the flesh was not of blood and of flesh, nor of the will of man, but was something new and unusual, and beyond the laws of human nature. For He Himself, he says, who said, "Take for yourself a new, large scroll," went in to the prophetess. Observe, then, how the mystery of Christ is written with a human pen and in our own words. For the divine Scripture is accustomed to say, "went in," instead of "came together," that is, had marital relations. Therefore

the prophet sees a form of union having taken place with the holy Virgin, whom he also says is a prophetess, teaching a true matter; then he also says that a conception has occurred, and that a son has also been born. And the rendering of the vision is very swift, setting forth all things to the prophet for his knowledge. For that that all-holy body which was united to the Word was formed from the Holy Spirit, how could anyone doubt? Therefore the energy of the Spirit, through which the body was formed in the holy Virgin, was signified indirectly by the form of the union. For in this also Christ has become the first-fruit of those sanctified in the spirit, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Therefore He Himself was born of the Spirit according to the flesh and before the others, in order that also we are in these things through him. But it is necessary to note, that he commanded Uriah and Zechariah to be his witnesses, for making a swift distribution of spoils. And he added that, "For he is present." For the law has testified, and indeed the foretelling of the holy prophets, that Christ, having been born, will despoil Satan, and will plunder his goods, as he himself says, that is, he will make his own those who were once his worshippers. For Christ himself also said this, speaking as in the manner of an example: "Or how can someone enter the house of the strong man and plunder his goods, unless he first binds the strong man? And then he will plunder his goods." And saying, "For he is present," he announced that the manifestation of Emmanuel would not be far off. This is what he is found saying to the blessed Habakkuk: "Yet a little while, and the one who is to come will come, and will not delay." And the Lord said to me: Call his name, Spoil quickly, Plunder swiftly. For before the child knows how to call father or mother, he will take the power of Damascus, and the spoils of Samaria, before the king of the Assyrians. Having said above, "Behold, a virgin shall conceive in her womb, and shall bear a son, and they shall call his name Emmanuel;" he now commands his name to be called, Spoil quickly, Plunder swiftly. Is therefore the first name for him, that is, Emmanuel, meaningless? and would 'Spoil quickly, Plunder swiftly' be most fitting? We do not say this, but rather that. It is the custom of the divinely inspired Scripture to call the God of all beings by different names, and sometimes to devise appellations from the things done at various times. This is observed also in the case of Christ himself. For he is true God, and that the Word, being God by nature, became with us, when he appeared as one of us, the name Emmanuel would signify very clearly. But since he became man, he despoiled Satan, and indeed rescued from his wickedness those who had long been plundered and were enslaved to him through sin, 'Spoil quickly, Plunder swiftly' would show. That as God he was about to accomplish with ineffable power the redemption of those on earth, he prefigures, saying: "For before the child knows how to call father or mother, he will take the power of Damascus, and the spoils of Samaria, before the king of the Assyrians." But the meaning of the preceding is very deep, and the narrative is spiritual. For the divine word is always somehow hidden in obscurities; for we will not find, as in a history and in perceptible things, that Christ, immediately after being born, despoiled Damascus, or the country of the king of the Assyrians, ransoming those who had been carried away from Samaria to his country. But when we take it spiritually, then indeed we shall certainly see the truth. Therefore Damascus, that is all of Syria, and indeed the land of the Assyrians, that is, of the Persians and Medes, was full of idols; and for this reason it is called the land of carved images; for there were altars and sacred precincts everywhere, and those accustomed to frequent the precincts, I mean the races of false prophets, and those whose art was sorcery. But all their power was the demons worshipped among each of them, and their leader, Satan. When, therefore, Christ was about to seize, as it were, both the power of Damascus and that of the king of the Assyrians, that is, Satan

and the evil and profane hordes of demons, and to free the deceived from slavery under him, and before he came to that bodily age at which it would be fitting for him to know how to call father or mother, he made it clear, saying: "For before the child knows how to call father or mother, he will take the power of Damascus." And 'He will take' is in place of 'He will subdue.' And likewise he will take the spoils of Samaria. That is, he will free the captives, having fought for them. Before the king of the Assyrians. Of the spiritual one, clearly, I mean Satan. For he was also the Damascus, and the power of Syria. Because even the worshipers of idols have all their hope of salvation in them; But that Christ despoiled Satan, having been born immediately, is easy to see. For Matthew writes: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." They worshipped him, then, and offered gold, and frankincense and myrrh. Do you see how he despoiled Satan, and plundered him quickly? And that the purpose of his coming looks to the redemption of those who were in spiritual captivity, Christ himself would indicate, speaking through the voice of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to preach deliverance to the captives, and recovering of sight to the blind." And the blessed David also sings somewhere about him: "Having ascended on high, he led captivity captive." And he himself taught this, saying: "When I am lifted up from the earth, I will draw all men unto me." And the Lord added to speak to me yet again: Because this people does not desire the water of Shiloah that goes softly, but desires to have Rezin, and the son of Remaliah as king over you, for this reason, behold, the Lord brings up upon you the water of the river, strong and mighty, the king of the Assyrians, and his glory. And he shall come up over all your valleys, and shall walk over all your walls, and shall take away from Judaea a man who will be able to lift up his head, or able to accomplish anything. And his camp shall be so as to fill the breadth of your land. That, contrary to what is customary for men, the birth of Emmanuel will be strange and wonderful, that through the holy Virgin, and having stated very well that very many and truly most manifest divine signs would be accomplished at times, he reveals finally to the prophet, also the future madness of the Jews against him at the time of the incarnation. Indeed, the only-begotten Word of God came into this world, in the likeness of sinful flesh, not having the glory of his God-befitting excellence manifest and visible; nor indeed, according to his custom, dwelling in light unapproachable; nor being clearly attended by angelic powers; nor even perhaps in the glory of an earthly king; but very moderately and humbly, and with very much quietness. And this God the Father has declared to us through the voice of the saints, saying: "Behold, my beloved Servant shall understand, in whom I am well pleased; he shall bring forth judgment to the Gentiles; he shall not strive, nor cry, neither shall his voice be heard in the streets. A bruised reed shall he not break, and smoking flax shall he not quench." And this is the manner of the economy of the Only-begotten in the flesh. But the wretched Jews, either not understanding at all the mystery concerning him or else impiously rejecting it, were terribly enraged, and sought to kill him, saying: "For a good work we stone thee not, but for blasphemy; because that thou, being a man, makest thyself God." And they have continued always hard and stubborn, and even beyond this in impiety. For they brought him to Pilate, saying: "Away with him, away with him, crucify him." And when he all but smiled at these things and said, Shall I crucify your King? they cried out, saying: "We have no king but Caesar." See then how they denied being ruled by him, and inscribed Caesar and men as their kings. Therefore God makes this very thing clear to the prophet in a riddle. But since I think it is fitting

also to make the interpretation of the discourse suitable to the matters of that time; we say that by the water of Shiloah he likens the kingdom under God, which the Jews, having dishonored, have come to be under another, and have been given to the enemies. For this reason he says: "Because this people did not want the water of Siloam that goes quietly, but want to have Rezin, and the son of Remaliah as king over you, for this reason, behold, the Lord brings up upon you the water of the river, the strong and the abundant, the king of the Assyrians." They say that the water of Siloam flows so quietly as to be poured out without any sound. And Siloam is interpreted, "sent". It receives him therefore as an image and type of the coming of our Savior, which happened without noise, as I just said. And Christ is truly the "Sent One". For the wise Paul also names him Apostle and High Priest of our confession. And likewise Siloam is received simply as a type of the kingdom under God. Therefore, since this people, unbending and unruly, does not want to have the water of Siloam that goes quietly; for it shakes off the yoke under God; but desires rather to be under the kingdom of men, and for those who wish to take advantage of it to prevail over it, I mean Rezin and Pekah; for this reason I will send up upon them the water of the river, that is, of the Euphrates. And since the saying was somewhat unclear, he immediately adds and says, The king of the Assyrians, and his glory; that is, all those under him, and every nation that has submitted its neck to him. And he compares the multitudes to water. And this is a custom for the divinely-inspired Scripture. And indeed concerning Nineveh, and its innumerable multitude, he says through the voice of the prophets: "And Nineveh is like a pool of waters, her waters." And he continues with the figure and says: "As upon water and a river, and he shall come up over all your valleys, and shall walk over all your wall, and he shall take away from Judea a man who will be able to lift up his head, or be able to accomplish anything. And his encampment shall be so as to fill the breadth of your land." And all these things were brought to fulfillment, while Jeremiah was prophesying, when Nebuchadnezzar marched against the land of the Jews; and he took the renowned Jerusalem; and having burned the temple, and having killed the notable men of the Jews, along with the sacred vessels he carried off all the other multitude left from the war to his own land. It is clear therefore that upon those who do not wish to have the water of Siloam that goes quietly, that is, Christ, or the kingdom under God, the king of the spiritual Assyrians will certainly leap, that is, Satan, and taking them captive, will place them under his own yokes, and will make them slaves, binding them with the chains of manifold sins. God is with us, know, O nations, and be conquered; hear, unto the end of the earth; you who are mighty, be conquered. For if you are strong again, you will be conquered again. And whatever counsel you shall take, the Lord will scatter it; and whatever word you shall speak, it shall not abide; because the Lord God is with us. The mind of the prophet leaps for joy, having clearly understood the mystery of Christ. Then taking up at once the person and the word of the holy evangelists and indeed of the apostles, he practically testifies to both Greeks and Jews, that for those who have made him their weapon, nothing will be able to resist. He commands the nations, therefore, to accomplish these two things: to recognize the mystery of Christ, and indeed that they must be conquered by those who teach it. For "know," he says, "and receive the word in him, and be conquered," that is, yield, and do not resist the holy mystagogues; but rather obey them to the end of the earth, that is, you who are in every city and country, even to the very ends of the world under heaven. And those who are conquered and are willing to yield the victory to the teachers of the truth, will easily receive the word from him, and having believed in Christ they will walk straight toward every good thing, and having achieved the virtue most dear to him, a brilliant and enviable they will inherit

glory. And these things the prophet says to the multitudes of the Greeks, as from the person of the holy apostles and evangelists: But you, O Jews, having been strong, are defeated. For as far as the purpose of the Jews was concerned, they prevailed against Christ, the wretched ones having delivered him to the cross. But they planned a plan which they could not establish, according to what is written. For it was not possible to encompass with death the author of life. Therefore, even if you thought, he says, that you prevailed by killing the Lord, you were nevertheless defeated then, and show obedience by accepting the faith, or rather, know this, that even if you prevail again by not tolerating the teaching, but savagely rebuking those who proclaim the Gospel, you will be defeated again by the Judge who will then punish you, demanding penalties for such great folly. Which indeed has been done. For after Christ came back to life and ascended into heaven, they also plotted against the holy apostles themselves; and indeed bringing them into the councils they would beat them, accusing and saying: With a command we commanded you not to speak to anyone in this name, and behold, you have filled Jerusalem with your teaching. Therefore, they seemed to prevail in this as well, but everything was useless for them, both plan, and thought, and word; for the divine disciples conquered, saying, because The Lord our God is with us. But they paid bitter penalties, being unwillingly defeated by the Roman armies. Thus says the Lord: They disobey the strong hand, the course of the way of this people, saying: Let them never say, It is hard. For whatever this people says is hard. I said that the blessed prophet, putting on himself the person of the holy apostles and evangelists, advised both Gentiles and Jews to be defeated by Christ, and for those to the ends of the earth to obey him. Then God to him, almost wondering at the foolishness of Israel and its great ignorance, says, They disobey the strong hand. "For all-powerful," and unbreakable, and all-prevailing is the right hand of God the Father, the Son, through whom are all things, and in whom are all things; who abolished death, and crushed Satan, and plundered Hades, and grants incorruption to those under corruption, and renews all things to their original state. Thus also through the voice of the psalmist those saved in Christ say: "The right hand of the Lord has exalted me, the right hand of the Lord has wrought strength." And it is also said in the Odes: "Your right hand, O Lord, has been glorified in strength; your right hand, O Lord, has shattered enemies." Therefore, they have progressed to such a point of impiety and also madness, as to choose to readily disobey the strong hand that saves, and to consider the matter of no account. And they likewise disobey the course of this people, he says; whose person he took up and said immediately: God is with us. And what kind of course of the people is it? Of those who have Emmanuel, the faith in him, the evangelical way of life, the one in the law and as in shadows having been disregarded. And they disobey the course of this people, saying: May you never say, It is hard. For whatever this people says is hard. For the word of the holy apostles seemed somehow hard to the Jews, because, setting aside the shadow at the proper time, they did not permit living according to the law of Moses, but rather evangelically and spiritually. But do not fear their fear, nor be troubled, sanctify the Lord himself, and he will be your fear. And if you trust in him, he will be a sanctuary for you, and you will not encounter him as a stumbling stone, nor as a rock of offense. Having first accused those of Israel as choosing to disobey the course of the people, that is, the one in Christ, and the mystagogies of the holy apostles, he turns the word of exhortation to them, and works in them an unbreakable mind, saying that they should not fear those who disobey them, nor at all receive the tumult from their foolishness; but rather having courage in God, to act insolently against the enemies; knowing well that He will be to them both a weapon, and a tower of strength, and they will easily prevail over their opponents. For this reason,

he says: "But you shall not fear their fear, nor be troubled." But if one should wish to apply a slender mind to the thoughts of the preceding matters, he will understand it in another way. And it is thus. For the Jews feared not a little, lest they should somehow offend God, by rejecting the way of the life in the law; and accepting the word of the Savior, who drew them away from the types and commanded them to consider the shadow as nothing. And so they said about him: "If then this man were from God, he would not break the Sabbath." Therefore, that even if the divine disciples were from the Jews, they ought to renounce the fear of the disobedient, who feared, as I said, to offend against the law, by choosing rather to live according to the Gospel, he exhorts, saying: "But you shall not fear their fear, nor be troubled;" "but rather," he says, "let the Lord of glory be sanctified by you," that is, Christ, "and let him be honored by faith, and let him be feared by you." For thus he will be a sanctuary to you, and you will not encounter him as a stone of stumbling, nor as a rock of falling. He sets two great and excellent things in him. For first, he says, he will sanctify you who believe, and will make you partakers of his divine nature through the Holy Spirit; and in addition to this, you will gain the benefit of not falling upon him as a stone, nor indeed as a rock of offense. Which is indeed what the wretched Jews have suffered through their exceeding great ignorance, saying: "We know that God has spoken to Moses; but as for this man, we do not know where he is from." Therefore, since they neither sanctified him, nor were willing to trust in him, they have remained completely without share in sanctification, and having stumbled as against a stone, they have fallen, and have come to be in every evil. But the house of Jacob is in a snare, and sitting in hollow places in Jerusalem; for this reason many among them will be weak, and will fall and be shattered, and they will draw near, and people who are in safety will be captured. Then will be manifest those who seal the law so as not to learn. The wise Proverb-writer said: "My son, let not your heart envy sinners, but be in the fear of the Lord all the day long." For it would be fitting for those who are truly of sound mind to become imitators not of the foolishness of the wicked, but of the gentleness of the good. Therefore, since he advised the holy disciples to make Christ a sanctuary, and to trust rather in him, and to consider the madness of their persecutors as nothing, he necessarily added what great and terrible injuries will befall those who have chosen to disobey. For the house, he says, of Jacob, that is, the Jews, suffering from a very great and unceasing madness against Christ, will be like those who have fallen into a snare, and have been hunted for destruction. Or also like those in hollow places, that is, those who have slipped into a pit. And for this reason many among them will be weak, and will fall, and will be shattered, and they will draw near, that is, they will be near and not far from that which is naturally destructive. For they will be powerless and shattered, and easily captured by their enemies. And this was, then, what was said about them by God through the voice of a prophet. "Behold, I am bringing weakness upon this people; and fathers and sons together will be weak among them." Neighbor and his fellow will perish; and yet it is not so with those in Christ who are called to sanctification. For their strength and praise is the Lord, according to what is written. And the divine Paul will confirm this, saying: "I can do all things through Christ who strengthens me." "Therefore the unbelieving," he says, "will be captured, people who are in safety." For as much as pertained to the help from above which always belonged to those of Israel, they were in some ways indestructible, and hard to fight against for their enemies, both visible and invisible. For God said somewhere concerning Jerusalem: "And I will be to her, says the Lord, a wall of fire round about, and I will be for glory in the midst of her." But since they have stumbled by treating Christ with insolence, they continue in the world destitute of all security, both spiritual and sensible. For the grace of the Savior has

passed over to others, that is, to those from the Gentiles. "Then," it says, "shall be manifest those who are sealing the law so as not to learn." And who might these be again? Clearly, those justified and sanctified in Christ through the Spirit; to whom it would be fitting to say: "The light of Your countenance, O Lord, has been signed upon us." For the Son is the image and likeness and, as it were, the face of God the Father. And the light sent from Him to us is the Holy Spirit, through whom we have been sealed, being re-formed into the first image through sanctification. For we have been made according to the image and likeness of God the creator. Therefore, they will be manifest, it says, that is, distinguished and most well-known to God, and eminent in the world; those who are being sealed by the Holy Spirit, so as not to learn the law. Shall we therefore abstain from the legal readings? And yet how is it not ignorant to think thus, when Christ says clearly: "Therefore I say to you, that every scribe instructed in the kingdom of heaven is like a rich man who brings out of his treasure new things and old." Therefore, we do not refuse to know the law; but to know it in such a way as to choose to live legally, that is, Jewishly, is to be avoided. For we will not sacrifice an ox, nor will we honor the God of all with sacrifices of blood. But rather we will offer to him spiritual worship as a fragrant aroma. For as the Savior says: "God is Spirit, and those who worship him must worship in spirit and truth." And that for those sealed by the Holy Spirit unto newness of life, it is a great loss to still wish to live and conduct oneself Jewishly, that is, according to the shadow of the law, the blessed Paul will confirm, saying to those who, after faith, go backwards as it were, to the worship in shadows: "Having begun in the Spirit, are you now being perfected in the flesh?" And again: "But I say to you, that if you are circumcised, Christ will be of no benefit to you. You have been estranged from Christ, you who live by the law, you have fallen from grace. For we through faith eagerly await the hope of righteousness." And he will say: I will wait for the God who has turned his face away from the house of Jacob, and I will be confident in him. That there is much obedience in those in Christ, and through these things the prophet tries to fully convince us. For the God of all was addressing them concerning Emmanuel: Sanctify him as Lord, and he himself will be your fear. And if you are confident in him, he will be to you for sanctification. And they, having very gladly received the word of initiation into this, without any delay promise obedience, and placing all their hope in him say: "I will wait for God, who has turned his face away from the house of Jacob, and I will be confident in him." And what might "I will wait" mean? Or surely that which the divine David also said: "Waiting, I waited for the Lord, and he attended to me." And he waits for the Lord who has chosen to think what seems good to him, and who follows his commands, and who most gladly endures the struggles for piety towards him. For to this the Spirit urges them through the voice of the psalmist, saying: "Be courageous, and let your heart be strengthened, and wait for the Lord." "Therefore I will wait," he says, "for the God who has turned his face away from the house of Jacob" See then, see how much intelligence they have in addition to their obedience. For from the things by which others have stumbled, and indeed have suffered the turning away of the divine face, by these very things they make their own hearts more secure for the inclination toward better things. For they fear the turning away of the divine eyes. For the judge is no respecter of persons, and one would not doubt that in every way and entirely, according to the ways of each, fittingly and justly he will either bestow praise or, that is, he will bring judgment. And those who have been insolent through disobedience, he will cast out of his presence and will consider them hateful. But those who have honored him by faith, he will consider as beloved for keeping the faith, but he will turn away from those who have abandoned the genuine thing, and he will consider them equal to those who have not believed at

all, or perhaps even in a worse state. For it is written concerning some: "For it would have been better for them not to have known the way of truth, than after knowing it to turn back from the holy commandment delivered to them." Behold, I and the children whom God has given me, and he will be for signs and for wonders in Israel from the Lord of Sabaoth, who dwells on Mount Zion. Since they have rightly distinguished the good confession (for they said: "I will wait for the God who has turned his face away from the house of Jacob, and I will trust in him"), he immediately introduces the person of Emmanuel himself, bestowing intimacy upon those who have placed their hope in him, that is, clearly, the intimacy through the Spirit. For the Son has sent his own Spirit into us, and we have become his own; and in him we cry, Abba, Father. He therefore names us children of the Father, as having the regeneration through the Spirit, so that we might be called brothers of the one who is truly Son by nature. For he said through the voice of the Psalmist: "I will declare your name to my brothers." Yet even if he has become a brother and has been called our firstborn on account of his humanity, although he is God and the only-begotten Son, we have not been ignorant of his glory and his pre-eminence over all creation. And we know that we have been given to him by God the Father. And he himself is found saying this to the Father and God in heaven: "Those whom you have given me out of the world were yours, and you gave them to me." For the Son is by nature Lord of all; and he rules together with God the Father over every created thing. And since he became man, to whom all things are God-given and bestowed, he is said to have received the things of which he was lord as God: "For ask," he says, "of me, and I will give you the nations for your inheritance, and the ends of the earth for your possession." He therefore rejoices over those who trust in him, that is, those called to the knowledge of the truth through faith; and all but stretching out his hand, he points them out, saying: "Behold, I and the children whom God has given me." Who then says these things? Emmanuel, clearly. Who will be, he says, for signs and wonders in Israel from the Lord of Sabaoth, who dwells on Mount Zion. For so that those throughout the whole earth might believe that, being God by nature, he became man, and being Lord of all, he wore the form of a servant according to the economy for our sake; he worked very many signs throughout Judea, and made a most effective demonstration of his divine pre-eminence; the things accomplished miraculously and beyond reason: now raising the dead, now rebuking unclean spirits; and bestowing sight on the blind with authority. And the prophetic word will be an accusation of the perversity and impiety of the Jews. For he says that the signs and wonders have come from the Lord of Sabaoth who dwells on Mount Zion. But they, leaving nothing unattempted of outrageous deeds or words, dared to blaspheme, saying: "This man does not cast out demons except by Beelzebul the ruler of the demons." And if they say to you: Seek out those who speak from the earth, and the ventriloquists who speak empty things, who speak from the belly, should not a nation seek its God? Why do they inquire of the dead concerning the living? For he gave the law for a help, that they might say: Not like this word concerning which it is not possible to give gifts concerning it. Emmanuel himself weaves a catechetical discourse for those who have placed their hope in him, who have been reckoned as children; and they have been given to him by God the Father, as to a Savior and Redeemer and Life-giver, and able to enlighten, and to deliver from every evil; and it completely turns them away from their ancient customs, and their former madness. For it is the custom of the idol-worshippers to love the oracles from the demons, and to be fond of attaching themselves to certain vain-speaking necromancers, who say nothing true; but they simply belch out whatever comes to mind. But you, he says, even if someone should approach, saying: Seek those who speak from the earth, that is, those who

pretend to bring up the dead; and to make their divinations as if from Hades; that is to say, the ventriloquists; who pretend to have certain gods in their belly, and thus to speak to those who approach them what comes from them, do not accept the advice. For they speak only from their own belly, and they are not a wise nation, so as to seek God and learn something from him. But say to those who advise such things: Why do they seek the dead concerning the living? do you see how he makes them most sensible? For not only does he command them to depart from their foolishness and madness, but he also commands them to become good counselors to the deceived. For you say, he says: Why do they seek the dead concerning the living? for the reasoning is common and human. For what sense would it make to wish to inquire about those still living from those lying in the earth, or souls who happen to be in Hades? And in another way, it is utterly ignorant to pay attention to necromancy and to the false words of sorcerers who have a dead mind and, as it were, a chilled heart. For they do not know the creator of all things, they do not have within them the life-giving word of God. They are, moreover, also supervisors of dead works. How then do the living, that is, those who have the life-giving power from above within themselves and have been enriched with the living Word of God, ask the dead about themselves? Therefore, say these things, he says, adding that he gave a law for assistance, that is, the evangelical one, so that those who pay attention to it may say: Not as this word, concerning which it is not possible to give gifts for it. For those who speak from their own heart alone sell falsehood; but the saving and true law of God, that is, the evangelical decree, which has been given for the help of those on earth, is not like this word, clearly that of the false prophets. But neither is it possible to give gifts for it. For as I just said, some people buy the false words of the sorcerers with silver. But the heavenly decree is set before those who are willing, through which we have been guided to anything good whatsoever. And indeed, we have learned as much as was necessary of the things that are to come. For to whom is it not plain that for those who do good things for us, and keep genuine love for Christ, everything whatsoever will be according to prayer? For he declares them blessed both in this world and in the age to come. Therefore, the law given by Christ for assistance is set before those who wish to know it, without silver and any gift. And this, then, was what was wisely spoken through the voice of Isaiah: "You who are thirsty, go to the water, and as many as have no silver, go and buy without silver and price." And a harsh famine shall come upon you, and it shall be that when you are hungry, you will be grieved, and you will speak ill of the ruler and of your ancestral ways. And they will look up to the heaven above, and down to the earth below they will look; and behold, affliction and distress, and darkness, severe anguish, and darkness so that they cannot see, and he who is in distress shall not be in want until a time. He transfers the discourse to the disobedient nation, that is, Israel, who, though they had broad and abundant consolation from God, and reveled richly in the legal instructions, did not receive Christ so as to know what leads to benefit. Therefore they have also slipped from their intelligible and spiritual intimacy with him, and have perished as if by a famine. For the God of all said through the voice of the prophets. "Behold, I am bringing a famine upon the land, says the Lord; not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord; and from the east to the west, they will run about seeking the word of the Lord, and they shall not find it." When, therefore, he says, having killed the author of life, you endure a harsh and unbearable famine, not having the word of God, the bread from heaven, the one giving life to the world, then you will hunger. And indeed, having been brought to a sense of what has happened, you will speak ill of the ruler and of your ancestral ways. And what is this? For the teachers of the Jews, I

mean the Scribes and Pharisees, did not cease from inciting the multitude under their hand against the Savior of us all, Christ. And they took as a pretext for their madness against him, reverence for both Moses and the law. For they persecuted him, saying, "If this man were from God, he would not break the Sabbath." Therefore they would persuade them to persecute him as a lawbreaker. When therefore he says: You who have been deceived by them will hunger, then you will speak ill of all your rulers and of your ancestral ways, that is, the lawful customs. For you will remember that your leaders incited you; and the pretext of the rulers for the madness against Christ was the ancestral ways; that is, the customs and the traditions, and not at all those of the law, but they also accepted doctrines from vain observances, commandments of men. There will be, therefore, upon you a harsh famine, and looking up and down and looking everywhere, that is, turning the eye of your mind about, you will see nothing else, he says, except dire straits and darkness, so as to be able to see nothing useful, and he who is in distress will not be at a loss until the time comes. Again he foretells the calling of the Gentiles. For those who are now, he says, oppressed in distress and famine of divine teachings, will not be at a loss. For Emmanuel will grant them the blessing, and will set before them spiritual foods, and will spread the divine table for them, saying that: Eat and drink, and be drunk, O neighbors. And this will be, he says, until a time, that is, it will not now come to an end. When also the word of prophecy concerning them came to be. But at the due time in which Emmanuel will shine upon those on earth. For then the multitude of the Gentiles is called. This first, drink, do it quickly, land of Zebulun, the land of Naphtali, the way of the sea, and the rest who inhabit the seacoast and beyond the Jordan, Galilee of the Gentiles. The people walking in darkness, see a great light. Those who dwell in the land and shadow of death, a light will shine upon you; the greater part of the people, whom you have brought down in your gladness; and they will rejoice before you as those who rejoice at the harvest, and in the manner of those who divide the spoils. Saying that those who have chosen to disobey Emmanuel will be oppressed by a harsh famine and indeed also by want, having foretold that those in distress will not be at a loss until the time, according to the meaning already previously given. He begins to show also who were the first to believe, and who became the firstfruits of those called to the knowledge of Emmanuel who says: Behold, I and the children whom God has given me, who has also become signs and wonders in the house of Israel from the Lord of Sabaoth who dwells on Mount Zion. For they say somewhere that the borders of Zebulun and Naphtali lie beside the lake of Tiberias, and are in the extremities of the land of the Jews, so as to be bordering on Galilee of the Gentiles, there being another one near the land of the Phoenicians. From these tribes, they say, the holy apostles for the most part came. And so, concerning their calling, Matthew, the blessed evangelist, explaining to us, first brings Jesus into the borders of Zebulun and Naphtali. Then he clearly adds in what manner he made the holy apostles chosen. And he writes thus about Christ: "And leaving Nazareth, he came and dwelt in Capernaum by the sea, in the borders of Zebulun and Naphtali, that what was spoken through might be fulfilled Isaiah saying: Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death, light has dawned for them." And he adds to these: "And walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And Jesus said to them: Come after me, and I will make you become fishers of men. And they immediately left their nets and followed him. And going on from there, he saw two other brothers, James the son of Zebedee,

and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. And they immediately left the boat and their father and followed him." It must be known that the Holy Scripture calls the Sea of Galilee the Lake of Tiberias; where also the divine disciples were found, practicing the art of fishermen. Therefore the God of all makes these statements through the voice of the prophet for the present time, as to the regions, that is, the cities of the tribe of Zebulun and Naphtali, which lay beside the Lake of Tiberias; and, as it were, giving them the cup of salvation, and bringing the wine that makes glad the heart of man, that is, the preaching about Christ. Drink this first, he says, do it quickly, that is, O land of Zebulun and Naphtali, receive the saving proclamation. But do it quickly, that is, without any delay. And the disciples, as I said, were sharp, and went very readily to believe in Christ. For they followed immediately, leaving their nets and their father, and did not need a long initiation. For they heard: "Come after me, and I will make you become fishers of men, and they followed him." In the same way we will find other of the holy apostles were called, and made the account of the initiation in Christ. For John writes thus about the Savior of us all, Christ: "The next day he wanted to go out to Galilee; and he finds Philip, and Jesus says to him: "Follow me. Now Philip was from Bethsaida, from the country of Andrew and Peter. Philip finds Nathanael and says to him: We have found him of whom Moses in the law, and the prophets, wrote, Jesus, son of Joseph, from Nazareth." And when he came to Jesus, then he heard him saying: "Before Philip called you, when you were under the fig tree, I saw you," he believed immediately, and indeed cried out, saying: "Rabbi, you are the Son of God, you are the king of Israel." And Bethsaida, from which Philip was and indeed Nathanael, again lay beside the Sea of Tiberias. And the blessed David also remembers the proclamation of the disciples, and says: "There is Benjamin, the younger in ecstasy, the rulers of Judah their leaders; the rulers of Zebulun, the rulers of Naphtali." And that not only the divine disciples were to be called at times, but also the flocks of the Gentiles, he reveals, saying: And the rest who are by the sea and beyond the Jordan, Galilee of the Gentiles, the people who walk in darkness have seen a great light. Those who dwell in the region and shadow of death, a light will shine upon you. For they walked like those from the Gentiles, and they lived in this world; like those in night and in darkness, because of not having the light of true knowledge of God in their mind, but falling as if into every pit; and stumbling as if against every evil stone. And he says they dwell in a region and shadow of death, because there was among them, that is, in their lands, nothing other, except only mist and darkness, the intelligible darkness, that is, and being as if in the likeness of the dead, although still living. For the shadow of bodies in every way imitates their forms, and does not differ at all in any way, as far as it concerns resemblance, which I speak of as in form; but not to know the God who is by nature And truly, it is in a way an imitation and shadow of death. But upon those who were sick with those things a light has shone, that is, after the one from Christ, and the evangelical oracle. From there came the greatest part of the people, whom you brought down in your gladness. For far more numerous are those called from the nations than those who believed from Israel. Therefore, he says, the greatest part of the people saw a great light, whom you brought down in your gladness. And he has put 'You brought down' instead of 'I have called back,' and 'I have redeemed,' as if they had been captives from diabolical rapacity. "They will rejoice before you, as those who rejoice in the harvest; and in the way that those who divide the spoils do." We shall understand the meaning of the preceding words in two ways. For if it is the divine disciples who are rejoicing in the harvest and dividing the spoils, we say that gathering those from the nations like some wheat into the Master's storehouse, and cutting them off from their ancient error,

they rejoice in the same way as those who harvest in the fields; and snatching like from a tyrannical greed those deceived by Satan, and transferring them through faith to piety, they rejoice as those who divide the spoils. For some persuaded these, and others those; and to each the saved are a gain, just as to the victors are the spoils from the war. But if these things are said to be spoken concerning those who have believed, let us understand that at the time of their wandering, having no fruit of righteousness, they have been enriched with it by believing in Christ. But also, having been formerly ravaged and plundered by both the demons and Satan, they have conquered through Christ those who formerly despoiled them, and have become superior to their wickedness. Therefore they themselves also rejoice, as the prophet says, as those who rejoice in the harvest, and in the way that those who divide the spoils do. Because the yoke that lay upon them shall be taken away, and the rod that was upon their neck. For the Lord has scattered the rod of the exactors, as in the day of Midian. Those on earth being free, and having been made very well in the divine image, and created, as the blessed Paul says, for good works, which God prepared beforehand, that we should walk in them, the inventor of iniquity has taken great advantage of, and having turned them from the love of God, he made them his own worshippers, having placed upon them the hard-to-escape yoke of sin. Therefore, Christ rescued those who had acted wretchedly, and were in these evils, especially those from the nations, and again declared them free. For this reason, he says: "The yoke that lay upon them shall be taken away, and the rod that was upon their neck." And I think he means by 'rod' either the scepter, that is, the kingdom, clearly that of Satan, or perhaps the compulsion, and as it were the blow and the scourge. For the vile and profane host of demons, and their leader Satan, constrains us to its own will, all but beating us with a rod by the tyrannies of the passions, which it brings upon the mind, and forces the heart to wish to do what is not lawful. Therefore, he says, they will shake off the yoke from greed, and indeed also the rod, which they have always had upon their neck, just as servants are subject to the blows of the master. And again he mentions a story found in the book of Judges. And it is this. For having abandoned the God of all, those of Israel in the days of the Judges turned to unholy ways, and having greatly grieved the defending God, they were devoted to idols, and offered worship to the works of their own hands. For this reason they were given over to the Midianites; who plundered all their land, pillaging both cities and villages, and the things in the fields. And they instilled such terror in the wretched people, that they chose to dwell in rocks, and the impassable parts of the mountains, and to search out the recesses of the caves, and were afflicted by a severe and long famine. But God had mercy on them when they were greatly wearied, then has saved them by the hand of Gideon, who conquered the Midianites, and freed Israel from the necessity and rod hanging over them. Thus, therefore, the Lord scattered the rod of the exactors, as in the day of Midian. For as he then rescued those who were ensnared by unbearable greed, having driven out the covetous nation, so he has saved those from the nations, having driven away the rod of the exactors. And by 'exactors' he means Satan himself, and the demons, whose purpose and entire effort is to demand from people, as a kind of tribute or tax, their customary sins. For they always seek, from the one accustomed to fornicate, fornication, and from the one who steals, theft, that is, simply to strip clothes, and from each of those who are in passions, the things that are customary and dear to him. Whence I think the sacred Scripture blesses some, as not having heard the voice of the tax-collector. For every garment gathered by deceit, and every cloak with a change they will repay; and they will wish that they had been burned with fire. For a child is born to us, a son is given to us, whose government was born upon his

shoulder, and his name is called angel of great counsel. For I will bring peace upon the rulers, peace and their health. Great is his government, and of his peace there will be no end; upon the throne of David and upon his kingdom, to establish it, and to uphold it, in justice, and in judgment, from now and for all time; the zeal of the Lord of Sabaoth will do these things. The remnant of Israel has been called to the knowledge of Emmanuel through the holy apostles; and the nations have also been called. And so he said: Land of Zebulun and land of Naphtali; then to these he added, Galilee of the nations; the people who sat in darkness have seen a great light, that which is clearly through Christ, illumining intellectually, no longer one nation from Israel, but rather the whole world under heaven. That the enlightened were about to cast off the yoke of the devil's malevolence, and to escape the rod, he has fully assured by setting forth: Because the yoke that lies upon them shall be taken away, and the rod that is upon their neck. But we see that upon those who had served creation and had worshipped the works of their own hands, the yoke of diabolical malevolence was cast; and indeed upon those from Israel, the hard-to-bear burden of the law, and a truly unbearable load. And so the blessed disciples, to those who after the faith persuaded some to keep the things in the law, rebuked them saying: "And now why do you test God by placing a yoke on the neck of the disciples, which neither we, nor our fathers were able to bear?" Therefore, the yoke of the law was very unbearable for those from Israel; and in addition to this, even more burdensome, the malevolence of the Pharisees was crushing them, not moderately, shattering them with their insatiable greed. For the leaders of the synagogue of the Jews were lovers of money, and had one purpose, to collect from everywhere, and to oppress the peoples under their hand. Therefore, it would be very right to say also concerning those from Israel: "Because the yoke that lies upon them shall be taken away, and the rod that is upon their neck." And by 'rod', as is likely, he names the greed of the leaders, because of their terrible inclination towards love of gain. For this reason, the wretched ones also killed the Son himself. For though they saw that he is the heir, they said among themselves, he says: "Come, let us kill him, and let us take his inheritance for ourselves." Therefore, since they had this impious and unholy purpose, they would have most gladly endured the loss of all their possessions. Or that they saw Emmanuel shining upon the world, he hints at, saying: "For every garment gathered by deceit, and every cloak with reconciliation, they will repay, and they will wish that they had been burned with fire. For a child is born to us, a son is given to us." For from deceit and guile, and from not judging rightly, they made their collection of money, he says; but it was sweet and dear to them, even up to the very of their robes and garments with exchange, that is, with addition. to send away and to cast off, or rather he says they wished to be consumed even by fire, being exceedingly vexed, because a child was born to us, a son. For having been entrusted with the master's vineyard, they wished to have the fruits for themselves and alone, offering to the master nothing at all. But by saying a child has been born, he clearly refutes the inertness of the Manichaeans' opinion, who refuse to say that the Word became flesh; that is, that He wore our flesh for our sake, according to the economy. But if they wish to think rightly, and to condemn their own ill counsel, let them not dishonor the words of the prophet, who says that a child has been born to us. For where there is a true birth from a woman, what place could there be for the idea that His sojourn came to be in appearance and shadow, and, so to speak, in fantasies alone? but he says the son has been given to us. For the only-begotten Word of God became man not for His own sake, but rather renewing our condition to what it was from the beginning, and as a ransom for the life of all, offering His own body as a fragrant aroma to God the Father. And he says that his government

has been upon his shoulder, and it seems to some to mean something like this. For since, he says, our Lord Jesus the Christ, carrying the cross for Himself on His shoulders, went to the saving passion, and through it was exalted and has ruled over what is under heaven, for this reason it is also said that His government came to be upon His shoulder. The argument has plausibility, and the concept, being correct, should not be dishonored, even if one should choose to praise it. But it seems that in these things the prophetic word wishes to signify to us strength by the shoulder. For all our strength is in our arms and shoulders. And so the Son has been called the right hand and arm of God the Father. "Lord," he says, "who has believed our report? And to whom has the arm of the Lord been revealed?" Therefore, Christ ruled over what is under heaven through His own power; for He is the strength of God the Father. He has also been called the Angel of great counsel, clearly that of God the Father. And the wise John will testify concerning Him, saying: "He who receives His testimony has certified that God is true. For He whom God has sent speaks the words of God." And He Himself somewhere says to the holy apostles: "You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his Lord is doing. But I have called you friends, for all that I have heard from my Father I have made known to you." Therefore, for this reason, He names Emmanuel the angel of great counsel. And since He became man, He Himself attributed to God the Father the energy and power in all things done by Him, and through these things God the Father Himself is for us, which He makes clear by saying: For I will bring peace upon the rulers, their peace and health. Christ indeed gave the existing peace to the holy apostles as His own. For all that belongs to the Father is His, and indeed He said: "My peace I give to you; my peace I leave with you." But if Emmanuel Himself should be said to receive peace and health, understand again the skill of the economy with the flesh. For He received peace, clearly from the world, as the Father brought all to Him, and persuaded them to be at peace with Him, by worshiping Him, and accepting the yoke of His kingdom. "For no one can," he says, "come to me, unless the Father who sent me draws him." And the wise Isaiah also cries out somewhere: "Let us make peace with him, let us who are coming make peace." He receives, then, peace from the Father, in this way, as I said. For we have heard Him saying to the Father and Son in the heavens: "Those whom you have given me out of the world, they were yours, and you gave them to me." And He receives health, that is, the revival from the dead. For since it is said that he became weak for a little while, because of yielding his own flesh, by the grace of God to taste death for all, receives health, that is, the return to life, and this he himself having accomplished again. For he raised his own temple, being himself the power of the Father. For if he is the resurrection and the life, of what would life have need for giving life? And if he is seen having raised the bodies of others again by his own power, how would he not have raised his own even before the others? And yet, he himself says to the Jews: "Destroy this temple, and in three days I will raise it up." For he teaches that the kingdom of Christ is unshakable and has stability forever, saying: "Great is his rule, and of his peace there is no end." For he no longer ruled only Judea, but rather all that is under heaven. And there will be no end of the peace offered to him by us. For we are at peace with him, we worship him, as I said, and through him and in him to God the Father. And being eager to remove from the midst sin, the cause of war. That he came to set free the nation of the Jews, he teaches, setting forth: "Upon the throne of David, and upon his kingdom to establish it; and to uphold it in righteousness, and in judgment, from now and for evermore." Since the blessed prophet has sufficiently made for us the discourse concerning Emmanuel, he sets forth the time of the incarnation, saying: "The zeal of the Lord of Sabaoth will do these things." But

what sort of zeal and over what things, it is necessary to say. For the Dragon, the apostate, seized all that is under heaven, and subjected to his own scepters man, who was made in the image of God. Therefore, what had happened against us was truly worthy of all zeal, and full of all greed; therefore the zeal of the Lord of Sabaoth set free those throughout all the earth. And in another way, those of Israel provoked him to jealousy with what are no gods, as it is written, and with their vanities, and finally they crucified Emmanuel. They were provoked to jealousy by the gentiles, as he himself says: They provoked me to jealousy with what are no gods. They angered me with their idols, and I will provoke them to jealousy with a no-nation, with a foolish nation I will anger them.

Discourse 6 The Lord sent death upon Jacob, and it came upon Israel, and all the people of Ephraim will know, and those who dwell in Samaria, saying in arrogance and with a haughty heart: Bricks have fallen, but come, let us hew stones, and let us cut down sycamores, and cedars and let us build for ourselves a tower. The prophet's discourse concerning Emmanuel has been long, which having skillfully completed, he returns again to the things at the beginning; and they were these: For he strongly accused Israel, as being disobedient and provoking God who had always saved them, and on account of this reason, giving itself over to the worst evils; for he was saying that they did not want the law of the Lord of Sabaoth; but they provoked the oracle of the holy one of Israel. And the Lord was angry in wrath against his people, and he laid his hand upon them, and struck them. And the mountains were provoked, and their carcasses became like dung in the middle of the road. And by the provoked mountains he means the kings of the Assyrians; for they have become arrogant and boastful, and lofty in their minds. Who, having shaken all Samaria from its foundations, took Israel captive, and carried them away to the mountains of the Persians and Medes. Therefore, having completed, as I said, the proclamation of Emmanuel, he follows again the purpose set forth in the beginning, and relates the destruction of Samaria, saying: "The Lord sent death upon Jacob, and it came upon Israel." It must be known that both the Hebrew edition, and other interpreters, have put "word" instead of "death." For it says, "The Lord sent a word upon Jacob, and it came upon Israel." But what kind of word? Evidently, one that condemns the impious, and subjects to punishments those who had abandoned him, and had worshipped the works of their own hands. So whether it is said, God sent death, or a curse, or a word, the force of the concepts will not be inconsistent, but will rather proceed to one and the same purpose. He mentions, however, a history in these things, which I will relate briefly. For thus and with difficulty will the meaning become clear. Therefore, at various times in Jerusalem, both good and evil men have reigned over Judah, that is, Jacob; and no less so over Israel from the tribe of Ephraim in Samaria. For from the tribe of Ephraim was also their first king, Jeroboam the son of Nabat, who also persuaded them to worship his golden calves. Therefore, of those who reigned at various times both in Jerusalem and in Samaria, very many have become, as I said, fearlessly offending God, profane and idolaters, worshipping the host of heaven, and having unholy served wood and stones; such a one was also this Ahaz, who also made his own children pass through the fire, and wrought a great many evils against Jerusalem, and he also transgressed against the divine temple itself. But when he was removed, seized by death, Hezekiah succeeds to the scepter, while Hoshea son of Elah was reigning in Samaria over Israel, that is, the ten tribes. While he was governing the kingdom, the king of the Assyrians marched against Samaria. And along with it he also captured many other cities of Judaea. Then after this, while Sennacherib was overrunning Judaea, God miraculously saved Jerusalem, as Hezekiah was pious. And it is written thus in the fourth book of Kings: And it came to pass in the fourth year of king Hezekiah, which was the

seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria and besieged it. And they took it at the end of three years, in the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel. And Samaria was taken, and the king of Assyria carried away Samaria into Assyria, and put them in Halah and in Habor by the river of Gozan, and in the mountains of the Medes; because they did not obey the voice of the Lord their God, and transgressed his covenant, all that Moses the servant of the Lord commanded, and they did not hear, and did not do. And in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against the fortified cities of Judah, and took them. And these things are from the holy Scriptures. But that Sennacherib destroyed Samaria, coming up against Jerusalem, we will effortlessly see from what the blessed prophet Isaiah himself has written. For Rabshakeh addressed those sitting on the wall thus: Let not Hezekiah deceive you, saying: Your God will deliver you. Did the gods of the nations each deliver his own country from the hand of the king of Assyria? Where is the god of Hamath, and of Arpad? and where is the god of the city of Sepharvaim? Were they able to save Samaria from my hand? Therefore Sennacherib destroyed Samaria along with the other cities and countries; then he besieged Jerusalem. For because he had spoken foolishly of the divine glory, an angel went out from the Lord, and killed from the camp of the Assyrians in one night one hundred and eighty-five thousand. Therefore, since Sennacherib came against Jerusalem, but had already destroyed Samaria when God delivered it up, because it chose to do worse things than those in Jerusalem, he necessarily says: "The Lord sent death upon Jacob, and came upon Israel." But Samaria has been burned, in which Israel dwelt, that is, the ten tribes, and it has utterly perished. And it was, I think, wise for those who remained in it to consider that offending God is truly most difficult; then, having understood this, it was by all means necessary to appease the one who was grieved, and by changes for the better to soothe the one who was provoked. But they did not do this, nor did they take it to mind at all; but being senseless, they spoke even more greatly: "Bricks have fallen, but let us hew stones, and let us cut sycamores and cedars, and let us build for ourselves a tower." O what great ignorance. For why was it not necessary rather to say: We have offended through foolishness the all-powerful God? And for this reason, our cities and villages were captured. Come, let us by repentance unload the wrath. But they did not say these things; but rather, insulting the security that comes from God's help, they said that the walls of the cities in Samaria had been made of crumbling brick. But if we hew stones, and the incorruptible woods, I mean sycamores, and cedars, and fit them together and raise a tower, we will be invincible to our enemies, and we will remain unassailable. Therefore, those saying these things, he says, with hubris and a proud heart, will know, that is, they will learn again, where their plan will lead, and that their counsel will again end in destruction. It should be known that after the sack by Sennacherib in the time of Jeremiah, Nebuchadnezzar made war on Judea and took it all by force. and he sacked Samaria, both it and Jerusalem. Therefore, the prophet Jeremiah says: "Cursed is he who puts his hope in man. And makes flesh his arm." For no one will save the one who has come under divine wrath. "For the high hand, who will turn it back," according to what is written? And God will dash those who rise up against Mount Zion against them, and will scatter their enemies; Syria from the rising of the sun, and the Greeks from the setting of the sun, those who devour Israel with a whole mouth. When God strikes because of many sins, he brings dressing to those who have suffered, so that he might appear in every way to be calling them to repentance, I mean, both through pain and consolation. He promises something of this sort now to those who suffered the devastation. The passage before us has a historical

explanation, which it is necessary, as I said, to speak of briefly. For the last war by Nebuchadnezzar was waged against all of Judea together, and indeed of Samaria, and they were carried away captive, and they served their enemies for seventy years. But when the time of wrath was completed, the God of all again had mercy, and indeed he arranged for them to be released, after Cyrus the son of Cambyses had conquered the Babylonians. And when those who had suffered arrived at the holy city, they wished to rebuild its walls. And indeed they did so, and they built their divine temple. But no less, although they had suffered so much, and had paid the penalties for their ancient transgressions, the neighboring nations rose up against them again out of envy. For they did not want Jerusalem to become strong. But most of all the others, those from neighboring Syria and Damascus attacked fiercely. Yet they were conquered, as God saved and defended those from the captivity. For they had overcome their enemies. Then, as time went on, Antiochus, surnamed Epiphanes, king of Asia, was aggrieved at Ptolemy, who was then king of the land of the Egyptians; and having stirred up a war, he was conquered, and was saved with difficulty. And so that he might not run home completely empty-handed, having no memorial of victory, he campaigned against Judea, took Jerusalem, and having it under his hand, and having plundered all the holy vessels, he established a certain general, Lysias, in Judea, ordering him to guard the province. But when the aforementioned Antiochus into the has run his own kingdom, the Jews have warred against Lysias the general, and have been victorious. Indeed, learning these things, Antiochus died from grief. Therefore, the God of all promises aid to those who were ravaged by Nebuchadnezzar, and who barely escaped captivity, he says: "And God will dash to pieces those who rise up against Mount Zion, against them." Do you hear how he who strikes also binds up? Who then are those who rise up? Syria from the rising of the sun, and the Greeks from the setting of the sun. For Antiochus was a Greek by race, coming from Macedonia. And this is in the west. For the land of the Macedonians is part of the West, especially when it is considered in comparison, according to its position, with those from the rising of the sun. And these are Syrians and Damascenes. And since he says concerning the Greeks, "those who devour Israel with their whole mouth," it must be known that Antiochus treated the Jews cruelly and inhumanly, and killed countless numbers wretchedly and pitifully, when the Maccabees also contended, and the glorious victories of those men were accomplished. And Josephus recounts these things in his book about them. But indeed, the children of the Greeks devour Israel in another way, and it is necessary to say how. For their poets and orators, having reached the height of eloquence, and as far as it pertains to words, being clever and wise, sometimes seize the spiritual Israel, that is, a mind that sees God, and deceive those who have already believed in Christ, so that they choose with them to worship the creation rather than the creator. These devour Israel with their whole mouth, to whom one must not pay attention. For if the brilliance of speech is seen to run together with good works, it will be both acceptable and pleasing to God. But what else would it be, bare and alone, than, as the most wise Paul says, "a resounding bronze, or a clanging cymbal?" For all these things his anger has not turned away, but his hand is still raised high. And the people did not turn back until they were struck, and they did not seek the Lord. For the God of all saved even a sinning Israel, and granted aid, so that they became greater than those from neighboring Syria, and from the setting of the sun, who were devouring him with their whole mouth. Yet the Lord's anger against them, he says, did not turn away, that is, it did not cease, but rather the hand of the one who strikes remained high, evidently ready to inflict other blows upon them. For what reason? For the people did not turn back, he says, nor did they abstain from their own sins. He did not seek

out the Lord, because he wished to think and to do what seemed good and pleasing to himself. But they remained holding such an opinion, until the high and all-powerful hand was brought upon them. But what again was the subsequent blow, how is it not worthwhile to see? For last, as I said, Nebuchadnezzar took all of Judea. And he relocated Israel to the mountains of the Persians and Medes. And since, as I said, the times of the captivity had already passed, they were brought back to Judea, and have inhabited Jerusalem, the tribes no longer being divided into two, but all henceforth having become one kingdom. For this was what was said by one of the holy prophets: "And they shall come up out of the land, and shall appoint for themselves one ruler." Therefore, after all returned from captivity to Judea, those from Syria and those from the rising of the sun warred against them, yet they themselves were also defeated, as God defended the redeemed. Then they spent the intervening time until the coming of our Savior not living auspiciously, nor indeed completely departing from those ancient sins, but rather conducting themselves improperly and unlawfully, and very neglectfully. And when Christ shone upon those throughout the world under heaven. For God appeared to us, according to the voice of the psalmist; they have kept their stubbornness, and have done what is not lawful, not accepting the word from him, not honoring it with faith. And why do I say these things? Acting with unholy insolence, they arrived at such a point of impiety, and of unholiness of ways, as to hand him over to the cross, and to deny the Holy and Righteous One, and to try to inflict death upon the author of life, the one who justifies the ungodly; and for this reason he shone upon those throughout all the earth, in order to abolish death, and to render inactive the sting of sin. For all these reasons, the hand of the one who strikes has remained high, and his anger has not turned away. For they have been given over to desolation, with Vespasian and Titus warring against them, and the entire force of the Romans, at which time the wretched ones were utterly destroyed, their land being burned, and the temple itself being shaken down, and having fallen completely, so that not a stone was seen lying upon a stone, according to the Savior's voice. Therefore, since the compassionate God is long-suffering over our failings, to despair is very difficult, and I say that we ought by every means to appease him when he is grieved. And he does good to those who do not sin; but he saves those who have chosen to disobey through the gentleness that befits him. Let no one among us, therefore, be hard-hearted, nor slow to perceive his gifts, but through the very ways he has seen fit to do good even to those who are not good, coming to a recognition of his inherent love for humanity, let us repent of what is past. And let us reshape our own will toward the need to serve him, and to choose the ways of reasonableness. And the Lord will take away from Israel head and tail, great and small, in one day, the elder and those who show partiality; this is the beginning; and the prophet, and the one teaching lawless things; this is the tail. And those who bless this people will be leading them astray, and they lead them astray so that they may devour them. By saying that the hand of the one who strikes has remained high, he clearly relates that the divine wrath upon them would never cease, and what sort of manner the torment to be inflicted upon them would be at times. For, he says, there will be taken away from Israel in one day, that is, at one time—clearly, the time of the war with the Romans—both head and tail. And what the riddle is, he interprets, saying, great and small, that is, distinguished and insignificant. And who these might be, he again showed by adding: The elder, and those who show partiality. And by these he means, as I suppose, the tribe that had obtained the priesthood, that is, those of the blood of Levi, whom the people under their authority also called elders. And indeed the divine disciples addressed them, saying thus: "Rulers of the people and elders, if we are this day examined for a good deed done to

a helpless man, by what means he has been healed, let it be known to you and to all the people, that it is in the name of Jesus Christ of Nazareth." For these elders, having the authority to judge, did not render correct verdicts on each of those judged by them, taking bribes insatiably and showing partiality to the rich, although the law through Moses cried out: "Judge righteous judgment;" and also, "You shall not show partiality in judgment," placing it everywhere. This then, he says, is the beginning; and it has been reckoned as the head. For the priest is the head of the peoples, when it is conceived as of one body. And he says that with the elder will also be taken away a prophet and one who teaches lawless things. And this, he says, is the tail, that is, what follows. For there were some among the Jews who interpreted the law given through the all-wise Moses; but they did this in a distorted manner, incorrectly adding to the words of Moses unwritten traditions, commandments and teachings of men. These have led the people of the Jews astray, and have made them raise a proud neck against Christ. Therefore, since these also followed the opinions of the priests, who were placed in the rank of the head, he called them the tail. For as I said, when we think as of one body, it surely follows the tail to the head. But since he called them prophets, we will not reckon them to be holy and true. For he added that they teach lawless things. But we say this: For there were indeed false prophets in Israel from time to time, that is, at the times when there were true prophets. But after the times of the captivity, one could not say with certainty that there were any others at those times; unless perhaps one were to speak of those whom Gamaliel, being a teacher of the law and honored by all the people, also mentions, as it is written in the Acts of the holy apostles. For he addressed those in the council concerning the holy apostles, saying: "Men of Israel, take care for yourselves what you intend to do regarding these men. For before these days Theudas arose, claiming to be somebody great, to whom a number of men, about four hundred, joined themselves; he was slain. And all who followed him were dispersed, and came to nothing. After this man, Judas the Galilean arose in the days of the census, and drew away people after him. He also perished, and all who obeyed him were scattered." Therefore, he says that the head and the tail will be taken away, according to the meaning just now given by us. But he says that those who bless this people will be leading them astray, and they lead them astray so that they may devour them; for the leaders of the Jews, having been entrusted with the holy and divine tabernacle, and being ordered to perform the sacrifices according to the law, urged the peoples under their hand to bring gifts, saying that they were blessed if they brought them lavishly. And they did this bitterly, not laying claim to or caring for reverence towards God, but looking to their own avarice. For this reason, he says, they lead them astray, so that they may devour them. For being insatiable, as I said, in their desire to be rich, they did not teach the peoples that it is fitting to please the God of all by choosing to fulfill the law; but rather they urged them to honor him with offerings beyond their means. For on account of this reason, they themselves did not accept the faith in Christ, and shutting up as it were the kingdom of heaven, they did not permit others to enter into it. For they knew that when the shadow of the law was abolished, and the evangelical proclamations were received, the worship in types and through blood would surely cease, and sacrifices would also be abolished, when the worship in spirit had been introduced. And this is a complete removal of their inherent insatiable avarice. Therefore God will not rejoice over their young men, and he will not have mercy on their orphans and their widows, because all are lawless and evil, and every mouth speaks unjustly. And now the word leads us, from clear examples, to things beyond sense and intelligible. For here he speaks of young men, not at all, of course, those in bodily robustness, or those in the prime and youth of the

flesh, but he means rather those who would have spiritual strength in mind and heart, so as to be able to accomplish very youthfully the things through which they will be illustrious, and most well-known to God, and full of all gentleness. And to those who are so disposed in their state, the blessed John has addressed, saying: "I write to you, young men, because you are strong, and you have overcome the evil one." But before the coming of our Savior, there were some, even among the Jews, who, in the manner I have just mentioned, had practiced acting manfully, by choosing to fulfill blamelessly the commandment that had been given, and being able to excel very richly in the glories according to the law. And they were not rejected by God. For it was still the time of the shadow in the law, and when the evangelical and Christian way of life had not yet been revealed, those things were held in much praise. Thus it is also written about both Zechariah and Elizabeth: "Now it came to pass in the days of Herod, the king of Judea, that there was a certain priest named Zechariah, of the division of Abijah, and his wife was of the of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." In this manner, I think, the holy prophets themselves also lived. And indeed, the divine Paul, although saying openly that he was blameless according to the righteousness which is in the law; "But what things were gain to me? these, he says, I have counted loss for Christ." Therefore, before the coming of the Savior of us all, Christ, some who took pride in the things of the law were esteemed, and were brave and youthful. But after His appearance, and the preaching of the gospel, the things in the law have ceased, the shadow has passed over to the truth, and worship in spirit and in truth has been brought in. Therefore, God does not rejoice in the young men of the Jews, that is, those who are still acting manly, by choosing to live according to the law. And unacceptable are the sacrifices through blood, and circumcision of the flesh, teachings of baptisms, and the idleness of Sabbaths. But we have been taught, as I said, the way of the life that pleases God. Rejected, then, and very rightly so after the cessation of the shadow are the young men according to it; and far from being pitied are the orphans and widows. He calls orphans those who, as it were, are in need of spiritual conduct and of instruction from teachers. And similarly, we say widows are souls that have become destitute of the ability to bear fruit, because they do not have the sower and provider of all good teachings. But that we will find those from Israel to have been deprived of true instruction, on account of their insolence toward Christ, no one would praise. For their eyes were darkened that they might not see, according to the voice of the psalmist. And their backs were bent. And this continually, so that they are not able to look up, but as if stooped over, they are fixed on earthly things. But they will suffer this, he says, not in vain; but because all have become lawless and wicked, and every mouth speaks lawless things. For how are they not lawless, and full of all wickedness, who hastened to inflict death on Him who calls to life, Him who knew no sin, although the law says clearly: "You shall not kill the innocent and righteous?" How has not every tongue of the Jews spoken unjustly? For they cried out against Christ to Pilate, saying: "Away with him, away with him, crucify him." And, "If you do not kill this man, you are not Caesar's friend." For all this his anger is not turned away, but his hand is stretched out still. And iniquity shall be burned as a fire, and shall be devoured by fire as dry grass; and it shall be burned in the thickets of the forest, and shall devour all the things round about the hills; for the anger of the wrath of the Lord, the whole land is burned up, and the people shall be as if burned by fire, a man shall not pity his brother, but he will turn to the right, because he will be hungry and will eat from the left, and a man will not be satisfied eating the flesh of his own arm. For Manasseh shall eat Ephraim, and Ephraim

Manasseh; for together they shall besiege Judah. While the divine wrath is still at its height, and the very hand that brings the scourge and torments upon them is raised, he tries to foretell clearly each of the things that will happen, making the hearers more sober-minded by the terrors. For on this account God made predictions of the terrible things, so that, fearing to offend him, they might not be subjected to the evils of his wrath, but rather might be carried away from the terrible things. Therefore, iniquity will be burned as fire. And he says iniquity not the thing itself, of course; for it is foolish to think or say this; but those who have been steeped in iniquities, and have already come to such a point of depraved manners, that they should no longer be called lawless, but rather iniquity. These, therefore, will be burned as fire, he says, that is, they will become a fire against themselves. For no other will bring the flame upon them, but they themselves will be sufficient for this for one another. They shall be burned as dry grass, and as the thickets of the forests. For flames always rage somehow, when they fall upon easily flammable material; and I mean dry grass, and the wood in the forests. But I think that the prophetic word wishes to reveal these things to us in this; For when Vespasian and Titus, as I have already said, were ravaging Judea, and besieging the cities in it, there was the greatest tumult in each one. On the one hand, famine was wasting them away, and on the other hand, the seditious in each city were plundering houses, and attacking those who seemed to be more prominent, so that the outrages from the inhabitants became more grievous than the battle from without. Josephus clearly records these things, Therefore, he says they will be burned in the thickets of the forest, calling, I think, the common multitude dry grass and the thickets of the forest. For the people were divided against each other into dissensions and factions. And that the evil will also touch those who seem to be something, he further declares, saying; And it will consume all that is round about the hills; calling hills, I think, those who are set above and stand out from the others, either in reputation, or in wealth, or in some other way. And I just said that those accustomed to sedition in each city terribly attacked those who seemed to be illustrious, so that in desperation they did things which not even the hand of the enemy would have sometimes done. And these things, he says, are because of the fierceness of the Lord's wrath. For thus has the entire land of the Jews been burned up. And what he has said enigmatically, making these things clear to the hearers, he immediately adds; And the people shall be as if burned by fire. A man shall not pity his brother. For just as those who bring fire to calves provoke them to anger and prepare them to make more vigorous assaults against whomever they might go; so, he says, each of the people will be as if burned by fire. For they will be impetuous and unmerciful, and not knowing brothers, they will all be terrible and savage-tempered against one another, and in the manner of beasts sharpened by hunger for savagery against certain ones; they will turn aside to the right, and they will eat from the left; that is, they will turn hither and thither, biting those on the right, those on the left, sparing no one at all, and having an insatiable desire for assaulting one another. For he shall not be filled, he says, a man eating the flesh of his own arm. O strange affair! They will not even spare themselves, he says, as if from unmitigated madness. For having once become desperate, they will proceed boldly to anything whatsoever of the most outrageous things. Then he says, that 'For Manasseh shall devour Ephraim, and Ephraim Manasseh.' But Ephraim and Manasseh were two brothers, and sons of Joseph. But nature, he says, will not then award peace even to those joined in disposition by blood; the laws of kinship will be inactive. For brothers and kinsmen will rise up against one another, one against one, and two against another. For, he says, 'Manasseh shall devour Ephraim, and Ephraim Manasseh, because together they will besiege Judah.' Therefore,

then, all things were filled with confusion, and for all the things done out of wrath were indiscriminate, both against whom it is not right, and by whom it is not right. And these things, as I said, historically happened for the hordes of the Jews to suffer. But we must also be on guard for ourselves. For the disobedient is punished, and if anyone should fall into this, he will be burned as if by fire, fleshly pleasure and hot desire consuming him. And he will have an unbearable battle in his mind and heart; for the flesh will rise up against the spirit, and will be in great tumults. Wherefore, as the divine Paul says: "Walk in the Spirit, and you shall not fulfill the lust of the flesh." For being subject to God we shall walk in the spirit, and we shall be superior to fleshly desires, and we will conquer the flames within the mind, and we will keep the heart free from sedition. For the peace of God, as it is written, which surpasses all understanding, will guard our hearts and our thoughts. For all this his anger is not turned away, but Still a high hand. Woe to those who write wickedness. For writing, they write wickedness; turning aside the judgment of the poor, and seizing the judgments of the needy of my people, so that the widow might be plunder for them, and the orphan spoil. And what will they do in the day of visitation? For the affliction will come to you from afar; and to whom will you flee to be helped? and where will you leave your glory, so as not to fall into affliction? When the prophetic word explains to us more broadly the disasters of the Jews, and the future harms at the hand of their enemies, then indeed it adds very wisely and with good management the causes for which the God of all was grieved, and it tries to teach that a righteous decree was passed upon them, calling them to justice. For not unjustly are nets spread for winged creatures, as it is written. Woe, therefore, he says, to those who write wickedness. For writing, they write wickedness, turning aside the judgment of the poor, and seizing the judgments of the needy of my people. For there were among the Jews those who were called scribes. And it was their task to make clear the purpose of the law in each matter for those who wished to learn, and to present such things to those entrusted with judging the peoples. And it is written that, "The lips of a priest will guard judgment, and they will seek the law from his mouth." Therefore, being overcome by shameful gains, they made their writings unjust, impiously making merchandise of what seemed right to the divine law, and as it were mixing wine with water, and making the pure silver appear debased, so that they might wrong the widow, and seize the judgments of the needy, and subject the orphan to the evils of greed, like some plunder readily cast aside for those who wish to be rich. But these, he says, what will they do in the day of visitation? And he calls the day of visitation the time of war, in which God visited those who write wickedness and pervert the right judgments of the law. For what wealth will help you, he says? And in what way will the collection of things gathered by you through greed be of use? You have done wrong, you have corrupted the law, you have trampled on the purpose of the lawgiver. Then where will you go? And what doing or saying will you escape the day of visitation? For the affliction will come to you from afar. For the Jews fought very often against the neighboring nations, I mean the Idumeans and Elamites, Moabites, and Syrians, and those called Philistines; and it happened that they were seen to be better, prevailing over many in battles. But now, he says, the affliction will come to you from afar; that is, your battle is not against the Idumeans, the war is not against the Moabites; nor against any of the neighbors, whom at times you have also conquered, and having obtained the better lot in battle, you bound on the crown of glory; but now the affliction will come to you from afar. And through these things, it seems to signify either the assault of the Assyrians, or that of the Romans. For both these and those are from afar. But when the affliction has been brought on, where will you leave your own glory, so as not to fall into the affliction? For you have often prevailed over, he

says, your enemies, and rising up against those who came upon you, you have saved your cities and lands. But now where will you leave the glory for this? for you will all fall, your valor against others helping you in no way. For what will you do so as not to fall into affliction? And he calls affliction, that which was brought upon them as from divine wrath, and the disaster from war. For when God brings punishments upon those who sin, who will turn them away? Or what manner of help could there be for those under penalty and chastisement? There is none. Therefore, the divine David also psalms and says: "Lord, do not rebuke me in your anger, nor chasten me in your wrath." And again: "You are terrible, and who shall resist you? From that time is your wrath." Therefore, no one will turn away the divine wrath. But repentance, as it were, softens it; or rather, it would not be moved at all in the first place, if one should wish to live rightly and lawfully, and indeed according to pleasing to the decrees from him. For all these things his anger has not turned away, but still his hand is high. Woe to the Assyrians, the rod of my anger, and wrath is in their hands. I will send my wrath against a lawless nation, and I will command my people to take spoils and plunder, and to trample the cities, and to make them as dust. But he did not so consider, and in his soul he has not so reasoned; but his mind will change, and to destroy not a few nations. And if they say to him, Are you the only ruler? and he will say; Did I not take the country above Babylon and Calneh, where the tower was built? Did I take Arabia and Damascus, and Samaria? In the manner I took these, I will also take all the countries. Everywhere we shall find God has taken thought for his own glory. For he is angry if indeed he sees some who have chosen to be contemptuous, and are zealous to make of no account what is pleasing to him, but as it were shaking every rope, so as to incline toward the most outrageous things. But he turns such people around, almost leading them by a rein strongly, for that which most of all results in their benefit. For thus somewhere the blessed David also says: "With bit and bridle you must bind their jaws, of those who do not draw near to you. Many are the scourges of the sinner." And he brings punishment upon those who transgress, handing over his own wrath as a kind of rod into the hands of men who are not good, so that they themselves might become the punishers of the impious. And it happens that those who have been employed for this purpose think something great against those who have been punished, or rather against the one who delivered them up. For they do not understand that they have prevailed over them because God permitted it, and brought upon them the sentence that they should suffer; but they think that they have prevailed even though he willed to save them. He therefore transfers his wrath to them, and very rightly so. And since he opposes the proud, he indeed casts down their brow, and subjecting them to fitting punishments, he attempts to convince them fully that it was not the work of their strength, but of his own commands to overcome those who were punished. The king of the Assyrians has suffered something of this sort. For since he took Judea, and sacked the cities, he has grown very proud in himself, and indeed he thought to conquer the holy land, even against the will of God who presides over it, and promises to save it. For this reason he says, that his anger has not yet turned away, but that the "woe" will also be brought upon the Assyrians. And what is the reason for this? For the rod, he says, of my wrath, has been given into their hands, by me, clearly, so that with it they might strike those who have acted impiously against me. I commanded them, to make my people spoils and plunder, and to trample the cities, and to make them into dust. For if I had not removed my saving hand, and shown them to be naked of the ever-customary help given by me to them, they would never have been captured, having always been stronger than their enemies through me. But the Assyrian himself did not so consider, and in his soul has not so reasoned, but as far as his

own mind was concerned, he will change; that is, he will destroy not a few nations. For he thinks that no one will rise up against his forces, and that he will surely prevail without effort, and he will be master of every nation, with no one leading out against him. But to one having so insatiable a soul, and always wishing to rule over all things, even if someone should approach him saying: "Are you the only ruler?", that is, will you be able alone to rule over all that is under heaven? To this, he says, he will utter an arrogant voice, saying that: "Did I not take the country above Babylon, and Calneh, where the tower was built?" "I took Arabia, and Damascus, and Samaria; in the manner I took these, I will also take all the countries." Calneh, where the tower was built by the ancients, is situated, in a way, in the farthest parts of the east, and beyond the country and land of the Babylonians. "Just as, therefore," he says, "from the very borders of my own eastern land I have set the boundaries of the kingdom, and I have taken Damascus and Samaria, which were not helped at all by the gods in them; thus I will also seize the outer lands. It is necessary to remember that Rabshakeh also, proclaiming the words from the king of the Assyrians, addressed those sitting on the wall: Thus says the king of the Assyrians. Let not king Hezekiah deceive you with words which will not be able to deliver you; and let not Hezekiah say to you, God will deliver us; and after other things, again: Have the gods of the nations each delivered his own land from the hand of the king of the Assyrians? Where is the god of Hamath and Arphad? And where is the god of the city of Sepharvaim? Were they able to deliver Samaria from my hand? Which of all the gods of these nations has delivered his land from my hand, that he should deliver Israel from my hand? Therefore, he promises to subject to judgment the Assyrian, who has great thoughts, and has chosen to laugh down the divine wrath. For even among ourselves the passion of arrogance is hated. But when one becomes insolent even against the divine glory, then indeed the 'woe' will be brought very justly upon those willing to do this. Wail, you carved images in Jerusalem and in Samaria. For in the way I have dealt with Samaria and its man-made idols, so will I also deal with Jerusalem and its idols. He has just now introduced the Assyrian as having high and arrogant thoughts. For since he destroyed the cities of Samaria, with the falsely-named gods not helping them, and their temples and altars being burned down again. And as he was disposed to bring Jerusalem, that is Judea, under his hand, and even if Christ who always defends and saves her should perhaps not wish it, the prophetic word immediately sets before us the reasons for Samaria itself being captured, and very many cities of Judea. For this reason, and very fittingly, he recalls the ways of impiety, and commands them to wail and lament. And almost astounded at the apostasy from an excessive love of God, he exclaims: Wail, you carved images in Jerusalem and in Samaria. For where the God of all should have been honored with fitting honors, there he is overlooked, and deprived of the honor fitting and owed to him. For the wretched ones, having assigned reverence to carved images, have dared to say to the wood: "You are my God; and to the stone, You have begotten me." Therefore, with astonishment, as it were, the aforementioned exclamation was made by the prophet; that is, carved images in Jerusalem and in Samaria. He says something like this also through the voice of Jeremiah concerning Jerusalem. What has the beloved done, an abomination in my house? And somewhere he said also through one prophet: "The watchman of Ephraim is with God, a prophet is a crooked snare on all his ways, they have fixed madness in the house of the Lord." For having set up altars and handmade things in Jerusalem, they have sacrificed to Baal, and to the host of heaven. And those in Samaria have also done these things. In the way therefore, he says, I have dealt with Samaria and its handmade idols, so will I also deal with Jerusalem and its idols. For those whose audacious acts are kindred,

an equal punishment would fittingly follow. Therefore the Assyrian took both Damascus and Samaria. And the way to this matter for him, and the pretext for prevailing, was the making of idols, both in Samaria and in Jerusalem. For this reason also for those accustomed to do such things, the most fitting punishments have been sought. Difficult, therefore, it is, and a cause of wrath from God for us, the making of idols everywhere, even if one should happen to do this in mind and heart. For those things also carry one away from the love for God, bewitching the heart, and dragging it out to things which are not proper. And it shall be, when the Lord has finished doing all things on Mount Zion and in Jerusalem, he will bring [punishment] upon the great mind of the ruler of the Assyrians, and upon the height of the glory of his eyes. For he said: By my strength I will do it, and by the wisdom of understanding, I will remove the boundaries of nations, and I will plunder their strength; and I will shake inhabited cities, and I will seize the whole inhabited world in my hand as a nest, and as abandoned eggs I will take them up; and there is no one who will escape me, or speak against me. He says that the Assyrian, who has thought such exceedingly arrogant things, will not be outside of the common lot. For the Lord resists the proud, according to what is written, and for the charges of arrogance He always demands an account from those who are sick with this disease, and He shows them to be pitiable and cast down, so that they might know not to lift up their horn on high, according to what is written; but might rather be mindful of their own nature and weakness. For when, He says, He has finished doing everything on Mount Zion and in Jerusalem, that is, when the matters of wrath against them come to an end, then He will bring His hand, and the smiting rod, upon the great mind of the ruler of the Assyrians. But He called him a great mind, not placing the matter to his praise, but rather condemning him, as being nothing other than only God-hated arrogance. For he has thought nothing human; but things that perhaps even surpass all created nature. Therefore, He will bring it upon the height of the glory of his eyes; and by eyes, He means in this, instead of thoughts, or rather reasonings. For these are high, as I said, and exceedingly arrogant. But being God, and looking into the heart and kidneys, and knowing the hidden things, He also makes them clear to us, and says. For he said: By my strength I will do it, and by the wisdom of my understanding I will remove the boundaries of nations, and I will plunder their strength, and I will shake inhabited cities. Observe, then, how, as one not needing help from above, he attributes to his own powers alone the ability to do all things, whatsoever he might wish; and he thinks that he is also so wise and skilled in strategy, as to be able very easily on his own to move the boundaries of nations, and to break their strength and make it into plunder, and to shake cities, not those without men and deserted, but even if they should have very many and countless inhabitants in them. And his arrogance does not stop at these things. For he boasts that he will also seize all that is under heaven, and very easily, readily, and without a fight, he is disposed and thinks according to what comes into his mind. For I will seize, he says, the whole inhabited world as a nest, and I will take it up as abandoned eggs, and there is no one who will escape me, or speak against me. O terrible arrogance, O foolish reasonings! He sees the whole universe as the nest of a single sparrow, he likens those throughout all the earth to eggs left behind by the warming bird, so that coming like a serpent he might devour them. And he hates those who speak against him, and he does not expect the besieged to come to words with him at all. These things would be fitting to attribute also to the person of Satan himself. For he himself is the father of pride. And he thought that he would seize the inhabited world with no one opposing him. But it was not so at all; rather the outcome of events for him turned out to be the complete opposite. For Christ has spoken against him on our behalf; and He has not only spoken against him, but has also

contended for the life of all, has conquered the sinner, and has put him under the feet of the saints. For He said to them: "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy." Shall the axe be glorified without the one who chops with it? Or shall the saw be exalted without the one who pulls it? Likewise if one takes up a rod or a staff; not so, but the Lord of Sabaoth will send dishonor upon your honor, and upon your glory a burning fire shall be kindled. He clearly refutes the Assyrian, puffed up in vain, and completely ignorant, that it was in no way the work of his own hand to destroy Samaria, and to capture with it the other cities, but rather of the decree from above being brought upon them who had committed intolerable impieties, just as a certain axe, or a rod or a piece of wood. For tell me, he says, O most senseless of all, will an axe be glorified without the one who chops with it? For an axe that is perfectly sharpened and cutting would be suitably able to shear the wood in the fields. Would anyone then praise the axe, as if it were able to do this, without the one who chops with it? What will the saw accomplish by itself, unless someone both pulls it and pushes it again? But if indeed one takes up a rod or a piece of wood in any way; will it not be so again? For the rod will lie on the ground, and the piece of wood has been cast down, but if someone takes and brings them against others, then surely they will come to be put to work. Why then, he says, have you thought lofty things? Why do you raise your eyebrow? Do you think that by your own power you yourself have succeeded in capturing the cities, having been taken up in the order of heaven by the hand that does those things, that is, the divine hand? The glory, therefore, is not yours; but rather of God, who like a certain axe, or rod, or piece of wood, brings your cruelty against those who have offended Him. You shall not, therefore, be so, he says, as you yourself thought. Nor indeed will you remain in the same state of glory, nor will you luxuriate in such delicate honors. You will not do it by strength, nor by the wisdom of your understanding will you remove the boundaries of nations. You will not seize the inhabited world like abandoned eggs. But the Lord Sabaoth will send dishonor upon your honor, and upon your glory a burning fire will be kindled. By his honor, he means the army acting under him and subject to him. For in it he was glorified. A fire, therefore, will come against it, he says, and will burn up your honor. And in what way this happened, he makes clear again, and not at length. And the light of Israel shall be for a fire, and he shall sanctify him with a burning fire, and it shall devour the wood like grass. In that day the mountains shall be extinguished, and the hills, and the forests. And it shall devour from soul even to flesh. And he who flees shall be as one fleeing from a burning flame; and those left of them shall be a number, and a child shall write them down. What has been said is very difficult to grasp, and the construction of the wording makes the interpretation most difficult. But we shall again clarify the meaning hidden in what lies before us, having said those things beforehand. For Shalmaneser the king of the Assyrians captured Samaria, and he sent the Rabshakeh from Lachish to Jerusalem, who, having come and besieged it, spoke to those on the wall the words from the one who sent him, and he added to these things blasphemies against God, saying that God shall not deliver Jerusalem from the hand of the king of the Assyrians. King Hezekiah, distressed at such things, made supplications to God, saying: Hear, O Lord, look, O Lord, and see the words of the Rabshakeh, which the king of the Assyrians has sent to reproach the living God. And God promised them salvation. And indeed an angel of the Lord went out, and in one night killed one hundred and eighty-five thousand from the camp of the Assyrians. When this had happened, the Assyrian was struck with unbearable terror. And hearing the news that Sarsatha king of the Ethiopians had come out against his land with the very few who were left, he fled. This is what the prophetic word now

enigmatically explains to us. For the God of all has become a light to Israel, having appointed the law that is able to enlighten. But this, he says, the light that belonged to Israel, will not be a light to the armies of the Assyrians, but a destroying fire. That the God of all considers the people in Jerusalem his own and dedicated to him, he will teach everyone, through the fire that was kindled among the Assyrians. And this is the meaning of, "He shall sanctify him with a burning fire." For what is called 'being sanctified' will not be partaking of every kind of sanctification, but rather signifies also that which is dedicated to the glory of God. As he says to Moses: "Sanctify to me every firstborn that opens the womb, the males for the Lord." And 'sanctify' in this context, means 'dedicate,' he says. Therefore, he says, the God of all will sanctify Israel God, that is, will show what is dedicated to him and chosen in burning fire; through the fire kindled against the Assyrians. And in these things he calls the unexpected destruction "fire." For if he did not consider them his own people, he would not have kindled the fire against the enemies, which also consumed the multitude of the Assyrians like grass or wood. On that day, therefore, he says, that is, at that time the mountains shall be extinguished, and the hills and the forests, and it shall devour from soul to flesh. To hills and forests and mountains he well likens the multitude of the Assyrians itself, and its leaders, and those preeminent over the others like hills or mountains. But these will be extinguished; that is, those formerly fervent and terrible will grow cold against their will. For this the phrase "will be extinguished" indicates. For death will devour them, all but consuming both souls and bodies. For that souls are not destroyed along with bodies is clear to everyone. But through these things he subtly indicates the strength of the wrath. But, he says, the one fleeing will be as one fleeing from a burning flame, and those left of them will be a number, and a child will write them down. For very few, as I said, having leapt away as if from a burning flame, scarcely escaped with the king. And he says they are so few in number as not to surpass even the mind of a young child, in being able to write or count them. For the tradition of the Hebrews holds that only ten in number were left, who with Rabshakeh announced what had happened to the king of the Assyrians. These are the wages of his arrogance. And the type is also useful for us. For if someone wishes to be outside of divine wrath, and not to be consumed by divine evils, he should earnestly refuse to be willing to suffer from things kindred and equal to their perversity. And it shall be in that day that the remnant of Israel shall no longer be added, and the saved of Jacob shall no longer trust in those who wronged them, but they shall trust in the Lord, the Holy One of Israel, in truth. And the remnant of Jacob shall be upon a mighty God. When the fire has been kindled against the army of the Assyrians, these two things will be achieved and will exist, he says: for the boaster and destroyer will cease, unwillingly, from such a terrible and odious arrogance. For he will depart in fear, and unexpectedly put to shame. He will know through the event itself, and even if he should not wish it, that he has become an instrument of divine wrath against sinners, and that he has not at all overcome them by his own strength. And these things will happen to the Barbarian. But for those of Israel the wonder will be for their benefit, and the remnants of those in Samaria, that is, of Israel, and moreover of Jacob, that is, again of the two tribes that are in Jerusalem, will cease from their ancient error, and from cold and useless thoughts. For they will not be trusting in those who wronged them. For since the enemy has fallen, consumed by the hand of an angel, they have known precisely the all-powerful right hand of the Savior, and they will make him their savior and redeemer, and in him they will have all their hope, having spurned those who wronged them. But who these are, and in what manner they have wronged, it is necessary to say. For the God of all has saved those of the blood of Israel, presiding and defending, and

showing them to be stronger than their opponents. But when they turned to resistance, and some fashioned golden calves, and others Chemosh and Baal-peor, and kindled worship for them; and they have also worshipped the host of heaven; the God of all from time to time delivered up the opponents, sometimes to the nations surrounding and dwelling around Judaea, I mean both Idumaeans and Moabites, and those from Elam, and sometimes to those far away, I mean both Assyrians and Egyptians. When war therefore was rushing down and announced throughout the whole land, how is it not better that those from Israel should make their defense to the offended all-powerful God, and by their recourse to what is better, avert His wrath? For they should have removed the profane multitude of idols from their midst, and acknowledged him as savior and redeemer. But of these things they took little account at all. But they sent embassies sometimes to the Egyptians, and sometimes to the Assyrians, and called for aid from them. For this reason, I think, God was even more greatly sharpened against them. Therefore, they wronged both Israel and Jacob, on the one hand, the falsely-named gods, by calling down divine wrath upon them and preparing them to trust in them; and on the other hand, those who sold them useless aid for money and gifts. When, therefore, he says, the multitude of the enemies was consumed in one night, they will finally be trusting in God, and having known by experience itself the all-powerful right hand of the one who saved them, they will not place their hope in those who wronged them, but in the Holy One of Israel in truth. And the remnant of Jacob will be upon a mighty God. For they will no longer trust in wood and stones, but will rather make him their strength, who has always been their helper and defender, a weapon and an unbreakable wall. And if the people of Israel be as the sand of the sea, a remnant shall be saved. For a word finishing and cutting short in righteousness, because God will make a shortened word in the whole world. That of those who have chosen to disobey, and who have been greatly diseased with stubbornness and intractability, there would be no account with God, but that He saves and deems worthy of all forbearance the obedient and tractable, He makes very clear to us through these words. For the Assyrian came against the entire nation of the Jews; and his purpose was to spare no one, but to utterly ravage the whole land, and to render it devoid of men, and desolate of its inhabitants. And he destroyed Samaria, and with it he captured not a few cities of Judea; but God miraculously saved those in Jerusalem. What then is the reason for this? Yes, he says, because not all of Israel had been impious, but there were perhaps some who were very distressed by those who were impious toward God, for this reason a holy and most just verdict was passed, bringing judgment only against those who had sinned. That the account is true we shall see without effort, and as from what is written in the prophet Ezekiel. For he said that he had seen some from Israel worshiping the sun, and that he heard God saying concerning them: "Have you seen, son of man, is it a small thing for the house of Israel to commit the iniquities which they have committed here? For they have filled the land with iniquity. And they have returned to provoke me to anger." Then he says he saw a man clothed down to his feet and girded; and the God of all said to him: "Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the iniquities that are done in the midst of it. And to these he said in my hearing: Go into the city after him, and strike, and let not your eyes spare. And have no pity, slay to utter destruction old man and young man, and maiden and infants, and women. But come not near any man upon whom is the mark." See then how God seals with his grace the pious and genuine man, and the one who is angry and laments over the things by which others dare to offend him. Therefore, even if.... the multitude of those from Israel exists, and is compared to the sands lying on the shores, the

remnant will be saved. And this indeed happened in the times of Hezekiah. For, as I said, Samaria was destroyed, and very many cities of Judea were taken along with it. And this was done also in the last times of the age, when the Only-Begotten shone upon us in the flesh. For then indeed God also made a shortened word in righteousness in the whole world. For the law through Moses comes by long circles, and is cumbersome - he makes the declaration of what is useful, barely revealing through riddle and shadow what leads to benefit. But our saving and evangelical word is both brief and, as it were, cut short, that is, concise, having the truth naked, and making the way of life clear, there being no difficulty, nor any obscurity brought upon the proclamations. For, as I said, the matter of truth is simple. And then the remnant of Israel was saved, that is, those who by faith honored his appearance, while the other multitude suffered turning away. For they had behaved insolently towards the Savior and Lord of all, having previously killed prophets, and having stoned those who were sent; and what, indeed, of outrageous things did they not practice? Therefore thus says the Lord Sabaoth: Do not fear, my people, who dwell in Zion, because of the Assyrians, for with a rod he will strike you. For I am bringing a plague upon you, that you may see the way of Egypt. For yet a little while, and the wrath will cease, and my anger will be upon their counsel. For since with a holy vote and a gentleness befitting him, the God of all saves the genuine ones, but hands over those who have grieved him; Do not fear, he says, my people, who dwell in Zion, because of the Assyrians. For the Rabshakeh came to Jerusalem and besieged it, and threatened to burn it down and destroy everyone. But he did no harm at all. For he departed as a fugitive, his army having fallen against all expectation, and having perished in one night. Therefore, he did not destroy those in Zion with the sword. But since he once terrified them with his attacks, and prepared them to be in fear of suffering, he is seen almost raising only a rod against them. Do not, therefore, he says, be terrified by the Assyrians, for with a rod he will strike you, and he will inflict, as it were, a short blow, the one resulting from terror, with me allowing this also to be done against you, that you may see the way of Egypt, that is, so that you may learn how much you have harmed yourself, by going away to Egypt and seeking aid from there, while God who saves was overlooked. Hezekiah, then, during whose reign the Assyrian besieged Jerusalem, did not seek the aid of the Egyptians. But Hoshea, son of Elah, reigning over Israel, is found to have done this instead. And it is written thus in the fourth book of Kings: "And Ahaz slept with his fathers, and was buried in the city of David. And Hezekiah his son reigned in his place. In the twelfth year of Ahaz king of Judah, Hoshea son of Elah began to reign in Samaria over Israel for nine years. And he did evil in the sight of the Lord, but not as the kings of Israel who were before him." Shalmaneser king of the Assyrians came up against him, and Hoshea became his servant; and he returned tribute to him. And the king of the Assyrians found wickedness in Hoshea, because he sent messengers to So, king of Egypt; and he did not bring tribute to the king of the Assyrians in that year. And the king of the Assyrians besieged him, and bound him in a prison house, and went up to Samaria, and besieged it for three years. And it should be known that Ahaz also, the father of Hezekiah, when the king of the Damascenes was warring against him, bought the aid of the Assyrians, at which God was very greatly grieved. I am bringing, therefore, he says, a plague upon you, that you may see the way of Egypt; but yet a little while, and the wrath will cease, and my anger will be upon their counsel. For they perished, as I said, by divine wrath. But having planned to subdue Jerusalem itself as well, they missed their aim, and their plan became fruitless for them, as God changed the outcome to the complete opposite of what was expected, And God will stir up against them according to the plague of Midian in the place of affliction, and

his anger will be on the way by the sea, toward the way of Egypt. They will fall, he says, when the wrath from above and from God is brought upon them; and there will be no need at all of toil for those from Israel. For they will survive, not by the shots of bows, not by strength of hands, not by using military experiences, but they will prevail rather by the hand of God, striking and consuming the arrogant people; just as indeed it happened to the Midianites to suffer. For they, gathered together in multitude and by tribe, were plundering nearly the whole country of the Jews, and inflicting an unbearable dread upon them, they forced them unwillingly to depart from cities and villages, and to encamp with difficulty, and this fearfully, on the mountain peaks. But God came to their aid then also, and saved those in danger through the hand of Gideon, who had very few fellow-soldiers, who also threw the enemy's phalanxes into confusion, in night and darkness shattering the pitchers, and displaying torches, and blowing the horns, so that something of this sort also happened to those from Midian to suffer. For since the battalions were thrown into confusion, with God terrifying them, they were unable to distinguish in the darkness and night who was a friend, or a kinsman, or who was the enemy, they fought with one another, and did the deeds of enemies, and perished wretchedly by one another's hands. Therefore, it will be brought, he says, according to the plague of Midian in a place of affliction. And by a place of affliction, he means the time in which these things happened to occur. That God will all but lead astray the barbarian's wrath, and will turn it aside upon others, he reveals saying: And his wrath by the way of the sea, to the way towards Egypt. For the king of the Assyrians, Tiglath-pileser, was the one who had taken Samaria by force, imposed tribute on those inhabiting it, and demanded tolls and taxes from those who were ruling over Israel at the time. But when it came to this, and Hoshea the son of Elah had power over Samaria, he did not send tribute to the king of the Assyrians, as it is written. And since he knew that he would be completely and utterly indignant, he hired the hand of the Egyptians for assistance, if indeed the one who imposed tribute and tolls should wish to take up the law of war against them. And those who ruled the Egyptians at that time promised this very readily. Grieved at this, the Assyrian marched with his whole army against the Egyptians, laying that charge against its rulers, that Hoshea had rebelled, and had shaken off his yoke, taking as a pretext for his madness the promise of assistance from them. That God, therefore, will transfer the barbarian's wrath to others, as I have just said, he has revealed by saying: And his wrath by the way of the sea, to the way towards Egypt. For Jerusalem is situated far from the sea, but the road leading towards the Egyptians and a very easy one, the neighbor of the sea, they call it even to this day. And it shall be in that day, their fear will be removed from you, and his yoke from your shoulder, and the yoke will be destroyed from your shoulders. I said that the Assyrian, having conquered, imposed tributes on those from Israel, and wished to bring the people allotted to the all-holy God under his own scepters. And for this reason he was armed against the Egyptians. What then does it say? Having conquered the Egyptians, will he again impose his own yoke on those who have always had a free neck, and know only the kingdom under God? By no means, he says. For at that time his fear will be removed from you, and his yoke from your shoulder. For since that people, greater than number, has fallen, and perished in one night, an angel consuming it, how is not all fear removed? Or how was the yoke upon every shoulder not as it were both shaken off, and in addition to this also destroyed, that is, completely gone? Seeking only to be saved, and to run home, and no longer raising their former brow against Judea. For he was considering, as I said, to place it under Judean yokes. But his hopes were made vain, and what was expected has turned out to the complete opposite. For it was gladly saved not with weapons

conquered, but rather by divine commands and by the hand of an angel; and the paradox. For in order that he might appear knowing all things, and holding the end of matters in his eyes as God, even if it has not yet happened, he also announces most clearly and vividly the manner of that man's flight, the places and the lodgings, and that he will terrify most of the cities of Judea, although the wretch has run away as a fugitive. For he will come, he says, to the city of Aiath, and will pass through to Migron. These are the names of cities and villages, or places. And at Michmash he will lay up his baggage. For the Hebrews say that when the Assyrian was in Michmash, he left all his baggage there, fearing an attack from those of Israel. For he thought that they would run in pursuit. Then he says: And he shall pass over the ravine, and come to Aiath. Fear will seize Ramah, the city of Saul. The daughter of Gallim will flee, she will be heard in Anathoth; Madmenah is beside herself, and the inhabitants of Gebim. The tradition of the Hebrews has something of this sort. For they say that only [ten] survivors returned to him from Jerusalem and announced what had happened. Then with a very few he was brought back to the land that bore him, and he had thrown into confusion all the villages and cities, and they made his mere passing, as in flight and cowardice, unbearable. But wherever God defends and is willing to save, there is nothing that causes pain, but every hand of the enemy will grow weak, and strength and experience in war and the art of tactics will fail. Encourage today by hand to remain in the way. Encourage the mount, the daughter of Zion, and the hills that are in Jerusalem. Putting the text together we shall necessarily bring out the clarification of its meaning. O hills, therefore, he says, that is , the prominent and the preeminent, and those who are exalted above others in Jerusalem. And through these he signifies either holy prophets, or even the very choir of the priests. Encourage the mountain, that is, my daughter Zion. And encourage, almost stroking with the hand, and touching the head, so that she may remain in this way. But in what way? In trust in God, clearly. For it has been promised that He will both deliver, and save easily, and cast down the Assyrian, and remove the fear of him, and destroy the yoke, and will set them free from all greed. But these things will be, he says, when they remain in this way, that is, clearly, in trust in God. Therefore encourage today, that is, at the time appropriate to the matter, and establish this mindset in her. For it is not possible for the truth to be deceived, God will not speak falsely. For if He should approve something, this will certainly come to pass, when we honor with faith, and with a genuine mind gladden the one who promised to save. In this same way the saints also exhort us, saying, Resist the devil, and he will flee from us, and, that The angel of the Lord will encamp around those who fear him, and will deliver them. And he himself also said through the voice of David, concerning every person who trusts in him, and places his hope: "Because he has hoped in me, I will deliver him. He will cry to me, and I will hear him, I am with him in affliction, and I will deliver him, and I will glorify him." For he will glorify those who glorify him, the Savior and Lord of us all, Jesus Christ, through whom, and with whom, to the Father together with the Holy Spirit be glory forever. Amen.

Discourse 7

Behold, the Lord, the Lord of Sabaoth, will confound the glorious ones with strength, and the lofty in their pride shall be broken, and they shall be humbled, and the lofty shall fall by the sword, and Lebanon with its lofty ones shall fall. In the completed book the discourse was about both the Assyrians, and of the one who administered the power of the Persians, who campaigned against Judea and Jerusalem, but unexpectedly suffered things from divine wrath. For Israel was saved

miraculously, not by drawing a bow, not by snatching a shield, not a horseman, not by leading out [phalanxes] against his phalanxes with skill, not by conquering the hand of the enemies by the law of war, but in the power and grace of God. For an angel of the Lord went out, it says, and in one night killed one hundred and eighty-five thousand from the camp of the Assyrians. Since this had clearly happened, those who were expecting to perish danced, and they offered up hymns of thanksgiving to God who had saved them, saying: "In the evening weeping will lodge, and in the morning, rejoicing." And in addition to these things: "You have turned my mourning into joy for me; you have torn my sackcloth, and girded me with gladness." But the insolent one, and arrogant, and shouting that great and destructive thing, "I will seize the whole world in my hand like a nest, and I will take it up like abandoned eggs, and there is no one who will escape me, or speak against me," was convicted of thinking great things of himself in vain. For he barely escaped, and as a fugitive departed for home, having left Judea. Therefore the God of all also said: Do not be afraid, my people, who dwell in Zion, because of the Assyrians. And the manner of his flight was also described, as he was, so to speak, shaking cities and villages in his passing. And again: Fear will seize Ramah, the city of Saul. And in interpreting such things, we have made the narrative more historical, yet not outside of the truth. For it is somehow entirely necessary that the discourse of the interpretation be adapted to the quality and power of the things set forth. But since it is the custom of the God-inspired Scripture, through things that happen in short order and historically, to sometimes reveal mysteries, and to fashion images of hidden meanings, we say that the inventor of sin has tyrannized over us, and over the sanctified peoples of the Savior, that is, through the Spirit, and those purified through faith, he leaped upon them terribly and bitterly, and campaigned against the Church of God, brandishing against her the most unholy phalanx of the spirits under his hand; and perhaps he thought he could also overthrow it, and very effortlessly, the truly venerable and holy city of God, the spiritual Jerusalem, but he was captured, having considered none of the things that were possible. For it was not possible for him to besiege the holy city, and to overpower a right hand so very strong. For who will stand against God who is powerful in all things? Therefore he perished together with his own shield-bearers, and has been driven away from the flock of the pious, he who leaped upon them like a savage beast; and he has been cast out from his tyranny over us. And the Savior taught us this, saying: "Now is the judgment of this age; now the ruler of this age will be cast out. And I, if I am lifted up from the earth, will draw all people to myself." For the passion of Christ became the overthrow of death, the casting down of the devil, and the destruction of sin, as he was lifted up on the cross, bringing down and casting to the earth the boast of the devil. Therefore, after those things, at the opportune time now also the God of all introduces the discourse concerning the birth according to the flesh of the Only-Begotten, and reveals the mystery beforehand through the voice of prophets, so that when the events had come to their conclusion, he might receive undisputed faith from all. What therefore does he say? "Behold now, the Lord, the Lord of Sabaoth, will throw the glorious into confusion with strength." The mystery of Christ transforms those on the earth into a newness of evangelical life, with the older customs clearly having been overturned, and those in shadows and types no longer having the power to prevail. But this was the purpose of his arrival into this world, and he has come to proclaim, and before all others to those of Israel, that the things imposed until the time of reformation, that is, the one in law in letters, is therefore completely abolished, the mind of believers being refashioned, as I said, to better things and a spiritual way of life. For all things in Christ are new. But although they should have been persuaded by him, and before all others the

leaders of the Jewish synagogue, who boasted not moderately in the glories of the priesthood, they vehemently opposed him from the contrary, they acted impiously, and though always speaking of the law through the all-wise Moses, they wished to render ineffective, as far as they were concerned, the mystery of the economy in the flesh of the Only-Begotten. But it was impossible for them to do this, but setting their own will against the Savior and God of all, they perished miserably, wretches that they were, on the one hand attacking one another and plotting the law of war, and on the other falling into the hands of the Romans, who also burned the temple itself. Behold, therefore, the Lord, the Lord of Sabaoth, will confound the glorious with strength. He calls the one who confounds "Lord of Sabaoth," terrifying the hearers with dread, so that no one might suppose, perhaps, that he would be weak, or that he used threats that would not be accomplished, and not at all things that would certainly be brought to completion. For what will be unaccomplished of the things undertaken by the Lord of Sabaoth? And he says that those who are high with pride will be shattered. For they have truly become high with pride, not only killing holy prophets, and saying shamelessly to those who give the best counsel: "Speak to us other things, and report to us another deceit," but even whetting their tongue against Christ himself, and raising their horn on high, speaking iniquity against God, according to what is written. But these will be humbled, he says, and will fall by the sword. For they perished, as I said, on the one hand as God brought upon them the sharpest wrath, and as it were consumed them with a sharp sword, and sheared them of the glories of righteousness, and dismissed them from leading the peoples, or also in another way, he says they will fall by the sword, that of their enemies, clearly, as I just said. But also Lebanon, he says, will fall with the lofty. In this, he likely calls the temple Lebanon, which has been torn down, and has been burned, and has fallen together with those who have a haughty brow. For truly arrogant was both the swarm of priests, and Israel itself with them, having dishonored the Savior and Redeemer of all. And we will find Jerusalem itself called Lebanon. And so the prophet Zechariah said somewhere to it: "Open your doors, O Lebanon, and let fire devour your cedars." Let the pine howl, for the cedar has fallen; howl, you oaks of Bashan, for your dense forest has been cut down. For since he likened Jerusalem to Mount Lebanon, thus he named it, necessarily adhering plausibly to the turn of speech, and he usefully names the peoples in it, and indeed its leaders, as cedars and a dense forest, to whom he also commands to howl, because their destroyers would leap upon them like forests. But if anyone should choose to grasp a hidden contemplation, and to apply the force of the preceding to Satan himself, and to the wicked powers under him, he too will not walk outside of a likely aim. For the evil-loving throng of demons has been shattered and has perished, and with them the apostate dragon himself, the lofty one, and the haughty, and as it were likened to Mount Lebanon. For before the coming of our Savior, he was conspicuous to all, and absurdly worshipped everywhere, and had seized for himself the glory of divinity. And a rod shall come forth from the root of Jesse, and a flower shall grow up from his root, and the spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, the spirit of the fear of God shall fill him. The prophet, having foreknown through the torch-bearing from above the clear things that were to be he makes the prediction. For it was said in later times to the blessed David by God who rules over all: "Of the fruit of your loins I will set upon your throne." And since He who knows all things instilled in the holy prophets the foreknowledge of things to come, this too was proclaimed beforehand by them, so that the mystery might be attested from all sides, and be believed to have happened. He says, therefore, that a rod shall come forth from the root of Jesse, and that a flower

shall also come up, and not after the glorious with strength are troubled, and the lofty are humbled, and with them Lebanon falls, then he says the rod from the root of Jesse springs up. But in the first parts, the power of the whole matter was being shown more summarily. For what was going to happen to those of Israel who had wickedly provoked our Lord Jesus Christ, we have learned in a brief account; but now the narrative returns to, as it were, the very highest beginning of the matter, I mean the incarnation of the Only-Begotten, and His birth according to the flesh from a woman, which was to be according to the economy. He therefore called Christ according to the flesh from the root of Jesse a rod; and moreover, in addition to this, also a flower, and through the rod, as is likely, His royal dignity is indirectly signified. For the rod is a symbol of royalty. And indeed the divine David says somewhere to Him, the Son: "Your throne, O God, is forever, a rod of uprightness is the rod of your kingdom." And a rod in another sense, as one who possesses all things, and holds them together for their well-being, and makes what is weak stand firm, that is, human nature, which was all but shaken to pieces, and intoxicated by passions. For the blessed David sings, taking upon himself the common person of all, "Your rod and your staff, they have comforted me." For the Lord upholds the righteous, according to what is written; and He is named by the voice of prophets a glorious staff, a rod of majesty; a rod also in another sense, since He is a good shepherd, laying down His soul for the sheep. For it is said to Him through one of the holy prophets: "Shepherd your people with your rod, your tribe, the sheep of your inheritance." But if it seems to anyone, and since He is a judge, and renders to each according to his works, for this reason, he will understand well, that He is also very fittingly called a rod. For it was said to Him, when Israel had acted insolently toward Him, and had intemperately turned aside to disobedience: "You shall shepherd them with a rod of iron, and like a potter's vessel you shall break them in pieces." Thus also the law of the all-wise Moses signifies Him to us; for the rod of Aaron that budded, and was brought into the Holy of Holies, is also taken as a type of Christ. For it blossomed with nuts, and what indeed is the meaning of the thoughts in the shadows, it is necessary to say. For some touch upon natural philosophy, and indeed say that a nut-tree rod, if it should lie by the head of some persons, is naturally productive of sleeplessness. Therefore, since Christ was about, by the grace of God, as the blessed Paul says, to taste death for everyone, and having dozed off for a short while, as it were, to be awakened again as from sleep, and to live again in a manner befitting God, death having been trampled underfoot. For this reason He is compared to a nut-tree rod. And through this divine and spiritual rod Moses worked wonders, delivering Israel from the bondage in Egypt. For he called it the rod of God. For it became for him a rod of power, according to what is written. When, therefore, the prophet, enigmatically revealing the mystery of Christ, says that the rod from the root of Jesse has appeared to us, then indeed, then with the eyes of the mind beholding Him, the only-begotten Word of God, through whom are all things, and in whom are all things, having been made flesh and become man, and having descended into a voluntary emptying of Himself, and having endured for our sake the birth according to the economy, I mean that according to the flesh and from a woman, he says together with the prophet: "O Lord, I have heard your report, and I was afraid; I considered the works, and I was amazed." Therefore, it is called a Rod for the reasons we have just stated. And again, a Flower; for in him human nature blossomed forth to incorruption, and to life, and to the newness of the evangelical life; and a flower in another way, because of the intelligible sweet fragrance. "For I," he says, "am a flower of the field, a lily of the valleys." And there came to us a certain fragrance, as it were, of the knowledge of God the Father. And indeed the divine Paul writes, and says: "Thanks be to God, who always

leads us in triumph in Christ, and makes manifest the fragrance of his knowledge through us in every place, for we are the sweet aroma of Christ to God among those who are being saved and among those who are perishing; to the one, a fragrance of death unto death, but to the other, a fragrance of life unto life." Upon this rod, he says, that is, upon the flower that will be born from the root of Jesse, the Spirit of God will rest in due season, having many operations. For he calls it the Spirit of counsel and understanding, of knowledge and wisdom, of piety and fear of God. But we say that the proclamation of the prophetic skill does not introduce to us Jesus as a mere man, then become a bearer of the Spirit, and, as if in our rank, a partaker of the gifts from God, but rather it reveals the Word of God having become man, being full of every good, as pertains to his own nature, but appropriating along with his humanity also its properties. For it is proper to humanity to have of itself and from its own nature none of the gifts from above; "For what do you have that you did not receive?" is said to it, but rather to be enriched from without and adventitiously, that is from God, with things beyond its own nature. It was necessary, therefore, for the only-begotten Word of God, having brought himself down to emptiness, not to refuse the lowliness resulting from the emptying, and, being full by nature, to receive because of his humanity, not so much for himself, but for us who are in need of every good. So that if it is ever said that he received the Spirit, although he himself is the supplier of the Holy Spirit, and does not give it by measure, but distributes it to the worthy as from his own fullness, let the receiving be understood in terms of the measures of the emptying, for thus we will arrive straight at the truth. But consider this: "For the Spirit of God," he says, "shall rest upon him." For it was given in the beginning to the first-fruit of our race, that is, to Adam, but he became negligent about keeping the commandment given to him, he neglected what was commanded, he was brought down to sin, the spirit found no rest in men. "For all have turned aside, together they have become worthless; there was none who does good, no, not one." Then the only-begotten Word of God became man, without however ceasing to be God. But since, although he had become like us, he was impervious to sins, the Holy Spirit rested upon human nature, as in him first, and as in a second first-fruit of the race, so that it might also rest on us, and henceforth remain, dwelling in the minds of believers. For thus indeed the divine John says he saw the Spirit descending from heaven upon Christ. Just as we have become co-heirs of the evils that befell the first-formed man, so we shall be partakers of the things that were dispensed economically to the second first-fruit of our race, that is, Christ. That the Spirit which is said to rest on him did not work in him a partial grace, as in the saints, but was the fullness of the divinity, lodging as in its own temple in its own flesh, and not in something soulless, but rather in that which was ensouled with a rational soul, the prophet will make clear, saying: "The spirit of the fear of God shall fill him." And to the one Spirit he has given manifold energy. For it is not that the Spirit of wisdom is one, and another that of understanding, or of counsel, and of strength, and of the rest, but just as the Word from God the Father is one, but his operation is named in many ways; for he is life, and light, and power; so also you will understand regarding the Holy Spirit; for being one is conceived in many ways, but it also works in this way. And so the most wise Paul, enumerating for us the forms of different gifts: "All these things," he says, "the one and the same Spirit works, distributing to each one individually as he wills." He shall not judge according to appearance, nor reprove according to speech, but he shall judge with justice for the humble, and shall reprove the humble of the earth, and he shall strike the earth with the word of his mouth, and with the spirit of his lips he shall slay the ungodly. And he shall be girded with righteousness about his loins, and with truth wrapped around his sides. Having foretold very well

that Emmanuel would be born in due time, he usefully adds also the things by which he would be recognizable from his inherent God-befitting virtue, and from the splendor in his works. For it was necessary, it was necessary to persuade in advance, with an accurate prophetic foretelling, those who were going to accept faith in him, who he was, and of what sort, and through what achievements he would come. For just as if someone, wishing to describe one of us to those who do not know him, paints him with words from what he knows him to be, and says about him that his hair is not long, but moderately short, and that his eye is bright, having a slightly smiling glance, and his nose is slender, and he goes through the other parts of the body, in the same way, I think, the blessed prophet too, since his discourse is about the Word who became man for our sake, for this reason he enumerates the signs of his God-befitting excellence and indeed authority, and so he says about him: "He will not judge according to appearance, nor reprove according to speech." The matter is God-befitting, and resembles the most high nature. For not to look at the reputation among men, but to make a right and unperturbed and completely blameless judgment on each person, how would this not be fitting for the nature that is queen of all things? For it does not know how to look at the face, nor does it deem worthy of honor or account the one adorned with the coverings of wealth, or with dignities, when he wishes to take advantage of some, but it condemns him completely, and declares the worker of iniquity accursed. But he will not reprove according to speech; and it is necessary to explain in what way this should be understood, and this. For very many of us deem worthy of honor those who wish to praise, and even if some are not good in their ways, they assign them as a reward for their flattery, as it were, sometimes to serve, and they restrain the reproofs directed against them. But one would not see our Lord and God Jesus Christ having done this. Therefore, even those who chose to speak fair words, but were not yet good in truth, he often converted with sharp rebukes to choose to live more prudently. For once some of those called Herodians approached, and these were agents of the tax collectors, and then, preparing a bitter deceit for him, they said: "Teacher, we know that you teach the way of God in truth, and you care for no one. For you do not look on the face of men. Is it lawful to give tribute to Caesar, or not? But he said to these things, Why do you test me, you hypocrites? Show me the tribute coin." See then how he refutes those who flatter, and shakes off those who speak fair words. And he refuted, and not according to their speech; for they expected to be praised, perhaps speaking ironically, but practicing a clever and most talkative fine speech, but he unexpectedly called them tempters and hypocrites. Therefore he will not judge according to appearance, that is, he will not be a judge who shows partiality, nor will he reprove according to speech. For he will not endure, he says, those who have chosen to think impious things, but who put on fine speech for themselves like a mask of deceit and guile. This, indeed, he says clearly: "Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but he who does the will of my Father who is in heaven." And again: "Many will say to me on that day, that is, the day of judgment: 'Lord, Lord, did we not prophesy in your name, and many mighty works have we done? But then, he says, I will say to them: Amen, I say to you, I never knew you.'" What then does the impartial judge do in addition to these things? He will judge with judgment for the humble, that is, he will not overlook any of the humble, but will render a right and blameless judgment upon him. And he will likewise convict the humble of the earth; for just as he will not blush at the face of the rich man who wants to take advantage, but will make a just judgment upon the humble one; so too if someone, he says, of those in a lowly and humble state of life, should be carried outside the divine laws, and giving himself over to the charges of injustice should be caught, he says, this one too will be

convicted. For it is written that, "You shall not pity a poor man in judgment." For just as distinction will not deliver the man of wealth, and prominence, and indeed of power from accusations, if he should be condemned for any transgressions, so the humbleness of being in a lowly and humble state will not free one from being wicked, nor will it release from the necessity of being punished the one who is weighed down by poverty and lives a detestable and thrice-miserable life. And he adds to these things some other of the most divinely-fitting dignities, which he says also belong to the Savior of all, Christ, because he was not a mere man like us, but was, as I said, the only-begotten Word of God, incarnate and become man. What then will he do? he says. He will strike the earth with the word of his mouth. And what earth? Most of all, that which he would curse. But what was said would be true also of every one. For he cursed all the earth, that is, the nature of man, saying in Adam: "You are earth, and to earth you shall return." For he no less cursed the world of the ungodly by drowning it with water. And in addition to these things he cursed Judea, when its inhabitants acted insolently toward him. For he said: "Jerusalem, Jerusalem, who kills the prophets and stones those sent to her; how often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were not willing! Behold, your house is left to you." For in the words, your house is left to you, the suffering of the abandonment that came upon it is revealed. And having been abandoned by him, it has been consumed by war and fire, and by the hands of those who destroyed it. And another sign besides this, and an effect of the highest power, is to slay the wicked man with the spirit of his lips. For he rebuked the unclean spirits, and as much as pertained to the human, the voice was uttered through mouth and lips, but by the ineffable power of the spirit the multitude of demons was crushed. And he will be, he says, girt with righteousness about his loins, and with truth wrapped around his sides. For it is as if he were to say, His power and dignity are not at all of the things in the world, but rather the God-befitting glory, and as it were, to be girt with righteousness and truth. And a girdle is a sign of authority, and to say that he has his sides wrapped would be nothing other than signifying this very thing, that he will wear righteousness as a kind of belt, and with it, truth. And it is likely that he called the new and evangelical preaching both righteousness and truth, according to what was said to him through the voice of the psalmist: "Your righteousness is an everlasting righteousness; and your law is truth." For the law too was a teacher of righteousness, but it has not remained for ever, since a better and more perfect one has been introduced, clearly that which is through Christ. And the old law was not so much truth, but a type and a shadow; but Christ and his things are purely the truth. Therefore he also said: "I am the truth." And the wolf shall feed with the lamb, and the leopard shall lie down with the kid, and the calf, and the bull, and the lion shall feed together, and a little child shall lead them. And the cow and the bear shall feed together, and their young shall be together; and the lion and the ox shall eat straw together, and a nursing child upon the hole of asps and upon the den of the offspring of asps will lay a hand upon; and they shall not do evil, nor shall they be able to destroy anyone on my holy mountain; because the whole world was filled with the knowledge of the Lord, as much water covers the sea. In addition to what has already been said before, this is a great and exceptional sign, and one might, quite rightly, grant it to be a not unmarvelous result of our Savior's advent. For before the only-begotten Word of God became man like us; before he took hold of the seed of Abraham, and was made like his brothers in all things, as it is written, the entire race on earth, I mean the human race, was divided into two nations, both that of the Jews, and that of those who had served the creation rather than the creator. And God was known in Judea; but a great and boundless swarm of idols was worshiped

by the others; and what seemed right to each was honored with the glory of God; "For all have turned aside, together they have become worthless, and there was no one who does good, there was not even one." But the Jews, through the instruction of the law, being somehow tamed and domesticated by the ways of righteousness, honored a life befitting humans; while the others, that is, those who worship lifeless idols, not having the guiding law, were terrible in their thoughts, savage and rapacious, ready for greed, rushing towards pleasures and extreme excesses, and most prone to anything of the most shameful kind; of whom one was like a wolf, another similar to leopards, on account of their minds being, as it were, tattooed with very many and manifold varieties of passions; another was unrestrained in his mind, effortlessly achieving greed against those he chose, continuing through life likened to lions. But those who were nourished in such savage characters and ways, when Christ transformed them to a most gentle and holy life, ceased from the cruelty that was in them; and they too have honored the life befitting humans, that is, the one in meekness. For they have believed Christ when he said: "Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls." Therefore, together with faith they have gained also the casting off of their ancient cruelty, and the being good and meek, and the living intermingled with the saints. For they too have been called fellow citizens of the saints and members of the household of God; this I think the prophetic word hints at for us in many ways in these things. For, it says, the wolf shall pasture with the lamb, and the leopard shall lie down with the kid, that is, through Christ the savage will be joined to the tame, those who are in no way holy to the holy and sacred. For insofar as Israel was educated by the law and knew the ways of gentleness, it was tame and meek, and at the same time holy, and like a sheep and a goat; and both animals are sacred and clean, and in addition to this have received tameness from their very nature. But a wolf and a leopard, and indeed a lion, are naturally savage and incompatible with the others; but in Christ this too has been accomplished. For they were brought together with one another, both Jews and Greeks, making as it were a common food, that is, the evangelical and apostolic proclamation, and being under one chief shepherd of all, who knows how to pasture, as the prophet says, in a good pasture, and in a rich place. But also a calf, it says, and a bull and a lion will pasture together. And it seems to call a calf the newly-grown and new people of those who have believed, that is, the one who is an infant in Christ; and a bull, perhaps, Israel, as the first-born. For a bull precedes a newborn calf in time. Or, by calf he indicates the one who is superior in knowledge and virtue. Such as to say that the small with the great, and the old with the younger, will be blessed by the Lord, according to the voice of the psalmist. And the most wise John also knows such an age of mind and soul. For he writes and to fathers and to little children, and in addition to this also to young men, assimilating, I think, the measure of each one's mind, that is, of understanding and of the knowledge of God, to the ages of their bodies. Therefore, he says, they will feed together and at the same time, calf and bull, and lion. And he again usefully interweaves the lion with the calf and the bull, so that you might again enigmatically understand that those who have been justified in faith, and have come under the scepter of the Savior of us all, Christ, are not from the clean and sacred alone, that is from the tame and meek, that is, those who have been tamed through the law, but also from the wild, that is, clearly, from the Gentiles, with the Savior of us all, Christ, joining them together into a unity of spirit, and transmitting the good from this to the children of children, that is, to their descendants. For the peace of Christ extends to this point and among us, and the good that comes from unity of spirit and unity of faith. For this, I think, he indicates by adding, that their children will be together, and

lion and ox will eat straw together, he says. Observe that he did not say the tame would change to the food customary for the wild, but the wild to that of the tame; for admittedly the bear and lion are carnivorous, but the ox and calf, or kid, are not; rather such animals are grass-eating. But the wild, he says, will abandon its habits. It will rather change to the food of the tame, for they too will eat straw. And the food would be a type of the teachings. It is possible, then, to understand that before faith in Christ, the nations had evil teachers, who set before them beast-like learning, and persuaded them to honor the works of corruption and destruction. But when they were called to the knowledge of the truly existing God, they were delivered from their ancient error and their familiar learnings, honoring the flourishing and easily digestible food of the evangelical instructions together with those from Israel. But also a little child, he says, will lead them, that is, they will be under teachers and guides who do not have a bitter and malicious mind, but rather are simple, and childlike in malice, but wise in their understanding. Such are all those in Christ who have the divine treasure in earthen vessels, and having their heart free from perversity and depravity, in no way lacking compared to newborn infants. For the Savior himself says that such are worthy of the kingdom of heaven; "Let" for, he says, "the little children, and do not hinder them to come to me; for of such is the kingdom of heaven." And that they might have the greatest guilelessness in mind, and be unconquerable and invincible, and superior to all fears, he hints, saying: "And an infant child shall lay his hand on the hole of asps, and on the den of the offspring of asps, and they shall not do evil, nor shall they be able to destroy anyone on my holy mountain." And the holes and dens of asps, I think, he calls either the evil hosts of demons, or the houses, as it were, and lairs of unholy heretics; so that we do not say churches; upon which those who are childlike in Christ, often laying their hand, easily prevail, being harmed in no way; For it is Christ who defends them, and destroying the bites of their wickedness, and rendering the venom ineffective. For they shall not be able, he says, to destroy anyone on my holy mountain. And by holy mountain he means the Church, because of being set on high with respect to glory, and the loftiness of the doctrines within her. For there is nothing lowly among us. For we are not accustomed to offer equal reverence to the creature as to the Creator, bypassing the Creator and Maker; nor indeed do we bring down the God Word, the creator of all things, from the glory that befits him, numbering him with the created things. And he says that the whole world has been filled with the knowledge of the Lord, and so is full of piety towards him, just as, of course, the wide and spacious sea is full of its own waters is. And one might see that this is also true. For where at all or among whom is Christ not named? or what race of men has not submitted to him? For every knee will bow to him, and every tongue will confess him according to what is written, that Jesus Christ is Lord, to the glory of God the Father. And in that day there shall be the root of Jesse and he who rises to rule the nations, in him they will hope, and his rest shall be honor. The contemplation of the things obscurely said gradually shines forth, and what he said through riddles, these things he makes very clear to those who are eager to hear. For in what way will the wolf feed with the lamb, and the leopard lie down with the kid, and the calf, and the ox, and the lion eat straw together, and when at all will these things be, and who are they who were once savage and harsh, but after this will be tame and gentle, and how will they be pastured mixed with the tame and the sacred under the one chief shepherd of all, he clarifies by saying: And there shall be the root of Jesse. But what will he be and over whom? So that he may rule, he says, over the nations, and also become a hope for those who have no hope, that is, clearly, the Gentiles, to whom the most wise Paul also writes, saying: "Therefore remember that you, the Gentiles, who are called the uncircumcision by the so-called circumcision made in the

flesh by hands, that you were at that time without Christ, alienated from the commonwealth of Israel, and strangers to the covenants, having no hope of the promise and without God in the world. But now you who were once far off have been brought near in the blood of Christ." But even if they were without hope, and having no God in the world; for they have worshipped the works of their own hands; yet having been called through faith to the knowledge of Christ, they have also been placed under him, and they have had the God who is by nature and truly, and they have become partakers of the hope of the saints. And his rest, he says, shall be honor. You will understand what is said in a twofold way. For if one should choose the rest in these things to signify the death of Christ in the flesh, which he willingly endured for us, not as enduring death, for he was life by nature, but as it were causing the flesh to rest for a short time; the matter is honor, and nothing else. For the Savior of all and our Lord Jesus Christ has been glorified, having endured the slaughter for the world, and voluntarily undergoing death for the life of all. And so he said to the Father in heaven, when he was about to go to the precious cross: "Father, glorify your Son, that your Son may also glorify you." And again: "Now the Son of man is glorified, and God is glorified in him." For as far as it concerned the madness of those who crucified him, and the unholy and hateful undertaking, the passion was a disgrace and dishonor to him. For they perhaps thought that he suffered unwillingly. But since he came back to life, having plundered Hades, and having shown by the very deed that he is stronger than death, we shall find the outcome of the matter ending in honor and glory for him. Therefore, he says, in this way his rest shall be honor. But if one should wish to approach the contemplations in another way, he will understand the meaning of what has been said as follows. For Christ will not be only a hope for the nations, but he will be revealed in due time, that is, he will arise not only to rule them, but he will also grant them his rest in them for honor and glory. For the mind of the saints is a beloved dwelling place for him, and he lodges with the worthy, and rests in the holy souls of those who worship him, and to those who have received this thing it is both honor and glory. For what could be equal in terms of renown to having God lodged and dwelling in one's heart? Therefore, in this way also his rest in us will be an honor to those who once are willing: "For if anyone hears," he says, "my words, my Father will love him, and we will come to him, and we will make our home with him." And it shall be in that day, the Lord will add to show his hand, to be zealous for the remnant that is left a remnant of the people, which if it be left from the Assyrians, and from Egypt, and Babylonia and Ethiopia, and from the Elamites, and from the rising of the sun, and from Arabia. The prophet, then, in these words calls "day" the time in which the coming of Christ occurred, and the mystery of the economy in the flesh of the Only-Begotten was revealed. Then indeed, then, he says, the Lord will show his hand, that is, there will be a great demonstration of power; and this not in vain, but for "the sake of making zealous the remnant that was left of the people, which shall be left from the Assyrians," he says, and from the other nations. But it is necessary, I think, to elaborate on the meaning of what has been said to make it clearer. For in the times of old, the nation of the Jews had grown exceedingly weary, being ravaged, on the one hand by the Assyrians and Elamites, and on the other hand by those from Egypt and Babylonia, and from the rising of the sun, and from Arabia. But after this, Christ having shone forth, the most mighty hand and all-working right hand of God the Father made itself manifest through wonders, and was eager to fully convince those of Israel that He was in truth God, and the Son of the true God. For what of the most admired things was not accomplished among them? For all things were befitting of God and extraordinary, and had a clear and most evident demonstration of the highest power. At that time, he says, therefore, the

Lord will proceed to show His hand, in order to make Israel zealous, and, as it were, not to concede Christ to the nations alone, but that they also might choose to have hope in Him, and indeed also to seek to be under Him, and to make Him a ruler, guide, and teacher, who for this cause became man. And indeed He said through the voice of David: "But I was appointed king by him on Zion his holy mountain, proclaiming the decree of the Lord." For Christ came, saying He was not sent except to the lost sheep of the house of Israel. And so He first preached among them, and He commanded the holy apostles: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans; but go rather to the lost sheep of the house of Israel." But since the wretched ones, out of excessive folly, persisted in insulting with their disobedience Him who had come for this, He then turned to the nations, and the last have become first, and the first last. For this reason now the prophet, being a Spirit-bearing man and enriched with the knowledge of future things through heavenly enlightenment, first mentions the nations, and then after them Israel, as being cast behind those sanctified by faith, and placed in the rear and among the remnants, according to what is written. And he shall lift up a standard for the nations, and shall assemble the lost of Israel, and shall gather together the dispersed of Judah from the four corners of the earth. And the jealousy of Ephraim shall be taken away, and the enemies of Judah shall perish. Ephraim shall not be jealous of Judah, and Judah shall not afflict Ephraim. In a remarkable way the prophet especially concludes for us his discourse in these words. For he takes what happened historically as an image of a spiritual matter; and I think it is necessary to state this also clearly, as far as possible. For Rehoboam, his son, succeeded to the rule of Solomon; and the nation of the Jews was split from him into discord; and the ten tribes and the half-tribe of Ephraim were relocated in Samaria, while in Jerusalem remained the tribe of Judah, and the half-tribe of Manasseh. And at times, certain men of both these and those reigned; in Jerusalem, those from the tribe of Judah; but in Samaria, those from the tribe of Ephraim; and great jealousy was kindled between the parts, and frequent wars, and uprisings against one another, as is also clearly narrated in the books of the Kings. But since the Chaldeans and the kings of Persian Babylon, having laid waste, so to speak, all of Judea, carried away captive to their own, both Israel and Judah, that is, those in Samaria, and those in Jerusalem; then, having been freed from captivity, they returned again to their own land, and dwelt no longer divided, but all in Jerusalem; and they ceased from anointing kings and rulers over themselves in turn, and from afflicting and envying one another, as they had done before. For they were at that time under one man, Zerubbabel the son of Shealtiel, who was from the tribe of Judah, and also under Jesus the son of Jozadak, who was preeminent in the priesthood. And so far, the historical account. But it was the prophet's purpose, from more manifest events and from what had happened to those of old, to show forth the achievements of our Savior's advent. For when the sign was raised, that is, the precious cross, and had become manifest to the nations and peoples throughout the whole world, there came a release for those in captivity (clearly, the spiritual one), a coming together in one mind, a zeal for concord and one faith among those formerly divided; who, having been yoked to many unholy tyrants (for they had served unclean spirits), shook off their yoke, and have run together very eagerly to the spiritual Zion, that is, Jerusalem, which is the Church, and have come under one king, that is, Christ, of whom Zerubbabel was a type, bringing back Israel from captivity with Jesus the great priest accompanying him, so that in him Christ might be understood as king and high priest, holy, blameless, undefiled, separated from sinners, and made higher than the heavens, as the divine Paul says. That the sign of Christ, that is, the precious cross, became the cause of those

throughout all the earth being brought together in one faith, and thus being reconciled through it to the all-holy Father, would be clear from what the divine John the evangelist has written. For he brings in the accursed Caiaphas saying to those in the council: "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and that the whole nation should not perish." And to these very words he added: "This he did not say on his own authority, but being high priest that year, he prophesied that Jesus would die for the nation, and not for the nation only, but also that He would gather together in one the children of God who were scattered abroad." For Christ has become our peace, according to the Scriptures, He who broke down the middle wall of the partition, and abolished the law of commandments in ordinances, and created the two peoples into one new man; reconciling both through Himself to God the Father, and destroying the enmity between them, so that all of us in one spirit and in one body, being of one soul and one body with one another, in Christ that is, might bear fruit for Him, the righteousness which is above the law, and the purity of the evangelical life. Therefore, coming from the things that were done historically to the spiritual contemplation, you will understand very well the mystery of Christ. And they shall fly in the ships of foreigners; they shall at the same time plunder the sea, and those from the rising of the sun, and Idumea, and on Moab they shall first lay their hands; and the sons of Ammon shall first obey. In what way, then, those from the four corners of the earth, that is, all the nations, will be brought together to the unity in Christ through faith, and to the bond of holy love, he makes clear again in these words. For before the precious cross, Christ said to the holy apostles: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans; but go rather to the lost sheep of the house of Israel." For as He Himself said again: "I was not sent except to the lost sheep of the house of Israel." But since, having reached the extreme of all impiety, they have acted insolently toward Christ, and have killed the author of life, and they denied the Holy and Just One; then indeed, then having trampled upon death, and having been raised from the dead, he commanded his holy disciples: "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things that I have commanded you." And when he had ascended into heaven, and then the power from on high had descended upon them, they no longer remained preaching Jesus in Judea alone, but some went to the East and preached in the cities there; others went to the West, and others bestowed the words of instruction upon the neighboring nations; and it was somehow necessary for those wishing to travel throughout the whole world under the sun to also make use of sailing. And so the divine Paul claims to have spent a night and a day in the deep. And the one who wrote the Acts of the holy apostles says that he and those with him embarked on an Alexandrian ship with the sign of the Dioscuri. For it was a custom somehow, especially on Alexandrian ships, to have such inscriptions on both the right and left of the prow. And since it was likely, as idolatry prevailed at that time, that the Dioscuri were inscribed on the ship, it therefore follows that the master of the ship was a foreigner, that is, an idolater. Therefore, they will fly on the ships of foreigners, he says, that is, they will cross swiftly and eagerly and as if on wings, and they will plunder the sea. And it is a custom in the divine Scripture to call the parts toward the west "sea," because the sea there is very great and wide. And so the blessed David, declaring the God of all to be the creator of the whole world, says, "The north," he says, "and the sea you have created." And that the divine Peter, and indeed the all-wise Paul himself, having reached the parts of the west, preached Jesus, no one would doubt. And they will plunder, he says, also those from the rising of the sun, and Idumea, and they will lay their hands upon Moab. And the sons of

Ammon will be the first to obey. For after the land of the Jews, all the neighboring and adjacent lands, and even those further away, were full of idolaters, and incompatible in their mindset with those who know the one God by nature and in truth. And the Idumeans and Moabites, and indeed the sons of Ammon, were neighbors to those of Israel, and they inhabited a neighboring land, but were terribly different, and among the most hostile. And they worshiped the stars, and held the Morning Star in all reverence, and called it God, preeminent among the others. But upon them also first the true Morning Star shone into their mind and heart, and the light of the spiritual day dawned. And having cast off that ancient darkness, and having further rejected the worship of creation, they have worshipped Christ, and made those who were formerly most hostile, I mean those of Israel, their mystagogues and guides on the road that leads to salvation. And the Lord will lay waste the sea of Egypt, and he will lay his hand upon the river with a mighty wind, and he will strike the seven ravines, so that one may cross it in sandals. And there will be a passage for my people left in Egypt; and it will be for Israel as the day when he came out of the land of Egypt. The inventor and father of sin has prevailed out of greed over all under heaven. Having led man astray from the truth, he made him a worshiper of the herd of demons, and placed him under his own yokes; But the Egyptians especially have become more superstitious than others and terrible in this regard. For there were temples everywhere and altars throughout their land, and countless shrines, and a swarm of statues, and many-formed things in their sanctuaries. For they have worshiped birds and fish, a goat and a sheep, and a calf was their object of worship. But God visited them even in this state, and together with the others called them to the light, and to the knowledge of truth. For in it they preached the Gospel of Christ, both Mark the blessed evangelist, and others after him at various times; on the one hand, coming from the land of the Hebrews, and on the other hand, also from among those who had believed, appointed at various times as mystagogues and teachers. It is necessary to explain in what way this was achieved, broadening the account of the history. For before the Roman power prevailed over all, and each country had its own leader, that is, a king, there was great division among the nations; on the one hand, because the difference of religion caused enmity to be kindled between them, and on the other hand, because those who wished were allowed to plunder those from another land, with no one rebuking them. Therefore there was for a long time very great lack of intercourse between the nations, and for anyone to be caught within another's country was not without penalty. But when the rule of the Romans prevailed over all, and they came under one leader, they were taught to live by their laws, and henceforth intercourse between the nations became fearless, and a great civility prevailed; then, indeed, then a passage, or a way, was made for those evangelizing Jesus, so that they could also pass into Egypt. And in what way Augustus Caesar captured the land of the Egyptians, the prophetic word explains to us. For the river of Egypt is wide and large, and flooding at certain times, it comes through seven mouths, bestowing its stream upon the neighboring sea; and being, moreover, in the parts of the marsh-men, it forms long and wide lakes, and floods all their land, so that even the grain-bearing land is navigable. So when Augustus Caesar, having conquered Judea, came to the land of the Egyptians, its inhabitants thought that even if they chose to be quiet, and to abstain from war and arms, the fact that it was girded with lakes and rivers would make the country impregnable to him. But since it seemed good to the God who rules all things to subject the land of the Egyptians also, with the others, to the Roman scepters, having pushed the water of the river toward the sea with a most violent south wind, He made the whole land passable, so that those wishing to cross both the lakes and the ravines themselves, that is,

the seven mouths of the river, did not, so to speak, even have to loosen the sandals on their feet. Thus, with God smoothing the passage for the Roman army, the Egyptians were conquered. This again the prophet teaches us, saying: "Thus says the Lord Sabaoth, And the Egyptians shall drink the water that is by the sea; but the river shall fail and be dried up; and the rivers shall fail, and the canals of the river; and every gathering of water shall be dried up, and in every marsh of reed and papyrus, and all the green sedge around the river, and everything sown by the river shall be dried up by a blight-wind."-Therefore, he says, the Lord will lay waste the sea of Egypt. It is a custom of the divine Scripture to call even the lakes seas. And He will bring His hand upon the river with a mighty spirit. For we say that the bringing of the most violent wind against the waters was the work of a hand, that is, of divine power. For He struck the seven ravines, that is, the mouths, and made them so dry, as to cross them in sandals. Then indeed, then, he says, there will be a passage in Egypt for my people who are left. And who was this? Those from Israel who believed, concerning whom also the prophet Isaiah says: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." And the firstfruits, as it were, of the remnant are the blessed disciples and those with them, of whom the divine Mark was also one. But it shall also be, he says, as the day when they came out of the land of Egypt; that is, those of the blood of Israel, having proclaimed the divine and heavenly word to those in Egypt, will rejoice greatly, just as they certainly rejoiced on that day when they came out of the land of Egypt. For again they themselves of the in they were brought forth from the slavery of Egypt. But having become ministers of the divine proclamations, and genuine stewards of the evangelical decrees, they did not deliver the Egyptians from carnal slavery, but taking them from the hand of the devil, they made them free. And while the all-wise Moses was mediating, the river was changed into blood; but now for them in Christ the water has become saving. For we have been saved through holy baptism. Then those who pursued Israel, having assailed the Red Sea, were drowned; but through the holy apostles they were taught to swim through the surge of the present life, and to be seen as superior to worldly waves. Then the terrible and most violent hail fell upon them. But since they have been initiated into the mystery of the economy in the flesh, the divine rain has descended into their mind, making it fruitful. A deep and three-day darkness was brought upon them; but they have come to be in light. They mourned their firstborn; but the Firstborn from the dead, that is, Christ, saved them from death and corruption. Therefore, on account of all these things it was fitting for those of Israel to rejoice, as when they themselves came out of the land of Egypt. And you shall say in that day: I will praise you, O Lord; for you were angry with me, and you have turned away your anger from me, and have had mercy on me. Behold, my God is my Savior, the Lord; I will trust in him, and I will be saved in him, and I will not be afraid; because the Lord is my glory and my praise, and he has become my salvation. Saying that those from the nations have been saved through faith in Christ, and that the most superstitious of all others have come to the knowledge of the truth, he fittingly introduces them giving glory. For of being wholly delivered from the first and initial ignorance which was in them, and of finally turning to choose to think the things that seem good to Him, even to the God who alone saves, a clear demonstration would be their haste to give glory, and to offer thanks to him like a spiritual sacrifice. Therefore, at that time, he says, when there would be a passage in Egypt, that is, for those who preach the evangelical and saving word, You, he says, who were long ago in deep darkness, and a bitter idolater who was buried in the deceits of demons, when with the eyes of the mind you look up to the light; when you see the glory of the one who has called you, and are brought to the perception of from what things to what

things you have passed; and that though yoked to a bitter tyrant, you have escaped his greed, and have run for the aid of the all-powerful God who saves the lost; then indeed, then, rejoicing in yourself very much and quite fittingly, you will cry out, saying: I will praise you, O Lord; for you were angry with me, and you have turned away your anger from me, and have had mercy on me. And they offer up thank-offerings, and they kindle doxologies, not because they have come under divine wrath, but because having done so, they have been shown mercy. And we say that the God of all is angry with those who say such things, clearly, with the idolaters. For what reason? The divine Paul will make it clear to us, having written: "Claiming to be wise, they became fools. And they exchanged the glory of the incorruptible God for a likeness in the image of corruptible man, and of birds and of creeping things, and of four-footed beasts. For this reason," he says, "God gave them up to a debased mind, and to dishonorable passions, to do those things which are not proper." For those who misrepresented the divine glory, and attributed the excellent beauty of the highest nature to such wretched creatures, how would they not most fittingly be subjected to the impulses of divine wrath? But since, he says, you have turned away your anger, you have had mercy on me (for I have been called to knowledge through faith, not according to the works which we have done, as it is written, but according to his great mercy); for this reason, he says, having been brought to a perception of the great gift, I will offer you unceasing doxology, and indeed I will also say: Behold, my God is my Savior, the Lord; I will trust in him and I will be saved in him. For of old, falling down before woods and stones, and offering sacrifices to senseless statues, they besought to be saved through them. But since they have known the true God, having thrust aside those falsely named, they point to him alone, saying: Behold my God, my Savior, the Lord. I will no longer be trusting in woods and stones, he says, but in him alone, and through him I will be saved. And if he who of old took advantage and snatched away into error, comes again tempting and fighting, I will conquer, he says, because my glory and my praise is the Lord. Do you see how they have known that to give glory is a saving thing? "Offer," for, it says, "to God a sacrifice of praise, and pay your vows to the Most High." And, "Call upon me in the day of your trouble, and I will deliver you, and you will glorify me." And draw water with joy from the fountains of salvation. Generous is he who has called, ready to repay is the God who has saved, he does good to those who have known him, with divine and spiritual things he richly gladdens those who glorify him. For behold how they were confessing, saying: Behold my God, my Savior, the Lord, I will trust in him; and he immediately promises them both fountains and saving water. For it was necessary, it was necessary for those who had run from darkness to the light, for those called from Hellenic ignorance to the knowledge of the God who truly is, not to lack instruction and a gladdening word, and able to hold them fast to piety. "For not by bread alone shall man live," he says, "but by every word that proceeds from the mouth of God." Therefore he calls water the life-giving word of God; and fountains the holy apostles and evangelists, and I might add also the prophets themselves; and Salvation, Christ. You therefore, he says, who with confessions unto faith gladden me who am by nature God of all, will receive in return a divine and spiritual joy, drawing the word that is able to hold you fast to this from the fountains of Salvation, that is, of Christ. For he appointed the holy apostles; concerning whom the blessed David also sings in the psalms: "The fountains of the waters were seen, and the foundations of the world were uncovered." For the fountains of waters are the divine disciples, gushing forth to those under all heaven words from above and through the Spirit. And they are likewise also foundations of the world. For a chosen stone is Christ, who is also said to have been laid by God the Father in the foundations of Sion, that is, of the Church. For

on him we have been set and through faith we are built up a spiritual house into a holy temple, into a dwelling place of God in spirit. And stones after him, that is, foundations of the world, would be and very fittingly so named those who proclaim him to those throughout all the earth. For their writings uphold us for stability and confirmation in faith and in truth. And you will say in that day, Praise the Lord, call upon his name, declare his glorious deeds among the nations; remember that his name is exalted. Sing to the name of the Lord, for he has done lofty things; declare these things in all the earth. Rejoice and be glad, you who dwell in Sion, for the holy one of Israel is exalted in your midst. O wondrous thing! The one recently initiated, then having come upon the fountains of Salvation and having drawn the life-giving stream, is seen to have acquired such progress, I mean, in being faithful and genuine, that he immediately displays an apostolic ministry. And not only did he himself hasten to give glory alone, but already also to all others he commands to do this, saying: Praise the Lord, call upon his name. And to whom he commands to call, he makes clear by adding immediately: Declare among the nations his glorious deeds. For let it not be hidden, he says, the glory of the Savior, let it be manifest to all, the god-befitting His power and authority. He saved without remembering evils; He cast down the invincible tyranny of the devil and of the demons; He redeemed the deceived; He freed those in captivity; He proclaimed recovery of sight to the blind. He has justified through faith, He has sanctified through the Spirit, He has made sons of God those who were once fugitives and living an inglorious and accursed life. He has fully convinced by His deeds that He is by nature and truly God. He raised the dead, He declared clean those with leprosy. He has healed by a nod those in sickness; He has checked the assaults of spirits. He has calmed the sea when it was wild. Therefore declare His glorious deeds among the nations, and hold them in great remembrance, because His name is exalted. For He has done lofty things. For it is truly beyond a human hand, or rather, the accomplishments are beyond every wonder. Exult, therefore, and be glad, you inhabitants of Zion, that is, those who have a firm faith in the Churches; because the Holy One of Israel is exalted in your midst. For even if the Holy One of Israel became man, and in the form of a servant arrived for our sake according to the economy, yet from the results, and the brilliance of His works, He was exalted in a manner befitting God; and we have known who He is by nature.

Discourse 8 The vision which Isaiah the son of Amoz saw against Babylon. The vision against Babylon, and indeed also those that follow it, namely against the Idumeans and Moabites, and moreover the Egyptians, and in addition the others were made for the consolation of Israel; but they have a somewhat more historical rendering of the things signified, except that it is permitted to the more intelligent, as from a dense image even now to skillfully transform the clearest things that happened to the ancients into a spiritual contemplation; which the discourse, as it proceeds, will make the narrative for those who will encounter it, interpreting each of the written things as is possible. But I think it is necessary now also to go back to the beginning of the matter, and to first narrate the causes of the vision. For Israel, having been called through the all-wise Moses to the knowledge and worship of the God who truly is, and having a law that directs toward every single one of the wondrous things, neglected the commandment given to it, and turned to doctrines, the commandments of men, or rather, giving itself over to even worse things, it slipped into the pits of idolatry. At any rate, the God of all accused them through every prophet for choosing to do such things, and made a great outcry against its impiety. For He said: "This people draws near to me, with their lips they honor me; but their heart is far from me." But in vain they worship me, teaching as doctrines the commandments of men. And again: "What has the beloved done in my house?"

An abomination." And He calls the idol an abomination. Therefore, having terribly strayed into outrageous wantonness, and turning their neck from slavery under God, and raising up their own arrogant disposition against Him, as it were, He delivered them up at times, sometimes to those inhabiting the neighboring country, I mean the Idumeans, and moreover the Moabites, the Egyptians and those from Philistia, and at other times bringing a more grievous blow upon them, He sent against them the most savage of those on earth, I mean, of course, the Babylonians, who, after ravaging the whole land of the Jews without toil, carried off a multitude greater than number as captives to their own land. But that these things would happen when they provoked the God of all, the blessed prophets foretold from time to time. But they, although what had already been announced to them had come to pass, were no less hard and disobedient, practicing an abominable and most lawless life. Therefore, most providentially, the God of all, after the blow and scourges and the things that had happened to them from their enemies from time to time, also makes the prediction of the most pleasant things and those that know how to bring joy; and He promises that even those who had already become captives would return home He will prepare, and will release from the bonds of misery, and will also deliver those who formerly conquered into the hands of enemies. For it was surely very likely, even if they remained unadmonished by those things, that they would at least choose to rejoice in the second things, and being lifted up to the hope of the things they longed for, to honor the worship most dear to God, and to keep their mindset unshaken for Him. Since, therefore, although there were many who from time to time had sacked the country of the Jews, but the Chaldeans especially were harsher and more savage than the others, and those who had ruled Babylon from time to time, the word of prophecy as it were leaps upon them first and says: Raise a standard on a level mountain. But I think it is necessary, having chosen to make the rendering of the interpretation of the foregoing accurate, to first narrate some of the most necessary things. Therefore Cyrus, who was the son of Cambyses and his mother Mandane, having reigned over the Persians and Medes, campaigned against Babylon, and against the whole country of the Chaldeans, which was both wide and very large; and indeed he conquered it. He took it not by his own powers, nor indeed being able to use a stronger hand (for the nation of the Chaldeans was something unconquerable and irresistible, both because of its multitude and because it was very well trained in tactics), but rather with God subjecting to him those who resisted, and shaking the impious powers of the Babylonians; because of the very great amount of sorcery among them; and the swarm of idols was beyond number; and indeed it has been named a land of graven images, either because of the multitude of idols, or because each of the inhabitants there was found to differ in no way from an idol, I mean, in respect to having uncontrollably and intemperately inclined towards error. Then, in addition to this, because after ravaging the holy land that had been allotted to God, that is, Judea, and burning Jerusalem and the divine temple itself, they carried off the sacred vessels to their own land, and using unrestrained wrath they killed Israel, although it was named a holy people, and a portion and inheritance of God. For that God delivered Israel, who had practiced idolatry, into the hands of enemies is not unclear to those knowledgeable in the sacred writings, but those called for this purpose punished immoderately. And indeed the God of all is found somewhere saying through the voice of Zechariah: "I have been jealous for Jerusalem and for Zion with a great jealousy, and with great wrath I am angry with the nations that are attacking, because while I was a little angry, they joined in for evil." And to Babylon he says: "I gave them into your hands, but you showed them no mercy." So then God delivered to Cyrus the arrogant and insolent one, the mother and

nurse of all wickedness, I mean Babylon. And this would be made clear by what he says through Isaiah thus: "Thus says the Lord to my anointed, to Cyrus, whose right hand I have held, that nations might hearken before him, and cities will not be shut; I will go before you and make mountains level. I will break in pieces the gates of bronze, and cut in sunder the bars of iron." And Cyrus, having conquered, released Israel from captivity, and commanded them to go home rejoicing, and indeed also to rebuild the divine temple. And so the prophet Jeremiah, "The word," he says, "that the Lord spoke against Babylon: Announce among the nations, and make it heard, and do not hide it. Say: Babylon is taken, Bel is put to shame, the undaunted, the delicate one. Merodach was delivered up, because a nation from the north has come up against it, he will lay her land waste, there shall be no one dwelling in it, from man to beast. In those days, and in that time, the sons of Israel and the sons of Judah shall come together, walking and weeping they will go seeking their God; they will ask the way to Zion. For hither they will set their faces, and they will come, and will flee to the Lord. For the everlasting covenant will not be forgotten." And again: "Therefore thus says the Lord: Behold, I am taking vengeance upon the king of Babylon, and upon his land, as I took vengeance upon the king of Assur; and I will restore Israel to his pasture; and he shall feed on Carmel, and on Mount Ephraim, and in Gilead, and his soul shall be satisfied." Upon a level mountain lift up a standard, raise your voice to them, do not fear, beckon with the hand, open, you rulers. I give the command, and I lead them. They are consecrated, and I lead them. Giants are coming to fulfill my wrath, rejoicing and at the same time insolent. The blessed prophet, having his mind filled with the Holy Spirit, and being in visions of things, as if being written, he all but leaps up, crying out to the Persians and Medes, as to those who have already conquered the land of the Babylonians, to raise high the symbol of victory; for this, I think, is the standard; and to shout against the army of the Chaldeans, as having already fallen and surrendered to them the arrogant and famous city, which the prophet Jeremiah also called the hammer of the earth, saying concerning the Babylonians: How is the hammer of the earth captured and broken? for every city and country was broken, struck in a way as if by some hammer, by their greed. And a level mountain, I think, he calls that which is, as it were, low to the ground, and on the order of a hill. For they do not ascend to the high parts of the mountains to set up the standards, that is, the trophies, or rather the sign, but on hills not very high, so that at the same time it might avoid being placed too high, and might be very well known to the whole army. Lift up, therefore, he says, a standard, as having already conquered with God as your champion. Raise your voice, that is, shout against the phalanx of the enemies, do not fear. For the hand of the Babylonians is admittedly terrible and irresistible to all everywhere, and no one would blame those who fear it. But now, do not fear, he says, since God is bringing forth his own wrath against their arrogance. Beckon with the hand. And what is this? Perhaps it is a custom for the leaders of the troops to encourage with the hand, and to urge on the most warlike with nods, and to rouse them to attacks against certain ones, since the voice is unable to do this, being in a great tumult. Therefore he commands those in charge of affairs to make exhortations by means of hands and nods to the armies under their command, and to incite them to a certain invincible zeal. And again he cries out, "Open, you rulers." For either he commands the Babylonians themselves, as having already been conquered, to open the gates, and to surrender the city that was once arrogant and insolent; or perhaps also to the holy powers who, by God's command, fight alongside the Medes, and make smooth for them the chariot roads, though they are very difficult. And so that he might show the invincible hand of those fighting, he adds and says: I give the command and I lead them. For he all but says something like this: It was

not a multitude of the Median army that came to you of its own accord, nor did the people of the Persians come solely of their own will; or perhaps rather I have also sanctified them for this purpose. And he says "I have sanctified" in this context, instead of "I have set apart" and, as it were, "I have chosen out" for the accomplishment of what I have planned against you. Therefore, he says, those whom I lead are coming, like certain giants, to fulfill my wrath, rejoicing and at the same time being insolent; rejoicing, on the one hand, because they are confident that they will conquer; and being insolent, on the other hand, instead of "scorning" them as greatly afflicted with cowardice, and as being worthy of nothing. For such is always the barbarian mindset, prone to the hope of being able to conquer, and always belittling those who resist. For wrath especially commands them to this, and begets the desire for courage, to despise all danger and fears. A voice of many nations on the mountains like that of many nations, a voice of kings and of nations gathered together. The Lord of Sabaoth has commanded a nation of warriors to come from a land from afar from the edge of the foundation of heaven the Lord, and his warriors to destroy the whole inhabited world. As the Medes were already shouting, and raising a voice fitting for wars, like a horse neighing and some pursuing, while others were already turning to flight, and a great and motley echo was being scattered, "A voice," he says, "of many nations upon the mountains, like many nations." Not such a voice, he says, that one might guess the shouters to be few in number, but rather to think that the multitude of those crying out is beyond number. The account shows that along with their subjects, those destined to lead were struck with terror. For he asserts that the voice is of nations and of kings. Therefore, the shouters would be the immense populace of the Babylonians, and with them the most distinguished, seeing their city already captured by the spear, or indeed, the Persians and Medes shouting over the captured. And them, I think, he also calls warriors, and a nation coming from a land far away; from the edge of the foundation of heaven, that is, from the very borders of Media, and from the innermost parts of the northernmost land. But since they were preparing the attack according to the will of God, he calls them the Lord's warriors, and says that they have been brought to destroy the whole inhabited world, and not indeed all of our world. For we shall not find this to have happened by Cyrus and those with him. But he calls the land of the Chaldeans the "inhabited world," because it was very great and immeasurably wide, and as it were, vied with the inhabited world, on account of the multitude of its inhabitants. Wail; for the day of the Lord is near, and destruction will come from God. For this reason every hand will be paralyzed, and every soul of man will be faint-hearted. And the ambassadors will be troubled, and pangs will seize them, as of a woman in labor; and they will cry in sorrow to one another, and they will be astonished, and their face they will change as a flame. As all hope has been taken away, as nothing is any longer left for the Babylonians, except only the need to lament, he says, "wail." And he commands them, as it were, to despair of their salvation, and not to attempt unprofitable things, not preparing for resistance, as divine wrath has been armed against them, and destruction brought upon them by a decree from above. And the matter is completely irresistible; "For who shall turn back the high hand?" as it is written. And again; "If he should shut a man up, who will open?" For what strength, or of whom at all, will war against God? For this reason he says, that every hand will be paralyzed, and every soul of man will be faint-hearted; for when the all-powerful God shakes the souls of men into cowardice, who will instill courage, or, show him to be of good courage, and sufficiently disposed for resistance? And he says the ambassadors will be troubled, and will fall into pangs like a woman in labor, and that one will cry in sorrow to another, and indeed will be astonished, and that their face will change as a

flame. And ambassadors, I think, he says, are the priests of the idols, those most distinguished in the magical art among the Babylonians, the ministers of the demons, who, as was likely, when the attack of the Medes was being prepared and the arrival of Cyrus with the Persians was expected, were divining favorable things, and were calling for aid from the demons, offering up prayers and bringing the customary gifts, rites that is and the profane sacrifices, and promising to intercede on behalf of the whole country. These then, he says, the ministers and suppliants of the demons, who perform the sacrifices on behalf of all, when they see their affairs turned contrary to their expectations, will both be troubled and will be in bitter pangs, and they will cry in sorrow to one another, that is, they will cry out to each other things as from unmitigated disaster, "woe," clearly, and similar things. And they will change their face as if by a flame. For somehow the face of the disheartened a face to be blackened, so as to seem to be nothing other than soot and the remains of withered ashes. For behold, the day of the Lord, incurable, comes with fury and wrath, to make the whole world desolate, and to destroy the sinners from it. For the stars of heaven, and Orion and all the host of heaven will not give their light; and it will be darkened at the sun's rising, and the moon will not give its light. And I will command evils for the whole world, and their sins for the ungodly; and I will destroy the insolence of the lawless, and I will humble the insolence of the proud. In these words he openly tries to teach what the reason is for the rulers to meet each other in misfortune, and for their face to change as if from a flame. For since, as I said, they were divining things according to their own wishes, for themselves and for all the Babylonians, but they have missed their hope; for this reason, he says, they will also be full of dejection. For an incurable day is upon them, which the Lord of all brings upon them; and again he names as "day" the time in which the divine and unadmonished wrath occurred, so that the land of the Chaldeans was made desolate, and the sinners were destroyed from it. And it is not at all as if there were some there who are placed outside the wrath because they are good, that he says the sinners will be destroyed; rather, the name would reasonably fit all those who inhabit the land of the Chaldeans, because all are wicked and idolaters. But since the greatness of calamities at times all but fills the human mind with darkness and mist, so that even when it is day the light of the sun seems to be absent, and to be somehow ineffective, I mean in its ability to shine, and all the host of heaven, and the orb of the moon itself; for this reason he says: For the stars of heaven, and Orion, and all the host of heaven will not give their light; and the Babylonians will be darkened, that is, the mind of the Babylonians; and while the sun is rising, and the moon is shining, although the elements have not withdrawn their light, but as if from great terror and being subjected to the divine wrath, they have night and darkness in their mind. And I will command, he says, evils for the whole world. The phrase, I will command, he says, is instead of, I will threaten, or rather I will command to be brought, so as both to take down the insolence of the lawless, and to humble the proud, that is, the arrogant. For the nation of the Assyrians has always been somehow arrogant and most insolent, and in addition to this, hateful to God. For among them nothing of what is best was honored, but rather everything that is by nature grievous to the God of all. But it must be known that those who interpreted the divine Scripture have made mention of Orion, signifying by it one of the most prominent stars, and they do not say such things by completely following the trifles of the Greeks, but rather they used the name according to custom, just as, of course, it is also written in Job: "Who makes Pleiades and Hesperus and Arcturus and the chambers of the South." And those who are left will be more precious than unrefined gold; and a man will be more precious than the stone from Souphir. In these words "precious" is what is sought. He says, therefore, that the land

of the Babylonians, and indeed the whole land of the Assyrians, will be so depopulated, that those living in it will become hard to find, and the scarcity of those who are left will be as great as that of Indian stones and of the most tested gold. For such things seem to some to be precious, because they are exceedingly hard to procure, and indeed because they are few, and scarce. Therefore, just as, he says, the things admired by men are hard to procure, both precious stones and unrefined gold, that is, the most tested, so will the survivors from the war be few and scarce, who have escaped the throng of those who fought. For the heaven will be angered, and the earth will be shaken from its foundations, because of the fury of the wrath of the Lord Sabaoth in the day when his wrath comes upon them. The blessed prophets speak hyperbolically, and receiving in their mind the divine and ineffable power and glory, they raise their voices on high, and invent extraordinary magnitudes for their narratives. But always, when God is angry, the servant creation is also sharpened to anger, since the one who commands all things certainly arouses it to this. And so He was angry with the Egyptians, and creation did not tolerate being inactive. For the water was changed into blood, and the earth brought forth frogs, as it is written, and the heaven sent down hail; and indeed a deep and three-day darkness was scattered over all their land. Therefore, he says, the heaven itself will be angered, and the earth will be shaken as if from its foundations, because of the fury of the Lord's wrath. For creation wars alongside against the foolish, and when the Master is grieved, it itself is, as it were, marshalled for this purpose. For all things concur with the supreme will, and there is nothing among beings that does not yield, even unwillingly, to the divine nods. And they that are left shall be as a fleeing gazelle, and as a wandering sheep, and there will be none to gather them, so that a man may turn to his people, and a man pursue his own country. For whoever is caught will be overcome, and those who are gathered together shall fall by the sword, and their children they shall dash in pieces before their eyes, and they shall plunder their houses and take their wives. He says that those who are left will be very few in number, but even they will be unmanly and most unwarlike, and broken by cowardice to such an extent that they choose to do nothing else but only to flee, like a gazelle, and to be saved without honor, he says, and to renounce completely even just rising up against the calamities from the enemies. And that they will remain without a leader and without a ruler, although they are few in number, he implies by saying, that they will be as a wandering sheep, deprived of the shepherd's gentleness, and going somewhere outside the pasture, so as to be far from their accustomed folds. For there will be none, he says, to gather them, so that a man may turn to his own people, and a man pursue his own country. But "pursue," he says, is instead of "hasten," although their country is dear to all, and nothing is better than their ancestral dwellings. But even the deprivation of things so very dear to them is pleasant, he says, because everyone who is captured is immediately destroyed but the prophetic word affirms that something else will also happen, of the things most apt to cause pain. For their children, he says, they will dash in pieces before their eyes, and they will plunder their houses, and they will take their wives. What could be more grievous for parents than the slaughter of their children? or how is it not more unbearable than any torment, to see one's houses plundered, and the modesty of one's wives violated, and subjected to the licentiousness of the conquerors? The blessed psalmist also mentions something of this kind somewhere. For when speaking about the Babylonians, "Blessed," he says, "is he who shall take and dash your infants against the rock." But these things indeed happened historically to the land of the Assyrians, and to the cities and regions in it, because they were all idolaters and unbearably arrogant, and terrible fighters against God, and

skilled in the art of magic. They also sacked the holy city, and having ravaged the inheritance of God, that is, Israel, and placing them in the lot of the spear-won, they placed on them the unaccustomed yoke of slavery. And the discourse concerning these things will stand, not only in the things according to history alone and in what has clearly happened; but it is rather possible for those who wish to understand it also spiritually, if they would skillfully transfer the force of what has happened to the very inventor of all wickedness, the God-hated and most cruel one, I mean, Satan, especially since the word of the prophecy, having brought forward the mystery of Christ and having made the address concerning him very well, has introduced as a neighbor the vision against Babylon, as it were, of the sharpening the mind of the listeners to what is needful to understand, and spiritually the things that happened historically, concerning both Babylon itself, and indeed also concerning the whole land of the Assyrians. The apostate dragon, therefore, has never yet ceased plotting in many ways against those who serve God, but he presses on very vigorously, always overthrowing for what seems good to him, and he very often carries them off, as if taking them captive, and casts them into the pits of passions, and imposing on them as it were a terrible and inescapable yoke of slavery, he exults over those he has taken, and boasts, just as, of course, the successive kings of the Assyrians rejoiced over those from Israel, because having been outside their own land and the holy city, they were enslaved to foreigners. But the tyranny of the devil did not prevail forever over those who had been seized. For the sign of the Savior has been raised, that is, we have dedicated songs of victory to the one who conquered for us and on our behalf; and we have made the confession of the right faith. For this, I think, is, *Lift up your voice*. And the Lord is commanded to come to a warring nation, clearly that of the saints, for whom the battle and the war is not against flesh and blood, but rather against principalities and powers, and the world-rulers of this darkness, against the spiritual forces of wickedness in the heavenly places. Who both fought back and have conquered, and they prevail even now, and they besiege the host of the opposing powers, and they have sacked idolatry like a city, which was formerly terrible and invincible. And they have triumphed over their adversaries as if Christ were their general, and the holy angels were fighting alongside them, so that those who still revere their dominions are completely few in number, and they are pitiful and unmanly and terrified, and have completely given up resistance, I mean, against those who serve Christ. And running through the vision and what follows of the things set forth, let everyone who is intelligent, and able to understand a parable and a dark saying, and the sayings of the wise and their riddles, gather knowledge of some such spiritual contemplation. Behold, I am stirring up against you the Medes, who do not reckon silver, nor have they need of gold. They will shatter the bows of the young men, and they will not have mercy on your children, nor will their eyes spare your children. And Babylon, which is called Glorious by the kings of the Chaldeans, will be as when God overthrew Sodom and Gomorrah. It will not be inhabited for all time; nor will they enter it for many generations, nor will Arabs pass through it, nor will shepherds rest in it. In these things, then, he makes the prediction of the war most clear, and having removed the obscurity which had been cast like a shadow over the words, he sets the impending disaster naked and openly and as if in sight. For the Medes will come, he says, they will come, not overcome by money nor having thought of bribery from you, but rather being superior in due season, and to the things most earnestly set before them, so that they will shatter the bows of the young men. For if one were to consider the raids of the Barbarians, which might happen against regions or cities, he will find them done for no other reason than for the sake of plundering, and of making a collection of incidental wealth. But the Medes, he says,

will be superior to gains, and they will be unsparing of profits, in order to bring down the pride of the Babylonians. For they always had great pride in their archery, and they held their success in these things in high regard. But they will be inferior to their enemies. And the conquerors will be so harsh and pitiless, as to show no mercy for a tender age, nor indeed, for infants perishing piteously, to shed a tear from gentleness. And Babylon, which is called Glorious by the king of the Chaldeans, will for this reason, he says, depart into desolation, so as in no way to be to endure the lot of the burned Sodom and Gomorrah; and it will also be uninhabited; and so to be fled from also by its neighbors, as a nation from afar roams around it, so that not even shepherds from Arabia pasture any of their own flocks in it; because of its being utterly desolated. But it must be known that he calls the nations of the Saracens, who extend as far as the Assyrians and inhabit the innermost desert, "Arabs." For they have the land of the Arabs as a neighbor. And it is likely indeed that the Saracens from Arabia themselves also wander mixed through the deserts of the Assyrians. And wild beasts shall rest there, and the houses shall be filled with sound. And sirens shall rest there, and demons shall dance there. And onocentaurs shall dwell there, and hedgehogs shall make their nests in their houses. It comes quickly, and it will not delay. It is somehow always the custom for the untamed of animals to make their dwelling in deserted places, and a ruined city provides them with very many, and indeed broad, lairs, both naturally roofed and hastily made, and, as it were, found automatically from what has happened; and in deserts and in the silent places, a certain faint echo, as if from the excessive silence, I know not how, arises and enters the ears of those who are at rest. Therefore, wild beasts will rest, he says, and the houses will be filled with sound; that is, having no inhabitant at all, they will possess the echo that is fitting for desolate places. And demons will dance there, he says. For they say that these also somehow have a particular love for quiet places, and make them a leisurely encampment, as it were. And by "sirens," I think, he means the birds that know how to sing well, or, according to the Hebrew version, the owl. And he has named the wild asses "onocentaurs"; and indeed hedgehogs, which are the mice that bristle as it were with sharp spines. And all these things would be fittingly in cities or houses that are utterly desolate. And to these things he adds that "it comes quickly, and will not delay." Either injecting a more bitter care into the Assyrians, that is, making the matter no small consolation for those of the blood of Israel. For since they were in captivity, and indeed were expecting to be released when Cyrus campaigned against the Babylonians together with the Persians and Medes, he promises them a swift release from their sorrows, and that the things in their prayers would not be for a long postponement, but would, as it were, run at the heels of his word. And the Lord will have mercy on Jacob, and will yet choose Israel, and they shall rest upon their land, and the proselyte shall be added to them. And he shall be added to the house of Jacob; and nations shall take them, and bring them into their place. And they shall inherit them, and be multiplied upon the land of God, for male slaves and for female slaves; and they that took them captive shall be captives, and they that had rule over them shall be ruled over; and it shall be in that day, that God will give you rest from your pain and your anger, and from the harsh slavery in which you served them. He brings back to a good hope those of the blood of Israel who have suffered, and with good promises he restores them to good cheer, who were unbearably burdened by the greed of their captors. For that they will come up from captivity, and will cast off the yoke of unaccustomed slavery, once Babylon has been sacked, and indeed the entire land of the Assyrians, he has clearly foretold. For Israel shall not be utterly cast off, he says; nor will he undergo endless punishments for his trespasses; but the chosen one will be shown mercy and will

catch his breath in due season; and since, you see, he has been set as the firstborn among children, he will obtain visitation and good will from God. And that they will return to the land that bore them, he says, and that the proselyte will also go up with them. And by "proselyte" he means the native and aboriginal, that is, the Babylonian; for very many of the Babylonians followed those from Israel, some having kinship with them, and others having inclined to the worship according to the law. For since for a long time they have completed their time in captivity, it is likely of course that no small multitude of the natives has been added to them. The proselyte, it says, will be added to them, that is, the native also will follow and accompany them. And nations shall take them, and bring them into their own place. For when Cyrus released Israel, he commanded the rulers of the regions to escort them unharmed and unmolested. And he who succeeded him to the scepter of the Assyrians also did this; this was Xerxes. It is possible for those who wish to investigate such things to come upon the books of Ezra, and to obtain the most unerring knowledge on all that has been said. For they went up from the land of the Assyrians to Judea, while Zerubbabel the son of Shealtiel, who was of the tribe of Judah, was administering the kingdom, and Jesus the son of Jozadak the great priest was leading the sacred order. Nations, then, will escort them, he says, and bring them into their own land, and they will possess the inheritance allotted to them from above. And what is even more paradoxical, those who were once worshippers of idols, who invoke many and countless gods, will be multiplied on the land of God, as male and female slaves, and they shall be captives, who had taken them captive. For those who took Israel captive, being brought back together with him, and having arrived, he says, in Judea, will place their neck under the yokes of the law, and as if having endured a noble and saving captivity, they will acknowledge as Lord and God the Creator of all. For either this, he says, or it wishes perhaps to make that clear, that those who formerly conquered and carried Israel away from Judea, and placed them under their own yokes, will be ruled over and taken captive, by Cyrus, of course, since the Persians and Medes have taken them. For in that day, that is, at that time, you will be relieved from your pain and your anger; that is, from the wrath hanging over you, the divine wrath, of course; for you will escape the bitter slavery, and you will be relieved from your labors. But come now again, transforming as far as possible the thickness of the history, let us observe such an event in spiritual contemplation. For they were captives, devoted to the worship of idols, and revering the powers of the one who had taken advantage of them. But the Creator of all had mercy on them as ones who had been wronged, and sent to us from heaven a redeemer, his own Son, in the name of the Lord, that is, not as one of the holy prophets, but in the glory of lordship; who also sacked, as it were, a boastful and insolent city, with his armed champions fighting alongside him, that is, the holy apostles; who, having laid waste to the whole region of the devil, as it were, brought back with them, as to a holy city, the spiritual Jerusalem, I mean the Church, those who had been deceived and held in the yoke of slavery, who also were multiplied in the land of God, and became male and female slaves. But those who before held them under their hand and as captives, that is, the worshipers of demons, and those teaching their customs, and snaring them for destruction, have become captives, that is, they have been conquered by the preaching of the holy apostles, and have been made subject to Christ; for he gained dominion over them when they, of course, accepted the faith. For they also rested from the harsh slavery, in which they had previously served, before coming under the Lord, and his armed champions. And you will take up this lament over the king of Babylon, and you will say in that day: How the exactor has ceased, and the oppressor has ceased! God has broken the yoke of the sinners, the yoke of

the rulers; striking a nation in anger, with an incurable blow, striking a nation with a blow of wrath, and he did not spare, he rested, confident. To such a point of harshness, he says, did the misfortunes of the war drive the Babylonians, and Nebuchadnezzar himself, that he was pitied by his enemies, and those who, having suffered unbearable things, would have been likely almost to dance upon him as he lay prostrate, these out of of a reversal of fortune, and finally to feel pain, and to come to pity at the multitude of things that have happened to them, that is, also to lament in another way those who have fallen, and not at all pitying them, but rather rejoicing, and mocking those seized beyond expectation. And He weaves for them a lamentation and gives them a song befitting what has happened. For you will say, he says, How has the exacter ceased? He says "he has ceased" euphemistically, instead of, "he has perished and has an end." And he calls the Babylonian an exacter and an oppressor, who from excessive arrogance, did not impose the yoke of his own greed only on his neighbors, but indeed in the very distant cities and lands, sending out tax-collectors, he demanded tributes and taxes. Therefore they marvel how such a one has ceased, and the hand that grasped everything has stopped. And that they have not been ignorant of the reasons for his fall, they show by saying: God has broken the yoke of the sinners, the yoke of the rulers. Do you hear how he calls them rulers, attributing to them an arrogant mindset? For they were attacking, as I said, all, so to speak, those throughout the whole earth, bringing them under their own yokes. And to rule was sometimes at the same time also their aim. But God, he says, struck the arrogant race, that is, having struck the nation with an incurable plague. But he who trusted in himself greatly and was proud, and did not cease willingly, that is, has gone to the end most fitting for him, having endured an incurable plague of wrath, with all mercy removed. But it would be fitting for us ourselves to say these things, and as it were to shout in triumph over Satan, who exacts and oppresses, and very bitterly. For he assails the mind of each, turning it away from the best and good pursuits, those in piety and righteousness I mean, and as if with force carrying it off to what seems good to him; and like a bitter tribute collector, seeking from each a diligence for sin. But the Savior broke the yoke of sinners, having cast that one off, and rather bringing us under His own yokes, and having struck a nation with an incurable plague. And what nation? Or surely that of the demons, whom he also commanded to go into the abyss? And indeed he also inflicted very grievous torments; and so they cried out, saying: "Ah, what have we to do with you, Jesus of Nazareth? Have you come here before the time to destroy us." The whole earth cries out with gladness, and the trees of Lebanon rejoiced over you, and the cedar of Lebanon: Since you were laid to rest, no one has come up to cut us down. This is also part of the lament. And as far as the historical account is concerned, there was gladness in all the earth, since the land of the Assyrians was sacked, and the oppressor had ceased, who demanded from all that they must be subject to him, whom the prophetic word also calls trees of Lebanon: those who were surely in authority and in power among the nations, likening them to cedars. However, like a woodcutter, Nebuchadnezzar, shaking them down, subjected them to his own yokes. The cedars therefore, he says, rejoicing over you, say: Since you were laid to rest, no one has come up to cut us down. But if someone should wish to apply such a saying only to those of Israel, he will understand it thus. Lebanon is a very great mountain in the land of the Phoenicians, full of cedars and frankincense trees, both thick and well-wooded; therefore the divinely inspired Scripture very often compares it to the land of the Jews, because of the many most distinguished men in it in both power and glory, and indeed there are others who are raised on high by the boasts of the priesthood and are, as it were, most fragrant. And so the prophet Zechariah, comparing Judaea to

Lebanon; and those in it to cedars, oaks, and pines. and the Roman army to an all-consuming fire, which after the cross of the Savior burned up their whole country. Thus he says: "Open your doors, O Lebanon, And let fire devour your cedars. Wail, pine, because the cedar has fallen. Wail, oaks of Bashan, because the native forest was torn down." Therefore let the word be of the Jews as from the trees of Lebanon rejoicing and saying to the Babylonian and those around him: Since you have fallen asleep, the one who cuts us down has not come up. And he has very wittily remained in the trope of the speech. For since the voice came as if from the trees of Lebanon, for this reason they say, "The one who cuts us down has not come up." For after the return from Babylon of those of Israel, the war from the Assyrians was no longer waged against them. And we too shall rightly say to Satan, we who were once ravaged by him, but have now obtained a steadfast mind in Christ, and a mind secure and rooted in piety, and a most flourishing heart: Since you have fallen asleep, the one who cuts us down has not come up. Hades below was embittered on meeting you; all the giants who ruled the earth were roused against you, those who raised up from their thrones all the kings of the nations. All will answer and say to you: You too have been captured just as we were; you have been counted among us; your glory has descended into Hades, your great gladness. Beneath you they will spread decay, and your covering will be the worm. It is a custom for the divinely inspired Scripture at times to personify, and, as it were, to apply voices to the things themselves, as is the case with, "Be ashamed, Sidon, the sea has said; and the strength of the sea has said: I have not travailed, nor given birth, nor nourished young men, nor raised up virgins." For he applies this speech to the city of the Tyrians, which was at times ravaged by the Babylonians; and we say that the speech is fitting to the nature of the things. Thus also the prophet Micah somewhere introduced Jerusalem saying to Babylon: "Do not rejoice over me, my enemy, for I have fallen and I shall rise again. Because if I sit in darkness, the Lord will give me light; I will bear the wrath of the Lord, because I have sinned against him, until he pleads my cause; and he will execute my judgment, and will bring me out to the light. I shall see his righteousness, and my enemy shall see it, and shame will cover her who says to me: Where is the Lord your God? My eyes shall look upon her; now she shall be for trampling like mud in the streets on a day of plastering brick; your destruction is that day." On which, clearly, Cyrus and the Medes mixed with Persians captured the city of the Babylonians. Therefore, the blessed prophet no less personifies now; and he says that Hades was provoked, that is, embittered, meeting him as he descended. And observe for me the economy of the speech. For through this he shows that he was murderous and full of blood, so that almost all of Hades, that is, those who are in Hades, became the work of his inherent cruelty. For the boaster did not cease utterly mowing down nations and kings, and filling Hades with wretched souls. All the giants, therefore, he says, that is, those who became distinguished in strength, and ruled many nations, but were slain by you, will answer and say, "You too have been captured just as we were." For you were a man, they say, but you did not deign to know and consider this; nor would you have thought that there would be someone stronger than your arrogance and your irresistible hand, and you have perhaps not placed it outside of hope that some are even stronger than death, but the Median sword has with difficulty and unwillingly persuaded you to learn by its experience that you too were like us. And so you have been captured, just as we were. Your glory has descended into Hades, instead of, it was extinguished by death; and the unsmiling power of corruption has been brought upon you. He will see your gladness, having with difficulty put it out of the way. Decay will be spread beneath you, and the worm will become your garment. And this is a common thing. For once human bodies

have suffered death, decay and the worm will certainly follow. Yet it is well said of him, as in the order of bitter reproaches. For those who have fallen into forgetfulness of their own weakness, and from excessive arrogance, not even expecting that they will suffer human things, would be reproached Reasonably; as having barely learned by suffering them the things which, had they known, they should have chosen to think more moderately. Therefore, he says, the one who has reveled in fading and royal luxuries, will lie together with the others without a shroud, and deemed worthy of none of the customary rites for the dead. How has the Morning Star, that rises early, fallen from heaven? He that sends to all the nations has been crushed to the earth? The Morning Star is one of the most illustrious of stars; it rises a little before dawn, and is, as it were, a forerunner of the sun's gleam. That it shines with a rich light, this very fact of its appearing shortly before dawn would show. For as long as the ethereal body is still dark, with the night all but shivering, and the darkness being at its height, the stars in the heaven have a more conspicuous radiance; but when day is near, and the solar disk is, as it were, on the first extremities of the horizon, the light of each somehow contracts, yielding to the superior one, and is overcome by the greater brightness. So abundant is the light of the Morning Star, that it appears even at dawn, and makes its appearance somehow neighboring the rays of the sun. He therefore compares the Babylonian to the Morning Star, because of his prominence over others, and because no one among those in power and in kingdoms was seen to be like him; and because he was so illustrious and conspicuous, as the Morning Star might be thought of among all the other stars. But he who was suffused with such glory, he says, and lifted on high, and made brilliant with unconquerable renown, how did he fall as from heaven? and was he crushed to the earth as one who sends to all the nations? But the phrase "sending," instead of "commanding," he says, or in another manner. For it always seemed somehow to the tyrants of the Babylonians to bring every nation of men under their own hand, and for all lands to come under the yoke of slavery. Sending therefore to all the nations, they would demand a clod of earth, and water in a vessel, as though seeking the whole from a part, I mean both land and sea, as if they were lords of all. But you said in your mind: I will ascend into heaven, I will set my throne above the stars of heaven, I will sit on a high mountain, upon the high mountains toward the north, I will ascend above the clouds, I will be like the Most High. Now you shall go down to Hades, and to the foundations of the earth. Those who see you will marvel at you, and will say: Is this the man that provokes the whole earth, that shakes kings, that made the whole world a wilderness, and destroyed its cities? He did not release those who were in captivity. He says that he was caught in unexpected calamities, and had associated with things paradoxical beyond hope, and through these events themselves he barely learned that he was a man, and similar to those who died before him. For as far as it came to words of arrogance, and to a God-hated mindset, and full of extreme presumption; It seemed to you, he says, to concede little to the heights of divine pre-eminence, you somehow expected, perhaps, that heaven itself would be accessible to you, and that your seat would rival the highest thrones; you thought ignorantly, that you were some equal to God and above creation; you seemed to be above the clouds, and to sit upon the very stars. But you were caught having thought such things in vain. The outcome of events exposed your foolish counsel; for you will go down into Hades, and into the foundations of the earth. And he says these things, so that he might perhaps indicate the lowest place, that is, the outer darkness. And you will be a marvel to those who see, he says, and quite reasonably. For sudden reversals, especially those beyond hope, astound those who behold them. And what is the marvel, and how would the speech about him come to be; For they will say,

Is this the man? Having suffered, they barely call him a man; perhaps formerly having been afraid to say this; But is this the man, who provokes the whole earth, shakes kings, who made the whole world a wilderness, and destroyed its cities? they have marveled reasonably, if one man stirred up the whole world under heaven, shook kings, rendered the inhabited world desolate of its inhabitants, and also overthrew the cities. And what else besides these, He did not release those under affliction? But since some of the copies have: Those led away, if someone should wish to understand it thus, we shall say that the name of "leading away" would signify the captivity and the removal of those from Israel. For they were carried away from Judea to the land of the Assyrians. But if indeed the holy scripture says those under affliction, you will understand no less, that it means those who are under the infliction of the Lord's wrath. For wrath was brought upon them because of great sin. Nebuchadnezzar did not release, that is, he did not remit their misery. For it was necessary, it was necessary for the sinner to be seen not only as a braggart, but also as a fighter against God, and as one who has sacked the land, and as harsh, and unmerciful, and in no way knowing how to pity those who are in extreme calamities and have fared wretchedly. And one might also very fittingly apply to the head of the one who shattered all things, I mean of the arch-evil dragon, the things that were spoken historically. For he was an exactor and a zealous pursuer, in the ways we have already mentioned; but he has ceased, and has been removed from the midst, as God struck him down with a plague of incurable wrath, and he stopped cutting, like some strong woodcutter, the spiritual cedars, of which the blessed David also makes mention, saying to the God of all: "The cedars of Lebanon which you have planted." And since the wretch has gone down to Hades, surely condemned, there being consumed by the all-devouring flame, the evil powers under him have marveled, as is likely, that he suffered this, and perhaps have also lamented, saying: You too have been captured just as we, and you have been counted among us, and the things that follow this. For indeed, as far as glory is concerned, he was distinguished among angels, and conspicuous among the powers above, just as Lucifer is among the stars. But he fell and was shattered, having thought arrogant things, and having dared to seize the honor and glory that befit only the supreme nature, as far as the power of his undertakings and the mind within him were concerned. But as the prophet says: He has gone down to Hades, and to the foundations of the earth, he who once shook all the earth, who made the world like a desert; for he rendered the world under heaven desolate of the true knowledge of God, and having absolutely no worker of virtue. And he did not release those under affliction. But the Lord has granted this to those who trust in him, having said "to those in bonds: Go forth, and to those in darkness: Be revealed." And indeed also to those who have come under divine wrath for having transgressed the divine laws, forgetting their offenses he has forgiven their charges, and has released from punishment those who through human weakness have been subject to many stumblings. All the kings of the nations have slept in honor, each man in his own house, but you will be cast out on the mountains like a loathsome corpse with many dead who have been pierced with swords, going down to Hades. From what has happened, he says, he at times shows his calamity to be more grievous; and what I said is true; unless indeed it happened that the others met with the same fate, one so conspicuous and proud and raised up by incomparable excellences as to seem to be placed on high. For they have fallen asleep, he says, not without honor, nor indeed somewhere outside of the dwellings most dear to them. But you, completely deprived of these things, will lie on the mountains, loathsome and cast out, that is, stinking and unpleasant to see. For what could be more loathsome than a dead body that has no shroud? Therefore you will lie together with the

others who have become the work of the Median sword, with no one having lamented over you, nor shed the tear that follows the dead, nor honored you with burial rites; but so pitiful and cast out as to differ in no way from the others, who came under your hand and were utterly insignificant. And it is necessary to know that the lament will stop at this point. In the same way that a garment stained with blood is no longer clean, so you also will not be clean; because my land you have destroyed, and you have killed my people, you shall not remain for all time. The most grievous of impieties are both hard to wash away, and one might behold them ingrained like some dye in those who have committed them. Indeed, it shows that they have done things worthy of the indignation that has reached its end, and worthy of a punishment commensurate with their offenses. Therefore you will not be freed, he says, from your trespasses, nor will you become clean, and worthy of pity. But you will be so defiled, and have the indelible crime of blood-guilt, just as, indeed, a garment stained with blood. For you have destroyed the holy land, and you have killed the people apportioned to me; "For when the Most High divided," he says, "the nations, when he scattered the sons of Adam, he set the boundaries of the nations, according to the number of the angels of God; and Jacob his people became the Lord's portion, Israel the measure of his inheritance." It is a terrible thing, then, to rise up against the land of the Lord, that is, the Church, and to carry out the audacities of blood-guilt, against the people apportioned to Christ. For he will in no way be clean, who is caught in such outrageous crimes. But one might say, I think, having considered the disasters upon Judea, and upon Jerusalem itself; Did the tyrant of the Babylonians come of his own accord, and campaign against the land of the Jews, and capture the holy city, without God allowing him to do this, or rather, without God having given it to him? And yet, does not the prophet Isaiah himself say to us? that "The Lord will whistle for the flies, that rule a part of the river of Egypt, and for the bee, which is in the land of the Assyrians, and they will all come, and will rest in the valleys of the land, and in the clefts of the rocks, and in the caves, and in every ravine, and on every tree." How then did the Babylonian, having served the divine commands, have an indelible crime, and has been so terribly punished, that nothing is seen beyond the wrath brought upon him? Yes, and very reasonably so. For the God of all willed to convict Israel for having inclined to apostasy, and with measured tortures to persuade them to return to their accustomed worship, I mean that of the Law. But he, although brought for this purpose, was relentless like a wild beast, and gave his passions unbridled rein, and indeed is accused by God who says clearly: "I was jealous for Jerusalem and for Zion with a great jealousy, and with great anger I am angry against the nations that joined in the attack; because I was angry a little, but they joined in for evil." And just as He raised up Pharaoh, being a vessel of wrath and anger and already subject to punishment for his own failings, as He Himself says, that He might show in him both His own power and the precision of His just judgment; so you will understand it also in the case of the Babylonians. For being vessels of wrath, and rightly deserving to be punished, they were brought against Jerusalem; so that, having chastised Israel, they themselves afterwards might be required to pay the penalty most fitting and suitable for them. Evil seed, prepare your children to be slaughtered for the sins of your father, that they may not rise up and fill the earth with wars. And I will rise up against them, says the Lord of Sabaoth, and I will destroy their name, and remnant, and seed. Nebuchadnezzar indeed committed terrible deeds against every nation, and those after him and descended from him, up to Belshazzar, following the perversities of their father, surpassed his deeds, and they became cruel and harsh against every nation, and they lorded it over Israel, even though they were held in captivity and under the yoke of slavery. And

they had such great pride, even against the very glory of God, that the wicked Belshazzar, while making a feast for his nobles, brought forth the holy vessels, and drank from them with his concubines and his wives, at which time a knuckle of a hand came forth, as Daniel says, and made a writing on the wall: Mene, Tekel, Peres; which indeed also was interpreted- the divine Daniel, indicating, said that his kingdom had been divided, and given to the Medes and Persians. They say, therefore, that the race of Nebuchadnezzar, and indeed that of Belshazzar, was destroyed root and branch at that time, so that absolutely no one of their blood might ascend after them to the thrones of the kingdom among them. This, I think, the prophetic word shows through the things set before us. For see how the divine wrath has proceeded against all the evil seed. For "Prepare," he says, "your children to be slaughtered for the sins of your father." For since the fathers have become impious, the whole race that was to be from them has ceased. For what reason? "That they may not rise up," he says, "and inherit the earth, and fill the earth with wars;" that is, so that they might not, following the arrogance of their fathers, and becoming zealous for ancestral impiety, fill the earth with war, just as they indeed did, and become its lords. "And I will rise up against them," says the Lord of Sabaoth, "and I will destroy their name and remnant, and seed." For just as to those of the kings of Israel who pleased him; God promised that sons to the fourth generation would sit on their thrones, extending the blessing also to the race that would be from them; so also of those who have become excessively impious he cuts off the increase of their race. For the impious, he says, will be destroyed root and branch from the earth. Let him hear, then, even the enemy of all, the inventor of sin, and the one who has become for us the cause of all evils; "Just as a garment stained in blood will not be clean, so also you will not be clean, because you have destroyed my land, and you have slain my people." For he was not content with having moved the origin of our race to transgression, but indeed also to lead astray from God all that is under heaven, and having removed man on earth from love for him, he declared him his own worshipper, and cast him into the pits of destruction. Therefore he will not be clean, nor has he remained for all time; for he has not held power over the wronged forever, with God restraining his greed, and checking the impulses of his wickedness against us. For he has perished together with his own children, that is, with the unclean demons; for they were an evil seed. They have perished, cast down to Tartarus in chains of darkness, as the disciple of the Savior says, so that they might not rise up and inherit the earth, and fill the earth with wars. For they have been cast out from their tyranny over us, and Christ has become our peace. For as the blessed Paul writes: "The peace of Christ, which surpasses all understanding, will guard our hearts and our thoughts." In what way it happened that they suffered this, the God of all himself will make clear to us, saying: "And I will rise up against them," says the Lord of Sabaoth, "and I will destroy their name, and remnant, and seed." Thus says the Lord: "And I will make Babylonia a desert, so that hedgehogs may dwell there, and it will be for nothing; and I will make it a pit of mire for destruction." This saying set before us seems to be a very brief summary of the things spoken at length. For it shows nothing else, except surely this, that the land of the Babylonians will be utterly desolate of men, but full of animals, for whom the wilderness is a beloved dwelling-place. And since it has, as is likely, a great rush of waters, and they say a river also cuts it in two, it has happened that with no one diverting the flow of the streams to the places where it was fitting for them to go, the water is scattered over the whole area, and forms a multitude of marshes, so that what was once brilliant and renowned, both queen of the others, and named most glorious, has become a pit of mire and, for those who fall in, for destruction. Thus says the Lord of Sabaoth: "In the way that I have

spoken, so it shall be; and in the way that I have planned, so it shall remain, to destroy the Assyrians upon my land, and upon my mountains; and they shall be for trampling, and there shall be taken away from them the their yoke; and their glory will be taken away from their shoulders. The blessed Isaiah indeed prophesies in the reign of Uzziah, and Jotham, and Ahaz, and Hezekiah; and he seems to make these speeches, which are against Babylon, I say, or even the whole land of the Assyrians; while Uzziah, who is also Azariah, was still alive and holding the royal honor in his hands. But since Sennacherib the Assyrian marched against Judea during the reign of Hezekiah, and although he took many cities of Samaria, he was convicted by the hand of God, even as he assailed Jerusalem itself; for in one night one hundred and eighty-five thousand of the foreigners died, consumed by the hand of an angel; for this reason, so that none of the things spoken by God for the consolation of Israel might seem to fail, he proclaims this also beforehand and says, that In the way I have spoken, so shall it be; for, he says, that of the Babylonians will go down into a pit of mire; and it shall be desolate, and that will remain; and in every way and altogether, he says, it will come to a favorable end, what I have planned and have ratified by my own decrees, to destroy the Assyrians upon my land, and upon my mountains; and they shall be for a trampling; and their yoke shall be taken away, and their glory from their shoulders. For the Rabshakeh was sent by Sennacherib from Lachish to Jerusalem. Then, having surrounded the whole city with the armies of the Babylonians, he talked nonsense not moderately against the glory of God; and he uttered a voice befitting a barbarian mindset: "For let not Hezekiah deceive you, he says, saying, The Lord will deliver you from the hand of the Assyrians;" but seeking to cast a yoke of slavery upon those free from above, attributing great renown, that is, glory, to himself and to his own master, he was brought down to an unexpected calamity. "For rising up, he says, in the morning, they found all the bodies dead." And he knew by experience that the one who presides over the saints is all-powerful, and that nothing can withstand his divine commands. This is the counsel that the Lord has counseled upon the whole world; and this is the high hand upon all the nations of the whole world. For what the holy God has counseled, who will scatter? And the high hand, who will turn it back? It must be known again, that the power of the prophecy in these things does not come against the whole world, that is, the one under heaven, but rather the word of foretelling was against the whole land of the Assyrians, which he also calls the world, because it was great and broad, and richly filled with myriad nations and more than can be numbered. Therefore, the things spoken, he says, will come against the whole land of the Assyrians, and that in every way and altogether the things foretold will come to an end, with no one annulling the infliction, that is, having the strength to defend those under divine wrath, he further declares, saying: For what the holy God has counseled, who will scatter? And the high hand, who will turn it back? For he utterly cuts off the hope of the Babylonians; and he usefully strengthens those of Israel, so that they may be firmly disposed and understand, that in every way and altogether the divine and supreme hand, being all-powerful and prevailing over all things, will accomplish the things promised. For since they thought the strength of the Assyrians was terrible and hard to encounter, yielding to no one, and refusing to be defeated, it was likely for this reason that they would disbelieve the words of the prophecy; for this reason and very fittingly he does not allow them to suffer this; and he not only entreats them, but also cuts off beforehand the disease of disbelief, saying: The high hand, who will turn it back? In the year that Ahaz died, this word came: Do not rejoice, all you foreigners; for the yoke of him who smote you is broken. For from the seed of serpents will come forth the offspring of asps, and their offspring will come forth as flying

serpents. Various revelations at different times came to the holy prophets, and corresponding to the nature of events for the benefit of those at that time. And yet The God of all things wished to remold the hardened Israel, who had been neglectful of the divine laws, into the necessity of thinking better things, showing kindness in many ways, and rousing his wrath against those who had resisted him, but bringing back those inhabiting the holy city, I mean Jerusalem, to good hopes, so that they might know that the Lord of all things is one and only, and there is no other besides him. But they, attributing reverence to the creature rather than the Creator, and offering devotion to falsely named gods, have offended not moderately. The force of the prophetic readings before us suggests such a certain dispensation now also. But it is necessary, I think, to first narrate the historical events, and to explain each thing clearly; for thus what is being shown will be as clear as possible for the readers. Now Uzziah, who is also Azariah, reigned over Israel in Jerusalem. This man became a caretaker of piety. For he did what was right in the eyes of the Lord, as it is written about him. And he was most powerful and entirely irresistible to his opponents, that is, to the foreigners, bringing forth his strength in wars. Indeed, having besieged them, he both took and sacked many cities of the Philistines, that is, of the foreigners, that is, of the Palestinians, and from those of what is called Coele-Syria. And it is written thus about him, in the second book of Chronicles; "And he went forth and warred against the foreigners and broke down the walls of Gath, and the walls of Azotus, and he built cities in Azotus, and among the foreigners. And the Lord strengthened him, against the foreigners and the Arabs, who dwell upon the Rock, and against the Minaei. And the Minaei gave gifts to Uzziah, and his name was known as far as the entrance of Egypt, for he became exceedingly strong. And when he died, Jotham, who was born from him, succeeded to his kingdom. Then after him, Ahaz, a wicked and apostate man, and one who had stepped into the swamps of deceit. For he served wood and stones, and all the host of heaven; and he also made his son pass through fire, for he sacrificed him to demons." And it is written thus also about him in the fourth book of Kings; "And he did not do what was right in the eyes of the Lord his God, faithfully as David his father did; but he walked in the way of the kings of Israel, and even made his son pass through fire, according to the abominations of the nations whom the Lord cast out from before the children of Israel. And he burned incense in the high places, and upon the hills, and under every shady tree. Then Rezin king of Syria went up; and Pekah son of Remaliah and king of Israel, against Jerusalem to war; and they besieged Ahaz, but were not able to make war;" and after other things; "And Ahaz sent messengers to Tiglath-pileser king of the Assyrians, saying: I am your servant, and your son. Come up, save me from the hand of the king of Syria, and from the hand of the king of Israel who are rising up against me. And Ahaz took the silver and gold that was found in the treasures of the house of the Lord, and of the house of the king, and sent gifts to the king. And the king of the Assyrians hearkened to him, and came to Damascus, and took it and carried it away captive, and put Rezin to death. Therefore, first Uzziah, who is also Azariah, sacked the foreigners, and having laid waste all their land, collected tribute and taxes. And second after him, Ahaz hired the Assyrian, and set him upon them; who also, having made the whole country of the Palestinians rise up (for he says they are the foreigners), carried away as captives into his own land those who had been left from the war. But when Ahaz had died, at this the cities of the foreigners leaped for joy, as if he who was striking them down and placing upon them, as it were, an unbearable yoke of oppression, was out of the way. For having been weakened once, and sacked by the hand of the Assyrians, they were indeed embittered against Ahaz, but they were not able to take revenge. sufficient." Therefore, O foreigners, he says,

since just as you say and think, when Ahaz died, the yoke of him that struck you was broken, that is, of him that crushed you, do not rejoice over this. And yet one might say that Ahaz was an idolater, profane and hateful to God; then how does God stop the laughter against him from the adversaries? Therefore the laughter was not entirely against him; but if something of those things that were accustomed to grieve Judea happened, the adversaries attempted to mock not so much the sufferers, but the hand of God, which protected Israel. For they thought that the all-powerful right hand had grown weak, and that the gods they had were better than the one guarding Israel. Therefore, even if Ahaz was profane, yet since the foreigners were mocking, as I just said, those of Israel, He restrains their joy, and as it were checks their praise, saying that they have not been delivered from the afflicting yoke, but rather they will suffer things over which it was likely they would, even unwillingly, be not moderately distressed. For what does he say? Do not rejoice, saying that the yoke of him that struck you has been broken. But know rather, that from the seed of a serpent will come forth the offspring of asps. You will understand this in two ways; for Uzziah, also called Azariah, was, as I said, harsh and very warlike; and he so subdued them, that he also taxed their cities and villages in an unaccustomed manner. Then after him Ahaz, though perhaps not with his own hand and with local forces, yet through the Assyrians did the same things to them. For Tiglath-pileser took Damascus, and the cities of the foreigners; and he also killed Rezin himself. And when Ahaz died, the righteous and pious Hezekiah succeeded to the kingdom. And it is also written about him in the fourth book of Kings: "And he rebelled against the king of the Assyrians, and did not serve him. He smote the foreigners as far as Gaza, and as far as its border, from the tower of the watchmen, to the fortified city." Therefore, as from the seed of a serpent, Uzziah, has come forth the offspring of an asp, Ahaz; then after him a flying serpent, that is, the swift Hezekiah. For in a way they devoured the foreigners, and have consumed their cities. And if Uzziah and Hezekiah were called serpents, although they were pious, yet it is necessary to consider this very wisely, that the scope of the discourse is turned and looks especially toward impressing the Philistines, that is, the foreigners. Therefore, it was necessary to say not that they would be tame and gentle, but terrible and swift, as accustomed to leap upon their adversaries in the manner of serpents. Therefore you will either understand "From the seed of a serpent will come forth the offspring of asps" in this way, or also in another way, if you wish. For Ahaz hired Tiglath-pileser the Assyrian, and sent him against the land of the foreigners, who, having laid it all waste, also killed, as I said, King Rezin himself. But in the time of King Hezekiah, Shalmaneser, who was also king of the Assyrians, marched against Samaria. And coming first to the land of the Palestinians, that is, of the foreigners, he committed acts of barbaric cruelty against all. Therefore, as from the seed of a serpent, Tiglath-pileser, came forth the offspring of an asp, Shalmaneser, like a serpent himself, not slow to attack, not sluggish in movement for the need to besiege, but rather swift, and standing over cities in the manner of a winged creature. And the poor shall be fed through him; and poor men shall rest in peace; and he will destroy your seed with famine, and he will destroy your remnant. I said before, that when Ahaz died, the foreigners were filled with joy; yet they were not smiling so much at him, but at the all-powerful right hand of the one who saves Israel, I mean, of God. But that those who fight will not cease even after Uzziah, he has declared very clearly, from the seed of the serpent, saying that the offspring of asps will come forth. But since they danced upon the divine glory, the prophet necessarily shows us in these things that He who defends Israel will both save him, and that He will bring destruction upon his adversaries in every way and altogether. For Shalmaneser besieged Jerusalem after taking all of Samaria. And

he besieged it by sending Rabshakeh from Lachish, as it is written, but the God of all unexpectedly saved those of Israel. For the Assyrians fell, an angel of the Lord consuming them; but the seed of the foreigners, and every remnant from the first siege that happened in the time of Tiglath-pileser, was completely destroyed and utterly perished, perhaps being afflicted by famine. For other harms always somehow follow the besieging of cities. Therefore the poor, and men of modest mind, will be fed by God, that is, they will pasture their own lands, and will rest in peace. But your seed, and the remnant, he will destroy by famine. It is a fearful thing, therefore, to mock those under the hand of God, and to be lifted up against those who have become the object of his care. For he will in no way overlook it, but will certainly defend his own acquaintances, so that their adversaries may not laugh broadly and reproach God, as not having sufficient power to be able to save those who have trusted in him. Wail, you gates of cities; let the troubled cities cry aloud, all you foreigners, because smoke comes from the north, and there is no one who will survive. The phrase, "From the seed of the serpent will come forth the offspring of asps," might be properly understood in this way, as we said when interpreting, that Tiglath-pileser sacked the cities of the foreigners, and also took Damascus, then after him, Shalmaneser brought still more grievous calamities upon them in the time of the reign of Hezekiah, having conquered the cities of the Samaritans. Therefore, as the attack was already organized, and the army of the Assyrians was present, as the siege engines were already brought to the gates in each city, and the walls were about to be thrown down by their unbearable assaults; he commands the gates to wail, and the cities to cry out, no longer exulting over those of the blood of Israel, not mocking the glory of the all-powerful God, not dancing upon the dead Ahaz, but rather practicing lamentation and dirges, and being not moderately downcast at the calamities that were just about to arrive. For why have I commanded the cities to lament, he says? Because smoke comes from the north, and there is no one who will survive. In these words, he names as smoke from the north that which comes from the land of the Assyrians, either Shalmaneser himself, or the army with him. For the country of the Jews is most southern, but that of the Assyrians is somewhat more northern. And he compares the warlike army to smoke, as being productive of tears for the captured. For smoke always somehow draws forth the tear from the eyes. But it is not unlikely that wars are compared to smoke in another way as well. For just as smoke, falling upon the eyes of the body, certainly takes away from them the accuracy of their sight, so too the fear of death all but intoxicates the mind, and troubles the heart, all but blackening it with terrible and unbearable terrors. Therefore, smoke will come from the north. Then what is the end of the attack? "there is no one who will survive," he says, that is, utter destruction will destroy both cities and houses, and those in them. And what shall the kings of the nations answer? That the Lord has founded Zion, and in him the humble of the people will be saved. When the attack of the Assyrians occurred, the cities of the foreigners were captured. And those of the Samaritans were no less sacked; but Jerusalem alone, contrary to expectation, was saved out of all of them, as He who has the power to accomplish all things easily brought His hand against the armies of the Assyrians. For in one night one hundred and eighty of the foreigners died five thousand. When, therefore, those from the north burn the cities of the foreigners, and lay waste the neighbor of Judea, that of the Samaritans, then having surrounded even Jerusalem itself, with no one to oppose them, they fall in one night; then indeed, then even unwillingly, he says, the kings of the nations will confess that the Lord has founded Zion; and that through him the humble of the people will be saved. He calls the humble of the people those who have placed their hope of salvation in him alone, just as was king Hezekiah himself, and those around him who fell

before God, saying: "Hear, O Lord, look, O Lord, and see the words of Rabshakeh, which the king of the Assyrians sent to reproach the living God." But he also heard God saying clearly: "Thus says the Lord: I will defend this city for my own sake, and for my servant David's sake." "It is a good thing, therefore, to trust in God." And knowing this, the blessed prophets say, Jeremiah indeed, that, "Blessed is the man who trusts in the Lord, and the Lord will be his hope." And the most wise David: "O Lord God of hosts, blessed is the man who hopes in you." For no one will destroy the one who is assisted by his divine commands, and very well fortified by the benevolences from above. For he deems worthy of care those who love him, and to those who have been most zealous to think and do what is pleasing to him, he readily grants that their blessings rest in security.

Discourse 9

Having thoroughly finished the discourse concerning the Babylonians and the foreigners, he again shifts the prophecy to Moabitis; that is, against the metropolis of the Moabites, and all their country and their kingdom itself. They are also a barbarian nation, hateful to God, because they were wholly devoted to the worship of idols, and especially confident in the art of magic, and exalted themselves against the glory of God, and were among the most hostile to those of Israel. And indeed, when, freed from the oppression of the Egyptians, they were going to the land of promise, they almost all perished, as far as the attempt of Balak was concerned, who was then king of the Moabites. For it is written thus in Numbers: "And all the children of Israel encamped on the west of Moab, by the Jordan, opposite Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorite; and Moab was very afraid of the people, because they were many. And Moab was distressed because of the children of Israel." Then what was his evil deed? He hired Balaam from Mesopotamia; and this man was a false prophet and an augur; then he exhorts him, saying: Curse Israel for me. For I know, he says, that whom you bless is blessed, and whom you curse is cursed. And the methods of sorcery were practiced by him, with altars having been raised, and sacrifices having been offered. But Balak was disappointed of his hope, and missed his mark, as the one who was hired to curse unexpectedly blessed Israel. But since his attempt turned out contrary to his expectations, he again pursues his malice against them in another way. For he ensnared those of Israel, who were captivated by the beauty of the women, to turn away from their love for God, and to choose to worship Baal-peor; and this was an idol of the Moabites. For it is written thus again in Numbers: "And Israel stayed in Shittim, and the people began to commit whoredom with the daughters of Moab, and they called them to the sacrifices of their idols, and the people ate of their sacrifices, and bowed down to their idols; and Israel was initiated to Baal-phegor, and the Lord was angry in wrath with Israel." For since Israel was terrible and hard to meet when God was defending, for this reason indeed, very bitterly and maliciously, by turning His assistance away from him, they persuaded him to offend the God over all. And they have continued always holding such an opinion, and even if it happened that Israel, having offended God, shared in calamities, they would boast and mock, accusing God of being able to do nothing at all, He who promised to save those who worship Him. And a witness to this is the blessed Jeremiah, saying in his vision against them: "The horn of Moab is broken, and his arm is shattered. Make him drunk because he has magnified himself against the Lord." And again: "For thus said the Lord, Arioth is taken; and the strongholds are captured. And Moab shall be destroyed from being a people, because he has magnified himself against the Lord." For at times the tyrant of the Assyrians and Babylonians came

to ravage Judaea. He captured the cities of Samaria. But the Moabites, in turn, smiling at the lost, mocked immoderately, and continually reproached the glory of God. For this reason they too were given over to desolation, and were utterly destroyed together with their cities and people and every house, so as now to seem not even to have existed. Therefore, the present vision recounts what happened to them, clearly from the wrath from above, and says: By night the Moabite shall perish; for by night the wall of the Moabite land shall perish. Some of those who have studied these things have handed down that when the Babylonians were about to make war on them, an earthquake occurred and the metropolis of the Moabites was so shaken that its entire wall collapsed automatically in the night and darkness; and when this indeed happened, before the attack of the enemies, the hope of their salvation was all but lost. For this reason he says the Moabite land perishes by night. But be grieved, he says, for yourselves. It is as if he were to say, Many times raising a high brow you have reveled in the calamities of others; but now the war runs against you yourselves, and the harms from it hang over your unholy heads. Be grieved, therefore, not for certain others, but for yourselves. For Lebedon shall perish, where your altar is. I said that the Moabites have become terrible and arrogant, and emboldened by the deceits of demons, and thinking through the art of a magus to prevail over the hand of all, and even of Israel itself though God should defend it; therefore in the place called Lebedon, they had an altar and a sanctuary that was not unimpressive, as far as its construction went. There they performed their divinations, and were high-minded, and they made the place especially revered above others. But it shall perish, he says, even the workshop of your divination. There you will go up to weep over Nebo of the Moabite land. This is a city of the strongest. Wail, he says; for on every head is baldness. That is, one dishonor will run upon all. For baldness is a symbol of dishonor. And all arms will be cut. From beating oneself and lamenting. Or because it is a custom for idolaters to inflict the so-called incisions on both their cheeks and their arms. In vain therefore will you do this, he says, for the matter is completely unprofitable. Therefore in her streets gird yourselves with sackcloth, and beat yourselves upon her roofs, and in her squares, and in her alleys, all of you wail with weeping, because Heshbon has cried out, and has spoken until her voice was heard. The power of the prophecy describes for us the image of cities entangled in no moderate terrors. For with war surrounding, and the ultimate calamity inflicted on cities and houses, some run through the squares and narrow streets wailing. But whatever is weak and unable to fight, such as the female sex, and that of infants, has leaped up onto the roofs themselves, makes a lamentation and a wail, to the seeing the phalanxes of the enemy, and perceiving the slaughter that was just about to happen. Wail therefore; for Heshbon has cried out, and has spoken until her voice was heard. And he says these are the most warlike cities of Moab. But even if they were so, he says, they will make such a wailing, as not to weep secretly, nor in a corner, but rather for their voice to be heard, and to lament openly, those among them having neglected their customary courage, being so crushed as to be utterly bereft of strength and boldness, and of thoughts and attempts at valor. The loin of Moab cries out; her soul shall know it, and the heart of Moab cries out within her, unto Zoar; for she is a three-year-old heifer. And on the ascent toward you, they shall go up weeping on the way of Aroniim; destruction and earthquake cries out. Sharp griefs of incurable calamities always assail, and very grievous despondencies, and an assault of terrors, not incapable of crushing even a very courageous heart. Hence, I think, for some, faces become sullen, and groans, as it were, spring up from the depths, interpreting the burning of the inner flame. Therefore, the loin of Moab cries out; that is, she is in birth pangs, and has hidden pains, clearly

being terrified beforehand by the rumors, and considering the war not yet at hand. For her soul knew this. And for this reason, she laments and cries out within herself unto Zoar, that is, the entire land of Moab, even to its very borders. For they say Zoar is situated on the very borders of the Moabites. For what reason, then, will these things happen to her? She is a three-year-old heifer. The third year is sufficient for irrational animals to reach their prime, and for vigorous power to become active in them. Therefore, that is also the time for them to be tamed. As long, therefore, as the heifer is unyoked, vigorous and young, and bearing a newly grown horn, she often frisks about and dances around the courts and stalls; such has the land of Moab become, leaping upon her neighbors, and frisking about over the weaker. They say it is high, and a certain highway called Aroniim leads up to it those coming from other cities or countries. Upon this ascent of Aroniim, therefore, he says, they shall go up weeping. And the voice for those weeping is destruction and shaking. For they have cried out beforehand the sufferings that will come from the war, as it were shaking all things, both cities and houses, and crushing those in them. The water of Nimrim will be desolate, and its grass will fail; for there will be no green grass, will she still be saved even so? They say Nimrim is a city situated in the extremities of the country, bordering on the Red Sea, so well-watered and with such good pasture, that those in it can possess many horses; for this reason they are also most warlike, and have cavalry experienced in war. Therefore, he says, from divine wrath, from the attack of the enemies, it will be desolate of both waters and green grass. When this has happened, the expertise of the tacticians will surely be weakened, their horses having been destroyed beforehand, and having perished from famine. But if this should happen, he says, will she not then think great things of herself even so? when this has happened, is she going to be saved, and to escape the hands of the enemies? For with their strength destroyed beforehand, what hope of salvation will remain? For I will bring Arabs upon the valley, and they will take it. The cry has joined the border of Moab of Agalleim, and her wailing unto the well of Elim. And the water of Remmon shall be filled with blood; for I will bring Arabs upon Remmon. And I will take away the seed of Moab, and Ariel, and the remnant of Adama I will send forth like creeping things upon the earth. They say the southernmost parts of the Damascenes are inhabited by the innumerable tribes of those called Saracens, extending even to Per- of you. They armed themselves with the Babylonians, and were devastating the land of the Moabites; for they also followed, although perhaps they were of the same race, and neighbors to the land of the Moabites. For they also were called Arabs. Therefore he says that Nebreim will be taken; "For I will bring upon the ravine." "Arabs, and they will take it." He likely calls Nebreim a ravine, because of its being situated in a hollow place. Although the other cities were raised up high, and were in the mountains. But since it was not a part of the land of the Moabites that was crushed by the war, but the whole of it through and through was both shaken and tossed about like a drunkard; for this reason he says that the cry will join from one end to the other, of those wailing, that is, and of those accustomed to practice the dirge for those about to perish. For the cry, he says, has joined the border of the land of the Moabites, of Agalleim, and its wailing to the well of Eleim. He names the outer cities, and those situated at the very borders, I mean both Agalleim, and the well of Eleim. Confirming that the dirge has been set throughout all their land, as I said, he then says, that "The water of Remmon will be filled with blood." For Remmon is said to be very watery. But it will be filled with blood, he says, saying this somewhere, that the blood of the fallen during the time of war will compete with the abundance of the waters; and the rivers will be seen reddened, and the water of the land will be poured out, no longer pure, nor indeed having the

appearance of water, but of another color and like blood. He says that it too will be taken by the Arabs, so that all the seed of Moab, and Ariel, will be taken away, that is, to be destroyed and consumed. "But the remnant," he says, "I will send away like reptiles upon the earth." For being bitter they will always go into captivity, like some snakes charmed by certain incantations, and as if nodding off, to an unaccustomed tameness. For to say "I will send away" means to send forth. For it is the custom for those who have taken a country or a city, not always to destroy everyone completely, but when the most warlike multitude has been consumed, to place the survivors in the rank of captives. But if one must also apply a necessary word to the histories, it must be known, that a soul fortified by the fear of God is both strong and hard to capture, and overcoming the hand of those who fight against it. For it conquers principalities and powers and the rulers of the darkness of this world, the spiritual forces of wickedness in the heavenly places. But if it should turn aside to what is not fitting, and be carried outside the straight path, and running past what is pleasing to God, should be carried down to the passions in this world, and should shake off the yoke of obedience, He strips it of all assistance, and makes it as it were unwallled, and makes it unsafe for those who war against it, and He smooths the assaults of passions against it, so that it is in no way able to escape. Thus they are given over to a debased mind, and have become easy prey to monstrous desires, and nothing saves them, but they are under the feet of enemies, scattered in a cowardly way. For if the God of all, he says, shuts men up, who will open, and who will overcome the all-powerful right hand of Him who has delivered them up? Let us therefore remain in the fear of God. For thus we will gain the grace of favor from above; and we will grow strong spiritually, and caring very little for sins, and passions, and the greed of the devil, we will arrive at the prize of the upward call, achieving a glorious and most approved life. Is mount Sion a desolate rock? For you shall be as a bird flying away, a fledgling taken away, O daughter of Moab. Shalmaneser the Assyrian campaigned against Samaria from time to time, and took the cities in it; and in addition he wronged many of those of Judea, and carried away a captive multitude to his own land. And for this reason, the nations of the Moabites mocked Sion, that is, Jerusalem, and called it a desolate rock, not perhaps mocking her, the wretches, but rather God who is over all; and indeed they were saying that the hand that saves them has grown weak, and for this reason they have come under the feet of their enemies. O therefore daughter of Moab, it says, and the word was in every way simple, is Mount Zion a desolate rock? Has Zion alone grown weary, it says? Has she alone fallen under the feet of her enemies? and suffered the desolation of her inhabitants? or have you fallen into things even worse than hers? For you will be taken by enemies, and like a chick taken from the nest, you will go to another land, and you will serve enemies, and you will be among them a pitiful captive, and cast down, and under the yoke of slavery. Useful, therefore, and necessary is the command: "If your enemy falls, do not rejoice over him, because the Lord will see, and it will not please him; and he will turn his anger away from him." For it is not fitting to rejoice over the misfortunes of others, nor to make what has happened to one's neighbor a pretext for gladness, even if he happens to be one of those accustomed to causing grief, but rather to be sad for him, and casting an eye on our own stumblings, to fear greatly, lest somehow the wrath of the one who strikes should also come upon us. Then, Arnon, take more counsel, and make a shelter of mourning for her always; in the midday darkness they flee, they were driven out. Let not the fugitives of Moab sojourn from the beginning; they shall be a shelter for you from the face of the pursuer, because your alliance is taken away, and the ruler who tramples upon the earth has perished. The meaning of the preceding is very difficult to

interpret, because of the transitions from person to person, and the roughness of the composition, which is not stable for any mind. However, as I am able, I will try to explain. So then, when all of the land of the Moabites had been sacked, and cities were being demolished, and houses burned, and the Babylonians were raging savagely in every way, those who were able to escape migrated to Arnon. This is one of the strongest cities, perhaps bordering on the land of the Moabites. The word, therefore, is to her. But you, it says, after this, O Arnon, take more counsel. Consider, it says, in what way you will be able to save those who have been left behind and were able to escape the savagery of the plunderers. And make a shelter of mourning for her always. Yes, it says, you have considered something philanthropic; become a shelter for those overcome by unbearable mourning. For they flee in midday darkness, that is, when it is day, and the sun is at its noon, they have darkness in their mind. For the fear of death is exceedingly able to trouble the soul, and to pour down a kind of night on the mind through the assault of extreme despair. For this reason, it says that And they were driven out. For they have almost become beside themselves, being terrified by the dreads of the war. But even if you should receive, it says, those from the land of the Moabites, yet know very clearly, that you have not saved all, but a small and easily-counted remnant of the lost. This, I think, it wishes to make clear, saying: 'Let not the fugitives of Moab sojourn from the beginning.' Was it not at the beginning of the war, it says, that you received the fugitives? Are not those who were able to escape very few in number and altogether small? Therefore what was spoken by God against the Moabites has been brought to fulfillment. For it has perished, although a small remnant was saved with difficulty. But, O, it says, Arnon, you received those from the land of the Moabites, expecting perhaps that they themselves in time would be a shelter for you from the face of the pursuer. But this will not be. Why? For your alliance is taken away; and the ruler who tramples upon the earth has perished. For the one who always shielded you, it says, the leader of the Moabites, the terrible and arrogant one, who was accustomed to trample on his opponents as if they were dust, is gone and has perished. For he has been taken away, and is gone from the midst. And through these things it teaches that the hope of being able to prevail again has also been destroyed for the Moabites. For the impious, it says, will be utterly destroyed from the earth; and when divine wrath altogether leaps upon them, what will be a remnant of those who have suffered? Or who is able to raise up, when God is casting down? And a throne shall be set up with mercy, and one shall sit upon it with truth in the tent of David, judging and seeking judgment, and hastening righteousness. In these words he clearly promises that Israel will in due time be delivered from unbearable hardship and the evils of captivity. For when Cyrus took Babylon, Israel was released, and was brought back by God's mercy to the holy city, under the leadership of Zerubbabel son of Shealtiel, who was from the tribe of Judah and David, and also of Joshua son of Jozadak the high priest. The throne, then, he says, that is, the kingdom among the Jews, will be set up with mercy, that is, it will return to its proper order, through God's mercy. And one will sit upon it again with truth in the tent of David, judging and seeking judgment. And "tent," it seems, he calls the royal palace, in which they passed their time and judged, lawfully administering the very thrones of the kingdom. And insofar as it was pleasing to God, they became overseers of righteousness, even if some have failed in virtue, turning aside to what is worse. But it should be known that after the return from Babylon, those of Israel no longer dwelt separately, such that the ten tribes and the half-tribe of Ephraim were in Samaria, with someone ruling over them, and in Jerusalem the tribe of Judah and the half-tribe of Manasseh, with another ruling specifically over them, but having been brought together into one

mind, they dwelt together in Jerusalem, anointing one king from then on. And this, then, was what was said about them through the voice of the prophet: And they shall come up from the land, and they shall cease for a little while from anointing a king and a ruler. Nevertheless, God promises the restoration of the throne among the Jews, all but reproaching Moab. She has babbled, indeed, saying that Mount Zion is a desolate rock. But to you, he says, this and that will happen, as you laugh scornfully at those of Israel. But God will have mercy on them in every way and altogether, and will release them from what has happened; and he will restore their kingdom to its original state, setting it right. We have heard of the insolence of Moab, he is exceedingly insolent. Having proclaimed very well the return of those of Israel from captivity, and that there will be a return to the former state of their rule, that is, their kingdom, he returns again to Moab, and directs his word to them. And the words, "We have heard the insolence of Moab, he is exceedingly insolent," are spoken as if from the person of the holy prophets. For through these words they consent to God as punishing in justice, having brought upon them the punishment that was due and fitting for them. And they say they have heard the insolence of Moab, first of all not being ignorant of that most ancient history which the divine Moses relates. For as we said before, Balak hired Balaam, saying, "Come, curse Israel for me." And very many things have been done for this purpose at various times by the arrogance of the Moabites, fighting against the glory of God. I have removed the pride. Since the holy prophets have most clearly acknowledged that they have heard the insolence of Moab, and know that he is exceedingly insolent, God answers and says: "I have removed the pride"; that is, I have caused Moab, not as being simply arrogant, but as having become arrogance itself, to be removed from the midst. For I war against the proud, and I fight against those who have chosen not to think soberly, but rather are puffed up for no reason, and raise their brow high, and are ignorant of the weakness of their own nature. For it is written that "The Lord opposes the proud." And teaching that he punishes justly, and does not simply bring on penalties in vain, he accuses Moab of being unbearably sick with arrogance. Not so is your divination, not so. It was not I who removed your pride, he says—that is, I cut off Moab—but your sins* did not foretell these things to you. For the soothsayers, speaking falsely, promised that you would be stronger than the attack of war, and that you would easily conquer your opponents, and that you would be indestructible to your enemies, and that you would mock the vanquished. But it is not so, far from it. For rather the outcome of events turned out to the contrary, and not according to your hope. Therefore it is truly very difficult and harmful to heed the words of those who mock, and to be carried away by the voices of sorcerers into hopes that will not come to pass. Moab shall wail. For in the land of Moab all shall wail; for the inhabitants of Deseth you will practice mourning. That the divination did not turn out as they expected, but in a different way, and to the complete contrary, he shows clearly, saying: Moab will wail, although the divination, that is, of those who had practiced using the art of the Magi, had foretold not that she would wail, but that she would shout in triumph over her ruined enemies and dance over the fallen. Therefore all, he says, who are in the land of Moab will wail aloud; and there will be a practice of mourning for the inhabitants of Deseth. And this is also a city of Moab, whose inhabitants are perhaps indicated by this, having practiced a rhythmic and melodious beating of the breast and lament against themselves. And they will not have respect for the fields of Heshbon; the vine of Sibmah will mourn. Devouring the nations, trample her vines as far as Jazer. The word is perhaps addressed to those who had captured Moab, I mean both the Assyrians and the Babylonians, whom he commands no longer to spare the fields of Heshbon and to burn Heshbon itself; and to treat Sibmah in such a way that

even the vines in it would mourn. And indeed he says to them: Devouring the nations. For I command you, he says, O destroyers of nations, and my innumerable and most savage beasts, devouring nations, trample her vines as far as Jazer. And this too is a city of the Moabites. And again in these words, by vines he names the inhabitants of the Moabites. For it is the custom of the divinely-inspired Scripture to compare the people in each city and country to forests and trees and indeed also to vines. And so concerning Israel he says: For the vineyard of the Lord of Sabaoth is the man of Judah, a beloved new plant. And in saying, Trample her vines, he shows again that it was not the work of the hand of the Assyrians to conquer Moab, but it was the all-powerful God subjecting his opponents under his feet, and granting to their hand the ability to prevail. You shall not join, wander the desert, O you who were sent; they were abandoned, they crossed the desert. They say that when the Assyrians had invaded, most of the Moabites, fleeing to the bordering and neighboring desert, were eager to escape notice, and they were eager with difficulty, being very few in number. And it was perhaps not difficult for the Babylonians to find them too, with God letting loose and extending his wrath even to them. But since, being benevolent, he punishes with measure, he all but commands those who have sacked Moab not to join the fugitives to the lost, but to allow them to wander, as it were, in the desert, that is, to consign to oblivion and to dismiss the search for those who have run together in it. For this reason, he says, and to wander the desert. You who were sent, he says, who were sent by my wrath to take Moab by force, wander through the desert, give it to oblivion, and pass by the desert, for they have crossed it. Then the phrase, They were abandoned, is thrown in between, teaching this again, that the Moabites would not have come into this state, if they had not offended in no small measure the all-powerful God. Therefore I will weep as with the weeping of Jazer, O vine of Sibmah. Your trees Heshbon has cast down, and it spoke, upon your harvest and upon your vintage I will trample, and all things will fall, and gladness and exultation will be taken away from your vineyards; and in your vineyards they will not rejoice; and they will not tread wine into the wine-presses, for it has ceased. The prophetic word creates for us a persona, weeping over the misfortunes of the Moabites, and perhaps with Jazer having been plundered more than the others; thus it says that the others are to be lamented, just as it would be fitting for Jazer too. And it names the inhabitants of the cities "vines" and "trees". And it also enumerates the plundered cities of Sibmah and Heshbon. But the host of the enemies spoke. Upon your harvest and upon your vintage, it says; but what did it speak? "I will tread down," clearly, and all things will fall. And in addition to this, further: Gladness and joy will be taken away from your vineyards; for the festival-loving Moabite, who dedicates very many rites to demons, who spends the night at altars, and always has sacrificing as a pretext for gladness. He will wail and weep, and will be far from all cheer. For they will certainly not be glad; nor will they tread wine into the wine-presses, for it has ceased. There will be, it says, no fruit in the vineyards; for that which is born from them will perish with them. And regarding the vines, if they were cut down completely, this word is true. But if it should be taken by us, as the word again teaches concerning human affairs in the power of examples, that together with the parents their offspring will perish, so that not even to the pregnant women themselves is any mercy given by the enemies. And we say that Jerusalem suffered this in the war against the Romans. And indeed the Savior said, announcing beforehand the things that would happen to her, that she would be surrounded by armies; and that woe would come especially to those giving birth and those with child in the womb in those days. Therefore my belly will sound like a harp for Moab, and my inward parts like a wall that you renewed. Joy and

gladness having been taken away, it says, from your vineyards, and with no one in them being gladdened, and with this and that having happened, my inward parts will become a harp and a song and a melody for you. For I proclaim your sufferings, and I make known the misfortune brought upon you. And like some melodious lyre I will cry out, and I will make such a sound, and I will make the song heard aloud, like the wall that you renewed. For at the beginning of the vision the blessed prophet said: At night Moab will perish; for at night the wall of Moab will perish. And we, interpreting the meaning of what was said, say that when an earthquake occurred, the wall of Moab was broken down, and before the attack of the enemies, as if uprooted from its very foundations, it crashed down upon the Moabites, the very one they had renewed, having spent the labor on it completely in vain. For both the Assyrians and the Babylonians captured the entire land without a struggle. Therefore my inward parts will sound, it says, like a harp over your misfortunes, and thus I will make your suffering renowned; just as indeed your wall was brought down, which you renewed, but for no useful purpose. For with the wall having fallen of itself, what had happened escaped the notice of none of those throughout all Moab, that is, those who were in other cities and lands. And it shall be that you will be put to shame, because Moab has wearied himself at the altars, and he will enter into his man-made temples to pray, and will not be able to deliver him. And what, it says, will happen again in addition to this, which will bring you shame and disgrace; for you will endure vain labors, filling your altars with blood, and making unceasing sacrifices, and offering prayers to man-made things. And you will obtain none of those things for benefit and salvation. For they will not be able to deliver you from the impending evils. For what strength is in lifeless idols, which are also inventions of human art, and have as their creators those who worship them? Therefore, as the blessed David says: May those who make them become like them, and all who trust in them. But it must be known that the Moabites have become exceedingly superstitious, both observers of omens and false prophets, and wonder-mongers, and those who have grown far too bold in the evils of sorcery. For they perhaps thought they could get the better of the enemy's hand, not so much, as I think at least, by their experience in tactics, as by the aid of the gods among them. But they have missed their hope, calling upon lifeless matter for aid through both sacrifices and prayer. This is the word that the Lord spoke against Moab when He spoke. This, he says, is the vision spoken by God against the Moabites; when He also spoke, that is, even before the words came to be through me, He had spoken very many things concerning it, and accused it of countless evils. For as I have already said, the divine Moses also makes mention of the nation's perversity, and commanded that it be considered among the most hated. For he said: An Ammonite and a Moabite shall not enter into the assembly of the Lord, even to the tenth generation. It once carried Israel also away from the love for God, and persuaded them to worship Baal-peor, sharpened for shameful pleasures, and ensnared by the beauty of women unto destruction. Therefore, indeed, the God of all has spoken concerning it. And now also through me this word has come to be against it, he says. And now I say, in three years, as the years of a hireling, the glory of Moab shall be dishonored, with all its great wealth, and what is left will be few in number and not honored. The prophetic word now brings us to the remembrance of a history. For having departed from Jerusalem, ten tribes of Israel, and the half-tribe of Ephraim, have settled in Samaria; and they have worshipped the golden ones; with Jeroboam the son of Nabat leading them to this, and impiously thrusting them down. Then they also devised other false worships there, each one setting up what seemed good to them as God. Therefore, being indignant at these things, the Lord of all, since His glory was indeed insulted and the ancestral

laws were trampled upon, as it were, hired the Assyrian Shalmaneser and sent him against them, who also subjugated all the land of the Samaritans, having besieged it for three whole years; at this same time the land of the Moabites was captured by force. Therefore, even if God has spoken long ago, he says, yet now I also say, that in the three years of the years of the hireling, that is, of the king of the Assyrians, the glory of Moab will be dishonored. And by these things, he means either the kingdom among them, or also according to the sizes of the cities, and the multitude of the inhabitants, or perhaps, the age experienced in war. And it will be left, he says, few in number and not honored, that is, everything that is honored among them will be consumed by the war; but those who are left behind will be very few indeed, and most dishonored and unmanly, and worthy of no account. A fearful thing it is, then, to fall into the hands of the living God; and to dare to offend the one who is all-powerful, how will it not be the cause of every disaster? But it is salutary also to love to be subject to Him, and to know Him alone, and to depart from the snares of error, and to say to Him with a good disposition: Lord, besides you we know no other, we name your name.

Discourse 10 The city of the Damascenes has become a most mighty and most notable city; but impious and fighting against God, and among those most hated by the all-holy God at least; and it was idolatrous, and in both the abominations and arrogances of the Assyrians it yielded in no way. And it has also offended the all-powerful God in another way. For those of the blood of Israel, that is, the ten tribes, and the half-tribe of Ephraim, having departed from Jerusalem and having settled in Samaria, have indeed worshipped the golden calves, with Jeroboam the son of Nabat having brought them down to this, and having unholily thrust them down; but having completely leaped away, and having wholly leaped away from the love for God; and having been brought to a forgetting of the law given to them through the all-wise Moses. Sometimes, when the occasion called, and war was about to come upon them, they did not rather place their hope in the saving God, but rather called upon those who at the time were kings of Damascus and of all the land of the Syrians to come to their aid and deliver them from the hand of their enemies. Therefore, and especially for this reason, the God of all was indignant and grew bitter against them. For, having completely forgotten that they were redeemed from Egypt and had shaken off the unbearable yoke of slavery, and were brought through the midst of the sea, then having eaten the manna, and been given water from the rock to drink, and having prevailed over every enemy, they became heirs of the good things promised to their fathers, the wretched ones called for help from men, all but condemning God as being unable to save them. For this reason, indeed, they were delivered over to the king of the Assyrians, who, having taken all Samaria, also sacked Damascus itself, and laid waste the entire land of the Syrians. That our words concerning these things are true, the prophet Isaiah himself will confirm, saying: And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Aram and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but they could not besiege it. And it was told to the house of David, saying: Aram has conspired with Ephraim, that is, the Syrian with those in Samaria. For Aram is interpreted as Syrian; and Ephraim, as from the tribe of Ephraim, signifies all of Israel dwelling in Samaria. For since Jeroboam, their first king, was from the tribe of Ephraim, and after him those who followed in succession, as from the ruling tribe, I mean that of Ephraim, the whole of Israel in Samaria is signified. And we shall find in the fourth book of Kings that when Pekah was reigning in Samaria, the Syrians and Rezin, who was king of Damascus, rose up against those of Israel. Then Ahaz persuades the tyrant of the Assyrians with money, and called

on him to come quickly and to aid him, but to lay waste Damascus; which indeed came to pass. In what manner, then, the most warlike and all-powerful and insolent city perished, the prophet proclaims again to us in these words, and says: Behold, Damascus shall be taken away from among the cities, and it shall be a ruin, left for ever, for a bed of flocks and a resting-place, and there shall be none to chase them away. He does not say that it will simply come to an experience of wars and the evils from them; but rather to be taken away, that is, to be utterly destroyed, and to fall completely from being a city. For it shall be, he says, left as a ruin forever; but left by whom, if not entirely by those who inhabit it, not as having been relocated, but as having been destroyed by the swords of the enemy. And by saying that it will be a bed for flocks, he shows its complete desolation; for shepherds would not have rested, and flocks of cattle would not have lodged in it, if there were any people in its houses. To this, and very fittingly, he adds, saying: And there will be none to chase them away. For no one will rebuke the shepherds, he says, for having made a lodging of so brilliant and famous a city. And Ephraim shall cease to be a fortress of refuge, and there shall no longer be a kingdom in Damascus and the remnant of the Syrians. For you are no better than the sons of Israel and their glory. For the precise clarity of the foregoing, I think it necessary to recall again a history found in the books of Kings. For when Ahaz was reigning over Judah in Jerusalem, Pekah son of Remaliah, reigning in Samaria over the ten tribes, marched against Jerusalem. But since he feared lest he might somehow grow weak to capture it, he made an ally of Rezin the king of the Syrians and of Damascus. For thus said the blessed prophet Isaiah himself: And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin king of Aram went up, (which is interpreted as of the Syrians, or of Syria;) and Pekah son of Remaliah king of Israel against Jerusalem to war against it. And it was reported to the house of David, saying: Aram has conspired with Ephraim, that is, the Syrian with the one from the tribe of Ephraim who rules those in Samaria. And his soul, and the soul of his people, was moved, as when a tree in a wood is shaken by the wind. Therefore Ephraim, having forsaken the God and Savior of all, and deeming his hand and assistance of little account, made the ruler of Damascus and of the Syrians his protector. And for this reason he very justly offended God. Damascus, therefore, he says, being ravaged and laid desolate, and having endured the calamities of war, will no longer be a stronghold for Ephraim to flee to. Nor will there be a kingdom in it; and yet one might say, And after the destruction were found some ruling Damascus. For Paul also mentions it, saying, that "In Damascus the ethnarch of Aretas the king sought to arrest him." Therefore, the prophetic word has much emphasis. For he says that there will no longer be a strong and notable kingdom in Damascus, even if after this there came to be certain toparchs and phylarchs rather, and not those clothed with the splendor of true kingship. There will not, therefore, be a kingdom in Damascus, he says; and with it the remnant of the Syrians will be weakened, that is, the entire nation under it. For Damascus is the metropolis of Syria. Then he says to her: For you are not better than the sons of Israel, and their glory. For if I did not spare my allotted portion, he says, that is, those of Israel who sinned against me, how will you not in every way and altogether endure the damages of war, being in no way better than Israel? Thus says the Lord of Sabaoth: In that day there will be an eclipse of the glory of Jacob, and the fat parts of his glory will be shaken. By Jacob in these words he names those who came from Jacob, that is, the ten tribes in Samaria, and the half-tribe of Ephraim, who so leaped away from the love of God, and from placing their hope of being saved rather in him, that they trusted in themselves, and raised a high brow on account of their multitude and glory alone. This was their way. And a prophet again says

this most clearly to us. For he said concerning them: Their glories are from births and pangs and conceptions. Then he adds to these things: Give them, O Lord. What will you give them? Give them a childless womb, and dry breasts. There will be, therefore, he says, at that time, an eclipse of the glory of Jacob, that is, the great and innumerable multitude of the sons of Jacob, in which he was glorified and attempted to think great things, will be consumed by the swords of the enemy. But also the fat parts of his glory will be shaken; that is, the kingdom among them will also be brought down. For it is written in the fourth book of Kings, that when Hoshea the son of Elah was reigning in Samaria, Shalmaneser came and besieged Samaria for three whole years, and he captured it and carried Hoshea away to Baby- lon. Therefore, the fat parts of the glory of Jacob might be understood as the one who reigned in Samaria at that time, or perhaps the illustrious and more notable men throughout the whole country, exceeding the measure of others in wealth and power, and indulging in luxuries and in honors from all. And it shall be as when one gathers the standing harvest, and reaps the seed of the ears of corn; and it shall be as when one gathers an ear of corn in a strong valley. And there shall be left in it stub- ble, or as two or three berries of an olive tree, on the highest bough, or four or five, left on its branches. That they will easily and without sweat overcome those in Samaria the Assyrians making war, and in addition to this again, that it will not utterly and completely go to destruction, but that there will be a small remnant, the prophetic word has clearly revealed to us in these things. For those who have experience in harvesting the ears of corn, skillfully shearing them, gather the grain; but always leaving the stalk behind as useless they run over the whole breadth of the cornfields. But those accustomed to gathering the fruit of the olive trees, on the one hand strike them with a rod, and on the other, touching with their hands and snatching the young shoots, they gather them; but it is likely that three or four, or perhaps five, remain on them at the very tip of the branches, and escape the eyes of the gatherers. He says that such a thing will happen to those in Samaria; for he insists that they will suffer just as the ear of corn when it falls into the hands of the reapers; but there will be left, as it were, a stalk on it, that is, a few of the more insignificant, or even like two or three olive berries that have escaped the eye of the gatherers, because they are hidden in the topmost branches. Thus says the Lord, the God of Israel: In that day a man will trust in him who made him, and his eyes will look upon the Holy One of Israel; and they will not trust in the altars, nor in the works of their hands, which their fingers have made, but they will trust in the Holy One of Israel. And they will not see their groves, nor their abominations. The most wise Paul, knowing that the matter of being disciplined among those called by him to the knowledge of the truth is not unprofitable, nor in vain, writes and says: "If you endure discipline, God is treating you as sons; for what son is there whom his father does not discipline?" And he also quotes from the divinely inspired Scripture; for he adds immediately: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you. For the Lord disciplines the one he loves, and he chastens every son he accepts." For since the creator of all is good, "he desires all to be saved and to come to the knowledge of truth." For this reason he has very often admonished through the holy prophets those of the blood of Israel, and especially those who had migrated from Jerusalem to Samaria. But they were unrestrainedly inclined to what seemed good to them, and having abandoned the God who is by nature and in truth, they became worshippers of demons, and offered their services to lifeless idols. And since they were very ignorant, they did not even consider that it was proper for them to repent, so God punished them. For those whom reason does not profit, pain changes, turning them as if by necessity and force to what is pleasing to God. The blessed David is found

saying something of this kind: "With bit and bridle you must curb their jaws, of those who will not come near to you." For in the same way that those who are accustomed to breaking colts, and these being wise, turn the wilder horses with bridles to a skilled course; so also the God of all, by the necessities arising from pain, often brings the disobedient and unruly to choose to live rightly. Having suffered such a thing, the inhabitants of Samaria, after suffering the calamities of war, barely recognized the one who was punishing and was grieved; and they cast off the worship of idols, and turned the eye of their mind to the Holy One of Israel, clearly expecting from him help and deliverance from the evils that had been brought upon them. For they shall not trust, he says, in the altars, nor in the works of their hands, which their fingers have made; and they will not look upon their groves, nor their abominations. For it was their custom to occupy the tops of the mountains, and under oak and poplar, as it is written, to worship the works of their own hands. But they will no longer look upon these things, he says, having learned by experience that the matter is vain and completely unprofitable to them, but rather the cause of every disaster. For of this on account of the cause, and they have perished, and have been given to their enemies. It is best, therefore, to be on guard and with all one's strength to avoid the divine wrath, and not wait to learn evils by experience. But rather, one should very swiftly strip off the causes at which God might be angered, and before the blow and the scourge to make amends to the one who has been grieved, by avoiding the more shameful things, honoring the most excellent, and in every way practicing virtue. In that day your cities will be forsaken, in the way the Amorites and the Hivites forsook them from before the sons of Israel; and they shall be desolate, because you forsook God your Savior, and you were not mindful of the Lord your helper. From these very events he persuades them to understand that their affairs have been reversed. For formerly they were victorious with God as their ally, and they were fearsome to the cities and lands of the nations. For they took them without a sweat, with God making easy for them all that was steep and difficult to achieve. But since they became imitators of their unholiness, they have become cowardly and easily captured like them. For their cities have been desolated, and have been abandoned by those dwelling in them, in the same way that the Hivites and Amorites once fell, consumed by their swords; and he immediately makes clear the cause of their having slipped into this weakness, and of their enduring so harsh and unbearable a calamity: For you forsook God your Savior, he says, and you were not mindful of the Lord your God. For it was necessary to give thanks for the good things they had received, on the one hand being delivered from the slavery in Egypt, and on the other hand overpowering enemies, and plundering the cities of those who resisted, and also that they were brought into the very land of promise; they brought wicked returns to the Master, offending him without fear, and grieving him not in one way, but having taken very little thought for the law appointed through the all-wise Moses, and completely spurning piety towards God, and attributing reverence to lifeless matter, and saying to the golden calves: "These are your gods, O Israel, who brought you up from the land of Egypt." When, therefore, we are with God, being eager to think his thoughts, that is, and having chosen to achieve what is pleasing to him; then indeed we shall by all means be stronger than our enemies, and we will tread upon principalities, and powers, and the world-rulers of this darkness, the spiritual forces of wickedness, then we shall overcome, and very swiftly, monstrous pleasures and the movements of the flesh; then we shall conquer wicked thoughts, and the spirits of the ruler will find no place in us. But having neglected to cleave to God, we shall be weak and unmanly, and under the feet of our enemies, and no means will check Satan as he takes advantage. Therefore you shall plant a faithless plant, and a faithless seed. And on the day that

you plant, you will be led astray. And in the morning if you sow, it will blossom for harvest, on whatever day you might receive your lot, and as a father of a man you might give a lot to your sons. I will try as best I can to make clear the meaning of the present text, which is veiled in much obscurity. What he says, then, is something like this: I have already said that those of Israel (that is, Ephraim, so that you may understand the ten tribes resettled in Samaria), deceiving and being deceived, and thinking what is not lawful, had a high brow, and thought that absolutely none of their enemies could overwhelm their hand, on account of their being innumerable and very many. But they were cheated of their hope. For they have fallen, and some have been consumed by war, while others are carried off to the lands of the victors, as captives and terrified and having been in every evil. But when, after a time had elapsed, they were brought back from the land of the Persians to the holy city, then they ceased having kings in succession, and they all inhabited Jerusalem, and honored the law of God; then also their children were in safety, and into The successions have run on as children of children. The word now teaches something of this kind, giving a riddle about grain and ears of corn. For since, it says, you did not remember the Lord your God, for this reason whatever plant you plant will be unfaithful, and not secure for preservation, that is, the seed and race from among you. And when you plant, and see it become great, then you will be deceived. For you will think, it says, taking courage in the multitude, but you will not reason truly. For they will fall like ears of corn, and you will find the hope in these things completely useless. But if you sow in the morning, that is, having come to be in the light, and finally having recognized the Master who is by nature and truly, who saves easily and has the strength to help; then what has been planted, or sown, will blossom for harvest, that is, it will be brought to fruition; for the ear of corn being consumed prematurely causes loss of both labors and hope for those accustomed to farm; but to come to harvest gives the fullest hope for good things. Therefore, your plant will blossom for harvest, that is, it will be brought to fruition, when it becomes morning for you, that is, when you are found to be in light and day and in the knowledge of God. Then you will also assign to your sons as a father of a man. For you will send on to your sons, as a kind of inheritance, cheerfulness and the participation in help from above. Woe to the multitude of many nations! As a surging sea, so you will be troubled; and the back of many nations will roar like water; like much water many nations, as much water carried down by force. And he will cast him away with scorn, and will pursue him far away, as the dust of chaff winnowed before the wind, and as the dust of a wheel that a storm carries. The God of all, being benevolent, does not leave those of Israel unconsolated, but very often brings in hope for good things along with fear, and this providentially, so that through both he may benefit the hearers. Therefore, that their cities will be laid waste has been said clearly; and what the cause of their suffering was, he taught, saying, that You abandoned the Lord your God, and you did not remember the Lord your helper. But he who struck immediately promises also to apply a dressing. And he explains something that happened, which it is necessary to relate as possible in words for the need at hand. When Hezekiah was at that time administering the thrones of the kingdom in Jerusalem, Sennacherib king of the Assyrians came up against the fortified cities of Judea, and took them. For it is written thus: Then he sends Rabshakeh from Lachish to Jerusalem to besiege it, who, having arrived, indeed spouted nonsense against the glory of the God and Savior of us all; for the madman insisted that he was not able to save them, even if he wished to do this. But using a barbarian tongue and mind, he came to know by learning from experience that it is a hard thing for any man to rise up against the highest glory. For an angel of the Lord went out, and in one night killed one hundred and

eighty-five thousand from the camp of the foreigners; and rising in the morning, they found all the bodies dead. And since he who had sent them was thwarted in his expectations, I mean Sennacherib, he returned as a fugitive, and barely saved himself by reaching his home, although he also perished not long after at the hands of his own children. For it happened, it says, while he was worshiping in his house Asarach his patriarch, Adrammelech and Sarasas, his sons, struck him with swords. The prophetic word here reminds us of this history, and it narrates beforehand the attack of the Assyrians, and says: Woe to the multitude of nations! and what follows this. For he pronounces them wretched, as those who are about to die in Jerusalem, with an angel destroying them. And that it was not one nation, but rather many, he shows clearly, calling them a multitude of nations. And they were attacking the lands, or the cities of Judea, like much water and as if carried down by force, and causing disturbances, and all but surging like a sea over those who resisted. And the back of many nations among them he calls them this, on account of many nations being pursued by them. And the pursuers run at the back of those fleeing in every way and by all means. Then what after this? He will scorn him, he says, that is, he will send him back, and will pursue him far away, like the chaff of winnowers before the wind, and like the dust of a wheel a storm carries. For what is so easily scattered as dust from a wheel and a threshing floor, when a fierce wind blows it down? That Sennacherib went away as a fugitive, the God of all will confirm, saying to him through the voice of Isaiah: "And I will put a muzzle in your nose, and a bridle in your lips, and I will turn you back by the way in which you came." Toward evening there will be sorrow before morning, and it will not be. This is the portion of those who plundered you, and the inheritance of those who inherited you. I have already said that the Rabshakeh, having surrounded Jerusalem with his army, and threatening to take it before long, perished with his whole army before dawn and day. There will be sorrow, therefore, he says, toward evening, when those in Jerusalem fully expected the attack of the war to be in the morning, but it ceased before dawn. For this reason he says: There will be sorrow toward evening; but it will not be before morning, that is, the tear will cease and end; and together with the fears from suffering it will be gone, as God helps, and has wondrously destroyed the phalanxes of the enemies, and moreover has driven the leader from the land of the Jews. This the blessed David also explains, saying: "At evening weeping will lodge, and at morning, rejoicing." But this, he says, is the lot; and this is the portion of those who plundered you and seized you as their own inheritance. Through these things he reproaches those of Israel, because they themselves have done things by which it was likely the nation would be utterly destroyed, but He Himself has pity again, and punishes with death those who plunder the people assigned to Him. "For when, he says, the Most High divided the nations, when he scattered the sons of Adam, he set the boundaries of the nations according to the number of the angels of God; and Jacob His people became the Lord's portion, Israel the line of His inheritance." But besides these things, consider that also carefully for me, and how from the things that happened historically you may come to the innermost thoughts. When the wicked and opposing powers, pouring down like violent water on the soul, or casting us into external temptations, that is, the innate movements of the flesh, hasten to besiege the pious mind; let no one who knows how to fight excellently with God fall into inactive cowardice, but rather, placing his hope in Him, let him be superior to all fear. For that he will obtain help from Him, how is it possible to doubt? For the Lord knows how to rescue the godly from temptation, and the blessed Paul also writes: "God is faithful, who will not let you be tempted beyond your ability, but with the temptation will also make the way of escape, that you may be able to endure it." And as the Psalmist says:

"The angel of the Lord encamps around those who fear him, and delivers them." And when heretics who are knowledgeable in the sacred dogmas, using their own perversities, rise up against the worshippers of the truth, and come on terrible and bold, either raising up wars and persecutions, or heaping up afflictions for them, and the fear of death; these too will be no less weak; for with a hidden hand the Lord wars against Amalek from generation to generation, as it is written. Woe to the land of the wings of ships, beyond the rivers of Ethiopia! who sends hostages by sea, and papyrus letters upon the water. For swift messengers shall go to a nation on high, and to a strange and harsh people. Who is beyond it? A nation without hope and trodden down. One might wonder, and indeed perhaps reason that out for himself, and say: For what reason has the prophetic word to us in these things been against Damascus, but it also brings in a mention of the land that is beyond the rivers of Ethiopia? We say then that At times the people of Israel, having heedlessly practiced abandoning God the savior of all, fell into polytheistic error; and having utterly neglected the commandment through Moses, they were disciplined by God, who raised up wars against them from time to time, and wasted them with the resulting calamities. But they, although it was necessary to heal the one who was grieved by repentance, and to depart from their own wickedness, and to return to what seemed good to the lawgiver, and to thirst for his aid, hired the conspiracies of the neighboring nations; and sometimes they approached the kings of Damascus, and sometimes those of the Egyptians; and not only that, but indeed also learning the worships of the nations who aided them, they hastened to imitate them. And so Ahaz the son of Jotham, king of Judah, when he was in Damascus, then having seen there an altar dedicated to an idol, fashionably worked, constructed a similar one, and dedicated it in the house of God. Therefore the vision came against Damascus. For behold, he says, Damascus shall be taken away from being a city, and it will no longer be a stronghold for Ephraim to flee to. Do you see the cause immediately brought forward, for saying that Damascus will be taken away from being a city? For it will no longer, he says, be so strong, that Ephraim, who reigned in Samaria, would even flee to it. He transfers, therefore, the word to the land of the Egyptians. For the people of Israel also approached them, especially those dwelling in Jerusalem, and they eagerly sought their support and aid, especially when the Babylonians were attacking. And so through the voice of a prophet he says: "Woe to them that go down to Egypt for help, who trust in horses and chariots!" And something of this sort happened. For Nebuchadnezzar campaigned against the land of the Jews from time to time. And in passing by, he plundered, so to speak, all the cities of the east. And when he wished to capture the city of the Tyrians, which was an island at that time, and then was at a loss for ships to transport them, using a Persian mindset, and taking courage in the multitude of his army, he ordered the sea to be made passable, by a mound being raised, and making it a broad highway from the mainland all the way to Tyre itself. Therefore the Tyrians themselves, fearing lest the city might somehow be captured, as the undertakings of the Babylonians were being brought to a conclusion, having gathered ships from everywhere, were transported from the island, leaving the city deserted for him. And when Nebuchadnezzar learned this, he moved his army to the task of taking the land of the Egyptians, and he took it without a struggle, God setting him up against the Egyptians; because they also, always raising a great brow, boasted against the people of Israel, as if they had no God powerful enough to save them. For when called for aid, and to defend them, they claimed that their own gods were mightier than the God of Judaea. And that the Babylonian took the land of the Egyptians after the toil at Tyre, would be clear from God saying to the prophet Ezekiel: "Son of man, Nebuchadnezzar king of Babylon caused his army to serve a

great service against Tyre. Every head was made bald, and every shoulder was peeled; yet he had no wages, nor his army, for the hard service that they had served against Tyre. In return for this I have given him the land of Egypt." The prophet therefore adds the Woe to it as well, and says: Woe to the land of the wings of ships, which is beyond the rivers of Ethiopia! He calls, therefore, the seven mouths, through which the wide and great river of Egypt mixes with the sea, the rivers of Ethiopia. And he names the land beyond the rivers what is now Alexandria, but was called at that time On. It was indeed very populous, and had very mighty inhabitants, and it was a short distance from the rivers of Egypt. For from the last mouth (and its name is the Herakleion), is distant to the west by about eighty stades in number. Since it was the custom for those who inhabit the aforementioned city to sail up and down the river, which was always navigable, to carry and bring their own goods to others, and from others to themselves, and to delight in the gains from commerce; for this reason the prophetic word in these passages declares the ships wretched, and does not bring the "Woe" against the ships, but rather against those who were always using them, rejoicing and delighting, as I said, in the gains that came from them. For when the entire land was seized by Nebuchadnezzar, all commerce ceased, and the breadth of freedom for this was cut off, with those who owned them having likely perished as well. Woe therefore, it says, to the wings of the ships of that land which is beyond the rivers of Ethiopia! And he calls the sails the wings of ships, on which the striking blasts of the winds, like a bird, carry them through the midst of the waves. He who sends hostages by sea, and papyrus letters upon the water. The meaning of what has been said is entirely hard to grasp; it travails, however, with the narrative of a Greek story, which we will necessarily recount, not going outside of what is probable, that is, what is fitting for Christian discourses, but for the sake of making the rendering of the concepts clear to the listeners. The account of the story is as follows: Some of the Greek poets tell the myth that Myrrha was the daughter of a certain Cinyras, who, being overcome by unbridled impulses toward pleasure, had licentious intercourse with his own daughter, and made her the mother of a child, whom he named Adonis. Blushing at what had happened and being convicted by the laws of nature that he had acted impiously, he exposed the child, as they say, on a mountain. Some of the nymphs there, whom they also call Oreads, daemons, took him and both nourished and saved him; and he, having reached puberty and being now among the youths, appeared to have a most comely beauty. He took up hunting, and made his pursuits in this matter of great importance throughout the woods. Then, it says, their Aphrodite (and this was a courtesan woman), seeing him, fell in love with him and had relations with him, and continued to attend to him. And at this, Ares, being grieved, being a rival lover of Aphrodite, is likened to a boar, and he leaps upon him while he is hunting, and destroys him instantly; and the event became an occasion for lamentation for Aphrodite, it says. And she came to such despondency and grief that she even went down to Hades itself, wishing to bring back her lover. But since Pluto's wife laid strong claim to the young man, and would not let him go, having a beauty worthy of admiration, they made an agreement with each other to divide the cycle of the year, and for each to have him for half of it. And when Aphrodite ascended and announced this to her own people, that is, her friends or worshippers, the event became a festival and a public celebration. Therefore the Greeks devised such a festival for this. For they pretended to lament and mourn with the grieving Aphrodite because Adonis had died; but when she had ascended from Hades, and indeed said that the one she sought had been found, they would rejoice together and leap for joy; and until our own times this game was performed in the temples in Alexandria. Those of the blood of Israel also learned this, and indeed

they performed it, having forsaken the God who is by nature and truly so, and having turned aside to what is not lawful, and having been senselessly snatched away into ruin and destruction by the deceits of demons. The blessed prophet Ezekiel also makes mention of this. For he spoke thus: "And I saw, and behold, there were women sitting, mourning for Tammuz." And Tammuz is interpreted as Adonis. And something of this sort was practiced by those who were in the land beyond the rivers of Ethiopia, about which we have spoken briefly and clearly in the preceding. Taking a piece of pottery, then writing a letter to the women in Byblos, that Adonis had been found, and having placed it in the earthenware vessel, and having sealed it, they would lower it into the sea, having performed certain rites over it; and as they said, it was carried automatically to Byblos on certain days of the year. And when certain women, friends of Aphrodite, received it, then taking the letter they would cease their lamentation, as though Adonis had been found by Aphrodite. Therefore, the prophetic word mocks us, considering the inhabitants of the land beyond the rivers of Ethiopia as once idolaters and unholy, and deceivers, and God-hated, and says: He who sends hostages by sea, and papyrus letters upon the water. And to this also certainly follows the "Woe," just as it does to the wings of the ships. For "Woe to the land of the winged ships," it says! Therefore the "Woe" is commonly applied to him who sends hostages by sea; that is, pledges of unanimity. For as if performing a mystery of Aphrodite for those who worship her in Byblos, and suffering the same madness as them, they would send out the letters, not by placing the messengers in ships, but as it were upon the water, because, as I said, they were placed in an earthenware vessel. We have been compelled to make mention of foul-smelling and ancient myths, and of Hellenic abomination, only for the sake of clarifying the meaning of the preceding text. For swift messengers will go to a lofty nation, and to a strange and harsh people. What is beyond it? A nation without hope and trampled down. I said before that the inhabitants of the land beyond the rivers of Ethiopia had offended the kings of the Assyrians; since they not only promised aid to those of Israel who asked for it, but indeed they also sent it, even if it benefited them not at all. But they, being grieved at this, after having ravaged, so to speak, all of Judaea, have marched against the Egyptians, and have taken all of it without toil, God giving them the power to overcome the hand of those who resisted, because of their being grieved against the Egyptians. Therefore, when the Babylonian was about to campaign against their country, some runners went from Judaea, announcing to them the invasion that would not be long in coming. And concerning them the prophet says that, "Swift messengers will go," that is, fast, and as it were winged and light, reporting the disaster from the war as neighboring and already at the gates. And he names the Egyptians a lofty nation, and a strange and harsh people; "lofty" instead of "arrogant," or else "fickle and light," and unstable; and "strange and harsh," as being strange in its harshness, and having no one beyond it in this respect. For "Who is beyond it?" he says, instead of, "Who is so fickle, and ignorant and witless, and practicing wickedness unusual to others, as the people in Egypt?" For they were extreme idolaters. Therefore he also names them a nation without hope and trampled down. Without hope, because of their not knowing the God who exists by nature and truly; and trampled down, because having subjected their minds far too much to the deceits of demons, they were all but laid under their feet; or else you may understand what is said in another way. For having fallen into the hands of the Assyrians, they have cast away all hope of good cheer, and have been so trampled down as to be unable, so to speak, ever to recover, having fallen under and been laid beneath the feet of their conquerors. Now all the rivers of the land, as an inhabited country, their country will be inhabited. He also usefully foretells the manner

of the capture. For those who held the land of the Egyptians thought that they had become impregnable to the Babylonians, because their whole country was girded by very many and indeed great rivers, and had wide and long lakes. For such countries are somehow difficult to enter, and not at all easy to invade for those who wish to ravage them. But since God was wroth with them, He made this too easy for the Babylonians. For all having dried up the collection of waters, He showed the wet ground to be traversable by horse for them. This, I think, is what the prophet means in saying these things: Now all the rivers of the earth, as an inhabited land, their country will be inhabited. For the navigable, he says, and always somewhat wet parts of the regions will be such, at the time of war, as to seem already in some way to be an inhabited land always, and simply dry land devoid of waters. For what could the divine and all-powerful and supreme nature not accomplish? As if a sign were raised from a mountain, as the sound of a trumpet, it will be heard. The leaders of the tactical units, at the time of war, stationing some men on hills, very often have a sign raised; and this becomes a clear signal of the matter to the army. And he uses the sounds of trumpets, either rousing them to fight in a customary rhythm, or even recalling them from war as seems good to them. Therefore, the sign raised on high is also most conspicuous. For those accustomed to doing this stand on a mountain, and indeed the sound of the trumpets is audible and clear to all in the battle. Therefore, he says, the suffering of the Egyptians will be so very well-known to everyone everywhere, that it will be compared to a sign raised upon one of the mountains; and thus renowned, just as, of course, the sound through the trumpets. From such things, indeed, we shall know this, and it will be of much benefit to us, that we should in no way provoke to anger the undefiled nature; or, by doing in every way and altogether what is not right, and refusing the worship under Him, that is, running with apostates, and conforming their own ways to those under divine wrath, to share with them in the disaster, and to receive the same justice from God. One might see that the inhabitants of Egypt have suffered this. For since those of Israel had offended, and then they promised to save them, even if God did not wish it, they are given to their enemies for ruin and destruction. For thus said the Lord to me: There will be security in my city, as the light of noonday heat, and as a cloud of dew on the day of harvest it will be before the reaping. The account of the history is clear; nevertheless we will speak cursorily. For God saved Jerusalem when Rabshakeh was besieging it, and had surrounded it with the innumerable multitude of the Assyrians; how did he save it? "For an angel of the Lord went out," he says, "and killed from the camp of the Assyrians in one night one hundred eighty-five thousand." Therefore, he says, there will be security in my city. And that I have become a helper to those in danger will become so manifest to all everywhere, as the light at noonday is bright and most intense. For when the sun is at midday, and sends its most intense ray from above upon those on the earth, all things are illuminated with the richest light. Therefore, he says, the grace and security to be given by me at that time to those in danger will be as if a cloud of dew in the days of harvest before the reaping. And what he means to signify, I will say again: It is a custom for reapers not to apply the iron to the ears of grain before, unless perhaps dew has first fallen, to make the stalk easier for them to handle. Therefore, the matter is a prayer for them, I mean the sending down of dew from God. Therefore, the security from God has become thrice-desired by those in Jerusalem, just as, of course, the dew falling in the days of harvest before the reaping. When the ear of grain is perfected, and the unripe grape blossoms with a souring flower. And he will take away the small clusters with sickles, and will take away the vine-shoots, and will cut them down and leave them together for the birds of the sky and for the beasts of the earth. And the birds

of the sky will be gathered upon them, and all the beasts of the earth will come upon it. The meaning of the preceding is very difficult and not moderately hard to see. And the very construction of the language contributes to this. Nevertheless I will try to explain as is possible. He therefore makes his argument as from the knowledge of farmers. Custom For when they see the clusters blossoming forth from the vine, and already having the appearance of unripe grapes, they shear away the superfluous tendrils, and cut off with pruning hooks the small bunches that are superfluously attached to the larger ones, so that the larger clusters, receiving the most nourishing sap, might be able to come to fruition. The God of all says that He has done something of this sort, either concerning the Assyrians, or even concerning the Egyptians; for the saying is not very clear, against whom it would more appropriately go and be directed. We say, then, that if someone should choose to understand the multitude of the Assyrians, who besieged the holy city, as one vine, we will find that the great cluster understood in it, that is, the one resplendent on the thrones of the kingdom, did not perish along with the others, but he himself was saved, while the other multitude was consumed in the manner of small clusters, and like superfluous branches, the sharpest sword of the Lord pruned them as with a kind of sickle. For they fell, as I said, consumed by the hand of an angel, and their corpses became a feast for the beasts of the field and for the birds of the sky. But if someone should wish to say that these things were said also concerning the Egyptians, you will understand that the Assyrians, in ravaging it, did not destroy it completely, nor did they utterly annihilate it. but by letting loose the sword, as it were, upon the small clusters of local settlements or villages, they measured out the wrath of the compassionate God, who disciplines those who offend, but very often shortens the punishments, and does not allow those being disciplined to be utterly destroyed. In that time gifts will be brought to the Lord Sabaoth from a people plundered and afflicted, and from a great people from now and for eternal time. A nation hoping and trampled down, which is in a part of the river of its land, to the place where the name of the Lord Sabaoth was called upon, Mount Zion. Having very well described what would happen in the war from time to time to the peoples of the Egyptians, he also mentions their subsequent turning to God, and that having dismissed the ancient mist of deceit from the eyes of their mind, and having bid farewell to the worship of idols, they will proceed to better things; and they will recognize the God who is by nature and truly is, and the Creator and Lord of all, and being transformed as it were to a new and select life, they bear fruit for God in those things for which they would be well-pleasing and full of all praise, and as gifts they will bring what is a fragrant aroma to God: faith, hope, love. He calls them an afflicted people, because they endured very great hardship, having suffered the things from the divine wrath. And in addition to this, also plundered; perhaps by this he is indicating their change to better things. For a plant is transplanted, and being pulled up from the pit in which it was, it moves to another; and this is the method of the best husbandry for those accustomed to farm. Thus also the mind of those in error is, in a way, re-pitted, being as it were pulled up from its former deceit, and planted in other concepts, and in addition to this, in pursuits and knowledge that is pre-eminent, or rather, incomparably better than the former. And that they will bear fruit for eternal time, that is, continuously, with no interruption occurring in between, but rather always and forever. Therefore he also calls them a great people; either signifying by this their great numbers, or because they have become well-pleasing, having been called through faith in Christ. For those who once surpassed all others in the crimes of idolatry are now better and wiser than many, having a most vigorous love for Christ, and boldness for every good thing whatsoever. For where sin abounded,

he says, grace superabounded. Where, then, will they bear fruit? To the place, he says, where the name of the Lord Sabaoth was called upon, Mount Zion, that is, to Mount Zion, where the name of the Lord Sabaoth should be invoked. And by this he signifies the Church, the great and spiritual mountain; for there is nothing lowly in it, nor any of the trodden-down doctrines, but whatever is great and lofty, namely, the knowledge of God who is according to truth, and the very clear declaration of the mysteries of our Savior. And the God-inspired Scripture most often names the Church of Christ Mount Zion, naming the truer Zion spiritually from the first one, which is lofty and a watchtower. And it has been thrown in between: The nation hoping and trodden down, which is in a part of the river of its country. For the conversion of the Egyptians to God began from a certain part of the country lying beyond the river; so that you may understand one of the cities of the Rhinocolurites, that is, of the cities there. For he says in the following, in the vision of Egypt: In that day there shall be an altar to the Lord in the land of the Egyptians, and a pillar at its border to the Lord. And it shall be for a sign to the Lord; and forever in the land of Egypt. And trodden down as crushed by the calamities of war; but hoping, because it too has henceforth placed its hope in Christ, and has brought its neck under His yokes, and has served Him, and has borne the fruit of the ways of piety.

Discourse 11

Behold, the Lord sits upon a light cloud, and shall come into Egypt, and the man-made things of Egypt shall be shaken at His presence, and their heart shall be defeated within them. In what way, then, the land of the Egyptians was saved and caught in the net for piety, clearly through faith in Christ, although it was polytheistic and grievously sick with error, the prophet attempts to teach in these words. For they were as if in deep darkness, being completely ignorant of the one who is by nature God and truly the creator and Lord of all, but attributing reverence to creation; and what is even more irrational than this, showing themselves to be craftsmen of their own gods, and having a multiform swarm of idols in their temples, so as to fashion types of irrational animals, and setting up altars to sacrifice to them. Therefore, where sin abounded in them, it was necessary for grace to abound all the more, and for the physician to shine upon those who were so grievously sick, and for the divine and heavenly light to flash upon those whose hearts were darkened. Behold therefore, he says, the Lord sits upon a light cloud, and shall come into Egypt. But what would he want to indicate by the Lord being seen upon a light cloud? Let us speak as we are able; Some of the interpreters have said that the light cloud is the holy flesh of the Lord, that is, the temple taken from the Virgin; and they compare it to a cloud, perhaps because of its being freed from the more earthly movements and desires, above and as it were on high. For truly all-holy and freed from all earthly impurity is the holy body of the Savior of us all, Christ. Others, again, have supposed that the holy Virgin was named the light cloud. But I think that perhaps his saying that He sits upon a light cloud may also suggest to us a breadth of other thoughts. For in many ways the blessed prophets, contemplating the glory of God, have written down their visions. For Isaiah says he has seen the Lord Sabaoth on a high and exalted throne, with the highest rational powers standing around in a circle, singing hymns to Him, and saying that heaven and earth are full of His glory. But the all-wise Daniel seats an Ancient of Days upon a throne; and he maintains that a thousand thousands ministered to Him, and ten thousand times ten thousand stood around Him; and he says he also saw one like a Son of man with the coming on clouds, and has placed these things in succession. And Ezekiel likewise saw, he says, a firmament, with the Seraphim beneath; and on a

throne he beheld a man, or rather the form of a man, whose upper parts, he says, resembled electrum, but from the loins to the feet was like the appearance of fire. And in each of such visions, some indication of the glory befitting God, and of the mystery concerning Christ, is cleverly hinted at for us. Therefore nothing prevents understanding in this case also, that the Lord was seen upon a light cloud, both most usefully and necessarily. For the cloud fulfills for us the type of both rain and spiritual dew, and of saving baptism itself. And indeed the blessed Paul says that those of the blood of Israel were baptized in the cloud and in the sea; it hung over them as they were crossing that deep desert, the cloud by day; and a pillar of fire led the way by night. And Christ was prefigured by both, that is, the mystery concerning him, namely, as in faith and holy baptism, justification and sanctification. It was necessary, therefore, for the Lord, coming for the cleansing and transformation of the Egyptians, clearly in a manner befitting God and spiritually, to be seen upon a light cloud. For it was not possible otherwise to wipe away from the soul of those who are astray the stain ingrained in it, except through holy baptism. Of which we also define the cloud to be a type. And the cloud is called light and has been very appropriately named so. For we are baptized for the putting away of sin, and turning away from impiety as from a truly hard-to-bear burden, through this we become in a manner winged, and learn to set our minds on things above, and to have our hearts on high. But that the Lord sits upon the cloud, I think it means this: The sitting signifies for us either rest, or authority. Therefore Christ rests, not at all in the worship according to the law, but rather in the perfection through holy baptism. And thus he has become king of those on the earth. And he says that the man-made things of Egypt will be shaken from his presence. For with holy baptism already revealed, and Christ henceforth shining forth, it is in every way necessary for the playthings of the ancient deceit to disappear, and the snares of the devil to be seen shattered. And it has ensnared to destruction and ruin every nation and race, so to speak, but especially the Egyptians more than others. For they became more superstitious than others, and perhaps even surpassing in error both Persians and Assyrians; although the divinely-inspired Scripture says about their land, that it is a land of graven images. And he says that the heart of the Egyptians will be conquered, yielding, as I think, the need to be overcome by the evangelical proclamations, although it was long ago warring against God, and opposing the words of truth. Therefore we will find Pharaoh to be clearly such. For the hierophant Moses said clearly: "The God of the Hebrews has sent us to you, saying: Send forth my people, that they may serve me in the wilderness." But he to them: "Who is he, that I should listen to his voice? I do not know the Lord, and I will not send forth Israel." For their heart within them will be conquered, that is, it will not remain unbreakable, nor hard, nor unadmonished; but rather it will accept the saving proclamation. And Egyptians shall rise up against Egyptians, and a man shall fight his brother, and a man his neighbor. And city shall rise up against city, and nome against nome. And the spirit of the Egyptians within them shall be troubled, and I will scatter their counsel. This, I think, is clearly nothing other than that which Christ said: "Do not think that I came to bring peace to the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and all a man's enemies are the men of his own household." For with the already having been proclaimed of the divine and evangelical proclamation, and of the respect for their parents, these men, having been neglectful, have thought hostile and hateful things toward them, and having all but prepared the law of war, have risen up against their brothers. For some, advocating for the ancient error, and having unrestrainedly devoted themselves to the deceits of idols, make the word of faith

unacceptable. But others, considering it a ridiculous and entirely unholy thing to choose to worship gods crafted by them, have run to the words of truth, and once being far off, have come near, and having been shown to be of the household of Christ through faith, have come within the hope of the saints, and have been made heirs of life eternal. Therefore, when the handmade things of Egypt are shaken, he says, because the Lord has come into it on a light cloud, there will be a great uprising both of family and of kin, and wars both one by one and in multitude, so that even city and nome will make attacks upon nome. And among those who inhabit the land of the Egyptians, a 'nome' is what each city and its surrounding areas and the villages under it are called; and such a term is common among them. Then he says, that The spirit of the Egyptians will be troubled within them, and I will scatter their counsel. And we say that having a different mind against one another, they have been troubled not moderately; but those who are in error, planning uprisings and battles against those who have believed, will find the God of all warring against them and resisting them. For I will scatter their counsels, he says, that is, I will show all their deliberation to be in vain, and their undertakings against those who have run to me to be entirely unprofitable. And they will consult their gods, and their images, and those who speak from the earth, and the ventriloquists, and the diviners. And I will deliver Egypt into the hands of harsh lords; and harsh kings shall rule over them. In what manner, or at what time at all, the Egyptians were enriched by the saving proclamation, the prophet is eager to make clear. And the account of the history is not unprofitable for those who have once chosen to learn what is useful. Therefore, Vespasian, having laid waste the land of the Jews and having burned Jerusalem, came down with his whole army into the land of the Egyptians, to subdue it also. And he did this according to the will of God, who was subjecting all lands and cities alike to the scepters of the Romans. But the Egyptians thought they could easily escape the yoke of slavery, and be completely invincible, because their country was girded about with very many waters. But they missed their hope. For when God wills to accomplish something, all things yield easily, and things that are unattainable and hard to achieve are paradoxically made easy. For who will turn back the high hand? as it is written. It happened, therefore, that all their bodies of water, both in lakes and indeed in rivers, completely vanished, so that they could be crossed on foot. And thus, finding the land of the Egyptians stripped of every difficulty, Vespasian conquered it. At that very time, therefore, it happened that those who ministered the divine and saving proclamation entered into the land of the Egyptians, and who were catching the nations through faith in Christ for the knowledge of the truth. Therefore the Egyptians, he says, having learned of the all-powerful and irresistible assault of the Roman army, and being greatly disturbed, and wishing to find out what ever would be the outcome of the matter for them, will consult their gods, and their images, and those who speak from the earth, and the ventriloquists, and indeed the diviners. For among them there were different kinds of false prophecy, and fabricated prophets. Some pretending to consult the dead; others also belching out words from their own hearts. And others also diviners, that is, those who curiously examine the smoke from sacrifices, and the twitching in the livers of the slaughtered animals wickedly. But there will be no benefit for them, he says, from divination; nor indeed will they find those who were considered to be gods able to help them. For I will deliver Egypt into the hands of harsh masters, and harsh kings will rule over them. And when you hear "harsh," do not think of the most cruel, but rather of the unbreakable, and those who know not how to concede victory to anyone. For such have been the most glorious kings of the Romans, with divine and secret counsel, as I said, subjecting all things to them. And so they have prevailed over all under heaven. Thus says the

Lord Sabaoth: And the Egyptians will drink the water that is by the sea; but the river will fail, and will be dried up. The rivers and canals of the river will fail, and every gathering of water will be dried up, in every marsh of reed, and papyrus, and the green marsh-grass, everything around the river, everything sown by the river will be dried up by the wind-blight. And the fishermen will groan, all who cast a hook into the river will groan, and those who cast drag-nets, and those who cast cast-nets will mourn. And shame will seize those who work the combed flax, and those who work the fine linen; and those who work them will be in pain, and all who make beer will be grieved, and their souls will be in anguish. You will connect these things also to what we have just said. For the all-powerful God made the land of the Egyptians, which is so very moist, so dry, that it was passable without sweat for those wishing to go through the lakes and rivers. But the country of the Egyptians is divided in a way; and some have the arable and most fertile land, and are especially caretakers of vineyards. But others live by the lakes themselves, reaping the things from them. For they are fish-hunters, and cutting papyrus, they are also makers of paper, and they work the combed flax. And the marsh-men, that is, the herdsmen, are so-called; for among them the herds of cattle are beyond number; and the scarcity of bread and wine and other things is very great. Therefore, when the waters fail, he says, they will drink water. For sometimes, digging on the shores, some draw up potable water. But the rivers will fail and will be dried up, and all the canals. And there will be a scarcity of water in every marsh of reed and papyrus. And everything that grows in the waters will be dried up, he says, so that even the hunters of fish will groan, and those who work the combed flax, and those who work them will be in great pain; and in addition to these, those who prepare their beer. For with the waters having failed, they will be in want of everything that knows how to give cheer, and that provides richly the necessities for their life. And these things, as far as pertains to what is signified from the history, have been clearly stated. But if someone should choose to take the scarcity of waters in another way, and to delve into the depth of more subtle thoughts, he will not go astray from the mark, by comparing to waters the word among the wise men of the Greeks, which is old-womanish and foolish; and comparing to fish the multitude of men, and indeed also to papyrus, reed, and the rest, of which the nature of the waters is the nurse. And indeed to fishermen, and to those whose work would be with the things in the waters, those who know how to net the crowd of the common people, and prepare them to be entangled as if in some nets by the words that carry them away into deceit. These will groan and be grieved, and their souls will be in anguish, since the word that is among them is now in some way ineffectual; which we clearly affirmed, comparing it to waters, because it has completely failed, and all things nourished by it will be dried up. These make the beer; for they do not bring forth the wine that gladdens the heart of man, but a certain counterfeit and useless teaching, and they think they are dignifying it, as it were, with subtle words. For it hints at this, I think, that they say they work the fine linen, which is exceedingly fine. And the combed flax. For their teachings are like splinters of meager speech; but entirely unprofitable, and filling one with cold theorems. For beer is cold And the princes of Tanis will be fools, the wise counselors of the king, their counsel will be made foolish. For when the inescapable disaster was hanging over the Egyptians, and the country was about to be captured, and on the point of submitting its neck to the yokes of others, even if perhaps they did not wish it, he who was chosen to lead, being not moderately disturbed and terrified by unbearable fears, gathered together the so-called wise men, that is, the magicians; and he asked very earnestly in what direction the end of their affairs would go, and in what way they might repel the attack of the war. But they, he says, were so far

from being able to say anything of the necessary, that is, true things, that they were even condemned for utter folly. For when God wishes to do harm, the counsel and power of any man would be ineffective. For if he shuts a man up, who will open? according to what is written. Therefore, he calls the false prophets and the caretakers of the temples in it the wise men of Tanis. Who, though thinking highly of their magical art, were proven by the events themselves to be absolutely nothing. How will you say to the king: We are sons of the wise, sons of kings from the beginning? Where are your wise men now? And let them tell you, and let them say: What has the Lord Sabaoth planned against Egypt? On what achievements, he says, will you raise your eyebrow? Having profited the land of the Egyptians in what way will you be admired by them, or what words do you use, captivating the king; saying that 'We are sons of the wise,' that is, of prophets? Magicians and from magicians; who have all but ruled the whole country, having a famous reputation among the worshipers of idols, and always being with and living with the rulers; since indeed they were accustomed to introduce counsels on all matters to be done, with the falsely named gods whispering to them the hunt for what is advantageous. When therefore you are convicted of speaking falsely, he says, and knowing nothing of the truth, how will you say to the king: 'We are sons of the wise? sons of kings from the beginning?' And in these things the prophetic word has been for us, as it were, against those who seem to be wise; then he turns to the person of him chosen to lead, and says: 'Where are your wise men now? and let them tell you, and let them say what the Lord Sabaoth has planned against Egypt.' For if they are not impostors, he says, or deceivers and buffoons, and accustomed to speaking falsely, and speaking things only from their own heart, and not from the mouth of the Lord; learn from them the things hanging over the Egyptians, and which will very soon come to pass through the counsel of the Lord Sabaoth. But the word, as it were, mocks those who do not know God, but are lying as it were in deep darkness, because they are fond of adhering to the worship of idols. Therefore, it is a dreadful thing, or rather also entirely vain, to trust in the deceits of the false prophets; for knowing absolutely nothing at all, either of the things that will be, or of what God may bring, they make false prophecy a pretext for collecting money, and pretending to hear from God, they disgorge things from their own counsel alone, and bewitch the minds of those who adhere to them. For they speak whatever one might wish, and they say only that which they would judge to be pleasing to their hearers. But the divine law commands us to depart from such things. For it is thus: "When you enter into the land which the Lord your God gives you, you shall not learn to do according to the abominations of those nations. There shall not be found among you one who purifies his son or his daughter in fire, one who practices divination, one who uses omens, and one who interprets signs, a sorcerer, a charmer, a ventriloquist, and a diviner of wonders, and one who questions the dead. For everyone who does these things is an abomination to the Lord your God." And to these things he adds and says: "You shall be perfect before the Lord your God." The For these nations, whom you are dispossessing, will listen to omens and divinations. But not so has the Lord your God given to you; "A prophet from your brothers will the Lord your God raise up for you, him you shall hear according to all that he will speak to you." For he who pays attention to divinations and omens, to bird-omens and the deceptions of sorcerers, will be entirely ungodly and bare of the boasts of piety. But truly full of good hope is he who pays attention with his mind to the evangelical decrees, and to what Christ might say, casting the vote for truth. For he is the Lord of prophets, and the provider of all knowledge, even if he has been named a prophet, on account of the measure of his humanity. The princes of Tanis have failed, and the princes of Memphis are

exalted, and they will lead Egypt astray by tribes. For the Lord has mingled for them a spirit of error, and they led Egypt astray in all their works, as a drunkard goes astray, and he who vomits at the same time. And there will be for the Egyptians no work which shall make head and tail, beginning and end. In a way, the prophetic word smiles for us in these things at the trifles and empty talk of the liars. The ruler of the Egyptians asked his constant companions, the sorcerers and false prophets, who were also called wise men, to what end the things he expected would come for him. But since they were failing in counsel, and were convicted of speaking falsely, and there was no one for them to bring in a way of helpful counsel and beneficial thoughts; they were indeed reckoned as nothing, and so other wise men were sought; and indeed some have admired the rulers of Memphis, that is, the priests and magi, those, I say, in Memphis. For they seemed to be as it were select at that time, and having reached the pinnacle of magical experience, they appeared to the idolaters worthy of all account. Therefore, he says, the rulers of Memphis have failed, that is, they were reckoned as nothing, though the leaders of Memphis seemed to be lofty and admired by both the king and all those around him. Nevertheless, they too have led Egypt astray by tribes, that is, by cities and villages; and not just one by one, but indeed also in multitudes. For they have trusted them, although they have nothing of what is necessary to say; for in what way have they trusted? For the Lord, he says, has mingled for them a spirit of error, that is, he has shaken every word of truth from their tongue, so that they were unable to understand or speak anything of the truth. For it was not fitting for the truth to dwell on the tongues of idolaters. Therefore they have led Egypt astray, as a drunkard goes astray, and he who vomits at the same time. For it is the custom of drunkards to fall into the filth from their vomit. For this reason he says: There will be for the Egyptians no work which shall make head and tail, beginning and end. For they will not undertake bold enterprises. For this is a beginning and a head. Nor indeed will the things done come to a most desired end for them; for this is the tail and the end; for every thought of men is useless, and every aid is unsound, and able to help in no way; For when God brings evil, as I said, and brings his all-powerful hand upon those who leap away, and changes the natures of things to what seems good to him. And in that day the Egyptians will be as women in fear and in trembling, from before the hand of the Lord of Sabaoth, which he himself will bring upon them. And the land of the Judeans will be a terror to the Egyptians. Everyone who names it to them will be afraid, because of the counsel which the Lord has counseled against it. For those who were formerly bold and savage, and despisers of all danger, will be terrified, he says, and will find their heart broken within them, so as to be in no way different from the weakest of women, but as it were to slip into womanly unmanliness. And the cause of their dread, and of the terror at this, will be the hand of the Lord of Sabaoth, which he himself will bring upon He will cast upon them. And in these things, the hand of the Lord of Sabaoth is defined as the all-powerful will of God, bringing the nation of the Egyptians under the dominion of the Romans. And the divine counsel is altogether invincible, and by all means it is necessary that what seems good to the counsels of the highest nature be accomplished. And in addition to this, the land of the Jews will be a cause of terror to the Egyptians; and what indeed he means by this, let us see precisely; for what is being shown is very obscure. Therefore, the land of the Jews was formerly saved by God defending it, and He rendered it unconquerable, so to speak, to all the surrounding kingdoms of the nations. But although it had so great a helper, it was captured and came under the Romans, and every city has been burned, and the houses and villages have remained empty of men. And what was the reason for them to be captured? Clearly the counsel of the Lord, which he had also counseled concerning

it. For it too, along with the others, was handed over to the most powerful hand of the Romans. Therefore, the land of the Jews will be a cause of terror to the Egyptians. For the words of the false prophets wished to encourage them, that they would be superior to the hand of their attackers, and that they would prevail by resisting. But the very fact that the land of the Jews was handed over to them, even though it once had God as its champion, instilled a terrible fear in them. For from this they expected to be completely and entirely subject to those who wished to lay waste, since the land of the Jews also suffered this, as I said, not because the one who saves had grown weak, but because he was subjecting it to his own commands and bringing it under the scepters of the Romans. But it seems to some to understand the preceding text in another way. For since the God of all visited the Egyptians, and transferred them from darkness to light, and made them cease from the customs of idolatry, and granted them to know at last, who is by nature and in truth God, and the creator of all. For they have believed in Christ; and they have known the Father through him and in him. For this reason, he says, out of very great gentleness and reverence, the land of the Jews will be to them a cause of terror. And when he says "a cause of terror," you will understand the fear that comes from reverence. For all honor Jerusalem, because Christ was born there, and endured the cross for the salvation of the world, and was laid in a tomb, and rose again, and ascended to the Father. In the past, therefore, the land of the Jews was hated by the Egyptians; for their manner of worship was at war with them. For the former worshiped creation, and the works of their own hands; but the latter have served the all-holy God, and being governed by his laws, have become caretakers of a pious commonwealth. Therefore the land once hated will be to them a cause of terror, as it were, and a basis for reverence, because Christ was born in it, as I said, who called them out of darkness into his marvelous light. In that day there shall be five cities in Egypt speaking the Canaanite language, and swearing by the name of the Lord. One city shall be called Asedek. One might very reasonably marvel at the blessed prophet for his brevity in these matters, for he was ignorant of nothing that would happen in the land of the Egyptians at the time of the visitation, but he proclaimed each detail, clearly declaring in what manner the evangelical proclamation was revealed. There shall be, therefore, he says, five cities in Egypt speaking the Canaanite language, that is, Syriac, or that of Palestine. For the Phoenicians and Palestinians speak one language. And again, the Palestinians and Egyptians are neighbors to one another, and there is nothing in between, but at the borders of Egypt, those which I mean are towards the east, and the sea of the land of the Palestinians, the first entrances, then, appear. Therefore, the land of the Egyptians is adjacent to that of the Canaanites. For this reason also the cities at the borders of Egypt, first receive the saving proclamation; and these are five, of which we say the first is now that of the Rhinocolurites. They also speak in the Canaanite tongue. For it has been the custom for those in these cities, not to adopt the Egyptian language so much as that of the Syrians. Some say that Josephus clearly recorded in his own writings that after departing the land of the Jews, a certain man named Ionias, who was of the blood of Levi and honored with the priesthood according to the law, took possession of these five cities as being neighbors of the Canaanites, having contended with some of his kinsmen, or perhaps even having endured persecution. This man, he says, having gathered an innumerable multitude of Jews, settled in one of these five cities, which has also been named the city of Asedek, that is, of righteousness. From this, they say, those at the borders of the Egyptians have become accustomed and fond of speaking in the language of the Canaanites. And they will learn, he says, also to swear by the name of the Lord. And this too is remarkable. For it is the custom for the worshippers of vanities to

make an oath by whatever seems best to each of the elements of the world. For some name the heaven, others the sun, and others the man-made things in shrines; but they in no way remember the true God; for they have not known him. But for those who have now known and believed, it is their custom also to swear by his name. Thus also the all-wise Moses brought Israel, who had departed from the worship in Egypt, to the knowledge of the true God, saying: "You shall worship the Lord your God, and him only shall you serve." And he added to this, that You shall also swear by his name. Therefore, a clear proof of these five cities having accepted the faith is that they swear by none of the vanities, but rather accept the name of the Lord for the purpose of an oath. In that day there shall be an altar to the Lord in the land of Egypt, and a pillar at its border to the Lord; and it shall be for a sign forever to the Lord in the land of Egypt. For the whole land of the Egyptians was filled with sacred precincts and full of altars; and there were libations and sacrifices everywhere, offered by them on the one hand to the elements of the world; and on the other hand, as I said, also to the images set up in shrines, that is, and to the pillars of demons. And why do I say this, when, having set up images of irrational animals, they bestowed on them the glory due to God? See, therefore, from what to what the affairs of the Egyptians have changed. For those who were of old more superstitious than all others, and had unbridledly inclined to what is excessive, in that day, he says, that is, at that time, when the saving proclamation shall shine upon them, will accept the worship of the God who is by nature and truly is. For there shall be an altar to the Lord in the land of the Egyptians. The saying has great emphasis. For it is spoken with wonder. For how is it not remarkable that even in the land of the Egyptians itself, an altar of the Lord should be seen? And in addition to this, also a pillar at its border to the Lord. And by pillar in these words, he means, as it seems to me, either a holy temple of God, that is, the Church, or perhaps also the first of others raised at its border, that is, the sign of the holy cross, with which it is the custom for believers to be protected. For we always use this thing, overturning every diabolical influence, and repelling the attacks of demons. For the cross is an unbreakable wall for us, and the boast in it is truly saving; "But far be it from me to boast, except in the cross of Christ." Remarkable, therefore, are the things foretold from the prophecy at that time, but which have now indeed come to fulfillment. For an altar to the Lord; and very many things, and more than can be numbered, throughout the land of the Egyptians; and the sign of the cross is an object of worship for the inhabitants. For they have believed in our Lord Jesus Christ. But it seemed to some of the exegetes, instead of the pillar, an inscription to name, and they say that this is the holy Gospel. But let the prudent man again glorify what seems to be best and well. Because they will cry out to the Lord because of those who afflict them, and the Lord will send them a man who will save them. And the Lord will be known to the Egyptians. And the Egyptians will know the Lord in that day. And they will make sacrifices, and will vow vows to the Lord, and will pay them. Behold for me again the soberness of the prophetic skill. For as if someone were inquiring and saying: What is this matter? And what was the reason for the Lord to come into Egypt on a swift cloud, and to grant them this and that? the prophet, taking up the discourse, answers and says: Because they will cry out to the Lord because of those who afflict them, and the Lord will send them a man who will save them. For the father of sin, that is Satan, had leapt upon those throughout the whole earth, and placing the yoke of his own wickedness upon all, he beguiled them from the love for God. Having them all but bound under himself, he oppressed them bitterly and unholily; but the nature of the matter, having a terrible and unbearable greed, cried out against his tyranny. Thus you will understand the Egyptians as crying out. And yet how is it not true to say that, not having known the

Master of all by nature, they would not have cried out to him at all? But just as the blood of Abel is said to cry out to God, and surely not it itself, having its own voice; but as it were God detesting the very absurdity of the matter; in the same way, I think, one might understand it also in the case of those accustomed to worship the unclean demons. For even if they do not know the God of all, yet because they have been oppressed by Satan, they have cried out in a certain way through the matter itself, surely asking for help for themselves. Thus we say that the Egyptians also cried out to God, because of those who afflict them, that is, those who have made them their own possession, and have oppressed them as with a most bitter slavery, clearly the unclean demons. But the Lord will send them a man who will save them. And who is the man, if not clearly Christ? that is, the only-begotten Word of God appearing in human form; he has saved not only the Egyptians, but indeed the whole earth. And he has saved by judging; and what is this, 'judging'? Instead of, passing a just judgment upon them. For having subjected Satan who had oppressed them, and with him the unclean demons, to holy decrees, having cast them into Tartarus with chains of darkness, he delivered them to be kept for judgment on the great day to be punished. But those who endured such an unbearable oppression, he both saved and rescued, and made his own worshipers, having flashed the light of truth upon them; and having clothed them with the boasts of freedom. Thus the Savior Himself also says somewhere: "Now is the judgment of this world. Now the ruler of this world will be cast out. And I, if I am lifted up, will draw all men to myself." You see that he has judged the world, and has cast out Satan who long tyrannized over it, and has drawn all to himself. For the Egyptians also have known him. And indeed, having come to know him, they make sacrifices, and they also vow vows, and bring to fulfillment what they have promised. For this is what is sung through the voice of David: "Vow, and pay to the Lord our God." See, therefore, the newness of things. For those formerly accustomed to sacrificing to demons, those who offered worship to Satan and dedicated thank-offerings, and indeed also vows, that is, diligently fulfilling promises; having been enlightened in mind through Christ, and made radiant by the doctrines of truth, they will flee from the ancient error, and having once known the Creator and Lord of all, to him they offer worship in spirit, fulfilling all-holy vows, and offering sacrifices, no longer those of blood and the slaughter of irrational animals; spiritual rather, as I said, and well-pleasing on account of being blameless. And the Lord will strike the Egyptians with a great plague, and he will heal them with a healing; and they will turn to the Lord, and he will listen to them, and he will heal them. When God visits, he sometimes strikes those who have acted unholily, and executes the judgments for the ways they have provoked him, but he helps them greatly in this way. For he does not inflict the scourge because he is defeated, but rather to change them for the better. For either he transfers them from error to truth, or he teaches those who are uncontrollably inclined to sin the more shameful things to unlearn, and to hasten to turn to what is pleasing to him. Therefore, knowing that this thing is beneficial, I mean being disciplined, the blessed prophets have cried out to him: "Discipline us, O Lord, but in judgment, and not in wrath." And again: "O Lord, in affliction we remembered you, in little affliction was your discipline to us." And he said somewhere also to the synagogue of the Jews: You will be disciplined with pain and scourge, Jerusalem. Therefore, he disciplines those whom he would choose and loves. The prophet says that he will grant this also to the Egyptians: For the Lord will strike them with a great plague, and he will heal them with a healing. For even if they have been given perchance to the Roman generals, and their spearmen, armed with the law of war, have conquered the land, nevertheless having found a place among them for the divine proclamation, they have cast off the

loss from having been led astray, and have passed over to the divine and heavenly light, and having rejected that ancient opinion, they have henceforth a sound heart. For they will turn to the Lord, and he will listen to them, that is, those who formerly on account of much impiety were in aversion from God, will learn henceforth no longer to bring their supplications to abominations, making them perhaps for what they would choose, but will rather cry out to him who heals the brokenhearted. And he will not be slow for them, but God will be rather ready to assent, both gracious and well-disposed. Therefore, the cause of every good for every person would be to know the one who is God by nature and in truth, and the Creator and Lord of all things. In that day there will be a highway for the Egyptians to the Assyrians. And the Assyrians will enter into Egypt, and the Egyptians will go to the Assyrians, and the Egyptians will serve the Assyrians. The blessed Paul writes concerning Christ, the Savior of us all, that he himself is our peace. For not only did he join those on earth with the ministering and holy spirits above, but he also prepared for nations to come together with nations. For before his coming, of intermingling with one another, country and city were estranged, and there were frequent uprisings and assaults of wars everywhere, and the prizes of the strong were the things of the vanquished, and greed was unadmonished, and to wrong whomever one could was considered something glorious, and one of the most admirable things. But peace has come to us, and in this respect, Christ. For since, flashing forth under heaven with the evangelical decrees, he taught everyone the way of piety, and to hold fast to the love for God and for one another, those former things have long since ceased, and the old things have passed away, and have become new, as it is written. For peace has prevailed everywhere. And this, I think, is what the prophet Isaiah also says somewhere else concerning all the nations: "And they will beat their swords into plowshares, and their spears into sickles, and nation shall not lift up sword against nation, neither shall they learn war any more." For having all come under one yoke, spiritually the one under God, and bodily the one under the Romans, they live a quiet and undisturbed life, without war, so that with all fear removed, even those formerly most hostile to one another agree in unity of mind. For the Egyptians, he says, will have a road to the Assyrians, and the Assyrians to the Egyptians. And the Egyptians will go to the Assyrians, and the Egyptians will serve the Assyrians, not with the latter imposing a yoke of slavery, but being bound by the bonds of love, and making their interactions most pleasant. Indeed, he names as Assyrians those inhabiting the eastern country. In that day Israel will be a third with the Assyrians and with the Egyptians, blessed in the land, which the Lord of Sabaoth has blessed, saying: Blessed is my people in Egypt, and in Assyria, and my inheritance Israel. Israel was indeed named firstborn among the children. But since he has provoked Christ, he has been placed behind the gentiles, and has, as it were, inherited a second rank. For the time of his conversion has also been kept for him. For it is written that, "When the fullness of the gentiles has come in, then all Israel will be saved." See then, see him named third among these, among the Assyrians and Egyptians. And by Assyrians among these he means, as I said, those throughout all the eastern land, but especially Mesopotamia, in which they also say there are genuine worshippers, practicing an asceticism that is a sister and neighbor to that of the Egyptians, so as to have an equal desire and zeal for anything good whatsoever, and indeed also virtue. Therefore the God of all says: Blessed is my people, who are in Egypt and in Assyria; and Israel is numbered third. For he adds that, And my inheritance Israel. And the argument has previously shown us the reason for this; for he has killed the Lord and has been set behind, as David says. And the firstborn has become among the last. In the year that Tanathan came to Azotus, when he was sent

by Arna king of the Assyrians, and warred against Azotus, and took it, at that time the Lord spoke to Isaiah, saying: Go and take off the sackcloth from your loins, and loose your sandals from your feet; and he did so, walking naked and barefoot. And the Lord said: Just as my servant Isaiah has walked naked and barefoot, for three years there shall be signs and wonders to the Egyptians and Ethiopians; for so shall the king of the Assyrians lead away the captivity of Egypt and of the Ethiopians, young men and old, naked and barefoot, with their shame uncovered, the shame of Egypt. Having quite finished the discourse concerning the Egyptians, and having foretold in what manner they will be called through faith to the knowledge of the truth, he again arranges something of what was useful and necessary for the benefit of those from Israel; and what these things are, I shall say in brief. For having spared not even the reverence for the law through Moses, and indeed having disregarded love for God, they were most unwisely carried away to the point of arriving at polytheistic error, and of worshipping the works of their own hands. And for those who had once slipped into this opinion, no evil was unpracticed. For this reason, the God of all very often sent upon them wars and battles, on the one hand, those from the neighboring nations, on the other hand, those from the Persians and Medes; and those who rose up against Judea, sometimes first ravaging the other nations, caused those of Israel to consort with terrible and unbearable fears. But they, although it was necessary to propitiate the God of all, and to withdraw from unholy pursuits, and rather to turn to what was pleasing to Him, and to make amends to Him whom they had grieved, by turning from worse things to what is better, and thus to seek salvation from Him alone, and His ever-saving and defending hand—the wretched ones did not do this, but collecting for themselves aid from men, at one time they would call upon some of the neighboring peoples for this, at another time their neighbors the Egyptians, adding iniquity upon their iniquity, as it is written, and whetting as it were to wrath on this very account the all-powerful God. And indeed He said through one of the holy prophets: "And Ephraim was a senseless dove, and not having a heart; she called upon Egypt, and they went to the Assyrians." And indeed also through the prophet Isaiah himself: "Woe to those who go down to Egypt for help, who trust in horses and in chariots. For there are many, and a very great multitude on horses; and they did not trust in the Holy One of Israel, and they did not seek God; and he is wise, he brought evils upon them, and his word shall not be set aside." Therefore, when Tanathan, who was a general of the king of the Assyrians, warred against Ashdod, and took it by force; and this was a neighbor to the land of the Jews; those from Israel expected immediately and very easily to suffer the same things themselves. And for this reason, hiring the hand of the Egyptians to defend them, they wished to lead them out against the phalanxes of the Assyrians. God, therefore, shows their hope to be in vain; and he foretells clearly, that they themselves will be the work [prey] of the Assyrian power, and they will be captured in due time, and they will be in the rank of the spear-won. For they say that in due time the land of the Egyptians came under the hand of the king of the Assyrians; and in a few years, three, having established himself in it, and having taken it all by force, having a very great number of captives, he returned to his own land. God therefore commands the prophet to take on the appearance that is fitting and customary for captives; that is, nakedness and being barefoot. For those who have conquered have little regard for the captured; but those who have fallen into this misery, whether they are some of the nobly born according to the flesh, or whether of the common multitude, are bound by one bond of wretchedness, having no garment, or rather, anything else contributing to their adornment or rest, but are thus carelessly at the whim of their captors for anything whatever, as coming by necessity. Therefore, as I said, the

divine prophet is commanded to take off the sackcloth from his loins, and to take off his sandals, and to go through the middle of Jerusalem naked and barefoot. And he did this, not being very concerned about seeming respectable, and adding nothing to the things that please God, even if something might seem grievous and full of blame. But perhaps someone will say to this: Why did he not rather only foretell to those of Israel the things that would happen to the Egyptians in due time? But the one renowned among the prophets has gone thus naked and barefoot, having spared not the seemliness befitting him. To this, then, we say that they were not persuaded by the words of the prophets, but rather even rebuked those willing to foretell the things that would be, saying: "Speak to us other things, and report to us another deceit." For this reason, indeed, and very clearly, the temperate one, the decent one, and full of all virtue, the one crowned with prophetic grace, and renowned in discipline, even takes off his sackcloth, not a delicate garment, but rather thick and cheap; and he removes the sandals from his feet, and walks in such an appearance; so that those who see him, marveling at this very thing, may inquire about the reasons, and being eager to know for what purpose he has done this, they might be fully informed; that they have a vain hope in men; and that it was necessary for them rather to desire prosperity from above, and to love to make their helper the God who has always saved. Therefore, while the blessed prophet was wandering through Judea naked and barefoot, and no small terror arose among those who saw him, the Lord said, it says: In the manner that Isaiah my servant has walked, naked and barefoot, for three years there shall be signs and wonders for the Egyptians and the Ethiopians. For as I have already said, in a few years, three, the king of the Assyrians, having laid waste the land of the Egyptians, and indeed also the Ethiopians dwelling near it, and neighbors to the Thebans, having a very great number of captives, and having reveled in the misfortunes of the Egyptians; then indeed, then, he returned home again brilliantly. And the Egyptians will be defeated, being ashamed on account of the Ethiopians, in whom the Egyptians had trusted; for they were to them be glory. And the inhabitants of this island will say: Behold, we were trusting to flee to them for help, and they were not able to be saved from the king of the Assyrians, and how shall we be saved? The barbarian nations neighboring the Thebans, these are the Blemmyes, who are also Ethiopians, have practiced most skillfully the removal of arrows. But anointing them with a most deadly poison, they shoot them at their combatants; and if they should but touch, the one who is struck will surely die, and as if bitten by a snake, he will fall immediately. It was therefore customary and practiced for the Egyptians, when war and battle were imminent, both to hire the phalanxes of the Ethiopians and to be very proud of them; but they were captured with them, being defeated by the valor of the Assyrians. Therefore the Egyptians will be ashamed, he says, of the Ethiopians in whom they trusted. For when they too have been seized and conquered, the inhabitants of this island will say: Behold, we were once trusting to flee to them for help, who were not able to be saved from the king of the Assyrians; and how shall we be saved? Therefore he calls Egypt an island, because it is surrounded by rivers and encircled everywhere with lakes of water; but he introduces its inhabitants as condemning their hope in the Ethiopians. For if they themselves were captured, he says, how could they save those who trusted in them? It is good, therefore, to hope in the Lord, rather than to trust in man; and as the prophet Jeremiah says: "Cursed is the man who has hope in man, and makes flesh his arm; but blessed is he who trusts in the Lord, and the Lord will be his hope." And in some way the prophetic word always benefits us; even if the history should not happen to have the form of a spiritual narrative, yet the benefit from it is not small. For Paul says that these things happened to the ancients as types, but

were written for our instruction.

Discourse 12

Having very well finished the discourse concerning the Egyptians, I say, when and how they will be called through faith to the knowledge of the true God, the prophet, having declared, passes on to another vision concerning the desert. And in this he does not simply make mention to us of an uninhabited and desolate land; but he calls the land of the Babylonians a desert, which once had inhabitants greater in number, both terrible and most warlike; but it was so desolated, when the wrath from above was brought upon it, that it remained completely devoid of men when Cyrus, the son of Cambyses, campaigned against the Babylonians. Of whom the prophet also makes mention elsewhere, saying: "Thus says the Lord to my anointed, to Cyrus, whose right hand I have held, to subdue nations before him. Cities shall not be shut." He took by force the one that was once arrogant and lifted up against every nation, and invincible in battle, I mean Babylon. The prophet now also makes mention of it, and calls it a desert. And in what manner of misery it slipped into this state, he relates clearly for two reasons, as I suppose. Either to make the Jews desist from their hope; "For Ephraim was a silly dove," as one of the holy prophets says; "He called upon Egypt, and went to the Assyrians;" or to comfort those who were grieved, because their country had been ravaged, and the temple itself had been burned, and they had been carried off as captives to Babylon along with their wives and children. This was clearly teaching, that God would also rise up against those who had ravaged them, if they should choose to live according to the law, and become genuine keepers of His divine commandments. Therefore the prophet narrates. However, the loftiness of the vision has changes of persons. For at one time, as an eyewitness of things to come, and having already become a spectator, he explains the things shown to him by God; And at times with a prophetic spirit he proclaims beforehand what will happen in due season; and sometimes he also introduces the person of the Babylonians lamenting themselves over such terrible and unexpected calamities. Thus, as one who has seen the expedition of the Persians and Medes, and indeed also of the Elamites against Babylon, he says thus: They will ride through and pass through the desert. "As if a whirlwind of winds should pass through a desert." The dust rising up, and almost confounding everything. And he adds: "Because a dreadful and harsh vision was announced to me." For the sight alone of the enemies is exceedingly sufficient, and the most valiant multitude of fighters prepared for war, to create a harsh dread in those who behold them. But he says he has not only seen, but also, 'It was announced to me,' he says; for along with the sight, he was also taught the outcome of the events, clearly by God. "He who deals treacherously, deals treacherously, and he who acts lawlessly, acts lawlessly." Unrebuked, he says, is the audacity of the attackers. For they are not kindled to gentleness by human reasonings; nor does any of them consider any of the things that have come to pass; but he acts lawlessly without restraint, and deals treacherously according to what seems good to him, with no mercy whatsoever; For they do not look to mercy, but their zealous work will be, he says, to act lawlessly and to deal treacherously. He said something like this also through the voice of the same, to the inhabitants of Assyria: Behold, I am bringing upon you the Medes, who do not reckon silver, nor do they have need of gold. They will shatter the arrows of young men. For when God brings wrath upon the transgressors, there will be nothing that can help. Rather, a beast-like mind dwells in those who wish to ravage those against whom they might run. Upon me are the Elamites, and the ambassadors of the Persians are coming against me. Now I

will groan, and comfort myself. Therefore my loins were filled with feebleness, and pangs seized me, as a woman in labor; I have done wrong in not hearing, I have hastened in not seeing. My heart wanders, and iniquity overwhelms me, my soul is set in fear. The speech in these things has the power of personification. For the Assyrian is introduced, both fearing the attack, and not ignorant of the phalanxes of the enemies, and against whom is the purpose of the war for them. For not against any others, but 'against me,' he says, 'have the Elamites rushed, and the noblest of the Persians.' I will groan then and comfort myself. For to those who are in extreme calamity, there seems to be a certain kind of comfort, to lament and to wail. For a tear is squeezed out from pain. But it is a strange thing if the Assyrians lament, having always been hard and arrogant, exceedingly disdainful toward all the nations, and thinking that resistance would not be easily met. But those so bold and puffed up with superhuman thoughts, they receive womanly tears, and compose a lament for themselves, being broken into weakness before the experience of war. For my loins were filled with feebleness, and pangs seized me as a woman in labor. But for what reason will such things happen to you, he says, O Assyrian? You might say to the one asking: 'Yes,' he says; 'for I know that I have offended the God who rules all things through much sin.' I have done wrong in not hearing, I have hastened in not seeing. In this, he says, I have wronged myself, because I have greatly practiced being hard of hearing, and I made it a work of haste not to see, that is, who is by nature and truly God. For I heard of the worship of the Jews, I took the holy city by force, I have sacked the temple. I had from hearsay moderate knowledge of the things commanded to those of Israel. Rather, also the prophet Jonah was sent from God, preaching and saying: "Yet three days, and Nineveh will be overthrown;" and having been terrified at once by the threat, I repented, but I did wrong again by not hearing, and I have made it a matter of haste not to see what it was necessary to see. For my heart has wandered. And sin has made me submerged, burying me in a way. For this very reason my soul has stood in fear; for I have come to be in dread of the last things. These, then, would be the voices of the Assyrians. For it is the custom of the holy prophets to personify the voices, for the benefit of those who hear. Prepare a table, drink, eat. Arise, O rulers, prepare shields. I said that the word of prophecy is at times very artfully varied into many different persons; and it is absolutely necessary for those who would choose to understand and to report correctly to observe such things accurately. For thus the knowledge would become clear, and have nothing steep or difficult regarding what is said. It has therefore introduced the person of the Assyrians weeping for themselves, and crushed into cowardice, and travailing in unbearable dread of the evils that are about to be. Then it mentions the time when it will happen that they are captured and fall into incurable calamities; and indeed it also makes clear the cause of the [wrath] that came upon them. For the blessed Daniel has written that "Belshazzar the king made a feast for his nobles, for a thousand of them; before the thousand was the wine." Then he says that he also impiously brought forth the holy vessels taken from Jerusalem at that time, and he himself drank from them, and his concubines, and his wives. This was nothing other than boasting against the glory of God; and exalting himself over the one who presides over those from Israel, as one who had been unable in any way to help his own people. So while Belshazzar was drinking, and, so to speak, mocking the holy vessels; There appeared, he says, the knuckle of a hand, and it wrote on the wall, Mene, Tekel, Peres; interpreting the writing, the divine Daniel said to the Assyrian; God has torn apart your kingdom, and has divided it, and it has been given to the Medes and Persians. Of this very history, I think, he now makes mention, and the prophet says as if to the rulers themselves, that is, the nobles, and indeed to Belshazzar; Prepare a table, drink,

eat; arise, O rulers, prepare shields; live lavishly, he says, at riotous tables; the saying is in a way customary; be sated, drinking insatiably. And what after this? Wars will succeed the festival, and the suffering will not be long in coming; but from the drinking itself you will run to arms, and you will seek for shields. For it is truly very hard to exalt oneself against God, and to be insolent against the glory beyond which there is nothing of all that exists. For Israel was given to the Assyrians; since God had inflicted upon them the necessity of suffering captivity because of their great sin. But it was not right for those who had conquered to fall into such ignorance and senseless thoughts, as to suppose and think they had overcome the hand of him who willed to save them, and had become better than the ineffable power of the one who is above all and who has raised up creation as God. For thus said the Lord to me: Go, set a watchman for yourself; and whatever you see, report it. And I saw two horsemen riders; a rider on a donkey, and a rider on a camel. It is the custom for the holy prophets at the time of the vision of God, or of the visions, to collect their mind as if within themselves, and with undistracted thought to contemplate the things shown by God, and as if having come to be on high and in a certain secret watchtower, to hearken to the divine words. And so one of the holy prophets said: "I will stand on my watch, and I will mount upon a rock, and I will look out to see what he will say in me, and what I shall answer to my reproof." The prophet now teaches something of this sort, and says that he heard from God: Go, set a watchman for yourself, and whatever you see, report it; and he was not commanded to set up some other watchman, but surely to prepare himself for a vision of God, and as some watchman having come on high with his mind, to look down upon the things that will be, and to receive with sight the spectacle of the events. I saw therefore, he says, two horsemen riders; a rider on a donkey, and a rider of a camel. And what this is, the lament of the Assyrians will teach clearly. For it said: Against me are the Elamites, and the ambassadors of the Persians come to me; and the Elamites are a barbarian nation, practiced in riding on camels. But who else could the rider of the donkey be but the chosen men of the Persians? whom they say indeed go to battle mounted on mules and with canopies, so that no toil might unnerve them. But when they see the place of battle, then, having leaped down from the canopies, they use chosen horses. Therefore, he calls the one who rides on mules the rider of a donkey. Although it is also likely that the prophet saw, in another way, the band of enemies mounted on horses, and a following multitude of camels and mules, prepared perhaps for the transport of the spoils. For elsewhere he says this somewhere: "In the affliction and the distress, a lion and a lion's whelp; from there also vipers and the offspring of flying vipers, who carried their wealth upon donkeys and camels;" For he called Cyrus a lion and a lion's whelp, and the Persians and Medes under him. But vipers and the offspring of flying vipers: this is, those from other nations practiced in darting swiftly and moving as if flying, for whom riding camels is a custom and practice. Listen to a great hearing, and call Uriah to the Lord's watchtower. The prophet has confessed that he saw some two horsemen, of a camel and of a donkey; and who these might be, we have already said before. But since he has seen, he is then commanded to hasten to learn the things resulting from the attack, and the terrible accounts of the Chaldeans' calamity. For such a hearing is great indeed. Therefore the things that happened to Babylon were dreadful, and beyond all description, and reaching the extreme of evils. For Cyrus took it in such a way as to make it completely desolate, and to destroy those in it, and netting even from the caves those who had expected to be able to hide at all. And indeed the God of all said to him, that I will give you dark, hidden, unseen treasures; I will open them to you." And somewhere the person of Jerusalem is introduced, speaking to Babylon: Do not rejoice over me, my enemy, because I have

fallen and I will rise again; for if I sit in darkness, the Lord will give me light. I will bear the Lord's wrath, because I have sinned against him, until he vindicates my righteousness, and executes my judgment, and brings me out into the light; and I will see his righteousness. And my enemy will see, and shame will cover her, who says to me, Where is the Lord your God? my eyes will look upon her. Now she will be for trampling like mud in the streets. Days of smearing brick, that day is your erasure; on which, clearly, it was sacked by the Persians and Medes and Elamites, and was made desolate, as I said. Listen therefore, he says, to a great hearing, that is, the long and terrible accounts of the capture, and call Uriah to the Lord's watchtower. They say that a certain Uriah was one of the most distinguished among the priests according to the Law. Take, therefore, he says, Uriah as a witness of the watch, that is, the vision, shown to you, and let him be taught by you the things that are to come. For since, disbelieving the prophets' accounts, they were saying: "Speak other things to us, and announce to us another delusion," for this very reason and very providentially, the God of all made the most honored among the Jews witnesses of the things shown at times, as in a prophetic vision, to those who have the spirit of prophecy, so that if they were not willing to be persuaded by their words, they might at least trust those who were honored among them with the priesthood according to the Law. And he said: I stood all day, and in the camp I stood all night; and he himself comes, a rider of a pair of horses. The prophet, having been commanded to set up a watch for himself, and to announce clearly what was shown to him by God; I have stood, he says, continually by day, and through the whole night; and behold, he himself comes, a rider of a pair of horses. Who then is he? The Persian and the Elamite, that is, the leader of the army, that is, Cyrus. And he answered and said: "Babylon is fallen, and all her images, and her handmade things have been shattered to the ground." The prophet saying, "Behold, he himself comes, a rider of a pair of horses," in what way the things of the assault will be done, and having seen it very well not long after, then God answers and says: "Babylon is fallen," that is, the arrogant one, the insolent one, the hammer of the whole earth, as Jeremiah says; the one treading upon all nations like a wild beast, the one raising a proud neck, devastating countries and cities. "Is fallen," he says, that is, she has perished utterly; she is gone and has been trampled, and is seen utterly cast down, lying henceforth under the feet of her captors. And all her images and handmade things have also been shattered. For it is a land of graven images, as another of the holy prophets says; but she trusted greatly in falsely-named gods; and expecting to be saved by their aid, she has been trampled with them, and together with her own objects of worship has been shattered. "Hear, you who are left behind, and are in pain, hear what I heard from the Lord Sabaoth, the God of Israel has announced to us." Israel was carried away captive, and served the Babylonians, God permitting him to be entangled in such long calamities on account of his great sin. However, many had remained both in Jerusalem and in Judea; but they continued groaning and suffering, their land having been ravaged; and the temple itself having been burned, and Jerusalem utterly laid waste. The prophet, therefore, usefully weaves the vision as a remedy of aid for their consolation, and says to them: "Hear, you who are left behind and are in pain, hear what I heard from the Lord Sabaoth." The God of Israel has announced it to us. For he knew, he knew that the calamity of the Babylonians would be a cause of joy for them, and that the accounts of what happened to those who had grieved them would be a manner of consolation to those who had been so ravaged.

Discourse 13 And I think it is necessary to first set forth the subject of the vision before us. For thus and not otherwise will those who encounter it understand. Therefore, two sons were born to

Isaac, Esau and Jacob; and Esau was called Edom, that is, earthly; for such was his life, and for one meal he sold his birthright, as it is written. But Jacob was a plain man, dwelling in a house; for so the holy Scripture said concerning him; And from Jacob, who was also renamed Israel, came the Jews; and from Esau, that is, Edom, the Idumeans, that is, the Hagarenes, and these are Saracens. Therefore, the Idumeans were brothers and kinsmen to those of Israel; and the land of the Jews and the land of the Idumeans were bordering and adjacent to each other. But neither their kinship, nor their being neighbors to one another, awarded harmony to the peoples. For the Idumeans, living according to the customs and laws of the Greeks, were at variance, and they frequently plundered the land of the Jews, and dared to do the most shameful things to them. And indeed, when those of Israel, having cast off the yoke of the Egyptians' oppression, were returning to the land promised to their fathers, "Moses," it says, "sent messengers from Kadesh to the king of Edom, saying: 'Thus says your brother Israel: You know all the hardship that has found us; and our fathers went down into Egypt, and we sojourned in Egypt for many days; and the Egyptians afflicted us and our fathers; and we cried out to the Lord, and the Lord heard our voice, and sending an angel, he brought us out of Egypt; and now we are in the city of Kadesh, from part of your borders: We will pass through your land; we will not pass through fields, nor through vineyards; nor will we drink water from your cistern; we will go by the king's highway; we will not turn aside to the right, nor to the left, until we have passed your borders. And Edom said to him: You shall not pass through me; but if not, I will come out against you with war.'" Do you see how hard and unmerciful the Idumaeans have become, and this toward their brothers? But their crimes are not limited to these things; for they have also done something else unholy and cruel. For the Babylonian captured the land of the Jews, and after burning the temple and ravaging Israel, he wrought things beyond all description against the inhabitants. Then some of those who had escaped from the Persian sword, as to a neighboring country of the Jews, and as with brothers and kinsmen were eager to take refuge; but they, although it was necessary to help them as brothers, and to pity them for having suffered miserably, and indeed also to receive them kindly, they leaped upon them like wild beasts. And they made the fugitives the work of their own cruelty. And for this very reason, the God of all strongly accused them through the voice of the prophet Obadiah, for it is written thus: "In that day, says the Lord, I will destroy the wise men out of Idumaea, and understanding from the mount of Esau; and your mighty men from Teman shall be dismayed, to the end that every one from the mount of Esau may be cut off, by slaughter and for the impiety against your brother Jacob. And shame shall cover you, and you shall be cut off forever, from the day that you stood on the other side, in the day that the strangers carried away captive his forces; and foreigners entered into his gates, and cast lots upon Jerusalem; even you were as one of them." See then how they became imitators of the Persian cruelty, and those who expected to be saved, going for this reason as to brothers and neighbors, they killed pitilessly. So then, after the Babylonians had captured the land of the Jews, and were returning at last to their own land, they made the ravaging of Idumaea a byproduct of their journey. For they took them all, and very easily, God letting loose his wrath upon them. And so he said again through the voice of Obadiah: "For the day of the Lord is near upon all the nations. As you have done, so shall it be to you; your recompense shall be returned upon your own head." This then, in brief, is the subject of the vision before us. And indeed we must proceed to each point, to speak of what is written, as far as is possible. Call to me from Seir. This is the voice of the all-ruling God saying to the prophet, that as soon as war descends upon the land of the Idumaeans, all who inhabit it will turn to flight.

And Seir is a very large mountain of Idumaea, under which is said to be a splendid city among them. Therefore, as those from Mount Seir, that is, the Idumaeans, are about to be put to flight as never before, he says, Call to me, that is, let those fleeing from there come to Judea. For just as they mocked those from Israel taking refuge among them, so they will be mocked, he says, for doing the same things, and being overcome by the hand of the Babylonians. Guard the battlements, I will keep watch in the morning and at night. The word is to the Idumaeans, with God all but reproaching them for the futility of their labors, namely, those for repelling their enemies, while in no way striving for salvation and help from him. For when the attack of the Assyrians was about to happen, and they were blocking the entrances to the cities, they were guarding the battlements. But the matter was useless to them. For their cities were captured, and there was absolutely no one who was saved. Therefore the word from God to them was made in character: "Yes," he says, "you are planning right and proper things, guard the battlements." Then, as if from them, "I keep watch in the morning, and at night." "But unless the Lord guards the city, in vain the watchman kept awake." For it was necessary rather to seek help from above and from God, and not indeed rather to trust in stones. For thus they say the walls of their cities have been shaken down, so that a stone was not seen lying upon a stone. If you seek, seek, and dwell with me, in the evening you will sleep in the thicket. For if indeed you wish, he says, to seek help, seek it from me who am able to save, and dwell with me, that is, you will be mine and think my thoughts, removing yourself from the worship of falsely-named gods. The Savior says something of this sort: "He who loves me, let him follow me, and where I am, there also let my servant be." Therefore, when the phalanx of the enemies is overrunning, he says, all the land of the Jews, outside of houses or cities, you will also sleep in the evening in the thicket, that is, you will lodge together with the wild beasts; and you will encamp also in the marshes, and thus finally you will pay the penalty for your cruelty towards your brothers. In the way of Dedan, bring water to meet the thirsty, you who dwell in the land of Teman, meet with bread those who flee because of the multitude of the 70,500 fleeing, and because of the multitude of the wandering, and because of the multitude of the sword, and because of the multitude of the drawn bows, and because of the multitude of the fallen in the war. He accuses the Idumeans of having committed unholy acts, just as I have already said before, also through the voice of Obadiah the prophet. For although it was necessary to help the people of Israel who had fallen into incurable misfortunes, having compassion on them, this they did not do; but they appeared unloving and harsh, and wilder than the cruelty of the Assyrians, cruelly slaughtering those who had managed to escape their hands at all. Therefore, what they should have done to be well-pleasing, having not done this saying: In the way of Dedan bring water to meet the thirsty, you who dwell in the land of Teman, meet with bread those who flee. For it was necessary, it was necessary, he says, for you, who hold the southern country—for Teman is interpreted as South—to bring bread and water to those fleeing and wandering in the way of Dedan, and to be eager rather to accomplish the things befitting the love owed to brothers, and not to oppose like beasts those who have already suffered, leaping upon them in a way, and burdening the yoke of those already oppressed by such bitter and untamable misfortunes. Therefore it was necessary to meet the fugitives kindly. For they were turned to flight, disregarding houses and cities, because of the multitude of the sword and of the terrible bows; and because they have fallen in great numbers, and the dead among them have become more than can be numbered. For thus the Lord said to me: Yet a year, as the year of a hireling, the glory of Kedar will fail, and the remnant of the bows of the mighty sons; Kedar will be small, because the

Lord the God of Israel has spoken. That the destruction of Idumea has drawn near, and has, as it were, come within the doors, and that they will altogether and in every way dwell for destruction, as the Babylonians burn down their cities and ravage the whole country, he clearly foretells; For there will be, he says, one year in between, and the archers of Kedar, although, he says, having a reputation not unadmired for this very thing, will fail and perish; and the prophecy is true. For the Lord the God of Israel has spoken; and the truth will in no way lie. Moreover, by the year of a hireling he means that which is precisely measured out. For one who has entered into the toils of service, and has hired himself out to another, always somehow examines minutely and precisely the measure of the time of his hire. And let these things be said now, as far as pertains to the letter and indeed the history. But applying the power of the word to the holy Church and her nurslings, and indeed also to the flocks of the heretics, we say this: that very often the hordes of the Greeks attack those who are accustomed to think rightly, and the creator and Lord of all things by nature and in truth of those who chose to worship. Then, subjecting them to bitter persecutions, they sometimes inflict unbearable labors upon them. And likewise also those who have the poison of unholy heresies in their mind and heart, and although they steal the name of Christians, and feign brotherhood toward us, sometimes surpass the cruelties of the enemies, being both unloving and harsh. For are they not, being of such a kind, convicted of these things by the facts themselves? But God will not endure them forever, nor will He at all tolerate the exceedingly unloving, but will rather bring upon them the things that come from wrath and justice.

Discourse 14

Having foretold the capture of the Egyptians, Assyrians, and Idumeans, the prophet, comes to the holy city itself, that is, to Jerusalem; and he usefully relates beforehand the things that will happen to it at times from divine wrath; so that they might know that the God of all is the ruler of justice, or rather, justice itself; He does not simply honor and accept and deem worthy of care one who has become His own, through being instructed by the law; but rather He tests the life that each has lived, and to those who are good in disposition He distributes good things; but He considers a lover of wickedness a stranger and in no way related to Him, even if he happens to be beloved on account of the fathers. The people of the Jews, therefore, out of very great ignorance, thought both that they would be utterly indestructible to their enemies, and that with no one at all attacking them, they would live a quiet life in very great prosperity, even though they were offending God and had turned to very great impiety. For they had worshiped idols, and having set up images and altars under oak and poplar trees, they offered sacrifices and performed libations to vain things, having utterly disregarded the glory due to the all-holy God. And so, through the voice of Jeremiah, He says to them concerning Jerusalem: "And do not say, 'This is the temple of the Lord,' because unless you thoroughly correct your ways and your practices, I will make this house like Shiloh." And again He accused them through Micah the prophet, saying: "Her leaders judged for a bribe, and her priests gave answers for a price, and her prophets divined for silver, and they leaned upon the Lord, saying: Is not the Lord in our midst? No evil will come upon us. Therefore, on your account, Zion will be plowed like a field, and Jerusalem will become like a fruit-keeper's hut, and the mountain of the house like a grove of the forest." And the divine John also made it clear to them that the judgment of God comes swiftly against everyone who is accustomed to sin, saying: "Brood of vipers, who warned you to flee from the wrath to come? Produce then fruits worthy of repentance, and do not think of saying to yourselves, 'We have Abraham as our father'; for I tell

you that God is able from these stones to raise up children for Abraham. And now the axe is laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the fire." Therefore, since Israel had an unbridled impulse to sin, and was devoted, as I just said, to the false worship of idols, God reveals beforehand through the prophet the future capture of Jerusalem at times, and says: What has happened to you now, that you have all gone up to vain housetops? The city was filled with those shouting; your wounded are not wounded by the sword, nor are your dead the dead of war. It seems, then, to indicate here the devastation in the times of Jeconiah; and to accuse those of Israel strongly, as not even in the evils themselves, and so exceedingly knowing how to achieve in the most severe calamities what leads to benefit, and what was to be for them the cause of favor from above. For it was necessary for them, weeping and lamenting, to go up to the house of God, to profess repentance, and to ask for forgiveness for the things in which they had provoked Him, and to seek the helping hand from Him alone. And He Himself taught this, saying through one of the holy prophets: "Gird yourselves and beat your breasts, O priests; lament, you who minister at the altar. Enter in, sleep in sackcloth, you who minister to God, for the sacrifice and the libation are withheld from your house. Sanctify a fast, proclaim a solemn assembly, gather the elders, all the inhabitants of the land, into the house of your God, and cry out earnestly to the Lord, 'Alas, alas for the day!'" Therefore it was necessary for them, by doing these things, to appease the one who had been provoked, who has power to save. But they, perhaps not even admitting into their minds that it was fitting to do these things, went up to the rooftops of their houses, and there were beatings of the breast everywhere, and lamentations of children, being consumed perhaps by hunger and thirst. For it is necessary that these things happen to besieged cities. For this reason he says: What has happened to you now, that you have all gone up to vain rooftops? For why, he says, even in such unbearable terrors, and when your concern is for the ultimate things, and the entire struggle, have you not cried out to God, but have instead jumped up to the rooftops, although this action benefits you in no way? For this reason he also calls them vain rooftops. Why was the city also filled with those shouting? Not indeed to God, but crying out in vain, and, as it were, being immoderately distressed at the evils that had happened within the gates. The lamentation should have been for repentance; the tears should have been shed before God. Behold, he says, before engaging in battle, before taking up the sword, before practicing resistance, the city has become full of the dead. It is therefore useful and necessary for salvation to know how to achieve the things through which one might have God as a savior, even if one should be in bitter calamities. For indeed the blessed David sings and says: "O Lord God of hosts, blessed is the man who hopes in You." But it should be known that he calls Jerusalem the valley of Zion. For Zion is a mountain, or on a mountain; but Jerusalem lies at its foothills, whence he also calls it the valley of Zion. All your rulers have fled, and those who were captured are harshly bound, and the strong ones in you have fled far away. Having abandoned, as I said, God the Savior of all, the peoples of the Jews, and having taken courage in human aid, expected to be saved. But when the enemies came, and the fear of suffering was at its height, and they saw the phalanxes of the Assyrians already surrounding the country, or rather the holy city, those in authority and in the highest honors fled; just as from a sinking ship they swam away to save themselves, having as it were bid farewell to those who had hoped in them. Therefore all have fled, he says, who formerly promised to save you, and were thought to have an unconquerable hand; and indeed those who were captured are harshly bound. For Zedekiah was captured along with his children; and the Babylonians slaughtered them, but him, with his eyes

gouged out, they carried away to their own land. "Vain therefore is the salvation of men," according to what is written. But one must cleave to God alone, crying out that wise saying: "For I will not hope in my bow, and my sword will not save me." For the Lord of hosts alone saves those who love Him, and delivers from every evil, so that they say rejoicing: "For you have saved us from those who afflict us, and have put to shame those who hate us." For this reason I said, Leave me alone, I will weep bitterly; do not strive to comfort me for the ruin of the daughter of my people, because it is a day of trouble and destruction and trampling from the Lord Sabaoth, in the valley of Zion. This the voice of the prophet all but weeping and lamenting over the misfortunes of the race. And by the fact that he begs off those who have the strength to comfort, he reveals the magnitude of the wound, as if it has no cure; but rather has been brought upon them unbearably, having a bitter and incorrigible assault. For a day of confusion and destruction and trampling from the Lord Sabaoth has been brought upon them. "For who shall turn back the high hand?" For if the assault by the Assyrians were done without the wrath from above, there would be very great hope for those in distress, of being able at times to overcome those attacking them, as God who rules all things extends to them his ever-saving hand. But since it is he himself who strikes, and the trampling is from the Lord, who will overturn it? "For if he shuts a man in, who will open?" he says. They wander from the small to the great, they wander upon the mountains. Marvel at the sobriety of the Spirit-bearer. For since he said that the confusion and the destruction and the day of trampling would be brought from the Lord Sabaoth, lest anyone think that the divine wrath has leaped upon them in vain, he immediately cuts off the suspicion of those who are sometimes expected out of levity to arrive at this foolishness; and he adds the defense, so that the creator of all things might appear a just judge. "They wander," he says, "from the small to the great, they wander upon the mountains." And what this is, you will learn from the very words of God. For he said somewhere to the blessed prophet Jeremiah: Have you seen what the house of Israel has done to me? She has gone up on every high mountain, and under every leafy tree, and has committed fornication there. For occupying the high places of the mountains, they built both hills and sacred precincts. Then, having fashioned an idol as they saw fit, they brought sacrifices to it, and having utterly disdained piety towards God, they said to the wood, 'You are my Father,' and to the stone, 'You gave me birth.' So, have few suffered this? By no means, he says; for the whole race and every household has gone astray, small and great. And so he said again to the blessed prophet Jeremiah: "And you, do not pray for this people, and do not make supplication for them in petition and prayer, because I will not listen. Or do you not see what they are doing in the cities of Judah, and in the streets of Jerusalem? Their sons gather wood, and their fathers kindle a fire; and their women knead dough to make cakes for the host of heaven; and they have made libations to other gods, in order to provoke me to anger." Therefore, they have been punished by a holy decree. For having dedicated their worship to creation and having served the works of their own hands, they themselves have drawn down upon their own heads the things from divine wrath. For not in vain are nets spread for the winged, as it is written; and God brings punishments upon the one who dishonors his glory, having inclined with an erring mind toward anything that is out of place. But the Elamites took up quivers, men riders on horses, and a gathering for battle. And your choice valleys will be, they will be filled with chariots, and the horsemen will block your gates, and they will uncover the gates of Judah; and on that day they will look to the choice houses of the city, and they will uncover the hidden things of the houses of the citadel of David. He raises the narratives to a height, and all but paints the assault of the war, and terrifies the listeners with fears,

skillfully driving them to the necessity of choosing to repent; therefore, as if beholding the companies already present, and having come inside the gates, he says such things. And the Elamites, as from a Persian city, are named from it. But some say that they are Saracen horsemen, and these are horse-archers and among the most accurate, harsh and unbending, and not knowing how to show mercy. And that they are also superior in number he teaches by saying: Your choice valleys will be filled with chariots, and that the horsemen will block your gates, so that those wishing to drive through are severely constricted; and having rushed in, they will search every splendid house, and they will uncover the hidden things of the houses of the citadel of David, that is, the wealth of the kings. For those from the tribe of Judah ruled, from which the blessed David also came. And let these things, again, be said with a view to history. But if indeed they should invade the human mind like enemies, either swarms of foolish thoughts, or even carnal pleasures; they seize it as a captured city; and they destroy all its spiritual wealth, banishing all piety, and stripping it of the splendid accomplishments of virtue. For this reason the divinely-inspired Scripture says: "If the spirit of the ruler rise up against thee, leave not thy place; for healing will pacify great sins." For when such passions are checked, they are diminished, and sobriety benefits those who use it. But by impulses that are, as it were, unrestrained and unreprieved, always creeping toward what is worse, they shake from their foundations those who are spiritually drowsy. And they saw that they are many, and that they diverted the water of the old pool into the city, and that they tore down the houses of Jerusalem to fortify the wall for the city. And you made for yourselves water between the two walls, inside the old pool, and you did not look to the one who made it from the beginning, and you did not see the one who created it. Again he accuses the people of the Jews, that is, the leaders and those adorned with the highest honors, as having erred from sound reasoning, and having acted foolishly, not doing what was likely to be able to save Jerusalem in its peril, but such things as made the wrath that had come upon them fiercer, in a way whetting and making even greater the indignation against them of God, who rules over all, since he was overlooked, and no one still trusted in him; but rather by their own efforts and human undertakings, those from Israel supposed they would be able to overpower the hand of their enemies. For they say that having numbered the houses of the city, then having measured out the stored water as if by estimations, they realized that they are many, and they diverted the water of the old pool into the city, so that they might have, as they themselves thought, what would be able to suffice, even if the time of the siege should somehow become longer. And in addition to this, they made fortifications for the walls, he says, by tearing down the houses of the city. And you did not look to the one who made it from the beginning, and you did not see the one who created it. For it was necessary, it was necessary, he says, not to be bold in your own powers, that is, your good fortunes, rather, but to raise the eye of the mind to the one who always walled the holy city. For, he says, 'Mountains are round about her, and the Lord is round about his people,' which he also promises to her through the voice of the prophet, saying: And I will be to her, says the Lord, a wall of fire round about, and I will be for glory in the midst of her; but you considered the matter of no account, he says, and you overlooked the things from God, as if in no way needing help from above, you have most foolishly taken courage in bulwarks of stones. But it were far better for you to have called upon the invincible hand, and to have sought to receive the things from the gentleness and love for mankind of God, to name him Savior and Redeemer, and being so disposed, to shed a tear in repentance. And the Lord of Sabaoth called in that day for weeping and for mourning, and for baldness, and for girding with sackcloth, but they themselves made gladness

and joy, slaying calves, and killing sheep, so as to eat meat, and to drink wine, saying: Let us eat and drink, for tomorrow we die. And these things are revealed in the ears of the Lord of Sabaoth, that this sin shall not be forgiven you, until you die. It is true that according to what is written: "When the wicked one comes into a depth of evils, he scorns;" this one might see that the people of Israel had suffered. For having been in fear of every evil, and seeing the danger from the cruelty of the Assyrians hanging over them, then, when it was necessary to appease God by lamenting their own indolence, and to make lamentation and shaving, and girding with sackcloth, as the time called for this, they turned to the very opposite. For, as if giving up, and as it were, having become callous to everything, they pursued luxuries, and were eager to perform the works of gladness, slaughtering calves and sheep, getting drunk and indulging in excessive luxuries, and indeed also uttering to one another things born of despair and of a wild and careless mind: "Let us eat and drink, for tomorrow we die." For they likely thought that God would also be deaf to such things; But these things are revealed, he says, in his ears; and this sin shall not be forgiven you until you die, that is, you shall certainly go down to death and destruction, and because of this sin of yours. Therefore, in days of wrath, that is, for those shattered by the fears from temptations, we must not be supine towards indolence, but rather mourn and approach the good-loving God in tears, and by afflicting ourselves with the toils of fasting, seek to be pitied, crying out that verse through the voice of the Psalmist: "Behold my humiliation and my toil, and forgive all my sins." But since the prophet says in these things that the Lord Sabaoth called in that day for weeping and lamentation, and shaving, and girding with sackcloth, I thought it necessary to weave the words of Micah, or rather those given by God through the prophet, into my discourse. And it is written thus: "And now says the Lord our God: Turn to me with all your heart, in fasting and in weeping and in lamentation, and rend your hearts and not your garments, and turn to the Lord your God, for he is merciful and compassionate, long-suffering and full of mercy, and repents of evils. Who knows if he will turn and repent, and will leave behind him a blessing, a sacrifice and a libation to the Lord our God? Sound the trumpet in Zion, sanctify a fast, proclaim a service, gather the people, sanctify the Church, select the elders, gather the infants that suck the breasts, let the bridegroom come forth from his chamber, and the bride from her bridal-canopy. Between the foundation and the altar the priests who minister to the Lord will weep, and they will say: Spare, O Lord, your people, and do not give your inheritance to reproach, for the nations to rule over them, so that they may not say among the nations, Where is their God?" Therefore, when God at that time was calling for weeping and lamentation, and shaving and girding with sackcloth, they made merry, sharpening against themselves even more greatly into an unrestrainable wrath the one who is able to destroy and to save. Thus says the Lord Sabaoth: Go to the treasury, to Somnas the treasurer, and say to him: What are you doing here, and what have you here? that you have hewn a monument for yourself here, and have made a monument for yourself on high, and have inscribed a tent for yourself in the rock? Behold now, the Lord Sabaoth will cast out and destroy a man, and he will take away your robe, and your glorious crown, and will throw you into a great and immeasurable land, and there you will die; and he will turn your beautiful chariot into dishonor, and the house of your ruler into a thing to be trampled, and you will be removed from your stewardship and from your position. Somnas became a treasurer of money, and of what kind is not yet clear, whether of the sacred funds, and those distributed to the temple, or of the royal funds, but he seems rather to have been in charge of the collection of the sacred funds, and of those things necessarily and needfully spent at times for the repair of sacred vessels. They say that he, being also of the blood of Levi, was

seen to be distinguished by the boasts of the high priesthood. A certain proud and he was exceedingly arrogant, and harsh towards those who offended him, and leaping upon acts of greed, and overcome by shameful gains, and a lover of ostentation, and always hunting for honors from men. For this very reason and quite rightly hated by God, therefore when Judea was about to be utterly laid waste, and Jerusalem itself to be captured, when the victorious Babylonians also transported Israel as a captive to their own land, Shebna was making a conspicuous monument for himself, and he was putting into it a most costly construction. Thus, the word from God came to him in this manner. For what does He say to the prophet? Go to the chamber, this is a place in the temple, to Shebna the treasurer, and say to him: What are you doing here? and what have you here? That is, what inheritance do you have here? or how do you remain here? For why have you hewn a monument for yourself and inscribed a dwelling in the rock? What then will be? and what is the threat? or with what evils, he says, will you consort? Behold, the Lord of Sabaoth will cast out and destroy a man. For, as I said, the most powerful were led away captive with the common herd, even those who had a distinguished superiority over others. But since he himself was also carried away into captivity, his crown of the high priesthood was taken away, and he was cast like a useless vessel into a boundless land, there to die without any mercy, no longer riding in splendid chariots as before, but rather shaken and cast out completely from the stewardship entrusted to him and from his position, that is, from standing and ministering to God. And it shall be in that day, I will call my servant Eliakim the son of Hilkiah, and I will clothe him with your robe, and I will give him your crown, and I will give the power and the stewardship into his hands; and he shall be as a father to the inhabitants in Jerusalem, and to the inhabitants of Judah, and I will give the glory of David to him, and he shall rule, and there shall be no one who speaks against him; and I will set him as a ruler in a faithful place, and he shall be for a throne of glory of his father's house, and every glorious one in his father's house shall trust in him, from the small to the great, and they shall be depending on him in that day. The narrative has not yet departed from the history, for it is still directed against Shebna the treasurer, who had indeed received the glory of the priesthood, but who abused it in this way and went against every ordinance, so as to be unbearably greedy and in short to leave no impropriety unpracticed. Therefore, when he was cast off, that is, having been carried away to a far and boundless land, I will call, He says, at that time my servant Eliakim the son of Hilkiah. And by calling him His own servant, He has testified to his obedience; and that He will bestow the glory of the priesthood on him He makes clear; promising to crown him and saying, that He will also give him a robe, and the stewardship and the power, that is, the ability to rule the peoples under his hand. And in addition to these things, He has testified, that he will also be good, not arrogant like Shebna, but as a father, or faithful and good. And for this reason he will also be established in a faithful place, that is, with it being securely preserved for him and remaining, so that every glorious and distinguished person would all but place their hope in him, not as in God, far from it, but as in a good father. For he will preside over and defend small and great, He says. And he will be so loved, that the peoples under his hand will seem to hang on him. And these things, as I said, the historical account brings to us. But again, through the innermost contemplation, it seems to hint to us the mystery of Christ. For crowned with the priesthood according to the laws, the Scribes and Pharisees were not obedient, but hard and arrogant, and lovers of money, and lovers of full purses, and practicing everything that is hated by God. And so the prophet Isaiah himself says at the beginning of his book: "How has the faithful city Zion become a harlot, full of judgment, in which right- righteousness slept in her, but now murderers?"

Your silver is worthless; your innkeepers mix the wine with water; your rulers are disobedient, companions of thieves, loving gifts, pursuing rewards, not judging for orphans, and not paying attention to the judgment of a widow. And the Savior himself also accuses them, saying thus: "Woe to you, Scribes and Pharisees, hypocrites! For you tithe dill and mint and cumin, and have neglected the weightier matters of the law: judgment and mercy and faith." and what is even more unholy than these things, they have also become slayers of the Lord. For this reason, they were cast out from the honors of the priesthood, and have been removed from ruling the peoples, and have been thrown out of the economy entrusted to them according to the law; they have come to be outside of sacred crowns and of sacred vestments; and after them our Lord Jesus Christ has been called, our great high priest. For as the blessed Paul writes: "No one takes the honor for himself, but is called by God, just as Christ did not glorify himself to become a high priest, but he who spoke to him, 'You are a priest forever according to the order of Melchizedek.'" For being God by nature and Lord of all, and receiving the worship of all, since he became man, he has also been named our high priest. And he is said to have also received the glory of David, that is, the rule and kingdom over Israel. But by Israel we do not at all mean the one according to the flesh, but the one in spirit and intelligible. For not all, he says, who are from Israel, are Israel, nor because they are the seed of Abraham are they all children, but as many as have been justified through faith, following in the footsteps of their father Abraham, these are also his children, and sons of the promise, and are named Israel. When Christ, the high priest of us all, was revealed, therefore, there will be none, he says, who speaks against him. For an enemy will not prevail against him, and a son of iniquity will not presume to harm him. And in another way as well. For Israel spoke against him, but the nations welcomed being ruled by him. And so he is found saying through the voice of David, concerning Israel: "Deliver me from the contradictions of the people;" and concerning the nations, "You will make me the head of the nations; a people whom I did not know served me, at the hearing of the ear they obeyed me. Strange children lied to me, strange children have grown old, and they have become lame in their paths. For they have grown old and have come near to destruction, and they have, as it were, a broken mind, having become strange children, that is, those from Israel." For formerly he was the firstborn, but since they lied against Christ, they have become strangers. For they are henceforth called children of perdition, sons of Gehenna. But when, he says, I reveal Eliakim (which is interpreted God's resurrection; for the Word, being God, was raised up for our help, who also long ago said: 'Because of the oppression of the poor, and because of the groaning of the needy, now I will arise,' says the Lord), then, he says, everyone who is glorious in the house of his father will trust in him. And what other house of the Father of Christ could there be than the Church? But if anyone is glorious in it, this one will trust in Christ, and not only the glorious, but also if one is small, I mean according to the world. For the God of all is just and impartial, but rather according to the measure of spiritual age, for some are fathers, and others still children, and young men and youths, spiritually speaking. Thus says the Lord of Sabaoth: The man who is fixed in a faithful place will be moved, and he will fall, and the glory that is upon him will be taken away, for the Lord has spoken. After so long a narrative, a concise and brief word has been introduced, showing the severity of the divine judgments, and as it were of a king decreeing with fitting authority that it should come to pass. And again the power of the sentence looks, if one should wish, to Somnas the treasurer; but if also more broadly upon those who minister according to the law, he will understand it thus, just as also we have just now rendered. For those who seem to be established in the security of their prosperity, for this is what it

is to be established: to seem to be in a faithful place, have fallen and have been stripped of the glory that was in them, with no one defending them, that is, able to raise up those already cast down, because the Lord has spoken. "For if he shuts a man in, who can open?" he says.

Discourse 15

Wail, you ships of Carthage, because it has been destroyed, and they no longer come, from the land of the Kittim it has been brought captive. Come now, let us again, endeavoring to make clear as possible the oracles given by God concerning Tyre, first relate the history, and let us make it clear in what way it was captured and destroyed and brought captive, according to what is written. Therefore, when the Babylonians, having laid waste to Judea, and having also burned the holy city itself, were carrying away Israel captive, the surrounding and neighboring foreign nations, opening a bold and unbridled mouth, attempted to mock the glory of God. For they said that he was not able to save them, but rather that even the assisting God himself had been defeated by the hand of the Assyrians, and rather they thought that their own gods were even mightier than the God of the Hebrews, and that they presided over and fortified them, keeping them safe from every attack, and showing them to be superior to the Babylonians. And in another way they themselves also plundered the nation of the Jews, on the one hand by attacking those who were in distress, and seizing those who were left behind; and on the other by dedicating sacred vessels to their falsely-named gods, and by necessity sending those who had come under the yoke of slavery under them away from the worship according to the law. And so God spoke through one of the holy prophets: "And what are you to me, O Tyre, and Sidon, and all Galilee of the foreigners? Are you rendering a recompense to me, or are you bearing a grudge against me? Swiftly and speedily I will return your recompense upon your own heads, because you took my silver and my gold, and my choice and beautiful things you brought into your temples, and the sons of Judah and the sons of Israel you sold to the sons of the Greeks, that you might drive them out from their own borders." Therefore Tyre was also captured by the wrath of God, in a certain manner as follows: For it was an island, still with a strait passing through the middle, and not separating it from the mainland by long distances. And when the Babylonian came, he sought to take it along with the others, and he commanded the armies under his command to fill in the sea between, and to join it to the mainland, and not to allow it to remain an island any longer. When this had happened, or was expected to happen before long, most of those in Tyre, since they had trade as their occupation and were accustomed to sailing, swam away from the island with their children and wives, and departed to other cities and villages. Therefore the Babylonians, having driven in, killed those who remained, and took many captive, and did the usual things for victors, except they were not moderately grieved having learned that a great many, and the most prominent among them, had put their possessions on ships and fled. And the account remembers the history, and the prophecy of Ezekiel. For thus spoke the God of all to him: "Son of man, Nebuchadnezzar king of Babylon made his army serve a great service against Tyre. Every head was made bald, and every shoulder was worn bare; yet he had no wages, nor his army, for the hard service that he had served against Tyre. In return for this I have given him the land of Egypt." For after the capture of Tyre, the Babylonian turned the battle to the nation of the Egyptians. Of this history the blessed prophet Isaiah now makes mention, and commands the things of Ships of Carthage. It is clear that Tyre is to wail because she was destroyed, and they no longer come from the land of the Kittim. Some say that the Kittim are Greek islands, that is, Macedonian; but others affirm that through this

Cyprus is signified, named from one of the cities in it. But wail, he says, for what reason? For she has been taken captive. But perhaps someone will say, Does he bid Carthage, that is, the ships from there, to lament for Tyre? For what reason? For the Carthaginians have become colonists of the Tyrians. And they were very proud, having Tyre as their mother, at once the most famous and most valiant among the islands, those, I say, in the east. And they say that those from the land of the Kittim are also proud of her, and revel in the profits of their commerce. Wail, therefore, he says, you merchants of Carthage, or rather, the ships, for she has been destroyed. And let Tyre also wail, for they no longer come from the land of the Kittim. For she has been taken captive. To whom have the inhabitants of the island become like, the traders of Phoenicia, crossing the sea in much water, the seed of traders, as a harvest being brought in, the traders of the nations. To which, then, he says, of the nations shall we compare those who inhabit this island? Who have suffered such things, or have been so sacked, as also the traders of Phoenicia? For trade is the pursuit of the Tyrians, and crossing the sea with haste, for the sake of profits and gains. And by adding that they are the seed of traders, he showed that their ignobility is also hereditary, and that they sprang from a wicked root, and that their ancestors from of old were overcome by the love of gain. And those who pursue such a shameful life among them are more than can be numbered, as he teaches, saying: As a harvest being brought in, the traders of the nations. For when the grain is harvested, that is, the ears of corn in the field, the bringing in of sheaves from all sides is great, and the gathering into the threshing floor. Be ashamed, Sidon, the sea has said; and the strength of the sea said, I have not travailed, nor brought forth, nor nourished virgins, nor reared young men. The Carthaginians are colonists of the Tyrians. Yet the Tyrians have Sidon as a mother; for Tyre was from Sidon. Yet Sidon was very proud of Tyre as a brilliant and renowned daughter. But when she was captured, and has been taken captive, then, he says, the sea, that is, all the islands by the sea, will then say: Be ashamed, Sidon, for the finest of your boasts has perished, and she who was long ago formidable and most valiant, and most illustrious for her great wealth, is gone. Therefore, the sea will say these things; but the strength of the sea itself, that is, she who prevails over the islands, clearly Tyre, lamenting her own misfortunes, when she is already stripped of her inhabitants, and desolate of children, then she will certainly say, "I have not travailed, nor brought forth, nor nourished young men, nor reared virgins." For I have become, he says, equal to those who have not borne at all, nor raised either young men or virgins, because all have utterly come to destruction, and absolutely no one was left. But when it becomes audible to Egypt, pain will seize them concerning Tyre. The prophet has not been ignorant that, as I have already said, after the capture of Tyre, the Assyrian was about to move on to the land of the Egyptians. When, therefore, he says, these things become heard among the Egyptians, then they too will be pained in every way and altogether, not because Tyre has been sacked, perhaps, but because the evils of war have moved on to them. Go away to Carthage, wail, you inhabitants of this island. The discourse of the prophecy is of great character. For he does not properly and truly command them to depart from Tyre, and rather to remove to Carthage, nor simply to wail, but as it were to reproach them for fleeing, and being crushed by immeasurable cowardice. He says they should lament for themselves, and for the misfortunes brought upon them. Both of these are womanly, and more fitting for youths and for those already past their prime. For when war has been announced, and is expected to come against a country or a city, everyone who is in their prime prepares for battle, and practices tactics, and rages against the enemy phalanxes with all the zeal they have, even if they are not yet present. But women and young boys practice for flight, and wail, crying. For a

young boy and a woman are somehow always ready for fear and lamentations. Therefore, the God of all smiles at the cowardice of the Tyrians. For those who were formerly mighty in battles, terrible and hard to meet, bold and indestructible, are fleeing and wailing. Is not this your insolence from the beginning, before it was delivered up? Who has planned these things against Tyre? Is he weaker, and has no strength? I said before, that when Jerusalem was sacked, and the temple itself was burned by the army of the Assyrians, the surrounding and neighboring nations rejoiced as if Israel had perished, and as if it were utterly cut off, and they shook their own heads at them; and they thought that they had fallen into the hands of enemies, not because of their own sins, but rather that the one who saves them had grown weak, and that those who had conquered had become stronger than the hand of God. What then, O Tyrians, does he say? Before it was delivered up, did you not commit this insolence against me? Did you not say that my strength was weaker and inferior to your gods? Who then, he says, planned these things against Tyre? I, clearly, whom you have dared to call weaker and feeble. Therefore, judge from the events themselves, whether he is weaker than your gods, or has no strength. For I delivered Israel, who sinned against me, to their enemies. But since you are rich in gods, and many are honored among you, which of them planned such a design against Tyre? Who has delivered it to the enemies? Therefore, it is a hard thing to await through experience itself what one must suffer. But I think the most prudent ought to see from afar with the slender eyes of the mind what leads to benefit, and not to exult over the scourged saints, nor indeed to think that the hand which always saves them has grown weak, but rather to understand that they sometimes fall into temptations when God permits it. Her merchants are glorious, rulers of the earth. The Lord of Sabaoth has planned to bring to nothing all the insolence of the glorious, and to dishonor every glorious one upon the earth. The discourse returns again to the need to strip from them their excess of inherent arrogance, and moreover in addition to this, their insatiable greed. For being merchants, he says, and having such a shameful and ignoble occupation, they have advanced to such a degree of glory and preeminence, that they are even bound with the honors most fitting for rulers, and have become most renowned for crowns of good repute. But the Lord of hosts, he says, has planned to bring to nothing the insolence of the glorious and to dishonor every such person. And when God determines such a decree for them, and brings a sharp judgment, who is able to defend, or who could ward off the divine wrath? For who will be stronger than the all-powerful authority? Or who will turn back the high hand, according to what is written? Therefore, let them not think, he says, that having offended their own gods they were brought down from glory to dishonor, but rather let them know that it was the judgment of the Lord of Sabaoth, against whom they dared to say, that he is weaker and has no strength. Therefore let us also say to the lawless not to be lawless, and to sinners not to lift up the horn, nor indeed to raise it impiously, and to speak injustice against the God who rules all things. Work your land; for ships no longer come from Carthage. And your hand will no longer have strength at sea, which provokes kings. He transfers, he says, their pursuits from commercial occupations to agriculture. For you will no longer engage in your most beloved commerce, nor will those who gather for you immeasurable wealth come from Carthage, running to your hand, that is, your power. You will be able to for nothing at all any longer, although she had been very powerful at sea, that is, having become most mighty against every island and city lying by the sea, she who also provoked very many kings. For Tyre was formidable in ancient times, as I said, both to those farthest away and to her neighbors and to the leaders of the nations. But the Lord of hosts has given a command concerning Canaan (that is, concerning the land of the

foreigners), to destroy her strength. For the evils from the war have been brought through the cruelty of the Assyrians, not indeed upon Tyre alone somehow, but also upon other nations, both Moabites and Idumeans, and certain others. And collectively all are called Canaanites, the worshipers of idols, and not being of the blood of Israel, and indeed let one who hears reproach, seed of Canaan and not of Judah. When therefore, he says, the harms of the war come upon all the Canaanites at once, then some, understanding the causes of what has happened to them, will say: No longer continue to insult and wrong the daughter of Zion. For I said that they reproached Judea, and mocked those from Israel as having been captured, and they pitied Jerusalem, that is Zion, not as having been overlooked by God the savior, but as having fallen into capture and suffering for this reason, that the God honored among them has been defeated and grown weak, to whom they performed the worship according to the law. And if you go to the Kittim, there also will be no rest for you; and to the land of the Chaldeans, it too has been desolated by the Assyrians, its wall has fallen. When God drives one to sweat and toils, who is able to help? When the almighty right hand wages war, who is so great that he will deliver the weary from incurable disaster? No one at all. For the nature of things follows his divine nods, and whatever he wishes to happen, this is brought to pass in every way and completely. If, therefore, he says, you should go on a long journey, so as to arrive even at the Kittim; for they say it is one of the cities in Cyprus; but the Kittim, they maintain, is Carthage itself; there also will be no rest for you, that is, wars, and the fear of death, and the dangers of death will find you. But even if you, having become a captive, should reach the land of the Chaldeans, not even so will you cease from needing to be grieved. For there will be no rest for you, how or in what way; for it too has been laid waste by Persians and Assyrians plundering it, that is, when Cyrus was campaigning, at which time its wall also fell. And by "wall" of the land of the Chaldeans, I think, he means either the one who presides and the one who reigns, or even the wall itself, in which the Babylonians had especially trusted, expecting to suffer nothing grievous, but that the attack of those warring against them would be fruitless. For it was so constructed that even with wagons coming side by side, a wide road could be seen on it. And so through the voice of Jeremiah the God of all says, shaking the hope of the Babylonians in this very thing: "The wall of Babylon has been widened; being dug up, it will be utterly dug up." Wail, O ships of Carthage, because your stronghold has perished. A song and lament from the beginning of the vision is placed in the middle; that it is most fitting for such voices to be spoken by all against Tyre, the account in a way confirming the prophecy. And for the ships from Carthage to wail, because their stronghold has perished, that is, Tyre. And the occasion of the matter has been stated clearly through what has already passed. And it shall be in that day that Tyre will be forgotten for seventy years, like the time of a king, like the time of a man. Tyre mocked Jerusalem, as having been plundered, and she did not attribute the causes of their suffering to the indolence of the Jews, as having offended God through their outrageous behavior toward the law, and what seemed good to him; but rather she thought that their protector was not able to save them, that is, the God of all. Therefore she herself was also captured for this reason, And it endured a desolation of equal duration to the captivity of those from Israel. For they had completed seventy years among the Chaldeans, having the burdensome yoke of slavery. Therefore, at that time Tyre will be left behind, that is, it will be desolated, and it will remain depopulated, and it will extend to such a length of time so as to seem to be the lifetime of a man, that is, of a kingdom, that is, the seventieth year, just as the blessed David also sings in the Psalms: "The days of our years are seventy years in them, and if in might, eighty years, and the greater part of them is toil and trouble.

And it shall be after seventy years, Tyre shall be as the song of a harlot. Take a harp, wander about, O city, a forgotten harlot; play the harp well, sing many songs, so that you may be remembered. The promiscuous and wanton woman, selling the beauty of her body to her lovers, as long as she is youthful and young, she snares many, and the bloom of her body is itself a trap and, as it were, a charm for those who see her. But when she has passed her prime, then indeed, when her beauty has faded, she is no longer successful in the hunt, but by another method she pursues the ability to devise again provisions of wretched gains. For her pursuit becomes song and melody; for many are charmed by her playing the harp. From this, there will sometimes be for her some brief remembrance of her past life, and some will praise her beauty in its prime. Something of this sort will happen to the city of the Tyrians, he says. For it will be like the song of a forgotten harlot, no longer having the adornment it had in the beginning. It will be a song and a melody to many. For they will remember the things that formerly belonged to her. But you, O Tyre, like an old harlot who has passed her prime, take a harp, wander about as a city that has become like some forgotten harlot. For when, as I said, the beauty of women has faded, even those who were once captivated and became her lovers forget her. Play the harp well, therefore, and sing many songs, so that at least some memory of you may arise. And it shall be after seventy years, God will make a visitation to Tyre, and it shall be restored again to its former state, and it shall be a marketplace for all the kingdoms of the world, and her merchandise and her hire shall be holy to the Lord, and it shall not be gathered for them, but for those dwelling before the Lord; all her merchandise to eat and drink, and to be filled to satiety, a memorial before the Lord. By a just decree, God, as I said, made the desolation of the Tyrians of equal duration to the captivity of those from Israel. And since Cyrus with the Persians and Medes had taken the city of the Babylonians by force, and had laid waste the whole land of the Chaldeans, Israel was released from captivity, and returned again to his own land, and inhabited the holy city. And God, the ruler of all, not remembering evils, also turned away His wrath from the Tyrians; and He reconstituted it again, and it has returned to its former state, and has become a marketplace and a lodging, just as it was long ago for all the kingdoms of the earth. But observe the difference. For in the past, the hire from the merchandise was collected only by those who practiced it, and absolutely no fruits at all were brought to God by anyone. But since the Gentiles have been called to grace through faith, she herself also came to know the Savior and Redeemer of all, and a holy temple has been raised among them, and a divine altar has been set up, no longer is the hire from the merchandise collected for them alone; but indeed it will also be holy to the Lord, that is, for a votive offering and a fruit-offering, so as to eat and drink before the Lord. For in the past, taking possession of the shrines of the idols and the precincts of the demons, they would offer sacrifices, and they would hold festivals in them, for the honor and glory of their own creations; for they were still wandering in error. But since, as I said, they have come to know the true God, the hire of the merchandise has become holy to the Lord, and they eat and drink as a memorial before the Lord, clearly dedicating to God thank-offerings for the things in which they might prosper. Behold, the Lord destroys the inhabited world, and will make it desolate, and will uncover its face, and will scatter those dwelling in it. I have already said that Jerusalem has been sacked, and with it the other cities of Judaea have also been laid waste. Indeed, the surrounding and neighboring nations smiled upon her as she lay fallen, and practically shaking their heads over her, laughing broadly, they were saying that God was being defeated by the hand of the Assyrians; just as, of course, the Rabshakeh, being full of Persian arrogance, said to those sitting on the wall: "Let not Hezekiah

deceive you, saying, that God will deliver Jerusalem out of my hand." Therefore, since together with those from Babylon the other nations also, mocking the glory of God, said that he who had long presided over them had not been able to save them, for this reason indeed, and very rightly, suffering punishment both for their sins and for this impious insolence, they themselves also have been given over to the Babylonians for desolation. And the word of prophecy has related to us the vision concerning each of the nations. For they have fallen under the movements of divine wrath, both the Philistines and Moabites, Damascenes and Egyptians, and indeed also those from the desert, the Ashdodites and Idumeans, and Tyre in addition to these, and last of all Babylon, and the whole land of the Chaldeans has been laid waste in the same way as the others, when Cyrus son of Cambyses and Mandane roused up against it the Assyrians and the Medes. Therefore, the blessed prophet, having narrated the things brought upon each of the named nations by divine wrath, through the preceding words, virtually makes a recapitulation of the whole discourse, and calls the destruction that happened to many nations a universal one. For this reason he says: Behold, the Lord destroys the inhabited world, and will make it desolate, and will uncover its face. For not just one or two cities have fallen, but lands and nations have been destroyed in the ways already mentioned. Therefore He will destroy and make desolate, he says, the inhabited world, and will uncover its face. For as long as the God of all is long-suffering and postpones punishments, the life of the impious somehow remains hidden, and the face, that is, the appearance, of each one's life is, as it were, concealed. But when He brings His wrath and inflicts on each the fitting and deserved punishment, the face of those being punished is laid bare. For the manner of the punishment shows what sort of people they are and have been, if it is true that God will render to each according to his works. But I think I should also say this. For since the prophet named the inhabited world, and said that it would be destroyed and indeed also come to desolation, some wish the prophet's discourse to pass from a partial indignation to one that is universal and against all; and indeed they say that he clearly relates beforehand the things that will happen to the world, also at the time of the consummation. Therefore we must also, choosing to follow their thoughts, make a twofold narration for each of the things said. Therefore he says the inhabited world will be destroyed and will be made desolate, and its face will be revealed, with the things done by each one, whether good or evil, obviously being made manifest, and he will scatter those dwelling in it. And if the force of the meaning were applied to the nations, you will understand that when the named lands were brought to desolation, of those dwelling in them, some were scattered, and others, having become captives, were enslaved to their captors, and leaving the land that bore them, they migrated to other lands. But if it applies to the universal judgment, "the inhabitants of the earth will be scattered" would signify that they will be divided, and the Savior will teach this clearly, saying, "When the Son of man sits on the throne of his glory, he will set the sheep on his right, but the goats on his left." Therefore, instead of to separate, or to divide, the inhabitants on the earth, to scatter has placed in them. And the people shall be as the priest, and the servant as the Lord, and the handmaid as her mistress; the buyer shall be as the seller, and the lender as the borrower, and the debtor, as he to whom he owes. The earth will be utterly corrupted with corruption, and the earth will be utterly plundered with plunder, for the mouth of the Lord has spoken these things. When peace prevails, it is in every way necessary for cities and countries to be administered by the proper laws, both divine and human, and for the ranks of dignities and pre-eminence to be preserved, and for the wealthy to be secure in their wealth, and for the free their freedom. But if the phalanxes of the enemy should descend, and a city or country

should become the work of barbaric cruelty, there will perchance be a confusion of affairs, and nothing will remain in order. For the honor of priests will be gone, and in equal rank will be servant and master, handmaid and mistress, the buyer and the seller, the lender and the borrower, the debtor and he to whom he owes; and by these are signified the rich and the poor. For corruption and plunder, that is, pillage and devastation, proceed in the same way against all. And the prophet seals the saying with truth, adding: for the mouth of the Lord has spoken these things. And that judgment at the divine tribunal is without respect of persons, who would dare not to say? For pre-eminence of dignities does not save anyone, unless they have the good fruits of a lawful life; and wealth in no way benefits those who have it, but we shall all stand before the judge on an equal footing and in such a rank, whether small and great, rich and poor. For there is no partiality with God. Something of this sort is also written in Job: "Small and great are there, and the servant does not fear his master." The earth mourned, and the world was corrupted, the high ones of the earth mourned; and the earth transgressed because of those who dwell in it. The appearance of mourners is always somehow gloomy, and their eyes and cheeks are full of dejection, and their foreheads pale; for grief for the dead consumes a man's heart like fire. It is possible to see a city, or land and country, that has suffered such a thing when occupied by barbarians; for all things become gloomy, when those in them have been consumed by swords, and houses have been burned, and have suffered the damages of war. Thus you will understand that the earth mourned, and since it suffered such things, it is necessary for the high ones in it also to suffer, that is, the most distinguished. For are not those who are deprived of honor and wealth and the other things that are wont to accompany the glorious, who have a more burdensome grief in their sufferings? And he says that the earth transgressed because of those who dwell in it. For a city is called lawless, and indeed a country very often, although the insensate earth does not know how to be lawless, but they receive this judgment from the wickedness of the inhabitants. And you will again take the saying in a general sense. For if, as one of the holy disciples says, the earth and all the works in it will be burned up at the time of the consummation, the face of the earth will be gloomy, and like those who mourn. And as a lawless earth, that is, having served the lawless, it is burned up. For we await new heavens and a new earth and his promises, according to what is written, and Paul also writes that creation itself will be set free from the bondage of corruption into the freedom of the glory of the children of God. Because they have transgressed the law, and have changed the ordinances of the everlasting covenant, therefore a curse shall devour the earth, because those who dwell in it have sinned. The discourse returns again to the precision of the prophecy. For lest some think that the God of all brings punishments upon some without cause, they connect the causes with the movements of anger, and clearly proclaim the accusations of those being punished. Therefore, the earth will mourn, for what reason? Because they have transgressed the law and broken the everlasting covenant. For this reason he says: And the earth shall be cursed. having transgressed- for its inhabitants have ceased. And again the prophet seems, since along with the other cities or lands he also demanded justice for that of the Jews—for, as I said, the sins of those under the law have been destroyed—to bring it into the midst; For they transgressed the law, he says, those of Israel considering it of no account, but turning as it were to another path, and paying attention to doctrines which are the commandments of men, since indeed, applying the universal principle as the rendering of the concepts, we say that the God of all created man in the beginning, and engraved in him a natural law, instructing him in the knowledge of both evil and good. And this, I think, is what was said through the voice of John concerning the only-begotten

Son of God: that "There was the true light, which enlightens every man coming into the world." This, then, we understand to happen also in the last times—I mean those of His coming; for it is written that, "In those days, says the Lord, I will put my laws into their mind, and I will write them on their hearts." Therefore, those on the earth transgressed this law that innately steers us toward the knowledge of good and evil, and they changed the commandments. For, having been created for good works, they turned to love of the flesh and an earthly mindset. For this reason the earth has become cursed. For its inhabitants have offended the Creator through very many sins. Therefore the inhabitants of the earth shall be poor, and few men shall be left. For since, he says, the earth has become cursed, on account of the great lawlessness that has occurred in it, for this reason also, burdened with unexpected poverty, they will scarcely be saved; for few and easily counted shall be left. And these things, indeed, pertain to the letter, and the outward aspect of the history. But as for the innermost meaning, we say again that those who are to be condemned for very many sins at the divine tribunal will surely be poor in every way, and in want of the good things from above, and stripped of the hope prepared for the saints; for they will go down to Hades to be punished, and few will be left, that is, those who through righteousness have pleased God, and possess the wealth that comes from good deeds; and these are few in number, according to the voice of the Savior, that "Many are called, but few are chosen." The wine shall mourn, the vine shall mourn, all those who rejoice in soul shall groan; the gladness of timbrels has ceased, the arrogance and wealth of the impious have ceased; the voice of the lyre has ceased. They were ashamed, they did not drink wine, the strong drink became bitter to those who drink it. Every city was laid waste, he will shut a house so that none may enter. Wail everywhere for the wine; all the gladness of the earth has ceased, and the cities shall be left desolate, and the abandoned houses will be destroyed. The God of all very often accused those of the blood of Israel, as having sinned unbearably, and that, foreknowing for this reason that they would be punished, they had not chosen to ward off his wrath with the labors of repentance. For he said that the Lord of Sabaoth called in that day for weeping, and lamentation, and shaving, and girding with sackcloths, but they themselves made gladness and rejoicing, slaughtering calves and sacrificing sheep, so as to eat meat and drink wine, saying: "Let us eat and drink, for tomorrow we die." And indeed through another prophet, he says: "Those who sleep on ivory beds and live wantonly on their couches. Those who eat kids from the flocks, and suckling calves from the midst of the herds, who drink strained wine, and anoint themselves with the best ointments, and suffered nothing for the affliction of Joseph." Therefore, having tended toward great extravagance, they lived luxuriously out of season, although it was necessary to wet the cheek with unceasing tears, and to ask for amnesty for their sins, the harms from the war have been justly brought upon them; and those who once lived in luxury have unexpectedly fallen into calamities. The vine has mourned, and not the plant itself, but those who drink the fruit from it, those who once, he says, rejoiced their soul will lament, and wailing will rather be their pursuit. For the gladness of tambourines has ceased, the arrogance and wealth of the impious has ceased. He calls arrogance the exceedingly haughty brow, that is, boastfulness. And he says the things that come from wealth also cease, and the sound of the lyre, and strong drink is bitter to those who once lived in luxury, and cities and houses have become desolate. For all the gladness of the earth has ceased, and if one should reflect upon the consummation of the age itself, in which the time of judgment will be, he will say again: that all the luxury of those in the world will pass away, and there will rather be groaning and gnashing of teeth for those who go down to Hades; and wealth will not benefit at all those who

have possessed it, and all luxury will be idle, and bodily things will cease, or rather, the love of the flesh, once so longed-for by them, will come to a bitter end for the lovers of sin. For they will render an account to the judge of all; for as the most wise Paul writes, we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether it be good or bad. In the same way as if someone were to glean an olive tree, so will they glean them; and if the vintage should cease, these will cry out with a loud voice. He shows again, as from the most visible and manifest examples of the enemies' perversity, the harshness of those who spare no one, nor indeed tolerate anyone to escape without a share of their inherent cruelty. For with a precise eye they observe the plant, those who seek the fruit from the olives; and if any should fall somewhere, they eagerly snatch it up, and they gather up to the very last one; so, he says, the enemies will glean them, destroying them with complete ruin, and when the vintage has ceased, these will cry out with a loud voice. But again he also takes this as from a custom that is wont to be done at the conclusions of the vintage. For the grape-gatherers, when they have come to this end of their labors, rejoice and shout, and composing some rustic song, they depart from the fields. When, therefore, he says, the enemies have gleaned every- one and left absolutely no one behind, then just as when the vintage has ceased, they will cry out with a loud voice, evidently shouting over the fallen and exulting over the dead. We say then again, looking to the innermost meaning, that at the time of judgment there will be no one of those who have lived unholy lives who will be able to escape notice. But those who have lived and gone through life rightly and lawfully will go to the mansions above; but the profane and wicked will be food for the all-consuming fire. Therefore, he says, the gathering of such people will be exact, and the Savior himself will teach this, saying: "The kingdom of heaven is like a net that was cast into the sea and gathered of every kind, which, when they had drawn it to shore, they sat down and gathered the good into vessels, but cast the bad away." Therefore, he says, the search for the unholy will be exact, and absolutely no one who has lived thus will be left behind; for he who knows hearts and minds will deliver them all to the angels appointed for this. But those who are left on the earth will rejoice together with the glory of the Lord. Saying that the examination of those caught in sins will be so exact that no one can escape notice, he does not permit the impious and God-loving person to be crushed by these fears. For even if it is said that the things from wrath come upon all, nevertheless the God of all does not destroy the righteous with the wicked. And he teaches this, saying through the voice of Ezekiel: "Son of man, a land on which I bring a judgment of blood, even if Noah and Daniel and Job are in the midst of it, they will be saved by their righteousness, but the land will be for destruction." And indeed elsewhere the same prophet says to us; that he had seen a man clothed in a long robe, and having a girdle, and six men coming after him; and of each, he says, the ax was in his hand, and he said: "Go into the city after him, and strike and do not spare, and do not pity an elder, a young man, and infants, and kill women to extermination, but upon all on whom is the mark, do not draw near, and begin from the saints." But since I think it necessary not to leave the prophet's words unexamined, come let us say, why ever, when Noah and Job were already dead, and perhaps also Daniel himself, he says that they will be saved in their own righteousness, even though all the rest of the earth, against which the vote of death might be cast, was being destroyed. It seems, then, that by Noah he represents those who through faith in God are pleasing to him; and by Daniel, the wise and discerning; and by Job, again, those who through patience, clearly in everything praiseworthy, are pleasing to him. When therefore, he says, wrath consumes those on the earth, not only of the Jews, but also of the

gentiles, those who are left and by the just judgment of God who weighs all our affairs have escaped destruction will rejoice together with the glory of the Lord; for they will be glad, having been saved through the ineffable glory of the one who presides over the saints, and who fortifies the pious with his forbearance and grace. We shall add this also to what has been said. For indeed at the time of the consummation of the present age, those who have become lovers of wicked practices will be sent down to Hades to be punished. But those who are left, that is, the just, will rejoice together with the glory of the Lord, for they will be with Christ who is the glory of God the Father. For he himself said, "I have glorified you on the earth, I have finished the work that you gave me to do." And indeed God the Father himself says somewhere to the blessed Moses: As I live, and my name lives, truly all the earth shall be filled with the glory of the Lord. For all things have been filled with Christ. But the water of the sea shall be troubled. For this reason the glory of the Lord will be in the islands of the sea, the name of the Lord will be glorious. He enigmatically calls the multitude of the nations water and sea. For it is the custom of the holy prophets to do this. And so the blessed David says concerning the earth and those in it: "This is the great and wide sea, therein are creeping things innumerable, both small and great beasts. There go the ships: this is that dragon, whom you have made to play therein." And we certainly do not say that his speech was about those swimming in the sea, nor indeed that he wished to indicate the different kinds of fish, nor do we say that some corporeal and perceptible dragon is in the waters of the sea. But he shows to us, as I said, through these things the turmoil in this life, and for those in it a life in the surge; and indeed also a dragon, that is, Satan, who goes about all men, and roams about our inhabited world, plotting against the souls of the saints. The water of the sea, therefore, he calls the multitude of the nations; and the islands, perhaps, the cities. And indeed he says that all those in them will be troubled, when the divine wrath leaps upon them. But he says that the glory of Christ will be in all of them in a certain way. For they will recognize that by the divine commands they have been ravaged and have utterly perished, and having not moderately offended the almighty one through their inherent unholiness, they are given over to desolation. And they will altogether and in every way condemn their own gods, who in no way defended them. And this was nothing other than the glory of the Lord being lifted to a great height. But the aim of the prophetic predictions seems henceforth to pass over to the mystery of Christ, and to make remembrance of the salvation that will be through him. For indeed, he says, those who are left on the earth will rejoice together with the glory of the Lord; "For we were saved not by works of righteousness which we have done, but according to His great mercy, and not being justified through the shadow in the law." For the law justifies us least of all, but the grace through holy baptism will rather deliver us from sins, and making us rejoice in the hope of future good things, it richly nourishes us. For we expect that we will also be with Christ Himself, who is the glory of the Father, as I just said. But since the word of the holy apostles has gone forth from one end to the other of what is under heaven, removing the nations from polytheistic error, and bringing them to the grace through Christ; he says the water of the sea was troubled, that is, the peoples under the whole sun. They are troubled by strange voices, and departing from their ancient error, they are brought to anchor at the knowledge of the truth. Therefore he says: The glory of the Lord will be in the islands of the sea. And by islands, as I think, he means the holy Churches of God, which, lying in this world as in a sea, both endure and rise above the turmoil in it, with Christ preserving them, and not allowing them to be shattered by the waves of persecution. For since he enigmatically calls the nations a sea, following this turn of speech intelligently, he calls the churches islands, in which the glory of

God is marveled at. Lord God of Israel, from the wings of the earth we have heard wonders, hope for the pious. Of those left on the earth and rejoicing with the glory of the Lord, and of those dwelling in the islands, I mean the churches, the prophet brings in the person for us in these things, of those glorifying the God of all and saying: From the wings of the earth you have heard wonders, and in addition to this, of those who have believed that there will be a good hope for the pious of being justified by him, and indeed also of richly partaking of his gentleness. And they seem to call the holy mystagogues the wings of the earth, by whose words, as if on wings, we mind the things above, leaping away from earthly affairs, and having cast off an earthly and carnal mindset, we have our citizenship in the heavens. From the thus understood wings of the earth we have heard the wonders through Christ, he says, clearly. For we have been initiated by the writings of the holy apostles and evangelists, and learning the divine signs through the Savior, we have the firmest faith in them, and we are confident and steadfastly disposed and believe that the hope of the pious is very good; for we expect the kingdom of heaven, and the honors and glories prepared for those who love God. And they will say: Woe to those who set aside, who set aside the law; fear and a pit, and a snare are upon you who dwell on the earth. And it shall be, that he who flees from the fear will fall into the pit, and he who comes out of the pit will be caught in the snare. Who will say it? Those left upon the earth, surely, and rejoicing with the glory of the Lord, and those who inhabit the islands, that is, the Churches. And to whom will they say it? To those who set aside the law, that is, to those who have not believed. For if they had believed Moses, they would have believed Christ, for he wrote about him. But see how, having accepted the faith, they immediately admonish those who set aside the law, and hold up the fear of the coming punishment upon them, and they terrify them with dread, foretelling what is to come. For fear, he says, and a pit and a snare, that is, every kind of evil is upon you, and there will be no escape from the disaster. But even if someone should by chance escape one of the evils, he will be caught by another, and in every way and altogether he will be caught by one of the evils brought upon him. And this happened to the Jews, after the cross of the Savior, when their country was plundered, and their cities and houses were shaken down; and it would be a long story to tell each detail, especially to those who are nurtured by the Church. Because the windows from heaven were opened, and the foundations of the earth will be shaken. The earth will be troubled with confusion, and in perplexity the land will be laid waste. The earth has swayed and all the earth will be shaken like a fruit-watcher's hut, like one who is drunk and carousing, and it will fall, and they will not be able to rise, for lawlessness has prevailed upon it. He gives the reason for the things that were foretold would happen, and that they will fall into bitter and inescapable calamities. For he said that fear and a pit and a snare are upon you; and that if anyone should escape the pit, he will be caught by the snare. What then is the reason for this? Windows, he says, were opened from heaven, that is, God has visited those on the earth. For as long as he is patient with those accustomed to transgress, he seems, as it were, not even to be watching, but rather that heaven is closed. But when he examines the ways of those on the earth, then indeed, as if windows have been opened, he holds in his sight those who are on the earth; and bringing charges according to the transgressions of each, all things are in turmoil; and he fills them with fear, and as if from drunkenness all those on the earth are thrown into every kind of evil. And it is usefully added, to say that the earth is shaken like one of the fruit-watchers' huts in the fields; that is, because lawlessness has prevailed upon it. For as long as those upon it commit tolerable transgressions, he postpones the punishments, and the God of all restrains the movement. But since the impiety

of all has become unrestrained, it is altogether necessary both for the earth to be watched over by God, and, with lawlessness prevailing upon it, for it to be drunk, in a way, and to carouse, and to be shaken down into every form of calamity. And God will bring his hand upon the host of heaven, and upon the kings of the earth. And they will gather and shut them up in a stronghold and in a prison, after many generations their visitation will be, and the brick will melt, and the wall will fall. This too is a brilliant achievement of the incarnation of the Only-Begotten. For it was necessary, when the sun of righteousness had at last shone forth, for that spiritual darkness to be scattered, which Satan had poured into the hearts of all. For he darkened the minds of the unbelievers, as it is written, and persuaded them to worship the creation rather than the creator. For those who were deceived divided among themselves the elements of the world. and some inscribed the sun as a god, others the moon, and others the stars according to their pleasure. And the peoples of the Jews themselves have also been sick with this impiety. And indeed God said somewhere to the prophet Jeremiah, when he was once offering up supplications on their behalf: "And you, do not pray for this people, and do not ask, and do not approach me concerning them in petition and prayer, because I will not listen. Do you not see what these are doing in the cities of Judah, and in the streets of Jerusalem? Their sons gather wood, and their fathers kindle a fire, and their women knead dough to make cakes for the host of heaven, and they have poured libations to other gods in order to provoke me to anger." And indeed also through another prophet he says to them: "Did you offer me victims and sacrifices in the wilderness for forty years, O house of Israel, says the Lord? And you took up the tent of Moloch, and the star of the god Rephan, figures which you made to worship them." Therefore, he says, God will bring his hand upon the host of heaven, that is, he will scatter those who worship the host of heaven, I mean the sun and moon and stars. And it is likely that all idolatry is named in part in these. For worship of the elements of the world has ceased since Christ was revealed. And understanding the host of heaven to be also the inventor and father of sin itself, that is, Satan, we will perhaps come straight to the truth. For it is said concerning him: How has Lucifer, who rises in the morning, fallen from heaven?" And since, because of his ancient glory, and the glory before his fall, he is likened to Lucifer, the prophetic word now also names him the host of heaven for us. But he says that the hand will be brought, not indeed only upon the host of of heaven, but indeed also to the kings of the earth, that is, to those who have held sway by avarice over what is under heaven, and it is clear that this means the world rulers of this age, the wicked and opposing powers. For they have ruled the earth, having declared as their own worshippers those in it, and having persuaded them to completely disregard the love toward God. Therefore, these who held sway, that is, ruled, by deceit and falsehood and avarice, they will gather and shut up in a fortress and in a prison. For the power of the Savior has sent them down into the prison of punishment, into the inescapable fortress. And indeed, the demons, approaching him, were begging that he not command them to go into the abyss. And the prophet adds and says that after many generations there will be a visitation for them; for they have tyrannized from the foundation of the world, and have not ceased warring against the divine and ineffable glory. And their madness was extended for them, even until the time of the coming of the Savior of us all, Christ. Then, when a visitation came upon them, they were shut up in prison. Yet they have suffered this for many generations, and he says the brick will melt, and the wall will fall, perhaps comparing Satan to a wall. For he is formidable in resistance and like a city with the finest towers; but he has been captured and has fallen, with Christ casting him down. For it was not possible to escape his invincible power. That when Satan had been cast down and had fallen, the

trifles of idolatry were laid waste, and those who formerly wandered were called through faith to the knowledge of truth, the all-powerful right hand almost seizing them, the Savior himself will teach, saying: "Or how can one enter the house of the strong man and plunder his goods, unless he first binds the strong man, and then he will plunder his goods?" But it is the custom of the divinely inspired Scripture to compare the exceedingly mighty to a wall and to cities, just as indeed also with the blessed prophet Jeremiah. For God said somewhere: "Behold, they have set on this day as a fortified city, and as a strong bronze wall to all the kings of the earth, and they will fight against you and will not be able to prevail against you, because I am with you to deliver you, says the Lord." It is necessary to remember that Jesus son of Nave, having taken by force the five kings of the nations, and having conquered them, shut them in a cave, and rolled stones, blocking their escape route. And it was an image of a true barrier. For the wicked and opposing powers which once held sway over what is under heaven were shut up in a fortress and in a prison by the strength of Christ. And with them was also abolished the once great and ineffable wall, that is, Satan. And so the wanderers are called through faith to know henceforth the true and by nature creator and God and Lord of all. But it must be known that some interpret these things with another meaning regarding the cosmos of heaven, and say that at the time of the end the sun will be darkened, and the moon will not give its light. But I think it is necessary for the meanings of what is presented each time to be concluded in accordance with the interpretations, and very harmoniously. That the Lord will reign in Zion, and in Jerusalem, and will be glorified before the elders. Zion is interpreted as high, and a watchtower, that is, Jerusalem, a vision of peace. Therefore the true watchtower and indeed the vision of peace, would be, according to the truth, the Church of Christ. For in it the highest contemplation of his divine mysteries is accustomed to take place, and indeed also the vision of peace. And we say that Christ is peace, whom we know from the divinely inspired Scripture, the all-wise Moses having written about him, and in addition to this the holy prophets. Therefore, with profane and abominable idolatry having been removed, and the worship of creation having been taken out of the way, cast down- But when those who have seized dominion under heaven through greed are shut up both into a fortress and into a prison, and the wall has been melted down, and shaken from its very foundations, according to the meanings already previously given, the Lord will reign in Zion, and will be glorified before the elders. And elders, as I think, he says in these things are those who are perfect in mind, and who have, as it were, a mind grown gray, so as to be able to perceive with the eyes of the heart the depth of the mysteries concerning him. To these also the wise John writes, saying: "I write to you, fathers, because you have known him who is from the beginning." But those who have known, marvel and ascribe to him the glory fitting for God, confessing him to be King and Lord of all. That Christ has reigned, the tyranny of the devil having been completely removed, he himself will teach, saying, when he offered himself as a ransom for the life of all to God the Father, enduring the precious cross for our sake: "Now is the judgment of this world; now shall the ruler of this world be cast out. And I, if I be lifted up from the earth, will draw all men to myself." Therefore, he has subjected to his own scepters those throughout the whole earth, having first cast out the ruler of this age. The name of 'casting out' seems to signify the overthrow of his greed against all.

Discourse 16

Lord my God, I will glorify you, and I will praise your name, for you have done wonderful things, an ancient, true counsel; may it be so, O Lord. In the book that has been completed, the prophet's

discourse was long, and proceeding through hidden meanings, concerning both the wickedness of the devil, and the punishment and justice that would come upon him, and moreover the overthrow of the evil and opposing powers. And he added to these things the proclamation of the kingdom of Christ. For he said that the Lord will reign in Zion, and in Jerusalem, and will be glorified before the elders. Therefore, on account of all these things, the prophet becomes full of joy, and honors the accomplisher of such wondrous things with praises. For this reason, he says: O Lord my God, I will glorify you, and I will praise your name, an ancient and true counsel, and you have done wonderful things. But since he says 'You have done' concerning things that had not yet happened at that time, he indicates that although it has not yet happened, it will certainly and in every way come to pass, by adding, 'May it be so, O Lord.' For with the eyes of the mind they beheld the time of the visitation as present, and they by no means were ignorant that it was not yet present, but as an ancient counsel, and wonderful things, he calls the mystery of the incarnation of the Only-Begotten, and the things accomplished by it for those throughout all the earth "For we were saved in Christ, who was foreknown indeed before the foundation of the world, but was made manifest in the last times of the age," as the most wise Paul says: "For the mystery of Christ is not new, or recently revealed, but was predestined before the foundation of the world, and has been revealed in its own proper times." For you have made cities a heap, strong cities, for their foundations to fall; and the city of the impious shall not be built for ever. This is also of the true counsel, and of the blameless deliberations of the all-powerful God, that strong cities should be shaken, and become a heap, and, as it were, be uprooted from their foundations, and become beyond hope, from which they will never be able to recover. For it shall not, he says, be built for ever. But we say that the cities that have been shaken are not, of course, the physical ones, that is, men those in them; But we think rather that each of the evil and opposing powers, and above all others, Satan, has been named a city, and a strong one at that. For it is a custom for the divinely-inspired Scripture sometimes to compare the exceedingly strong to towers, and walls or even cities, just as, of course, we said before, that the blessed prophet Jeremiah was also set by God as a fortified city, and as a strong bronze wall. And when Emmanuel was revealed and shone upon the world, the unholy throng of the opposing powers was destroyed, and Satan was cast down from the very depths [alt. foundations], and he has fallen in such a way as to have fallen into a weakness without end, and at no time to expect to rise up and recover. Therefore the poor people shall bless you, and the cities of wronged men shall bless you. For you became a helper to every humble city, and a shelter to those who despaired through want; from evil men you shall deliver them; a shelter for the thirsty, and a spirit for men who are wronged. They shall bless you as faint-hearted men who are thirsty; in Zion, from the ungodly men to whom you delivered us. Israel was called to the knowledge of God through the instruction in the law, and was enriched with the things from God. For he has been saved, and has inherited the land of promise. But the immeasurable multitude of the other nations, of those I say throughout the whole world under heaven, was entirely alien to spiritual things, and had been established from above without good things, untasting of the gifts from God, in a manner naked and unclothed, not having the divine shelter, not the covering from on high, not wealth in the mind from virtue, nor anything else of all that is full of praise, and is worthy of all wonder. But when Christ himself appeared, and delivering them from the greed of the devil, brought them to God the Father, and they were enriched with the light of truth, the participation in his glory, the greatness of the evangelical way of life, they send up songs of thanksgiving for these things to God the Father. Therefore, since, he says, O Lord, you

have also made an ancient and true counsel, summing up all things in Christ, and enlightening those in darkness, and casting down the world-rulers of this age; though they were like some cities so strong, the poor people will bless you, and whole cities will glorify you. For you have become a helper to all, and a shelter for those who were unbearably grieved on account of their poverty of the ancestral goods; and you have delivered them from evil men. For there were also some in Zion who were faint-hearted in this way, just as, of course, men who were thirsty. And perhaps through these things the prophet is showing us that. For there were, there were also in Israel those who thirsted for the coming of the Savior, and who desired to see the Savior and Redeemer of all; such a one was Simeon the just, when he took the newborn Jesus into his hands and said: "Now you are releasing your servant, O Lord, according to your word in peace, for my eyes have seen your salvation, which you have prepared in the presence of all peoples. A light for revelation to the Gentiles and the glory of your people Israel." And indeed also the blessed Zacharias, the father of John, being filled with the Holy Spirit, glorified God, crying out: "Blessed is the Lord God of Israel, for he has visited and redeemed his people, and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets from of old, salvation from our enemies, and from the hand of all who hate us; to show mercy with our fathers, and to remember his holy covenant. The oath which he swore to Abraham our father: to grant us that we, being delivered from the hand of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life." You see how the counsel of God the Father became ancient and true, and was promised to the holy fathers. I mean that salvation was revealed to the world, the Emmanuel, who became the breath of wronged men. For they have breathed again [free] from enemies, and have been delivered from impious men, to whom they have also been delivered over. And if one should take such utterances as applying to the nations, we say that the unholy demons who formerly held power over those on the earth are called men, whose weakness is very well signified by their also being named men. It is likely, of course, that also the false teachers among them, and those called hierophants, or also poets and prose writers, and the inventors of eloquence honored among the Greeks, are called wicked men, since through their inherent eloquence they cast the deceived into the mire of destruction. But if these things were said concerning those of Israel, we say that the wicked men are those who were chosen to be leaders, I mean both Scribes and Pharisees; who, having the glory of the priesthood, and having girded themselves from this with both renown and power, took the key of knowledge. And they neither believed themselves, nor did they permit others to do this; but the people under their hand are delivered over to the teachers in the law, while the deceived are delivered over to the unclean demons, God permitting them to suffer this handing over, just as, indeed, some are also delivered to a debased mind, having shown themselves unworthy of His forbearance and help. And the Lord Sabaoth will make for all the nations; on this mountain they will drink gladness, they will drink wine; they will anoint themselves with myrrh on this mountain. Deliver all these things to the nations. For this counsel is for all the nations. Having said before that the Lord will reign in Zion and in Jerusalem, He weaves a mystical thought as if from the likeness of things perceptible and visible; for Zion is high and a watch-tower, for Jerusalem is interpreted as a vision of peace. And both of these are in truth the Church of Christ; for it is high and conspicuous, and as if situated on a mountain. And in another way it is considered high by us, for nothing in it is lowly, and it is very much removed from earthly things. For it is written that "The mighty ones of God of the earth have been greatly exalted." Likewise, high also are the divine and true doctrines in it. For

the discourse concerning God, that is, concerning the holy and consubstantial Trinity, is lean and polished and turned toward truth alone. Again, Christ who is peace is seen in it. Therefore, he says, the Lord Sabaoth will do this, and not at all only for those of Israel, as beloved on account of the fathers and chosen, but for all the nations, that is, for those under all of heaven. And what will he do? They will drink, he says, gladness, they will drink wine; they will anoint themselves with myrrh on this mountain. And it seems through gladness to signify cheerfulness in hope, and it is clear that this is in Christ; for we reign with Him, and gaining things beyond mind and reason, we will be within all delight. And through the wine, to signify the mystical blessing, and the manner of the bloodless sacrifice, which we are accustomed to fulfill in the holy churches. And the myrrh would very well signify for us the anointing of the Holy Spirit. For the wise John writes: "And you have an anointing from the Holy One; and you have no need that anyone teach you, but as His anointing teaches you concerning all things." For we are anointed with myrrh especially at the time of holy baptism, making the anointing a symbol of partaking of the Holy Spirit. But all these things, he says, deliver to the nations; for this counsel is for all the nations. For the ancient law, and the worship according to it ministered by angels was not given simply to all the nations, but to one and only, to that of the blood of Israel, But the grace in Christ, and the calling through faith, and in addition to these the sanctification through the Spirit, and the mystery itself through the counsel of God the Father has come upon all the nations. For Christ is the expectation of the nations, according to the voice of the Holy One. Death, having grown strong, swallowed up, and again God took away every a tear from every face. He has taken away the reproach of the people from all the earth. For the mouth of the Lord has spoken these things. Very timely and necessarily with the tradition of the mystery, the word concerning the resurrection of the dead has also been brought in. For this reason also at the time of holy baptism, making the confession of faith, we also expect the resurrection of the flesh to be, and so we believe. Therefore death indeed prevailed over our forefather Adam because of the transgression, and like some savage and cruel beast, it leaped upon and seized him. Henceforth, then, laments and wailings and tears and mourning for the dead have prevailed over those on the earth. But it has ceased in Christ. For on the third day he came back to life, having trampled on death, and having become a way for human nature to escape corruption. For he has become the firstborn from the dead, and the firstfruits of those who have fallen asleep. And what is after the firstfruits and the first will certainly follow, that is, we ourselves. Therefore the suffering was turned into joy, and the sackcloth was torn; and we have girded ourselves with God-given gladness, so that we say rejoicing: "Where, O death, is your victory? Where, O Hades, is your sting? And the sting of death is sin, it says." Therefore every tear has been taken away; for believing that Christ will in every way and certainly raise the dead, we do not shed tears over them, nor do we descend into excessive sorrows, like the rest who have no hope. He seems to name death itself the reproach of the people, as having its origin in the transgression against us. Or perhaps sin, through which corruption entered and the power of death has held dominion over those on the earth. But since the mystery of the resurrection is not easily acceptable to the many, and it was likely to be disbelieved on account of the great work in it, the blessed prophet added, that the mouth of the Lord has spoken. Then who would dare to say that God will speak falsely, and will not in every way and certainly carry out in truth what was promised? "For heaven and earth, he says, will pass away, but my words will not pass away." And they will say on that day: Behold, our God, on whom we have hoped, and we have exulted, and he will save us. This is the Lord, we have waited for him, and we shall exult; and we shall be glad in

our salvation, because God will give rest upon this mountain. You will recognize, he says, the one who gives gladness to drink, and in addition to this also wine, and who anoints with myrrh those in the spiritual Zion; and you will recognize that he is truly God, and from God by nature Son, and though he might appear in the form of a servant, for the salvation and life of all he has become man, and been made like in all things to those on the earth, apart from sin alone. For it is almost as if stretching out a hand, he says, they will say: Behold our God, in whom we have hoped and we have exulted in our salvation. But I think that this saying is most fittingly related to those of Israel, who, having been brought up on the Mosaic voices and not being ignorant of the predictions of the holy prophets, expected that in due time a Savior and Redeemer would come, our Lord Jesus Christ. And so, as I have already said before, Zacharias the father of John, prophesying in the Spirit, has spoken about Christ, that "A horn of salvation has been raised for the people." And Simeon likewise, taking the holy Infant into his hands: "My eyes, he says, have seen your salvation which you have prepared before the face of all peoples." Therefore, recognizing the one foretold long ago, the hope of all, the Savior and Redeemer, they will say, he says: Behold our God. And they will confess that God will give rest upon this mountain. And again, suppose the mountain is said to be the Church, for rest has been given in it. For we have heard Christ saying: "Come to me, all who labor and are heavy laden, and I will give you rest." For we have been unburdened through faith in him of faith the grievous and unbearable sin. And we have found rest in another way also, having been delivered from the terrors, I say, concerning the need to be punished, and to pay the penalties for transgressions. And the grace of our Savior of all, Christ, to us has not been limited to these things; but the good things in hope have also been added, and the possession of the kingdom of heaven, long and incorruptible life, and the removal of everything accustomed to cause grief. For it is written concerning the saints that "Everlasting joy shall be upon their head." And the Moabitess shall be trodden down, in the manner they tread a threshing floor with wagons, and in harvest. And he will stretch out his hands, in the way he himself humbled [them] to destroy. And he will humble the insolence, upon which he laid his hands. And he will humble the height of the refuge of your wall, and it will pass down to the ground. The word of the holy prophets is somehow always deep, and it travels the inward and hidden path. It is necessary then, therefore, not to think the outward appearance of the letter to be entirely and in every way true, but rather to investigate the meaning that is somehow, as it were, buried in the letter. The Moabites, then, were neighbors to the Jews, but they were disposed most strangely toward deceit, and toward the necessity of adhering to the worship of idols. That therefore, when Christ had shone forth, and the nations had been called into his venerable and divine mystery, and had been sanctified through faith, the abominable and unclean idolatry would be entirely and in every way removed from the midst, Satan having been placed under the feet of the believers; for he has given us to tread upon serpents and scorpions, and upon all the power of the enemy; he teaches, saying, that the Moabitess will be trodden down, in the manner they tread a threshing floor with wagons. And we say that in these things he indicates, either the Moabite worship, that is, to take the entire example from one idolatrous country, with the word being extended, as I said, against all idolatry. Therefore, it will be trodden down, he says, just as something lying under the feet of threshers. And he will stretch out his hands, in the way he himself humbled [them] to destroy. Who will stretch out his hands? The inventor of idolatry, the one who maintains the deceit, and led man astray from God, that is, Satan. For he will stretch out his hands, that is, all his power and practical energy will be loosed; for hands are taken as a type of energy. For just as he humbled those on

the earth, so as to destroy them all, in this same manner Christ will humble his insolence, that is, the unbearable greed which he used against all, almost laying his hands on them, and through greed bringing under his own scepters those created by God for good works. Then the discourse for the prophet proceeds again. As to the Moabiteess herself, that is, the profane idolatry, and he says: that the height of the refuge, the wall that is being humbled, we say is he who presides over idolatry and deceit, and as it were fortifies it, and holds it together so that it may stand. But it will fall, he says. For Christ will cast it down, and will bring it down to the ground, that is, completely, and we see through events what was foretold brought to fulfillment. For sacred precincts have fallen. and all things in the shrines have been removed. And no longer are there altars and sacrifices, and sorceries, and those practicing the mockeries of deceit. But all things have ceased because of Christ, and the light of truth has dawned upon those on the earth and the rising sun of righteousness, brightening the hearts of those who believe in him. In that day they will sing this song in the land of Judea, saying: Behold, a strong city, and he will set up our salvation as a wall and a rampart. For when the Moabiteess has been trodden down, that is, when the worship of idols has been completely abolished, according to the meaning already given, those freed from deceit, and having passed through to the light of truth, opening the eye of the mind, will recognize- they will sing, he says, to the creator of all things and Lord, Savior and Redeemer, the one through whom are all things, and in whom are all things, the one who for our sake has come down into our condition. And striking this very song and melody as if from a lyre, giving glory they will say: Behold, a strong city, and our salvation. For truly our Lord Jesus Christ, that is, the hope in him, is like some city with the strongest towers and completely impregnable. For he receives those fleeing the greed of the devil, and taking them in, he saves them. For this reason indeed he also said that, "My sheep hear my voice, and they follow me; and I give them eternal life, and no one will snatch them out of my hand." Therefore, a strong city, and salvation, is the Savior of all, a city having a wall and a surrounding wall, that is, all security. For the cities which are very well fortified, and do not have a simple enclosure, but are strengthened in addition to the great wall by another outwork. And it is fitting again for those offering up the song to say concerning the Church of our Savior, this: Behold, a strong city and our salvation. For the gates of Hades will not prevail against it, according to the voice of the Savior; for it is girded as with a kind of double wall by both the assistance from the holy angels, and indeed by that from above and from God who is a surrounding wall. For the strength of the holy spirits is also from him, since he himself and he alone is the Lord of all powers. But it must be known that in the holy Scriptures Judah is sometimes called Christ, as having been born from the tribe of Judah, at least according to the voice of Jacob saying: "Judah, your brothers will praise you." Therefore, on the land of Judah is that which is sung. For the Church is the city of Christ. Open the gates, let the people enter who keep righteousness, and who keep truth, taking hold of truth, and keeping peace; for in you we have hoped, O Lord, forever. Since those throughout the whole earth have already come to know our Lord Jesus Christ and have confessed that he will be a strong city and salvation, having a wall and a surrounding wall, then, necessarily, the Holy Spirit commands the holy mystagogues, I mean, both apostles and evangelists, saying through the voice of the prophet: Open the gates; that is, widen for those who are willing the entrance through faith, the path through the blameless initiation, and let the people enter who keep righteousness, and who keep truth. For the divine and evangelical, and saving proclamation teaches the believers the righteousness that is beyond the law, and to be steadfast in the keeping of truth. For it no longer introduces worship in types and

shadows, just as indeed the old law did, but that in spirit and in truth, and this is the truth. And it takes hold of truth. For it yearns, as I said, not for the things in shadows, but for the things through Christ who is the truth. And they also keep peace. How, or in what way? For having been received completely by Christ, and having abolished that ancient enmity; for wandering he was separated from him; he will be an unshaken worshiper. And to fulfill this the blessed Paul persuades us, writing: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." For we were at war with God, worshiping creation and being held by the passions of the flesh. But we are called friends and peaceful to him alone, saying: Lord, besides you we know no other. We name your name, and in addition to this, having bound on like a crown the exceptional life and evangelical citizenship, the boasts concerning such things might reasonably be said through the voice of the saints to God, that in you we have hoped, O Lord, forever. For they will not cease from their hope in God, but rather will boast in him continually. O great God, the eternal one, who, having humbled them, brought down those dwelling in high places; you will cast down strong cities, and you will bring them down to the ground. And the feet of the meek, and the steps of the humble will tread upon them. On matters exceedingly marveled at, it is the custom for the holy prophets to bring offerings of thanks to God who rules over all, and as it were to leap up from exceeding joy. This would be a clear demonstration of the highest genuineness for them. For they rejoice greatly seeing the glory of God widened, and those who envy it removed from the midst; I mean, of course, the unclean demons, and in addition to these, Satan; whom he also compares to strong cities, and affirmed that they dwell in high places. For there is in them always a somehow high and arrogant mindset, so that they rise up even against the hand of God, and think that having fiercely stumbled, they will be harmed in nothing, but will reign forever over those on the earth. But You, he says, are also the only God, the great, eternal one; and from the deeds themselves you have shown this; for having humbled them, you brought down those dwelling in high places. That is, you shook the strength of the proud, being high and arrogant you brought them down to the earth, and as they were strong cities, you demolished them from their foundations. For this is the meaning of "to the ground." And you have given them to be trodden underfoot by the feet of the meek, and the humble. And who are these again, but the genuine guardians of the Savior's ordinances? Those who are zealous to imitate their own Master who cries out and says: "Come to me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me that I am meek and lowly in heart, and you will find rest for your souls." And we remember Him saying again: "Behold, I have given you authority to tread on snakes and scorpions, and over all the power of the enemy." For the apostate dragon has been trodden down; and we have stepped on the asp and the basilisk, we who wish to dwell in the help of the Most High, and have come under the protection of the God of heaven, that is, of Christ, for he is worshiped in heaven; "For when," it says, "He brings the firstborn into the world, he says: And let all the angels of God worship him." The way of the pious has become straight, and the way of the pious has been prepared. For the way of the Lord is judgment. We have hoped in your name, and in the remembrance which our soul desired. The blessed prophet Jeremiah, makes mention of the evangelical way of life, and of righteousness in Christ, saying to the lovers of truth: "Stand by the roads, and ask for the eternal paths of the Lord, and see which is the good way, and walk in it, and you will find purification for your souls." For the paths and ways of the Lord are the words of the holy prophets, and of the commandment through Moses, the foretelling as in shadow and types of the mystery concerning Christ. Therefore, by searching these paths we learn the

good way, that is, the way of life in Christ; having walked in it with our souls, we shall find true purification through the spirit. Therefore he says the way of the pious has become straight; for how is it not straight and smooth, and having nothing steep at all, when by speaking the word of faith we are justified, and we are enriched with the cleansing through holy baptism? And in another way the path of the pious is straight. For with the enemies destroyed, and the greed of the devil overthrown and all difficulty stripped away, what is there still to resist and be able to paralyze the lovers of piety? But see how, with the way of the pious having been smoothed, he says there will be in a way an overturning of the things in types and shadows. For he adds, not simply, "The way of the Lord is judgment"; that is, not offerings of calves, not slaughters of sheep, not cakes and incense; but rather judgment, that is, righteousness. For it is the custom in the divinely-inspired Scripture to signify righteousness by the name of judgment. Just as, of course, the blessed David: "The honor," he says, "of the king loves judgment," that is, righteousness; for in honor from God and to men every kingdom loves righteousness. Therefore, the way of the Lord is judgment. And again he brings in, rejoicing greatly, those who will walk this straight way; for they say that, We have hoped in your name, and in the remembrance which our soul desired. For all our hope is in Christ, whom we also always remember, having this desire, that through it we have been saved. From the night my spirit rises early to you, O God, because your commandments are a light upon the earth. He calls "night" the time before the incarnation of the Lord; and "dawn" the prophetic foreknowledge; and "true light" the Gospel of the sun of righteousness, Christ, which also is commanded to be learned by all the earth. For he says that learning comes not from nature, like seeing or walking, but from diligence and care. But he who has not learned will be taken from the living, and he will not see the glory of Christ. Those who say, We have hoped in your name, and in the remembrance which our soul desired, necessarily add this also. For having taken the divine illumination into their minds, and having sent away the darkness of the ancient deceit, and seeing the mist of sin vanished, they offer up hymns of thanksgiving, as if from night, and saying they rise early from darkness, as the spiritual day dawns in them, and the morning star at last rises in their hearts, as it is written. To such people the divine Paul also writes, and says, "You who were once darkness, but are now light in the Lord." And indeed elsewhere also: "For we are not of the night, nor of darkness, but sons of light, and sons of day." For the mind of believers is illumined by the evangelical decrees. For this reason also the divine David says, as to our Lord Jesus Christ, "Your law is a lamp to my feet, and a light to my paths." For indeed, with a kind of mist, I say, and with shadows from the letter, the law given through the all-wise Moses was made obscure. But in the evangelical proclamations, the beauty of the truth appears naked and transparent, and it brightens the mind, pouring like light into the thoughts of the devout. Learn righteousness, you who dwell on the earth. For the impious man has ceased. Whoever does not learn righteousness on the earth will not practice truth. Let the impious man be taken away, that he may not see the glory of the Lord. Somewhere God said through the voice of a prophet: "And all shall be taught by God." See, then, how in these things the discourse introduces Christ himself to us as a kind of mystagogue for those from the nations who have believed. For it was necessary, it was necessary for those who had once recognized that his commandments are a light upon the earth, to receive from him the knowledge of what is profitable. "Therefore, he says, you who dwell upon the earth, learn righteousness." And this is like that which was said through the voice of David: "Hear these things, all you nations; give ear, all you who inhabit the world." For the law in letters has instructed only Israel according to the flesh, but our Lord Jesus Christ, having spread the net of gentleness, has

caught the whole world under heaven. Rightly, therefore, he also counsels those throughout the whole earth, saying that they must learn the righteousness spoken through him, that is, the evangelical righteousness. But that disobeying the words from him is not without penalty, he adds and says: For the impious man has ceased. Whoever does not learn righteousness on the earth will not practice truth, for he will depart, he says, into ruin and perdition, and will be, as it were, extinguished. For I think this is what "He has ceased" signifies. Anyone who does not accept the knowledge of evangelical righteousness, and whoever does not do the truth. And again in these things he calls "truth" the power of the life in Christ, and the worship and service in spirit and in truth. For since the law has a shadow of the good things to come, and not the very image of the things, it was not truth. But Christ and his decrees would rightly be understood as righteousness and truth. I think it is necessary to say this also: Christ has become for us righteousness from the Father, and besides this, He is also truth. Learn, therefore, righteousness, he says, and truth; that is, know the true Son and the creator and Lord of all. For every impious man will be taken away and removed from the midst, that he may not see the glory of the Lord. Such is what was proclaimed by Christ himself to the peoples of the Jews: "Amen, amen I say to you, that if you do not believe that I am, you will die in your sins." And again: "He who believes in the Son is not judged, but he who does not believe is already judged, because he has not believed in the name of the only-begotten Son of God;" But he who has once been condemned, and has died in his own sins, how could he see the glory of the Lord? For he will not be with Christ, and having in no way shared in the glory from him, he will not see the inheritance of the saints. Lord, your arm is high, and they did not know it; but when they know, they will be ashamed. Jealousy will seize an uninstructed people, and now fire will devour the adversaries. While God threatens those who do not learn righteousness, and those who do not do the truth, according to the words just now rendered by us, the prophet comes to a recollection of Israel's ignorance and disobedience. For the creator of all, God the Word, the all-powerful arm of the Father, through whom all things were brought into being, existing in the form and equality of the Father, submitted himself to a voluntary emptying, and humbled himself, as it is written, becoming man, that he might justify those on the earth, clearly through faith in himself; and he worked things beyond reason, and through the magnificence of the things done, he deemed it worthy to be known that he is both God and from God by nature, saying: "If I do not do the works of my Father, do not believe me; but if I do, even if you do not believe me, believe the works." But although they became beholders of such wonders, and hearers of his words, they remained hard and unadmonished, and rather had an unbridled mouth. For they have dared to impiously call him a Samaritan, and a drunkard and a carpenter's son, and things even more odious than these. Therefore, having foreknown these things through the torch-bearing of the Spirit, the prophet makes his address to the Father and God in heaven, and says, Lord, your arm is high, and they did not know it. For by the worth of his own pre-eminence, and as in glory befitting God, he is great and high; and indeed the arm of the Father is also all-powerful, that is, God the Word through whom all things were made. But since he appeared in the flesh, they have been ignorant of his glory. Nevertheless, they will be ashamed, he says, if they should learn that he is clearly the life-giving Word of God. But in what way did they learn? For they killed the author of salvation, and they denied the Holy One of Israel, just as the divine Peter says. But since Christ, having broken the bonds of death, rose again on the third day, and the leaders of the Jews especially knew this, then indeed, then they were also ashamed, and fearing lest the mystery of the resurrection should somehow be proclaimed to all, they gave

sufficient silver to the soldiers, as it is written, so that they might say that "His disciples came by night and stole him." But they will be ashamed in another way also. For when they see him at the end of the age coming in the glory of the Father with the angels, then they will also have unutterable shame, being sons of the bride-chamber on account of the fathers, for theirs are the promises, and the lawgiving, and the covenant, but being sent into the outer darkness. He rightly, therefore, calls them an uninstructed people, and says that jealousy will seize them, and that fire will devour the adversaries. For since they have been sent away, and have been cast out from the hope in Christ, and have been shown to be strangers to the promises, while the Gentiles have been accepted, for this reason they are consumed with jealousy, and as if by fire being consumed, the wretched ones, that is, continue to be so by envy. Something of this sort is also written in the songs concerning those of the blood of Israel, that "They have moved me to jealousy with that which is not God; they have provoked me to anger with their idols." And I will move them to jealousy with those which are not a nation; I will provoke them to anger with a foolish nation. Lord our God, give us peace, for you have rendered all things to us; Lord our God, possess us. Lord, besides you we know no other; we name your name. It is the custom of the holy prophets to make supplications on behalf of Israel, for they were lovers of God, and very well adorned with boasts of piety. But since they have sprung from the root of Abraham and from the blood of the holy fathers, they are necessarily sad for those of the same race from Israel, seeing them perish because of their impiety toward Christ. For this reason, then, the blessed prophet Isaiah now comes forward, saying: "Lord our God, give us peace; for you have rendered all things to us." For if you would grant us peace, he says, we shall be full of every good thing, and we have had the most perfect participation in the gifts from you. And it is necessary to see what peace they ask for; for either they ask for Christ Himself; for He is our peace, according to the Scriptures, and through Him we have been joined to the Father, through kinship, that is, the spiritual one. Or at least they say that. For those who have not yet believed, and have the indelible stain of sin, are separated from God, and are rightly considered in the rank of enemies, and they have a proud neck, and fight against the laws of the Master. But those who are obedient and well-reined, and ready for whatever pleases them, are most beloved and have peace with him. But this thing is truly God-given, and comes through generosity from above. Grant us therefore, O Master, to be at peace with you, and, with profane and abominable sin removed from our midst, to be united with you spiritually through Christ the mediator. Such is what is rightly said through the voice of Paul: "Therefore, being justified by faith, we have peace with God through our Lord and Savior Jesus Christ," when this has happened, we shall be a possession and an inheritance of God. For this reason it is wisely added, "Lord, possess us; besides you we know no other, we name your name." For those who are at peace with him must be single-minded, and yoked to God alone, so as to know him alone, and not even to bear on the tongue the name of another completely falsely named God. For one must name him alone, because he alone is over us God by nature and in truth. Such a thing the law of the all-wise Moses also proclaimed to us, "You shall worship the Lord your God, and him only shall you serve, and in his name. Amen." But the dead shall not see life, nor shall physicians raise them up. For this reason you have brought on, and destroyed, and taken away every male of theirs. Add evils to them, Lord, add evils to all the glorious ones of the earth. Those who only know the God who is by nature and in truth, and who name his name, and who count absolutely no one with him, and who for this reason say, "Lord, besides you we know no other," necessarily connect this with "The dead shall not see life," that is, again, "apart from you." For the creator and Lord of

all, being life by nature, gives life to all things, and in him we move and have our being. But neither shall physicians, he says, raise them up; "apart from you" obviously following this as well. For all things are from God for us, and he himself has made medicines from the earth, according to what is written. As far, therefore, as it pertains to the letter, I say, and to the readily available and obvious meaning, the rendering of the thoughts would rightly be thus, and not otherwise. But since it is necessary to go according to the sense of the saying, and to lay bare the aim of the prophetic precision, we necessarily say this: there are some who are dead, not at all in the flesh, but rather deadened by worldly love of pleasure, and not having the holy life which is in Christ and angelic. But outside of you, he says, such men would not partake of life, that is, of the life-giving grace. And again, outside of you, those who are able to free those caught in spiritual sicknesses, who would rightly be considered spiritual physicians, could not raise any of the sick. And we say that the spiritual physicians are the holy prophets, apostles, and evangelists; who through grace from above, and the supply of the Spirit, being rich in the word that is able to heal, they treat those wounded by both sin and the wickedness of the devil. And it is likely that the prophetic word hints at something else for us; for our Lord Jesus Christ, showing himself to be of equal power and equal glory with the one who begot him, raised the dead from their tombs, and healed those in the final stages of diseases. But although he was the doer of such wondrous deeds, he was not honored by those who had seen them; and the leaders and teachers of the Jews especially persecuted him in this way. Since, therefore, he says, outside of you the dead would not see life, for you are the only one who is able to give life, nor could a physician raise from the tombs those whom you yourself raised; and yet even after this they disbelieved, and have raged uncontrollably, they whom it was fitting, even before others, to be believers; for this reason you brought upon them, and destroyed, and took away every male of theirs. For you brought your wrath upon them, which necessarily cut down not all of Israel root and branch; for the remnant was saved; but every male of theirs, that is, the ruling order. For the male is most dominant compared to the female. And perhaps he calls males those who were, as it were, the more vigorous of the Jews, not in terms of bodily strength, but rather in knowledge of the legal commandments, such is what was said by God to one of the prophets: "I will go to the great ones, and I will speak to them." And behold, with one accord they broke the yoke, they tore apart the bonds, that the prominent and more sacred element among the Jews is rightly declared wretched, and has drawn down upon itself a more violent wrath, Christ himself will make clear, saying: "Woe to you, Scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes one, you make him a child of Gehenna twice as much as yourselves." And again: "And woe to you lawyers! For you have taken away the key of knowledge; you yourselves did not enter, and you hindered those who were entering." Therefore, the male is rightly punished, that is, that which is in pre-eminence and honor. And as those in spiritual manliness then came to the knowledge according to the law, to whom he wishes evils to be added. For not only have they fallen away from intimacy with God by having insulted Christ, but they have also been consumed by famine, and have fallen into the calamities resulting from it, their land having been ravaged and completely overthrown. And those whom he called males, he also calls glorious, as being clearly distinguished and set above the others, on account of being crowned with the boasts of the priesthood. All their male, God-given and allied, but by evils he means the things that cause evil, that is, the wraths sent by God, famines, plagues, wars, and things like these. And by glorious, those conspicuous in evils, and renowned in powers. Lord, in tribulation we remembered you, in a

small tribulation was your discipline for us. And as a woman in labor draws near to giving birth, and in her pain she cried out, so have we become for your beloved. Moved by a very great love for God against the audacious acts of the Jews, the blessed prophet, having said, "Add evils to all the glorious ones of the earth," lest anyone be thought harsh and severe for not rather exhorting to pity the sinners, but for them to be in tribulation and evils, he necessarily added what naturally happens to all, I mean, the habit of remembering the all-powerful God in tribulation and necessities. For the breadth of cheerfulness sometimes relaxes them towards contempt, and, so to speak, they do not even perceive their sins, having slipped into this state of mind from too much indolence. But affliction, as it were, drives them to God, and brings them to an awareness of their transgressions. Therefore, for this reason, he says, I said, Add evils to the glorious ones of the earth, since it is common for all to remember you then especially, and to consider your things, and to be mindful, when they share in misfortunes. For we are disciplined in a little affliction, God not inflicting an unmixed or completely harsh punishment, but rather blending His anger with gentleness. Therefore, it was not of one hating sinners to ask for affliction to be brought upon them, but rather of one loving them and asking for them to be disciplined; so that since from their own choice they have not had piety as a fruit, they might at least be turned to it as if by necessity, being called to awareness by the divine wrath. Such, I think, is that which was rightly spoken through the voice of David: "With bit and bridle you must curb their jaws, of those who do not draw near to you." But they, having sinned unbearably, and having treated Christ with drunken violence, will fall into affliction. But we, who are yours and are mindful of your things and speak them, have been disposed no differently toward your beloved, that is, the Son; just as, for sure, and like a woman in labor, having cried out, as it were, against those dishonoring them, and being greatly pained because of this, and making a great accusation against those who disobey him. And what they say is true. and indeed, the blessed Isaiah himself, rebuking the foul-mouthed speech of the Jews, which they made against Christ, says: "But you," "come here, you lawless sons; seed of adulterers and a prostitute, in what have you reveled, and against whom have you opened your mouth, and against whom have you let loose your tongue? Are you not children of destruction, a lawless seed?" And indeed, the blessed David says somewhere concerning them: "Let their eyes be darkened, that they may not see, and bend their back forever." And very many such words have been spoken by the holy prophets against the synagogue of the Jews, because of their impiety toward Christ. Because of your fear, O Lord, we have conceived in the womb, and have been in travail, and have brought forth a spirit of salvation, which we have brought to birth upon the earth. Those who say, out of love for God, that they have become like a woman in labor for the beloved of the Father, that is, clearly, the Son, adhering intelligently to the figure of speech, say that they have both been in labor and indeed have conceived in the womb, and have brought forth the spirit of salvation upon the earth. Such a saying would be fitting, as I said, for prophets and holy apostles and evangelists who, being enriched with the supply of the mystagogy from above and receiving, as it were, certain intelligible seeds, have brought forth for those on the earth a spirit of salvation, that is, the teaching in the spirit, which is also the cause of life for the ages. For it is the custom of divine Scripture to often call the writings of certain people "spirit." "And indeed, test," it says, "the spirits to see if they are from God." For the saving proclamation is always spoken in the Holy Spirit, or else, in a worldly spirit, whatever things fight against the truth. For indeed the divine Paul writes concerning himself and the other saints: "But we have not received the spirit of this world, but the spirit which is from God, that we might know the things that have been freely

given to us by God." Therefore, they call the evangelical proclamation a spirit of salvation. For it leads to unending life and to a long-lasting existence. We shall not fall, but they who dwell upon the earth shall fall. The dead shall arise, and those in the tombs shall be raised, and those in the earth shall rejoice. For the dew that is from you is a healing for them. But the land of the impious shall fall. Truly admirable is the vigilance of the saints. For they always somehow consider what seems to be opposed, in the words they might use to us. Therefore, since they said they had brought forth a spirit of salvation for those on the earth, but they see death still prevailing even after this over those on earth, as if someone were saying: What is the benefit to us of the divine proclamations? And where is the spirit of salvation? For those on earth are falling; they necessarily bring forward the defense, and indeed they say, The dead will rise, by the grace of God, as the blessed Paul says; Our Lord Jesus Christ tasted death for everyone, but He rose on the third day, and became the firstfruits of those who have fallen asleep, and the root of those who through Him are refashioned unto life, and, as it were, the beginning of human nature putting off corruption; and we have been enriched in unshakeable hopes with life eternal. It is established that in every way and altogether the dead will rise again, and the power of death will be completely abolished; but the time is not yet present in which the resurrection is; for the time being human nature is subject to the necessity of dying. And for the time being it endures the death that has been weakened in Christ, and which at times will be weak even in us ourselves. Will that, he says, be set against our words, that is, our saving proclamations, the fact that those on earth still fall? And what is this? Absolutely nothing. For the dead will rise again, and the bodies in the earth and tombs will return to life. And what, again, might be the manner of this? The dew from you is a healing for them. And in these things they have come to call 'dew' the life-giving energy and power of the spirit, through which the blessed David said the dead would be raised. For he somewhere sings to God, and says: "For when you turn your face away, they will be troubled, and will return to their dust. You will send forth Your Spirit, and they will be created, and You will renew the face of the earth." Therefore, the life-giving dew is the Spirit from the Father through the Son, instilling incorruptibility even in the bodies from the earth. But while those who have fallen in the earth will rise again, the land of the impious will fall, and this happened to the land of the Jews; for they have acted insolently towards Christ, and towards the holy mystagogues, although they brought forth the spirit of salvation for those on the earth. Go, my people, enter into your chambers, shut your door, hide yourself for a very little while, until the wrath of the Lord has passed by. For behold, the Lord from His holy place brings His wrath upon the inhabitants of the earth. And the earth will disclose her blood, and will no longer cover her slain. The person of God is introduced to us in these words, anointing the mind of the saints for patient suffering. For since they were about, while producing the spirit of salvation both for those of the blood of Israel and for those throughout the whole world under heaven, that is, while ministering the evangelical proclamation, to fall into terrible and unbearable trials, and to endure danger itself to soul and blood; for this very reason and quite fittingly He persuades them to love to be bold against such things, saying: Go, my people, enter into your chambers. And most cleverly and very reverently He perhaps calls the chambers the tombs in the earth; and indeed He shuts the doors for them as for those who are truly hidden, and bids them endure in secret for a short while, until the wrath of the Lord has passed by. For it was said to the beginning of our race, that is, to Adam: "You are earth, and to earth you shall return;" and human nature was accursed because of the transgression; for this very reason it has been subjected to corruption. But the things brought on by divine wrath will be loosed, and this

completely at the time of the consummation, when death is abolished, the tyranny of the devil destroyed, and sin cast into the pit. Therefore, hide yourself, He says, O my people, and endure for a short and very little while, until death, which is from the Lord's wrath, passes by, and the time of the resurrection of all is revealed. For even if you should happen to suffer death, He says, with the wickedness of those who hate inflicting this also upon the holy mystagogues, yet the Master of all will bring punishment upon those to those who have killed the saints. For the Lord brings wrath from the Holy One upon those who dwell upon the earth. This is similar to that: "For the Lord rained from the Lord upon Sodom fire and brimstone." Therefore the Son from the Holy [ἡνυμφεῖδ. of the Father] Spirit will bring wrath upon those who dwell upon the earth. For as he himself somewhere says: "The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father." But when the time comes, in which wrath will be brought upon those who have committed unholy acts against the sanctified ones, the earth will reveal her blood, and will not hide the slain, that is, all blood that has fallen to earth, this will be made manifest, no one will be hidden, that is, he of the wronged will have truly passed away. For the Creator will remember all, and there will be absolutely no one of those unjustly slain who will not be known, and in the memory of God. In that day God will bring the holy, and the great, and the strong sword, upon the dragon, the fleeing serpent, upon the dragon, the crooked serpent, and will slay the dragon. Having stated very well that wrath would be brought upon the impious, and upon those who killed them, he said that Satan himself would also be destroyed along with his own children; yielding to whose stratagems, those who opposed the preachings from them made war on the saints. For at that time, he says, in which the earth will reveal her blood, the Father will bring the holy and sharpest and great sword, the all-powerful and invincible one, that is, the only-begotten Word, upon the dragon, the fleeing serpent; upon the dragon, the crooked serpent, and will slay the dragon. He names Satan both dragon and serpent. For he is bitter and venomous, and in addition to this, cowardly. For it is his custom always to flee. But he is terrible and a lover of evil-doing. For he runs a crooked course like the beast, but he will be destroyed; for indeed he will henceforth be inactive, or rather he will pay the price for his unholiness, enduring the ultimate penalty, and being held in the gates of Hades, and enduring as a work of the eternal flame a long and unending punishment. In that day a beautiful vineyard, a desire to sing about it. I am a strong city, a besieged city; in vain I will water it. For it will be captured by night, and by day the wall will fall. Having very well completed the discourse concerning those ensnared through faith, and having stated most clearly that they will be anointed with myrrh, and will drink wine on the holy mountain of our Savior of all, Christ; and we say the mountain is the Church; and having added that there will also be vengeance for those slain on account of piety, and indeed that by the holy, and great sword the apostate dragon will be utterly and entirely destroyed, he brings the discourse back to the things that happened out of ignorance to those of the blood of Israel. For at that time, he says, in which they will make faith in Christ unacceptable; I am the beautiful vineyard, of which one might say the desire is to sing; I am the strong city; for the discourse is thus composed as if from Jerusalem; I will be a besieged city. Then the prophet introduces to us the person of God, saying, that In vain I will water it. For if Israel became, he says, a fruitful vine, according to the voice of Jeremiah, yet it produced thorns, and made the exhortation through the law useless for itself. In vain therefore has he both watered it through the old law, and even if he should still water it through the evangelical preaching, it will remain thus unprofitable. What then happened to it from this? It will be captured by night, and by day the wall will fall. For since he

named it a strong city, and yet a besieged one, in accordance with the sequence of thoughts he says that it is captured, and indeed he insisted that the wall will also fall. But to be captured by night and for the wall to fall by day, seems to indicate something of this sort. For it has been taken, that is, it has been sacked, as if having come to be in mist and darkness for not enduring Christ saying, "While you have the light, walk in the light, so that the darkness does not overtake you." But since they have continued to care little for the words from him, the wretched ones were overtaken as in darkness. For sin overpowered them. And this was then what was said to them by the voice of Christ: "Amen I say to you, if you do not believe that I am he, you will die in your sins." Therefore it was captured, and has remained in sins; and a wall has fallen as in the day, that is, clearly and manifestly, it has been deprived of the protection from God. The blessed prophet Isaiah says something like this also at the beginning: "For the vineyard of the Lord of Sabaoth is the man of Judah, a beloved new plant. I waited for it to make grapes, but it made thorns." Then he adds: "And now I will tell you what I will do to my vineyard: I will take away its hedge, and it shall be for plundering; and I will break down its wall, and it shall be for trampling. And I will let my vineyard go, and it shall not be pruned, nor shall it be dug, and thorns shall come up on it as on barren land, and I will command the clouds not to rain rain upon it." Do you see how true is what I said, that is, I will water her in vain. For he has no longer given the spiritual rain to those of Israel; and he broke down its hedge, and in addition to this, the wall. And by hedge, perhaps, he calls the assistance from the angels; but by wall, indeed, impregnable and firm, the protection of his own power. For mountains, it says, are round about it, and the Lord is round about his people. And if it says, "has fallen," it does not in any way indicate that it was also carried away, but rather that it has been taken away. For Israel has remained without help, and completely without a share of the mercy and love from above. There is not one that has not laid hold of her. Who will set me to guard stubble in a field? Because of this enemy I have rejected her. The land of the Jews has indeed been besieged after the cross of the Savior. And those gathered from every nation, that is, the all-powerful army of the Romans, rose up manfully against the nation of the Jews. And it has been sacked in another way, spiritually, that is, and hiddenly; for it has been given for trampling to the unclean spirits. For if it has been deprived of the hedge, and the wall that saved it has been taken away, how could anyone doubt that it has become pasture for the spiritual beasts? And this was then what was said about it by the voice of David to Christ the Savior of all: "Why have you broken down its hedge, and all who pass by the way pluck it?" A boar from the wood has ravaged it; and a wild ass has fed on it. For indeed through these it signifies the manifold passions by which the mind of the Jews is held captive; the ass signifying utmost irrationality; and pleasure, indeed, the boar. That it has therefore become easily captured by everyone wishing to ravage it, this he teaches, saying: There is not one that has not laid hold of her, for there is no hand, that is, power, either of men or of wicked spirits, which has not laid hold of her. But, O Master, someone might perhaps say; for were you not saving as your own people, were you not guarding it, and were you not the all-powerful wall. Yes, he says, I have both guarded and protected with my own grace and strength; but it was necessary to be guarded then, when it had fruit from the law. But since henceforth it was brought down to this, he says, of wretchedness and of spiritual indolence, so as to have no fruit from virtue; and it resembles bare and fruitless stubble; who will set me to guard it? For what is the benefit from security, if it has become desolate of good fruits? Who then will persuade me? For this the "will set" indicates: to guard stubble in a field. But how it has come to this misery he explains, saying: Because of this enemy I have rejected her. In these things he

points out Jerusalem, almost with a finger. And since, he says, it has become most hostile to me, for this very reason and very rightly I have rejected her. Not another, then, to become an enemy to himself, he says, and to reject again another, but rather Jerusalem herself he shows as an enemy, and says she is rejected, having been cast out, clearly, from her spiritual intimacy with him. For he said to her: "How often would I have gathered your children together, as a hen gathers her brood under her wings, and you were not willing. Behold, your house is left to you desolate." Therefore, for this reason the Lord God has done all that he commanded. I am burned, all who dwell in her will cry out. For since she has become an enemy, he says, and has stood against the one who saves, and has warred as against an enemy with the one who calls to life, for this reason all that he commanded, that is, what he determined and willed to be, he has brought to completion. And what are these things? To be rejected, certainly, to no longer have the spiritual rain. To endure the siege, to be in want of benevolence and protection from above. For she has been burned and brought to complete uselessness. And I am burned, all who dwell in her, he says, will cry out. And if anyone should wish to approach the matter more historically, he will find Jerusalem to have been burned down. But if in another way, the burning in these things signifies utter uselessness. And the destruction completely cast upon the Jews, with the divine wrath all but consuming them, and showing them to be as dust and ashes. The divine prophet Jeremiah also says something like this concerning Jerusalem: "The Lord called your name a beautiful olive tree, shady in appearance; at the sound of its pruning a fire was kindled upon it, great is the tribulation upon it." Its branches have become useless. For to depart from God and to be utterly bereft of his grace and help makes the soul of man completely useless. "For it is a fearful thing to fall into the hands of the living God," and as Moses says, "Our God is a consuming fire." Let us make peace with him, let us who are coming make peace, children of Jacob. Israel will bud and blossom, and the world will be filled with its fruit. Since the Jews had renounced love and faith in Christ the Savior of all, as the beloved one had spurned them, and had transferred the call to the Gentiles, and Christ was drawing in those from the ends of the earth through the holy apostles, the blessed prophet appears as a wise counselor to the peoples from everywhere, and says to them: Israel has departed, the firstborn has kicked back, he denies the faith, he has acted impiously toward the redeemer; but we who are coming, that is, we who are about to come in due time; and we will certainly come as from darkness to light, from Hellenic ignorance to the knowledge of the one who is truly God, from sins to justification; let us make peace with him, that is, having destroyed the ancient enmity, let us be at peace with God. For with sin having been destroyed and Satan rendered powerless, and with nothing any longer hindering, that separates and divides us from Christ, let us consent to his decrees; let us follow what he may both wish and say, let us submit our neck to the Evangelical proclamations; for thus we will make peace with him. The all-wise Paul also says something of this sort to those called from the Gentiles: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." Having exhorted, then, those who are coming, concerning whom the blessed David also said: "The coming generation will be told of the Lord," he transfers his discourse to the holy apostles themselves that they will win for God the world under heaven, having understood, or rather learned through the Holy Spirit, he leaps up in a way, and says from exceedingly great joy: The children of Jacob will bud, and Israel will blossom, and will be filled the the world of his fruit. For the divine disciples were born from the blood of Jacob, who was also renamed Israel. But since from east to west, and to all the earth their sound went out, and to the ends of the world their words, the multitude of the nations has been called to knowledge, and

as the word of the prophecy says, the world was filled with his fruit. And of whom, then? Or clearly of Israel, that is, of those from the blood of Israel. For those who believed are the fruits of apostolic labors; and the divine Paul called them joy and a crown; for truly a boast and glory of the holy mystagogues are those saved through them. Shall he be smitten as he himself smote, or shall he be slain as he himself slew? Fighting and rebuking he shall send them away. The meaning of the proposed texts follows very closely what has been said; and in what manner, we will say as best we can. For we said that the children of Jacob will sprout and blossom, and the world will be filled with his fruit. But as if someone were rising up and saying: And yet Israel has acted impiously in no small measure; for he has become hard and intractable, and has killed saints, and attacked every righteous man and prophet, and has his hand filled with blood; then how will he blossom again, and, as if nothing amiss had happened, the world be filled with his fruit? To such things, then, the prophet says: Shall he be smitten as he himself smote? Or shall he be slain as he himself slew? For, he says, he used unbridled wrath against the saints, and with unbridled impulses he slew them, as one who knew not how to pity in any way. Will therefore the fount of gentleness use against them angers of equal weight and justice of equal measure, and thus slay them as they themselves have slain the saints? Or will he rather conquer as God, and not utterly cut off the one beloved and formerly chosen for the fathers' sake? Something of this sort is what was said by God through one of the holy prophets: "What shall I do to you, Ephraim? What shall I do to you, Judah? I will make them as Admah and as Zeboim, my heart is turned within me. My repentance is stirred up. I will not act according to the anger of my wrath. I will not abandon Ephraim to be wiped out, because I am God, and not man; the Holy One in your midst." For it was necessary, it was necessary for one who is God, and not a man like us, both to excel in gentleness, and just as he is by nature beyond every created thing, so to be above and to surpass what is on earth, I mean, in regard to philanthropy. Therefore Israel shall blossom, and the world will be filled with his fruit, according to the argument already previously given. For he will not be slain, he says, as he himself slew, nor indeed will he be smitten in an equal manner, even if he himself, sharpened by savage wrath, smote the saints. What then is the measure of the movement against them? Fighting, he says, and rebuking he shall send them away; understanding "He shall send them away" instead of, He will send them away from intimacy with himself. This the Savior has done; for he has made Israel an outcast. Both fighting and rebuking, and we should take "Fighting" as "reprimanding." For reprimanding the Jews, and indeed rebuking them, the Savior said: "Jerusalem, Jerusalem, who kills the prophets and stones those sent to her; how often I wanted to gather your children together, in the way a bird gathers her young under her wings, and you were not willing! Behold, your house is left to you desolate." For this was nothing other than his insisting that his departure from them would not be long in coming. When this happened, Israel perished, although the remnant was saved, just as Isaiah himself says: "And if the number of the sons of Israel be as the sand of the sea, the remnant shall be saved." Were you not he who with a harsh spirit meditated to slay them with a spirit of wrath? See the prophet in these things, in a manner befitting a saint speaking with boldness, and convicting Israel that it had warred against holy ones; and it made it a practice, that is, using a spirit that was, as it were, harsh and savage to slay them, and to unleash an untamable mindset upon them. If, therefore, he says, I were to say that he himself slew, and he himself struck, from where would the matter be a falsehood? Rather, what has been said will be revealed as true. For were you not, O Israel, the one practicing, that is, accustomed to be called, as I said, harsh in spirit, and to attack like a beast those sent from God? And if you should deny it,

he says, I will bring forward as a witness the judge of all things. For Christ said somewhere to them: "Which of the prophets did your fathers not kill? For it cannot be that a prophet should perish outside of Jerusalem." Therefore the iniquity of Jacob shall be taken away, and this is his blessing, when I take away his sin, when they make all the stones of the altars broken in pieces like fine dust, and their trees shall not remain, and their idols are cut down like a distant forest. The blessed prophet, having rubbed in the midst of it the refutation against those who acted impiously toward the holy prophets, again takes up the sequence of thoughts, and says as from the person of God: Therefore the iniquity of Jacob will be removed. Therefore. What? For since he will not be slain as he himself slew, nor yet will he be struck as he himself struck, since the tranquility inherent in God always conquers human pettiness, and since He does not in every way and altogether bring judgments equal to the transgressions on earth, but rather tempers His anger with gentleness. For this reason he says: The iniquity of Jacob will be removed, that is, he will obtain loving-kindness, and at the proper times He will forgive him his accusations, and will deliver him even from the charges themselves; and this is his blessing. For He promised to Abraham, saying: "Indeed I will bless you and multiplying I will multiply your seed." But the divine Abraham would not in truth have been blessed, nor would his seed have been multiplied, if those of his blood had demanded judgments analogous to their sins. But since, although they had done nothing good, but rather had descended to the uttermost impiety, they too have been enriched with forgiveness, the substance of the blessing has been kept and has passed on to them. When therefore, he says, I take away his sin, this will be the manner of the blessing for him. And he makes clear the time when he himself will also be free from his transgressions. For when, he says, those called through faith to the knowledge of the truly existing God campaign against the ancient error, when altars, and sacred precincts, and the swarm of idols are removed from the midst, when they consume with fire the temples crafted for lifeless idols; when they cut down their trees, and in addition to these the handmade things, just like a forest; then indeed, then God will forgive even those of Israel their transgressions. And this, I think, is what the divine Paul said clearly: "But when the fullness of the Gentiles has come in, then all Israel will be saved." For to completely burn down temples, and to cut down the groves planted beside them, and to add also the destruction of the statues themselves, would signify nothing other than this in every way, that for those who formerly wandered, and who worshipped the works of their own hands, there will be a change to the knowledge of truth, so that they come to such a love for God, as to even lay hands on what was formerly worshipped by them, and to cut down the gods of wood just like a forest. The inhabited flock shall be let loose, as a flock that is left behind, and for a long time it shall be for pasture, and there they shall rest, and after a time there shall not be in it anything green, because it has withered. He names Israel the inhabited flock because it had very many and good shepherds, and almost, and to have as cohabitants those who know how to direct them to everything that is praiseworthy. Therefore he was not in need of good shepherds, but it will be, he says, left to itself; and what "left to itself" is, he himself immediately clarified, saying: As a flock left behind, that is, bereft of every overseer and guardian. When this has happened, it will be laid out for long periods of time for pasture. For they will be pastured on by intelligible and most mighty beasts, that is, Satan and the evil powers with him and under him. For with no one scaring away from the human heart the attacks of evil demons, it will be easily captured, and will carelessly depart to whatever seems good to them. But if one must say something consistent with historical events, they have become pasture after the cross of the Savior, and of the Roman army. For it lodged and rested

among them like a strong calf; but after a short time has passed, he says, there will not be anything green in it because it has dried up, that is, they will so devour the land that it will be revealed to be dry and no longer having pasture. And this is a clear proof that those who ravage it will not depart from their land before they have, so to speak, eaten everything useful in it, even down to the most exceedingly worthless things, and made it their own possession. The same argument would apply, even if someone chose to say that the unclean demons have pastured on the hearts of the Jews like calves; for they devoured them to such an extent that they were perhaps even at a loss for more pasture, because nothing good was left in them any longer, which is naturally consumed by them. Women coming from a sight, come hither. For it is not a people that has understanding. Therefore he who made them will not pity them, nor will he who formed them have mercy on them. Having said that the inhabited flock will be left to itself, and that it will become pasture, and will be set out for grazing, according to the arguments already given, since Israel was already outside the intimacy with God because of their impiety toward Christ and of the first covenant, and the customs according to the law had ceased, he commanded the holy women to announce the resurrection of our Savior, whom Matthew also mentions, saying thus: "Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake. And when they were very afraid, the blessed angel said to them: Do not be afraid. For I know that you seek Jesus who was crucified; he is not here, for he has risen, as he said. Come, see the place where he lay, and go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. And after the angel's words, behold, Jesus met them, saying: Greetings. And they came and took hold of his feet and worshiped him. Then Jesus says to them: Do not be afraid, go tell my disciples to go to Galilee, and there they will see me." Therefore, with Israel being cast off, you wise women, he says, come, and very swiftly announce the resurrection of him who killed death, and abolished corruption, and justifies sinners by faith, and frees from defilements those caught in them, of him who reshapes into newness of life those who approach him, of him who showed the new life to those on earth, that is, the evangelical life, and stopped the inactivity of the worship in the law, but illumined the truth, and made the way of worship in spirit and in truth clear to those who revere him. Come, therefore. For Israel has fallen from hope. For it is not a people that has understanding. For its heart has been hardened, and it has remained in darkness, and has been held by the mist of sin. For it was not willing to pay attention to Christ saying: "While you have the light, walk in the light, lest darkness overtake you." But I say it is necessary to marvel at the economy of the Savior, even in the case of these all-wise women. For someone might say, I think: Were there not holy disciples, for whom it was perhaps even better, since they were ministers of the divine doctrines, and before all others, to proclaim the resurrection? For why did not they rather first see Jesus paralyzing the power of death, but he appeared to women, and bestowing upon them the dignity of apostleship, commands them to go, and to tell the disciples that Christ was raised from the dead, and they were the first to see his glory? To such things we say that the only-begotten Word of God became man, in order to heal that which was sick, and to release man from the ancient accusations. It was necessary, therefore, it was necessary to grant to women to be the first to announce the good news of the resurrection. For since the first and more ancient woman led Adam astray into transgression, ministering to the voices of the serpent, and she became the agent of death, how was it not necessary to drive away the accusations of such terrible crimes through the apostleship? "For where sin increased," he

says, "grace abounded all the more." The Gospel of salvation has been given to the woman who ministered death. For "Rejoice" was necessarily said to them by the one who imposed the curse in the beginning; for he said to her: "In pain you shall bring forth children." Therefore, the first things have been undone by the second, and that which was sick has been healed. Therefore, he commands them that they must preach the good news, since Christ has departed from his love for the Jews. For since they have remained senseless and ignorant, he says, he who made them would not have mercy on them, nor would they be worthy to be pitied. And it shall be in that day, the Lord will blockade from the channel of the river to Rhinokoroura. But you shall gather the sons of Israel one by one. When Christ had been raised, and had commanded the holy apostles: "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit;" and indeed, when he had ascended into the heavens themselves, the things of wrath were brought upon those who had acted impiously against him, that is, wrath from above. For they were consumed by both iron and fire, when the hand of the Romans stirred up war against them, burning all their cities, and Jerusalem itself, and tearing down that famous temple. Therefore, the country of the Jews is bounded by the streams of the Euphrates as by east and south, and by what is called Rhinokoroura. And this is a city that borders both the land of the Egyptians and indeed that of the Palestinians. Therefore, having named for us the borders of Judea, he affirms that the Lord will blockade all things contained within, that is, all Judea. And he has put "will blockade" instead of "will besiege," and "will afflict," and "will bring into extreme distress." For the blockading, or the shutting up, would signify an inescapable ill-treatment or calamity. And you will understand "will blockade" in another way. For the mind of the Jews is as if shut up, so that they are in no way able to receive the light of the true vision of God, nor indeed to understand the mystery of Christ, just as the blessed Paul writes: "A hardening has come upon part of Israel, and to this day, whenever Moses is read, a veil lies over their heart." And this, I think, is the blockading. And that this did not happen throughout the whole world under heaven, that is, to all the nations, but only to Judea and those in it, he showed clearly; not simply saying that the blockading happened, but "from the channel of the river to Rhinokoroura." And he says that these things will happen to the peoples of the Jews who have killed the prophets, and stoned those sent from God, and in addition have killed the Son himself. Then he changes the subject in the person of our Savior of all, Christ, who is discoursing and speaking to the holy apostles, that is, to all those who from time to time minister His Gospel, and are accustomed to initiate; You gather the sons of Israel one by one. That is, let not the word be much to those entrusted with teaching, even if Israel is not seen entering in multitude; but if anyone among them be wise, let him be called through faith, and let him come one by one, and as one chosen. For the remnant of Israel has been saved. And so the divine disciples have very often addressed them, just as, for instance, the divine Peter: "And now, brothers," he says, "I know that you acted in ignorance, as did also your rulers. Repent therefore, and let every one of you be baptized in the name of our Lord Jesus Christ, and you will receive the gift of the Holy Spirit. For the promises are to you, and to your children." And indeed a not insignificant multitude has been gathered in the net; however, those who came from the whole nation of the Jews were very few, and those who were saved were received as it were one by one, clearly through faith in Christ. And it shall be, in that day they will blow the great trumpet, and those who were perishing in the land of the Assyrians, and those who were perishing in Egypt will come, and they will worship the Lord on the holy mountain in Jerusalem. It is a custom for the holy prophets to hide their word in some obscurity, and since

those of Israel have become unbridled towards anger, to follow a middle path of thoughts, so that what is signified is often unclear. It says to sound the trumpet at that time, not others, as I think again, but the holy mystagogues, and to sound the trumpet not simply, but with the great trumpet, that is, using the evangelical proclamations to all but catechize and cry out something great and extraordinary to those on the earth. "For truly their voice has gone out into all the earth, and their words to the ends of the world." For the great Moses also used a trumpet at times, but not the great one; for he was weak of voice and slow of speech, and the power of the legal proclamations was confined to the land of the Jews alone. But the divine and saving proclamation goes through every city and country, and as it were has thundered over the whole world under heaven. And something of this sort is also written in the books of Moses; "For the God of all descended in the form of fire upon Mount Sinai." And there were smoke and hailstones, and the ethereal body was blackened with a deep darkness; but also the voice, it says, of the trumpet sounded loudly. Then he adds to these, saying: And the sounds of the trumpet grew stronger and stronger. For in the beginning the law of the weak voice was proclaimed, but as time went on, the sounds of the trumpet became exceedingly strong. At that time, he says, therefore with the great trumpet, that is, they will proclaim the evangelical message, gathering those who have gone astray and those who have been ranked among the captives, and pulling those caught in the snares of idolatry out of the ancient deceit. For they will come, he says, those who were perishing in the land of the Assyrians, and those who were perishing in Egypt, and they will worship the Lord on the holy mountain in Jerusalem. He has mentioned two lands as being more superstitious than the others, that of the Assyrians, I say, and that of the Egyptians. But those who were perishing in them, he says, will come, having been called through faith to the knowledge of the Lord who truly is, and God, and they will worship him, no longer in the polluted sanctuaries, but on the holy mountain, that is, the Church, which he also names Jerusalem; a mountain, because there is nothing at all low or cast to the ground in the Churches, but it is distinguished by high and lofty doctrines. And Jerusalem because it is truly a vision of peace. Woe to the crown of pride, the hirelings of Ephraim, the flower that has fallen from the of glory on the top of the fat mountain, those who are drunk without wine. Having first declared that they will be called through faith to a knowledge of the truth, and that all who had perished, ensnared in the traps of idolatry, will worship the Lord, he transfers the discourse to the leaders of the Jews, who became the beginning and pretext of impiety against Christ for the peoples under their hand. For they did not bring them to a knowledge of the things long ago announced through both the law and the prophets, but rather, casting them into the pits of destruction, they excommunicated those who confessed that he is the Christ. For so says the divine John somewhere. Shaking, as it were, faith in him, and leading the mind of the common people away from the straight path, they called Jesus a Samaritan and a drunkard, and one born of fornication. And what is yet more impious than these things. They brought him to Pilate, and indeed they begged for him to be crucified, and they killed the author of life, as far as it was in their power, but he rose again, trampling down death; for he was life by nature as God, even though he was in the flesh. Woe therefore, he says, to the crown of pride. He calls them a crown. For they themselves were a crown, as it were, and glory of all Israel, being distinguished by the boasts of the priesthood, and having obtained the dignity of leadership. But they have not remained in the glories and pre-eminences assigned to them, but rather have fallen away, having become a crown of pride. For they are clothed with dishonor and blame, and having become liable to charges of impiety, they have withered like a flower. For they themselves have also become hired men of

Ephraim. And by Ephraim he means Judas, because he was from the tribe of Ephraim. Therefore, the leaders of the synagogue of the Jews hired him to serve their own bloody deeds and to hand over the Teacher. Which indeed was done. Woe therefore to the crown of pride, he says, that is, to the leaders, who also hired Ephraim, that is, the one from the tribe of Ephraim. And for this reason they have become as a flower fallen from glory. For just as it is glory for flowers to be seen free from withering and in the beauty of their own nature, in this same way, I think, it might be understood also in our own case. For as long as we are in those things in which it is fitting for us to be, we guard very well the unharmed beauty of our own soul; but when our mind has been turned aside to what is not fitting, we shall be a flower fallen from its proper glory. This indeed is what the Scribes and Pharisees suffered, sharpening their judgment, and words, and undertakings, and everything outrageous against Christ. But where was the flower that fell from glory, and in what manner was it allotted? On the top of the fat mountain. And he calls Israel a fat mountain; fat, because it was fattened with good cheer; and a mountain, because it was set on high by God, in a glorious sense, I mean. For he himself says somewhere concerning those of Israel: "I have begotten and exalted a son." And it is a custom in the divine Scripture to sometimes compare the mother of the Jews, I mean Jerusalem, to a mountain. Therefore, they lay as a flower on the top of the mountain, that is, above all, and over all as leaders, having obtained rule over the others by the decrees of the law. And these were the ones who were drunk without wine. For their vine was of the vine of Sodom, and their shoot from Gomorrah; their grape is a grape of gall, a cluster of bitterness for them, and the incurable wrath of dragons. For they were made drunk, not by drinking this perceptible wine, but the drunkenness from unmixed wrath and madness, and introducing the darkness of diabolical perversity into their own minds. Behold, the wrath of the Lord is strong and harsh, like hail coming down, having no shelter, coming down with force, like a great flood of water dragging a country to the ground, he will make a resting place with his hands and feet, and the crown of pride, the hired men of Ephraim. In what way the terrible things will happen to them, and that they will pay the penalty for their impiety towards Christ, having fallen into the harsh and savage wrath of the one who judges justly, the prophetic word intimates to us through these things. For it will come, it will come, he says, the harsh and irresistible wrath of the Lord against you, and it will come in such a way as if hail were coming down upon those having no shelter, coming down with violence, that is, unbearably, but rather intensely and as if someone were slinging it down, and bringing it fiercely upon them. So it will come like hail, he says, or also like a great multitude of water dragging a country. And this too is irresistible. For of a river, let us say, or a torrent rushing down most violently, what will there be to stand against it, and to be able to hold out, and not to give way to the rush of the waters? So it will come then as water flooding the whole land, and it is clear that it means the land of the Jews. And the onslaught will be so harsh as to make a rest for the land. But what kind of rest, then, and what sort? For the hands and for the feet. And such will be the meaning of what has been said. For those who have practiced swimming, if perhaps the condition of the waters should be calm and, as it were, gentle, by drawing in and stretching out their feet and hands, and by laboring moderately, escape the danger of drowning. But when the rush of the waters has an altogether unapproachable assault, the one caught in it ceases from swimming altogether and completely, and seems to be released from labor, but is finally drowned, as by necessity and force, having become completely submerged. Therefore, the word in a way laughs and speaks ironically, saying that the water makes a rest for the land, and a rest for the hands and for the feet. For it is as if it might say, Let no one labor in vain to resist the

calamity that is about to come against all. For it will come so violently, that the matter will be altogether unassailable and completely useless for those wishing to labor. For no one will swim through, but he will be carried down, even unwillingly, wherever the dragging water might carry him, that is, the most violent and unbreakable hand of the Roman army. Then indeed, then will be trampled, that is, the crown of insolence of those who have spoken will lie underfoot, the hirelings of Ephraim. And the flower that has fallen from the hope of glory shall be, on the top of the high mountain as the first-ripe fig, which he who sees it, before he takes it into his hand, will want to swallow it down. What the flower that has fallen from the hope of glory is, and what indeed this might signify, its lying and being seen on the top of the high mountain, has become known through what was said just now. For the flower, conspicuous as if on a mountain, you will very well understand to be either Israel, or rather those who were chosen to lead. But it will be, he says, as a first-ripe fig. For when the fruits on a fig tree are about to ripen, if one happens to ripen before the others, and becomes thus edible, the one who has seen it eagerly jumps at it, and is eager to swallow it down, and perhaps in his fiery impulses for this he even blames his hand for delaying to stretch out for the object of his appetite, and widening his mouth, he leaps at the branches. Thus, he says, will Israel be to those who seize him. For he has been swallowed, as I said, by the Romans, and has become sweet food for those who captured him. In that day the Lord of Sabaoth will be the crown of hope, the woven crown of glory for the remnant of my people. They will be left in a spirit of judgment for judgment, and strength hindering [a hindrance] to destroy. What and how it will happen to the Lord-slayers, the word has clarified for us in these things; and it now adds the explanation concerning those who have believed; for Israel has not been completely destroyed. But the remnant has been saved, according to the prophet's voice. For no small number has believed in Christ, of which the choir of the holy apostles has become a kind of beginning and first fruit. At that very time, therefore, he says, the Lord of Sabaoth will be the crown of hope, the woven crown of glory to my people who have been left. For the Lord of hosts himself will crown those who have believed with hope and glory, and with hope, clearly, of the good things to come, and with glory, because they will reign with him, and having come into possession of the highest rewards, they will be both objects of envy and gazed upon. For what will be equal in renown to those who hope to receive the crown of the kingdom in Christ? To these the prophet Isaiah himself says elsewhere: And you will be a crown of beauty, and a diadem of royalty in the hand of your God. For with unending glory Christ will crown those who believe in him, and he enriches them also with the richest hope. And my people who have been left, he says, will be partakers of such things, that is, the remnant from the Jews; the other people clearly being admitted along with them, that is, the gentiles who, having great thoughts on Christ, pray and have cried out to the Father and God in heaven: Lord, you have crowned us as with a shield of good will. For when God the Father was well-pleased, Christ was shown to be and became for us an unbreakable shield, setting himself forth against the darts of the evil one on our behalf, and he has kept his own people unwounded and unconquered by his depravities. Something of this sort, as I suppose, he indicates when speaking about the people who have been left, that is, those justified in faith: They will be left in a spirit of judgment for judgment, and preventing strength from being taken away. For of old, once and for all, so to speak, Satan destroyed the race on earth, having cast them into the pits of sin. "For there was none who did good, not even one, but all turned aside together, they became worthless," according to the voice of the Psalmist. But when the only-begotten Word of God became man, he judged our judgment, he has judged, as it were, between us and Satan who had

taken advantage, and he has condemned him to destruction, and has removed him from those on earth as a destroyer and a manslayer, and thus has saved the lost, that is, us. Teaching this he says, Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself. And yet he says clearly, "God did not send his Son into the world to judge the world, but that the world might be saved through him." How then does he say that it is the judgment of this world? For we are those who long ago cried out through the voice of the prophets: "Arise, Lord, and attend to my judgment, my God and my Lord, for my cause." Because a just judgment has been made for us, we say in thanksgiving, "I will give thanks to you, Lord, with my whole heart; I will tell of all your wonderful deeds, I will sing praise to your name, Most High." And for what reason? Because you have executed my judgment and my cause. You sat on the throne, judging with righteousness, you rebuked nations, and the ungodly perished; for the hosts of demons were rebuked, and with them the ungodly one perished, that is, Satan. They will be left, therefore, that is, they will be saved by a spirit of judgment; for he has judged and justified, as I said, for judgment and strength, that is, by right judgment and power, clearly that which is befitting of God, preventing those who believe in him from being destroyed. For these are led astray by wine; they went astray because of strong drink, priest and prophet are out of their minds because of wine; they have been shaken from the drunkenness of strong drink; they went astray. This is a vision. He points out in a certain way those who have slipped, and through such long disobedience have offended God. For such people, he says, have gone astray, having drunk wine and strong drink, not perceptible or bodily, but rather having chosen darkness in their mind, which the all-terrible dragon instills in those accustomed to be negligent. For the divine Paul writes that the god of this age has blinded the minds of the faithful, so that the light of the Gospel of the glory of God might not shine. Therefore, he quite rightly calls wine and strong drink the darkness instilled in the souls of men by the depravity of the devil. And he is astonished, as it were, not because the most ignorant multitude of the common herd alone appears to have suffered this, but because, in addition to them, priest and prophet were driven out of their minds by wine. And again by "wine" he means the intoxicating drink from ignorance. And it is amazing that one might see a priest and a prophet having suffered this along with the others. For those whom it was fitting to be able to guide all the others toward the pursuit of what is advantageous and to show the path of salvation, these, perhaps even before the others, received the darkness, so as to be shaken, and to be carried about by every wind, and this from intelligible drunkenness. And one might say the matter has become like some vision, that is, amazement or astonishment. And by "prophet" in these matters he means not entirely the true one from God, but rather him who, as it were, fabricates for himself the prophetic reputation; concerning whom he says through the voice of Ezekiel: Woe, those who prophesy from their own heart, and not from the mouth of the Lord. And they are slandered also through the voice of Isaiah; for he says somewhere concerning Jerusalem, Her rulers judged for gifts, her prophets divined for silver. A curse will devour this counsel; for this counsel is for the sake of greed. Saying that priest and prophet alike have gone astray, and indeed have been driven from a sound mind by the wine from the vine of Sodom, and the intelligible intoxicating drink, and adding that this is a vision, that is, an astonishment, and a kind of amazement, he immediately shows both the cause of being astonished, and the accusations for the priests' ecstasy and drunkenness. For this reason, then, he says, A curse will devour this counsel. For the plot of the Jews has truly become accursed, I mean that against our Savior of all, Jesus Christ. For God the Father first sent the holy prophets, and they killed them.

Then after them He sent the beloved to receive the fruits of His vineyard, according to the parable in the Gospels. But those in charge of the vineyard, the most ungrateful farmers, although understanding that he is the son and the master of the place, said, it says, among themselves: This is the heir; come, let us kill him, and let us have his inheritance for ourselves. Accursed, therefore, it says, is such a counsel. And the blessed David mentions this, saying at one time, that "Why did the nations rage, and the peoples meditate empty things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ." And at another time again, concerning those who have committed such transgressions: You will cast them down, and you will not build them up, because they have turned evils against you, they devised a counsel, which they shall not be able to establish. For as far as the power of their attempts went, they killed the son, thinking that they themselves would possess the master's inheritance; but he came to life again as God, and he destroyed the evil men evilly, the wicked and ungrateful farmers, and he has given the place to others, clearly to the holy apostles and evangelists, and to the teachers of the holy Churches. Accursed, therefore, is the counsel of the Jews, for it has come about for the sake of greed. For it is truly greed for the servants to want to rise up against the master, and to have made their own inheritance that of which they had been appointed farmers, although having sufficient wages, the privileges of the priesthood, and the honors from being set over the others. To whom have we announced evils? and to whom have we announced a message? It is the custom for the holy prophets, and for all the God-inspired Scripture, through two things to press and impel man to choose to live rightly. For either with the terrors of punishment, as if shattering the hardened mind, they drive it toward what is better, or with the promises of rewards they make them bolder concerning the need to suffer patiently for the valiant deeds of piety; such as that through the voice of Isaiah to the Jews, "And if you are willing and you listen to me, you will eat the good things of the earth; but if you are not willing, and do not listen to me, a sword will devour you. For the mouth of the Lord has spoken these things." Therefore, it virtually points out that unruly Israel dishonored the words of the holy prophets, saying: To whom have we announced a message? for behold, behold to whom? it says, instead of, we have ministered to a hard and disobedient and foolish people, and having conveyed the words from above from God, we announced to it evils, that is, the punishments, the threats, which will by all means and in every way be brought down upon the head of those accustomed to disobey. We announced a message, that is, we preached the good things prepared by God for those accustomed to do good. But stubborn Israel has benefited not at all, being fixed in transgression, and greatly afflicted with deafness. Therefore, when it says, "to whom?" it indicates one who is in no way worthy; for indeed, after such a clear prediction of the holy prophets, they were no less relentless and wicked, and having their heart full of all perversity. And they have become swift ministers of diabolical bitterness; for they handed over to the cross the Savior and Redeemer of all, I mean Christ, through whom and with whom to the Father be glory with the Holy Spirit for ever and ever. Amen.

Discourse 17

Those weaned from milk, those drawn from the breast, expect tribulation upon tribulation, hope upon hope, yet a little while, yet a little while, through mockery of lips, through another tongue. Our first discourse ended with, "To whom have we announced evils? and to whom have we announced a message?" And interpreting the meaning of the aforementioned, we say that the person of the

holy prophets was introduced, rebuking in a way those of the blood of Israel, as having encountered their words in vain, having benefited not at all, although both evils and, indeed, a message had been foretold to them. And we affirm that evils are the punishments prepared for those accustomed to transgress, and the message the honors upon good hopes. Since, therefore, those of the blood of Israel have benefited not at all, even though the prophets announced to them the things from God, I mean both threats and promises of good things to come, "To whom," it says, "have we announced evils? and to whom have we announced a message?" But with the holy prophets having fallen silent, as it were, and having brought their discourse to this point, God of all himself addresses the saints, saying: "Those weaned from milk, those drawn from the breast, expect tribulation upon tribulation, hope upon hope." For the unadmonished, it says, and those greatly afflicted with stubbornness, were justly cast out, and having become without a share of salvation in Christ, they will go to destruction. But you, for your part, who are called through faith to the knowledge of truth, who, like from some breast and milk, have been weaned from the pedagogy in the law; you who once received food fit for infants, and had a more unlearned mind, but have now advanced to a perfect man, to the measure of the stature of the fullness of Christ, and have passed over to the food fitting for the perfect, and have not remained unskilled in the word of righteousness, direct your own hearts to the reception of the new proclamation of the evangelical way of life of the ordinances through Christ. Be strong for endurance, and if frequent and successive tribulation should come upon you from the arising of temptations, and the cruelty of persecutors assails you, endure for a little while, and for a little while expect the tribulations, so that you may be rich in hope, I mean that which is beyond human understanding. "For eye, it says, has not known, and ear has not heard, and it has not entered into the heart of man, what God has prepared for those who love him." Then it shows what the first tribulation against them will be. For "through mockery," it says, "of lips, and through another tongue." And such is the meaning of the prophecy. For in the Acts of the holy apostles it is written that, "On the day of Pentecost they were all together gathered in the same place, and behold there came from heaven a sound like the rushing of a mighty wind." Then he says: "There appeared to them tongues as of fire, distributed and resting on each one of them, and they began to speak in other tongues, as the Spirit gave them utterance." For Christ had commanded them not to depart from Jerusalem, but to wait for the promise of the Father, until they should be clothed with power from on high. Then having come down they were speaking to those from Israel, and to all those from other lands in the tongues given to them by God, "and they were amazed as they listened, and indeed they said, Are not all these who are speaking Judeans? And how is it that we each hear them speaking in our own language? But others were saying," he says, "that they are full of new wine," that is, they are drunk; this, I think, is the "contempt of lips, by another tongue." For they were speaking in other tongues, as the all-powerful God had also foretold this. For "with men of other tongues," he says, "and with the lips of others I will speak to this people, and not even so will they believe." But although they should have received the sign for full conviction, having considered the prophecy made about it by God, they did not do this, but reproaching them for being drunk, they remained in disobedience. That they will speak to this people, saying to it: This is the rest for the one who drinks, and this is the ruin, and they would not listen. Somewhere God, indignant at the madness of the Jews, said: Behold, I am bringing a famine upon the land, not a famine of bread, nor a thirst for water, but a famine of hearing the words of the Lord. And from east to west they will run to and fro seeking the word of the Lord, and they shall not find it. Therefore a spiritual famine has been

brought upon those of Israel, and since they did not receive through faith the bread of life that came down from heaven and gives life to the world, for this very reason and quite fittingly they have come to be in want of the food given by God; "For man," he says, "shall not live by bread alone, but by every word that proceeds from the mouth of God." And they have acted insolently toward the Savior and Redeemer of all; but since He is good, even though they had acted impiously in an intolerable way, He called them to repentance through the holy apostles. For the blessed Peter addressed them, that indeed they denied the Holy and Righteous One, and killed the Author of life, and asked for a murderer to be granted to them. Yet he also added this, "And now, brothers, I know that you acted in ignorance, as did also your rulers. Repent therefore, and let every one of you be baptized in the name of the Lord Jesus, and you will receive the gift of the Holy Spirit. For the promises are for you, and for your children." Therefore, he says, those who have been weaned from the breast and from milk, those who have been called to apostleship. And having become ministers of the new proclamations, they will speak to this people, showing clearly what rest there will be for the one who drinks, and what sort of ruin, that is, what is profitable, and the opposite. And he would not listen. Whence, I think, one of the saints, being moved, said to them: "You stiff-necked and disobedient in heart, you always resist the Holy Spirit." For consider how, although they had acted impiously in an intolerable way, they had the holy apostles as teachers, bringing them to repentance and instilling in them the knowledge of what is profitable; but they were arrogant, and very much hardened, and had immoderately turned aside to the disobedient and intractable way. And the word of the Lord God will be to them, tribulation upon tribulation, hope upon hope. To whom will it be? To the holy apostles and evangelists, evidently, who, ministering the divine proclamation, went about under heaven, catching in their net those who had gone astray, bringing to Christ through faith those who formerly said to the wood, 'You are my father,' and to the stone, 'You gave me birth.' Yet not without sweat did they accomplish the course of their own mission, but being afflicted, being mistreated, and enduring the plots of the godless. Therefore the oracle of the Lord became for them affliction upon affliction, and not only this, but also hope upon hope. For having endured the struggles for piety towards Christ, they will have long, or rather even endless, hopes, and they will be crowned with the wreath of incorruptibility, reigning together with Christ. Yet a little while, yet a little while, that they may go, and fall backward, and be endangered, and be broken, and be taken. He sharpens them for courage, and anoints the holy mystagogues for endurance. For they proclaimed to those of Israel, and preached to them the word of salvation. But they leaped upon them like untamed beasts, they brought them into councils, and accusing them of the genuineness of their love for Christ as something utterly monstrous, they used bitter reproaches against them, and after torturing them and tearing them with lashes from whips, they would say: "Did we not strictly command you not to speak to anyone in this name? And behold, you have filled Jerusalem with your teaching." And attacking them in other ways, and savagely plotting against them, they became the cause of their affliction and toils. Therefore the God of all weaves for them a lasting comfort, and reveals beforehand the imminent destruction of their persecutors, saying: Yet a little while, yet a little while. For the time will not be long, he says, for them to fall backward, and be broken, and be endangered, and indeed be captured and go to destruction. And these things, we say, happened to the peoples of the Jews both spiritually and bodily, that is, perceptibly. For they have been endangered and have perished in two ways, first being consumed by war and sieges. Second, having become sweet prey for Satan himself, and having drawn down upon their own heads

destruction from their impiety. Therefore hear the word of the Lord, you afflicted men, and rulers of this people in Jerusalem, because you have said: We have made a covenant with hades, and compacts with death. If a rushing storm should pass by, it will not come to us; we have made falsehood our hope, and by falsehood we shall be protected. For since, he says, the things that will come upon you are unbearable, and a bitter and inescapable justice will await those who are said to be impious to the end; for this reason hear the word of the Lord. For it was possible to turn away from evil, by applying their minds to the apostolic proclamations, and by assenting without neglect to what Christ might say. Hear therefore the word of the Lord, you afflicted men, and rulers of this people in Jerusalem. And he calls those of Israel afflicted, because they were burdened by the condemning law. For the law brings about wrath, and anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses. Therefore also the most wise Paul writes to those who after the faith, clearly that in Christ, wish to return to the shadows of the law and says: "Our mouth is open to you, O Corinthians, our heart is enlarged, you are not restricted in us, but you are restricted in your own affections, but for the same reward I speak as to children, be enlarged yourselves, do not become unequally yoked with unbelievers." Therefore they would be afflicted who are still lying under the command of Moses and are oppressed in a certain way, having the burden of the law in their mind and heart. He has therefore addressed both rulers and peoples. Then he inserts in between a certain saying of the Jews, impiously devised by them out of madness and as it were out of desperation. And what this is, it is necessary for me to say: for the God of all, being long-suffering and patient, did not immediately bring punishment upon the offenders, but postponed his wrath, frightening them with terrors and by the foretelling of evils to come, sometimes driving them to repentance. In this way, indeed, we will often find him saying through the holy prophets, "Behold, it is coming," and, "yet a little while," Yet a little while, and the, 'a very, very little while.' But the insolent and arrogant, although it was necessary to correct their past faults with subsequent actions, made the Lord's gentleness a pretext for laughter. For as soon as they heard the prophet saying, 'Yet a little, yet a little, a very, very little while;' they immediately said to one another, 'Long times will lie between the prophet's words, and the manifestation of the things foretold. We will be dead, and the divine wrath will leap upon those after us.' And so God said to the prophet Ezekiel, "Son of man, the sons of your people say: The vision that he sees is for many days, and he prophesies of times that are far off. Therefore say, As I live, says the Lord Adonai, none of my words which I shall speak shall be delayed any longer. For I will speak a word and I will do it, says the Lord Adonai." He reproaches, therefore, those of Israel, as being accustomed to despise, and all but saying: We have made a covenant with hades, and with death agreements. And what are these? When the rushing tempest passes by, it will not come upon us. For it is almost as if, he says, even if they do not say it with their voice, yet they have cried out by their actions, that 'We have made agreements with hades, for it will take us; and even if the storm should happen to come, that is, the danger threatened to be against us, it will not come upon us. For we have made a lie our hope, and by a lie we will be hidden.' For those who fashioned for themselves what seemed good to them, and say that 'We will die before the storm,' that is, before the calamities, how did they not make a lie their hope? For it was not in their power to be able to escape and to precede by death the assault of the things threatened, but rather it lay in the authority of the divine and ineffable power and pre-eminence. Therefore thus says the Lord: Behold, I am laying in the foundations of Zion a precious stone, a chosen, cornerstone, honored, for its foundations; and he who believes in him shall not be put to shame. And I will make judgment

for a hope, and my mercy for a balance. These things must be connected to the preceding, casting aside the things inserted in between; For therefore, he says, hear the word of the Lord, you afflicted men, and rulers of this people in Jerusalem. And what indeed has he commanded them to hear? Behold, I am laying in the foundations of Zion a precious stone, a chosen, cornerstone, honored, for its foundations, and he who believes in him shall not be put to shame. He calls, therefore, our Lord Jesus Christ a chosen, precious and honored stone, excelling in the glory and pre-eminence of his divinity. And that he himself has become the foundation and support and unshaken base for the spiritual Zion, that is, the Church, he makes clear by saying that he was cast into the foundations by the Father. And he says he is a cornerstone, as through one faith binding together for spiritual unity the two peoples, the one from Israel, I say, and indeed the one from the gentiles; for in some way in the corners of buildings two walls always come together, and being fitted together with one another are bound together into unity. But he who believes, he says, in him, shall not be put to shame. But see how he in a way releases those who are pressed, and for the afflicted he makes wide the freedom of the evangelical way of life. For, O afflicted ones, he says, behold, I place the chosen stone in the foundations of Zion. And what is the benefit from this? He who believes in him will not be put to shame. And through this he persuades them to release their neck from the burden of the law, and to depart from the foolish and powerless shadow, and rather to choose the grace that is through faith, and to seize the righteousness in Christ which has no toil. And I will place, he says, judgment for a hope, and my mercy for a balance. For as the Savior himself says: "The Father judges no one, but has given all judgment to the Son, that all may honor the Son just as they honor the Father." Understanding this, the blessed Paul writes and says that "we must all appear before the judgment seat of Christ, that each one may receive each one according to the things done in the body, whether good or bad." We expect, therefore, that the judgment will be, and that we will be shown mercy as is fitting for each one, and clearly in proportion to what has been rightly accomplished. For this, I think, is what is meant by mercy coming from our judge by measures, that is, according to the standard of justice, and as it were a reckoning that balances with good works. And you who trust in vain, you liars, that a tempest will not pass over you, lest it take away your covenant with death, and your hope with Hades, will it not remain? If a rushing tempest should come, you will be for it to be trampled underfoot. When it passes by, it will take you. Early, early it will pass by in the morning, and at night there will be a wicked hope. I said that when the holy prophets foretold the future to those of the blood of Israel, and pointed out to them the divine wrath as if it were all but present already, being puffed up into strange follies they both reasoned and said, that even if these things should happen, nevertheless it will be a postponement of times, and the end of the things foretold will not be present immediately, but the time of our life will be spent, and the terrible things will be after us. And saying and thinking these things, they seemed to be making covenants, so to speak, with death, and a sort of hope with Hades. For this reason he says to them: You who trust in vain, you liars, that a tempest will not pass you by. Fear lest it also take away your covenant with death, and your hope with Hades not remain. For the Creator of all things knows, he knows hearts and minds, and the power of the movements in the mind. When therefore having such a hope it says: Lest perhaps, having known what is in you, he may take away from you this covenant with death? And in what way will he take it away? For if the things from wrath should come, that is, the tempest, not some others after you, but you yourselves will become a thing to be trampled. And it will take you early, early, that is, not in the distant future, but as it were at dawn and tomorrow. There will be no

rest from evils at all, but by day and by night there will be a wicked hope, that is, you will be consumed at all times by the expectation of terrible things. For when God wishes to inflict evil, who will turn aside the assault of calamity? or who will fight against the divine wrath? Learn to hear, you who are in distress: We are not able to fight. And we ourselves are weak, for us to be gathered together. As a mountain of the impious he shall rise up, and he shall be in the valley of Gibeon. With wrath he will do his works, a work of bitterness; and he will use wrath strangely, and his bitterness is strange. Being exceedingly good, the God of all wills all men to be saved and to come to the knowledge of the truth. For this reason, admonishing the weak and bringing back to a straight and unerring path those who have neglected their own soul, he comes through every manner and word. For sometimes he terrifies them beforehand toward what is better with threats of punishments and with fears from his wrath, and sometimes he lures them toward what is profitable with promises of good things. Having threatened, therefore, and having foretold both that they will in every way and altogether be captured by the tempest, that is, by the calamity that is all but upon them, and that at all times they will be in wicked hopes, he graciously gives a word of exhortation and does not permit them to despair. Just like one of the most wise and skillful physicians, who treat the ailing members of the body, sometimes with a harsh medicine, and with exceedingly strong remedies they check the advance of the passions toward what is worse, and sometimes with moderate and, as it were, very gentle ones, enchanting them, so to speak, they soothe them very well. Having threatened, therefore, he admonishes, and commands them to submit their mind to the evangelical proclamations, saying: Learn to hear, you who are in distress. Then, he says, We are not able to fight. And he also recalls the things that happened from time to time in the valley of Gibeon. And the rendering of the words has been made very obscurely, and the very composition itself the style. And I think it necessary to tell the things from history. For in this way what is being shown will become clear to those who love learning. When, then, Joshua the son of Nun was general and leader of those from Israel, and was descending intolerably upon the lands of the nations, and very many had perished, those from Gibeon, fearing to suffer the same things—this was one of the cities of the foreigners—ran to him, and speaking falsely they were at first undetected, and so they were received. But when after this it was known who they were and from where, they became water-carriers and wood-cutters for the congregation. When the kings of the nations learned this—and there were five of them—they marched against Gibeon, accusing them because they had fled to those from Israel. And since those from Gibeon were in dire straits, and considered resistance impossible for themselves, they begged to be saved by the hand of Joshua. And he, helping those who had once come under his power, set himself against the generals of the foreigners. Then what happened at that time by the hand of God, the Holy Scripture will teach. For it is as follows: "And Joshua came upon them suddenly, for he had marched all day from Gilgal. And the Lord threw them into a panic before the sons of Israel, and He crushed them with a great crushing at Gibeon, and they pursued them on the road of the ascent of Beth-horon, and they struck them down as far as Azekah and as far as Makkedah. And as they fled from before the sons of Israel on the descent of Beth-horon, the Lord cast down hailstones upon them from heaven as far as Azekah; and more died from the hailstones than the sons of Israel killed with the sword in the war." It receives, therefore, from what happened to the ancients, an image and type of the future help from Israel from God who knows how to save, if they should choose to obey the words of our Savior. For you, he says, who are in distress, that is, who have passed through much pain, who are, as it were, afflicted by losses and by fears of things

to come, learn to listen, you too call upon Jesus for help, say just as those from Gibeon indeed said: We cannot fight, and we are too weak to gather, clearly, for resistance against the approaching enemies. And what, they say, will this be? You will know, he says, that even if an attack of impious men should be brought against you like a mountain, what happened in the valley of Gibeon will happen to them. For against those who war against you He will do His works with wrath, and works of bitterness, that is, of anger. And who then, if not clearly God who defends? And his wrath he will use in a strange way, and his bitterness will be strange. For a strange and unaccustomed wrath, he says, marches against those who persecute you. And heaven will war against them from on high and from above, pouring down like some hail the things from unmitigated wrath. He says something like this also through the voice of the psalmist: "If my people had listened to me, if Israel had walked in my ways, I would soon have humbled their enemies, and laid my hand on those who afflict them." And you, be not glad, nor let your bonds be strong; because I have heard from the Lord of Sabaoth of things finished and decided, which he will do upon all the earth. Again the person of the blessed prophet is introduced, enjoining and saying to the leaders of the Jews, that it will be entirely and in every way necessary for them neither to rejoice, that is, not to exult in their audacious acts against Christ, but rather to be gloomy, and to weep over their own impieties, nor indeed to tighten the bonds of the law upon the peoples under their hand, but rather to allow those who believe in Christ to be outside the ancient commandment, and having left behind the things in shadows and types, to accept worship in spirit and in truth. For God is spirit, and He must be worshipped in spirit and in truth. But that the law was like a bond, justifying no one; for it perfected nothing; against- binding, as if for punishment, those who were weak, and had been convicted of being guilty of transgressions, one would not doubt. Whence I think also that the blessed prophet David very rightly advises those of Israel to come swiftly to the grace that is through faith, saying: "Let us break their bonds asunder, and cast away their yoke from us." For the teachers of the Jews were, they were, wickedly burdening those yoked under them, and placing upon them a yoke hard to bear, that is, clearly, the yoke of the legal commandments, and binding them as if with certain unbreakable chains. For this reason the prophet says to them: Let not your bonds be strong, because I have heard from the Lord Sabaoth things that are finished and cut short, which he will do upon all the earth. And what are these things that are finished and cut short? The evangelical proclamation, the grace through faith, the justification in Christ, the sanctification through the Spirit. For the law was not cut short, nor was it finished. For it perfected, as I said, nothing. But the teachings in it were as if in cycles, and in long periods of the letter. But the saving proclamation has a most perfect and shortened way; for it brings one through faith to righteousness and sanctification. And the law was given only to those of Israel, with Moses ministering. But grace and truth came through Jesus Christ, and no longer only to those of Israel, but to those throughout the whole world under heaven. For the divine Moses addressed those of Israel, saying thus: Hear, O Israel; but our Lord Jesus Christ through the lyre of the psalmist: "Hear," he says, "these things, all you nations; give ear, all you who dwell in the world." Give ear, and hear my voice; attend, and hear my words. In these things again the person of the Savior himself is introduced, as it were charming those of Israel, and persuading them very clearly to accept the word of the evangelical proclamations, and his voices, not to cast them aside after the commandment through Moses. And that one must not approach the divine and evangelical things carelessly, nor indeed negligently, he shows by saying: Attend, and hear my words. For there is need of attention, and indeed of obedience for those who have come to this

point of good reasonings, so as to seek to fill the breadth of their own mind with the instruction that is beyond the law, that is, clearly, the one through Christ. For that, once he was revealed, for some to lay claim to the worship according to the law is precarious and harmful, Paul will confirm by speaking to those who, after faith in him and the cleansing through holy baptism, out of very great folly returned to the things of Moses, that is, the things in the law: "You who are justified by the law have been severed from Christ; you have fallen away from grace. For we through faith await the hope of righteousness." But it is likely that something else is also hinted at by Christ's saying: Attend and hear my words. For if indeed you wish, he says, to apply a keen mind to the shadows of the law, and to deem the types worthy of due attention, you will certainly hear my words. For I am written in types, and the power of my oracles has introduced nothing foreign, if indeed the law is understood spiritually. "For if you believed," he says, "Moses, you would believe me; for he wrote about me." Does the one who plows intend to plow all day? Or to prepare seed before working the earth? Is it not when he has leveled its surface, that he then sows a little black cumin and cumin? And again he sows wheat and barley, and spelt in your borders. The riddle is very deep, and the meaning of the things set forth is altogether hard to see; but I will speak as I am able, and as far as is possible. The wretched Jews were rejecting the word of the Savior, and their pretext was that they loved to hold fast to the commandment through Moses. For they thought that they are perhaps also pious, pretending to be of those in types, but scorning as it were the beauty of the truth. For this reason they also persecuted Jesus, as one who was diverting the power of the legal commandment somewhere else, and leading them away to another worship, I mean, the evangelical one. He takes, therefore, the example from the agriculture they had at hand, and says: Will he that ploweth plow all day? And what he wants to show, is of this sort. The hearts of the idolaters are hard and unyielding, and like some wild fallow land. They need, therefore, like a plow, the word that opens them up, that is, of catechesis; so that they might receive the seed from above and from heaven; and so at last they might bear fruit for God, the desire and readiness for everything that is good. Something like this happened to those from Israel. For they were in Egypt worshipping the gods there, but they were called through the all-wise Moses; and a law was also given to them, able to cut through their constricted hearts like a plow, and their fallow mind. But it was necessary not only for them to be called to the beginnings of spiritual agriculture, but, when our Savior of all, Christ, had already shone forth, to bear fruit for God also the power of worship in the spirit. Therefore, since, as I said, they were rejecting the word through Christ, preferring the things of Moses, for this reason and very appropriately he changes them from this way of thinking, saying: Will he that ploweth plow all day? Or when opening up, he says, the unplowed, wild, and thorn-bearing land, so that it might be ready for the reception of seeds, does he plow forever? But he who wishes to work the land, he says, will he prepare seed before he takes this to mind? Is it not when he has smoothed its surface that he then sows a little black cumin, and cumin? And again he sows wheat, and barley and spelt in your borders. For it was necessary, it was necessary, he says, for the heart of those being instructed to be smoothed beforehand through the commandment in types, and for its surface to be prepared like some piece of land, so that it might be seen to be most ready to be able at last to be suitable for bearing fruit. But the farmer, he says, even if he levels the surface of the land, does not immediately or at first make the sowing of the harder seeds, but whatever are for the time being small, and weak, that is, black cumin and cumin; and when the land has already been trained for fruit-bearing, then indeed then he sows, he says, also wheat and barley and spelt. For this is the way of skilled farming in your borders. The law,

therefore, became for all almost a smoother-beforehand and like a most skillful farmer, sowing among those being instructed, as it were, black cumin and cumin, the small things and those as in shadows, and whatever seeds, by and of themselves alone, are by no means edible, but seek in every way combination with others, in order that they might be seen as useful also. For if indeed it should be added to wheat and barley, that is, to breads of wheat or barley, then it seems somehow to be also most useful. Of such a kind somehow is also the power of the worship according to the law. For if it did not seem to be brought together through spiritual interpretation with the more solid food, that is, the evangelical, alone and by itself it would have nothing beneficial. And you will be disciplined by the judgment of God, and you will rejoice. For the black cumin is not cleansed with harshness, nor does a cart wheel turn over the cumin, but the black cumin is beaten out with a rod, and the cumin will be eaten with bread; for I will not be angry with you forever, nor will the voice of my bitterness trample you down. And these wonders came forth from God Sabaoth. Since the law is powerless, he says, for the cleansing of sins, the shadow has been removed, the things in types have been shown to be useless, and a judgment that gives life, and is truly most beneficial, has been brought in. And what is this? For since it was not possible for man to be justified in the law, he has appeared to us who the only-begotten Word of God, having proposed a perfected and abbreviated matter, that is, justification by faith. You therefore, he says, O Israel, having placed your obedient neck under Christ, the Savior of all, you will be instructed by the judgment from Him, that is, to learn the way of salvation from Him. For thus you will be in gladness. And since He has once made His statement about the black cumin and the cumin, He takes something useful from them, and says: The black cumin is not cleaned with harshness, and so forth. For Israel was guilty of transgressions, and was found to have been negligent in the observance of the law itself. For God of all said: "This people honors Me with their lips, but their heart is far from Me." In vain they worship Me, teaching as doctrines the commandments of men. Would he not then have paid the penalty, and quite rightly, for negligence concerning the law? Yes, he says. But the purpose of the lawgiver is philanthropic. For just as the black cumin, he says, is not cleaned harshly, nor does a wagon wheel turn upon the cumin, threshing, that is, and grinding it, as is indeed done with wheat, but is rather cleaned or beaten out with a rod; so will the lawgiver deal with those who have sinned against the law, not demanding harsh punishments, but rather with a rod, and with measured movements cleansing them. And adding that the cumin will be eaten with bread, he has shown that the outward appearance of the legal worship by itself alone is useless for profit. But it will be useful and necessary if it is joined to the solid food, that is, to the gospel decrees. Indeed, interpreting the riddle, I mean, concerning the cumin and the black cumin; and what he would mean by indicating that the black cumin is beaten out with a rod, he adds and says: For I will not be angry with you forever, nor will the voice of my bitterness trample you. For I will not be implacably wrathful, he says, nor will I pronounce the ultimate sentence against you, nor will I render a bitter judgment upon you, so that it becomes a trampling by the things that happen from wrath. And that He has come to the height of forbearance, even in this, again the God of all appears, He further demonstrates by saying: And these wonders came forth from the Lord of Sabaoth. For it is truly a wonder, and no unmarvelous sign, that Israel, being in so many faults, is pitied, and obtains forgiveness for innumerable charges, as God takes pity. Take counsel, exalt a vain exhortation. Promising them amnesty for the things in which they have acted insolently, and having stated very well that He will not be too bitter towards them, He commands them to take up good counsel; but He accuses them, because, thinking a vain exhortation to be something great

and lofty, they are carried beyond what is reasonable. And what is this exhortation, considered great among them, but which is futile? That one, surely. For they were saying, We will make a covenant with Hades and agreements with death; if an overwhelming tempest comes, it will not come to us; we have made falsehood our hope, and by falsehood we shall be covered. But those who were pondering these things, and having a vain hope, and thinking that they would die before the terrible things, heard clearly: If an overwhelming tempest comes, you will be a trampling for it. When it passes, it will take you. Woe to the city of Ariel, which David fought. Gather produce year after year. For you will eat with Moab; for I will afflict Ariel, and her strength, and her wealth, will be, And I will surround you, as David did; and I will cast a rampart about you, and I will set up towers about you, and your words will be brought low to the earth, and your words will sink into the earth. And your voice will be like those who speak from the earth, and your voice will grow faint to the ground. He takes something of the things that historically happened in the time of the reign of the blessed David, and he does this almost for the purpose of showing the things dared against Christ by the synagogue of the Jews. For types of the things that happened to the more ancient ones as in shadows are of true things. Therefore the present Jerusalem was once called Jebus. The blessed David besieged it. And for what reason, we shall know from the Holy Scriptures themselves. For it is thus, in the second of the books of Kings: "And David and all his men went to Jerusalem against the Jebusite who inhabited the land, and it was said to David, 'David shall not enter here;' because the blind and the lame rose up, saying, 'He shall not enter here.' And David captured the stronghold of Zion. This is the city of David. And David said on that day, 'Whoever strikes a Jebusite, let him attack with the dagger the blind and the lame who war against the soul of David.' " Therefore, the blind and the lame from Jerusalem, that is, from Jebus, resisted the blessed David, and having done this they perished miserably. For he captured it; but the inhabitants of Jerusalem, lame and blind, resisted the Savior of all, Christ, at the time of His advent; for they did not know how to walk uprightly. But neither did they receive the divine light into their mind, those not accepting the faith, especially the scribes and Pharisees. And so He said through the voice of David: "Strange children lied to me, strange children grew old and went lame from their paths." And Paul also writes to them, saying: "Therefore lift up the drooping hands and the weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint, but rather be healed." And that they were also blind, the Savior himself will confirm, saying: "For judgment I came into this world, that those who do not see may see, and that those who see may become blind." For the Gentiles received their sight, although they once did not see. But the peoples of the Jews have been blinded, although they saw the mystery of Christ, which came to them in the initiation through the Law. He therefore laments for Jerusalem, and says: Woe to the city Ariel, against which David warred. And he calls it Ariel, using the name that was customary among the people. For Ariel is interpreted, lion of God. And since Jerusalem made irresistible assaults against all other regions and nations, conquering through God, and, in the manner of a lion, seizing and tearing to pieces those who rose up against her, she obtained such a name. Woe, therefore, he says, O wretched city; which once like a lioness roared against the nations, but after this fell into such bitter and incurable misfortunes. For David warred against it long ago, and the one born of his seed after him, that is, Christ. Then he says to them: Gather produce year after year; for you will eat with Moab. For in two whole years, traveling throughout all Judea, our Lord Jesus Christ used all-wise teachings, and set before them the divine and evangelical proclamation. Therefore, he says, since the time is at hand, and grants the ability to gather

spiritual food, and to store it up as in a storeroom, into your mind and heart, do not be sluggish about this. But rather, having cast aside all hesitation, gather eagerly. For you will eat with Moab; the land of the Moabites was once most superstitious, and there was no one at all in it who was willing to worship the God who is by nature and truly is. Therefore, under the name of one idolatrous country he includes the whole company of those who are in error, and says, that "For you shall eat with Moab." For the Gentiles have also been called in, and the evangelical and saving proclamation has become a common food both for those of the blood of Israel, and for those themselves who were once in error. Then he adds and says, "For I will afflict Ariel," and you will connect this with the first part. For he said, "Woe, city of Ariel." Then, having inserted in the middle matters of counsel, he returns to his subject, and says: I said, "Woe, city of Ariel"; for I will afflict it, and its strength and its wealth will be for me, that is, I all her wealth, and all her strength I will take; and this you will understand both perceptibly and spiritually. For their earthly wealth has been emptied out, clearly seized by those besieging her. Her once great and renowned strength has also been shattered, for they have been conquered by the hand of the Romans. And in addition to this they have become stripped of the boasts that come from virtue, and being sick with a poverty of every good thing, they have cast away along with the others also the wealth of the wisdom in the law. But I say that "I will surround you with a rampart, I will set up towers against you," indicates the siege that took place against Jerusalem after the Savior's cross. But since the Pharisees became boasters, and uttered terrible and arrogant words against Christ. For they were saying: "We know that God has spoken to Moses, but as for this man, we do not know where he is from." For this reason he says, that Your words will be brought low to the ground. And it is not the words themselves that will in truth suffer this, but those who dared to speak them will be cast down, who were formerly accustomed to speaking burdensome and arrogant things, having been subjected to the evils of the war. They will have a small and very weak voice, and they will speak thus, just like those who speak from the earth, that is, the necromancers, who whenever they pretend to bring up a soul, they whisper something faint and chirping with difficulty, as if the soul itself were speaking gently and from the earth. And the wealth of the ungodly shall be as dust from a wheel, and as chaff carried away, and it shall be as a moment, suddenly, from the Lord of Sabaoth. He calls ungodly those who acted insolently toward Christ, and handed the Redeemer over to the cross, and dared to subject the author of salvation to death, even if He came to life again as God in the flesh. He says that this wealth will depart like dust, and will fly away like chaff from a wheel; and not over a long period of time, but in a short one, and as it were in a moment. And that the event will happen from the Lord of Sabaoth, he has necessarily indicated, so that no empty hope might delude them into expecting that they will also escape. For there will be a visitation with thunder and earthquake, and a great voice; a rushing tempest, and a flame of devouring fire. What "From the Lord of Sabaoth" might mean, he makes clear by saying that there will be a certain visitation upon them. For God the Father will in no way overlook the charges of impiety against the Son. But He will bring on, he says, the assault of the war like some thunder, and earthquake, tempest, and a flame of devouring fire. And the wealth of all the nations shall be as one who dreams in sleep, as many as have campaigned against Jerusalem, and all who have been gathered against her, and who afflict her; and they will be as those in a sleep who are hungry and eating, and upon waking their dream is vain. And as a thirsty man dreams that he is drinking and upon waking is still thirsty, and his soul hoped in vain, so shall be the wealth of all the nations, as many as have campaigned against Mount Zion. By saying that the wealth of the ungodly will be

as dust, and as chaff from a wheel, obviously of those who acted insolently toward Christ, he insists that it will not become a safe and sure possession even for those who plundered it. For they will be thus enriched, he says, as if some who in a night vision thought they had become very rich, but had gained absolutely nothing. For upon becoming awake, they will recognize the deceit of their dreams, and what they had considered to be true, this they will surely find to be a shadow, and an illusion. One can see something of this sort happen also in the case of those possessed perhaps by hunger or by thirst; for the nature of the body necessarily desires its own things; and when sleep has at some time charmed the mind, nature is no less in desires for what it might wish for. From this, I suppose, like some vapors and subtle phantoms of the thing run around the mind, but the illusion will be completely vain and unprofitable, when sleep finally from the eyes of his return. So let it be, he says, the wealth of all the nations, as many as have campaigned against Mount Zion. But when or how these things came to pass, let it be omitted to say. Be ye faint, and be ye astonished, and be drunk, but not with strong drink, nor with wine, because the Lord has given you to drink a spirit of deep sleep, and he will close their eyes, and of their prophets, and of their rulers, who see the carved things. He speaks again to the despisers of the divine ordinances, and to those who have made it a practice to count for nothing the divine and heavenly proclamation, I mean the evangelical one. For although it was possible for them, and very readily, to profit from the grace of salvation through Christ, they lead on the well-reined neck of their mind. Therefore, the wretched ones did not do this, but being stubborn and thinking great things of themselves, they openly said: "We are disciples of Moses; we know that God has spoken to Moses, but as for this man, we do not know where he is from." But they heard Christ saying clearly: "I am the light of the world." And again: "While you have the light, walk in the light, so that the darkness does not overtake you." But since, although hearing such venerable words, they became in no way better or wiser than themselves; but they were henceforth found to be hard and unbending. Then indeed, at that time and very fittingly, they were overtaken by the darkness, and they have been enfeebled in a way, and have been driven out of their right mind, and as if drunk from wine, they have been easily shaken towards anything whatever that is out of place. Signifying something of this sort, he says to them: Be ye faint, and be ye astonished, and be drunk, but not with strong drink, nor with wine. For he knows, he knows how to intoxicate the mind, not in every way and entirely the perceptible wine, that is, the intoxicating mixture, that is, strong drink. But calamities do this more vigorously, and a certain hardening from divine wrath happening to the mind, for this, I think, he teaches by saying: And he will close their eyes, and of their prophets, and of their rulers who see the carved things. For those of old, he says, who were made wise through the instruction of the law, and who still contemplated the beauty of the truth as in dim shadows, and who understood in part the words of the holy prophets, will be deprived of this very thing. For he will close the eyes of their mind, although they formerly saw the carved things [venerable, hidden, now carved]. And this will be suffered, he says, by ruler and prophet, that is, by leader and priest. For they called prophets those who were busy with the things of the holy prophets, the things of the prophets. And there were some among the Jews, instructors and teachers having a reputation for knowledge of the law, such as Gamaliel, of course, about whom there was much talk among them. And all these words will be to you as the words of this sealed book, which if they give it to a man who knows letters, saying: Read this, he will say: I cannot read, for it is sealed. And this book will be given into the hands of a man who does not know letters, and one will say to him: Read this, and he will say: I do not know letters. Somewhere our Lord Jesus Christ said to the

Jews: "You search the Scriptures, because in them you think you have eternal life. And these are they which testify of me, and you are not willing to come to me, that you may have life." Therefore, those of Israel have labored in vain, up and down, always reciting the commandment through Moses and pretending indeed to gather from the legal writings into their mind and heart a not ignoble understanding, yet not seeking Christ, although the law speaks His mystery. for again: "If you believed Moses, you would believe me, for he wrote about me." Therefore, since the word of the law was not of much account among them, or rather, they have killed the one proclaimed beforehand through it, and having disregarded the honor due to Moses, it was sealed in a way by God, just as the divinely-inspired Scripture is one book. For the whole is one and has been spoken by the one Holy Spirit; but in what way has it been sealed? For neither are those who are able to read and who know letters able to understand any of the things in it, nor indeed if one does not know letters will he know any of the things hidden in it; but the law will be sealed for all in a like manner, so that the power of its concepts is altogether incomprehensible, even to those who know the letter. And this was then what was sung through the voice of David to God; "Let their eyes be darkened so that they cannot see, and bend their back always." And the Lord said: This people draws near to me with their mouth, and with their lips they honor me, but their heart is far from me. But in vain they worship me, teaching the commandments and doctrines of men. For the Jews, pretending to see the depth of the legal commandments, and having on their tongue the command long ago ordained for the fathers, have measured the power of their worship of God by this alone. For they did nothing at all of what was decreed, but having dishonored as it were the will of the lawgiver, they turned to the teaching and commandments of men. For innovating for themselves some vain traditions, they thought they were both lovers of God and good, but they were convicted by the facts themselves of having foolishly leapt away from the love of God. Therefore, as far as having the law on their tongue, they considered themselves to be near God, but by not enduring to fulfill it, they were convicted of departing, and of being somewhere outside of it. For that they were more attached to the commandments of men, would become quite clear from this; "For the Scribes and the Pharisees once approached the Savior, saying: Why do your disciples transgress the commandment of the elders? For they do not wash their hands when they eat bread. And to this the Lord said: Why do you also transgress the commandment of God? For God said: Honor your father and your mother; and he who speaks evil of father or mother, let him be put to death. But you say: Whoever says to his father or mother, It is a gift, by which you might be profited by me, he shall not honor his father or his mother; and you have made void the commandment of God for the sake of your tradition." And he added to this the saying before you; for he said that, "You hypocrites, well did Isaiah prophesy of you, saying, This people honors me with their lips." Therefore, since having dishonored the tutor, and having considered the law from God of no account, they turned to the teachings and commandments of men, for this very reason, and quite rightly, the book of divinely-inspired Scripture was sealed. For it was not fitting to enrich with understanding through the divinely-inspired Scripture those who despised it. Therefore, behold, I will proceed to remove this people, and I will remove them, and I will destroy the wisdom of the wise, and I will hide the understanding of the prudent. For the people of the Jews were removed, as it were, in many ways, I think. For it was called God's inheritance, both his portion and his measuring-line; but it was, as it were, removed. For it is no longer called his inheritance, but has become a portion for foxes, and has been given to Satan and to the unclean spirits for food, and it was removed also from thinking rightly, to a reprobate mind, from glory to dishonor, from strength

to weakness, from being wise to extreme foolishness. For I will destroy, he says, the wisdom of the wise, and I will hide the understanding of the prudent. For the Scribes and the Pharisees seemed to be wise and very learned, having the reputation of legal learning, but the understanding of the wise has been hidden by God, and well-nigh restrained, that is, the law, or rather the divinely-inspired Scripture. Woe to those who make a plan deeply, and not by the Lord; who make a plan in secret, and their works will be in the dark, and they will say: Who has seen us? and who will know us or what we do? When penalty and justice the God of all defines certain things, he immediately brings forward the causes of the matter, and makes clear the accusations of those who have suffered, so that he might be seen as just, punishing all things in justice. He said, therefore, that the peoples of the Jews will be completely without understanding, with the law being sealed and all understanding among them removed, to remain blind, spiritually, that is. What, therefore, are the accusations, and for what reasons it happened that they stumbled in this, he makes clear at once. For very many were their plots against Christ, and displeasing to God. For this, I think, is the meaning of, not by the Lord; and indeed they thought they were plotting secretly among themselves, and undertaking bitter enterprises, so as to say, perhaps, Who has seen us, or who will know what we are doing? But they were ignorant that a plan, and a bitter thought of man, and the power of enterprises could not escape the divine and pure mind, even if one were to do anything in darkness and secretly. For they hired the traitor Judas, practically saying: Let us bind the just one, because he is useless to us. And indeed they delivered him to the cross, and as far as it was in their power, they killed the author of life; but when he was raised again from the dead, they wickedly attacked him and secretly did things out of an unholy and envious mind. For knowing that he had been raised, they gave sufficient silver to the soldiers who were guards of the tomb, so that they would say that his disciples came by night secretly and stole him. Woe, therefore, he says, to those who are accustomed to make such plans, not by the Lord, but rather as in Beelzebul. Will you not be regarded as the potter's clay? Shall the thing formed say to him who formed it: You did not form me? or the thing made to him who made it, You did not make me with understanding? Having said that I will remove this people, he shows in these words that he will accomplish the matter in every way and entirely and very effortlessly, saying that they will be remolded into whatever the creator wishes, just as, indeed, things crafted by the hands of a potter. The prophet Jeremiah was also taught something similar again; "Arise, he says, and go down to the potter's house, and there you will hear my words. And I went down to the potter's house, and behold, he was doing a work on the stones, and the vessel which he was making fell from his hands; and he made it again another vessel, as it seemed good in his sight to make it, and the Lord said to me: Am I not able to do to you as this potter, O house of Israel? Behold, as the potter's clay you are in my hands." For the craftsman and creator of all things easily remolds what has been made by him, to whatever he may choose. Is it not yet a little while, and Lebanon will be changed into Carmel, and Carmel will be regarded as a forest? Saying that they will be like potter's clay, and will be remolded for the worse; because of the very great sin that is in them, he shows clearly in what way the matter will be, and in a way clarifies what seems to have been said obscurely. Lebanon is a mountain of Phoenicia, and all the people who lived in it and around it were among the most superstitious, and similarly Carmel was a very large mountain in the land of the Jews, in which it is said that Elijah the Tishbite also dwelt. Therefore, by the mountains, or the regions in which the mountains are, he wishes to signify those who dwell in them, and he says that Lebanon will be removed, that is, it will be changed, and it will be as Mount Carmel. And Mount

Carmel as Lebanon, that is, those who once worshipped idols will recognize the God who is worshipped in Judea, and will be counted in the rank of the firstborn Israel. But those of the seed of Israel will become like those who inhabit Lebanon and were once in error. For Israel has been cast out from intimacy with God because of their impiety toward Christ. But the nations were received and sanctified through the Spirit of the divine na- of... have become partakers. Therefore, Lebanon, he says, will be transformed like Mount Carmel, and Mount Carmel will be reckoned as a forest, that is, as a material of wild woods, whose end is for burning. Or also in another way. For those who devastated it have become like woodcutters to those from Israel, and this, I think, the prophet Zechariah shows by saying: "Open, O Lebanon, your doors, and let fire devour your cedars. Let the pine wail, because the cedar has fallen. Wail, you oaks of Bashan, for the dense forest has been cut down." See then, that he also compares Judea to Lebanon, as differing in nothing from those who were formerly in it, that is, from the wanderers. And he calls the pine and the cedar, and indeed also the oak, those who have fallen in it. For being high, and lifted up, they have been consumed as by the fire of divine wrath. And in that day the deaf shall hear the words of a book, and out of the darkness, and out of the mist. The eyes of the blind shall see, and the poor shall rejoice through the Lord in gladness, and the hopeless of the nations shall be filled with gladness. It shows most clearly the calling of the nations through what is set before us. And it is possible to see the nature of things happening as if by inversion. For he said that the book of the law would be sealed, that is, of all the divinely inspired Scripture, and the knowledge of the divine oracles would be hidden from the mind of the Jews; so that the one who knows letters would say, I cannot read it, for it is sealed, and the one who does not know letters would say, I do not know letters, but that the nations will be called to the knowledge of God and will receive the light of the evangelical preachings into their mind and heart, and they will also understand the law through Moses, although they were once deaf and unable to hear, and living as it were in mist and darkness, which makes it clear that they were in ignorance and error. And he says they will rejoice, not in any other things of this life, but in the Lord, that is, in Christ. For being poor, and having no good things in mind, but being in want of every virtue, and having no hope; for they were without God in the world, according to what is written; they will be filled with gladness. For they will be free from sin and full of holiness, and superior to death, and full of the hopes from God, partakers of everlasting gladness. The lawless one has failed, and the proud one has perished, and those who transgress for evil have been utterly destroyed, and those who make men sin by a word; and they will make a stumbling block for all who reprove in the gates, and they turned aside the just for unjust things. As those from Israel were removed from the midst, and cast out from fellowship with God, even if not entirely; for the remnant was saved according to the prophet's voice; he says that the lawless and the proud one have failed. For they were lawless as not having kept the law itself, but turning rather to the teachings and commandments of men. And exceedingly proud and terribly arrogant, as having dishonored Christ. For at one time they said: "Is not this the carpenter's son, whose father and mother we know? How then does he say that he has come down from heaven?" And at another time: "Abraham died, and the prophets died, and you say, If anyone hears my word, he shall never see death. Who do you make yourself to be?" And indeed elsewhere one might see the Scribes and Pharisees saying most impiously: "He has a demon and is mad; why do you listen to him?" Therefore, those who always transgressed were utterly destroyed on account of their great evil and the magnitude of the perversity that was in them. These were the ones who made men sin by a word; for by leading the people under their hand away from reverence for the

law, as I said, they prepared them to sin, persuading them to keep their own word, that is, their own commandments; and preparing them to consider these things as law; and what is yet more than these more unholily, they made those who reproved them in the gates a stumbling block. For the holy prophets, conveying the words from above and from God, at times reproved those of Israel, and this with boldness and not secretly, but as it were in the gates. But those who were appointed to lead the flocks under their hand, and who were obliged to instruct in everything useful those who were straying from the right and blameless path, made the beneficial reproofs a stumbling block, calling them perhaps deceivers and false speakers. For their aim was always to pervert the power of the just in unjust matters. For this, I think, is what is meant by, They perverted the just in unjust things, as for instance the law saying, "Honor your father and your mother," and, "He who speaks evil of father, or mother, let him be put to death." They themselves taught those born of them to say to their parents: Whatever benefit you might have received from me is a gift. And if they should say this, he shall not honor his father, or his mother. Let it be lawful, he says, not to honor a father, or a mother. For Christ reproached them for this, saying: You have made void the commandment of God for the sake of your tradition. Therefore thus says the Lord, concerning the house of Jacob, whom he set apart from Abraham: Jacob shall not now be ashamed, neither shall Israel now change his countenance; but when their children see my works, for my sake they shall sanctify my name, and they shall sanctify the Holy One of Jacob, and shall fear the God of Israel. Everywhere in the prophecy the word becomes sober, and foresees the wickedness of those accustomed to finding fault. For he said, that the lawless man has failed, the proud man has perished; they who act lawlessly for wickedness have been destroyed. But since it was likely that some, out of excessive ignorance, would think that God had spoken falsely, since Israel had not utterly perished, but, as I said, the remnant had been saved; for this reason he also very usefully remembers the hope preserved for Israel in the last times of the age. They too shall be called through the faith in Christ, and shall run after the nations. For when, he says, the fullness of the nations has come in, then all Israel will be saved. What then does he say: Therefore thus says the Lord, concerning the house of Jacob whom he set apart from Abraham? For Israel was chosen from all the nations, and like a special inheritance for God, the race of Abraham and Jacob was reckoned. But not now will they be ashamed, he says, nor will they now change their countenance, that is, they will not immediately, when they have acted impiously toward Christ, having come to the knowledge of their own sin, be ashamed and, as it were, depart, so as to no longer be seen as such. For this, I think, is what it means to change one's countenance; but as time goes on, when those born of them see my works, that is, when they behold the whole world under heaven called, and those throughout all the earth believing in me; when they see the power of the devil shaken, that ancient and profane error having been clearly destroyed, and the precincts of idols burned at the same time, then they will sanctify my name, that is, they too will consider me holy; and they will sanctify as being in truth the Holy One of Jacob, and the God of Israel. For so they will fear me. And the fear of God is always somehow the path to salvation. For it is written, that "The fear of the Lord makes life." And those who are wandering in spirit shall know understanding, and the murmurers shall learn to obey, and the stammering tongues shall learn to speak peace. For having sanctified the name of the Savior of us all, Christ, and having firmly believed that he is the Holy One of Jacob and the God of Israel, they will know understanding; although they were once held by a spirit of error, and had the law sealed up; and those who always murmur will learn to obey. For the Jewish crowds murmured against Christ, at one time

saying: "You are not yet fifty years old, and you have seen Abraham?" and at another time in addition to this, not refraining from persecuting him" and to writing down the truth for him as the substance of the charge. For the Savior of all called himself the Son of God the Father, and showing the shadow of the law to be nothing, he set forth the beauty of worship in spirit. But they persecuted him, Not only, it says, because he broke the Sabbath, but he also called God his own father, making himself equal to God. Those therefore who murmur will learn to obey, it says, and the stammering tongues will learn to speak peace. For the tongues of those accustomed to not speaking correctly about Christ were stammering, but they will learn, it says, to speak his things and to utter things for peace rather, no longer turning away to their former arrogance, but rather submitting to him the neck of their mind. To speak peace to Jesus is if one says, The Lord is our God, possess us, besides you we know no other, we name your name. Woe, apostate children, thus says the Lord You have made a plan not through me, and covenants not through my spirit, to add sin to sins; you who proceed to go down into Egypt; but you did not ask me, to be helped by Pharaoh, and to be sheltered by the Egyptians. For the shelter of Pharaoh will be a shame to you, and a reproach to those who trust in Egypt, because there are rulers in Tanis, wicked messengers; in vain will they labor for a people who will not profit them, neither for help, nor for benefit, but for shame and reproach. He again bewails those of Israel as having become lovers of sin and apostates, being exceedingly wicked and devising bitter things, not through God. For it is not lawful to take counsel with God, for those who wish to agree on any wicked matter. But everyone who is pious and good, and a lover of righteousness, will take counsel with God and will proceed to what must be done. For it is written, that The thoughts of the righteous are judgments. He therefore accuses the outcast Israel, as having introduced a mind discordant with God against Christ. For they were deliberating while meeting in council, and indeed they said: What are we doing, because this man does many signs? If we let him go on like this, the Romans will come and take away both your city and your country. But another one of those ranked among the leaders said, You know nothing, that it is expedient that one man should die, and that the whole nation should not perish. The Lord teaches this very thing more clearly, saying in the Gospel parables, that The householder who planted the vineyard sent his servants to collect the fruits, but the husbandmen killed them. And the charges of their impiety did not stop there; for having also seen the son sent by the father after the servants, they said, it says, among themselves, This is the heir, come, let us kill him, and let us have his inheritance for ourselves. Apostates, therefore, are the introducers of such bitter and unholy counsels, who add sin to sins; for they killed, as I said, holy prophets; then also after them the heir himself, that is, the son. That their mind has long since been inclined toward apostasy from God, he tries to confirm, saying: Those who proceed to go down into Egypt; but they did not ask me, to be helped by Pharaoh, and to be sheltered by the Egyptians, he interjected the phrase, But they did not ask me. And the sequence of the thoughts is in this manner: Woe, he says, to those who go down into Egypt to be helped by Pharaoh, and to find shelter from the Egyptians. For when war and battle had been announced to them and the king of Assyria had moved his arms against the land of the Jews, they ran ahead to the Egyptians, and called for their aid, although they should have been propitiating God, and rubbing away by their conversion to better things, the offenses by which they had stumbled against him. For being rich in his benevolence, they would not have been subjected to those of the with the feet of those warring, the experience of those who have already arrived will confirm. For whom have they not conquered? whom have they not overcome through God? But considering it as nothing to be

saved by him, but rather determining that the omnipotent right hand was unable to save some, they sought aid from men. But this matter, he says, will be to them for shame and reproach. For there are in Tanis, he says, leaders, evil messengers. For those from Israel went down to Egypt, and they thought, as I just said, that the aid of the leaders in Tanis, that is, the kings, would suffice for them. But some came even there, reporting to the rulers of the country evil and unbearable things, for the Assyrian had advanced against the Egyptians, after the war against the Tyrians. Therefore in vain, he says, will those from Israel labor, running down to a people, who will in no way be able to help them. For it will be for them neither sufficient for aid, nor indeed able to deliver from the impending evils, but for shame, and reproach. For it always follows for those who have turned their own heart away from hope in God, that they completely and in every way fall into every evil. And the blessed David speaks truly, saying: "It is good to hope in the Lord, rather than to trust in man. He hides and delivers from every evil those who love him, and are zealous to cleave to him."

Discourse 18 As one who has seen some of the things that will be at times in the land of the Jews. And now the prophet makes the narration to us. But I say that we must again call to mind the history, upon which his word came. For thus the meaning of the things set forth will be clear as in a mirror to those who read. Therefore, when Jechoniah the son of Eliakim was reigning over the land of the Jews; then Israel having much inclined toward apostasy from God, and being devoted to the worship of idols; and greatly provoking against itself the God of all; very many were the words to them through the voice of Jeremiah calling them to repentance, and advising them very prudently, to wipe away the blame from having gone astray, but rather to thrust off the charges of extreme impiety by turning to what is better, and returning to the truth. But they were hard and unadmonishable, and shaking off the words of the holy prophets, they prepared them to experience events. Therefore, God, who is all-powerful, being sharpened against them, raised up Nebuchadnezzar, who both took Judea, and having burned down the cities and villages in it, he also appointed Zedekiah. And when he too rebelled, the Assyrian, being grieved, campaigned again against Jerusalem; and indeed, having taken it, and having burned down the divine temple itself, he returned to his own land. Then indeed, therefore, those who were left behind, and saved, and able to escape the sword of the Babylonians, went down with their whole households into Egypt; although God did not permit them to do this, but said most clearly through the voice of Jeremiah: Do not go down to Egypt. But since they remained no less disobedient, they perished in Egypt. For Nebuchadnezzar took it also, and along with those from Israel he destroyed the Egyptians. This, then, is the cause and occasion of the vision, and as it were, the whole circumstance. But it is necessary, I think, for us to go through each point, as far as possible. In affliction, and in distress a lion, and a lion's cub from there, and asps and the offspring of flying asps, who carried their wealth on donkeys and camels to a nation that will not profit them for help, but for shame, and reproach. Will the Egyptians help you with vain and empty things? Announce to them, that your comfort is in vain. this. The divine Jesus, that is, the son of Nave, bequeathed the land of the promise to those of the blood of Israel. They say that the tribe of Judah especially was allotted the parts of the land of the Jews toward the east and the south, with the desert lying beside them, which transports those who wish to the land of the Egyptians. Therefore, in a time of affliction and distress, that is, when Nebuchadnezzar was besieging, pressing upon, and oppressing the cities of Judea: a lion and a lion's cub from there. And perhaps he calls lions those who were allotted to lead, and who were most powerful, and were in weaknesses against the

others that were not small. And cubs, perhaps, those from them; and again, an asp and offspring of asps, others who were bitter and venomous, and reared in unmitigated evil. And if he should say, of flying ones, you will understand those who proceed easily and swiftly to anything whatsoever that is out of place. Confessedly all are wicked and exceedingly bitter who have departed from the love for God, and who say to the wood, 'You are my father,' and to the stone, 'You have begotten me;' and who attach reverence to the works of their own hands; these therefore, by donkeys and camels, were carrying away the wealth that remained to them to a nation that will not help them for assistance, but for shame and reproach. For the thing was completely unprofitable to them, and the exhortation became vain, that is, what they thought to be a comfort to them. For they perished along with, as I said, those of the Egyptians who inhabit the country, since Nebuchadnezzar had destroyed it by force. Therefore, it is a terrible thing to offend God, even if he brings wrath upon some. For every thought of theirs is rash. But He will save the whole; in no way those against whom it should happen. "For who will turn back the high hand?" according to what is written. Now therefore sit down and write these things on a tablet, and in a book, that these things shall be for days of times, and forever. That it is a disobedient people, false sons, who did not wish to hear the law of God; who say to the prophets, 'Do not report to us,' and to those who see visions, 'Do not speak to us, but speak to us and report to us another deceit, and turn us away from this way; take from us this path, and take from us the oracle of the Holy One of Israel.' Since the events were to happen at the proper times, he commanded them to be written, and he orders them to be noted down. For it will happen, he says, in days of times; and they will be deemed worthy of remembrance forever. And the word is true. For there will always be characteristics of prophets, even until the very consummation of the present age. 'Therefore, one must note it down,' he says, 'for they are a disobedient people.' Indeed, the matter will be for their benefit. For if they should disobey the holy prophets who would be at that time, it is very likely that they would be shamed by the fact that these things were foretold also through you. But he calls them false, as I think, again, because they did not keep for God what is genuine in regard to piety, but falsified the promise which they had made at the times when God, who rules over all of us, was defining laws for them through Moses on Mount Sinai. For we shall find that they clearly said, 'All that the Lord God has said, we will do, and we will hear.' Therefore, when the law enjoined and said, "You shall worship the Lord your God, and him only shall you serve. And you shall not make for yourself an idol," they made the commandment of no account; for they have worshipped idols. For this reason he very rightly calls them false sons. And somewhere David also sings and says, "The enemies of the Lord have lied to him;" and indeed also as from the person of Christ, "Alien sons," he says, "have lied to me." But the cause of such a disease for them was that they neither deemed the law worthy of any respect, but also dishonored the very words of the holy prophets. And this he teaches, saying, 'Who did not wish to hear the law of God; who say to the prophets, "Do not report to us," and to those who see visions' they see: Do not speak to us, speak other things to us, and announce to us another delusion, and turn us away from this way, and take away from us the oracle of the Holy One of Israel. For against many and very many holy prophets, bitter men rose up, shouting and saying these things, those from Israel. One could see it very clearly, when Jeremiah was exhorting them, "do not go down to Egypt," to this they themselves said falsely, "The Lord has not sent you, but the son of Neriah sets you against us," and so on. Because you have disobeyed these words, and hoped in falsehood, and because you murmured, and trusted in this word; therefore this sin will be to you like a wall falling immediately of a strong

city that has been captured, whose fall has immediately come; and its fall will be like the shattering of an earthenware vessel, from pottery into fine pieces so that you cannot find among them a sherd in which you might carry fire, and in which you might draw a little water. That in every way and altogether it will result for them in a very difficult end to choose to disobey the admonitions of the holy prophets; and to place their hope in falsehood, and to attempt to thoughtlessly hold fast to what comes into their mind, he attempts to teach. For since you have rebuked the words of the prophets, calling them a delusion, and saying impiously: "Take away from us the oracle of the Lord," for this very reason this sin will fall upon us like the wall of a captured city, and this immediately, that is, not in the distant future; and I speak of a city so shattered, as if even an earthenware vessel were to be broken into fine pieces, so that each of the fragments is completely useless, so that no one can carry fire anywhere in it, nor indeed gather a small collection of water. And through these things he intimates, that so great a punishment will come upon those who have disobeyed and disaster will leap upon them, as to bring them down to the utmost misery. And that there is found among them absolutely no one who has remained outside of reaching the very end of evils. Thus says the Lord, the Holy One of Israel: When you turn and groan, then you will be saved, and you will know where you were, because you trusted in vain things. Having threatened them with the utmost punishment of all, and having usefully terrified them beforehand with the terrors of things to come, he immediately shows both the cause of His wrath itself, and the way of salvation. For the Creator is good and loves mankind, and as he himself somewhere says through the voice of Ezekiel, "He does not desire the death of him who dies, as much as that he should turn from his wicked way, and live." Therefore Israel is punished as having completely fled from the love of God, and having been added to the worship of idols, yet he allows one who chooses to repent, to be brought out of evil. For when, he says, you turn away as from a corrupt and defiled way, I mean, from the necessity of worshipping creation, and of offering reverence to wood and stone, then you will be saved, and in addition to this you will learn then what state of mind you were in, or rather, of ignorance, trusting in vain things. For if they are not able to help themselves, how could they grant assistance to others? For what is more inert than an idol? For they are lifeless matter, and nothing else; the gods of those who are led astray. Your strength became vain, and you were not willing to hear. but you said: "We will flee on horses;" for this reason you will flee, "and we will be on swift riders;" for this reason those who pursue you will be swift. At the voice of one, a thousand will flee, and at the voice of many, many will flee, until you are left like a mast on a mountain, and as one bearing a standard on a hill. For although through experience you have found it unprofitable, the hope, I say, in those thought to be gods, and seeing their strength to be vain, you have remained no less disobedient, he says. For hearing not to go down into Egypt, but to honor with faith the one promising to save, you were not willing to hear, but you said, "We will flee on horses, and we will be on swift riders." For you thought, that it is sufficient for your salvation to flee from Judaea. But Light, he says, will be those who pursue you, that is, winged and swift, and so terrible and fearful in your eyes, and to this point of cowardice will the mind of the disobedient go, that when only one of the enemy shouts, a thousand will be turned to flight. And if indeed even five should overtake the phalanx of the Jews, many will flee; and they will endure their suffering so conspicuously, as to become a spectacle, and by no one at all unknown, but seen just as if one were to raise a mast upon a mountain, or even a banner on a hill. He says a banner and a mast are a piece of wood raised on the hills or mounds bearing certain signs, by which those chosen to lead signify to the armies either that they have conquered, and that the affairs of battle

are going well for them perhaps, or that they should gather to them, in order that they might hear some of the holy things. And again God will wait to have compassion on you; and for this reason he will be exalted to have mercy on you, because the Lord your God is a judge. And where will you leave your glory? Again he has kept hope for those of Israel. For the remnant has been saved. For not root and branch, he says, will the beloved go to destruction, nor will God forget to have compassion, as the blessed David says, but his name will be glorified and exalted, when he has mercy on you. But you will say, that 'And yet how was it not the part of a good person to not inflict punishment at all?' But it is consequent to understand that, in addition to being good, he is also a judge. And it is the work of one who judges rightly and impartially to measure out punishments in proportion to the faults of each. And it is again the part of a good person to also refashion with a gentle nod for the better those who have been punished. But you, he says, where will you leave your glory? But instead of, you will leave, it says, it will be left. For at times the divinely-inspired Scripture is indifferent about the words. Therefore it reproaches them because they have made of no account their own glory, which is to be and to be called of God, for they were his inheritance. For they have abandoned it, falling into what is more shameful, and worshiping the works of their own hands, and disobeying the holy prophets, and despising even salvation from God itself, and having honored a false and senseless hope placed in men. For they have gone down, as I said, into that of the Egyptians. Blessed are all they that abide in him, because a holy people will dwell in Zion, and Jerusalem wept with weeping: Have mercy on me. He will have mercy on you; when he saw the voice of your cry, he heard you. Having named the Savior God of all the glory of Israel, he shows that not willing to depart from him, but rather to be attached to him through obedience and submission in everything whatsoever, renders them in every way and altogether blessed. And that at the time of the coming of our Savior, many of the blood of Abraham will repent, and being justified by faith, and freed from all sin, they will be enriched with sanctification through the Spirit, he teaches by saying, that a holy people will dwell in Zion. For with weeping, he says, Jerusalem wept, Have mercy on me. And since the God of all knows to be eager for philanthropy and most ready to pity, He will have mercy on you, he says, and he will be an observer of your cry; for at the same time he is seen repenting, and he has without delay granted the grace of forgetting injuries. Therefore, as far as it depended on the will of the Master of all, all would have been saved through faith in Christ. But since they did not accept the Redeemer, for this reason they have been given over to destruction. For they themselves chose this rather. And the Lord will give you the bread of affliction and scant water, and those who lead you astray will no longer approach you; for your eyes will see those who lead you astray, and your ears will hear the words of those who led you astray from behind, who say: This is the way, let us walk in it, whether to the right, or to the left. Our Lord Jesus Christ has become for us the power of the bread of life. For he said clearly: "I am the bread that came down from heaven, and gives life to the world. But let it be and water, not sensible and material, but rather divine and spiritual. For it is called a river of peace, and a torrent of delight, and we say this as the blessed David sings and says to God the Father concerning those justified in faith: that "With you is the fountain of life, and you will give them to drink of the torrent of your delight." Christ, therefore, is the life-giving bread and water; but he is found with sweat, and with labor. For indeed, the great and excellent good things would not become attainable to those who recline and live in luxury, but if to those who are accustomed to regard as nothing the sweats and labors for this very thing he so sought to learn the mystery of Christ. And the divine David singing and saying: "If I go up on the couch of my bed, if I give sleep to my eyes,

and slumber to my eyelids, and rest to my temples, until I find a place for the Lord, a dwelling for the God of Jacob. Behold, we heard of it in Ephrathah, we found it in the fields of the wood." For Emmanuel was born in Bethlehem, which is Ephrathah. The God of all therefore promises to those from Israel returning to him to give bread of affliction, and scant water, that is, he will grant the life in Christ and the knowledge concerning him, which anyone might gather and lock away in the treasures of his own mind, not reclining into luxuries, not having a dissolute conduct of life, nor indeed walking the wide and spacious road, but rather entering through the narrow gate that leads to life. Therefore, he says, if you should take this bread, then you will also be secure, not easily led into error, nor readily carried away by the words of those who deceive. For you will see them, and you will hear their words. For formerly, being unable to discern the things from them, he was placed on a level with those who do not see at all, nor indeed hear the words of those accustomed to deceive; but having taken the bread you will surely see them, and you will understand very well what sort of character they have; how they simply differ, and say: This is the way, let us walk in it, whether to the right, or to the left; for there was no distinction of the one who is naturally unjust and of the one who is not so, but, as it were, the words of all carried one away unreflectingly to anything whatsoever. And you will remove the idols covered with silver, and covered with gold; you will make them fine, and winnow them as the water of a menstruous woman, and you will cast them out as dung. It would be fitting, I think, for this also to be accomplished, for both those called from the nations through faith to the knowledge of truth, and also for those of the blood of Israel. It does no harm to apply the saying also to those who come from Hellenic error, "The Lord will give you bread of affliction and scant water; and those who lead you astray will no longer come near you." The wretched Jews had wicked teachers, I mean the Scribes and Pharisees, who wished to carry them off to anything whatsoever that seemed good to them, leading them away from the commandment of Moses, and persuading them to heed the teachings and commandments of men. And besides these things, Israel was condemned as having gone into such madness as to choose to worship lifeless idols. But the children of the Hellenes had unholy teachers, who, having a sensual and demonic wisdom, proclaimed to the world a countless crowd of demons, and to worship the creation, rather than the creator. So then, having received the bread of life and the life-giving water, both these and those were freed from their ancient teachers, or rather from those who led them astray, and having condemned the deceit they took away the idols. For they have been justified through faith, having all but said farewell to Satan and the unclean spirits, and loathing and fleeing those formerly considered high among them, I mean the falsely-named gods, as something utterly hated and ending in extreme impurity. For what could be more abominable than dung and the water of a menstruous woman? Then there will be rain for the seed of your land, and the bread of the produce of your land will be abundance and rich. And your cattle will be fed on that day in a fat and spacious place. Your bulls and your oxen and those who work the land will eat mixed chaff with winnowed barley. The saying is fashioned as from those who are accustomed to farm, who whenever they are enriched by the abundant supply of waters poured down from above and from heaven, then they certainly have much fruitfulness, and for a life-giving breadth, and they cut the grass itself from the field for the cattle; but the meaning of the things set forth is again transformed from sensible things into a spiritual contemplation. For when, he says, the bread of affliction and the scant water should be given to you by God, when you see those who deceive you, and turn your mind away from them, when you take away the idols, and receive the illumination of the true knowledge of God, then you will also be in spiritual fruitfulness. For there

will be rain for the seed of your land. And by rain he means the spiritual comfort through the Spirit, which enriches the hearts of those who worship God, and indeed makes them fruitful. For David sings concerning those justified in the faith in Christ: "You will set apart, O God, a willing rain for your inheritance," that is, the evangelical and saving proclamation, and the comfort through the Holy Spirit, as I said. And somewhere the prophet Isaiah also said, as from the person of God, concerning those of Israel, which was a vineyard: And I will command the clouds not to rain rain upon it. Therefore there will be rain, he says, for the seed of your land. But also the bread of the produce of your land will be abundance and rich, that is, the fruit of your works will be for a benefit. For it will be brought to fruition, and will be fat and much. For Malachi the prophet addressed those of Israel who had apostatized, saying: "Because your calf, Samaria, was a deceiver, because they sowed what is wind-blasted, and their ruin shall receive them." A handful having no strength to make flour. But again another of the saints rebukes some and says: And you did not remember the Lord your helper; for this reason you will plant an unfaithful plant. For the fruit of the unholy is fruitless, and their labors are useless, and the outcome of their undertakings has nothing beneficial. Yet indeed the fruits are dear to God, for which the divine Paul very rightly prays, saying: "May the God of righteousness increase your seed and multiply the produce of your righteousness." And to these things the prophet adds, that the cattle also will be allotted a fat and spacious place; and by cattle I think he perhaps means those of little understanding, and the more simple, who are slow in mind, but having been once called to the knowledge of God through faith will find spiritual food, and will be allotted to a fat place, that is, the divinely inspired Scripture, which is truly spaciousness. For it is broad and great and running toward piety. But the bulls, or the oxen that work the land, he says will eat mixed chaff with winnowed barley, that is, they will be in spiritual abundance. And being filled with solid teachings they will work the land. And by bulls, as I think, he means in these things those who minister the divine proclamation and preach the gospel with much power. And the all-wise Paul will again confirm this for us, having understood the legal command spiritually. For he said, that "It is written, You shall not muzzle an ox while it is threshing." And he adds, "Is it for oxen that God is concerned?" Or does he say it entirely for our sake? Therefore as from the best food of calves he shapes spiritual things, and allows us to understand, that for the chosen, and those who render the worshipers of Christ as a kind of fruitful earth, the all-good and solid food will be set before them. For it was necessary, it was necessary for the leaders of the peoples to have first enjoyed the good things through the spirit, so that they might be able to benefit the ones yoked under - And there shall be upon every high mountain, and upon every lofty hill, flowing water in that day, when many shall perish, and when towers shall fall. And you will understand this spiritually. For he calls the holy evangelists and apostles hills and mountains, and all the others who after them have become caretakers of the holy Churches, and celebrants of the divine mysteries, who think of nothing earthly, but are as if lifted up on high. For it is written that the mighty ones of God of the earth have been greatly exalted, and they pour forth the divine and heavenly word from their own mind as from a spring, having themselves been first enriched from above with grace. And this water is abundant, for the mountains are many, and the hills just as many, and the stream from them is sweet and plentiful everywhere. But in that day, he says, this also shall be. And he again calls the time of the coming of our Savior "a day"; in which those of whom the account speaks were revealed, but many have perished and towers have been cast down, that is, the leaders of the Jews, both Scribes and Pharisees. For though they were exalted above all others through the glory of the priesthood, and the dignity of leadership, they

have acted impiously toward Christ, and have killed the one who made them high, and in addition to this have led astray the peoples under their hand. And other towers have also fallen, the arrogant hordes of unholy spirits. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, in the day when the Lord shall heal the affliction of his people, and he shall heal the pain of your wound. Some of the exegetes wish that the meaning of the preceding words should be applied to the time of the consummation of the age. For then, they say, with an increase of light, the elements themselves, which are by nature luminous, will be so. But we will find the holy Scripture saying, that "Then the sun shall be darkened, and the moon shall not give her light." And the stars also will fall as leaves fall from a fig tree. Therefore, setting aside the need to understand it thus, we rather say this. For he does not say that there will be an addition of light to the elements. But rather he calls "moon" those who live in the light of the moon, and are, as it were, spuriously and moderately illuminated. These would be those who are accustomed to live according to human nature, by innate and our own unaided reason, not yet having been enriched with illumination from above, such as those who have not yet known the God who exists by nature and in truth, but who remain as in night, yet having a moderate ray of light, which God implanted in human nature from its very constitution. These, having received the light of the true knowledge of God, no longer remain as in night, having a small and lunar light, but from then on see the sun's ray as in the day. But those who are as in the day and as if illumined by the sun, because they know the God who is by nature, will receive a manifold illumination upon this. Such were the experts in the law, having as it were in their mind the reflection of a solar ray, I mean, in respect to knowing the Creator and Lord of all. The Lord your God, the Lord is one. Yet they did not accurately understand the law. But when Christ shone upon them, their knowledge progressing for the better, and the law henceforth being contemplated spiritually, the light of the sun that was in them will be almost sevenfold. For the sun of righteousness, being the God of all and understood as such, is also all wisdom itself. And he shone through the law upon those of Israel. For he brought them out as from an ancient mist of the error in Egypt. And he prepared them to understand and confess that he alone is the God and Lord of all. But these things will be, he says, when the Lord heals the affliction of his people, and will heal the pain of your error. For we were afflicted, and in the pain of a wound; for the fear of being punished hung over both Greeks and Jews; Christ will heal. And we were in a way some with our minds paralyzed, and our intellect inactive and weakened for the works of righteousness. But we have not remained in these things. For the God of all granted the cure, and He has shown us to be freed from the ancient disease and exceedingly strong for every one of His pleasing works, and justified by faith in Christ; through whom and with whom to God the Father be glory with the Holy Spirit for ever and ever. Amen.

Discourse 19

Behold, the name of the Lord comes after a long time, burning is his wrath with glory; the word of his lips, a word full of wrath; and the wrath of his anger will devour like fire. And his spirit like rushing water in a ravine will come up to the neck, and it will be divided to trouble the nations with vain delusion, and vain delusion will pursue them, and it will seize them by their face. Having said very well that the light of the sun will be sevenfold for those who believe in Christ, at that time, when he will heal the affliction of his people, he usefully adds that the divine wrath will also be against Satan who afflicted them, and the demons with him. For their tyranny against us was not to come unceasingly, nor their strength unshaken, especially when Christ, the Savior of all, shone

upon the human race. But the word of the prophecy has become not, as it were, naked and unclothed, but rather overshadowed and profound. For it is framed as concerning the Assyrians, who sacked Jerusalem, and took all of Judea, and holding beloved Israel captive, they returned to their own land, all but gloating over the divine glory, and thinking that they had conquered those who worship Him even against God's will. And so the Rabshakeh addressed those on the wall, saying, "Let not Hezekiah deceive you, saying, 'The God of Israel will deliver you from my hand.' [Did the gods of the nations, each delivering his own country, deliver it from my hand?]" Therefore, having boasted and babbled much against the ineffable glory, those of whom the discourse speaks would be caught. And when Israel had completed the seventieth year in captivity and in slavery among them, the God of all delivered and saved them again. For He brought them back to Judea, led at that time by Zerubbabel the son of Shealtiel, who was from the tribe of Judah, and indeed also by Jesus the high priest. Therefore, the power of the prophecy seems in a way to make mention of that which pertains to the manifest events that happened to the Chaldeans and to Babylon. But the true meanings of what was said have come to be about the spiritual Assyrian, that is, Satan, to whom it was said by God: As a garment stained with blood will not be clean, so you also will not be clean, because you have destroyed my land, and you have killed my people, you will not remain for eternal time, you evil seed. Prepare your children to be slaughtered for the sins of your father, so that they may not rise up and inherit the land and fill the land with war, and I will rise up against them, says the Lord of Sabaoth, and I will destroy their name, and remnant, and seed. Therefore, after a long time the name of the Lord will come, he says. And if one should choose to understand it historically, after seventy years God had mercy on Israel. But if indeed one should travel the inner and hidden path of the meanings, he will receive in his mind that the inventor of sin has spent a very long time placing the yoke of his own wickedness on all those on the earth, so as to make them his own worshippers and to bind them in the snares of sin. But after a long time the only-begotten Word of God appeared to us, and has become the burning wrath with glory, and the oracle of his lips an oracle full of anger. For Cyrus, son of Cambyses, with God urging him on and rousing him to battle, marched against the land of the Chaldeans, and took by force the land of the Babylonians, and he became like anger and fire to them, for he, as it were, devoured all, and having an unbearable assault, he appeared to those there like water dragging through a ravine, and filled all the nations of the Chaldeans with tumult and confusion, justly condemned for vain deceit. For they thought, as I said, that they had prevailed over Judea even with God unwilling. Therefore the vain deceit overtook them. For things from unmixed wrath were brought upon them from God, and they perished by their own impieties; one might see the primeval-evil dragon having suffered this very thing. For the oracle of the Lord became to him an oracle full of anger. For they were commanded to depart into the abyss, both he and the evil powers with him. And they have been consumed as if by fire, and as if dragged down by much water by the power of the spirit into the lowest recesses. For these also were thrown into confusion by vain deceit. For he said, "I will seize the whole inhabited earth in my hand as a nest, and as abandoned eggs I will take them up, and there is no one who will escape me or speak against me." And he thought that he was truly God, and having transferred to himself the glory fitting only for the Creator of all, he thought he could perpetually rule over those on the earth. Therefore they were confounded, condemned for vain deceit, and were overtaken by it. For judgment, and wrath, and punishment were brought upon them, and for this reason. Must you always rejoice and always enter my holy places as if celebrating a feast, and as if rejoicing enter with a flute to the mountain

of the Lord, to the God of Israel? I said that having conquered the land of the Jews, the Babylonians danced over the captives, and perhaps mocking the divine temple itself, they behaved most unholily. But they themselves were also captured; and in what manner, is not unclear. O Assyrians, therefore, he says, must you not rejoice at all times over my worshippers, and make it an occasion for a festival, with no one preventing you from entering my holy places, and with flute and lyre? And this, indeed, historically. But if it should be said with respect to Satan and those who think his thoughts, you will understand something of this sort: For long ages he rejoiced, exalting himself over the ineffable glory, and crushing saints, and savagely opposing the workers of righteousness, and attempting, as it were, to defile the holy things of God, making the matter both a feast and a delight, and gloating over those who were oppressed. But the wretch has fallen from such things, with Christ having pushed him down beyond expectation, and having driven away his tyranny over us. Therefore all his delight and gladness has ceased; he has stopped his dance against us, and the nature of things has changed to the complete opposite. For we on the one hand have made our delight and enjoyment the salvation through Christ, and the justification in faith, and the sanctification through the Spirit. But he who has failed to rule is in unceasing despair, and laments the overthrow of his own dominion. For by the voice of the Lord the Assyrians will be defeated, by the blow with which he might strike them. And it will be for him round about from whence was their hope of help, on which he himself relied; they will fight him with flutes and lyres out of a reversal. The phrase, 'by the voice of the Lord,' he says, means 'at the Lord's command.' For indeed the Assyrians were defeated, and they came under the blow brought upon them, with Cyrus and the Persians and Medes ravaging, as I said, and having taken them by force and by the will of God. But before these things, they had in them * the hope of being able to succeed in easily overpowering whatever lands and peoples they might choose. Therefore, he says, those very ones, on whom the Babylonians had the hope of assistance, their affairs having undergone almost a change, and a reversal to the complete opposite, with lyre and flutes, that is, both rejoicing and celebrating they will war against him. This would be seen to have happened in the case of Satan and the herd of unclean spirits. For they had in this world countless, or rather even innumerable worshippers, but through the voice of the Lord, that is, through the preaching of Christ, they have come under a blow and have been defeated, and those whom they expected to have as helpers for themselves, these unexpectedly having undergone the change to the complete opposite. For they have been called through faith and have made war on them. For temples have been torn down, hills have been shaken, and a multitude of unclean demons have been consumed by fire, and having condemned the one who formerly held power, they have acknowledged God who is by nature and truly King and Lord. And they have made it of great importance to practice the truly approved and excellent life through all virtue, casting living in wickedness as far away as possible. For will you not be required before many days? Has it been prepared for you also to reign? A deep ravine, wood lying ready, fire, and much wood. The wrath of the Lord, like a ravine burning with brimstone. Saying that the Assyrian will be warred against by those from whom it was likely to expect to be helped rather, and that he will suffer things beyond all evil, he necessarily adds these things as well. For since He is seen to have been forbearing with them for a long time, and with difficulty has inflicted the punishments on those who have committed unbearable sins, he makes a defense, in a way, and says: For will you not be required before many days? For the God of all is forbearing, and lavishes his goodness on those who sin, if perhaps somehow their minds might be changed toward better things, and having chosen to

repent, they might escape the punishment owed to them. But with none of these things having happened, finally He brings the things from wrath, not doing this before many days, but as finally at the right time and as it were when it has come to its measure, which is most fitting to the serenity and love for mankind of the God who rules all. Therefore, O Assyrian, he says, I have been good to you, and long-suffering. For will you not be required before many days? And it is clear that he means the punishments for which you have acted insolently against my people. Such is that which was said to the blessed Abraham: "For the sins of the Amorites are not yet filled up until now." But also the blessed prophet Zechariah says that he saw women, winged like a hoopoe, carrying away the measure, and sin sitting in the middle as in the form of a woman. For the lawgiver measures out the punishments in proportion to the sins of each one. But you thought, O Assyrian, he says, that it was prepared for you also to reign perpetually, that is, to be able to rule and to have unshakeable dominion over all? But you were mistaken about the truth; for you will rather inherit a deep ravine, and wood lying ready, and fire. For thus will the wrath of the Lord be upon you and upon your people. And I would say, that these things would be most fittingly said also to Satan himself. For he had taken advantage of the whole earth * Christ shone forth. But when God and Lord appeared to us, he was driven away like some very fierce beast from the flock of the faithful, and he departed also to Hades, there to inherit fire and flames. For the wrath of the Lord will be for him like a ravine burning with brimstone. Therefore he was not called to account before many days, but with the time finally calling him to this; for it was not prepared for him also to reign perpetually, just as indeed it was for the Savior of all, Christ; to whom indeed before you it would be fitting that what was said through the voice of David be said: "Your throne, O God, is forever and ever; a scepter of uprightness is the scepter of your kingdom." Woe, to those who go down to Egypt for help, who trust in horses, and chariots; for they are many and upon horses, a very great multitude. And they were not trusting in the Holy One of Israel, and they did not seek God. And He himself wisely brought evils upon them, and his word shall not be set at nought, and he will rise up against the houses of evil men, and against their vain hope. An Egyptian man and not God, flesh of horses, and there is no help. The prophet, having learned what was going to happen to the Assyrians from time to time, and that when the Persians and Medes were ravaging their country they would be utterly destroyed, God obviously having raised up Cyrus against them, comes to the remembrance of the disobedience of those from Israel. For the Babylonian took Judea, and the holy city itself, I mean Jerusalem, and carried Israel away captive, and then God gave mercy to those who were left behind in Judea. But since they wished to migrate to the Egyptians, fearing lest perhaps war from the Assyrians might be brought upon them again, he who is able to save commanded, through the voice of Jeremiah, that they should not go down to Egypt. But since they were disobedient even after this, and thought that the help of men would rather save them, they have fallen in Egypt, and all have utterly perished. Therefore the prophet pronounces them wretched; For woe, he says, to those who go down to Egypt for help. For they did not rather trust in the all-powerful God, but in horses and chariots; for there were very many in Egypt. But the God of all, being wise, brought evils upon them, and his word shall not be set at nought. For he said through the voice of Jeremiah to them the things that are written below. Therefore they will rise up against the houses of evil men, obviously of those who have fled to Egypt, and against their vain hope. For they chose as a helper, he says, an Egyptian man, and not God, the flesh of horses. But the prophet speaks most emphatically, convicting the ignorance of those from Israel. For what is a horse but only flesh? And what is the power of flesh, which is so

weak and subject to corruption? The prophet Jeremiah says something like this: "Cursed is he who has his hope in man, and will make the flesh of his arm his strength, and his heart departs from the Lord." "For it is truly good to hope in the Lord, rather than to hope in man." And the Lord will bring his hand upon them; and the helpers will grow weary, and all will perish together. For since the Egyptians, raising their boastful and arrogant brow, received those from Israel, and thought that the power of their falsely-named gods was superior to the God of the Hebrews, they themselves also have been given over to the Babylonians; for they have taken possession of the country, and those from Israel who were caught there have perished together with its inhabitants. For this reason he says the Lord will bring his hand upon them, and that they will utterly and completely grow weary, that is, they will grow weak, those who promise them invincible help, and all will perish together. For thus the Lord said to me: In the way that a lion roars, or a lion's cub over the prey which it has taken, and cries out over it, until the mountains are filled with its voice, and they were defeated, and the multitude was terrified by its wrath; so will the Lord come down to wage war upon Mount Zion, upon its mountains. As flying birds, so will the Lord defend Jerusalem, and he will deliver, and preserve, and save. The prophet has interjected the rebuke in between, the one, I say, against those who go down to Egypt, and indeed against those who chose to have an Egyptian man as a helper, and not God. And he said that they will perish together with those who promise to defend them. Then again he brings the discourse back to the beginning; for having said that the Assyrians will inherit a deep ravine, he clearly relates beforehand that God will also help those who worship him, and will contend for those throughout Judea, and he will thus leap upon those who wish to wrong her, just as a lion indeed over its prey, roaring something great and extraordinary at those who resist. For they say that this beast, when hunger rouses it to necessity, leaps upon either herds of cattle, or other livestock, terrifying them beforehand with a dreadful and most fearsome roar, and an unbearable to make the attack upon the shepherds. Thus, it says, the Lord will descend to make war against Mount Zion, that is, Jerusalem, against its mountains. As birds flying, so will the Lord defend Jerusalem. For birds hatch their young in the mountains, and build nests in the thickets of plants. But if another bird or a serpent should wish to snatch away the young, their mother fights terribly for them, and makes clear the power of her innate affection, flying around and chirping and, so to speak, making the greatest possible overthrow of the one wishing to harm them. Thus, it says, the Lord of all will defend Jerusalem, and will deliver, and will preserve, and will save. These things happened when Babylon was sacked, and when Cyrus released Israel from captivity. For they returned, while Zerubbabel the son of Shealtiel, who was of the tribe of Judah, was administering the kingdom among them, and Jesus the son of Jozadak, the high priest, was serving as priest. And when they wished to rebuild the walls of Jerusalem, some of their neighbors rose up, wanting to prevent them; but no one prevailed, as God strengthened Israel. Such also has been for us the power of the help of our Savior. For he who was considered to be the god of this age took all as captives; but Christ sprang upon him like a lion, or a lion's whelp, and destroyed him with the word of his power. He is the Lord of Sabaoth. And he campaigned against Mount Zion, that is, he championed the spiritual Zion, which is the Church of the living God, and has strongly saved it as his own nest. For the father of sin said with exceeding great arrogance: I will seize the whole world in my hand as a nest; and I will take it as abandoned eggs, and there is no one who will escape me, or speak against me. But the Savior and Lord of all gathered those who believed in him, in the way a bird gathers its young under its wings, and has placed them beyond all plotting. For he delivered, and made the whole earth his own, and has

saved the world under heaven. Return, you who devise a deep and lawless plan. As God says that he will campaign against Mount Zion, and will leap upon those who wrong Israel, that is, those who believe in him, in the manner of a most mighty lion, and adding that he will also defend, and will preserve, and will save; again the prophet cries out against those who do not endure to believe, that the right hand of God is all-powerful, and will easily save those whom he would choose from their enemies. Therefore, he says, O you who are sick with such a shameful and most abominable unbelief, who have abandoned the God of all, and unwisely collect help from men, and have honored, I know not how, the lawless and ridiculous thought concerning this, return to God, devise better things, and you too say: "Lord, the God of hosts, blessed is the man who hopes in you." For in that day men will cast away their handmade silver and gold things, which their hands made, and Assyria will fall. Not the sword of a hero, nor the sword of a man shall devour him, and he will flee, but not from the face of the sword. And the young men will be for defeat, for they will be surrounded by a rock, as by a palisade, and will be defeated; and he who flees will be captured. And now the discourse returns to its proposed purpose. For, it says, the Lord will defend Jerusalem, that is, he will champion his own Church, which is his city. And he will deliver those who believe in him, and will make them his own, and will count them as his own inheritance, and in addition to this will also save them. In what way? For they will rid themselves of profane and abominable idolatry, and will no longer worship the works of their own hands, whether they be gold and silver, or have been sumptuously made in some other way. For before the [coming] of the Savior of a sojourn, the human race was terrified concerning these things, and some have worshipped creation, and to the elements of the world they have assigned the glory due to God, just as the prophet says: Their silver, and their gold they have made for themselves idols. But when Christ shone forth, the whole earth became free from such shameful and abominable crimes. For sacred precincts, and altars, and things made by hand have been taken down, and the ancient error of Satan, which defiled the whole earth, has been put out of the way. Therefore, with the things made by hand having been destroyed, he says, the inventor of this error will also be destroyed along with it, that is, Satan, the spiritual Assur, or the Assyrian. For he shall fall, not struck by the sword of a man, and he shall be wretched, for he shall depart to Hades together with the other evil powers. For this he hints to us, saying: But the young men shall be for a defeat, that is, The strong and those who rule by greed over those on earth, shall be defeated and shall fall. How or in what way? For they shall be encompassed by a rock as by a rampart. By "rock" in these words he names for us the unbreakable and indestructible power of the Savior. Therefore, being taken by the divine power, as by some rock, and as by a rampart, or an entrenchment, and enclosure, they will yield the victory, and no one of them could escape. For he will be captured in every way and entirely, even if one should choose to do this. For this, I think, is what is signified by, He who flees will be captured. Who then of them, therefore, will be saved, if they are to be encompassed by the rock as by a rampart, and absolutely no place for flight will be given to them? And the power of the Savior has accomplished these things, having overthrown Assur, that is, Satan, and having brought down with him the evil powers with him, and having encompassed them as with a rampart, and rendered them ineffective, and imprisoned them in the recesses of Hades to be punished. Thus says the Lord: Blessed is he who has seed in Zion, and kindred in Jerusalem. For behold, a righteous king shall reign, and rulers shall rule with judgment. And the man shall be hiding his words; and he shall be hidden as when water is borne along, and he shall appear in Zion, as a glorious river borne along, in a thirsty land. Openly in these words the blessed

prophet proclaims the mystery of the economy of the Only-begotten in the flesh. For he says that those who at that time inhabited Zion will be blessed; it is clear, however, that he means the spiritual Zion, which is the Church of the living God. For they are truly blessed, and concerning this the Savior himself will assure us, saying to those who believed in him: "Amen, amen, I say to you, that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it." But blessed are your eyes because they see, and your ears because they hear. Therefore, those who have, he says, an intimacy through the spirit with our Lord Jesus Christ, and have borne fruit in the spiritual Zion, and have had kindred in Jerusalem—and this is no other than Zion—have become thrice-blessed and in every good thing. And we too have had kindred, that is, according to the spirit, the holy mystagogues. For behold, a righteous king shall reign, and rulers shall rule with judgment. For Christ has reigned over us, who is righteous and blameless, and the arbiter of all righteousness, and the introducer of things beyond the law. And rulers also ruled with judgment. But the phrase, with judgment, he says, means secretly. And yet the righteous king will be a man and a brother in all things to those on the earth; for he is truly God. For the Word became flesh, according to the Scriptures. And he shall be hiding his words. For our Lord Jesus Christ spoke very many things in parables, who also through the voice of David had cried out beforehand this very thing, saying: "I will open my mouth in parables, I will utter things hidden from the foundation." And he says not only this, but also he will be hidden, as from rushing water. Again, it is the custom in the sacred Writings to compare the assault of temptations to rushing water, or to river streams pouring violently over the land. Therefore, when temptations rise up against them, he says, and are like rushing water, he himself will be hidden, that is, he will be proof against the plots of those who tempt him. And David also said somewhere concerning him, that "An enemy shall not prevail against him, and a son of iniquity shall not continue to afflict him." For the Jewish people plotted many times, incited to this by those who were then their appointed leaders, I mean the Scribes and Pharisees. But it was not possible for Christ to suffer unwillingly any of the things that are accustomed to cause pain. For they were stoning him, but he, as the blessed evangelist says, passed through their midst, and so went away, that is, without being concerned. And he will be to those in Zion like a glorious rushing river in a thirsty land. For to those from the Gentiles who have been called to the knowledge of him, being thirsty, and not having the word that knows how to save, he has become like a river pouring forth with a rich stream, and in addition to this, glorious, that is, renowned. For many others have also been called rivers. And indeed the blessed David, comparing to rivers the holy mystagogues and those who from above, from heaven, give the word to drink to those who accept the faith, said: "The rivers have lifted up, O Lord, the rivers have lifted up their voices." For the voices of the holy apostles were heard afar. But none of them is so glorious as, of course, the torrent of delight, that is, Christ. For we say that from him has been given to all the others the aptitude to be able to initiate into the mysteries and to send the life-giving word of God into the souls of the believers. And they will no longer trust in men, but they will give their ears to hear; and the heart of the weak will pay attention to hear, and the stammering tongues will quickly learn to speak peace, and your servants will no longer say, Be silent. For the fool will speak foolish things, and his heart will understand vain things, to accomplish iniquities, and to speak error against the Lord, to corrupt hungry souls, and to make thirsty souls empty, For the counsel of the wicked will devise iniquities, and to destroy the humble with unjust words, and to scatter the words of the humble in judgment. But the pious have devised prudent things, and this counsel abides. The

meaning of the preceding would fit very well both those called from the Gentiles through faith, and those from the blood of Israel. For the ones who had worshipped falsely named gods, having put their trust in men who had among them a reputation for seeming wisdom, and the assumption of the highest renown, were carried away into a strange and counterfeit mind. For they have been led astray and have said to the wood, 'You are my father,' and to the stone, 'You have begotten me'; and they inscribed as gods those who are not gods. The Jews, on the other hand, paying attention to their appointed leaders, did not accept the faith in our Lord Jesus Christ. For those who were experts in the sacred Writings thought that what they themselves had planned was better, and they were not ignorant of what was pleasing to God and what was most beneficial to the people under their charge. Therefore, they will no longer, he says, be trusting in men, but they will offer their ears to the necessity of hearkening to the word of the Savior, and the heart of the weak, having at last been strengthened for understanding, will pay attention to hear, and the stammering tongues, that is, those that once did not know how to speak correctly; for stammering is, as it were, the inability to speak anything for the glory of God, but to spend words on the praise of the falsely named; they will learn, he says, to speak peace. To speak peace is nothing other than to have Christ and his things on the tongue; for he himself is our peace according to the Scriptures. And stammering for those of Israel is the not enduring to speak the mystery of Christ, but to always be speaking of the law, and the shadows in it, and * of teachers. But these too will cease, he says, and all their speech will be about Christ. That they will not endure the ancient teachers, he has indicated by saying: And they will no longer say to the fool, "Rule." For admittedly, the wise among the Greeks are fools; for the wisdom of the world has been made foolish. Fools also are the guides and teachers of the Jews, not having recognized what was described through the shadow in the law, and not understanding the words of the holy prophets. Therefore they will no longer say to the fool, "Rule," nor indeed will the servants of the fools say to those taught by them, "Be silent." For the wise in the world have spoken by Beelzebul, and have become inventors of perverse, and cold, and in addition to this, also unholy doctrines. But if anyone should choose to oppose their nonsense, and, as having become absurd, to reject them as counterfeit, some of those accustomed to serve them jump up, and shout to be silent, wishing their voices to be uncontradicted. For they say that when the disciples of Pythagoras spoke things at times both cold and ridiculous, and which were disbelieved by many, it was their custom to say this: "He himself said it," that is, "Be silent, and give faith to the founder of the dogma even without examination." Therefore, your servants will no longer say, he says, "Be silent." For the fool will surely speak foolish things, and his heart will understand vain things, having one purpose, to accomplish lawless things, and to speak error against the Lord. For it is error and nothing else, the myths among the Greeks composed against the glory of God, to corrupt hungry souls, and to make thirsty souls empty. For sometimes some become disciples, then approaching them without examination they profit absolutely nothing, but are shown rather, although having hungered and thirsted, that what is surely necessary for them to learn is useful for the salvation of the soul; but the counsel, he says, of the wicked will devise lawless things, and it looks to this, to destroy souls with unjust words, and to scatter the words of the humble in judgment. For the lovers of worldly wisdom, and the champions of perverted doctrines, campaign against the teaching of the holy mystagogues, whom he also names humble, and they make every effort to scatter their words, although they have come about in judgment, that is, not carelessly, but rather with discernment, and in wisdom from above, and from God. For this, I think, he teaches by adding, But the pious

have devised wise things, and this counsel remains. For the elegant babbling of the wise in the world has ceased. For the counsel of the pious has prevailed, that is, the learning, or the preaching. And we say that the pious are those who minister the divine and evangelical word to those throughout all the earth. Rich women, arise, and hear my voice; daughters, in hope hear my words, Remember the days of a year in pain with hope. It is the custom of the divine and God-inspired Scripture to apply the persona of women very often to either cities, or even to villages, and also, when one is a metropolis, to call the others her daughters, just as, indeed, the divine David says concerning both Zion, that is Jerusalem, and the surrounding regions: "Zion heard and was glad, and the daughters of Judea rejoiced;" for in some way the smaller cities under her are always about the mother who is leader of all. Therefore, in these things the person of the Savior Himself is brought before us, counseling the cities of Judea and saying: Rich women, arise, and hear my voice. Therefore, he exhorts them to choose to honor obedience, and to accept the words from him, that is, clearly, the saving and evangelical preaching; but he calls them rich now most usefully, since they were still populous, and had a countless multitude of inhabitants, except that they would not for long be desolate and most poor, as far as having none of the inhabitants, unless by his chose to submit the neck of their own mind to the divine decrees. O women, therefore, he says, O daughters, hear my words in hope, that is, not without reward rather, but in bright hope. What then is commanded? Remember, he says, the days of a year in which Christ appeared, and preached clearly in the cities and villages throughout all Judea. For He Himself said through the voice of Isaiah: "The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are bruised, to heal the brokenhearted, to proclaim the acceptable year of the Lord." Arise therefore, he says, that is, be watchful, and having taken up a good hope in your mind, remember the days of the year in which, as I said, the proclamation from the Savior of us all, Christ, was made. He commands them to do this not feebly nor yet carelessly, but as with haste and with care; for in this way good things are achieved. The vintage has perished, the seedtime has ceased, it shall no longer come. Be amazed, be grieved, you who are confident; strip yourselves, be naked, gird your loins, and beat upon your breasts. For the desirable field, and for the fruit of the vine, thorn and grass shall come up on the land of my people, and from every house gladness shall be taken away. A rich city, forsaken houses, they will abandon the wealth of the city and the desirable houses. And the villages shall be caves forever, a gladness for wild donkeys, and pastures for shepherds. He shows in these words that for those of Israel it would not be without penalty, but rather would be the cause of all torment and disaster, not to be willing to accept the word from Christ. For the cities throughout all Judea were about to be devastated, as the Roman hand burned them all, so that they were seen empty of men, and the choicest of the fields were laid waste, and those who had barely been able to escape went into exile, and fell from home and wealth, and the once populous city or village became a haunt for wild beasts. But if anyone should wish also to accept a spiritual interpretation of the preceding, he will understand this: Vintage, as I think, and seedtime he calls the power of spiritual fruitfulness, by which we are well-pleasing to God, not producing the manifold sin as a thorn, but being honored by God as rich and fruitful earth. The wretched Jews, therefore, have fallen from spiritual fruitfulness; and the spiritual vineyard has become thorn-bearing earth. "For he waited, he says, for it to produce grapes, but it produced thorns." And it was also said through the voice of the prophet concerning Israel, that they sowed what was

wind-blasted, and their destruction will await it. "A stalk having no strength to make meal." The vintage, therefore, he says, has perished, that is, You will no longer be called a vineyard. For none of the ripe fruits is yours. The seedtime has ceased; you will not be a land bearing fair offspring nor a nurse of cultivated fruits. For this reason and very fittingly, be amazed, that is, be astonished and wonder. Be grieved, you who are confident. For you who formerly were high-minded, he says, in God, when you see your heart destitute of all good, then indeed, then be grieved. Strip yourselves, be naked, gird your loins, and beat upon your breasts. For the desirable field and the fruit of the vine. The cause of the lamentation, he says, is the perishing and complete disappearance of a desirable field and a wondrous vineyard. And through this he signifies Israel. And he also makes it clear in another way, and says, that On the land of my people thorn and grass shall come up. For, as I said, Israel was laid waste. For He gave up his vineyard, and commanded the clouds not to rain upon it. And it has become a gladness for wild donkeys, and pastures for evil shepherds, that is, of unclean spirits. Thus also the blessed David, fashioning his words as about the vineyard of Israel to the Savior and God of all; "You brought a vine, he says, out of Egypt, you cast out the nations, and planted it." Then he adds, saying; Why have you broken down its hedge, and all who pass by the way pluck it? The boar from the wood has wasted it, and a solitary wild beast has devoured it. For just as owners neglect uncultivated lands, and they have no care, even if every kind of harm is brought upon them; so also our virtue-loving God abandons a soul, and shows it bare of all care, if it should become barren of fruits for good works. Until a Spirit from on high comes upon you. And Chermel shall be a desert, and Chermel shall be reckoned as a forest. And judgment will rest in the wilderness, and righteousness will dwell in Carmel. And the works of righteousness will be peace, and righteousness will hold fast rest, and they will be confident forever; and his people will dwell in a city of peace, and will live in confidence, and will rest with riches. He also makes clear the time, during which the disobedient race from Israel will be barren of spiritual fruitfulness. For he transfers the word to, I say, those who have honored our Lord Jesus Christ with obedience, and have been cleansed through faith in him, and have come to be in participation of the Holy Spirit. For, he says, the things foretold will come to pass, and Israel will be laid waste because of its unruliness, until a Spirit from on high comes upon you. For as we have read in the Acts of the holy apostles; "They were all gathered together in one place, around the days of holy Pentecost. And behold, suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were gathered; and there appeared to them divided tongues, as of fire, and they sat upon each one of them, and they began to speak with other tongues, as the Spirit gave them utterance." When, therefore, he says, the Spirit of God from above and from on high comes upon you who believe, then Chermel will be desolate. But Chermel, or Carmel, is a very large mountain in Judea, and covered with thick woods. He therefore compares both Jerusalem itself, and all the surrounding country to Chermel, as it has an innumerable multitude of inhabitants. But it will be, he says, desolate and will be reckoned as a forest. And by forest he means the wild wood, which is useful for burning. For the untamed trees are cut down, and they are food for the flame. When Chermel is cut down, and reckoned as wild wood, judgment will rest in the wilderness. And he enigmatically calls the land of the nations "wilderness," which the prophet Isaiah himself mentions elsewhere, saying; "Be glad, you thirsty wilderness. Let the wilderness rejoice, and blossom as the lily." But it is compared to a wilderness because of being fruitless and, as it were, stripped bare, and there being absolutely nothing standing in it. But this too has become rich. It has also appeared most fruitful with trees spiritually,

because Christ dwelt in it. And so he spoke again through the voice of the prophet Isaiah; "And I will make water in the wilderness, I will put rivers, in the dry land, the cedar, and box-tree, and myrtle, and cypress, and white poplar." For by these are signified the souls that are well-pleasing through faith in him, and are raised to the height that comes from various and manifold virtue. Judgment, therefore, he says, will rest in the wilderness, and righteousness will dwell in Carmel, which is to say, good will be practiced in both the wilderness and in Carmel. But Chermel and Carmel are not one thing and another, but one mountain is signified by both. How then will it be desolate and be reckoned as a forest, and righteousness will dwell in it? We say that Israel has not completely fallen from its kinship with God, but the remnant has been saved, and those from them who have believed are gathered together with those from the nations. And Christ has dwelt in these and in those, who is righteousness and judgment. For we have been justified in him, with sin being abolished and Satan being destroyed by a just and right judgment. What then will Christ, who is righteousness, accomplish by dwelling in the desert? He makes it clear, saying: And the works of righteousness will be peace. "For our Lord Jesus Christ, having come," as Paul says, "preached peace to those who are far off, and peace to those who are near," that is, to both Greeks and Jews; and righteousness has established rest among us. For having made peace with God, and having destroyed the enmity, we are in cities of rest, and of delight for ages. And we have become trusting in him forever, and we have dwelt in the city of peace, that is, the Church of the living God. For in it dwells Christ, who is peace, and we have rested with wealth. For those who were formerly in want of every good thing and of all virtue, who were without God in the world and had no hope, are now rich through Christ, and we shall be even more so, having received a most abundant increase of the gifts from above and from God. But if the hail comes down, it will not come upon you. And those who dwell in the thickets will be as confident as those in the plain. Since the Jews had acted impiously toward our Lord Jesus Christ, and had killed him with a power that reached unholy reasonings and undertakings, a most violent hail, that is, the things from divine wrath, was brought down upon the whole land. For it was given over to desolation, was captured, and was sacked, and they were scattered to every wind according to the voice of the prophet. When, therefore, the hail is brought down, he says, that is, the things from divine wrath, it will not come upon you who have believed and who dwell in the city of peace, nor will it destroy the fruits of our righteousness, nor will it ruin our good labors, but those who dwell in the thickets and those in the plain will be trusting in equal measure; and what is this? For the land adorned with thick woods is somehow rough and not easy to plow. But the level and smooth land is suitable for those accustomed to farm, for the generation of edible seeds. Therefore, with God's assent, all things will be in fruitfulness, and the land that was formerly rough will be shown to be a nurse of cultivated seeds. For all things bear fruit through Christ, that is, intelligibly and spiritually. And no one sows on thorns. But having broken new ground according to the voice of the prophet, let us sow for righteousness, living no longer according to the flesh and love of pleasure, but rather conducting our lives according to the gospel. Blessed are those who sow beside all waters, where the ox and the donkey tread. The discourse having been diverted to the works of farming and the fruitfulness in the fields, he persists in the metaphor, and calls blessed those who sow beside water, where the ox and the donkey tread. For the divinely-inspired Scripture calls water the divine and heavenly word for us, and the mystagogue of the saints. For they too speak in the Spirit. And the Savior himself will confirm it, saying: "It is not you who speak, but the Spirit of your Father who speaks in you." For since the word of God is life-giving, for this reason it is also very fittingly

compared to water. For water is life-giving, and the cause of all fruitfulness. Having therefore the intelligible supply of such waters, we are accustomed to cultivate the things that lead to virtue. And we are eager to sweat at the labors of piety; in these waters the ox and donkey tread; that is, both the people from the Jews, and indeed also from the Gentiles. For God has justified the circumcision by faith, and the uncircumcision through faith. And as Paul says: "Having broken down the middle wall of the partition, and having abolished the law of commandments in ordinances, he created the two into one new man, making peace. And he reconciled them to God, having placed one yoke on both, and having joined them in one mind, through faith and love and sanctification." And he compares that from the Jews to an ox nation; for the ox is a clean animal according to the Law; and it was offered up as a fragrant aroma to God. But the donkey is unclean. And so, having commanded the firstborn of the beasts to be offered to God; "For you shall sanctify to me, he says, every firstborn that opens the womb... .." of a donkey you shall exchange for a sheep;" nevertheless, even if the people from the nations were unclean, perhaps because they had gone astray, they were still sanctified through faith. For in Christ he has been justified, he has washed off the filth of ancient accusations through holy baptism, and mixed, as I said, with those from Israel, he has been brought under the yokes of our Savior. Woe to those who afflict you; but no one makes you afflicted, and he who rejects you does not reject. Those who reject will be captured, and handed over, and as a moth on a garment, so they will be defeated. He calls blessed those who sow beside all waters, where the ox and the donkey tread. And we were saying that by these are signified both those from the Jews, and indeed those from the nations called through faith to the knowledge of Christ. But it was likely for some to reason, and indeed to say: Then how are such ones blessed, when those who mind the things of the world persecute them, and always surround them with unbearable circumstances, and often bring them even to death itself? Therefore the discourse sobers up for the exhortation of those who have believed and says: Woe to those who afflict you, but no one makes you afflicted. For to suffer for Christ's sake is glorious for the saints, but for those who inflict the persecutions, the matter is a cause of destruction. They therefore show themselves to be afflicted, and not rather those who have suffered, if indeed those who suffer with him will also reign with Christ. But even if someone should reject you, he says, this one also rejects himself. For those accustomed to doing this will be captured, that is, they will not escape the things from divine wrath; and they will be, by the judgments brought upon them, as if for consumption, just as surely as a garment by a moth. Therefore, the labor for the saints, as I said, is a cause of eternal good things. But to choose to harm those who are dedicated to God is not without penalty for those who do this. Rather, it will be a pretext for the last judgment of all. Lord, have mercy on us, for in you we have trusted. The seed of the disobedient has come to destruction. But our salvation is in a time of affliction. When God has addressed the saints: Woe to those who afflict you; but no one makes you afflicted; they themselves, out of exceeding great joy, almost leaping, say: that every labor of those who choose to disobey will be useless, and that, suffering from great barrenness, they will proceed to destruction, but the manifestation of the salvation to be given to them will certainly be at the proper times. For all their power is in Christ. And even if they should seem to be weak at all at any time, I mean, in being persecuted by enemies, yet then indeed especially He who knows how to save shows the magnitude of His gentleness towards them, and of His help from above. Therefore, in a time of affliction is the salvation for the holy mystagogues especially. And the all-wise Paul will show this by writing: "For when I am weak, then I am strong." And indeed, the Savior of all also

[said] to him: "My grace is sufficient for you. For my power is made perfect in weakness." Through the voice of your fear the peoples were driven out. From your fear and from your exaltation they were scattered among the nations; But now your spoils shall be gathered, of small and great. In the way that one gathers locusts, so shall they mock you. That for those from Israel who choose completely and in every way to disobey, and do not accept faith in Christ, it will come to pass that they suffer the most shameful things of all; and so on the one hand the Law through Moses cried out, but no less do the words through the holy prophets also make it plain. And indeed Christ himself also said: "When you see Jerusalem surrounded by armies, then you will say to the mountains: Cover us, and to the hills: Fall on us." Through the voice, therefore, he says, of your fear, that is, the voice that terrifies into fear, peoples were astonished, and the phrase, they were astonished, is instead of, they were amazed, he says. And they have suffered amazement. In what way? From, I think, the greatness of the calamity. For the unbearable of evils puts one out of his mind, and renders the one who has suffered it, as it were, senseless. But if someone should choose to understand the phrase, they were astonished, also in another way, the word would signify, instead of, they have gone outside of the land that bore them. And so they were scattered into all the nations. And up to this point is the voice of the holy prophets, but the person of God is introduced immediately saying to them, that is to those who are amazed and scattered, that Now your spoils shall be gathered, of the small and the great. For not for long, he says, will you be delivered to your enemies, nor will what is threatened be delayed. But rather you will be plundered at once, small and great. And those who ravage you will gather you, as if someone in the fields should gather a multitude of locusts, not accomplishing the task with labor, but rather without toil, and as if in sport. And one might say that Israel has suffered this very thing, being spiritually delivered to Satan, and to the unclean spirits, as to certain enemies for plunder, and to be mocked like locusts. Holy is God who dwells in the heights. Zion was filled with judgment and righteousness. In the law they will be delivered up, in treasures is our salvation, there is wisdom, and knowledge, and piety towards the Lord; these are the treasures of righteousness. The saints cry out again, and with fitting doxologies they hasten to honor the Savior of all, God, who dwells in the heights, that is, either in the heavens, or also in rational creatures whose style it might be, as in an intelligible magnitude of manifold virtue. Therefore, they glorify God, amazed at Zion, that is, the Church of Christ, seeing it filled with judgment and righteousness. For the earthly Jerusalem is deprived of so glorious a renown. For it in no way accepted the righteousness from God the Father, that is, Christ. But the Church from the nations, the intelligible and truer Zion, has become full of judgment and righteousness; and judgment in these things denotes the righteous judgment upon each matter. For it is the custom for the saints to live rationally, and lawfully, and to be gladdened by the evangelical ordinances. Then they marvel at those from Israel, as having the law, although it was given by God for assistance, yet having perished through it. For as the blessed Paul writes, "Not knowing the righteousness of God, and seeking to establish their own, they did not submit to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes." For the law was in shadows, established until the time of reformation. But when the new preaching shone forth, and the truth was brought in, it was necessary, surely, for the types to cease, and for the shadow to become ineffective, but contentious Israel, although wishing to agree with the law, and insisting on the commandments of Moses, and thinking to be pious through this, has been delivered to its enemies. For it was not right to dishonor the truth with such long-standing disobediences. Therefore, in the law they will be delivered up. But for us who

from the nations have believed, even the law spoken long ago through angels with Moses as mediator was found a treasure of salvation. For there, that is, in it is both wisdom and knowledge, and piety towards the Lord. For the law of Moses has proclaimed the mystery of Christ, and we will find the power of the evangelical way of life as in shadows, directing our slender understanding to what has been written. And indeed the Savior said to the people of the Jews, "If you believed Moses, you would believe me, for he wrote about me." Therefore the law is a treasure of righteousness for those who do not pay attention to the shadow, but rather look through it, and are eager to investigate the beauty of the truth. Behold, in your fear they themselves will be afraid; those whom you feared will be afraid of you; angels will be sent asking for peace, bitterly weeping, begging for peace. For their ways will be made desolate, the fear of the nations has ceased, and the covenant with them is taken away, and you will not reckon them as men. Again in these things, the Lord of hosts is seen encouraging the holy mystagogues; and freeing them from all fear, and revealing beforehand the breadth of the good things that will be theirs. For the wretched Jews were persecuting the holy apostles; on the one hand summoning them to the council, and on the other beating them with rods, and counting as a written and powerful indictment against them their piety toward Christ, and their zeal and eagerness for the divine proclamation. For they were saying, "We strictly charged you not to speak to anyone in this name. And behold, you have filled Jerusalem with your teaching." And we will find the holy apostles themselves fearing the assault of the Jews, but falling down before the all-holy God, and saying: "And now, Lord, look upon their threats, and grant to your servants to speak your word with all boldness." Behold therefore, he says, they will rather fear you, and not you them; those whom you feared will be afraid of you. And in due time they will send angels asking for peace, and weeping bitterly. For their ways will be made desolate, that is, they will not prosper, having chosen to fight against God, and resisting the Lord's commands. For long ago Israel, I mean at the beginnings of the divine proclamation, was unbearable to the holy mystagogues. But when the multitude of the believers became beyond number, in every city and country their folly was then conquered, and they are under the feet of the believers, defeated and weeping, and considering it sufficient for their contentment to be thought worthy of at least peace with them. This, I think, is the meaning of the prophecy. For, he says, the fear of the nations, that is, of the Jews, has ceased, and the covenant with them is taken away. For they have become strangers to intimacy with God, and aliens to the promises; because "Not all who are descended from Israel are Israel, nor are they all children because they are Abraham's seed; but it is the children of the promise who are regarded as seed," that is, those of the faith in Christ. For the forefather Abraham was justified through faith. The covenant with them having been taken away, therefore, he says, you will not reckon them as men, that is, you will consider them worthy of no account. The land mourned, Lebanon was ashamed, Sharon became a marsh. Galilee and Carmel will be manifest. Lebanon is a mountain in Phoenicia, among the most conspicuous, very well covered with cedars and other kinds of trees. It is the custom in the divinely-inspired Scripture to compare the synagogue of the Jews to this mountain, since it has a multitude of inhabitants beyond number, just as indeed it says to it through the voice of another prophet. Open, O Lebanon, your gates. Therefore the land mourned, and not simply all of it, but only the land of the Jews, which suffered devastation by the Romans. Perhaps also being forsaken by God, and banished from his good pleasure. And Lebanon was ashamed, that is, Jerusalem. For she who was once illustrious and renowned, and fortified by favors from above, and having an invincible strength against all, has fallen under the feet of enemies, has been burned, and laid

waste, and has been deprived of the mercy from God, Sharon has become a marsh. There is a place in Judea, whose name is Saronas, having indeed well-plowed fields, and being exceedingly suitable for the need of farming. But the land, he says, so fruitful and most fertile has become a marsh, that is, overgrown with a great abundance of thorns having sprung up in it. And again, from the likeness of the more manifest things, it admits a spiritual contemplation. For Israel was laid waste, as it were; and she who was once the nurse of cultivated fruits, and like a good and rich land, that is, that of the The synagogue of the Jews has become thorn-bearing. "For I waited, he says, to make grapes, but it made thorns." But these things will happen to the Jews, for they have acted impiously toward Christ. But Galilee, and Carmel will be manifest, that is, apparent, and conspicuous to all everywhere. And by Galilee he means the land of the nations, that is, the nations. And perhaps the Church from the nations, which he also deems worthy to compare to Carmel. For Carmel is a mountain both thick with woods and high. And such in a way is the Church of Christ. For very many who have been nourished in her have a God-loving mind, and full of every good, raised on high, and removed from earthly affairs. For it is written that the mighty ones of the earth of God were greatly exalted. And it is a custom for the divinely-inspired Scripture to compare the Church to mountains. Now I will arise, says the Lord, now I will be glorified, now I will be exalted. Now you will see, now you will perceive; the strength of your spirit will be in vain, fire will consume you; and the nations will be burned, as a thorn in a field thrown down, and burned. The only-begotten Word of God, existing in the form and equality of God the Father, as from Him by nature, and ineffably begotten, emptied himself, taking the form of a servant, and having been made in the likeness of men, humbled himself, becoming obedient unto death, even death on a cross. But since, after enduring the cross for the life of all, He came to life again as God, then indeed He inflicted the fitting penalty on those who had driven to this point of impiety, so as not only to disobey Him, though He was calling them to life, but also to dare to surround Him with insults and torments, and even with death itself. For they also perished badly there, with their cities being burned. And when the land was completely ravaged, then indeed they learned the glory of the one who had suffered, and having slipped into such terrible and inescapable misfortunes, they barely knew that their impious acts were not unholily committed against one of the prophets, but against the Savior and Redeemer of all. Since the divine wrath was about to fall upon them very soon: Now I will arise, he says, says the Lord. For having borne evils as God before the precious cross, having already suffered the things upon it, He all but rises up against His enemies. And He was glorified and exalted, having delivered to destruction those who had fought against Him to the end, and having called the nations through faith, and having illumined with intellectual and divine light those formerly in darkness; and having the mist from ignorance in their mind, and heart. Now therefore I will be glorified, now you will see, now you will perceive, for the strength of your spirit will be in vain, that is, it will come to nothing. For I will overcome you, even against your will, and you will be food for fire, just as a thorn in a field burned, and thrown down. For they were consumed, as I said, having fallen into the movements of divine wrath, all but an all-consuming flame. For as the blessed Moses says: "Our God is a consuming fire." Those who are far off will hear what I have done, those who are near will know my strength. The lawless in Zion have departed, for trembling will seize the impious. Our Lord Jesus Christ was sent from God the Father to the lost sheep of the house of Israel. For theirs were the promises, the lawgiving, and the covenant, and the fathers, and He continued making Himself manifest to those throughout all Judaea; both by using teachings that were beyond the law, and by astounding them

with signs from God that were beyond reason. But the matter became completely unprofitable for the Jews on account of the great awkwardness of their mind. For the Lord was teaching; but the Scribes and Pharisees, rebuking those who were listening, would say: "He has a demon, and is mad; why do you listen to him?" He rebuked wicked and unclean spirits, and this with authority, as God; but they, truly slandering such a supernatural and ineffable power, dared to say: This man does not cast out demons, except by Beelzebul, the ruler of the demons. Therefore they have been rejected, and very rightly so, having no share in the hope in him. But the nations have been initiated, and they have received the saving and evangelical proclamation. This, I think, he teaches by saying: Those from afar shall hear what I have done. For insofar as it pertains to being instructed in the law, Israel was near; but the nations had stood aloof from intimacy with God, clearly a spiritual intimacy, having worshipped creation rather than the Creator; But these, he says, shall hear what I have done, since Israel was unwilling to hear. Those who are near shall know my strength. For Israel has not utterly perished; indeed, very many of them have believed, being, as it were, near to God. Because they had already received instruction in the law, they have come to know the strength of Christ. For they have believed that he has worked wonders as God. But these, he says, shall know. But the lawless in Zion have apostatized and have become entirely outside the hope of the saints. Trembling will also seize them, although they are exceedingly impious. For the experience of the calamities brought upon them will be sufficient for them to be afraid, and to dread hereafter the insolence from them. Who will tell you that a fire is burning? Who will tell you of the eternal place? In these things, he shows that those who are impious toward Christ will fall into a harsh and inescapable punishment, becoming food for fire at the time of judgment. For he himself also said somewhere: "Truly, I say to you, whoever believes in the Son has eternal life; but whoever disobeys the Son will not see life, but the wrath of God remains on him." Therefore, he says, to those who are hard-hearted and have chosen to disobey, he will announce the eternal place, and that a fire has been prepared and is kindled, and this continuously. For as the prophet himself says again somewhere concerning those who have died in their own trespasses: "Their worm will not die, and their fire will not be quenched, and they will be a sight for all flesh." Walking in righteousness, speaking the straight way, hating lawlessness and injustice, and shaking his hands from bribes, making his ears heavy so that he does not hear a judgment of blood, shutting his eyes so that he does not see injustice; he will dwell in a high cave of a strong rock; bread will be given to him, and his water will be sure. You will see a king with glory, and your eyes will see a land far off, your soul will meditate on fear. That some, therefore, fortified by their impieties against Christ, will go down to Hades to be punished and will fall into the unquenchable flame, he has very well declared. And he usefully adds, by which he makes it clear, who would be the ones who ought to partake of eternal life, and who will delight in due season in the gifts from him, which are clearly divine and spiritual. For the one, he says, who walks in righteousness, that is, the one who has honored the works of righteousness and has practiced an excellent life, and the one who speaks the straight way, that is, the one who has on his tongue everything that leads to what is straight, and the one who hates injustice, and anyone who is above the love of money and an enemy of bribery, and who turns his hearing away from a judgment of blood, and turns away his eyes so that he might not see any unjust things, he will dwell in a high cave of a strong rock. For he will be in safety, he says, and as if having an unshakeable dwelling in a rock, he will find permanence in all desirable things. And it is likely, indeed, that through these things the Lord our Jesus Christ has been named a rock for us, in

whom the Church is understood as a kind of cave or sheepfold, having a safe and unshakable permanence in well-being; "For you are Peter," says the Savior, "and on this rock I will build my Church; and the gates of Hades will not prevail against it." To the one, therefore, he says, who dwells in such a rock, bread will be given, and sure water will be supplied. For to those who dwell in the Church, the bread of life is given, Christ, from God the Father, and indeed also faithful water, that of holy baptism, clearly making faithful and steadfast those who are deemed worthy of it. For the grace of holy baptism is given to those who have been cleansed through holy baptism. But you who have received a king with glory, you will see, he says, that is, Christ. And you will see a land from afar, for you have not yet seen the land about which the Savior says: "Blessed are the meek, for they shall inherit the earth." With the eyes of the mind we behold it as if still from afar. For this reason indeed we are accustomed to meditate on the fear of God, so that we may be in it and together with the other saints, being filled with the gifts through Christ, we glorify him. Where are the scholars? Where are the counselors? where is he who counts the people assembling, small and great? Whom they did not counsel, nor did he know a deep-voiced one, so that a despised people might not hear; and there is no understanding for the one who hears. Having set forth clearly the rewards of those who have chosen to be pious, he turns again to the need to grieve, rightly reproaching the teachers of the Jews as having sinned out of folly, when they could have prospered through grace from above, and had a God-loving zeal for virtue by accepting the faith; but the wretched ones did not do this, but rather slipping, they were caught in more shameful things in many ways. And yet, though they were accustomed to speak the law, and to busy themselves with the voices of the holy prophets, thus, to know the God-Logos who had appeared to them in human form, and had shone upon those on earth, they were ignorant of him, or perhaps, having understood the mystery, they became bitter. For when they recognized the Son sent from God the Father after the servants, they said: "This is the heir; come, let us kill him, and let us have his inheritance for ourselves." And indeed they did kill him, as far as their undertakings had power, even if he was not held by the gates of Hades. Inciting against him the people under their hand, who cried out to Pilate himself, saying: "Away with him, away with him, crucify him!" And for this reason, being guilty of the highest impieties, and weighed down by the charge of deicide, they became strangers to the hope in Christ, and lost their intimacy with God and slipped into incurable calamities. Therefore he says to them: Where are the scholars? instead of, In what evils have they ended up? And by scholars he means the scribes. Where are the counselors? And who might these be? Again, those appointed for sacred ministry about whom the law of Moses says, that "The lips of a priest shall keep judgment, and they shall seek the law from his mouth." For by the admonitions of the priests, the people under their hand are instructed. Where then are the counselors? Where is he who counts the people assembling, small and great? Here, consider it signified to me again scribes and priests, or rather Pharisees, who heaped up against Christ the people under their hand, and made a conspiracy of peoples small and great; who also, surrounding Pilate's praetorium, demanded, he says, that the murderer Barabbas be released to them, but that the one condemned for no wrongdoing at all be crucified, I mean, Christ. For he committed no sin. Matthew and Mark, the blessed evangelists, remember this. For when Pilate said that they should rather release to them at the feast Jesus, who had committed no offense, Matthew says that the chief priests and the elders persuaded the crowds to ask for Barabbas, but to destroy Jesus. And Mark himself, as I said, says this very clearly. Where then is he who counts the people assembling, small and great, whom they did not counsel, nor did he know a

deep-voiced one, so that a despised people might not hear, and there is no understanding for the one who hears. And the arrangement of the words is indeed very difficult, and the meaning in them is difficult to behold. But I will speak as is possible. For where, he says, is he who numbers the gathered people, small and great, which people they did not advise? For the great populace, it seems, was ignorant that the one cried against was Christ, the Son of God, and they did this because those who knew, that is, the leaders, did not rather advise it to embrace faith in him. For the people, he says, did not know the deep-voiced one, that is, Christ. And he calls him deep-voiced, because his words were hidden, and as in riddles and parables. And so he is introduced through the lyre of the psalmist, saying thus: "I will open my mouth in parables, I will utter things hidden from the foundation of the world." And he also spoke to the Jews in parables. Therefore they did not advise the people, he says, nor did they know the deep-voiced one. But they did not advise, so that a depraved people would not listen. For if they had advised, a depraved people would not have listened. But rather, blessed are those who have recognized the Redeemer. But there was not, he says, understanding in the one who heard. For the Jews, being without understanding, did not test the voices of their leaders, nor did they discern whether they were ever advising good things, or doing the opposite. Behold Zion the city, our Salvation, your eyes shall see Jerusalem, a rich city, tents which shall not be shaken, the stakes of its tent for all time, nor shall its ropes be broken, for the name of the Lord is great for you. A place shall be yours, rivers and canals broad, and spacious. Between the words of God which he has made against the foolish Jewish scribes and those giving unholy counsel, the persona of the lovers of truth is again introduced, who have recognized the appearance of Christ and are saying: Either the Church on earth, or that is, the beautiful city above in the heavens, the nurse of the saints. So whether one should name the Church on earth, or should receive that other one into the mind, the thing signified by both will be one. For those who have been in the one below will, in due time, also be in that one above and in the heavens. Therefore, since out of great joy they, so to speak, leap for joy, having recognized Zion, in which is our salvation, that is, Christ, and point it out to one another, immediately the divine word takes up their voices, and says: Your eyes shall see Jerusalem, a rich city; and it speaks as from the likeness of the ancient tent in the wilderness. And it calls Zion rich, and that the tent will be unshakable. For it affirms this, having unbreakable ropes, and stakes fixed forever. For the Church is founded, and has an unshakable permanence for well-being; "For the gates of Hades," he says, "will not prevail against it." And it gives the reason why it will be such, and says to those who have believed in Christ, that the name of the Lord is great for you. For to those who have not embraced the faith, the name of Christ is not great and glorified. But among us who have believed, it is great and exalted. For we worship him as God, as truly the Son of the Father, as the Word become man for the salvation of all things. This ever-abiding tent, therefore, he says, shall be a place for you. For we have made the Church of Christ a city, as it were, a type of the one above. And in it there will be rivers and canals broad and spacious. And by these he signifies the holy evangelists, the apostles, those who from time to time are leaders of the Churches, who, like a river's stream, water the minds of the faithful, overflowing them with the words from God, and sending upon them abundant consolation, that is, clearly, the consolation through the Holy Spirit. But all these rivers and canals receive the one from on high, that is, clearly, Christ, concerning whom it is written: "The streams of the river make glad the city of God." And somewhere he also says He Himself through the voice of a prophet concerning His own worshippers: "Behold, I will turn toward them like a river of peace, and like a torrent overflowing

with the glory of the nations." You shall not go this way, nor shall a galley with oars pass by. For my God is great. The Lord will not pass me by. The Lord is our judge, the Lord is our ruler; He will save us. The discourse has again shifted to the person of the believers. For since he made mention of rivers and canals, for this reason, and very appropriately, he speaks as if about a ship. And what then this means, I will try to make clear. For before the coming of our Savior, Satan plundered the inhabited world, with no one rebuking him. But since we have been redeemed through Christ, and dwelling in the holy tabernacle, I mean the Church, we luxuriate in the evangelical and apostolic words, we have grown bold against him who was formerly strong in oppressing, and that Christ will keep our hearts, not allowing the inventor of lawlessness to trample upon them; wherefore we who have believed say to him: You shall not go this way, nor shall a galley with oars pass by, that is, we shall no longer be accessible to your oppressions; nor will you be found in these rivers, like some galley with oars. But perhaps someone might say: From where have you taken courage to say this? Yes, he says, we have courage. For my God is great, and He will not pass me by; that is, he will not pass through me, as Satan formerly did. I will not be subject to his feet; For the Lord is our judge. The Lord is our ruler, the Lord is our king, the Lord Himself will save us. For of old, he himself was that most perverse and cruel ruler of ours. But since we have submitted to the evangelical and saving yoke, we have had as judge, ruler, king, and Lord, the Son, and He will save us. But the prophet Isaiah himself teaches this in another way, speaking both about the Church of God, and about those who have been justified in the faith that is in Christ: There will be a clean way, and it will be called a holy way, and there will be no unclean way there, nor will there be a lion there, nor any of the evil beasts, nor shall any go up there. But the redeemed by the Lord will walk in it. Your ropes were broken, because he did not prevail. Your mast has leaned over, it will not slacken the sails, it will not raise a sign, until it be given up for plunder. Having mentioned a ship, and having named a tabernacle, he again takes up the divine digression; and he says, as if to the Synagogue of the Jews, that is, the tabernacle, that Your ropes were broken, because he did not prevail. For of Zion, the rich city, he says the ropes will not be broken for all time. For our Lord Jesus Christ has founded, as I said, His own Church upon a rock; but the ropes of the Jewish tabernacle were broken, as it were, for they did not prevail. And just as when a violent wind pours down, the sails of a ship are stretched tight, and are by no means slackened because the wind does not permit it, but it suffers shipwreck; so, he says, your mast has also leaned over, and will not slacken the sails. Therefore he makes the declaration of what has happened to the Synagogue of the Jews from the image of those who are sailing. But neither will it raise a sign, he says. But it will remain thus until it be given up for plunder. Behold, he uses this example also, signifying to us in many ways the things that have happened to them. For it is the custom for those who have been victorious in war to raise a sign, that is, to set up a trophy. But those who are defeated do not raise a sign. Therefore, he says, it will not raise a sign, that is, it will not overcome its enemies, but will rather be weak, until it be given up for plunder. And through all these things he signifies that it will both lie under the feet of Satan, and will suffer shipwreck, and will never overcome his perversity, unlike those who inhabit the unshakable tabernacle; but it will rather be for plunder for him. Therefore many who are lame will take spoil, and he will not say: I am weary, the people who dwell in them; for their sin has been forgiven them. Jews indeed for, although they had obtained the ability to walk upright from the tutelage in the law, they have been given as spoil to Satan. But those from the gentiles, although having a lame mind, for they had been led astray and did not know how to go on straight paths, will make spoil. For they will gain the

things from God, conquering Satan. And that also having sent away the grievous burden of sin, they will have spiritual rest, he makes clear, saying: The people dwelling in them shall not say, I am weary; for their sin has been forgiven them. For those of the blood of Israel, since their sin was indeed laid upon them; for they in no way accepted the justifying grace, are reasonably given as spoil, and as it were captives to the inventor of sin. But those who have become better than to be accused on account of sin, for it has been taken away by Christ who cleanses, will be within all gladness, and they will be freed from all toil, having sent away what causes grief. The blessed David also mentions these things, saying: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Although the one accustomed to sin says that, "My iniquities are gone over my head: as a heavy burden they are too heavy for me." And it was unbearable and lawless [ρυμφορ. λεγτε ν[υ]μος] . And so Christ said: "Come to me, all you who labor and are heavy laden, and I will give you rest." Draw near, nations, and listen, rulers. Let the earth hear, and those in it; the inhabited world, and the people in it. Because the wrath of the Lord is upon all the nations, and his anger upon their number, to destroy them, and to deliver them to the slaughter. And their wounded will be cast out? and the dead, and their stench will ascend, and the mountains will be soaked with their blood. And the heaven will be rolled up like a scroll, and all the stars will fall like leaves from a vine, and as figs fall from a fig tree. My sword has been made drunk in heaven. Having spoken very well of the Synagogue of the Jews falling into shipwreck, and that it will be delivered to those who ravage it for spoil and capture; and having added to these the calling of the gentiles; For many lame, he says, will make spoil; he makes the instruction necessary for those who once had a lame mind, but have learned to walk upright through faith in Christ. He therefore calls to mind the coming judgment upon all, both small and great. For this reason he says to the nations as though they were still standing far off: Draw near, nations, and listen, rulers. And he has put "draw near" instead of "approach". For as long as they are perchance in error, and worship creation rather than the creator, they stand somewhere far from God. But when the cause is removed, on account of which they are said to be far off, they are brought near to God, and are considered to be near, having become partakers of him, through the partaking of the Holy Spirit. Approach, therefore, he says, both nations and rulers. And let the earth also hear, and those in it, the inhabited world, and the people in it. And what is it that is being indicated? For wrath, he says, is hanging over all those in it, and not simply or indiscriminately; but it will come rather upon those, who have had their sin unforgiven, and the filth from sin ingrained in their own souls. And that they will perish, and will be delivered, as it were, to destruction and slaughter, and will defile the whole place, as in the case of destroyed bodies, he forms the figure of speech. For the mountains, he says, will be soaked with their blood. Then, making the time of this clear, he brings the consummation of the world into the midst, and says, The heaven will be rolled up like a scroll, and the stars will fall like leaves. For as the Savior's disciple said concerning the last day: "Because in it the heavens will pass away with a rushing noise, and the elements, being scorched, will be dissolved, the earth and the works in it will all be burned up. And new heavens, and a new earth according to the promises we await Him." Therefore, that the heaven will be rolled up, and that the stars will fall, would signify the renewal of this universe. That creation will be set free, the divine Paul also said, from the slavery of corruption, into the freedom of the glory of the children of God. Adding that, "My sword has been made drunk in heaven," he gives us to understand that the assault of divine wrath will not come only against those on earth, but will indeed run against the unclean spirits themselves, whom it is

the custom of the Holy Writings to name "world-rulers of darkness," and "spiritual forces of wickedness in the heavenly places." For they will be punished and, as it were, they will satisfy with the justice they undergo, the sword of God, having tyrannized for long ages, and having destroyed, as far as was in their power, the whole world under heaven; and paying the penalties for such terrible impieties. Behold, it will come down upon Idumea, and upon the people of destruction with judgment. The sword of the Lord is filled with blood, it is made thick with the fat of lambs, and with the fat of bulls, and of rams. From the universal judgment he brings the discourse down to the punishment brought upon the Idumeans, on account of their impiety toward Christ. Yet he calls Judea "Idumea"; having altered it slightly, so that he might seem also to be mocking it. For Esau, who was born of Isaac, having sold his birthright for a single meal, is rightly called Edom, that is, earthly; for such was the mindset in him. From him, then, those from him are called, that is, Idumeans. For they too are earthly, they might be thought to have an earthly mindset, as I say from the interpretation of the name. Therefore he calls Judea Idumea, as not knowing how to mind the things above, but rather having settled in earthly matters, and having a carnal mindset. Behold, therefore, the sword made drunk in heaven, he says, will now come down upon Judea, or Idumea, and upon the people of destruction, yet with judgment. What other people of destruction could there be but Israel? For it was unwilling to honor the Redeemer by faith. Yet the sword is with judgment, that is, with righteous judgment; for not simply, or indiscriminately, and as it were utterly, has Israel perished, but the remnant has been saved through faith, that is, faith in Christ. For not a few from Judea have also been called, and have believed in Christ. But upon those who have disobeyed the sword of the Lord was filled with blood, that is, the wrath, all but slaughtering, and striking down, as it were, certain rams, and stout and fat bulls, to whom it might fittingly be said by us: "Come now, you rich, weep and wail for the miseries that are coming upon you." And we will add to these words this: "You have lived in luxury and self-indulgence on the earth; you have fattened your hearts as in a day of slaughter." For such have the leaders of the Jews become, grazing, as it were, in a fat and spacious place on the fruit-offerings from the people; and being fattened, as it were, by the honors from all. But like rams and bulls they have fallen, the wretches, having fallen upon the sword of the Lord. For there is a sacrifice for the Lord in Bozrah, and a great slaughter in Idumea; and the stout ones will fall with them, and the rams, and the bulls, and the earth will be made drunk with blood, and will be filled with their fat. Bozrah is interpreted as distress, and fortification, and good news, and indeed also flesh. Therefore he names Idumea also Bozrah, so that you may understand it as fleshly, or as distressed, that is, besieged; or good news, for Christ preached the good news in it. And I would add, that it is also a fortification; for the Lord was round about it, and round about his people, as it is written. But in this, he says, is a sacrifice to the Lord. For they have been sacrificed by the swords of the besiegers, and not ascending to God as a fragrant aroma, but to the satisfaction of the sword that strikes them. That not only in Idumea will be spent multitude, but indeed also of the notables among them, a very great and pitiful fall will occur, he hints enigmatically, saying, that the stout ones, and the rams, and the bulls will fall with them, and that the earth will be drunk with their blood, and will be filled with their fat. For as in the case of bulls and rams thrown to the ground, and sending forth a great pouring of blood from being consumed, and all but watering it, he says such things. For it is the day of the Lord's judgment, and the year of the retribution of the judgment of Zion. And its ravines shall be turned into pitch, and its land into brimstone; and its land shall be burning, like pitch, night and day, and it shall not be quenched for eternal time, and its smoke shall go up. It shall be desolate for generations, and

birds and hedgehogs, and ibises, and ravens shall dwell in it. And a measuring line of a desolate geometry shall be cast over it, and onocentaurs shall dwell in it. More clearly in these things he allows to be understood what he said through riddles. For he names Zion, for which he says a day of judgment and a year of retribution have come, during which, their whole land having been, so to speak, sprinkled with pitch and brimstone, they will be consumed by a savage fire, and will have unquenchable flames; and by the rising smoke, perhaps, it is consistent to understand the report, as it were, of the suffering, signifying even to those far off the magnitude of the disaster brought upon them. He says it will be desolate for generations, and he speaks of the things that happen to desolate cities. For he says that birds, and hedgehogs, and ibises and ravens will make their lairs in it, and indeed that it will be measured out as a desert, with onocentaurs dwelling in it. By onocentaurs he means the wild asses, for whom it is a favorite pastime to make their dwelling in completely desolate places. And by hedgehogs he means those of the mice that are clothed in spines. But if someone should choose to receive also the innermost interpretation of these things, we say that desolate and, as it were, isolated minds of men, because the God of all does not dwell in them through the Spirit, will be apportioned to the evil beasts, and the unclean spirits will lodge in them, in the form, I say, of the named hedgehogs and ravens and wild asses. Her princes shall be no more, for her kings, and her rulers, and her great ones, shall be for destruction. By saying "stout ones" and "rams" and "bulls" in the preceding, [he means] the leaders of the Jews, that is, those who had obtained conspicuous glory, either in the manner of the priesthood, or by being in great wealth and distinction; he names them "rulers" in these verses, making the declaration concerning them clearer. Those, therefore, who once were their kings, he says, and the rulers and the great ones shall be no more. For they will no longer revel in powers over all, nor indeed will they raise a haughty brow, indulging in such exalted honors; but they will be thrust from the thrones of authority; and having slipped from royalty, as it were, and been cast out from ruling, they will go away to destruction, together with the others destroyed by them. For they became an occasion for destruction for those under their hand. And the God of all will teach this, saying: "Many shepherds have destroyed my vineyard, they have polluted my portion." They have made my desirable portion a trackless wilderness. It has become a ruin of destruction. And thorny plants shall spring up in their cities, and in its strongholds; and it shall be a habitation of sirens, and a court for ostriches. And demons shall meet with onocentaurs, and they shall cry one to another; there onocentaurs will rest. For they have found rest for themselves; there the hedgehog has made its nest. Again in another way he attempts to make clear for us the things that happen in deserts. For as long as the cities are populous, none of the wild plants grows in them; and the... that rejoice in deserts also depart of wild beasts. But when they become depopulated and deprived of their inhabitants, then the land will be found like some wasteland, full of thorns, a dwelling place for sparrows, especially for sirens. By sirens he means those winged creatures that send forth a mournful voice at night, and all but wail aloud, which are quiet during the day, and dwell in the desolate places of the lands; but they make their flights mostly in darkness, like the owl, and similar creatures. And by demons and onocentaurs meeting one another, and indeed crying out, one to another, he hints at the, as it were, unmitigated desolation of the cities. For evil spirits are said to inhabit quiet places. And those wild beasts that make much of being away from humans, and are trained to wildness by natural laws, also take up their lodging there most gladly. And the earth saved her children with safety; there hinds met, and saw one another's faces. They passed by in number, and not one of them perished; another did not seek her companion, because the

Lord commanded them, and his spirit gathered them. And he will cast lots for them, and his hand has divided it for them to pasture; you shall inherit it for eternal time, for generations of generations they will rest upon it. Saying that the land of the Jews would be given over to utter desolation, and be completely deprived of the mercy from above and from God; and of love, he again remembers those who were saved in it. And these would be the remnant, that is, those through faith. And concerning them he says here, that "The earth has saved her children with safety." For the believers from Israel have become sons of the land of the Jews, having found safety and, as it were, an unshakable tower for help in our Lord Jesus Christ. And from the children who have been saved, the divine disciples have become in a way hinds. And they are compared to hinds very fittingly. For this animal is a snake-killer, and is accustomed to frequent springs of water. And such are all who are raised to the lot of piety towards God, being well-suited for the destruction of the spiritual dragon, by overthrowing his glory and rendering the son of his inherent wickedness inert and ineffective. But they also indulge in the spiritual springs of waters, that is, in the provisions of spiritual goods, which all but water the mind, rendering it fruitful for God. There therefore, he says, that is, among those who were saved, hinds met one another. They marveled at one another. For this, I think, is what "They saw one another's faces" means. And not one of them was in danger, for this again is what "They passed by in number, and not one of them perished, one did not seek the other" means. Who then is the one who saved them? "The Lord commanded them, and his spirit gathered them," and he commanded to make disciples of all nations; and to baptize in the name of the Father, and of the Son, and of the Holy Spirit. "And he will cast lots for them, and his hand has divided for them to pasture for eternal time." For lots, as it were, have been assigned to the holy apostles, among whom each was to preach. And so the divine Peter was appointed to the circumcision. And the Spirit declared, saying: "Set apart for me Barnabas and Saul for the work to which I have called them; and they became apostles of the Gentiles." Therefore his hand divided lots for them, so that they might pasture for eternal time. For since he made mention of hinds, he necessarily added "to pasture"; for they all but fed upon the lands, delighting in those called through faith to the knowledge of truth, and this is their lot. And so the divine Paul addressed those saved through him, saying: "My joy and crown." And that their boast in these things will be kept for them unendingly by God, he makes clear by saying, "They will rest upon it." Upon what? Clearly, upon the inheritance assigned to them by God. But to commemorate one must also [hear] the blessed David singing about them, that "The voice of the Lord strengthens the hinds, and will lay bare the thickets." For the multitude of the nations, greater than number, were shown by God as thickets, as it were, for spiritual hinds, which they browsed spiritually, luxuriating in the gentleness of the believers. Be glad, O thirsty desert; let the desert rejoice, and blossom as a lily. The deserts of the Jordan shall blossom and be glad; and the glory of Lebanon is given to it, and the honor of Carmel, and my people shall see the glory of the Lord, and the majesty of our God. It is the custom of the divinely-inspired Scripture to call the Church of the gentiles desert and barren, which once was in this state, having neither the spiritual bridegroom from heaven, I mean Christ, but also being in want of every good thing, and being as it were a nurse of thorns, both thirsty and waterless. But since Christ has been in her; (for He was received through faith and she has been enriched with the divine stream from Him; for He is a fountain of life, and a torrent of delight; and He it was who said through one of the holy prophets: "Behold, I am turning upon them like a river of peace, and like a torrent flooding the glory of the gentiles;") she is no longer barren and desolate; but rather she has many children and is under a bridegroom, and spiritually flourishing.

Let the one who was formerly thirsty, then, rejoice, he says; and let her blossom like a lily, having at once both a flourishing and a fragrant quality. For she has become the fragrance of Christ, and Paul will confirm it, writing that "We are the sweet aroma of Christ to God." But 'the deserts of the Jordan,' he says, means the desert around it. For not to the disobedient of Israel, but to us from the gentiles, or also to those of them who have believed, has the stream of the Jordan been given, and it is with us; for we are baptized in it, and, as I said, the holy spring has become ours. To this desert, therefore, he says, which was once thirsty, but has now obtained the renowned Jordan, has been given the glory of Lebanon, and the honor of Carmel. But Lebanon and Carmel are very often said to be Jerusalem, and the divine temple itself. But the glory formerly befitting the holy city and the divine temple has been given to the Church of the gentiles, and in her we have beheld the glory of the Lord, and the majesty of God. The Jews for their part approached the Lord as a mere man, and as one having no advantage over others; but we have beheld the height of his glory. For we know Him to be God, who for our sake became man according to the economy, and thus is God. Be strong, you weak hands and feeble knees. Comfort those of faint heart; be strong, do not be afraid. Behold, our God renders judgment and will repay. He himself will come and save us. Then the eyes of the blind shall be opened, and the ears of the deaf shall hear. Then shall the lame man leap as a hart, and the tongue of the stammerers shall be clear. A fitting mystagogy, and a spiritual exhortation for those of the gentiles called to the knowledge of Christ, is the saying, Be strong, you weak hands and feeble knees. For to those still wandering, the hands are idle, and the knees are feeble. And he does not say such things entirely about the parts of the body, but we shall find those in deceit and error to be spiritually sick. For neither is a work of piety to be found among them, nor strength of knees, that is, of mind, for those traveling the pure way of righteousness. But be strong, he says, so that they might also be able to run to God. But you, as ones appointed to the sacred ministry of the divine preaching, comfort the weak, say clearly to the faint-hearted: Be strong, do not be afraid. For the mind is not strong in those who do not know God; for they fear, as it were, the assaults of the passions, and Satan who long tyrannized over them, and in addition to this, death. But behold, he says, God, that is, the Savior is not far off, who will repay with judgment. For he will condemn the ruler of this age, and will deliver the oppressed from slavery under him. For he will come, he will come and save us. What then? He will come then to those upon the earth, the eyes of the blind will be opened. For those who once worshipped the creation rather than the Creator, will make that very creation, which once led them astray, a certain guide, as it were, leading them well to the knowledge of the Maker. For from the beauty of created things, their author is contemplated by analogy; and as Paul says, "For his invisible attributes, from the creation of the world, are clearly seen, being understood through what has been made, both his eternal power and divinity." Therefore the eyes of those who were once blind will be opened, the ears of the deaf will hear. For those who once shook off the words about God, and strove to make the sacred instruction of the saints unacceptable, will gladly receive it. And the lame will leap like a deer, and the tongue of the stammerers will be clear. For those of old, he says, not knowing how to walk straight, but having their minds, as it were, paralyzed, will leap up like deer, that is, they will be swift of foot and of good repute; spiritually, that is, and in addition to this, also serpent-slayers, and knowing how to speak well. For they will speak the things of God rather, no longer saying to the wood: "You are my father; and to the stone: You gave me birth." But it should be known that Christ also fulfilled these things physically, astounding Judea with his ineffable divine signs. Because water has broken out in the desert, and a ravine in the thirsty land. And the

waterless land will become marshes, and in the thirsty land, a spring of water; there will be the joy of birds, a haunt of reeds, and marshes. He has commanded the thirsty desert to rejoice; then he immediately adds the cause of the joy. For water has broken out in it, he says. And the word, has broken out, is well-used, so that the abundance of the supply might be signified by it. And he says ravine, instead of river; and when this has happened, what was once waterless will then be turned into marshes. And it will have a spring of water, either the holy Jordan, or rather Christ himself, the Savior of all; for he is a spring of life, and a well of living water. Upon them has come the gathering and joy of birds. And by birds in these things he means those who have flown up from earthly affairs, and who have become lofty through virtue, choosing to think on things above; these rejoice in Christ as in a spring, who made the desert a haunt of reeds, and marshes. For the well-wooded places are always wont to be crowned with marshes. But the Church from the nations, having been enriched by the stream from heaven, and watered by the divine gifts, and having reveled in the teachings of the saints, is a nurse of marshes, and of reeds, that is, of those who have flourished in Christ unto a blameless life through sanctification. There shall be a clean way, and it shall be called a holy way, and no unclean person shall pass over it, nor shall there be an unclean way there; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, nor shall any of the evil beasts go up on it, nor shall it be found there, but the redeemed through the Lord shall walk on it, and the gathered shall return, and they shall come from Zion with joy, and everlasting joy shall be over their head. For on their head shall be praise and exultation, and joy shall overtake them, pain and groaning and grief have fled away. He calls the power of the evangelical way of life a clean way, or in other words, the purification through the Spirit. For it wipes away the stain ingrained in the souls of men, and frees them from transgressions, and shows them to be superior to all filth. Therefore it has rightly been called a holy and clean way, but inaccessible to those not yet purified. For no one lives according to the Gospel without first having been enriched with the purification through holy baptism; therefore, none of the unbelievers. For these unclean ones will walk, he says, on it. But rather the dispersed will walk, that is, those whom Satan scattered, and it refers to the nations, and they will not go astray. For long ago they were led astray, having worshipped wood and stones, and going on crooked paths. But now they will learn the straight and pure path that leads to a holy life. And that, having become free from the rapacity of the devil, they will live such a glorious life, he clarifies, saying that 'Neither lion, nor indeed any other of the evil beasts will be there,' that is, on the pure way. For of old, like some savage beast, the inventor of sin, along with the unholy spirits, leaped upon those on earth; but he was weakened in Christ, and has been driven away from the flock of believers, and by Christ was scared away from his rapacity against them. Therefore, on this pure way, those redeemed through Christ, and gathered together through faith into one accord, will walk, and leaving the old path, they will turn away and come to Zion, that is, the Church, having unutterable gladness on earth and in heaven. For they will glorify the God who saved them. Exultation and gladness, and every form of delight in Christ, will overtake them, and they will be completely without taste of sorrow and groaning. For those who are called with such glorious hopes, who will be heirs of eternal life, and who are about to be enriched with the boasts of glory from above, and who expect to reign with Christ himself, what sorrow will they share? or what groan will they admit? the God of all; the evil beasts will be consumed and will perish. For they will rejoice rather, as being in every way and entirely in all that is good.

Discourse 20 And it came to pass in the fourteenth year of the reign of Hezekiah, Sennacherib king of the Assyrians came up against the fortified cities of Judah, and took them. And the king of the Assyrians sent Rabshakeh from Lachish to Jerusalem to king Hezekiah, with a great force, and he stood by the conduit of the upper pool, on the highway of the fuller's field. The account of the history is clear to all who are more eager to learn; nevertheless I will speak, summarizing as much as possible. When Ahaz was reigning in Jerusalem, and then Pekah son of Remaliah, and Rezin the king of Syria were besieging Judah, and had determined to lay their hand upon Jerusalem itself, the aforementioned [king], being weak for resistance, sent an embassy, and indeed called for aid Tiglath-Pileser king of the Assyrians, and with many gifts persuades him to come to his aid and to check the aggressions of the kings who had conspired against him, I mean, of Samaria and of Syria. When this was done, his enemies perished. For the Assyrian took both Damascus and Syria, and from then on, Ahaz came under his hand, and under tribute and taxes. He was one of the very worst. For he was an idolater and God-hated, and had perhaps surpassed all others in his perversities against God. When Ahaz had ended his human life, Hezekiah reigned in his place, being his son, but a God-loving man, and one who embraced the boasts of the highest righteousness and piety. This one, it says, rebelled against the king of the Assyrians. For he did not endure to allow his own kingdom to be under tribute, as Ahaz had indeed. For this reason Sennacherib the king of the Assyrians, as one who was owed to have all of Judah under tribute, and their very kingdom, was kindled to anger, and having ravaged Samaria, he set his army against the cities throughout Judah, and having taken many, he then sends Rabshakeh against Jerusalem itself, not for the present to move weapons in the manner of war, but rather with threats and promises of clemency to entice the common people. And there went out to him Eliakim the son of Hilkiah, who was over the household, and Somnas the scribe, and Joah the son of Asaph the recorder. And Rabshakeh said to them: Say to Hezekiah: Thus says the king, the great king of the Assyrians: Is battle array made by counsel or by words of the lips? And now in whom do you trust, that you disobey me? Behold, you trust in this broken reed of a staff, in Egypt, upon which if anyone should lean, it will go into his hand. Such is Pharaoh king of Egypt, and all who trust in him. The gates being evidently shut, and the most warlike people standing by the walls, performing the duty of ambassadors, the chosen men of the king, and the leaders among the priests, went out to Rabshakeh. But he, being of Persian cruelty, and having a mouth speaking great things, according to what is written, acted insolently against the glory of God. And he names Hezekiah by a bare title, not adding king; nor any other of the things that are most fitting for such eminences. But the king of the Assyrians, he does not simply say this, but even calls him great. And he says that, Is battle array made by counsel or by words of the lips? For since the Jews, having the law through Moses, were considered wiser than the other nations; and indeed they said, Blessed are we, O Israel, for the things that are pleasing to the Lord are known to us; Rabshakeh brings this boast to nothing, saying that in the face of imminent war and battle, it would be completely useless to help them, both the knowledge of laws, and prudence and mere counsels, and that which is, as it were, skillful in words. And since some of those who had reigned in Judea had called on the hand of the Egyptians for aid, although doing this wrongly, the Assyrian thought that now too Hezekiah did not trust in God, but in certain others, or rather in those of the Egyptians who held the land. For this reason he calls it a reed staff. For the hope in them is somehow fragile, he says, and always easily broken, and it harms rather than having the strength to help those who use it; just as a reed staff, upon which if one should rest, he will surely break it, and it will injure the one

who trusted in it. But if you say: 'We trust in the Lord our God,' now make a wager with my lord the king of the Assyrians, and I will give you two thousand horses, if you are able to set riders on them. And how can you turn away the face of one governor? Again he speaks rashly, and lifts up his horn on high, and speaks injustice against God. For if indeed, he says, you trust in him, make a wager with my Lord, that is, arm yourselves and stand for battle. And I will add two thousand horses for you, and this will suffice, he says, as proof that you will overcome the hand of the Assyrians if you find men to ride them or who even know how to ride horses in battles at all. Then how, when you are not able to fulfill even this, will you overcome one governor? For the rule of the Assyrians is divided, and it has subject kings under the one greater than all, who were also named governors. Servants are they who trust in the Egyptians, for horse, and for rider. And now have we come up without the Lord against this land to war against it? The Lord said to me: Go up against this land, and destroy it. He completely cuts off the hope in the Egyptians, all but saying that those who trust in it are already ranked among servants. For they will be easily captured, he says, having trusted in horse and rider. Then he utters something bitter and, as it were, from his inherent wickedness, affirming that the battle against Judea is not undertaken without the Lord. For if indeed, he says, as you yourselves say, the God among you is great and most mighty, and champions the land, how have we come up against it? For if we have overcome the strength of the defender, he is not great, but rather small and weak. But if he is great and powerful, we are not hindered wishing to ravage Judea; we did not come up against it without the Lord. And Eliakim, and Somnas the scribe, and Joah said to him: Speak to your servants in Syriac, for we hear; and do not speak to us in Judean. And why do you speak in the ears of the people on the wall? And Rabshakeh said to them: Has my lord sent me to your master, or to you, to speak these words? Is it not to the men sitting on the wall, so that they may also eat? The common folk are always somehow easily terrified, and far too ready for despair, especially when war is at hand, and when slaughter is expected, and conflagrations throughout the city. For this reason, and very prudently, those conversing with Rabshakeh say that he should not speak in Judean, but rather use the Syrian tongue. For they did not want words full of barbarian madness to be injected by him into the hearing of the common people, even though King Hezekiah was urging them to valor, and stating clearly that the Lord was with them, and that for those who trust in God, hope is unshaken, while human affairs are easily shaken, and are as nothing at all, I say, compared to His power. But Rabshakeh understands, and is not ignorant of the reason for being prevented from speaking in Judean. For this reason he says that the purpose of his mission was not to them, nor indeed to the king, but rather that he might converse with those on the wall. But he acts insolently again, and belches out words from an unclean heart, saying that for this reason they are sitting on the wall guarding the city, so that, starving and having become in want of both bread and water, they might be brought to this point of necessity, as to make for themselves food and drink of things utterly detestable and perhaps fit for dogs. And Rabshakeh stood, and cried out with a loud voice in Judean, and said: Hear the words of the great king, the king of the Assyrians. Thus says the king: Let not Hezekiah deceive you with words that will not be able to deliver you; and let not Hezekiah say to you, 'God will deliver you,' and 'this city shall not be delivered into the hands of the king of the Assyrians.' Do not listen to Hezekiah. Thus says the king of the Assyrians: If you wish to be blessed, come out to me, and each of you will eat from his vine, and from his fig trees, and you will drink water from your cistern until I come and take you to a land, like your land, of grain and wine, and of bread and vineyards. He now directs his words to those seated on the battlements, who

were eager to resist those wanting to besiege the city; again and again he calls the Assyrian a great king, and belittles the hope placed in God, and calls Hezekiah a liar and a deceiver, for saying that they should rather depend on God, and in no way fear the assaults of men when He is their defender. Then he makes promises to those who desert to him, that they will be in their own lands for a time. For this is the meaning of, 'Until I come and take you.' They will enjoy their own fields, and he soothes, as it were, the terror of captivity, and conceals the harshness of the matter with deceitful words, adding, 'Until I come, and take you to a land like your own land.' For he compares the land of the Assyrians to the land of the Judeans, all but saying: Even if you leave Judea and come to be with us, you will no less find your own land. For the land of the Persians and Assyrians is a land of grain and wine, and of bread and vineyards. Let not Hezekiah deceive you, saying: 'God will deliver you.' Did the gods of the nations each deliver their own country from the hand of the king of the Assyrians? Where is the god of Hamath and Arphath? and where is the god of the city of Sepharvaim? Were they able to deliver Samaria from my hand? Which of all the gods of these nations has delivered his land from my hand, that God should deliver Jerusalem from my hand? And they were silent, and no one answered him a word, because the king had commanded not to re- to be judged. Rabshakeh is again barbarous in his opinion, and is heavy with his words against God, and is greatly proud that the Assyrians have taken as many cities of the nations as possible, with none being saved by the falsely-named gods within them, but he was ignorant that those were wood, and stones, and the artful work of a human hand, and nothing else. But the God of Judea, or rather of the whole world, is a living and true God, not recently made, but rather the maker even of the ages, and creator of all things, and Lord of hosts. Therefore Rabshakeh thinks it will be the clearest proof for the Jews, that they will be completely and entirely captured, even if the great God should help them, that none of the gods among the Greeks was able to save a city, or a country in which it was honored. For this reason he says: Where is the god of Hamath, and of Arphad? And he adds, were they not able to rescue Samaria from my hand? But, O most wretched one, I would say, they themselves also worshipped the golden calves, and the land was captured as God withheld his help. And, as I said before, if none of the gods among the Greeks has saved his own, this means nothing with respect to the God who is truly, and by nature, and great. For they obtained by human art the lot of at least being seen only. But He rules over all things, and has an invincible hand, being the Lord of hosts. But no one answers Rabshakeh, as the king commanded them to be silent, and very prudently. For uncultured words, and a barbarous spirit, and for the tirades against God, it was necessary to weep rather than to argue back. And this, I think, the blessed David teaches when he says: "I set a watch on my mouth, while the sinner stood against me. I was dumb, and was humbled, and kept silence from good things." And Eliakim the son of Hilkiah, the steward, and Shebna the scribe of the host, and Joah the recorder came to Hezekiah with their clothes torn, and they reported to him the words of Rabshakeh. And it came to pass, when King Hezekiah heard it, he tore his clothes, and put on sackcloth, and went up into the house of the Lord. At the boasts of Rabshakeh, and the unbridled tirades concerning God, those sent to him tore their tunics, and reported to the king the things outrageously proclaimed out of Persian madness. And he tore his garment, and changed into sackcloth, that is, a garment of mourning, and went up, it says, into the house of the Lord. And what was the reason for tearing their garments? It was a custom for the Jews to do this at blasphemies against God. And so the Savior was handed over to the leaders of the Jews, and the judge of the world was judged by them. But He was silent, not answering the voices of those who

spoke falsely. Then the high priest says to him: "I adjure you by the living God, that you tell us if you are the Christ, the Son of God? Jesus says to him: You have said so. Nevertheless, I say to you, From now on you will see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest tore his garments, saying: He has blasphemed." And the God of all things also said through one of the prophets to those of the blood of Israel, that "Rend your hearts, and not your garments." For perhaps they thought to be pious, and to please God with the highest honors, by tearing their tunics at the blasphemies against him, even if they took no account of the things decreed through Moses. Hezekiah put on sackcloth, that is, a garment of mourning, and he goes up into the house of God, and very fittingly. For it is fitting to mourn, and for those in the height of evils to weep and be afflicted, and to place hope of salvation in God, and to sit before him, and to frequent holy places, where one might most fittingly make supplications to him. And he sent Eliakim the steward, and Shebna the scribe, and the the elders of the priests clothed in sackcloth to Isaiah son of Amoz the prophet, and they said to him: Thus says Hezekiah: Today is a day of affliction, and of reproach, and of rebuke, and of wrath, because the birth-pang has come to the one giving birth, but she does not have the strength to give birth. If perhaps the Lord your God will hear the words of Rabshakeh, which the king of the Assyrians sent to reproach the living God, and to reproach the words which the Lord your God heard, and you will pray to the Lord your God for these who are left. Those prominent in the priesthood and crowned by law with the highest honors, along with the others, he commanded not to be in sacred garments and those more fitting for the liturgy, but rather to go clothed in sackcloth, that is, in garments of mourning, to the blessed prophet Isaiah, and to report that a day of affliction and reproach had befallen them. For, it says, God all but reproaches those dwelling in the holy city, as having neglected the gentleness according to the law; and he rebukes them for having sinned, and thus brings upon them things from his wrath. And they clearly affirmed that their affairs had come to such a state as to make Israel resemble a woman giving birth, but who has come to her last extremity for being unable to bear the child. And he wishes that the God of all would, through the mediation of the prophet, listen to the words of Rabshakeh, which he has heard by himself. For nothing of existing things escapes his notice, as many had already been destroyed in other cities, and their houses burned. Pray, he says, for these who are left. Hezekiah is exceedingly pious, calling upon him who is honored by God, clearly the prophet, to become a helper. It is therefore beneficial to fall down before God through the leading saints. For on their account he grants his favor, and often pities even the tear of those who are accustomed to be slothful. And Isaiah said to them: Thus you shall say to your lord: Thus says the Lord: Do not be afraid of the words which you have heard, with which the envoys of the king of the Assyrians have reproached me. Behold, I will put a spirit in him, and having heard a report he will return to his own land, and he will fall by the sword in his own land. God gives courage, and not after a long time, but straightway and immediately, to the one trusting in him, and has shown his hope to be beneficial, and that it is not without reward to run to the house of the Lord, and together with prayers to shed a tear from distress. Thus is the Master of all appeased, being philanthropic. But since Rabshakeh, shearing off the hope of being saved from those of Israel, even if the all-powerful God should choose to save them, impiously said: Let not Hezekiah deceive you, that God will deliver Jerusalem from my hand. Have the gods of these nations each delivered his own land from my hand? For this reason and very appropriately he frees them from terrors, and does not allow them to be dismayed by cold and old-womanish words and by barbaric foul-mouthedness, but rather he strengthens them for a

much-desired hope, saying that the arrogant tyrant would be carried back to his own land unwillingly, by a malevolent spirit terrifying and driving him unbearably into fears for his own kingdom, and that he would fall by the sword, having been in no danger at all in a foreign land, nor yet having boasted in the slaughters of his enemies, nor being rich in the splendid rewards of valor against his foes; but while spending his time in his own land, he has fallen there in his own land, this happening contrary to hope and unexpectedly. For where one would think he would be spending his time freed from terrors, there he has fallen, and by those from whom it was likely he would be saved while in danger. And who these were we shall know from what follows. And Rabshakeh returned, and found the king besieging Libnah; and the king of the Assyrians heard that Tirhakah king of the Ethiopians had come out to besiege him; and when he heard it, he returned and sent messengers to Hezekiah, saying: Thus you shall say to Hezekiah king of Judah: Let not your God in whom you trust deceive you, saying: Jerusalem will not be given over- lem into the hands of the king of the Assyrians. Or have you not heard what the kings of the Assyrians have done, they have destroyed all the land? Did the gods of the nations rescue them, whom my fathers destroyed, both Gaza and Haran, and Rezech, which are in the country of Teman, Where are the kings of Hamath, and Arphad, and of the city of Sepharvaim, of Hena and Ivvah? When Lachish had perhaps been captured, and had come under the barbarian hand, Libnah was besieged after it, there Rabshakeh is said to have overtaken the Assyrian; but he was greatly disturbed. For Tirhakah, king of the Ethiopians, had marched out against him. Then, fearing lest, his country having been seized, he might be cast out from his most illustrious thrones, he leaves Judea, and hastens rather to his own land; nevertheless, he did not abandon his inherent cruelty. But being inflamed, as it were, to unrestrained anger, perhaps because those of Israel, that is, those who inhabited the holy city, were not willing, having been persuaded by the words of Rabshakeh, to desert to him, the miserable one again speaks rashly against the glory of God; and he commands some of his own men to go quickly to Hezekiah and report to him the things from him. And these were blasphemies against God, saying clearly: since the gods of other countries or nations have perished along with those who worship them, not even the God of the Hebrews himself would be able to deliver them, and snatch them from the hand of the Assyrians. Then he enumerates the cities that have been sacked, which it was likely could do much, from which others have suffered. By these same things he terrifies them, as men about to die, and those who have trusted in Him, the God who rules over all. And Hezekiah received the letter from the messengers, and opened it before the Lord; and Hezekiah prayed to the Lord, saying: Lord of hosts, the God of Israel, who sits upon the Cherubim, You alone are God of every kingdom of the world. You made heaven and earth. Hear, O Lord; look, O Lord, and see the words which Sennacherib has sent, to reproach the living God. Out of very great piety toward God he spreads out the letter, not as if God were ignorant of the greatness of Sennacherib's arrogance, but rather crying out against the barbarian madness, and making God himself, who has authority over all things, a witness, as it were, of that man's insolent speech. But see how he refers to the words of Sennacherib, raising his supplication. For the one, for his part, mocked the glory of God: "Let not your God deceive you," he says, "in whom you trust, saying: Jerusalem will not be delivered into the hands of the king of the Assyrians." But the other confesses the greatness of his authority, calling him Lord of hosts, and God of Israel, and over all creation, both heavenly and rational. "For you are," he says, "the one who sits upon the Cherubim." And he confesses that even if some are called kings on earth, nevertheless the one who is king by nature and in truth, and who has all things under his feet,

would be himself and alone the creator of earth and heaven, and who by his nod established the things that once were not. And he exhorts him to hear and to look, that is, not to overlook and to pass by such bitter blasphemies; but to punish the sinner with justice. For he has reproached the living God, he says, that is, the one who is in no way like those of the nations, to whom that man, comparing him, impiously grew insolent. For truly the kings of the Assyrians have laid waste the whole world, and their land, and have cast their idols into the fire. For they were not gods, but the works of men's hands, wood and stone, and they destroyed them. But you, O Lord our God, save us from their hands, so that every kingdom of the earth may know that you alone are God. I have heard, he says, the barbarian saying: "Did the gods of the nations, each one, deliver his own land from my hand?" And if someone should say this, I approve and I am persuaded. For they have conquered all the earth, and have burned the cities, the falsely named gods being able to offer no help; for they have saved no one. For how, or from where, could things made of wood and stone and the works of art of stone-working, and being the artistic creations of craftsmen; For this reason they have perished along with their own worshipers. But You, save us, O Master. For this is also a proof, and it persuades all under heaven, that they must be firmly disposed to the fact that You alone are God. For just as the capture of the lands of the nations testified against the falsely named gods, that they are nothing at all; so also Jerusalem's escape from his hand, being under Your care and Yours alone, both testifies and will make clear to all everywhere the proclamation of Your strength and undefiled glory, and that You alone are God both in heaven and on earth. And Isaiah son of Amoz was sent to Hezekiah, and said to him: Thus says the Lord, the God of Israel: I have heard what you prayed to me concerning Sennacherib king of the Assyrians. The one who saves is not far, but near and, as it were, at the heels of the prayer is the fulfillment of the requests. For the prophet is sent; having been silent for a time about the barbarian, and not having announced God's verdict on him; "Thus says the Lord," he says, "the God of Israel." He strengthens the one who has believed, and does not declare one of the falsely named gods to be the one who sent him, but rather, making him courageous, he names the Lord, and the God of Israel. And he praises and accepts, as it were, saying: I have heard what you prayed to me concerning Sennacherib king of the Assyrians. For it is as if he says, "I accept your zeal, I know your love for God, I have made the blasphemy against me unbearable; you came in tears, and as one grieving on my behalf, and I have made your grief the reproaches directed at me." Most praiseworthy, therefore, is the zeal of the saints, and when the glory of God is blasphemed, when they grieve, God is gladdened. This is the word that God has spoken concerning him: The virgin daughter of Zion has despised you and mocked you; the daughter of Jerusalem has shaken her head at you. Whom have you reproached and provoked? Or against whom have you raised your voice? And you did not lift up your eyes on high to the Holy One of Israel; for you reproached the Lord through messengers. He then makes clear the verdict against the barbarian; and says that the virgin daughter Zion, that is, Jerusalem, will make a mockery of him and will shake her head. And we say that he names Zion, that is, Jerusalem, a virgin and a daughter; a virgin, as being undefiled and not having the stain of abominable idolatry; and a daughter, because he has assigned to her the disposition due from a father to his own children. And she has despised the Assyrian, that is, she has shaken her head at him in a certain way; for she smiled at the vanquished, and has made his misfortunes, as it were, a song and a harmonious melody. Then he says to him: Whom have you reproached and provoked? Or against whom have you raised your voice? For was it one of the falsely named gods whom you grieved with such ardent words? And

yet how was it not necessary, he says, to raise the eye of the mind on high, and to consider who and how great is the God of Israel? It was necessary, from the very sight of created things, to see correspondingly the magnitude of the Creator's power. It was necessary to behold the height of his glory, and to think nothing of more earthly things concerning him. But remembering none of these things, he says, you have reproached the Lord. For you said: With the multitude of my chariots I have gone up to the height of the mountains, and to the ends of Lebanon, and I have cut down the height of its cedar, and its beauty, and I entered into the height of a part of the forest, and I set up a bridge, and I have made waters desolate, and every gathering of water. He explains the pomp of Persian arrogance, and its senseless puffing up, and the magnitude of its boasting. For he compares to Lebanon, as we have already said, both the land of the Jews, and perhaps that of the Samaritans, which the ten tribes inhabited. For Lebanon is a mountain in Phoenicia, flourishing and thickly wooded with cedars, trees lifted very high up. The land of the Jews is understood in this way: high, because God was its defender, yet thick, because those in it were seen to be beyond number. But the Assyrian tyrants took Samaria, and ravaged with it not a few cities of Judea. You, therefore, he says, O Assyrian, having an arrogant spirit, and attributing the outcome of events to your own powers, said that With the multitude of my chariots I have gone up to the height of the mountains, and to the ends of Lebanon, that is, against the kingdom itself among those of Israel. I cut down the height of his cedar. Whose? Of Lebanon, that is, of Judea. And by the height of the cedar he means their kingdom, and he entered into the height of a part of the forest. For as I said, many cities of Judea were destroyed along with that of the Samaritans. And you said that I have made a bridge, and I have laid waste waters, and every gathering of water. For the Persians and Assyrians, attributing to their own powers the ability to accomplish everything, in their running through the lands, they would bridge rivers, and they would often carry on, being so numerous, as to be able to exhaust springs, and gatherings of waters, and sometimes not even rivers would suffice for the thirsty men and horses together. And the Greek chroniclers, as many as have made mention of the Persians in their own writings, say that they also bridged the Hellespont itself; and even if a river, they say, was found in the midst of their passing through either a country or a city, the tyrant would command, saying: 'Let it be consumed by drinking.' Therefore, the God of all remembers the arrogance of the Persians, and rebukes those accustomed to boasting. Then after this he shows that they were not rather able to succeed, in those things wherein they have thought so arrogantly; but rather his decree, brought against the transgressors, created in them the reputation of being able. Have you not heard of old what I have done? From ancient days I ordained it, and now I have commanded it to lay waste fortified nations, and those who dwell in fortified cities. I have lifted my hands, and they withered, and became as a dry flower on the rooftops, and as grass. Do you not blush, he says, attributing to your own powers all these things which you think you have accomplished? But, O you who have a vain brow for nothing, have you not heard of old what I have done? For if you should wish, he says, to investigate the words of my prophets, I have already said beforehand that these things would happen. For I from ancient days ordained, that is, I determined and decreed; and I have now brought to pass, as the time called for it, the things foretold, so as to lay waste fortified nations, that is, not weak, and easily captured. I lifted my hands, and they withered. For I, who formerly by forbearance still held them together to exist and stand, withdrew my protecting hand, and like grass they were dried up, and in the manner of a plant they were withered, and like some dry grass were given as food to fire. This indeed he says to him elsewhere also; for since the impious

one, having accomplished what was ordained by God to happen, has become greatly proud of himself, he heard God saying again: "Shall the axe be glorified, without him who cuts with it? Or shall the saw be exalted without him who draws it?" For just as such instruments do not move themselves to their work, perchance, but rather await the hand of the one who wields them; so also you, he says, have become an instrument of divine wrath, and you did not yourself work with your own powers, but you were rather like an axe, and a saw, appointed to serve the wishes of the one moving you. But now your rest, and your going out I know; and your anger with which you were angry, and your bitterness has come up to me. You are boastful, therefore, he says, having become a minister of the divine judgments, and perhaps you think that by yourself, and alone, you have prevailed over so many nations and countries, so as to burn and capture them. But I know your rest, and your going out, and your coming in. And by rest, I think, death he calls going out and coming in, the way into anything whatsoever of things to be done. For nothing at all escapes the mind that knows all. And adding, that Your anger, with which you were angered, and your bitterness have come up to me, he all but says, You will not have blasphemed without punishment. For I will in no way overlook the malice and bitterness of your unholy thoughts, but, as if provoked to grief, I will inflict upon your rages the fitting justice for them. And I will put a muzzle in your nose, and a bridle in your lips, and I will turn you back by the way in which you came. Since the Assyrian, having a most beast-like irrationality, was mocking God, and as if leaping into unbridled savagery, was uttering blasphemous cries against the glory of God, for this very reason and quite fittingly, as if speaking of a beast, he says that I will put a muzzle in your nose, and a bridle in your lips, all but leading him by the infliction of plagues, and by the greatness of his misfortunes, as by a kind of bridle, checking his outrageous undertakings. Indeed, he says that the Assyrian will return to his own land. For he returned when he heard that Tirhakah, king of the Ethiopians, had come out against him. And yet, Why on earth, someone might say, when his entire army had fallen, was not only he himself saved, but did he also return to his own land? For it was necessary, it was necessary for him, having been stripped of the multitude under his hand, to escape by providence the hand of the consuming angel, so that he might lament his own misfortune and know against whom he had blasphemed, and report the paradox to all others. And this is the sign for you. Eat this year what you have sown, and in the second year the remnant, and in the third year sow and reap, and plant vineyards, and you shall eat the fruit. And those who have been left behind in Judah will be for an escape; they will grow a root below, and will produce seed above. Because from Jerusalem will be those who are left, and those who are saved from Mount Zion. The zeal of the Lord of Sabaoth will do these things. Saying that the Assyrian will turn back to his own land, and will depart from the country of the Jews, he defines the time in which this will be, and says: Eat this year what you have sown, and the things that follow this. It is not yet clear to all whether the sign was given to Sennacherib, or rather to Hezekiah and those around him. But we shall speak the meaning of what is written. Then this must be applied to them, or to these. If we say the sign was given to Hezekiah, we understand it thus: For Jerusalem was being besieged, and while a very great army of the Assyrians was attempting to burn and capture it, there was a very great collection of provisions, and fruits stored up, and the things by which it would be possible for those who were being saved in Jerusalem to survive. You therefore, Hezekiah, he says, and all the people with you, eat this year what you have sown; and in the second year, the remnant. And in the third year, sow and reap, and plant vineyards. For having settled in Samaria for two whole years, and having ravaged it all, the Assyrian. When the third had scarcely begun, he went away

as a fugitive, especially since those with Rabshakeh around Jerusalem, and who were besieging it, had perished. Therefore in the third year, he says, let there be at last a respite, and for farmers what is sufficient and for vineyard keepers, if they should choose to plant them; peace evidently awarding it and security. And that those who have been saved and left over from the war will be in a firm state of good cheer, he indicates by saying, as of plants, that they will stretch a root downwards, and will cast seed upwards. And that they will dwell securely, and firmly, and outside of all fear, the having a root in the depth gives one to understand. And that the matter of prosperity will be extended to them even to the end, the making of seed above allows one to understand. And he adds, that the zeal of the Lord of Sabaoth will do these things. For since the Assyrian has blasphemed, and comparing him to the falsely named gods, dared to say, God will not deliver Jerusalem from my hand? All these things it will happen, he says, when the Almighty has been moved to zeal. But if one applies against Sennacherib the saying, "Eat this year what you have sown, and in the second year what is left over," we say that those who are accustomed to wage war, either on countries or cities, when the siege is at times delayed and the battle for them extends over time, they also take up farming, so that they might have provisions. And in this same way, it will be fitting for what was said to be understood also in his case. Therefore thus says the Lord concerning the king of the Assyrians: He shall not enter into this city, nor shall he shoot an arrow at it, nor shall he bring a shield against it, nor shall he surround it with a palisade; but by the way that he came, by it he shall return. He recapitulates in a way the sense of what was said, and the course of the matter to its end, summarizing it in a few words, he makes clear. For he will not engage in war, he says, but before battle, before brandishing weapons, before drawing and shooting an arrow, before raising a shield, before encircling it with a palisade, he will return by the same road, and will run home, he says. But it should be known that by 'palisade' in these verses he means the multitude of stakes fixed in the trenches, sharpened to a point, so that none of those who fall might be saved. Thus says the Lord: I will defend this city to save it for my own sake, and for the sake of David my servant. He cuts down the pride of those saved by the mercy of God, and does not allow those who inhabit the holy city to think arrogant thoughts. For it was indeed very likely that they would think and say that they were honored by God because of the fairness of their character, and the spiritual good order of the righteousness within them. Therefore He saves as God, and He benefits those who are saved, not allowing them to be caught in the waves of arrogance. For He said He would defend the city, clearly the holy one, not because of its inhabitants in any way, nor bestowing the favor on any of those still living at that time, but for His own sake, and for David, whom He also calls His own servant, and for His own sake, because He is good and merciful, and it was necessary, I suppose, to bring upon those who mock His divine glory the punishment most fitting for them. Again, for David's sake, because to the memory of the saints He often grants forgiveness for the things in which their descendants sometimes transgress. And the angel of the Lord went out, and killed one hundred and eighty-five thousand from the camp of the Assyrians; and when they arose in the morning, they found all the bodies dead. And Sennacherib king of the Assyrians turned back and departed, and dwelt in Nineveh; and while he was worshipping in the house of Asarach his patriarch, Adrammelech and Sarasar his sons struck him with swords; but they escaped to Armenia, and Achordan his son reigned in his place. The fulfillment of what was expected has been usefully added to what was promised, so that the God of all might not seem to be a liar. For the multitude of the Assyrians was consumed, not captured by the hands of the Jews, not with anyone drawing a bow against them, nor having taken up a

spear for battle, or unsheathed a sword, not of mighty horses, but when an angel began the battle, he laid them low with ineffable power, and showed a multitude of dead greater than number. Therefore, the general, that is, Sennacherib, though exceedingly bold, is struck by the miracle, and was with difficulty brought home, and having returned completely stripped of the army he had dragged along, he dwelt wretchedly, it says, in Nineveh. Then what was remaining [■σ. ε■τα λοιπ■v] of the promises made by God has been brought to fulfillment. For he has fallen in his house while worshipping a certain patriarch, clearly one of his fathers or grandfathers according to the flesh. For it is the custom of those who have once gone astray, not only to unclean spirits, but also to whatever dead they might choose to attribute this thing. For having once fallen from the straight path, they make their flight to anything that seems good to them without examination. But his sons he says those who killed him are; for when a divine decree was brought against some, those who suffered this would be in danger in every way and entirely, and that they will encounter their own people as exceeding enemies. Not having kinship by blood as a pledge of safety, not the disposition and diligence owed to fathers by their children, but through those by whom it was likely for them to be saved when in danger, through these very ones they are cast into the depths of destruction. And these things, I think, as far as they pertain to the outward appearance of the history, have been said not ungracefully. But I think it is necessary to say something of the innermost doctrines for the exhortation of the spiritual. For the holy city, that is, Zion, or rather Jerusalem, would be a type of the Church of Christ, the truer Zion; this city, the enemies of the truth sometimes, or rather for the most part, besiege, that is, the inventors of unholy heresies; and they do not besiege it alone, but in a way also hiring the powers in the world, the intelligible Sennacherib, that is, clearly, Satan, inspiring them to this, and as it were sending forth those under his hand and those accustomed to serve his perversities, who, when they come to fight against the leaders of the truth, speaking foolishly against the glory of God, will in sum achieve much of no account. For the besieged will be silent, and for what reason, the blessed Paul will teach, saying: "Do not engage in word-wrangling, which is useless for anything;" and again, "A heretical man, after a first and second admonition, reject, knowing that such a one has been perverted." For to those who have once completely inclined to deceit and trickery, and are held fast by falsehood, even the word of those who are accustomed to help is perhaps superfluous. For it is written: Speak into the ears of those who listen. Therefore, when the enemies of the truth either promise honors and rests, just like Rabshakeh the scoundrel, or threaten dangers and battles, one must approach God and lay claim to help from above alone. For the right hand from above, which is all-powerful, will suffice, both to save those who are accustomed to walk uprightly, and for the destruction of those who oppose. For he will drive them away, using certain ineffable strengths, and will thus deliver the holy and blameless Zion, that is, the Church, from war. For the gates of Hades shall not prevail against it. And it came to pass at that time, Hezekiah became sick unto death. And Isaiah the prophet, the son of Amoz, came to him and said to him: Thus says the Lord: Set your house in order, for you are going to die, and you will not live. And Hezekiah turned his face to the wall and prayed to the Lord, saying: Remember, Lord, how I walked before you in truth, with a true heart, and I have done what is pleasing in your sight. And Hezekiah wept with a great weeping. Hezekiah was indeed one of the most distinguished for love of God, and had a famous reputation for this. For he tore down altars, destroyed sanctuaries, burned the things in the shrines, cut down groves, and never ceased to worship God with sacrifices according to the law. And he prevailed over the barbarians neighboring Judea, so as to make many subject to tribute

and taxes. And he built up cities, and having become altogether full of the highest renown, he was justly admired. But, as the children of the Hebrews say, he was carried away a little from what was fitting, and thought great things of himself, and fell into the snares of arrogance. For this reason, God extended to him the rod of love; "For whom the Lord loves," it says, "he disciplines, and he scourges every son whom he receives." For he strikes as a loving father, moving them to better things, and turning away those caught in baser things. For just as the most severe and skillful of physicians melt away the decayed parts of bodies with fire, or cut them with iron, not being accustomed to do this out of hatred for the sick person, but rather being overcome by concern for him; in the same way, I think, The God of all things cuts away the harm of the sicknesses in us with measured displeasures, so that we may not be condemned with the world, according to what is written. King Hezekiah, therefore, had fallen into a sickness, and indeed the evil had come to its end; for he was in extreme danger through the voice of the prophet, who says that he will die, and that it is fitting for him to set his house in order. And this was not from one who was ignorant that he would live and escape the terrible danger of the sickness by mercy from Him, but from one who was calling and inciting him to prayer, so that by asking he might receive the mercy from Him. For He pities those who are loved, and grants to the genuine the finding of the things they long for, and accepts the words of their supplications. Which indeed has been done. For Hezekiah prayed, saying: Remember, Lord, how I have walked before you in truth, with a true heart, and have done what is pleasing in your sight. The confidence of the just is good; for they all but ask for a requital for what has been done and the fruits of their genuineness. And the God of all things is delighted with those who have lived lawfully, and readily assents to those who maintain an exceptional life, when He sees them weeping and weaving toil with their prayer. And the word of the Lord came to Isaiah, saying: Go and say to Hezekiah: Thus says the God of David your father: I have heard the voice of your prayer, and I have seen your tears; behold, I am adding to your time fifteen years, and from the hand of the king of the Assyrians I will save you, and I will defend this city. And this will be the sign to you from the Lord, that God will do this word that he has spoken. Behold, I am turning back the shadow of the steps which the sun has gone down, the ten steps. And the sun went up the ten steps which the shadow had gone down. Not a long time passed, but immediately God assents, and accepts the prayers of the just man. For as it is written in the books of Kings, before the blessed prophet got outside the king's court, the word of God came to him. Having returned therefore immediately, he makes the words from Him clear. For he said that He had heard his voice, that is, had accepted the prayer, and had looked upon his tear; and He immediately grants him the ability to escape the terror of death, and He signifies the measure of the life that was added, so that looking to the end, and being disposed that he would in any case altogether die, he might make the disease of arrogance unacceptable to his mind. And He promises that, just as He had already promised, He would indeed make him stronger than the hand of the Assyrians, and would defend Jerusalem. And He did these things, removing every kind of despondency, and winning back with good things from his gentleness one who had been very greatly grieved. For the one who struck will bind you up. For the God of all things is good and merciful. And He confirms for faith that the things promised will come to pass, by the sign concerning the sun, according to the turning back of the shadow that then happened on the ten steps. And they say that Ahaz, the father of Hezekiah, by some contrivance and art had prepared some steps to be made in his own house, which were, as it were, a clock, and were accustomed to measure the course of the sun by the descent of the shadow that came upon them. Therefore, that

Hezekiah was about to return to life, God made manifest by the sun's shadow going backward, and by the day being extended to an unusual measure of hours. And nothing at all is impossible for the Master of all things, but whatever He should choose, He accomplishes by only nodding His assent. "PRAYER OF HEZEKIAH KING OF JUDAH, When he was sick, and arose from his sickness." I said in the height of my days, I will go to the gates of Hades; I will leave behind the remaining years. I said: I shall no longer see the salvation of God on the earth, I shall no longer see a man of my kindred. I left the rest of my life; it went out and departed from me, like one who takes down a tent he has pitched, my spirit was with me, like the web of a weaver who is near to cutting it off. On that day I was delivered up, until morning as to a lion, so he crushed my bones; for from day until night I was delivered to him. It is necessary to say this before all else: for the Seventy have put, in these words, the phrase "in the height of my days," while other interpreters have rendered it "in the midst of the days." But I think, and very prudently, that the words of the Seventy have been set down. For the holy city had been besieged by Rabshakeh and those with him surrounding it with the multitude of Assyrians, greater than could be numbered. But God promised through the voice of Isaiah that he would do marvelous things, and would save those in danger, and would remove the tyrant from Judea, and that he would die upon reaching home. Therefore, when all these things had come to pass, at the time the God of all had said, the boasts of Hezekiah's kingdom were about to be lifted on high. Therefore I said to myself, he says, that in the time of glory, that is, in the very heightening of my days, I will be in the gates of Hades, and I will leave behind the remaining years. Then he adds to these things by which it happens that those seized by sickness converse with the ultimate terrors, and see death not far off. These things are: I shall no longer see salvation from God, nor indeed see a man of my kindred; I have let go the rest of my life, it has departed from me; and I have become like a tent being taken down, and like the web of a female weaver, that is, one who works, or rather, one who weaves, and is finally near to cutting it off. Then he says that, In the whole night and day my bones were delivered up as to a lion crushing them. And who is the lion? Either the burden of sickness, and death, all but roaring like a wild beast in appearance, and threatening its attack, that is, the unleashed terror of expecting to die. For fear and despair together crush the soul, and shatter all its strength. Like a swallow, so will I cry, and like a dove, so will I meditate. For my eyes failed from looking to the height of heaven to the Lord, who delivered me, and took away the anguish of my soul. O Lord, it was also announced to you concerning it, and you have raised up my breath, and being comforted, I lived. For you have chosen my soul, that it might not perish, and you have cast all my sins behind me. Raising songs of thanksgiving, he promises to imitate the things which birds are accustomed to utter well, and to make his hymns unceasing. He says that by raising the eyes of his mind to God, he has been saved, and has escaped both the anguish of his soul, and death itself. For you have raised up my life, he says, I both lived and you preserved mine, so that it might not perish, and you have cast all my sins behind me. This is not the attitude of one sick with arrogance, but of one who has already come to know his own nature, and who knows precisely that we are all liable for many sins, and if God did not wish to save by mercy, no one will boast of having a pure heart, nor will he dare to say he is clean from sin. Therefore, in the blessings which might come to us from God, let him be glorified by us as one who has forgotten those things for which it was fitting to be justly punished. For wise, he says, are those who know themselves. For those in Hades will not praise you, nor will the dead bless you, nor will those in Hades hope for your mercy. The living will bless you, in the way that I also do. For from this day I will beget

children, who will declare your righteousness, O Lord of the of my salvation, and I will not cease blessing you with a psaltery all the days of my life. The things spoken through the voice of the psalmist would have a meaning equal to what has been set forth: "What is the profit in my blood when I go down into corruption? Shall dust confess to you, or declare your wonders?" For those who have once died, and have become captives of the gates of Hades, will perhaps cease even from giving glory. They would add absolutely nothing to what they have done, but rather will remain in the state in which they were left, and will await the time of the universal judgment. Therefore the living, he says, and having the authority to do this good thing, when they are well-treated, will bless you in the same way I also do. He promises to beget children, who will declare the righteousness of God. And some say that a choir is announced, and that in the divine temple he will establish the most melodious singers. But others, applying their mind still more to the ineffable things, say that Hezekiah, being high-minded, thought perhaps to have both an unending kingdom and life itself without end; being disposed to think that the things written concerning Christ, as concerning a son of David, were spoken of and looked to himself. From which they say, although he was in the fourteenth year of his reign, he is not seen to have been concerned with the need to beget children; having learned, therefore, the end of his own life, he takes thought for those who will succeed him, and that he says children, and adds that They will declare the righteousness of the Lord, and his word has indeed missed the truth. For Manasseh became impious and a sinner, but as far as it concerned the intention of his father, he too was pious and a messenger of the glory of God. And Isaiah said to Hezekiah: Take a lump of figs, and mash it, and apply it as a poultice, and you will be well. And Hezekiah said: This is the sign, that I will go up to the house of God. It is written in the fourth book of Kings that the cause of Hezekiah's illness was a painful and hard-to-treat ulcer, so as to defy even the skills of the physicians. But since God once granted life to the just man, and commanded the disease to be driven away, he was to be delivered by means of things through which it was likely, or rather undoubtedly the case, that the wound would tend towards an increase of pains. For the hand of the Almighty is always a worker of wonders; and the manner of assistance comes through unexpected things; clearly, that is, from Him. Mash, therefore, he says, a lump of figs, apply it as a poultice, and you will be well. And from this, as I said, one was to expect to be harmed, that is to say, for the wound to derive some benefit. But since it was God who was commanding, Hezekiah, being all-wise, takes the matter as having the power of a sign, and says that, If I am indeed healed by a lump of figs, this will be for me a sure and true sign that I will go up to the house of God, to sacrifice to Him, clearly, and to pray, as the illness ceases, and every pain has been, as it were, put to rest in me. At that time Meodach son of Ladam, the king of Babylonia, sent letters, and envoys, and gifts to Hezekiah; for he heard that he had been sick unto death, and had recovered. And Hezekiah rejoiced over them with great joy; and he showed them the house of Nechotha, and of the stacte and of the incense, and of the myrrh, and of the silver and of the gold, and all the storehouses of the vessels of the treasury, and all that was in his treasuries; and there was nothing that Hezekiah did not show them in his house. After Sennacherib had been killed by his own sons, the sacred Scripture says that Nechordan his son had reigned in his place. But as it seems, when that one was out of the way, Meodach the son of Laadan inherited the thrones of the kingdom. This one is said to have sent to Hezekiah both gifts and letters, and envoys; and it is necessary to say what the reason for this is. For he heard, it says, that he had been sick unto death and had recovered; but not only this... That Hezekiah was weakened, I say, but then inclined back to run up again to

strength, astounded the Babylonian, but certainly that was the truly great and extraordinary sign; by an ineffable and God-befitting nod the sun was commanded to run back and to walk backwards, so that the shadow also went up the ten steps. But the Babylonians and Chaldeans, who are called wise, being very skilled, even if they claimed to be so regarding the course of the sun, and the risings and settings of the stars, were not ignorant, as is likely, of the backward turning, and the unusual length of that day. And it was indeed very likely that the power of the sign had been rumored among those throughout all the earth, and that it was given for confirmation of the promise of God which was made, I say, to Hezekiah. And in another way we say that Merodach had marveled at what paradoxically happened to those with Rabshakeh who besieged Jerusalem, whom the striking hand of an angel destroyed in one night, so that in the morning all the bodies were found dead. Therefore the ambassadors came, since Merodach marveled at the righteousness of Hezekiah on account of these very signs from God that are beyond description. But he, although it was necessary to make a brilliant narration to those who had arrived from Babylon of the timely assistance of the all-powerful God, and the magnificent work of the paradoxes, so that, marveling even more greatly at the divine excellence and the invincible authority of the Master of all, through the words by which they were initiated by him, they might return to their own land, having been enriched with the knowledge of God; for it was thus possible also to benefit others by proclaiming what they had learned; this he did not do, but was rather carried away into human vainglory, and he does not manage his own glory from the things for which he was honored by God, but from the wealth of the kingdom, and up to these things he defines for himself the power of his inherent good repute. For he showed them, it says, the house of Nechotha; and Nechotha is interpreted as of the spices, and of the stacte, and of the myrrh, and of the silver and of the gold, and all the houses of the vessels of the gaza, that is, of the abundance. For gaza is said to be a Persian word, and it signifies wealth, or abundance. And Isaiah the prophet came to king Hezekiah, and said to him: What do these men say, and from where have they come to you? And Hezekiah said: From a land far away they have come to me, from Babylon. And Isaiah said: What have they seen in your house? And Hezekiah said: All the things in my house they have seen, and there is nothing in my house that they have not seen, but also the things in my treasuries they have seen. And Isaiah said to him: Hear the word of the Lord of Sabaoth: Behold, days are coming, and they shall take all the things in your house, and whatever your fathers have gathered until this day, it will come to Babylon, and they will leave nothing at all behind; and God said: that they will also take from your children whom you have begotten, and they will make them eunuchs in the house of the king of the Babylonians. The prophet was sent from God, but at first, having met with Hezekiah, he pretends to speak as if he had arrived on his own accord. In this way, then, he says: What do these men say? And his speech was made with much skill. For the Babylonians had arrived, perhaps, as I said, being eager to learn the cause of the backward turning of the sun, and for what reason this so renowned sign had happened. But he, although it was rather necessary, as I said, to relate to them the divine excellence, and that creation yields to His nods, showed the house of the incense, and of the treasure. Therefore the prophet inquires both for what reason they came, and what their message was. But he, in response to this, said absolutely nothing? but that they came from Babylon, and from a faraway land, this very thing and this alone he says; perhaps being very proud, that even those very far away, and separated by the long distances lying in between, not moderately lay claim to friendship with him of those who had been diligent. When the prophet therefore asked

what they had seen, and the king said that nothing remained unseen by them, he says that days will come in which all the things in his treasuries, gathered both with diligence and with the care of those before him, will be moved to the Babylonians; and he added to this that also from the children who would be born to him in due time, as in the longer successions of the family, those who are obviously skilled in these things will make *spadones*, that is, eunuchs, in the house of the king of the Babylonians. And he says that such things happened, or rather the book of Kings testifies, in the days of Jechoniah, when Nebuchadnezzar, having taken all of Judea by force, and having burned down Jerusalem, and in addition the divine temple, carried Israel away captive, among whom were those with the divine Daniel in the house of the king of the Babylonians, who they say became *spadones*, that is, eunuchs. What then, and for what useful purpose, was this matter of such a prediction? For by this God shows either that for those who had come from Babylon, it was surely better, and wise, to make a necessary account of the paradoxical things that had happened through the divine excellence and magnificence, or rather, to all but provoke the eye of the Babylonians by showing them the hidden things in the treasuries. And Hezekiah said to Isaiah: Good is the word of the Lord which he has spoken; let there be peace and righteousness in my days. He was at a loss for a defense, and having no helping word for his own failings, he says that the word of God is good, although it had announced things for which it was fitting that an unbearable tear should be poured from his eyes. Then he seeks the thing that was spoken [it is written: peace] in his own days, all but saying farewell to those who would come after him, and completely sparing no thought for his own country, city, and family. But it would have been better for him to lament over the things foretold, and to ask for mercy from God, also for those after him, not to ask for temporary and limited prosperity. But the mind of man is too weak, and we stumble in many things, as it is written, and no one among us could ever be keen-witted and wise, but often even a God-loving heart and an admired mind falls into that which is not right. Comfort, comfort my people, says God; priests, speak to the heart of Jerusalem, comfort her, for her humiliation is filled; her sin is absolved, for she has received from the hand of the Lord double for her sins. The discourse has passed on to the things in Christ, and henceforth makes a clear proclamation of the grace through him; yet it is not seen to have proceeded unreasonably, nor indeed to have been introduced at an unfitting time. For perhaps some of those who have not very accurately studied the things in the divine Scripture might say: In what way does the prophet here make the prophecy concerning Christ neighbor to the words of Hezekiah? And we shall make our defense to this by saying that: because the discourse, having mentioned the last capture of the land of the Jews, and of Jerusalem itself, as now being at the right time and necessity, has necessarily introduced the consolation that came from God after this. And I will briefly state the precise clarification of what we have just said. For there have been very many attacks against Jerusalem, and the country of the Jews has often been sacked; on the one hand by the hand of the Assyrians; on the other hand also by neighboring Barbarians, and indeed also by certain others who ravaged it. Then the last capture took place, the one by Nebuchadnezzar in the time of the reign of Jechoniah, when Israel was also carried away captive into the land of their captors. And in the time of the reign of Cyrus he was released from captivity and returned to Judea, and rebuilt the temple, and they dwelt not divided, until the coming of our Savior. Since Therefore, having made mention of the final captivity, when the Babylonians, having come [or, having] with all that was in the treasuries of the kings of Judea, returned to their own land, he necessarily makes the prediction of the consolation that came after this, that is, clearly, the one through Christ, to those who minister the divine

Gospel, commanding, and saying: "Comfort, comfort my people, says God." For a consolation for salvation, especially first for those of Israel, was the coming of Christ, and the oracles through him, as he says clearly: "I was not sent except to the lost sheep of the house of Israel." O therefore, he says, you priests, O ministers of the new things, and of the oracles through Christ, speak to the heart of Jerusalem, that is, make the word of consolation acceptable to those who hear. For the law was burdensome to all, teaching both shadows and types; not instilling into the mind and heart the instruction concerning necessary things for the hearers, but, as it were, it with difficulty placed a certain external knowledge, which is in letters only. But the saving, and evangelical proclamation is spoken, with the Holy Spirit showing the depth of each one's mind, and sending in spiritual insights, and implanting the words of the saints, and somehow kindling them, as it were, in the inmost recesses of the mind. Such a one was the blessed David, psalm-singing and saying: "In my heart I have hidden your words, that I might not sin against you." But the Savior also addressed the holy apostles, that You place the word in your hearts, clearly the one from him, and saving. That the evangelical proclamation is spoken into the mind and heart by the holy mystagogues, with the Holy Spirit cooperating toward this, or rather, accomplishing everything, the proof would follow from the holy Scriptures. For somewhere God said through one of the holy prophets: "Behold, the days are coming, says the Lord, and I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt, because they did not remain in my covenant. And I disregarded them, says the Lord, because this is the covenant that I will make with them in those days, says the Lord: I will put my laws into their mind, and on their hearts I will write them." And the blessed Paul also writes to some: "You are our epistle, known and read by all men, being made manifest that you are an epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of a fleshly heart." But it seems to some that instead of the ministers of the divine proclamation, the holy angels have been named priests in these things; for whom it would indeed be most fitting to be able to speak in hearts. Comfort her, therefore. What then should you say? that the God of all has ceased from the wrath that was upon them. "Her humiliation is accomplished." For sufficiently, he says, has she been humbled, and her sin is pardoned. "For she has received from the Lord's hand double for her sins." Did not God then punish beyond what was due, and did he not impose penalties equal to the crimes, but far beyond them, and as it were, double? Then how is the matter not incredible? And how will he speak the truth, saying: The Lord will not take vengeance twice for the same thing in affliction? how then must one understand what is said? for it is as if a child-loving father and one having the greatest compassion, having afflicted a sinning son (of the sons?) a little, thinks perhaps that the emotion shown towards him was even beyond measure; and the cause of this is fondness, and the disposition owed to children from a father; thus he says that Jerusalem, who is being comforted, has received from the Lord's hand double for her sins, although she was condemned for a very long time, with terrible, and unbearable things, yet moderately, and not punished in proportion to the things done by him. "For the Lord is truly compassionate and merciful, long-suffering, and of great mercy, and true, and he has not dealt with us according to our iniquities; nor has he dealt with us according to our sins." The voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and all the crooked things shall be made straight, and the rough way into a plain, and the glory of the Lord

shall be revealed, and all flesh shall see the salvation of God, for the Lord has spoken. Saying that Israel has been redeemed, and that Jerusalem has been delivered from her own trespasses and having commanded her to be comforted, he indicates the time of consolation, as if coming and running on the very heels of what has been said; and this is the time of our Savior's advent, whose forerunner the divine Baptist has entered into the wilderness of Judea, crying out and saying: "Prepare the way of the Lord; make straight the paths of our God." For this reason, having foreknown this in spirit, the blessed Zechariah, who was the father of this John, also prophesied, saying: "And you, child, shall be called the prophet of the Most High; for you will go before the face of the Lord to prepare his ways." And concerning him the Savior said to them: "He was the lamp that burns and shines." And you were willing to rejoice for a while in his light." For the Sun of righteousness, and the true light, is Christ. But the sacred Scripture compares the blessed Baptist to a lamp. For in comparison to the divine and ineffable light, to the unutterable and exceeding great brightness, the measure of the human intellect would rightly be compared to a small lamp, even if it were full of light and wisdom. What then is the meaning of, "Prepare the way of the Lord," and that one must indeed make his paths straight? He clarifies by adding: "Every valley shall be filled, and every mountain and hill shall be brought low, and all the crooked things shall be made straight, and the rough way into a plain." For there are certain highways, or paths, that are scarcely passable, and these are rough and difficult to travel, so that in some places they rise to mountains and hills, and in others they descend, and hang over deep cliffs. But if it should happen somehow that the high and steep places sink, and the hollow and deep places are filled up, then indeed, then in every way and altogether the crooked shall be made straight, and the rough and ravine-like places into smooth plains, and as if having the road level. When is this? This has happened spiritually through the power of our Savior. For long ago for all people, so to speak, the excellent life was difficult to travel, and the path of the evangelical life was unpracticed, because the mind of all was mastered by worldly and earthly desires, and was borne along by the unfitting movements of the flesh. But since, having become man, that is, flesh, according to the Scriptures, he abolished sin in the flesh, and cast down principalities and powers, and the world-rulers of this world, he has shown to us the way to piety to be smooth and most easy to run, having nothing steep, or raised on high, nothing hollow below, but rather smoothed into plains. All the crooked things have become straight. And not only this, but "and the glory of the Lord, he says, shall be revealed, and all flesh shall see the salvation of God, for the Lord has spoken." But he says that glory will be revealed, how or in what manner? For the only-begotten Word of God was, and is, since indeed he is also God, and ineffably begotten of God the Father in the excellencies of the Godhead, far above all rule and authority, and thrones, and dominions and every name that is named, not only in this age, but also in the one to come; and he himself is the Lord of glory, and we too have known his glory, although formerly not knowing it, when, having become like us as a man, according to the economy, showed himself equal in strength, and equal in work, and equal in glory to God the Father, upholding all things by the word of his power, and easily performing the divine signs, rebuking creation, raising the dead, and effortlessly accomplishing the other wonders. Therefore the glory of the Lord was seen; and all flesh has seen the salvation of God, that is, clearly, of the Father. For he sent us his Son from heaven as Savior and Redeemer. For since the law perfected nothing, and the sacrifices in types did not have the power to wash away sins, we are perfected in Christ, and being freed from every stain, we have been honored with the spirit of adoption. And the grace for this, as far as concerns the purpose of the one who saves, would go to

all flesh, that is, to all people. For in these things, 'flesh' must be understood as 'man'. But if some should appear to have been deprived of salvation, even so the word of the prophet would be true. For the purpose of the one who honored, and willed to save, and not the indifference of those who were called is examined. And he necessarily adds, 'For the Lord has spoken,' lest anyone think he is speaking falsely, or from his own heart, or perhaps spouting forth what seems good to him. But that he has foretold what has seemed good to God, and what will in every way and entirely come to pass. A voice of one saying, 'Cry out.' And I said, 'What shall I cry?' 'All flesh is grass, and all the glory of man as the flower of grass. The grass withered, and the flower fell off; but the word of God remains forever.' That it is not possible in any other way for those who truly love him and who yearn to attain him to see the salvation of God, except only by choosing to think, and to do the things that seem good and are pleasing to him, he makes it clear. For it is necessary, I think, for those who wish to live in a manner befitting saints, and to choose the pure and excellent life, and to bind on as a kind of crown the glories of the life in Christ, to consider as nothing the distraction in this life, to cast as far away as possible the glory among men, which is temporary, and to hold that human affairs are in truth like grass and herbs, and to have in mind and heart the word of God, that is, the Word from God and the Father. For he dwells in our hearts through faith, and having been enriched by his divine Spirit, we have him in ourselves. For this possession is worth acquiring, and is the cause of life forever. For the Word of God, remaining forever and living, preserves and gives life. But if someone should wish to understand 'the word of God' as his commandment; we say that this too is not moderately beneficial. For it also preserves those who practice it for a long life, according to what was said by the Savior himself: "Truly, truly, I say to you, if anyone keeps my word, he will never see death forever. Go up on a high mountain, you who bring good tidings to Zion; lift up your voice with strength, you who bring good tidings to Jerusalem. Lift it up, do not be afraid; say to the cities of Judah, 'Behold your God! Behold, the Lord comes with strength, and his arm with dominion. Behold, his reward is with him, and his work before him. As a shepherd he will shepherd his flock, and with his arm he will gather the lambs, and he will comfort those that are with young.' To those who minister the divine and saving proclamation, I mean the holy apostles and evangelists, or even, to put it simply, those who at various times have presided over the rational flocks and have the office of mystagogy, in what manner they might be lovers of God, and renowned, and filled with the highest glory he shows in these words. For it is not fitting, he says, for one evangelizing the glory and salvation of God everywhere to do this fearfully, and timidly, and striving to be unnoticed; but rather, as those who have become exalted, and are seen by all, and with great boldness as if having leapt upon a mountain, to use in a way a piercing voice, and one free from fear. Which indeed the divine disciples themselves, beseeching, said to the ruler of all that this might be theirs God; And now, Lord, look upon their threats, clearly meaning those of the Jews, and grant to your servants to speak your word with all boldness. Lift up therefore, do not be afraid, he says. Announce to the cities of Judah, Your God, behold the Lord comes with strength, and his arm with dominion. And by adding "Behold," he does not allow hope to be stretched out to a long time for the arrival, but shows the Redeemer as being about to come after a short while, or rather, as having somehow already come to the very door. For he has commanded them to stretch out their hand, as it were, and to reveal with a finger the one who was foretold. And that it will not be like one of the holy prophets nor indeed in the measure of supplicants, but in despotic authority, and in power and lordship most befitting God, he made clear by saying, "He comes with strength, and his arm with

dominion." For the divine prophets used to beseech that something might come from God, and indeed that it might be for the peoples under their hand. But the Savior and Lord of all, not lifting up a prayer, nor indeed receiving anything by request and then giving it, but as a true Son, has distributed the good things from the Father with the dignity befitting one who is free to those who have believed in him, and he worked all things using his own power and indeed authority. And that the mystery of the economy will not be fruitless for the one who became as we are, and endured the cross, and death on it, he shows by saying: "Behold his reward is with him, and his work before him," and he calls "reward" the fruit of having died according to the flesh. For he said, "Truly I say to you, unless a grain of wheat falls into the earth and dies, it remains alone. But if it dies, it brings forth more fruit." And again: "If I am lifted up from the earth, I will draw all people to myself." For as Paul says: "He endured the cross, despising the shame. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." The divine David also, having foreknown this in spirit, sings and says to him: "All the nations you have made shall come and worship before you, O Lord." Therefore the economy is not without reward nor fruitless. And it followed and happened as if in his eyes as he shepherded his own flocks, and with his arm, that is, with his strength, gathered the lambs. For those who believed in him were created anew for a newness of life like newborn and young sheep, having clearly received the rebirth from above and through the Spirit. Therefore they long for the spiritual milk, being nourished as infants at first, but advancing also to the measure of the stature of the fullness of Christ. Therefore the lambs were shepherded, and some who were with young, that is, those having in the womb, were also comforted. For the Gentiles would rightly be understood as lambs just appeared and newly born. And one might say that those having in the womb are those already travailing with the word concerning him, as from the legal teachings and prophetic proclamations. For Christ has saved not only those from the Gentiles, but also those of the blood of Israel, to whom he says he was especially sent, who are also comforted, confirming by faith the accurate knowledge of the mystery that has come to them. Who has measured the water in the hollow of his hand, and the heaven with a span, and all the earth with a handful? Who has weighed the mountains with a scale, and the valleys with a balance? Who has known the mind of the Lord, and who has been his counselor, who will instruct him? Or with whom did he take counsel, and who instructed him? Or who showed him judgment? or who showed him the way of understanding? Through things unattainable and impossible for all men, or rather, perhaps, even for the powers above and in heaven, he attempts to show the transcendent and incomprehensible nature of the wisdom in God. For the mystery of Christ has been wondered at, and in ineffable words is the reason of the economy seen. And it seems to me that it is opportune to use the words of Paul and say: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For who has known the mind of the Lord?" Or are these things not kindred to what has been said, one might say, and very reasonably so? For a deep depth, and an incomprehensible thing appears in the divine considerations. And just as it is utterly impracticable and impossible for the whole of the water to be measured by a human hand, and the heaven by a span, and all the earth by a handful, and for the weight of the mountains to be made manifest by a weight and a balance, just how great it is, in this same way, one could not comprehend the mind of the Lord. And He Himself will confirm this, saying through one of the holy prophets: "For my ways are not as your ways, but as the heaven is

distant from the earth, so are my ways distant from your ways, and your thoughts from my mind." For of whom, he says, did I ever have need to counsel or instruct me, or to show him judgment, that is, justice, or righteous judgment, or the way of understanding. For if he is wisdom itself, and he himself makes every mind wise, and is the giver of the light of understanding to the rational creation; how could he need another, or in what way could anyone find fault with what he might purpose? But from this the prophet works a great benefit for his hearers. For some of the unbelievers already dare to say: For what need was there for the Word of God to become like us, and to endure flesh, and the stain from it, when He wished to save those on earth, even though, he says, it is not difficult for Him as God to accomplish what He wills by a nod. Then how has He not become man in vain? And having come round through strange thoughts impiously to the unseemliness of the economy, they fight against the glory of the mystery. Therefore the prophet in these things cuts short their foolish empty counsels; and he says that the wisdom in God is incomprehensible, and the mind in him, even if he is wisdom itself and the highest and purest mind, so that for the rest it would be unacceptable, or rather the argument of the unbelievers would justly be laughed at, having dared, I know not how, to censure the economy of the Only-Begotten in the flesh as not having been well done. But it seems to some that: Who has measured the water in his hand, and the heaven with a span, and the rest, applies to God who rules all things, as being able to measure out the water, and heaven and earth, mountains and valleys, and having knowledge of all things absolutely, even the impossible, grasping all that has come into being, and holding as nothing the things of so great a size and mass of created things and those conceived in immeasurable multitude. Indeed, if anyone should choose to think thus, he would perhaps do no wrong.

Discourse 21

If all the nations are as a drop from a bucket, and were counted as the turn of a scale, and will be counted as spittle? And Lebanon is not sufficient for a burning, and all the four-footed animals are not sufficient for a whole burnt offering, and all the nations are as nothing, and they were counted as nothing. To whom have you likened the Lord, and to what likeness have you likened him? Has a craftsman made an image, or a goldsmith, having melted gold, gilded it? For a craftsman chooses a rot-proof wood, and wisely seeks how he will set up his image, so that it may not be shaken. Will you not know? Do you not hear? Has it not been declared to you from the beginning? Have you not known the foundations of the earth? The prophetic word, having recounted to us the economy of the Only-Begotten in the flesh, and having sufficiently marveled at the ineffable wisdom, through which we have also been saved, and having come to know the Master by nature and in truth, we have been deemed worthy of his grace, gathered indeed as lambs by his arm, and having become under him as under the exceedingly good shepherd; for he has laid down his life for his own sheep. And indeed, having shown that it is impossible to perceive, that is, to measure perhaps the mind, and having confessed him to be the highest wisdom and beyond all things, he has necessarily introduced the address to those from the nations, that is still worshipping creation rather than the Creator, making arguments, and leading them away from the ancient, ancestral, and inherited error, and transferring them to better things and bringing them back to knowledge befitting a human being. Therefore, he points out the immeasurable superiority of the God who rules over all, and the surpassing dignity of His inherent magnificence, and that all things are small to Him, and would be reckoned as equal to nothing in comparison, I say, to the immensity of His

inherent power and glory. For this reason he says: If all the nations are as a drop from a bucket, and were reckoned as the turn of a scale, and will be reckoned as spittle. These are small and entirely worthless things. For what is one drop falling from a bucket? What would be the turn of a scale, bringing what seems to be lesser to equality? And what is spittle, that is, human sputum? But Lebanon, he says, would not be sufficient for him for burning, nor all its four-footed beasts for a whole burnt offering. Such things are entirely contemptible; and even if all things were offered to Him for a whole burnt offering, they too should be cast behind the glory of God. And if all the nations, he says, are as nothing, and were reckoned as nothing, to what likeness have you likened Him? For what will be like Him, and of equal weight, either in nature, or in mass, or even in renown? Is it by the arts of a carpenter, and the skills of a woodworker? Is it by goldsmiths, or has he been formed in an image after any of the created things? or, he says, was a man-like statue made? By no means. For there could be nothing equal to Him. For since He is God by nature, and there is no other like Him, He will certainly in every way be supreme over all. Having shown therefore that He is beyond everything that has been made and called into being, he then derides the making of idols, and says that a carpenter selects rot-proof wood, and seeks wisely how he will set up an image of it, so that it might not be shaken; so that it would be by the skill of the carpenter, that, for those who are deceived according to the measure of his inherent understanding, he should construct a god according to what seems good to them, supported with the greatest security, so that it might not be shaken and shattered by falling. So then, the worshippers of idols were in want of gods, when there was no carpenter's skill on the earth; but the man-made things would not have been preserved, if the craftsman had not wisely sought the means by which they could stand and have an unshaken base. Someone might say, I think, and very rightly so, the words through the voice of David: "The idols of the nations are silver and gold, the works of human hands." And he adds to this: "May all who make them, and all who trust in them, become like them." Having thus derided the construction of idols, he turns his discourse to the shame and correction of those who are deceived, and shows that their transgression in this is without excuse, saying: Will you not know? Will you not hear? Instead of, have you not known? have you not heard? Has it not been told to you from the beginning? Have you not known the foundations of the earth? By foundations of the earth he means its last and furthest parts. You have known, therefore, he says, from one end to the other. You have heard, and it was told to you from the beginning. But what was told? That the God who is by nature and truly, is one and only; but pieces of wood and stones, and nothing else, are what are crafted by men for us as gods. For the God-breathed Scripture has not been silent; but rather from of old the knowledge of the truth has been proclaimed, through patriarchs, through the law and prophets. For it was not when the only-begotten Word of God, having become like us, a man, shone upon those on the earth, that for the first time in the final accusations the error came to be. But the charge of idolatry was ancient, as I said. For the choir of saints has not ceased to decry it, and to show it to be abominable, and to make manifest the Creator and Lord of all. He who holds the circle of the earth, and its inhabitants are as locusts. He who establishes the heaven as a vault, and spreads it out as a tent to dwell in. From from the beauty of the created things, their Creator is analogously perceived, at least by those who are of a sound mind. For it is possible for the wise to be able to perceive, and very easily, who indeed, and how great is the maker and craftsman of this universe, from the excellence and the ineffable and God-befitting economy, by which creation, not being, came to be, and having come to be, is preserved, being held together by the power of the one who made it for

well-being and existence. For to what could he be likened? says the Lord. How is he not beyond all understanding, who alone grasps all the earth in his hand, and holds it so that it is well established, and has raised up the heaven over it like a vault, and has stretched it out like a tent, so that those for whom it clearly came to be might dwell in it? For as the prophet himself says somewhere: He did not make it in vain, but to be inhabited. Is then the multitude of those inhabiting the earth, though immeasurable, a great thing to God, he says? Not at all. For indeed, in comparison to the majesty and excellence of God, they would be as grasshoppers. Or also in another way. For he holds the circle of the earth, that is, its entire compass, and those who inhabit it are as nothing to him, though they graze in it like a swarm of locusts, and go beyond all number. And this too is wonderful, and great for the praise of the all-powerful God. He that brings the princes to nothing to rule; he has made the earth as nothing. For they shall not sow, nor shall they plant, nor shall their root take root in the earth. A wind blew upon them, and they were dried up, and a storm shall take them up like dry sticks. It is the custom of those who are deceived, and do not know God who is by nature and truly so, not only to worship the hordes of demons, and to say to the wood: You are my God, and to the stone, You have begotten me, but also most foolishly to deify men who have become distinguished on the earth. And so Sennacherib, having returned from Judea to his own land, was said to worship his own patriarch. For they offered sacrifices also to the dead, and calling them heroes, they registered them as gods. It was necessary, therefore, since the multitude of idols was clearly discredited, to proceed to this very argument, to persuade the deceived to consider human things as absolutely nothing; but even if some of those on earth have become illustrious and admirable at times, or sit on the highest and royal thrones, or have been deemed worthy of other preeminence at times, in no way to think that they are gods, but rather to understand that, both the ability to have power and to rule are given to some from nowhere else except from God. And that the matter is free from all difficulty for the all-powerful God, he shows clearly, saying that rulers are given to rule as nothing by him. And he leads up to something even greater and says, He made the earth as nothing. And that it lies in the power of God whether any memory is preserved or not of those who have become illustrious and distinguished on earth, he declares, saying: For they shall not sow, nor shall they plant. For if God did not wish it, clearly, he says, they will have no fruit on earth, nor even a root or a memory, but as if a wind had swept down upon them, they will go to nothing, like dry sticks. For all human things are small and easily scattered, and altogether easily overturned, and wither away like grass. Therefore, we must worship God alone who is by nature and truly so, and let there be no account of things invented by skilled craftsmen, nor indeed of men to whom the name of gods has been ascribed by some. For this is worship of the dead, and nothing else. Now therefore, to what have you likened me? and he said, I will be exalted, the Holy One. Lift up your eyes on high, and see who has shown all these things; who brings forth his world by number, he will call them all by name from his great glory, and in the might of his strength nothing has escaped you. The all-wise Paul rightly cried out against the ignorance of those who are deceived, and of the multitude of idolaters he makes the condemnation most just. For though it was possible for them even from creation itself to know the creator and artificer of all things, they were carried away into false worship, and have worshipped those who are not gods. But he spoke thus concerning the God who rules over all: "For his invisible things from the creation of the world are clearly seen, being understood through the things that are made, both his eternal power and divinity, so that they are without excuse. Because, knowing God, they did not glorify him as God or give thanks, but

became futile in their reasonings, and their senseless heart was darkened; and claiming to be wise, they became fools, and exchanged the glory of the immortal God for a likeness of a mortal image, and of birds, and of four-footed animals, and of reptiles." Therefore, since, he says, I hold the circle of the earth, and have stretched out the heavens like a tent, and I make rulers to rule for nothing, and I liken those on the earth to locusts, to whom have you likened me? instead of, To whom likening me would you not be outside of what is fitting, nor would you sin against the truth? Do you think you exalt me by saying I am the heaven, or by wishing to make me like one of the elements? But nothing of created things is like me, who am in every respect whatsoever unchangeable. For no one could be of equal standing in respect of substance with the one who calls into existence the things that once were not. For that I am not like the gods among you, who received their origin from human art, see from the created things themselves. Lift up your eyes on high, see the firmament, the choir of the stars, consider who has shown all these things, who is it that brings forth his host by number, that is, clearly, of heaven. And he calls the stars the host of heaven, which he says he knows in himself, not only as seen in their multitude, but indeed also each one, and as it were by name. This is worthy of God, and exceptional; and so the prophet makes much of this matter in his wonder, and says to him: From your great glory, and in the dominion of your strength nothing has escaped you. For as the sacred Scripture says, The drops of rain are numbered by him. For nothing at all would escape the ineffable wisdom, the mind that knows all things. For you should not say, Jacob, and what has Israel spoken? My way is hidden from God, and my God has taken away my judgment, and has departed. Having stated very well that those who are wandering will be called in due season and, being enriched in mind and heart with the light of truth, will acknowledge the creator and artificer of all things, and that they will be wise and sagacious, and from the beauty of created things will behold in proportion the one who by ineffable power brought this whole universe into existence, and having woven for them a sufficient initiation through the things already said before, he transfers his discourse to those from the blood of Jacob, that is, Israel. For since they stumbled at the stumbling stone, and not having accepted the provider of salvation, they have become somewhere far from intimacy with him, the shadow according to the law no longer being accepted, and the worship and service in spirit and truth, that is, the evangelical one, not rather having been brought in, they were murmuring, saying: 'My way is hidden from God,' that is, he does not watch over the legal way of life. For living thus, just as, of course, the commandment given through the all-wise Moses has also commanded, he no longer deems us worthy of his oversight. 'And he has taken away my judgment and has departed,' that is, he has abolished the law. And they call the law 'judgment'; and the blessed David will teach this, saying to the God of all: "You have established judgment and righteousness in Jacob;" that is, You have ordained the law through angels, that is, through the mediation of Moses; and Moses also said concerning Israel, that 'There he gave him ordinances and judgments.' 'He has taken away my judgment,' therefore, that is, having all but cast away the worship according to the law, he both took it away from us and departed. For he no longer cares for the chosen, and the firstborn Israel has come to nothing. And now have you not known, unless Have you heard? An eternal God, the God who made the ends of the earth, will not hunger, nor will he grow weary, nor is there any searching out of his understanding. For of old, O Israel, you were instructed through the law, you learned through the prophets the manner of the economy that was to be after the law. For the law has been given as an oracle, having shadows and types of the good things to come, and having in its letter the power of the mystery of Christ, as in birth pangs;

for in many ways through the commandment according to the law Christ was prefigured, and the mystery concerning him was enigmatically written down; and he himself will confirm it, saying to those from Israel who chose to disobey: "If you believed Moses, you would believe me, for he wrote about me." But since, he says, he accuses, saying, He does not look upon my ways according to the law; for this is the meaning of: My way is hidden from God, and that he has taken away our judgment, that is, the law, and departed; as one who is surely somehow ignorant of the one who watches in God, he says such things: Let it be, he says, even if you did not know now, if you have not heard? that is, if you would not hear? It is as if he were to say: I accept the pretense economically. You did not know, unless you were to learn, that is, without hearing. Hear therefore, an eternal God. The God who made the ends of the earth will not hunger, nor will he grow weary. You brought, he says, the sacrifices through blood, sheep, and you offered oxen fulfilling vows; you honored with incense and smoke, with turtledoves and pigeons; but know this and be not ignorant that the eternal God made the ends. By "ends of the earth" he means its limits, so that through this the whole may be understood. He will not hunger, nor will he grow weary. I say that this is similar to what was said to them through the voice of the Psalmist: "Shall I eat the flesh of bulls, or drink the blood of goats?" For how, he says, do you bring me sacrifices? As to one who is hungry, and accustomed to grow weary from famine? Away with this evil counsel. For the eternal God who knows not how to perish, will neither hunger nor grow weary; for none of human things will touch him. But neither is there any searching out of his understanding. For at times there is an accusation, he says, saying: If I now make unacceptable the commandment through Moses, that is the shadow in the law, why did you legislate at all in the beginning? if the new things are better than the old, that is, the evangelical decrees, why were these things also established by the law itself? But do not say this, he says. For you are not able to find the incomprehensible understanding, that is, the wisdom of God. For the commandment was given through Moses; and for what things then, and for what reason Paul will teach, saying that "The law entered in, that the trespass might abound." And again: "For the Scripture has confined all under disobedience, that he might have mercy on all." Therefore the indicator of sin was appointed, and as it were a conviction of the weakness of all, so that, since it does not know how to justify sinners, but rather condemns them, finally the grace of the generosity through Christ is necessarily introduced, justifying the ungodly, and freeing from their trespasses those held fast by them. Therefore, there is no searching out of the understanding of God who manages all things wisely, who both pre-appointed the law for the conviction of sin, and sent the Son from heaven, that he might justify by faith those in sins. Giving strength to the hungry, and to those who are not in pain, sorrow. For the younger men shall hunger, and the young men shall grow weary, and the chosen shall be without strength. But they that wait for God shall renew their strength, they shall grow wings like eagles, they shall run and not be weary, they shall walk and not hunger. Understand for me then in a general sense, that the eternal God, the God who made the ends of the earth, is himself the one who gives strength to the hungry. For indeed God, being also eternal, has never been in need of food. But he himself rather gives righteousness to the hungry, a spiritual manliness; he likewise also gives sorrow to those who are not in pain. And you will understand this in two ways. For indeed from very great insensibility, and from not knowing what is pleasing to God, neither yet to those who know that by stumbling against him they will fall into terrible and inescapable punishments, he gives for their aid to be grieved henceforth for whatever they may have stumbled in. For godly sorrow works repentance to salvation, not to be repented of, that is, to those who

crucified Jesus, and perhaps were even rejoicing at this (for so were disposed both the leaders of the Jews, and as many as dared to say: "His blood be on us and on our children;") giving sorrow, having prepared them to commune with calamities and the evils of war; and that they have slipped from intimacy with him, they have become destitute of all strength and spiritual nourishment. For this reason, as if interpreting what was said, he adds, saying: For the younger men shall hunger, and the young men shall labor, and the chosen shall be without strength. For insofar as it concerned the nations being dissolved, and being so weakened, and cast under the feet of the devil, and carelessly doing what seemed good to the unclean spirits, they were certain brave and younger men; but intellectually, that is, and spiritually, they were held by hunger and labor. But those who knew through the instruction in the law how to do good, and who once fulfilled the given commandment, but these, he says, will hunger, and will labor, that is, they will be without strength for anything good. For if a famine of the divine words befalls some, it certainly reveals them to be weakened, and paralyzed, and knowing how to trample on nothing good. But that the nation of Israel was destroyed by famine, with those who believed in our Lord Jesus Christ having been delivered from the evil, God proclaims beforehand, and long ago speaking through one of the prophets: "Behold, the days are coming, says the Lord, and I will bring a famine upon the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord; and they shall run to and fro from the east to the west seeking the word of the Lord, and shall not find it." For how were they not to become strengthless and to labor, and to be destroyed by an intellectual famine, clearly because they did not accept Christ, although he said clearly: "I am the living bread, who came down from heaven, and gives life to the world; if anyone eats of this bread, he will live forever?" And since through much folly, although it was possible to partake, they did not eat the bread of life, they are wasted by famine, while the Gentiles feast. For it is true that, as Solomon says, "The Lord will not let the righteous soul suffer hunger, but he will overthrow the life of the ungodly." But these things the Jews happened to suffer. For they acted impiously against the author of life. But those who wait for God, that is, those who serve Christ, and think his thoughts, and are zealous to do right, will renew their strength. For they have not remained in those weaknesses in which they were once wandering, and yoked to Satan, and to worldly pleasures, but they will have another, Christ clearly supplying them with the ability to prevail over every loathsome pleasure, and to be borne out of the snares of sin. For it is written: "The Lord is my strength and my song." They will be renewed thus, he says, as if eagles also. And the blessed David will teach this, saying: "Your youth will be renewed like an eagle's." And they will run, and not grow weary. For zealous and youthful they will traverse the paths of piety toward God, with Christ giving them life-giving things, and not allowing them to grow weary. For he fills the hearts of those who love him with strength from above, so that even if it should happen to fall into temptations and labors, while practicing virtue, they become stronger than to be weary, knowing well that patience is much to be prayed for, and if it is in some, it surely shows them to be fully approved. "For patience works proof, and proof hope, and hope does not put to shame those who are accustomed to live thus." The blessed David encourages to manliness, that is clearly, in all good things, saying: "Be of good courage, and let your heart be strengthened, all you who hope in the Lord." Be renewed to me, O islands. For the rulers will exchange their strength; let them draw near, and speak together, then let them announce judgment. The islands are understood in different ways. For there are many in the seas, and sometimes cities are also called thus, and villages having a wide circle of unplowed and untilled land around them; they say that those of the

Idumaeans and Moabites are such, as lying in the desert. And these were impious idolaters, and not far from the land of the Jews. We say, therefore, that wishing to signify the reception of the Gentiles, and as from the midst transferring the power of the matter to the whole, he addresses the cities of those who are wandering, saying: Be renewed to me, O islands, that is, having cast away from your own hearts the oldness and rottenness from wandering and sinning, be renewed through repentance. Take counsel for better things, receive the grace that renews unto newness of life, that is, clearly, the one through Christ. It is likely also in another way that the Churches are here named islands, which are placed, so to speak, in the midst of worldly circumstances, and are washed over by the waves of those who rise up against them, yet they have a secure foundation, and remain unshaken. For they are founded upon a rock, and Christ is in her. These, therefore, which are named as islands, that is, the Churches. And through them is signified the multitude called through faith, once a lover of sin, abominable and unclean, but rotten and wrinkled, it has passed through Christ to a newness of life, it has become a virgin, pure, not having spot, or wrinkle, but rather holy, and blameless. Therefore be renewed to me, he says. Moreover, he affirms most strongly that the rulers will exchange strength. Here he names as rulers the heralds of the truth, who became one after another after the call. And Peter and Paul declare, and the rest of the list of the apostles, to whom it is more fitting to apply also the saying, They will grow wings like eagles. They will run, and not be weary. They will walk, and not be hungry. For the Acts concerning them reveal such wonders. For certainly not like the first, that is, the teachers of the Jews, have the disciples of our Savior become. But as in another power, a spiritual one clearly, they were much better, and incomparably superior in their boasts according to virtue. Let these rulers, therefore, draw near, and speak together. But you will understand 'let them draw near' in terms of time. For if the time should reveal them, they will speak together. It is as if he should say: All will say the same thing to those being initiated. For as speaking from one spirit they do not contend with one another's words, but rather they will make the proclamation concerning the divine dogmas in harmony, and will announce the hidden mystery of Christ. For this, I think, is the meaning of, Then let them announce judgment. For since those of Israel called the law through Moses 'judgment,' for this very reason and quite fittingly, contrasting with it the evangelical and saving proclamation, he calls it 'judgment' through these words. For the truly just judgment, and the power of the legislation pleasing to God, is not revealed more in the shadow according to the law, but in the preaching of the holy mystagogues, the new rulers. Who, having learned the judgment from Christ, that is, the will of God the Father, have announced this to us in the same words. Who has raised up righteousness from the east, has called it to follow his feet, and it shall go? It is not fitting to marvel at the God who has dominion over all things from the mere and only magnificence in His works, but also through the ways in which He does good, He makes a demonstration of the serenity within Him. For He has saved those on the earth, and has delivered the human race, which had been utterly lost, from death, and corruption, and the greed of the devil. For He has abolished him, together with the powers with him, and has justified through faith, having driven away the sin that tyrannized over us. But all these things were accomplished through Christ; "For He became for us from God the Father righteousness and redemption, and sanctification." And we have been enlightened through Him, and we have partaken of mercy and love, and simply of everything that knows how to save. And this one of the holy prophets proclaimed to us beforehand, saying: "And to you who fear My name the sun of righteousness shall arise, and healing is in His wings." Who then, he says, caused righteousness to rise like a

sun from the east? that is, Christ. Who called it? that is, caused it to arrive, and to appear in such a way, as to walk in the footsteps of the one who called, instead of, as it were, following in the track of God the Father? For thus the Lord lived on earth, fulfilling the works of the Father, and showing Him to us in His own nature. For He was and is equal in power to Him, and by these very deeds He has fully convinced those on earth that in every respect He is co-equal with the one who begot Him. And so He said clearly: "If I do not do the works of My Father, do not believe Me. But if I do, even if you do not believe Me, believe My works." Following then everywhere the will of the Father, or rather being Himself the will of the Father, He addressed the Jewish people saying: "You judge according to the flesh; I judge no one. And even if I do judge, My judgment is just, because I seek not My own will, but the will of Him who sent Me." Do you see then how He, as it were, walks in the footsteps of the Father. Therefore He also said: "I am in the Father, and the Father is in Me;" and, "He who has seen Me has seen My Father." He will set before the nations, and He will astonish kings. And He will cast their swords to the ground, and their bows as discarded twigs. And He will pursue them, and the path of His feet will pass in peace. Who worked, and did these things? He called her, who calls her from ancient generations. For before the coming of our Savior, those on the earth, differing in nothing from irrational beasts, appeared to be living with great ignorance, and were possessed by ignorance and darkness, and had been enslaved to the world-rulers of this age, and having submitted the neck of their own mind to the desires of the devil, they were being carried down the paths of wickedness to destruction. But Christ shone upon them. For He is the expectation of the nations. And having freed them from those who formerly oppressed them, He made them free, and sons of God, having washed away all filth in them; for He has justified them through faith, and by the pouring out of the Holy Spirit He made them radiant and enlightened. Therefore, He has given to the nations the righteousness that is, as it were, in the order of the sun and has been raised from the east, Israel obviously having been cast out because of its impiety toward Him. When this happened, and so great a multitude was saved, the kings were astonished. For astonishment, as it were, has fallen upon the world-rulers of this age, and they have feared the divine and unbearable judgment, that which, I say, has come upon the nations. But those who were formerly terrible and strong and fought against the divine glory, and were accustomed, as it were, to brandish weapons against it, and to bare swords, and to draw the bow of madness, have fallen to the earth, and having abandoned their instruments of war, have become like dry sticks. And again, the word concerning these things has been made by way of a comparison to our own affairs. For the evil powers have been defeated and every manner of their wickedness has been rendered powerless, with Christ plundering their goods. "For the enemy will not prevail," he says, "against him, nor will the son of iniquity proceed to harm him." For it was necessary, it was necessary, with evil and wicked powers having been destroyed beforehand, and the enemy of all having been cast down to the earth, then indeed, then, and at a very opportune time, for the redemption of the nations to take place. For Christ pursued them, that is, He turned them to flight. For it was not possible to resist God, and as He was bringing their ancient tyranny to an end, not in every way and by all means to suffer those things which it was fitting to be brought upon them by him for having destroyed the land. Therefore, the enemies having been driven out. For the way, he says, of his feet will pass in peace; for nothing has become an obstacle to the one ordering our affairs, Christ, the Savior of us all. But as if walking through a smooth and level road, he has accomplished the salvation of us all, with no enemy hindering or resisting. For they have fallen. Who then, therefore, has effected all these things, or who has called righteousness? Is it not I, he

says, who have now and in the last time shown it, but who have called it from ancient generations. For the mystery of Christ is not recent, but rather was predestined before the foundation of the world, God having foreknown what was to be. For as soon as Adam fell, or rather before he slipped into this, the Creator foresaw also the healing that would be for him in due time, that is, clearly, the one through Christ. He predestined the manner, and do not be surprised, that even we ourselves who are justified through faith in him, he is found to have gathered beforehand. For those whom he foreknew, he says, and predestined to be conformed to the image of his Son, these he also called. When therefore we have been predestined according to foreknowledge, how not much more he himself through whom we have been saved and called? I am God, the first, and unto the things to come, I am. The nations saw and were afraid, the ends of the earth drew near, and came together, each one judging for his neighbor, and to help his brother. He says that he is the first God, not as though a second came into being after him. For how or from where? For he is one and God of all, having no beginning of being, but rather having called all things into being. He therefore is first and alone, and God without beginning, the creator of all, and for endless ages to come he will not be in another manner, for he is and is alone. And since the nations have seen Christ and the righteousness that came to us from him, and all have seen his glory with the eyes of the mind, they have feared, he says, those from the ends of the earth to the ends, that is, those throughout the whole world. And they were gathered and drew near, no longer remaining far off, and as if being alienated through sin, but as if having become near through spiritual kinship, and brought together into one faith and unanimity. For I think this is what it means, that "They drew near, and came together." But having tasted of the Lord, and understood that he is good, and having marveled at the beauty of the truth, they have not kept the gift for themselves alone, but indeed doing good, each one has also fittingly judged to help his brother and friend, he says. And he will say: A craftsman grew strong, and a smith striking with a hammer, forging at the same time. At one time he will say: It is a good joining. They strengthened it with nails, they will set it up, and it will not be moved. He makes the manner of the help clear. For each of those who have judged to help his neighbor and brother, having been initiated, he says, and having known the truth, will also admonish others, saying: A craftsman grew strong and a smith striking with a hammer, forging at the same time. But in what way did he grow strong? For having composed idols and carved them into a god, the one having skill in carpentry, and indeed also a smith striking, having made a hammered statue, brought it to the deceived into a depraved mind, and of his own labors, or rather inventions, he made worshippers those who were made in the image of God. Then he mocks the making of idols, and as it were imitates the words of those who work them, crying out to one another, that "It is a good joining." For the makers of idols, having fashioned a hand perhaps or a foot, or even some other of the body's parts, having worked them, they finish them through joints, and fitting limbs to limbs, and making them strong with nails; then setting them up and securing them so that they stand, and are not shaken. But these things are a mockery and nothing else, and of the vanity of those who worship them, and proofs of their extreme foolishness. For to know indeed that also from small parts and the idol was completed from parts joined together, and to have for its coming into being, and indeed, permanence in standing, and security in nails; then to worship them, and call them gods, how is this not truly full of all folly? But you, Israel, are my servant, Jacob, whom I have chosen, the seed of Abraham, whom I have loved, whom I took hold of from the ends of the earth, and from its high places I called you, and I said to you: You are my servant, I have chosen you, and I have not forsaken you. Do not be afraid. For I am with you. Do

not wander. For I am your God who has strengthened you, and I have helped you, and I have secured you with my righteous right hand. Having initiated very well those from the nations, and having prepared them to know that he is both God and the creator of all things, and that all things are subject to him and to his divine commands, and came to be in the beginning, and having been brought into being are fixed in goodness, and have an unshaken permanence, he then necessarily encourages the ministers of the evangelical ordinances, through whom they were to deliver the word of instruction to those from the nations. And he declares them wise and most daring, and brings to remembrance the virtue of the holy fathers, and he wishes them to know the love shown to them. For this reason he says: But you, Israel, my servant, Jacob, whom I have chosen, the seed of Abraham, whom I have loved. But Jacob and Israel, and the seed of Abraham the beloved, would be none other than those of Israel who have believed in Christ, of whom, as it were, a kind of first-fruits the divine disciples have become. And that the fathers had become chosen and beloved he says, all but saying: You who are from a noble root, and one so honored and beloved by me, you who are of the blood of Abraham, emulate the renown of your paternal virtue, and become imitators of their love for God. Indeed he says that he took hold of Abraham, and called him from the ends of the earth, that is, from its high places, because from afar and from the land of the Chaldeans he was summoned to Judea. For he heard God saying: "Go out from your land, and from your kindred, and from the house of your father, and come to the land that I will show you." Then he says as if concerning all of Israel, that I said to you: You are my servant. For he has been named firstborn. And he became chosen, as I said, and was not forsaken by God. He heard: Do not be afraid, and in addition, Do not wander. For I am your God who has strengthened you. For he was taught through the law that God is one, and the Lord is one, and that one must worship him alone, and that he has been helped by him and through his right hand, which is his creative power, that is, the Son. And he has become secure in himself, and superior to every plot. For he has conquered nations, and has inherited their land. Behold, all those who oppose you will be turned back and put to shame. For they will be as if they were not, and all your adversaries will perish. You will seek them, and you will not find the men who acted insolently toward you. For they will be as if they were not, and those who war against you will not be, because I am your God who holds your right hand, who says to you: Do not be afraid, worm Jacob, few in number Israel. I have helped you, says God, your redeemer, the Holy One of Israel, and praised forever. This is also a fulfillment of what was said above. For you, Israel, my servant, he says, and Jacob, whom I have chosen, the seed of Abraham, whom I have loved. Behold, they will be put to shame, and turned back, all who oppose you. For there have been very many at various times, who have unholily plotted against the holy initiators, and who have attempted to bring forth in opposition to the salvific proclamations the things from their own wickedness. But they have become as nothing, and the adversaries of piety have perished. For to act against the ministers of the divine proclamation would be nothing other than to fight against the dogmas of piety. Therefore they will not be, he says, but you will seek them, and you will not find those who have acted insolently toward you. For they will be as if they were not. And this is what is sung through the voice of the blessed David: "I saw the wicked one highly exalted, and lifted up like the cedars of Lebanon, and I passed by, and behold, he was not; and I sought him, and his place was not found." For many of those who are accustomed to think lofty things rise up against the company of the holy mystagogues. But they will be utterly rooted out of the earth, as the holy Scripture says. And those who think lofty things will endure a terrible and unexpected tribulation.

For it is written: "He who makes his house high seeks destruction." Therefore, he says, those who war against you shall not be; and he does not at all say that no one will stand against the holy apostles. But there will surely be the going into a brilliant calm. For it is not true. For countless many have warred against them, but they would not even be found as existing, being humbled, clearly, and falling under the movements of divine wrath. For this reason he restores them to manliness, saying: I am your God, who holds your right hand, that is, who helps you, and makes you stronger than every temptation; I am the one who says to you, Do not fear, Jacob, you few of Israel. For with respect to the multitude of those warring against them, or their powers, Israel was completely few in number, and I do not mean the whole nation, but those taken by him for the apostolate. But the one saving them was great, strong, and mighty for aid, having an invincible hand. For when God redeems, who is able to do harm? Behold, I have made you like the wheels of a cart, threshing, new, like a saw. And you will thresh mountains, and grind down hills, and make them like dust, and you will winnow, and the wind will take them up, and a whirlwind will scatter them. The children of the Egyptians, having brought sheaves from the fields to the threshing floor, then letting oxen upon them, and leading them around in a circle, grind down the ears of grain with their hooves. And they separate and divide the grain from the chaff, those indeed in other cities and countries using carts and saw-toothed wheels. This very thing they have practiced to accomplish. Behold, therefore, he says, O Israel, I have made you like the threshing wheels of a cart, new, saw-toothed. And what is being threshed? Is it then ears of grain and wheat, and the things mixed together from the fields onto the threshing floor? By no means, but mountains, and hills. And who might such as these be in turn? First, the wicked and opposing powers. For the Savior of all has given us to tread upon snakes, and scorpions, and upon all the power of the enemy. Then he seems to compare to mountains and hills those who are accustomed to think lofty things, and who have an arrogant mind, and are lifted up on high, and are in worldly positions of power, and who set themselves against the holy mystagogues, and are accustomed to stand in the way like mountains or hills, so as to make the path most difficult for them, I mean, the path of fulfilling the course of the apostolate in time. But even those who are thus, he says, you will grind down, you will make them fly up like chaff scattered by the gusts of the winds, and as it were giving a whirlwind, so as to scatter them. For thus they will go to nothing. But you shall rejoice in the holy ones, Israel. And the poor and the needy will rejoice. For they will seek water, and there will be none; and their tongue has been parched from thirst. I am the Lord God, I the God of Israel will hearken, and I will not forsake them. Therefore, the enemies of the divine proclamation, and those who cut off your path, O Israel, he says, will go to destruction. But you will rejoice in the holy ones, Israel, that is, you will delight when you see many having become holy, and numbered among the sons of Israel. "For not all who are from Israel, these are Israel, nor because they are the seed of Abraham, are they all children, but the children of the promise are counted as the seed." And that it was a custom to rejoice and be glad with the holy apostles over those who were accustomed to prosper, clearly through faith in Christ, Paul will also make clear when writing to them and saying: "My joy and my crown." And I for my part would say that each of the holy disciples was disposed in the same manner, and very rightly. For the cause of the highest gladness for them was the conversion of those who had gone astray, and the restoration to the better of those who did not know the truth. Therefore you will rejoice in the saints, Israel. And who these are he points out, saying: The poor and needy will rejoice, that is, the Gentiles. For they were in need of every good thing, and completely without a share in the gifts from God. For those

who are completely ignorant of him must necessarily lack the boasts of virtue. Therefore the poor and the needy will rejoice. How, or in what way? For they will seek water, and there will be none, he says, and their tongue has become parched from thirst. The phrase, "they will seek," in these words, he says, is used instead of, "they sought." But since they did not find it, their tongue was parched with thirst. For indeed among the Greeks there were many scholars and seekers, and investigators of the truth; but there was no one among them who knew how to teach these things. There was no life-giving water. There was no one who could satisfy with the doctrines of truth those who loved it. Therefore their tongue was parched with thirst. But I will hearken to them, says the God of Israel, and I will not forsake them. For He pitied the multitude of those who were wandering, and did not leave it in want of heavenly gifts, but rather filled it, and in what manner, he makes very clear through the following. But I will open rivers on the mountains, and springs in the midst of the plains; I will make the desert into marshes, and the thirsty land into aqueducts. I will put in the waterless land the cedar, and the box-tree, and the myrtle, and the cypress, and the white poplar; that they may see and know, and understand, and perceive together, that the hand of the Lord has done all these things, and the Holy One of Israel has showed it. He says that the land of the Gentiles is desert and waterless. A desert, on the one hand, because it was in a way stripped bare, and devoid of the most flourishing plants, that is, spiritual ones; and on the other hand, it was seen to be the nurse of thorns alone, and the mother of wild trees, and whatever is useful for fire to consume. This is what the Gentiles once bore for fruit, but to those who had long been thirsty he says: I will open rivers on the mountains, that is, holy men who have been enriched with the divine word from above, and who pour it out like river streams for the thirsty, and as it were, gush forth. So that the desert, once its appearance is changed, appears as marshes, and forests, and the thirsty land as in aqueducts. And aqueducts, in turn, would be the mystagogues who have appeared from time to time in every country and city, and the teachers of the Churches; who, just as from the springs and rivers of the divinely-inspired Scripture, having taken the word into their mind and heart, transfer it to others, like certain aqueducts watering the most flourishing gardens. And in what manner the desert will be changed into marshes, and of what kind of trees it will be the nurse, he teaches, saying: "I will put in the waterless land the cedar, and the box-tree, and the myrtle, and the cypress, and the white poplar." And all these are fragrant and incorruptible woods. And to the saints belongs both fragrance, spiritually through a holy way of life, and the fact of not being corrupted by being given over loosely to worldly desires, but standing firm and steadfast, God rooting and sustaining them with his help. For the Lord upholds the righteous, as it is written. There will be, he says, rivers, and springs, and aqueducts, both on mountains and plains, and as it were, everywhere. And the desert will become a marsh, so that those who are called through faith may see with their very eyes, and may recognize also through good thoughts, and indeed may learn from the magnificent work of the things that have happened, and the unexpected change, that such great and famous things are not wont to be accomplished simply or automatically. For rather the hand of the Lord has shown them, that is, a divine power and authority, namely the Son, through whom all things, and in whom all things have already come to be, and have been wonderfully wrought by the Father. For not falsely-named gods, nor indeed worldly elements; nor even the one thought to be the God of this age, was a worker for him, but the Holy One of Israel has shown. Your judgment draws near, says God; your counsels have drawn near, says the king of Jacob. Having very well spoken of the calling of the nations as it will be in due time, and having promised to make the desert into marshes, and the thirsty land into

aqueducts, and to make it lush with cedars, and box-trees and the other plants, and saying that his own hand will be marveled at, as the creator of such great things, he again addresses the makers of idols, and the craftsmen of such things, and says that their judgment is near. By judgment he means, either the punishment due to them, or the shame, and disgrace. For by a holy vote of God, and by a just judgment they would be punished as having deceived the world under heaven, and having introduced counsels that are not true. For they taught those on the earth to say to the wood, "You are my father, and to the stone, You have begotten me." For this reason he also says their counsels have drawn near, that is, have come to an end, with God shaking off the error, and scattering the mist from ignorance, and not by one of those among them, we mean of course the falsely named, but by the Lord, and God in truth, and the king of Jacob, that is, of those of the blood of Israel. And through these things he brings to remembrance the signs that have happened, at the redemption of those from Israel, through which the power of his inherent God-befitting authority, or incomparable excellence, is very well discerned. Let them draw near, and announce to you what will happen, or what the former things were; tell us, and we will apply our mind, and we will know, what the last things are, and the things to come. Tell us, announce the things to come at the last, and we will know that you are gods. Do good, and do evil, and we will marvel, and we will see at the same time, that from where are you, and from where is your work; from the earth they have chosen you as an abomination. It is a proper and extraordinary characteristic of the divine and ineffable glory to know all things, and to be completely ignorant of nothing, neither of things that have happened before, nor of things present, nor of things to come. And so indeed through the all-wise Moses he makes clear to those on the earth the things before the establishment of this world, and the things in the beginning, saying: "In the beginning God made the heaven and the earth. But the earth was invisible and unformed, and darkness was over the abyss;" and he recounts the creation of the whole world most accurately. But also our Lord Jesus Christ, who long ago spoke those things through Moses, announced to us the things at the last times; for as his disciple says: "We expect new heavens, and a new earth, and his promises." And it is possible to hear him saying clearly: "Shall anything be hidden from me?"-"For the word of God is truly living, and active, and sharper than a two-edged sword, and piercing even to the division of soul and spirit, of both joints and marrow, and there is no creature hidden from his sight, but all things are naked and laid bare to his eyes." But since he is God, he saves and does good, and fills with all gladness, that is, spiritual gladness, those who worship him; but he afflicts and subjects to punishments those who are accustomed to despise him, and do not endure to do good. But one could see nothing of this in those things made of stones. For what does lifeless matter know? Or how could they do good to someone, or be able to do evil, things that are not even able to defend themselves, but have received from others even just to stand and be seen? Let them come, then, he says, those who are thought by you to be gods; let them announce what will happen, let them say the former things, and the last things, and the things to come. For then, he says, we will know that you are gods. But you are not able, he says, to announce it. Therefore, at least do good and do evil. But if you are able to do none of these things, then we will see, that is, it is easy to see, from where you are, and from where your work is; for you are an abomination made from the earth. For the idol would be, let's say, from wood, or stone of a bright and choice, that is, of another material; but all these things are from the earth. But I think one must marvel at the worshippers of idols, if they have not even learned that from them, namely, where their affairs will ever end. For they did not know, or have not foretold, that they will be burned down with their own

temples, and will lie as a laughingstock at times even to those who were formerly deceived. But I have raised up one from the north, and one from the rising of the sun; they will be called by my name. For the swarm of unclean idols, since they were nothing else but only wood and stones, have deceived the deluded. But they announced to them absolutely nothing either of the first things or of the last things, nor indeed have they done good to any, or have they been able to do harm. But I, He says, since I am a good God, have willed all men to be saved, and to come to the knowledge of the truth. I have saved the world under heaven, I have raised many who were lying as if dead. And who these might be, he teaches, saying: The one from the north, and the one from the rising of the sun, that is, the people from the Gentiles. For in relation to the land of the Jews, which is most southern, the land of the Gentiles is more northerly, and it has obtained the region toward the sun's rays. Therefore, the one from the north, and from the rising of the sun, would be the people from the Gentiles, who are called by the name of Christ. For we have been named Christians, and we are. For he has acquired us with His own blood, and we have been bought with a price, and we are not our own. For one died for all, that those who live might no longer live for themselves, but for him who died for them and was raised. Therefore we say to our own Savior and Redeemer: "Lord, besides you we know no other, we call upon your name." We are therefore called by his name, and this was what was spoken through the voice of the prophet: But to those who serve me a new name shall be called, which shall be blessed upon the earth. But it seems, he says, that 'the one from the rising of the sun' means Christ, because it is written concerning him: "Behold a man, whose name is the East." And again, as God the Father says concerning him: "Who has raised up righteousness from the east?" "For Christ has become for us righteousness, and sanctification, and redemption besides." Let the rulers come, and as the potter's clay, and as a potter treading clay, you will be trodden down. For who will announce the things from the beginning, that we may know also the things to come? And we will say that he is true. There is no one who foretells, nor one who hears your words. For with God's assent, the multitude of idols was about to be burned down, and to be thrown aside like clay under the feet of the believers. For they have been trodden down, and are like dust, or like potter's clay, and are nothing other than this. For their origin was from the earth. But that all these things were about to be brought to an end in due time, with saints leading the way, and ministering vigorously to the commands of God, he shows by saying this: 'Let the rulers come,' that is, let the leaders of the peoples be revealed, who incite those who believe in me to error, and arm them against the lifeless gods. For who among them, He says, will announce the things from the beginning that we may know, or also the things to come, so that when the things spoken have come to pass, we may agree that they have spoken truth? But there was not, He says, among the falsely-named gods, that is, among the unclean spirits, one who foretells; nor among men one who hears your words. For of old, in both countries and cities, in the temples of idols there were false prophecies, and false sayings of demons, and tripods and cauldrons, and an innumerable multitude of those accustomed to deceive; and many went to receive oracles from them. But when the Word of God shone upon us, the idols in the shrines fell, and the deceiving demons have fallen silent; or rather, they were even sent down into Hades, and have been cast into Tartarus. But those who formerly honored the sayings from them have been called to the knowledge of the truth, and this he teaches by saying: "Nor indeed the one who hears your words." I will give a beginning to Zion, and I will summon Jerusalem to the way. For from the nations, behold, there is no one, and from their idols, there was no one announcing; and if I ask them, From where are you? they will not answer me; for they are the ones who make

you, and in vain those who lead you astray. He promises again the manifestation of the Savior, through whom the world under heaven has been saved, and the multitude of those who were wandering has been called to the knowledge of truth. For so that we might have the guide, the one who knows how and is able to lead us to the way of salvation, the only-begotten Word of God became man, being by nature a king; inasmuch as He is also understood as God and from God the Father, who indeed rules over all things, and has creation lying under his feet; He is said to have been appointed king over us. For it is written concerning Him: "Behold, a righteous king will reign, and rulers will rule with judgment." For Christ has reigned over the world under heaven, and He makes this clear to us by saying: "All authority in heaven and on earth has been given to me." And yet, although He exercises authority over all things as God, because of the economy with the flesh He says that what He had as God has been given to Him. Therefore, having become king, He has appointed over us as rulers the holy apostles, who also ruled us with judgment, that is, with righteousness. I will give, then, he says, to Zion, that is, to the Church, or to the multitude of the believers, the saving beginning, that is, Christ. And I will also summon Jerusalem, which is again the entrance of the Church. For we have been summoned, being empowered through Christ, and we have been taught the endless path that leads to life. For from the nations, he says, behold there is no one, and from their idols there was no one who could proclaim. For there have been very many wise men and orators among the Greeks; but there was no one among them who could teach the way to piety. And the temples among them were full of idols, but not even in the idols, that is, in the falsely named gods, was there one who could announce the pursuit of what is profitable, or direct to the way of righteousness. But rather I say this: Not even if they were asked, he says, 'From where are you?' would they be able to answer. And those who do not know themselves, for they are deaf and senseless matter, how could they become guides for others? Or how could they show anyone at all what leads to benefit? For they are, they are the ones who make you, fashioning the falsely named gods, and again they are leading you astray who worship them. Jacob my servant, I will help him; Israel my chosen one, my soul has accepted him. I have put my Spirit upon him. He will bring forth judgment to the nations. He will not cry out, nor will he raise his voice, nor will his voice be heard outside. A bruised reed he will not break, and a smoldering wick he will not quench, but he will bring forth judgment in truth. He will shine forth, and will not be crushed, until he establishes judgment on the earth; and in his name the nations and peoples will hope. He foretold, saying, 'I will give a beginning to Zion,' and he clearly shows what kind this is. For he has been appointed over the spiritual Zion, that is, over the Church, as ruler and guide, not ascending to the beginning of the matter at that time, when he is also said to have been brought to this. For the Word from the Virgin was and is always king, and Lord of all things. But since He became man, He makes the measure of humanity his own. For thus it was true, and was to be believed by us without doubt, that He became like us. Therefore, even if He is said to have received power over all things, the receiving belongs to the economy with the flesh, not to his pre-eminence, in which He is understood as Lord of all. And He calls him Jacob and Israel, as having come, according to the flesh, from the blood of Jacob, who was also renamed Israel. And He says, 'I will help him,' and calls him chosen. For the Father worked together with the Son, and as His own power He accomplished the mighty works. And He is also truly chosen, because He is also beautiful in appearance beyond the sons of men, and acceptable as beloved; for God was well pleased and Father in him. For He said: "This is my beloved Son, in whom I am well pleased." But that He is anointed according to his humanity, and is said to have partaken of the Holy Spirit,

although He himself gives the Spirit and sanctifies creation, He will make clear by saying: I have put my Spirit upon him. For when he was baptized, he says, the Spirit came upon him from heaven in the form of a dove and remained upon him. And if at the time of his baptism he receives the Spirit in the measure of his humanity, this would be along with the other things. For it was not insofar as he is God that he was sanctified by receiving the Spirit; for he himself, as I said, is the one who sanctifies; but insofar as he appeared as a man according to the economy. He has been anointed, therefore, to bring forth judgment to the nations. And by judgment he means in these things just judgment. For he has justified them by condemning the avaricious Satan. And he himself taught us this, saying: "Now is the judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." For he condemned to destruction the one who had taken advantage, as I said, of the world under heaven, but by a holy judgment he has saved those who were deceived. But he will not cry, he says, nor lift up, nor shall his voice be heard outside. For the Savior and Lord of all sojourned with great humility and without ostentation, and as it were silently, wronging no one; but in silence and tranquility, so as not to break a bruised reed, nor to quench a smoldering flax, that is, not to set his foot even on the most insignificant and those accustomed to suffering harm very readily. What then will he do, and what will he accomplish for the nations? He will bring forth judgment unto truth. In these things he seems to be calling it the law. For it is written concerning Israel, and of God who rules all things, that there he gave him ordinances and judgment; and again, Judgment and justice in Jacob you have made. The judgment, therefore, that is, the law that is in shadows and types, he will bring forth into the truth of the evangelical decrees, through which he showed the way of the life that pleases him, and transformed the worship in letter according to the law into truth. And the wretched Jews have provoked him, daring to grieve him with the death of the flesh. Nevertheless he shone forth as a light, and was not crushed, that is, he was not conquered by corruption, the madness of those who plotted against him did not prevail. For death has been loosed, and he rose again in a manner befitting God, and has trodden down his enemies, and his suffering has become for those throughout the whole world under heaven an occasion of salvation. Therefore, he will not be broken, until he establishes judgment on the earth. And do not suppose that he is setting a certain time at which he will be broken, that is, after establishing judgment on the earth; but rather he says this, He will overcome those who oppose him, and he will prevail to such an extent as to establish judgment in all the earth. For the Gospel has been preached in all the earth, and his decrees have, as it were, been fixed. For it is written, "Righteousness is forever, and your law is truth." Indeed the nations, he says, have hoped in his name. For having recognized that he is truly God, even if he appeared in the flesh, they will make him their hope, and as the Psalmist says: "In his name they shall rejoice all the day." For we are called Christians, and in him we have all hope. Thus says the Lord who made the heaven, and established it, who made the earth firm, and the things in it, and gives breath to the people upon it, and spirit to those who walk on it: I the Lord God have called you in righteousness, and will take hold of your hand, and will strengthen you. And I have given you for a covenant of the people, for a light to the nations, to open the eyes of the blind, to bring out from bonds those who are bound, and from the prison house those who sit in deep darkness. False prophets and false seers, very many have there been at times in Israel. And it happened for this reason that even those sent from God, and true prophets, were disbelieved, and accustomed to speaking in the Holy Spirit. And the paradox is this, that Christ Himself was reviled, as neither sent from God, nor truly being holy, and performing wonders in the excellence

of divinity. And so the teachers of the Jews, although seeing Him performing miracles, at one time said that He cast out demons by Beelzebul, the ruler of the demons; at another time they would say to one another: If this man were from God, he would not break the Sabbath. And in response to these things, Christ often tried to make a defense and to assure them that he was not like those who were merely and only in the appearance of having been sent from God. For He said: "The thief comes not, but for to steal, and to kill, and to destroy. I am come that they might have life." And again: "I am come in my Father's name." Therefore, that He might also have the Father in heaven as a witness, He said both usefully and necessarily through the holy prophets, that I am the Lord God who fixed the heaven, who showed the earth to be most firm and unshaken, the living and life-giving, and giving breath to all. I, the God and Lord of all, have called you in righteousness. For He did not become a deserter, he says, like those false prophets who speak from their own heart, and not from the mouth of the Lord; but I have called you, that is, according to my good pleasure I have brought you forth in righteousness. I will take hold of your hand, and I will strengthen you; instead of, I will work with you, and I will show all things powerful. And we do not say that the Father knows the Son to be weak and feeble, nor indeed in need of assistance. For He is the Lord of hosts, and the invincible right hand of the Father, through whom all things were brought into existence. But again He makes the statements, as to one of us, in that He appeared as a man, and seems somehow on account of His humanity to be strengthened by the Father. For thus it is said that He raised Him, and gave glory to Him, and showed Him to be superior to the plot of those who murdered Him. For if He humbled Himself, and willingly descended into emptying, it is altogether necessary that the measure of the emptying be seen, and the humility be understood through the events themselves. But see how, speaking as of a man the words, I will take hold of your hand, and I will strengthen you, He immediately shows that He is God by nature and truly Son, and light from light. For I have given you, He says, for a covenant of the race, for a light to the Gentiles, to open the eyes of the blind. For the only-begotten Word of God came into this world with flesh, and to those of the race, that is, of the blood of Israel; for from them He appeared according to the flesh, being born of a woman; He has given the new covenant, which was long ago foretold through the voice of prophets. He has also become a light to the Gentiles. And this is also worthy of God. For indeed to be a lawgiver, and to show the shadow of the all-wise Moses to be ineffective, and to add the new to the old with most God-befitting authority, and indeed to be able to enlighten those in darkness, and to open the eyes of the blind; for the divine and heavenly light has shone upon the Gentiles; how would this not have clear proof, that He is both God, and from God by nature? And that Christ, going to the spirits in hades, preached, and appeared to those imprisoned in the house of guard, and released all from bonds, and necessity, and punishment, and judgment, He previously declared by saying, to bring out from bonds those who are bound, and from the house of guard those who sit in darkness. I am the Lord God, this is my name. My glory I will not give to another, nor my praises to graven images. Behold, the former things are come to pass, and new things do I declare. And before I declare it, it has been shown to you. For properly and truly and alone would He be God, and be called by us the Creator of all things. And as the all-wise Paul says: "For though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many; but to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Since to us great and has introduced himself as the bringer to completion of wonderful things, He says he will not bestow his glory upon lifeless

idols, nor indeed to any other of created things, that is, the virtues befitting God, but will keep them for himself alone. For it was fitting that the glory of the Godhead should not belong to any other, or to one essentially different from them, but to the ineffable and transcendent nature itself and alone. But though saying he would bestow his glory upon no one, he has given it to the Son; for he has been glorified, just as the Father is also worshipped both in heaven and on earth. How then has he given it, as to one not different from them, according to the principle of consubstantiality, even if each were set apart in his own hypostasis? For the nature of the most high Godhead is one, in three distinct hypostases, understood and worshipped by those accustomed to think rightly. Saying: The things from the beginning, behold, have come. And new things, which I will announce, and before announcing them, they have been revealed to us; he does not permit the word of the Savior to be disbelieved by us in any respect at all. For just as, he says, the things spoken from the beginning concerning his advent were brought to completion, so also will come forth into truth; and whatever new things he may say, will be revealed before they become manifest. And what are these? For our Lord Jesus Christ promised us life in the age to come, that is, the life in incorruption, and sanctification, and righteousness, the kingdom of the heavens; the glorious participation in spiritual goods, the fruits of gentleness, the rewards of piety, the crown of love for him; may it be that we too obtain these things through his grace and love for mankind; through him and with him to God the Father be the glory with the Holy Spirit for ever and ever. Amen.

Discourse 22 The Lord has appeared among us, being God, according to the Scriptures, and has been drawn by him to the grace that is through faith, the flock of the wandering. For he was the expectation of the nations, and God the Father called through him those in mist and darkness to the light of truth. And he made this clear to us by what went before, saying briefly: "I the Lord God have called you in righteousness, and I will take hold of your hand, and I will strengthen you, and I have given you as a covenant of the race, for a light to the nations, to open the eyes of the blind, to bring out from bonds those who are bound, and from the prison house those who sit in deep darkness." For our Lord Jesus Christ has been set by God the Father as a covenant for the race according to the flesh, I mean of those from Israel, to whom God also long ago promised through one of the prophets, saying: "Behold, the days are coming, says the Lord, and I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers." For the divine Moses was a minister of shadow and type, existing in suppliant measures. But Christ, as Son and Lord, has become the giver of a new covenant. And I say new, which reforms man into a newness of holy life, and through an evangelical way of life renders him an acceptable and true worshipper; "For God, he says, is Spirit, and those who worship him must worship in spirit and in truth." Therefore he has been set as a covenant of the race, and for a light to the nations, to open the eyes of the blind, and to bring out from bonds those who are bound. For the arch-evil Satan darkened the hearts of the nations; "For they became futile in their thinking, and professing to be wise, they became fools, and exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and of four-footed animals, and of reptiles." But the true light, that is, Christ, rose for us as a spiritual morning star, and as the sun of righteousness, spreading the ray of the true knowledge of God, the one from he scattered the darkness of diabolical deception that had come upon those on earth; he freed from bonds those who were caught in inescapable chains of their own transgressions. That therefore those who of old worshipped the creation rather than the Creator, those who had darkness in their minds, those who were persuaded to worship the works of their own hands, those who were far

from God, will be called through faith in Christ, and will come to know the King and Lord of all, the word of the prophecy shows very well. For it commands those who have received mercy through God to glorify him, and so it says: Sing to the Lord a new hymn, his beginning, glorify his name from the end of the earth; you who go down to the sea, and sail on it; the islands, and those who dwell in them. The hymn is new, and fitting for the newness of the events. "For if anyone is in Christ, he is a new creation, according to what is written, and the old things have passed away, and all things have become new." For the blood-descendants of Israel were redeemed from the greed of the Egyptians, with the all-wise Moses mediating at that time, and they were delivered from brick-making, and from the empty toils of earthly pursuits, the work of the savagery of their masters, and from the inhumanity of the ruler; they were brought through the middle of the sea, they ate manna in the desert, they drank water from the rock, they crossed the Jordan with dry feet, they were brought into the land of promise. For us all these things are new, and incomparably better than the old. For we have been delivered not from a carnal, but rather a spiritual slavery, and instead of earthly pursuits, we have been freed from the pollutions of the love of the flesh; we fled not Egyptian taskmasters, nor a tyrant who was impious, and savage, yet a man like us, but rather the wicked and unclean demons who push us into sin, and the one who is set over their hordes, that is, Satan. We have crossed as it were a sea, the surge of the present life, and the turmoil in it, and its truly vain distractions. We ate the spiritual manna, the bread from heaven, which gives life to the world; we drank water from the rock, delighting in the streams of Christ, spiritual streams, that is. We crossed the Jordan, having been deemed worthy of holy baptism, we entered the land promised and fitting for the saints, of which the Savior himself makes mention, saying: "Blessed are the meek, for they shall inherit the earth." Therefore, for new achievements, the hymn had to be new from his dominion; that is, from those who have come under him and are ruled by him; and the hymn, that is, the doxology fitting for him, was to be not only in the land of the Jews, but indeed from one end of the earth to the other, that is, the whole world under heaven. For of old God was known in Judea, and his name was great in Israel alone. But since we have been called through Christ to the knowledge of truth, heaven and earth have become full of his glory. For thus also the Psalmist says somewhere, that "The whole earth shall be filled with his glory." Who then are they who command his name to be glorified from the end of the earth, who establish singers for him, and persuade them to lead the chorus, and call them together into a spiritual company, those who go down to the sea, and sail on it, the islands, and those who dwell in them? He is referring, as I think, to the holy apostles. For they did not preach Jesus and the grace through him in Judea alone, but also crossing the sea they evangelized the lands of the gentiles. Indeed they reached as far as Illyricum, and beyond, so that even the islands in the sea did not remain without hearing the sacred proclamations, nor yet those who inhabited them. And historically you might approach what has been said in this way. But you will understand, if you please, the words of the prophecy also in another way. For the God-inspired Scripture often compares this world to the sea, that is, human life, according to what is sung in the Psalms: "This sea, great and wide; there are creeping things, of which there is no number, living things small with great." He maintains that our life resembles the sea, perhaps because of the instability of the things in it, and the up and the down, and the great confusion. But those sail through such a sea who are not submerged by it, but swimming up, as it were, and freeing themselves from worldly distractions. These, having obtained help from God, and always mindful of the gifts through Christ, glorify him, and the islands, that is, the Churches, saved, so to speak, in the intelligible sea, and

receiving those who are tempest-tossed by an evil spirit, these glorify Christ, that is, those who dwell in them. For when we say, or name, Churches, we mean the holy worshipers who are in them. And yet that must also be known; for as many villages or cities as are lying in the midst of a great and wide desert are also called islands. Be glad, O wilderness, and her villages, the courts, and the inhabitants of Kedar. The inhabitants of Petra shall rejoice, they will shout from the tops of the mountains. They will give glory to God, they will declare his virtues in the islands. The blessed prophets, weaving their discourses about the coming of our Savior, make mention in many places of the calling of the gentiles. For Christ was, as I said, the expectation of the gentiles. But they apply the discourses concerning such things not simply to all the nations and peoples throughout the whole world. For it was not likely, with an innumerable multitude filling the world under heaven, to choose to speak so sparsely as to make mention of all both by name and by race, but often taking the lands bordering on Judaea, and which were very idolatrous, then saying that these would be called in due time, they made a declaration of the whole from a part. Since, therefore, the wide desert lying to the south, which the nations of the Saracens and Arabs inhabited, was bordering on the land of the Jews, they say that those who dwell in it will obtain in due time the grace and salvation through Christ. And the names for the villages, or rather the towns, which are, I say, in the desert, are courts, and Kedar, and Petra, lying in the land of the Arabs even to this day, and so named. But most superstitious, as I said, are those of whom this account is given, that is, their inhabitants, and they have completely turned aside into apostasy from God. For they have served the unclean spirits. But since they were about, as I said, to come to share in both the calling and salvation which is through the evangelical preachings, and the faith which is in Christ; for this reason and very fittingly, the prophet, as having beautiful feet—for he proclaims good tidings in these things—so to speak, raises his voice on high, and says: "Be glad, O wilderness, and her villages, the courts, and the inhabitants of Kedar; the inhabitants of Petra will rejoice." And this matter is a great and admirable demonstration of the power and pre-eminence of our Savior, who easily softened such hard and unadmonished hearts, and persuaded them on the one hand to depart from the ancient deceit, and on the other hand to choose the better things, and to conform to the truth. And this he has foretold to us through the voice of Ezekiel, saying that "I will take away their heart of stone from their flesh, and I will give them a heart of flesh, that is, a tender one, so that they may know me, that I am the Lord." Therefore, that they also would be called, he signified, saying: Be glad, O wilderness, and the things that follow this. But who those might be, who cry from the tops of the mountains, giving glory to God, and declaring his virtues in the islands, is worthy to see. Therefore it does no harm, for them to be understood as the called, those who inhabit Petra, so high and lofty a country and city, no longer indeed hymns and they weave odes to the falsely-named gods, but they rather glorify the God who enlightened them, and drew them into the net of truth. That is, those crying from the tops of the mountains, would be said to be, and quite correctly, the divine disciples. To whom the prophet also says somewhere else: "Go up to a high mountain, you who bring good tidings to Zion; lift up your voice with strength, you who bring good tidings to Jerusalem. Lift it up, be not afraid." For they proclaimed with great boldness, and they did not wish to be hidden from anyone, but they were conspicuous to all everywhere, like a city set on a hill; and their word was not in a corner, and secretly, but with great boldness, as I just said. For this the Savior Himself also commanded them, saying: "What I tell you in the darkness, speak in the light, and what you hear in the ear, proclaim on the housetops." Therefore they gave glory to God, and they declared His virtues in the islands. For the word of the holy apostles and

evangelists is seen to have become the announcer of the Savior's glory. For at one time they make discourses concerning His ineffable divinity, and they hymn His supermundane virtue, not placing Him among created things, but beyond everything that is called into existence, and in natural identity with God the Father; and at another time, in turn, they relate His divine signs which are beyond wonder and reason. For to raise the dead from tombs, and to use the sea as dry land, making it walkable for his own feet, and to rebuke the winds, and by a word to crush Satan, achieves for Him a glory befitting God. The Lord God of hosts will go forth, and will crush the war; He will stir up zeal, and will cry out against his enemies with strength; I have been silent, shall I also be silent forever and forbear? I have endured like a woman in labor. And now the word proceeds in great order, and has a disposition that is not unwonderful. For the ministers of the decrees of our Savior were about to proclaim his virtues to all everywhere, and with great boldness to make discourses concerning these very things. But it was necessary to understand, that in every way and altogether there would rise up against their so venerable zeal and eagerness the enemies of the truth, and those who plot in many ways against the glory of the Savior, namely, corrupt and superstitious men, and instruments of diabolical malice, and champions of his wickedness, or perhaps with them also the very hordes of demons, since indeed their glory was being shaken down, and the dominion procured by greed. For they have held dominion by deceit under heaven. That they will therefore be inconsumable to their enemies, and that no one will prevail over them as God is their defender, the prophet demonstrates in these things, saying, that the Lord of hosts will go forth, and will crush the war, and he says, "will go forth," as of one of the kings on earth falling irresistibly upon the phalanxes of the enemy together with the armies under his scepter. And that the Lord of hosts will in every way prevail, he has revealed by saying, that he will crush the war. For the power from God is not easily encountered by anyone, or rather, it is bearable by none of the things that exist, when it rises up against and falls upon them, whether we think of wicked powers, or the apostate and destructive Satan himself, or certain earthly ones, who care for those things instead; but they will be taken, and this indeed without toil and without a struggle. "For the high hand, who will turn it back?" according to what is written. That therefore for those who oppose the choir of the holy apostles, the war was and is until now not against only holy angels, but indeed also against the Lord of hosts Himself, the prophet has fully assured us, saying that He will go forth, in order to crush the war. He will stir up zeal, he says, that is, indignation, or that from Himself against enemies, according to what is written in the words of Zechariah: "I have been jealous for Jerusalem and for Zion with a great jealousy;" that is, from those who contend for His glory, and it is clear that of the of those who worship him, of whom we say that the most holy Paul was one and elect, who indeed also says: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or sword?;" again, "For to me, to live is Christ, and to die is gain." In this way, we say, the holy martyrs also became zealous, who became stronger than Satan, and have fought against his power, for the sake of piety toward Christ. For they have kept the faith, and the genuineness of their love for him; Therefore he will stir up zeal, it says, and will cry out against his enemies with strength; putting "will cry out" instead of "will shout." And this cry is most fitting for the victors, dancing in a way over the vanquished. Then he says: I have been silent, shall I also be silent forever, and restrain myself? I have been patient like a woman in labor. From this one might see very well that at that time, when the multitude of nations was in error, with Satan plundering them, and blackening them with the darkness of sin, and carrying them away also from even knowing who the God of all is by nature and in truth, the

God who is above all wished to help them; but he delayed the matter, and clearly persevered, waiting for the fitting time for his aids; and this was when his only-begotten Word was incarnate and became man. For then, then he waged war against those who had conquered us, and rescued us from their wickedness, and he took hold of and saved us, and brought us under his own yokes. Therefore, in the past time, when those on earth were being plundered, and Satan was devouring everyone like a lion; I have been silent, he says; shall I also be silent forever, and restrain myself? I have been patient like a woman in labor. See then how much forbearance the God of all showed for those on earth; and yet, as the Psalmist says, with no one doing good; but with all having turned aside, and to a man, and being utterly corrupted, almost. And having birth pangs over this, and if he were to endure and be susceptible to grief, he would have suffered, and for our sake he has kept this, as I said, for the fitting time for his aids. I will displace, and dry up at the same time, and I will make rivers into islands, and I will dry up marshes. What "I will displace" might signify in these things, it is necessary to investigate. For either it says this, that "I will cast out those who now rule over those on earth, and I will cause them to be outside the dominion that they have procured over all," according to what was said by Christ: "Now the ruler of this world will be cast out;" or you will understand "I will displace" instead of, "I will cause those who see my achievements to wonder," and the ways of my economy, and the excess of my ineffable power; just as indeed the prophet Habakkuk was astonished at these very things, saying: "O Lord, I have heard your report, and was afraid; I considered your works, and was amazed." Or if it seems so to anyone, you will understand "I will displace" in another way. For those now wandering, those in darkness and diabolical mist, I will transfer to a knowledge of truth, and to the divine and intelligible and heavenly light. those now polluted, and having a loathsome and unpurified mind, I will change to an incomparably better disposition, so as to depart from their ancient filth, and to choose rather to do good. And the phrase "I will dry up at the same time" signifies again something of this sort, which indeed the force of what follows will make clear. For "I will make," it says, "rivers into islands, and I will dry up marshes." Who might be the rivers made into islands, and the marshes that are dried up? We say, then, that they are the poets and orators among the Greeks, who have become heralds of polytheistic error. For they have deified creation, and introduced innumerable gods into life. And they were like certain rivers, watering the deceived with a turbid overthrow, as it is written, and with the streams of elaborate words inundating the mind of those who admire them, and through this holding them fast to error, and setting before them as a kind of nourishment of their own the sweet and charming quality of fine speech. Therefore, they would reasonably be compared to rivers and marshes, that is, to thickets, or rather groves, that have obtained the most abundant and flourishing grass. God therefore promises to turn such rivers into islands, that is, to show them to be dry and waterless, and to make the marshes as if dry, which indeed has happened. For henceforth the fine speech of their eloquence is ineffective. And absolutely no one adheres to them, but kicking away, as it were, the unsound and profane, and the old-womanish little myths of those who lead astray, those who were once led astray seize upon the wisdom that is in Christ. For Paul writes: "Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of the world?" Therefore we say the rivers turned into islands are the words of the wise among the Greeks that contribute to Hellenic deceit. Or rather, in what has been said before, we have granted that other islands are the Churches of Christ, which receive those who are sailing—intellectually, that is, and spiritually—and who put in at safe anchorages, as it were, with the teachers in them, escaping the wicked spirit that always storms

upon those who go down to the sea in ships and do business in great waters. The sea, as I said, must be compared to the surge of this life of ours, and the turmoil of earthly affairs. And the marshes are also dried up, that is, the pastures of the things once under the hand of Satan, so that henceforth they might be under the Chief Shepherd of all, I mean, Christ. Who does not, like those false shepherds, lead his own flock away into thorns and thistles, but rather pastures them among lilies; for intellectually, the divine and holy things, and His own ordinances, are most fragrant. And I will lead the blind in a way they have not known, and in paths they have not known I will make them walk. I will make darkness light before them, and the crooked things straight. These words I will do, and I will not forsake them, says the Lord God. For when the Lord of hosts came to shatter war, and the enemies were overthrown, and the rivers were turned into islands, and the marshes were dried up, according to the arguments of contemplation we have just made, those who were in the rank of captives, and subjected to the depravities of the devil, being blind—for the apostate blinded their hearts—are henceforth led by Christ, clearly into ways which they did not know before. And these are surely the evangelical ordinances and the life according to understanding and virtue, and the beauty of a holy life. For the divine Paul also addressed those from the Gentiles: "For you were once darkness, but now you are light in the Lord." Therefore their darkness became light; that is, matters have changed to the complete opposite. For the ignorant have become wise; those who once went astray have known the straight ways of all righteousness; those who knew nothing of good things have been shown to be experts in all virtue, and curators of the studies that lead to piety. The crooked things have become straight for them, that is, the difficult and impassable things have become passable, and fit for horses, level and cleared. Something of this sort is also hinted at in the preachings of John the Baptist. For every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough way into smooth paths. For hills and hollows show that the road is uneven. But when there is no bank, nor indeed a hollow, the road is surely straight and easy to travel, and free from all difficulty. The blessed prophet Isaiah himself also says this somewhere else: "For the way of the pious," he says, "has become straight, and the way of the pious has been prepared." For truly the way of the evangelical life is not rough and difficult to travel, but rather smooth, and as it were level for those who love the excellent life. He promises, therefore, these words, or rather the God brings promises to completion, and does not abandon them, that is, is with them always, according to, "Behold, I am with you all the days, until the end of the age." But they shall be turned back. Be utterly ashamed, you who trust in graven images, who say to the molten images, "You are our gods." Very opportunely he shifts his words to the nation of the Jews, who, having the law through Moses that leads them to the knowledge of God and to the need to desire to accomplish those things for which it was likely they would be well-pleasing, have turned to apostasy, and having entered the mire of polytheism, they went down into the pit of destruction. And for this reason they have struck against, and very rightly so, the God who bestowed upon them all forbearance and love. So then, the word having proclaimed that the Gentiles will be called in due time, and will tread paths they did not know, and darkness will become light, and crooked things straight, it reveals the ignorance of those of the blood of Israel, saying: But they have turned back. The word "they" must be taken emphatically; that is, those who were instructed in the divine law, and came under my hand, and had Moses as a mediator, who heard explicitly: "The Lord your God, the Lord is one; and you shall have no other gods besides me." These, while the multitude of the Gentiles was in good hope, turned back, having unholily returned to the defilements in Egypt,

and having taken up the blame for the ancient deceit. And for them the true proverb has come to pass: "A dog returning to its own vomit, and a sow that was washed to her wallowing in the mire." Our Lord Jesus Christ also said something of this sort, showing Israel relapsing into its ancient impiety. "For when," he says, "the unclean spirit has gone out of a man, it passes through waterless places seeking rest, and not finding it, it returns to the place from which it came out. And when it comes, it finds it empty and swept. Then it takes seven other spirits more wicked than itself, and they enter and dwell there. And the last state of that man becomes worse than the first." For they had served the gods of the Egyptians, but the demon was cast out when they were called to the knowledge of God, I say, through the law; but they have fallen sick with the slander of having gone astray, and even more grievously, when, knowing the God by nature, they became apostates, honoring gods who are not gods. Be utterly ashamed, then, he says, you who trust in graven images, and attach the revered name of the divinity that is above all, that is, the glory, to things hewn by hand and made by hand. You who are deaf, hear, and you who are blind, look up to see. And who is deaf, but my children? and who are blind, but those who rule over them? And the servants of God were blinded. You have seen many times, and you have not kept watch; your ears were open, and you did not hear. He very rightly calls deaf and blind those who have served idols. For as the all-wise Paul writes: "The god of this age has blinded the minds of the unbelievers, so that the light of the Gospel of Christ might not shine." The power of the word would be most fitting for those from Israel, to whom it was indeed given to be enriched in their mind with the divine light, as the law sent forth to them the radiance of the knowledge of God, they foolishly loved to walk in darkness and to be let down into the snares of deceit. And they are blind in another way as well. For with nothing preventing it, one can see the Creator of these things by analogy from the beauty of created things; for as the all-wise Paul writes: "For his invisible attributes, since the creation of the world, are clearly seen, being understood through what has been made; both his eternal power and divinity;" they have slipped into such ignorance, that they say to the molten images: "You are our gods." For that the prophet's word is not now about the multitude of the Gentiles, but about those of the blood of Israel, he has shown by saying: And who is blind, but my children? and deaf, Or are they their rulers? For the multitude under their hand have been blinded, having fallen into this through the indolence of their guides. For they themselves were the cause of their ignorance, and the guides of their wandering. And their rulers were fickle; that is, those who had been appointed to lead. For although they saw the glory of God, and had passed through long experience, they turned to apostasy. For they did not wish to obey God, who said clearly: "You shall have no other gods but me." But since, being knowledgeable of my ordinances, they, along with those under their yoke, went off to apostasy, he is, as it were, astonished, saying: "The servants of God were blinded." And what was the occasion of their blindness? Willingly, he says, you were led astray to this. For although it was possible for you who had seen many times to be on your guard, and for you who knew how to hear, that is, to understand the things written, you did not guard against suffering the sentence, nor indeed did you practice well-doing, widening, as it were, your hearing to the sacred laws. Therefore, the accusations against the Jews are without excuse. For although it was possible for them to know the truth, having received the law as a guide to this, they have become equal to those who have no eyes and whose ears are set uselessly on their head, because of their unwillingness to listen to the sacred laws. The Lord God wished that he might be justified, and might magnify praise. I delivered them, he says, from the greed of the Egyptians; I freed them, contrary to expectation,

who were serving strangers; I instructed them through the law toward the knowledge of God; I gave them Moses as a director of good order. For my purpose, I the Lord of all, was to make Israel a worker of righteousness and a steward of the best works, so that, having been brought to an awareness of the gifts given to him by me, he might magnify praise, that is, he would unceasingly glorify me, clearly the one who is the author of all their prosperity, and has become the provider of what they have been enriched with. But not having been brought to an awareness of any of such things, they have rendered evil things instead of good to the Master, and having loosed their neck from his yokes, they have been enslaved to Satan, and wallowing in the mire of polytheistic error they have become abominable, and hated by the God who loves virtue. This is clearly what he also said somewhere else about them, as about a vine: "I waited for it to produce grapes, but it produced thorns." And I saw, and the people became plundered. For the snare was in the storehouses everywhere, and in the houses at the same time where they hid them, they became plunder, and there was no one to rescue the spoil, and there was no one to say: Give it back. He brings them to the remembrance of what happened to their fathers, because of their being caught in the snares of accursed polytheism. And he has done this not in vain, but that he might make more prudent those who fear suffering the same things as their ancestors. For since, he says, they have become blind and deaf, having rejected the worship of God, they kindled reverence for wood and stones. Therefore I saw this, and the people became plundered and ravaged. For when God visits the crimes of the intolerably impious, then he also brings punishments that are in proportion to the accusations. Therefore the people were ravaged, and became plunder for their enemies; and for what reason? For the snare was in the storehouses everywhere, and in the houses at the same time they hid them. But whom? Molten gods, clearly. For the leaders of the Jews, feigning piety, and submitting their neck to the lawful ordinances as far as outward appearance was concerned, hid the disease of apostasy in their mind and heart, worshipping gods that are not; and shutting these up in the storehouses of their own homes they made offerings of sacrifices secretly. For it is written in Ezekiel: "Son of man, dig. And I dug indeed in the wall. And I saw, he says, and behold every likeness of reptile and beast, and all the idols of the house of Israel inscribed on it all around. And he said to me: Have you seen, Son of man, are the things which each one does in his secret chamber a small thing to the house of Israel?" See, then, how each of them, having in his secret chamber the snare that was set for him, that is, idolatry lying there, feigned reverence for the laws. For this reason he says: They became plunder, and there was no one to deliver them, a spoil, and there was no one who said, 'Give it back.' For when God did not defend them, who delivered them from so heavy and incurable a disaster? and when He did not rebuke the plunderers, who would have said to them, 'Give it back'? For God no longer sought them as His own inheritance, but rather gave them over as having become estranged from him by their turning to those who are not gods. And by these things he seems to indicate the time of captivity, which those of Israel endured, having fallen into the hands of enemies. For until the seventieth year there was no one to deliver them, nor to say to the plunderers, 'Give it back.' And very providentially, after the calling of the nations was mentioned, the reasons for which those of Israel were cast out from their fellowship with God have been clearly stated, so that God might be seen everywhere to have used a just decree. For it was necessary, necessary for those who honored impiety towards God to be outside of his forbearance and love; but for those who out of ignorance were caught in the pits of sin, and who fell into the devil's hand, to be pitied by the Creator of all, being called to the knowledge of him, and to the light of truth. For this, somewhere, he is also found saying

through the all-wise Moses: 'They have made me jealous with what is no god, they have provoked me to anger with their idols. So I will make them jealous with those who are not a nation; with a foolish nation I will provoke them to anger.' And the divine Psalmist also says somewhere that, "They provoked him to anger with their carved images, and with their practices they made him jealous ; and the Lord God saw, and looked upon them, and utterly despised Israel." And if it is necessary to apply some spiritual contemplation to what has been said, let us be on guard against having a diabolical snare in our mind and heart, and the wicked idols in the fantasies of our thoughts, which call us to licentiousness and to perverse pleasures, so that we may not belong to Satan, and a spoil for demons. For it is written that, "If the spirit of the ruler rise up against you, leave not your place; for yielding pacifies great offenses." Who among you will give ear to these things? listen to the things that are coming. It is the custom of the divinely inspired Scripture to speak of 'hearkening,' in the sense of not receiving the word on necessary matters carelessly or negligently, but rather soberly, so as to have what was announced stored up in the mind and heart. Such as what is said through the voice of the Psalmist: "In my heart I have hidden your words, that I might not sin against you." For it is also written in the forty-eighth psalm: "Hear this, all you nations; give ear, all you who dwell in the world." For 'to hear' is common to all who have once received a sound in their ear, or any other noise; but 'to give ear' is to house in the mind, as I said, something of what has been decreed. Therefore, the prophetic word in these things seems to seek those who listen more reasonably, or rather, more prudently, so as to speak of what happened in the past for the security of those to come. For as Paul says: "These things happened to them as a type, but they were written down for our instruction, on whom the end of the ages has come." For we must not read the narratives about him in vain, but receive these things for the benefit of the soul, and strictly refuse to be caught by the same offenses, so that we may not fall into their misfortunes. Who gave Jacob up for spoil, and Israel to those who plunder him? Was it not God, against whom they sinned, and they were not willing to walk in his ways, nor to listen to his law? And he brought upon them the anger of his wrath, and war prevailed against them, and those who burned them round about; and they did not know, each one of them, nor did they take it to heart. He seems to name both Jacob and Israel very emphatically in these words. And what we might understand the power of the emphasis to be, we will state briefly. For at times those from Israel served the Egyptians; but they were redeemed by God with Moses mediating, but with a mighty hand and a high arm, as it is written. For with countless and unbearable plagues he afflicted the oppressors. But when they ran out of the land of the Egyptians, they crossed the sea on foot, they ate the bread of angels, they drank water from a rock, they were brought into the land of promise, they conquered kingdoms, they prevailed over their enemies, they had a terrible and irresistible hand and on this account, renowned glory. And their weapon was the God of all, who stopped the course of the sun and moon over Gibeon, and sent hailstones from heaven upon the foreigners, and raised his own people to the summit of all glory. Who then, he says, has given the renowned Israel, the enviable Jacob, the unconquered by enemies, the strong and most warlike, and the one always accustomed to conquer, over to plunder, and to the spoilers? How did he who knew not how to be conquered grow weak? How was he brought under, and come under the feet of his adversaries, he who was high above all, and raised an unbreakable horn? But since it was necessary for us who come after them not to be ignorant of the reasons for the handing over of so glorious and chosen a people, he necessarily added: Was it not God, against whom they sinned, and they were not willing to walk in his ways, nor to hear his law? The question about these

debatable matters contains a clear confession of the fact. For it was certainly God who gave him up, and who brought upon him the wrath befitting his crimes. For this reason, then, war prevailed against them. And this was unusual for those from Israel, for they had always prevailed with God as their shield-bearer. But since they have transgressed against his divine laws, they have been bereft of their former boasts. They have fallen into inactivity, they have been brought down into weakness; around them have been those who set them on fire, and as if with a fire consuming them with the magnitude of the things brought upon them, that is, burning their cities, according to what is clearly stated elsewhere: Your cities are burned with fire. Yet they did not know, he says, each one of them, nor did they take it to heart; in this they endure a charge of insensibility. For those would be perfect in understanding who refuse to offend God, and keep their foot away from suffering anything from his wrath, by submitting their neck to him tenderly. But as for those who, having even come to suffer because of human failings, if they should not perceive the things brought upon them, such people would be far from all good hope. And that those from Israel became liable to such charges, one might observe from Jeremiah saying to the God of all: "O Lord, your eyes look for faithfulness, you have scourged them, and they were not willing to receive correction." We remember that after Jerusalem was captured, and Israel was carried away captive, the prophet Jeremiah spoke to those who were left behind the things from God, saying not to go down to Egypt. Then their women shamelessly said, or rather, not having even been brought to a sense of the wrath, that, The Lord has not sent you. And to this they added things from utter madness. For since, they said, we stopped sacrificing to the queen of heaven, all these evils have come upon us. True, then, is what was said, that They did not know, each one of them, nor did they take it to heart, when war prevailed against them, and those surrounding them completely burned them. And now thus says the Lord God, who made you, Jacob, who formed you, Israel: Do not fear, for I have redeemed you, I have called you by your name. You are mine. And if you pass through water, I am with you, and the rivers will not overwhelm you; and if you pass through fire, you shall not be burned; the flame shall not burn you; for I am the Lord the God, the holy one, Israel, who saves you. And now it is necessary to marvel at the merciful God. For being good by nature, and the Creator of all, even if there should be some necessity for some to fall under the movements of just wrath for the sobering up from their crimes, He turns to mercy, and not for long, and He who strikes binds up, and takes away the scourge, and reclaims those who repent, and raises us who have slipped, and to those caught in suffering He gives a saving hand, drawing them out of every misfortune, and transferring them to well-being. For observe how He comes as it were to a forgetfulness of the sins that have been committed, and promises to make the crimes disappear with God-befitting amnesties, setting before them as it were another beginning of a time that brings them to cheerfulness. And so we say that which is said in the book of Psalms is of such a kind: "Today if you hear his voice, do not harden your hearts, as in the provocation." For just as there the 'Today' defines a beginning of other times, so also here the 'Now' has the basis of an amnesty for what has already been said before. And it leads up to the beginning of a way, and of other things that will be from God. Therefore He does not allow them to be withered away by cheerfulness forever, nor indeed does He make His turning away endless, but He removes all fear, and gives courage, that one will obtain every good thing, as God transfers the nature of their affairs to that which is incomparably better. For I have redeemed you, he says; and in what manner the all-wise Paul will make clear when he says concerning the Savior of us all, Christ, that it pleased God the Father to sum up all things in him, both the things in the heavens, and the

things on the earth. For in him is the redemption of all, both the forgiveness and amnesty of past things, and the manner of spiritual kinship, I mean that toward him, accomplished through sanctification, bringing us up into the communion of God the Father. For this reason he says: I have called you by your name; and what is it? that is, You are mine. For we are said to be of Christ, and this is the good name that has been called upon us. But it must be known that it is also stated in another Scripture: I have called you by my name; however, by positing and saying, You are mine, he dissolved the alienation, which those held fast by sins are accustomed to endure. For they are not of God, although He has dominion over all, but the disposition toward evil things removes them from kinship with him. In this way we say that those who are in defilements are not of God. Therefore, You are mine, would be an emphasis of spiritual kinship. And he promises him invincible aid, so that he becomes unconquerable by any temptation. For rivers, and water, and flames signify the manifold assaults of temptations. For it is written that "All who want to live piously in Christ Jesus will be persecuted." And Christ himself said somewhere to those who had believed in him: In the world you have tribulation. But if you pass through water, he says, I am with you. For with Christ present, nothing could harm those who are his. But they will attain to such spiritual strength, that they will take no account of anyone who has the power to overwhelm them. But even if a persecution should ever come on like the flow of a river, even if it has the sharpness of fire, and of flame, even so to conquer, provided one knows that it is God who saves. For it is a custom in the divine Scripture to compare the assaults of temptations to both rivers and waters. The Savior himself will also show this by speaking as in the form of a parable, or rather, an example: "Therefore everyone who hears these words of mine and does them will be like a wise man who built his house on the rock, and the rain came down, and the rivers came, and the winds blew, and they beat upon that house, and it did not fall. For it had been founded on the rock, and the rock is Christ." I have made Egypt and Ethiopia your exchange, and Syene for you, since you became honored in my sight. You were glorified, and I have loved you, and I will give many men for you, and rulers for your head. Do not fear, because I am with you. The meaning of the things set forth is quite hard to reach, but I will make the narration as possible with God guiding, for He Himself gives wisdom and knowledge. Therefore, before Christ, who is the true light, shone upon the world, the whole earth had gone astray, and was darkened by the deep and most intense shadow of ignorance, and there were very many forms of worship everywhere, according to regions and nations. But more superstitious than the others were the Chaldeans, and the Phoenicians, and all who possess the land of the Egyptians, as far as Syene and Ethiopia. For they dwell in a land bordering that of the Egyptians. But the chosen lot of God was Israel alone, and the portion of the Lord, according to what is written. But since they have acted impiously toward our Lord Jesus Christ, and have become slayers of the Lord, they have no longer remained God's lot at all; but they have slipped from their kinship with Him, and the Gentiles have been received, and have become the exchange for Israel; even those who were formerly the most superstitious of all others, and had in this an indelible stain. And I said that the Egyptians have become terrible and bitter, especially concerning the inventions of idols, and deep in false worship, and proud of devising superfluous things concerning both the worship and the invocations of idols. Therefore, "of you the beloved," he says, "who was allotted to me as a portion, I have made Egypt an exchange, and Ethiopia," that is, again Egypt; for it is the custom in the divine Scripture to call the Egyptians Ethiopians. For so he said through one of the holy prophets, "And you, Ethiopians, are the slain of my sword." Therefore I received in your stead, he says, those who are in terrible

pollutions, and have an impurity that is all but irremovable. But from the time you became honorable, you were glorified in my sight. For Israel did not remain in perpetual turning away and dishonor. For he himself also will be called through faith in Christ, and will be a sharer and partaker of the glory of the saints. For "you were glorified," he says, "and I loved you." But the saying, "I will give many men for you, and rulers for your head," seems to make clear that when those from Israel are called from time to time to the knowledge of Christ, there will be very many who know how to initiate them, wise and most eloquent men. For acting for your sake, he says, "I will give many men." And I will give rulers speaking for your head; and the head of the believers is Christ, to whom every initiation looks from those who are brought from time to time to lead the peoples, that is, by a vote from him. Therefore, "for your sake," would signify "for the sake of what is useful and leads to your benefit as you learn the august and great mystery of your head," that is, of Christ. Or you will understand in another way the saying, "I will give many men for you, and rulers for your head." "For you have become," he says, "cast off and banished, and entirely foreign to my friendship and kinship." For this reason, I also received in exchange for you those of the nations who have reached the extremes of diabolical wickedness. But from the time you became honorable in my sight, that is, by believing and finding glory in this, I loved you. And I loved you so, that if the time should come, or the need for many men and rulers to be given for your head, I would give them. For the saying is hypothetical, and having the greatest possible emphasis that Israel has been honored by God, it yet gives firm courage, as God is with them in every good thing, in every way and in every case; "For I am with you." And this is sufficient for them for all prosperity; for with God present, evil things will be out of the way, and every kind of good cheer and delight or rather joy is brought in to us in its place. I will bring your seed from the east, and gather you from the west. I will say to the North, Bring; and to the South, Do not hinder; bring my sons from a land far off, and my daughters from the ends of the earth, all who are called by my name. He appeared to those on earth in a form like ours, That is, the only-begotten Word of God, having become man, in order that He might drive together Greeks and Jews, who through many and various slips had been brought down into apostasy, I mean, from the Creator of all things, to the true and blameless knowledge of God, and might gather them into spiritual unity through faith and sanctification, with the intimacy with Him being well accomplished, He might then declare them to be worthy, and thus might join them through Himself to God, even the Father. For that Christ became incarnate also for this reason, it is not at all difficult to perceive through the holy evangelical Scriptures. For Lazarus was miraculously brought back to life from the dead; but the multitude of the unholy Jews, or the God-hated workshop of the Pharisees, were sitting in council and said: "What are we doing? For this man performs many signs. If we let him go on like this, the Romans will come and take away both our nation and our country. But one of them, Caiaphas, said to them: You know nothing at all, that it is expedient for us that one man should die for the people, and that the whole nation should not perish." Then to these things the divine evangelist immediately added: "He did not say this of his own accord, but being high priest that year he prophesied that Jesus was about to die for the nation, and not for the nation only, but also to gather into one the children of God who were scattered abroad." For as far as it concerned the creation of man in the beginning, and the purpose for him of the one who brought him into existence, all were his children. But Satan, as I said, scattered all into manifold sin, and beguiled them away from intimacy with him, bringing them down into error; but Christ gathered all together. For he came to seek that which was lost. This, to be sure, is also signified by the preceding words.

For he promises to the assembly gathered from both gentiles and Jews, that is, the church, to gather all from east to west, and from the North, and Libs, that is, the South, so that from this you might understand [it means] from every region under heaven. For east and west, north and south, would certainly signify this very thing to us; saying: Bring, to the North, and to the Libs, Do not hinder, he somehow gives us to understand that he does not permit the resistance of savage and wicked spirits to be brought spiritually against those who come to him. Just as also long ago, like some cruel and arrogant tyrant, the accursed Satan lorded it over those on earth together with his own shield-bearers, not allowing them to look up to the truth, that is, to go to God through repentance. But this too has ceased through Christ, who smoothes the way to salvation for those who have been called, and causes every obstacle in their path to be removed from the way. And by naming sons and daughters running from the four regions, he makes manifest the time of Christ's coming, at which the grace of adoption has been given to those on earth through sanctification in the Spirit. That the call was not of one nation, but became common and one for all, he indicated by saying, All, who are called by my name. For we have been named Christians, that is, the people of God. For thus somewhere Peter also writes to those called through faith and says: "But you are a chosen race, a royal priesthood; a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light, who once were not a people, but now are the people in the Lord." For in my glory I have prepared him, and formed him, and made him. And I brought out a blind people, and their eyes are likewise blind, and they have deaf ears. All the nations were gathered together, and rulers will be gathered from them. All things have become new in Christ, and the most holy Paul will confirm this, writing: "Therefore, if anyone is in Christ, he is a new creation; the old things have passed away." And he also writes to those called to newness, clearly meaning the spiritual kind: "And do not be conformed to this world, but be transformed by the renewal of your mind, so that you may prove you, what is the will of God, the good, and perfect, and acceptable." For we were renewed in Christ, having returned through sanctification to the ancient beauty of our nature, that is, according to the image of the * having cast off the oldness from sin, and all wickedness; and we have put off the old man which is corrupt according to the deceitful lusts, and we have put on the new, which is renewed in the image of him that created him. But in Christ has come the re-creation and what is called the new creation, which we have not received from corruptible seed, but through the living and abiding word of God. Therefore, the people gathered from the four corners under heaven and called by my name, not someone else, but I rather in my glory have prepared, and formed, and made; and one might say the Son is the glory of God and the Father, for through him and in him he is glorified, and according to that which was clearly spoken by him, I have glorified thee on the earth. For we are assured, as I said, that those who have believed in him have been formed through him, having the beauty of the divine nature shining forth in their souls in conformity to him. The divine Psalmist also said something of this kind: "The generation to come shall be declared to the Lord, and a people that is being created shall praise the Lord." Adding to these things, that I have also brought out a blind people, he makes clear the truly admirable pre-eminence of his own power beyond all expression. For those who formerly had in their mind and heart the mist and deceit from diabolical wickedness, he has rendered brilliant and illuminated, like a morning star, and the sun of righteousness rising upon them, and has declared them to be sons, no longer of night and darkness, but rather of light, and indeed of day, according to the voice of the most wise Paul. Therefore, that he brought out a blind people is not unclear to

any of those who exist; but as if someone were resisting such words and saying: And yet, one might still see their eyes as blind, and indeed that they have deaf ears, he makes a defense, saying: All the nations were gathered together, and rulers shall be gathered from them. For you do not simply receive the words of prophecy, O you people; the time for the events has not yet arrived; however, all the nations will in every way and entirely be gathered together in due time. For 'were gathered', instead of 'shall be gathered', he says, as this is the custom in the divinely-inspired Scripture. For it sometimes sets down things that will in every way and entirely happen as if they have already happened. For instance, it is said as from the person of Christ through the voice of Isaiah: I gave my back to the scourges, instead of, I will give. And through the one who Psalms: "They parted my garments among them, and for my vesture they cast lots," which also happened at the time of his sojourning. Therefore, he says, all the nations will be gathered together, and not only this, but there will also be rulers from them, that is, leaders of peoples, and mystagogues, and those who once were wandering, and lying in deep darkness, will be agents of the divine light for those initiated by them. The Melodist said something of this sort concerning the church from the Gentiles: "As her darkness, so also is her light." For just as she was sick with an immeasurable and deep darkness in the time of error, so again she has become exceedingly brilliant, and preternaturally whitened. For it is true that, as the divine Paul says: "Where sin abounded, grace did much more abound." Who shall declare these things? Or who shall declare to you the things from the beginning? Let them bring forth their witnesses, and let them be justified, and let them speak truth, and let them hear. Having once made mention of the nations, that is, of those called through faith to the knowledge of the truth, he weaves a certain manner of initiation for them, denouncing not a little the deceit of demons, and showing that the making of idols is absolutely nothing; for to know all things from the beginning to the end would be fitting only for him who is God by nature. For all understanding is from him, and he is of all knowledge a fountain, and in him are all the hidden treasures of wisdom and knowledge, according to what is written. But if anyone is found to have knowledge of future things, he is seen to have received the gift from a revelation from him. He is conversing, therefore, as I said, with those from the nations, and indeed he says: I have announced and spoken to you all future things, and that you will be called in due time to the knowledge of the truth; but who else will announce these things to you, or is seen to have declared them? Let them bring forth their witnesses, and let them be justified, and let them speak the truth, and let them hear. For I, he says, have spoken through prophets; I have proclaimed future events in due time, through holy men, and I have as witnesses of my foreknowledge of the future those who ministered to my words. But who would testify for the demons, or for the lifeless idols, that they had spoken such a thing through them? For there are very many orators and poets among the Greeks, but absolutely none of them said, as from their own gods, that these things would happen to them in due time; nor indeed would one find any of the wise men among the Greeks who had foretold that Satan would in due time be cast out from the glory he had acquired for himself through greed, or that the world under heaven would be enlightened through faith in Christ, and the nations would be called to the knowledge of him, or that the darkness of idolatry would depart, and the truth would prevail under heaven. Let them, therefore, bring forth their witnesses, and show that they spoke the truth. And if this should happen, let them hear them, that is, let them follow them, and agree that the herd of demons also abounds in the knowledge of future things. But there is no one who has testified for them, nor indeed a messenger of future things. Therefore, those who considered them to be gods have

admittedly been deceived; for they are profane, and impostors and buffoons. Be my witnesses, and I am a witness, says the Lord God, and the servant whom I have chosen, that you may know, and believe, and understand that I am. And before me there was no other god, and after me there will be none. Having said that nothing could testify for the unclean demons, that is, for the works of human hands, to know the future, he converses with his own prophets, and says: Be my witnesses. For I have spoken through you, and my Spirit has shone in you the knowledge of future things. Therefore, I will bring forth witnesses of my own glory and divine pre-eminence. And I will testify for myself, and the Servant whom I have chosen. Similar to this is what was said to the Jews through the voice of our Savior: "If I bear witness of myself, my testimony is true, for I know where I am from and where I am going." And again: "I bear witness of myself, and the Father who sent me bears witness of me." For the voice of God is worthy of belief for whatever he may wish to say concerning his own glory and pre-eminence. Secondly, it follows logically, both the vote of the saints, and the understanding which ascribes to him all that is fitting to the nature that is beyond all things. For this reason, having taken the holy prophets as witnesses, he proceeds to what is greater and admittedly true, himself, I say, and his own Son. For, as I said, the voice of God is sufficient for all belief for those of sound mind. "These things I have spoken to you, he says, not in vain, but that you may know, and believe, and understand that I am." For through knowledge comes faith, and through faith comes understanding. For if you do not believe, you will not understand, he says; but believe that before me there was no other God, and after me there will be none. For neither was there another God before him, but he himself is the beginning of all things and beyond all mind, and after him there will be none. For he remains the same, and has an unchangeable nature, and an unshakable pre-eminence over all things, and a perpetual kingdom. For he who has no beginning of being, to what end will he run? I am God, and besides me there is no savior. I have announced, and I have saved. I have reproached, and there was no stranger among you. You are to me witnesses, and I am a witness, says the Lord God, that [or, yet] from the beginning, and there is no one who can rescue from my hands. I will do it, and who then will turn it back? Bear witness, he says, that I alone am the God of all, with none having been before me, nor indeed will there be any after me. For I alone am the one who saves, and this I proclaimed to you long ago, and what was spoken I brought to completion. For I saved in Christ; I reproached, and there was no stranger among you. For from time to time those of Israel forgot the sacred ordinances, those given, I say, through the all-wise Moses, and were lovers of pleasure rather than lovers of God. Then, making pretexts for indolence, they were sometimes endangered by enemies being sent against them. But in the time of affliction, they would attempt to call upon the one who always saves for aid. And this I reproached them for, saying through the voice of Jeremiah: "And in the time of their evils they will say: 'Arise, and save us.' And where are your gods, which you made for yourself? Will they arise and save you in the time of your affliction?" Therefore, I have reproached you of the blood of Israel many times, and you have learned by experience that there was no god among you, that is, a strange one. For none of them has saved you. Therefore, I alone am the one who saves. Therefore, bear witness, and I will be a witness to myself, says the Lord God. That is, according to that: "Everyone therefore who confesses me before men, I also will confess him." Bear witness, therefore, that I am still from the beginning, that is, the one from the beginning until now who both foretells the things that will be, and is able to save without effort those who thirst for fellowship with me. Saving in such a way, that absolutely no one is able to snatch from my hands one who has once been taken. For there is no one, he says, who can

rescue from my hands. I will do it, and who will turn it back? For I have made the calling of the nations, he says, that is, I have saved those who were wandering. And who will change this, or rather, alter it so that it is not so. For that no one will snatch from the hand of God those who have been saved by him, the Savior himself will confirm, saying: "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of my Father's hand." This is clearly what is written: "There is no one who can rescue from my hands." Thus says the Lord God who redeems you, the Holy One of Israel: For your sake I will send to Babylon, and I will stir up all who are fleeing, and the Chaldeans shall be bound in ships. Through the things just said to us, having woven a not ignoble exhortation for those called from the nations to the knowledge of him, and having shown that he alone has the knowledge of things in the beginning, and in the middle, and at the end, and indeed that besides him there is absolutely no other who is able to save, and through these things having established in them a firm faith, he shifts his words to those of the blood of Israel, and attempts to assure them that he is all-powerful, and a worker of wonders, and that the natures of things yield to his commands; and the very elements of the world serve him, and whatever he himself may wish, this is indeed accomplished in every way, with no one standing in the way. For it was necessary, it was necessary for those of Israel to have the greatest possible enlightenment and exhortations and reminders that would establish them in steadfastness of mind, since they had slipped into what is not lawful, and having inclined to other gods, they have sacrificed to idols, and to the host of heaven, as it is written; therefore, he makes for them the prediction of things to come, and reveals beforehand the misfortunes of the Babylonians, very artfully, showing that they themselves will be captives by them; but also proclaiming beforehand that they will suffer the most shameful things of all on account of them, as I said. Since, however, concerning the greatest matters the [discourse] to the message was for them, he necessarily shows the incomparable glory of his own power, and indeed the excess of his strength, saying: Thus says the Lord God, who redeems you, the Holy One of Israel. For in order to bring them to a remembrance of old things, I mean of the redemption which happened out of Egypt, when also a great multitude of wonders testified to his glory, for this reason, having named himself Lord God, he also confirmed that he is the redeemer. And so much for these matters. But what then is to be? For your sake I will send, he says, to Babylon. For the Babylonian took Israel captive, and having raised it up from its homeland, or rather having burned the whole land of the Jews along with the famous temple, he removed it to the mountains of the Persians and Medes. But when the seventieth year of hardship was being completed for those who had fallen into this, God pitied them, and indeed he raises up against the Chaldeans Cyrus the son of Cambyses with the allied Persians and Medes; these took by force the land of the Chaldeans, that is, of the Babylonians, although long fearing them and avoiding their overpowering hand. And tradition has it that Cyrus, having seized some of the magnates in it, then binding them with iron, sent them out through the Caspian Sea to impassable and uninhabited lands. And Cyrus was roused up against the Babylonians by God who urged him on and had granted him the ability to prevail. For He said somewhere to him through the voice of Isaiah: "Thus says the Lord to my anointed, to Cyrus, whose right hand I have held, that nations might hearken before him." And again: "I will go before you and level mountains; I will break in pieces the doors of bronze and cut asunder the bars of iron; and I will give you the treasures of darkness, hidden, unseen, I will open for you." For since the Babylonians, using terrible and unrestrained wrath

against those of Israel, have offended God, for this reason they themselves have been given to the Persians and Medes, who also used unbearable inhumanities against them. At any rate, it was said to Babylon through one of the holy prophets: As you have done, so shall it be to you; your recompense shall be returned upon your own head. For your sake, therefore, he says, O Israel, I will send to Babylon, but whom will I send? Or surely the renowned Cyrus and the army under him? And "I will send" means "I will send against." And I will also stir up against them all who formerly fled, yielding to them and fearing them as fighters and stronger men. And the Chaldeans will be bound in ships. For as I have already said, they themselves were also resettled into remote and impassable lands, having sailed across the so-called Caspian Sea. But it must be known that another reading is also offered. For the Chaldeans, it says, will be bound not so much in ships, but in collars. And the Savior and Lord of all has also saved spiritually all those on earth, having abolished the hordes of demons, and having raised up his invincible and transcendent power against them, that is, Christ. For thus he redeemed us when we were captives, and made us free who were, as it were, serving his will, and having removed us as from a barbarian land, he brought us back to the spiritual Judea, which is the Church that he acquired for himself, having freed it from every spot and defilement, declaring it holy and blameless. I am the Lord, your God, the Holy One, who has appointed Israel your king. Great and exceptional things are often disbelieved when they are foretold to happen. For this very reason and very appropriately, the God of all, whenever he promises some such thing, to build the faith of the hearer, making his own glory manifest, names himself both Lord of all and God. For what could stand against one who is of such nature and glory? Therefore, when I foretell to you, he says, I myself am not one of the falsely named gods, who being nothing at all, could not do anything small or great; but I am rather the Lord God, the Holy One among you, that is, revered, and set apart from all others, and by irresistible nods achieving whatever I wish. I am the one who appointed Israel your king. This must be understood in two ways; for either it says this: As I am the one who showed myself by many signs, and by strength and authority beyond description, to be your king; or else something else must be supposed to be indicated by this: Our Lord Jesus Christ is called Israel and indeed Jacob in the divine Scriptures, just as also David; because according to the flesh He is from the seed of those who were so named. I am therefore, it says, the one who appointed him from the blood of Jacob and Israel to be your king. And the saying has the greatest possible economy. For since it made mention of a partial redemption; for, as I said, Israel was brought back from Babylon to Judea, it necessarily raises the promise to something incomparably greater, and makes mention of the redemption that will come through Christ, and no longer a partial one, and for one nation, as before, but rather a more general one, going out to every nation under heaven. And that the mystery of Christ is not unwonderful, on account of the excess of the economy, and the greatness of his gentleness toward us, no one who has once known it would doubt. For being God by nature, and the Only-Begotten who shone forth from God the Father, He came to an emptying, and took the form of a servant, in order that, having freed those lying under the tyranny of the devil, He might bring them under His own scepters. The saying, therefore, in these things, mentions a partial redemption that will come in due time, which is given only to those of the blood of Israel, and a universal, and most general one, clearly through Christ, by which God the Father has saved those throughout the whole world. Thus says the Lord: Who makes a way in the sea, and a path in the mighty water, who brings out chariots, and horse and a strong host. But they lay down to sleep, and they will not rise again; they were extinguished like a quenched flax. Good and profitable

things, even if spoken many times by both God and men, would in no way be troublesome to the sound-minded, but rather necessary for salvation. For this reason also the all-wise Paul writes to some: "To say the same things to you is not troublesome to me, but for you it is safe." For since from excessive carelessness the human mind is sometimes corrupted into forgetfulness of the things gifted to each by God, for this reason the divine word brings us to remembrance of them in many places, not allowing us to grow entirely cold towards carelessness, but rather rekindling us to the love of God, and to the desire for every good thing. Therefore, since Israel was redeemed, while very many wondrous things were accomplished on its behalf, then, forgetting these things, they turned to apostasy, and have inclined to gods that are not, God necessarily brings them to a remembrance of His own power, saying that He had given a way in the sea, and in the mighty water a path. For they were brought across through the midst of the sea, departing the land of the Egyptians, and they also crossed the Jordan on foot. And this we say is the path in the mighty water. And astonished at these things, the divine David sings: "What is it to you, O sea, that you fled? And you, O Jordan, that you were turned back?" And again, speaking of God: "Who turns the sea into dry land, they will go through the river on foot." Therefore, He has given a way in the sea, and in the mighty water a path. And He brought out chariots, and a horse, and a strong host. For Pharaoh pursued those of the blood of Israel with chariots and horses, and using the irresistible hand of his allies, yet in no way did he conquer, or harm the redeemed. For they lay down to sleep, it says, and they will not rise again, but they were extinguished like a quenched flax. For they were drowned in the waters, and have perished together with their horses, and like easily flammable flax they have been consumed by the divine wrath, and they were effortlessly extinguished, that is, they have passed into nothingness, and as it were have been reduced to ashes. For flax is indeed ready for destruction by fire, but it is also extinguished by the touch of a hand, and a most inactive travails with flame. But if someone should say, Since they pursued Israel by the private will of the ruler of the land of the Egyptians, how is the God of all said to have led out the horses, and chariots, and the army under them? We say that it was said to Pharaoh by the God who rules over all: "For this very purpose I have raised you up, that I might show in you my power, and that my name might be declared in all the earth." And let these things, then, be said again historically. But we say that the evil one persecutes those who have chosen to live well, and who renounce slavery under the devil, and who depart from earthly pursuits, and who, as it were, wish to depart from all impurity, but God miraculously saves them, making the surge of the present life passable for them, and carrying them across by ineffable power, and not allowing the distractions of the present life to overwhelm them, but preparing them to be beyond the waves of the flesh, and taming for them, as it were, a certain sea, the manifold temptations that occur; so that having been in a desert land, they might be strong enough, that is, in a pure and leisurely state of mind, to eat the bread from heaven, and drink water from the rock, that is, to be in communion with Christ, and to be carried across the Jordan, and so to drive into the land of promise, the spiritual man will surely understand what I say. Remember not the former things, and consider not the things of old. Behold, I am doing new things, which now spring forth, and you will know them. And I will make a way in the wilderness, and rivers in the waterless place. The beasts of the field will bless me, sirens, and daughters of ostriches, because I have given water in the wilderness, and rivers in the waterless place, to give drink to my chosen race, my people whom I have acquired, to declare my virtues and mighty deeds. Just as in the things before, he briefly set forth for their knowledge the future redemption for those of Israel, which was partial, but leading the narrative of events up to what is

better, he made mention of the salvation through Christ as incomparable, saying he would show our king, Israel; so also here, having usefully made mention of both the Red Sea, and the streams of the Jordan, and the crossing of those from Israel, he returns again to the mystery of Christ. For this reason he says: Remember not the former things, and consider not the things of old. For the introduction of things incomparably superior sometimes gives the lesser thing to oblivion, and the brilliant things somehow blunt those that are not so by nature, even if they come first in time. Such a thing also the all-wise Paul says, that "Now we know in part; but when that which is perfect has come, that which is in part will be done away." For great and beyond all speech are the things accomplished by God through the all-wise Moses, but transcendent and sublime are those through the might and pre-eminence of our Savior. For through him, and by him, the multitude of nations throughout the whole world has been saved. For this reason, he all but commands to forget the former things. But the mind should rather apply itself [alt. be fixed upon] to those things that are incomparably superior, and have a brilliant glory. I will make, therefore, he says, a way in the wilderness. And indeed, in these things the wilderness is understood as the multitude of the nations, formerly dry and fruitless, and as it were, thorn-bearing, because there was in it absolutely no one who was pious, and well-pleasing, and who knew how to do good wisely. For as the psalmist says: "They have all gone out of the way, they have together become unprofitable, and there was none among them that does good, no, not one." In this wilderness, therefore, a way has appeared, leading those who come through it to the true knowledge of God, and to a holy and undefiled life, and to all knowledge of every good thing. And we say that this way is either the divine and evangelical and saving proclamation, or perhaps even Christ himself. For we have heard him saying clearly: "I am the way." But not only has a way come to be in the wilderness, but rivers also have been shown forth, able to inebriate those in it with intelligible and soul-profitting streams. And we say that also these ministers of the evangelical and apostolic decrees, of whom the divine David also makes mention, saying: "The rivers have lifted up their voices." For as he himself somewhere says again: "Their sound has gone out into all the earth, and their words to the ends of the world." And in addition to the named rivers, one might also understand the leaders of the peoples, who know how to initiate into the mysteries rightly and blamelessly, and are able to irrigate with words of piety those who approach Christ through faith. But he calls the multitude of the nations waterless. For there was not among them a teacher of truth, possessing the stream of salvation. "For professing to be wise, they became fools," according to the voice of the blessed and divine Paul; "And they exchanged the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and of four-footed animals, and of creeping things." A way, therefore, having been revealed, he says, in the desert, and the waterless land having received rivers, the beasts of the field will bless me, sirens, and daughters of ostriches, because I have given water in the desert, and rivers in the waterless land, to give drink to my chosen race, a people whom I have acquired to declare my virtues; and beasts of the field seems to signify those who have been made beast-like in a way from excessive ignorance and live wildly. And thus lived the nations. And by sirens and daughters of ostriches he means those among them who know how to speak well, and are practiced in elegant speech. But it is a custom for the divinely-inspired Scripture to call sirens the most talkative of sparrows, and those accustomed to cry out something melodious and rhythmical. And somehow the teachers of the Greeks' superstition have become such, both poets and prose writers. For there is in them the sweet and the grandiloquent, as far as it pertains to words. But they teach nothing of what is necessary. But all these will glorify me, he

says, as having given the spiritual water, and shown rivers in the waterless land. So that they may give drink to my chosen race; and what is this, if not those surely, to whom. the all-wise Peter also addressed, saying: "But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the virtues of him who called you out of darkness to his marvelous light, you who were once not a people, but are now a people in the Lord? Not now have I called you, Jacob, nor have I made you to labor, Israel. You have not brought me the sheep of your whole burnt offering, nor have you glorified me in your sacrifices, nor have you served in your sacrifices. Nor have I wearied you with frankincense, nor did you acquire for me incense with silver, nor have I desired the fat of your sacrifices. But in your sins, and transgressions and injustices and such like things I have stood over you. Through the things already examined before, that is, read before, he made the prediction of the covenant in Christ and of the gifts from him. For he said he would make a way in the desert, and rivers in the waterless land; for this reason he would be blessed by all the beasts of the field; and the doxology might be understood as a type of spiritual sacrifice, and the fruit of the new covenant in Christ. But in the present text he tries to assure Israel that he was redeemed from Egypt, and was delivered from servitude there, and was freed from such grievous labors, not in order that he should bring calves to him, and make his approach through blood and smoke. For such things are refuse before God, and are shadow rather than truth. He says therefore, Not now have I called you, Jacob. And the 'now' is to be understood as, not when you are sacrificing, that is, I have not called you while you were sacrificing oxen and slaughtering sheep, lest you should perhaps think that you have received the redemption as a kind of requital for your offering, but rather while you were in sins, and liable to defilements—for you served the gods of the Egyptians—I deemed you worthy of mercy and love. The gift, then, is of gentleness, and the grace is the fruit of loving-kindness, and the redemption is as from love. For, he says, the sheep of your whole burnt offering are nothing to me, nor indeed in your sacrifices have you glorified me. The For what is wholly unacceptable and offered in vain, how could it be for my glory? But you have not served in your sacrifices. For he who practices some of the good things, he says, and becomes an accomplisher of the boasts that lead to virtue, who has submitted his neck to my commands, and is a worker of the sacred ordinances, would be said to serve God who is over all. But the one who perfumes the holy tent with incense, and offers oxen or sheep, or has achieved some of the best things, will not carry away the glory of genuineness; For such a one has done nothing at all of what pleases me; therefore, to serve is not in sacrificing, but in being willing to submit one's neck, gentle and as it were intangible, to his will. For as far as it concerned what seemed good to me, he says, I would not have made you weary with frankincense, nor would you have acquired for me incense for silver, nor indeed did I desire the fat of your sacrifices. This resembles what was said to them through another prophet: "Add your burnt offerings to your sacrifices and eat meat, for I did not speak to your fathers concerning burnt offerings and sacrifices on the day that I brought them out of the land of Egypt." And somewhere else again the same prophet Jeremiah said: "To what purpose do you bring me frankincense from Sheba, and cinnamon from a far country? Your burnt offerings are not acceptable, and your sacrifices have not pleased me." And indeed, also through the voice of the Psalmist: "I will not take calves out of your house, nor goats out of your flocks." And he makes the worship in shadows rejected everywhere, drawing them away from the types, and as it were driving them together towards justification in Christ, and teaching them to partake of the evangelical way of life, through which alone it would be possible to please God, and what is truly

blameless and sincere for worship, it is clear that it is the spiritual one. "For God is Spirit, he says, and those who worship him must worship in spirit and in truth." I, even I, am he who blots out your transgressions, and I will not remember them. But you, remember, and let us be judged. You tell your transgressions first, that you may be justified. Observe for me again, how God has not granted to the power of the worship according to the law the ability to deliver some from the impurity that is in them. For it is impossible for the blood of bulls and goats to take away sins, and in these matters the shadow of the law is useless. For no one is justified by the law, according to the voice of the divine Paul. For he writes, and says concerning both himself and the other apostles, that is, of those who have believed from the circumcision: "We who are Jews by nature, and not sinners of the Gentiles; but knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; we also have believed in Christ Jesus, that we might be justified in him." Do not therefore think, he says, that you will ever be able to show yourself free from the charges of wickedness through sacrifice and smoke. But know rather that I am he who blots out your transgressions, and I will not remember them. For we have been justified not by works of righteousness which we have done, but according to his great mercy, of him who is willing to not remember our faults. For this alone saves those upon the earth, who have a mind that is inactive and easily led away to anything whatever of the things condemned by the law. For diligently, he says, the mind of man is set on evil things from his youth. For this reason, and very fittingly, the divine David makes mention of human failings, saying: "If you, Lord, should mark iniquities, who shall stand? For with you there is forgiveness." Therefore, the God of all pities, and indeed using favorable decrees and amnesties befitting God, he puts those who have been caught by them outside of accusation and their failings. However, he does not allow those who have been shown mercy to be ignorant of the grace of him who justifies them. And we will find this to be beneficial and a matter of great concern to the saints. For so the blessed David psalms and says, at one time, that "The I know my iniquity, and my sin is ever before me;" and again, that "I will declare my iniquity, and I will be sorry for my sin." I therefore, He says, will not remember the accusations. But you remember, and let us be judged; But you confess, and have a firm amnesty. For it is written that, "A righteous man is his own accuser in the first instance." And again; "Do not be ashamed to confess your sins." The arrogant Pharisee did not keep such a commandment, whom the Savior portrays praying in the synagogue in the evangelical parables, then being very sick with ignorance, and saying from a vain conceit: "God, I thank you that I am not like the rest of men, extortioners, unjust, or even as this tax collector; I fast twice a week, I give tithes of all that I possess." This man did not bear to speak of his own sins. He is condemned therefore as a boaster and a liar, for no one is clean from filth, and we all stumble in many things. But the tax collector knew and confessed his own sins. For he stood beating his breast, and saying: "God, be merciful to me a sinner." He was justified therefore, having confessed his failings, and not hiding the filth of the abomination that was in him, so that he might be cleansed. Your first fathers, and your princes have transgressed against me. And the princes have defiled my holy things; and I have given Jacob to destruction, and Israel to reproach. Having said: I am he who blots out your iniquities, and I will not remember them, he understood that perhaps some would rise up against what had been said, and would indeed say: If you have honored Israel with an amnesty, if a very great calm has come upon it, if it has been cleansed from filth, and has washed away the defilements of ancient accusations, how or for what does he demand justice, being consumed by the swords of enemies; then having been taken captive, and having left the land that bore him, and having come

under the hand and yoke of his captors? For he was given to the warriors who came from Babylon. He therefore defends the saying, "Let us be judged," saying, and he states, that they themselves have become, and are the cause and originators of this for their own heads. For your fathers, he says, and your princes have transgressed against me. And in saying these things, he does not simply accuse our forefathers. But he seems rather to want to imply something of this sort. For indeed those chosen for sacred ministry, wise and learned in the law, and accustomed to instruct the people under their hand, would be called fathers of those under their yoke, and rulers and leaders. Therefore, when some of the absurdities are committed not by the common herd, but rather by those who were likely able to correct even the faults of others, the matter is grievous, and the judgment difficult to escape, and is then owed to the impious. Therefore, those who are placed in the rank of fathers, he says, and who were allotted to rule you, have transgressed against me. And in saying, "against me," he shows that the things committed by them improperly and unholy were not done against one of us, but against the very glory of the God who is above all. I mean something like this: for when someone wrongs some of his neighbors, either by encircling them with greed and arrogance, or in some other way, he sins indeed, but against a fellow human being, and not at all against God. But he who rejects the worship due to him, and subjecting himself to the deceits of demons and worshipping them, raises himself against God, and as far as it is in him, he removes him from the thrones of the Godhead, and tries to shake him from the pre-eminence and glory that befit him alone. The people of Israel have done this at times. For they have worshipped idols, and indeed, having bid farewell to the sacred ordinances, they were willing to raise a stiff and haughty neck to God. He therefore accuses them, and says: The priests did not say, Where is the Lord? And those who held to the law did not know me, and the prophets were impious against me. And again: Why do you speak to me? All of you have transgressed, and all of you you have acted impiously against me, says the Lord Almighty. The rulers, therefore, he says, have defiled my holy things. For they have dared to erect the pillars of demons not only in Jerusalem, but they would even be caught having impiously done this in the divine temple itself. For the God of all said concerning the synagogue of the Jews: Why has the beloved wrought abomination in my house? calling an abomination the statue and image skillfully made in the form of God. But holy things are defiled in another way as well, if the things commanded to be performed reverently and holily for the glory of God are despised by some, and if some consider the transgression of his divine law as nothing. Therefore, since your fathers, he says, have transgressed against me, and the rulers have defiled my holy things, I have given this to the enemies so as to destroy Jacob, and with reproaches for these things I have clothed Israel. But now hear, my servant Jacob, and Israel whom I have chosen. Having recalled the former things, and having stated very well the reasons for which the apostate Israel was given over to destruction and reproach; he again promises them forgiveness, and wishes to renew them to a complete and blameless obedience. Having passed over, as it were, the time of ignorance, during which the one who had become a lover of God, the one having the law, has been exposed, he again sets another time for them, saying Now; I say that this is like, "Today if you hear his voice, do not harden your hearts as in the rebellion." For during the time that has already passed, he says, the outcry against you has been very great and certainly just; for you cast yourself into apostasy, you have offended not moderately, thrusting aside the law that tutors, turning to what is not right, and immersing yourself in the crimes of disobedience. But let those things be passed over, he says. Now hear, that is, Lower your haughty spirit. Know your own Master; come under the yoke of obedience,

considering that you were named my servant. And I made you chosen from all, that is, from the nations that are on the earth. For when the Most High divided the nations, when he scattered the sons of Adam, he set the boundaries of the nations according to the number of the angels of God. The people of the Lord became his portion, Israel the lot of his inheritance. Therefore, he shames, and as it were, convicts those who have transgressed and offended not moderately, those who have been in the order of children to him, and who are in the lot of the chosen.

Discourse 23

Thus says the Lord God who made you, and formed you from the womb, He will still help you. Having accused those of Israel of apostasy, and of departing from love for him, and of attaching themselves to gods that are not; for he said, that your fathers, and your rulers transgressed against me, and the rulers defiled my holy things; he very providentially adds these things as well; for he does not allow them to be carried off to apostasy, or despair, nor indeed to slip away entirely from the hope in him. But he again promises them gentleness, and wins them back through his accustomed philanthropy, and leads them back to repentance. And he gives them to understand that he has not turned away completely from the sinners, nor indeed will Israel be destroyed root and branch, as he has compassion, and smoothes the way of salvation very well for those who believe in him; and by calling himself Lord and God, who made and formed from the womb, he seems to indicate that Israel has gone astray, having placed the name of divinity upon others, and having foolishly ascribed the glory of lordship to gods that are not. And that he did not know the Maker, and the one who brought into existence the man upon the earth who once was not, he again indicates, by affirming himself to be the former and maker, and, as it were, indicting for ingratitude those of the having leaped away from love for him. For it is among absurdities that the highest honors should be offered by us to our parents according to the flesh, with the divine law also decreeing this, but that the creator of all things should not be all the more honored and revered by us with praises befitting him through complete submission. He says something like this also through one of the holy prophets: "A son honors his father, and a servant his master. And if I am a father, where is my honor? And if I am a master, where is my fear?" says the Lord Almighty." For he is at once both Lord, as having the whole creation under a yoke and servitude. For the divine Psalmist said somewhere to him, that "All things are yours." And again, Father, as a molder, and maker, and one who has brought things into being. Therefore, we must pay to God, as if in the order of a debt, both the submission befitting sons and the fear suitable for servants. Therefore, when God says that he is the molder and maker, he refers to the thoughts of the need to honor him, as one who has become the provider of being itself, and the cause of existence for those who once were not. And by saying to the sinners, 'He will yet help,' he gives courage that although they are entangled in many and inescapable charges, a remnant of gentleness and love for mankind has been preserved. And nothing would prevent them from also being saved, if they should choose to turn to better and more fitting things, and to what is in accordance with his laws. Fear not, my servant Jacob, and beloved Israel, whom I have chosen. For I will give water in thirst to those who walk in a waterless place. I will put my Spirit upon your seed, and my blessings upon your children. And they shall spring up as grass among the waters, and as a willow on the flowing water. This one will say, 'I am God's,' and this one will cry out in the name of Jacob. And another will write, 'I am God's,' in the name of Israel. In these things, he seems to name Israel and Jacob the choir of the holy apostles, understood as one person. For all are one in Christ. For observe

how he says he is beloved and chosen, although how is it not clear to all that he would never have named beloved and chosen those who have rejected faith in him. But since being of the blood of Jacob, who is also Israel, they have become honored and chosen vessels, and have been called to the sacred ministry of the evangelical proclamations, he thought it necessary to crown them with such brilliant words, as indeed they would be as luminaries in the world, holding forth the word of life, and initiators of those under the sun. Fear not, therefore, he says, that is, be courageous, and be strong, have a patient and youthful mind, and mocking the uprisings of persecutors, have firm faith in God. For very many are those who contend with the sacred proclamations, and an unholy multitude will rise up, opposing your words. But be superior to cowardice, he says, and to hesitation and unmanliness. For I will give water to those who walk in a waterless place. For it is sweet and saving for those walking in a thirsty land to happen upon springs of water. And we say it is most desirable, and even more so, for those who labor for piety to be irrigated by the divine and intelligible streams, that is, by the consolations through the Spirit, through which the human mind, having grown somewhat weak, might be restored to courage. And the water in these things, which God promises to supply to those walking in a waterless place, we say is the Holy Spirit. For the Savior himself said, as the Scripture said: "Rivers of living water will flow from his belly." And making clear the power of what was said, the all-wise evangelist added immediately: "But this he said concerning the Spirit which those who believed in him were about to receive." For water is life-giving, and brings up plants and grasses to growth, and it imitates in some way the energy of the Holy Spirit, through whom all things hold together and are maintained in well-being and the intelligible creation is enriched with an increase in every good thing whatsoever, and as it were leaps up, going toward spiritual growth. And that the promise of water to those who walk through a waterless place signifies the life-giving power and energy of the Holy Spirit, the intelligible consolation through him, the following will make clear. For I will put, he says, my Spirit upon your seed, and my blessings upon your children. And we say that the seed and children of the holy apostles are those who through them have been called to the knowledge of the truth, and to the spiritual rebirth, by which they beget them not from corruptible seed, but through the living and abiding word of God, and through the energy of the Holy Spirit himself. For the divine Paul writes to those called through him, and says: "For though you have ten thousand instructors in Christ, yet you have not many fathers." For in Christ Jesus I have begotten you through the Gospel. And we will find them everywhere calling those who believed in him through them, children. Therefore I will put, he says, my Spirit upon your seed, and my blessings upon your children. And we say that blessings are those things supplied by God to the saints, the manifold variety of spiritual gifts. For to one is given the word of wisdom, to another the word of knowledge, and the things that follow these. And the all-wise Paul writes somewhere that "Every one of you has his proper gift from God." Then what the benefit of the blessings would be, he clarified by adding that They shall spring up as grass among the water, and as the willow by the running water. For grasses and plants, which are in waterless places, sprout very slowly, and having sprouted, immediately wither. But those things are very flourishing beside which lies a flow of streams and a current of water sustaining them to live, and the willow plant is an evergreen thing, always growing beside springs and rivers. Therefore, being intoxicated, he says, with the intelligible streams, those who have been enriched by these things will confess that they know me only, and they will inscribe God as the one who called them. And by saying that this one will say, I am of God, and this one will cry out, and another will write, he indicates the multitude of those running to him through faith in

Christ. For not one people will be called, but rather the whole multitude of the nations, at least throughout the world, and all will confess that they have become God's, and they will inscribe him as Savior and Redeemer, and they are henceforth named by the name of Jacob, that is, that they are the portion and inheritance of God. For the people of the Lord, he says, became his portion, Israel his inherited possession. And we who have believed boast in having become the inheritance of God, and the portion of the Savior of us all, Jesus Christ. Thus says the Lord God the king of Israel, the God of Sabaoth who delivered him: I am the first, and I am after these things; besides me there is no God. Who is like me? Let him stand, and call, and prepare for me, since I made man for eternity. And let them announce to you the things that are coming before they come. Do not be hidden, and I have declared to you. Having made mention of the knowledge in Christ through the readings just now before us, he transfers the discourse to another of the necessary topics. For since at that time, when the divine prophet Isaiah was composing these words for us, a God-hated man was ruling among them, and he had fallen into intolerable errors. For to each one whatever seemed good was a god and an object of worship; God makes a necessary exhortation for them, interwoven with most skillful refutations; turning them away from polytheism and the sicknesses therein; calling them through repentance to the knowledge of the truth, and bringing them to the remembrance of his glory and incomparable power. For this reason he says: Thus says the Lord the king of Israel, the God of Sabaoth who delivered him. For he wishes them to know that he is God and Lord of hosts, and, having recovered as from a drunken stupor, to see that also of the Egyptians they have been delivered from oppression, as he worked wonders, and manifested the greatness of the power and pre-eminence inherent in him. For what of the wondrous things has not been done? And what plague was not brought upon those who oppressed them? Or how would it not be a clear proof of his ineffable power, for the sea to be parted, and the waters to congeal like a wall, and for those fleeing to go through the midst? And what indeed were the wonders in the wilderness after this? Did he not give them the bread from heaven? Did he not break a rock in the wilderness, and give them drink as from a great deep? and bring down waters like rivers? did he not, putting a kind of bridle on the streams of the Jordan, prepare them to cross on foot? Necessarily, therefore, he does not simply call himself Lord and God in these things; but he added, "And having delivered him," bringing to remembrance, as I said, the things wondrously accomplished for his sake. Know therefore, he says, that "I am God, the first, and I am after these things, and besides me there was no God." For God is the beginning of all things, being himself without beginning, and from him all things were brought into being; he himself therefore has come into being from no one, but he is the one who is and who will be. For this is his name, and an eternal memorial for generations of generations. Therefore, neither was there another God before him, nor will there be any after him. For there is one God by nature, and no other besides him. And the exhortation is exceedingly useful for those who denied him, and from too much foolishness have slipped into thinking that there are many gods. That no one is like him or another to be reckoned with him, he demonstrates by saying: "Who is like me?" Which then of the gods supposed by you, that is, foolishly so named, will be according to my glory and power? From what great work then have you believed them to be gods? Let someone stand, if indeed he is like me. Let someone prepare one having a nature of equal weight, either in strength or glory. Let them call whomever they may choose of the falsely named gods, from when I made man for eternity. For I created, he says, the heavens, and the things in them, having innumerable flocks of holy spirits worshipping and serving me, but from when I have made man upon the earth, and in

the things that follow, that is, for eternity, let someone show me one like me. And saying again, "From when I made man," he shows himself to be the creator, but the falsely named gods to be nothing at all. For which of those who worship them did they bring into being? but I am known as the existing creator, and founder of all things, and possessing the knowledge of all things. Inquire this from the gods spoken of by you; let them announce to you the things to come before they arrive. For it would be fitting for God by nature to have all knowledge both of things that have already passed and of things to come. But if no one among the falsely named gods is found to have obtained this, it is clear that those who do not have the knowledge of God would not be gods. "Do not be veiled over," instead of, "Do not be silent, nor pretend otherwise." "Did you not give ear from the beginning, and I announced to you?" For as existing God by nature, and knowing all things that will be, and that have already come to pass, I announced beforehand to you through holy prophets, through the all-wise Moses. For I revealed the mystery of Christ, and there is nothing of which it was fitting for the knowledge to become manifest even to us, which has not been announced beforehand by me. Therefore, those are not gods, having obtained nothing of the things befitting God. But I am by nature what I am believed to be, God, clearly of all things, and possessing a God-befitting being. Therefore, the word initiates those carried away from the true vision of God, and who have assented to lifeless idols, and say to the wood, "You are my father," and to the stone, "You gave me birth." You are witnesses, if there is a God besides me. He brings them back again to the memory of the power and authority shown to them, which would befit the one who is truly God by nature and Lord of all, when they were delivered from the land of the Egyptians. For at that time creation itself was armed with the Master, and of the He rose up against the wickedness of those who were oppressing them, for things were accomplished by changes of the elements [perhaps: changes]. For the water was changed into blood, and a deep darkness stretched out for three days. And the sky cast down hail upon them, and gnats and frogs, and dog-flies, and the death of the firstborn was brought upon them, and they passed through the midst of the sea. And when they entered the land of promise, they conquered many nations, stronger than their own strength, and they became terrible and hard to encounter for the neighboring nations, and for those yet far off they were looked upon and renowned. Therefore, others would not know better, but you yourselves, your own affairs, who it was who achieved these things, and who it was who has creation as an ally in your affairs, who it was who crushed the powers of enemies, and crowns you with courage against all; you are the witnesses of my excellence, if you choose to think rightly, and you will not need other instructors. For the gods among the Egyptians were very many, and their shrines were full of statues. And likewise very many were those among the Amorites, Hivites and Perizzites, and the other nations; but none of them is seen to have been sufficient for the salvation of their own people; rather, you have even crushed the worshipped ones together with their worshippers. For it was divinely decreed through Moses that you shall tear down their altars, and you shall break their pillars, and you shall burn the carved images of the gods with fire. Therefore, if you choose to speak the truth, you bear witness to me, whether there is a God besides me. For if anyone has risen up against my powers, and has conquered, let him be considered a god among you. But if, being nothing, they have been exposed, and have become the work of fire through you, you have known by experience itself, he says, that there is no God besides me, the true God. And at that time those who formed and carved did not hear; all who make their desired things are vain, which will not profit them; but they who form a god, and carve useless things, shall be ashamed, and all who came to be were

withered, and deaf from among men. Through these things he shows that the crimes of the apostates are terrible and very difficult, if, having such full assurance that there is no other besides him who is God by nature and in truth; and being convinced, as it were, by the very things accomplished that he alone is God, they slipped into this folly, so that even when the law itself clearly proclaimed to them and said: "You shall worship the Lord your God, and you shall serve him only, and you shall not make for yourself an idol, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth;" you made obeying him of no account; but rather you turned godlessly to the need to form and shape the gods from wood and stones. Such people are indeed vain, and very rightly so, going to this for none of the necessary things, but rather making their own desired things, for they have become lovers of vanity. For what profit is there from stone and wood? Therefore, the making of an idol would clearly be considered the fruit of a foolish counsel and the work of cold thoughts. Yet he declares beforehand that the matter is not without penalty, saying: All who form a god, and carve useless things, shall be ashamed, and all who came to be were withered, and deaf from among men. Therefore, if what has been said is taken to refer to the man-made things themselves, we say that "They were withered" must be understood to mean "they perished." But if it refers to those who are accustomed to doing such things, it would be well to understand it in this way also; for it is said as of plants that are accustomed to being fruitless, if they should somehow wither and then be cut down for flame and burning. And "Deaf from among men," instead of, "No longer existing among men, but rather deaf and completely senseless, so that in no way do they resemble the things that came to be among them." For somewhere the blessed Psalmist also sings and says: "The idols of the nations are silver and gold, the works of men's hands. They have a mouth, and will not speak; eyes, and will not see; ears, and do not hear." And to these he adds: "May those who make them become like them, and all who trust in them." For such evils might be understood as the fruits of the utmost insensibility. And yet, having known by experience the God who is by nature and truly, then to send up to stones and wood the glory most fitting for Him and Him alone, how could they not be considered foolish, and heartless, and having a heart filled with stupor to the point of madness, and indeed to differ little from the things fashioned by their own hands? Let them all be gathered, and let them stand together, and let them be confounded, and let them be ashamed together, because the carpenter sharpened the iron, with an adze he worked it, and with a drill he bored it. He worked it with the arm of his strength, and he will hunger, and grow weak, and will not drink water. Not one by one, rather, but, if they should choose, he says that the worshippers of idols, gathered in a multitude, will be confounded by their own evil counsels, and to solve what is proposed, and what then this is, he immediately adds, saying: He sharpened, he says, the carpenter, the iron. And he mentions also the instruments by which the making is done, so that he may show them worshipping the art of the stonemason, and not the wood itself. For if it were a god, it would not have needed art, and some kind of skill; but it would have been a God even so. But if you consider wood that is not worked, nor indeed given form, to be worthless matter, but you worship it when it has been crafted and say that it is a god, then art has become a god to you, and this, the art of a man who is weak and subject to corruption. For the need of food and drink is proof of corruption. For the phrase, He will not drink water, we say is not spoken declaratively. But it should rather be read as in a question and with a pause. For the understanding will follow, that surely somewhere he also drinks. Then how will the corruptible be a creator of incorruptible gods, or how will the mortal make the immortal? For it is absolutely necessary for the God who truly is to

possess incorruptibility and indestructibility, and rather also to be living, and to be able to give life to those into whom he might wish to send life. The worship of those who are deceived is therefore a demonstration of the adze and the drill, and of the carpenter's strength and art; if it is true, as I said, that they would not choose to worship shapeless wood or stone; but when a form has been carved, all things seen are gods among them. Having chosen a piece of wood, a carpenter set it up with a measure, and with glue he shaped it, and made it into the form of a man, and as the beauty of a man, to set it up in a house. He cut wood from the forest, which the Lord planted, a pine tree, and the rain made it grow long, that it might be for men for burning, and taking some of it he was warmed, and having burned it they baked bread on it, but the rest they worked into gods, and they worship them; of which one half he burned in the fire, and having burned it he baked bread on it, and upon it having roasted meat he ate, and was filled, and being warmed he said: It is pleasant for me that I have been warmed, and I have seen the fire. The rest he made into a graven god, and he worships it and prays, saying: Deliver me, because you are my god. They did not know how to understand, because they were darkened from seeing with their eyes, and from understanding with their heart. And he did not consider in his heart, nor did he reflect in his soul, nor did he know in his understanding, that he burned half of it in the fire, and baked bread on its coals, and having roasted meat he ate, and the rest of it he made into an abomination, and they worship it. Know that their heart is ashes, and they are deceived, and no one is able to deliver his soul. See, will you not say that there is a lie in my right hand? The meaning of what is set forth is very clear and there is nothing difficult in it. For the worshipper of idols, and moreover the craftsman, is described as heartless, and having gone outside of all sense, and completely deprived of proper reasoning. And he dwells greatly on the narratives concerning him; at the same time shaming them as having been led astray, and opening the eye for those entangled in evil, and persuading them to look at the truth itself, which if they should take into their mind, they will be outside the snare, and will deliver their own heads from the wounds of foolishness. Nevertheless, we say this: for the word seems to us in these things to fashion something bitter and wise, and not being unable to persuade many to depart from the polytheistic error, but rather to choose to be under the God who is so by nature and in truth. For a carpenter, he says, having chosen wood, set it up with a measure, and with glue he shaped it; he made it as the form of a man, and as the beauty of a man, to set it in a house. The art, he says, of those accustomed to make gods, would then indeed especially be deemed worthy of all wonder, whenever it works on the wood the form and beauty of a man. But that which is crafted by someone in imitation of something is surely in every way inferior to the real, or rather, it comes after. Therefore, those who worship pieces of wood or stone fashioned into human form would be caught worshipping their own form, and being much better than the imitations of themselves, they insult their own nature, by ascribing the better glory to those things. Therefore, then, the writing is of the utmost insensibility, and the accusations are of extreme foolishness. For he sets in a house, that is, in a temple, the wood which he cut from the forest. In these things he shows those who are accustomed to deify things, not ignorant of the material from which they have come, so that they may not say, according to the custom of the Greeks, that the things dedicated in shrines are fallen from Zeus and self-begotten, that is, self-delivered. And that they misrepresent the purpose of God's creation, he refutes them, saying that the wood was planted in a forest, and nurtured by the provisions of rain, so that it might be for burning by men; but by deifying the things that were made for burning, they themselves will be food for fire along with them. He is almost struck with amazement, saying, that he burned half of it

in the fire, and has spent it on his own needs. This, on the one hand, preparing food, and accepting the parts of the gods for the baking of bread. Then he has fallen into such senselessness as to worship the remnant of what was needed, and to pray and say: "Deliver me, for you are my god." Therefore, then, their heart is ashes and nothing else, and they have been deceived, and no one could deliver the souls of those who have fallen into this, except that God alone, if He should choose, who makes all things, and transforms, and enlightens what is darkened, and turns back what has strayed. But there is indeed what is useless and vain in the gods carved by hand, for they are deaf and senseless matter. But see, that is, understand, and you will not say that a lie is in my right hand. For all things concerning them, he says, are falsehoods, both names and glory. But in my right hand, that is, in the Son; for the Son is named the right hand of the Father everywhere in the divinely-inspired Scripture; nothing false would be found, but also if He should be called God, He is true God; and if Lord, He does not have the title as something adopted, but is rather by nature master of all; and if king, and if light, and if life and power, and if creator, all these things He is not falsely; for He is not created, but would be understood as naturally beyond everything that has been brought into being, being God from God, and true light from true light. Remember these things, Jacob and Israel, for you are my servant; I formed you as my servant; and you, Israel, do not forget me. For behold, I have blotted out your transgressions like a cloud, and your sins like a mist. Return to me, and I will redeem you. Christ said somewhere: He who knew the will of his lord and did not do it will be beaten with many stripes; but he who did not know, and did not do it, will be beaten with few. And the judgment in each case is altogether holy. For to those who do not know the master's will, and then transgress, and are caught in the charges of transgression, one might pardon their not having known, accepting it as a pretext for mercy. But to those indeed with knowledge of the laws who have chosen to be negligent, there would justly be added the punish- must be. For the accusations are of a clear carelessness. So that Israel might become better than himself, though convicted of very many accusations, but honored with amnesty from God, he is commanded to remember his own laziness, and the gentleness of the one who has pity. For remember these things, he says, Jacob. And what are these things? Both what has already been said before, and that you are my servant. And I formed you as my servant. And he shows very clearly in these things, that Israel has [not] remained uninstructed, but was under law and yokes, and had very many who knew how to admonish; a servant, therefore, for this reason and formed for this. In what way, we shall say as we are able. For a man is formed simply, just as, of course, our forefather Adam was from the earth. For, he says, God took dust from the earth, and formed the man. And our own affairs proceed according to the way of creation, even to this day. For each is formed in the womb of his own mother, and this is the path that brings those on earth into being. But one is also formed into a servant of God, being shaped intellectually by the knowledge of the divine laws toward an exceptional form, that which comes upon the souls of men from the good order of the virtues. This might be understood as spiritual beauty. And they are also formed, as it were, in Christ through participation in the Holy Spirit into the form that is toward him. For indeed the divine Paul also writes to the Galatians: "My little children, for whom I am again in labor until Christ is formed in you." Indeed, Christ is formed in us, as the Holy Spirit imparts to us a certain divine formation, through sanctification and righteousness. For thus, thus does the character of the substance of God the Father become manifest in our souls, as the Holy Spirit, as I said, transforms us toward him through sanctification. For indeed the most holy Paul said again: "Do not be conformed to this

age, but be transformed by the renewing of your mind, so that you may test what is the will of God, what is good." and acceptable and perfect. And he says that a veil is placed on the hearts of the Jews, but that all of us, with unveiled face, reflecting the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord, the Spirit. We are therefore formed into a servant of God. But since the name of 'servant' is somehow common—for it is used for both household servants and sons—we say that it would be more fitting for those formed under the law to be formed into household servants. For there was a spirit of bondage upon Israel, and for them to be lazy was not without penalty; for the law punished them as household servants. But if one is formed in Christ, he is formed into a son of God, according to the ways just mentioned. Therefore it is necessary to remember both the loving-kindness of the one who justifies, and that we have been formed for sonship and glory, and, as it were, repaying to God the Father the returns for the things that have come to us from him. And how this might happen, he instructs well, saying: And you, Israel, do not forget me. For one might forget God by neglecting piety toward him, or by departing from it altogether. Those from Israel have done this by worshipping gods that are not; and to this day some do it, going backwards after the faith, whose judgment is just, according to what is written. But that forgetting God in many places signifies fleeing from piety toward him, we shall know, when he says to those of the blood of Israel: "You who forget me, and prepare a table for the demon, and fill a mixed drink for Fortune, and forsake my holy mountain. I will deliver you to the sword, you shall all fall by slaughter." And concerning this very thing he cried out against those from Israel through the voice of Jeremiah, saying: "Shall a bride forget her adornment, or a virgin her breast-band? But my people have forgotten me for many days, of which there is no number." Therefore, forgetting would often indicate apostasy. But remembrance, on the other hand, indicates steadfastness in faith, and immovability in love, and strength for anything whatsoever that seems good to it. Therefore do not forget me, he says, but remember rather. For behold, I have blotted out your iniquities like a cloud. And in these words he says "I have blotted out" instead of "I will blot out," and as if dispersing some darkness and cloud, I will make it disappear. For that he says "I have blotted out" instead of "I will blot out," the following very well shows. For, he says, "Return to me, and I will redeem you." For how has he blotted out, who calls to repentance? As though they have not yet returned, but will come to this in due time, when Christ shines upon the world, through whom is all remission of sins, and the return and calling to God, both through faith in him, and an evangelical life, and most excellent deeds. Rejoice, O heavens, because God has had mercy on Israel. Sound the trumpet, O foundations of the earth, cry out, O mountains, with gladness, O hills and all the trees in them, because God has redeemed Jacob, and Israel will be glorified. From this one might easily discern that the remission of sins, and indeed the return and redemption of all, as something that will be through Christ, is proclaimed beforehand in due season by the holy prophets. For since God, being Lord, has appeared to us, and conversed with those on earth as a man, the true lamb, who takes away the sin of the world, the all-holy victim; then indeed, the event became an occasion of festival for the rational powers above and in heaven, that is, for the orders of the holy angels. For they sang, they sang at his birth, I mean his birth according to the flesh, and they said: "Glory to God in the highest, and on earth peace, good will toward men." And if it is true, and it is certainly true, that according to the voice of the Savior there is joy in heaven in the presence of the holy angels over one sinner who repents, how could one doubt that when Christ was bringing the whole world to the knowledge of the truth, and calling to repentance, and justifying by faith, and making illustrious through

sanctification, there was joy and celebration among the spirits above? Therefore, the heavens rejoiced because God had mercy on Israel, and not at all only on the one according to the flesh, but also on the one understood according to the spirit; the foundations of the earth sounded the trumpet, that is, the ministers of the evangelical ordinances; their piercing sound was carried everywhere, and like some sacred trumpets they cried out, proclaiming the glory of the Savior to all everywhere, and calling to the knowledge of Christ both those of the circumcision and those who formerly served the creation rather than the Creator. But for what reason do we say they are called foundations of the earth? For Christ is the foundation and unshakable support of all, upholding all things, and holding fast for their well-being the things that have been established; for upon him we are all built up, a spiritual house, being joined together through the Spirit into a holy temple, for his dwelling place. For he dwells in our hearts through faith, but the apostles and evangelists might be understood as nearer foundations, and closer than in our case, having been both eyewitnesses and ministers of the word, and having become a foundation of faith. For, having recognized that we must follow their traditions, we will keep our faith in Christ straight and unperturbed. For it was said somewhere by him to the divine Peter (when wisely and blamelessly confessing his faith in him he said: You are the Christ, the Son of the living God): "You are Peter, and upon this rock I will found my Church," saying, I think, "rock" for the unshakeable faith of the disciple. And it has been said somewhere also through the voice of the Psalmist: "His foundations are in the holy mountains." And the holy apostles and evangelists are very well likened to holy mountains, whose knowledge is established like a foundation for those after them, not allowing those who have been netted by them to fall away into what is unapproved in faith. Therefore the foundations of the earth sound the trumpet; but observe the care. For Moses was of a feeble voice and slow of speech. For the law was not widely heard, except by those only in Judea. Sound the trumpet, however, those who are ambassadors for Christ. "For their sound went forth into all the earth, and their words to the ends of the world." And he commanded the mountains to shout for joy; calling the foundations of the earth 'mountains' again in these things; for the divine disciples are conspicuous and manifest, distinguished in both deed and word, and most well-known everywhere, to whom the prophetic word also cried out: "Go up on a high mountain, you who bring good news to Zion; lift up your voice with strength, you who bring good news to Jerusalem." So then, he commanded these intelligible mountains to shout for joy. And from this it is possible to see both the power of the law, and the superior difference of the evangelical proclamations. For the law, threatening punishments to transgressors and subjecting the convicted to inescapable penalties, did not shout joy, but rather dejection; but the ministers of the evangelical oracles and the deacons of the gifts from Christ proclaim joy to the world. For where there is remission of sins, and indeed justification by faith, and participation in the Holy Spirit, and the splendor of adoption, and the kingdom of heaven, and a hope for good things beyond understanding that is not disappointed, there surely is joy and gladness. And we say that the hills and the trees in them are again those inferior to the mountains, and seated somewhat lower, according to the measure of the good life in them, while the holy apostles and evangelists clearly stand higher. Therefore, the hills would be those who are seated somewhat below their good repute and are inferior in the magnitude of virtue, yet they themselves also endure, and are beyond earthly affairs, and think on things above, and have been allotted to be conceived of as high in virtue. And the trees in them, those nourished by them, might be understood as those who believed through them, and as it were have grown into a perfect man, and have reached the measure of the stature of the fullness

of Christ. And these might also be teachers of peoples, and leaders of flocks, winning over those who approach them by their own intelligible good fruits. Therefore the hills and the trees in them have cried out together with the foundations of the earth the joy understood in Christ, and they rejoice because God has redeemed Jacob, and Israel will be glorified. For he was not only redeemed by wiping away the pollutions of sin and being rescued from fire and judgment, but he was also glorified, having become one of God's own, and being called His son, and having obtained brotherhood with the one and by nature and truly Son, that is, Christ. Thus says the Lord who redeems you, and who formed you from the womb: I am the Lord who accomplishes all things. I stretched out the heaven alone, and established the earth. Who else will frustrate the signs of ventriloquists, and divinations from the heart? turning the wise backward, and making their counsel foolish, and establishing the words of his servant, and making the counsel of his messengers true. Most providentially indeed does the God of all speak with us in these things, and he tries to fully convince those who have behaved insolently toward his glory, transferring it to others, clearly to those who are not gods, that he himself is the author of all things, and steward, and creator and maker even of those who are being instructed. And since he made promises concerning very many and wonderful matters, which it was likely would be disbelieved by some, he usefully, as I said, reveals beforehand to them his own power and pre-eminence, so that they might know that in every way and entirely, whatever he might choose to accomplish, this will run to its conclusion. For at what would he be powerless, or how would he not be able to redeem some, he who formed them from the womb, that is, he who even called them into being, and brought into existence those who once were not, he who accomplishes all things, that is, the steward of all, governing and directing each thing according to what seems good to him? And this is entirely right. For God would not fail in what is most fitting for His own glory. Or how would he not be all-powerful, and beyond all, and mind, and reason, who stretched out this immense heaven, and made firm the earth? As the Psalmist says: "He established the earth upon its own security." And He who has ascended to this power, or rather He who is all power, will surely bring to completion whatever He wishes to do, with no one preventing him. But He says that He alone stretches out the heaven, not setting aside the only-begotten God the Word from His own substance, through whom are all things, and in whom are all things; but that absolutely none of the falsely-named gods worked together with the God over all. For those who do not exist at all, how could they be accepted as workers, or rather, to say, as co-workers with God the creator? Therefore we do not say that the contrast in these things is made with respect to the Son who is by nature and begotten of Him, but that the stretching out of the heaven, or the earth having unshakable foundations, was not the result of another god. Having shown, therefore, through these things His own glory, and His incomparable preeminence, and the greatness of His power, He clearly shows and relates in what follows what things He will be the accomplisher of at the proper times. For who else, he says, will scatter the signs of ventriloquists, and divinations from the heart? For before Christ, the Savior of us all, shone upon us from heaven, the rapacity of the devil's tyranny was extended over all, and a deep darkness consumed all upon the earth. For there were, there were in both country and city, altars and sacred precincts, and a swarm of statues, and an unnumbered multitude of falsely-named gods, and sorceries and false divinations everywhere, and deceptions of demons, pretending to know and to be able to foretell future events, though saying or knowing absolutely nothing. But since the true light, that is, the only-begotten Word of God, has illuminated all that is under heaven with the evangelical decrees, the mist of sin has been driven away, and that deep

darkness has ceased, and those who were wandering have been called to the knowledge of truth; then indeed the signs of the ventriloquists were scattered. And he calls ventriloquists the false prophets, that is, the pythians, those who belch out what seems good from their own heart, and know nothing of the truth. Concerning such people the prophet Ezekiel also says: "Woe to those who prophesy from their own heart, and who see nothing at all." Therefore the signs given by some from false divination, that is, the predictions of such people, were scattered. For the Greek oracles everywhere have become inactive, and the gods among the Greeks, accustomed to speaking falsehoods, have fallen silent; and the wise have been turned back, and their counsels have been made foolish. And it seems that by 'the wise' in these things, he means either the magi among the Greeks; for they were called wise among them; or perhaps also those who were held in repute as wise among them, and were keen in understanding, and possessed a powerful style of speech, and were excellent in eloquence, and were not incapable of being able, by their eloquence, to embellish falsehood. We say that such men have been turned back; since their wisdom has finally been shown to be useless and unprofitable, which is both psychical and earthly, demonic. And the all-wise Paul also says that the wisdom of the world has been made foolish, clearly by God. But when the wise have been turned away, he says, and all their counsel has been shown to be completely unintelligent and foolish, God the Father established the words of His own Son, that is, the evangelical and saving decree, which Christ Himself spoke to us. And He proved the counsel of His angels to be true. For angels could be understood as those who are ambassadors for Christ, and who proclaim to the world. And their counsel was good, and an exhortation to all everywhere to depart from ancient accusations, to be strengthened for good works, and to hold fast to better things, and to know the God who is by nature and in truth, and to submit one's neck to his laws, and so to run towards salvation and life. Therefore, the words from them are full of all truth; but the things of the Greeks have been made foolish, not having the beauty of the truth; for all things among them are false, both prophecy, and understanding, and the multitude of supposed gods, which is unknown even to those who are deceived. Who says of Jerusalem, 'You shall be inhabited;' and to the cities of Judah, 'You shall be built,' and her desolate places shall spring up. And so follows the, "I am," that is, Jerusalem, the one who redeems you, who accomplishes all things, and who stretched out the heaven. I am, therefore, he says, the one who says of Jerusalem, "You shall be inhabited." For the Babylonians indeed captured it by force, having ravaged the entire land of the Jews. But they were redeemed by God, and they threw off the yoke of captivity, when the one who burned down Babylon permitted this to be done, I mean Cyrus the son of Cambyses; and indeed having returned to Judea, they rebuilt both the cities and the temple, and have dwelt in peace. Most skillfully, therefore, the prophetic word, by saying that Jerusalem will be built, gives the hearers to understand that it will be captured in due time, and destroyed. And he makes the prediction of the things that will happen to them not from the painful things, but rather from those things at which it was likely to rejoice greatly; along with coming to thoughts, as I said, of the more somber things. Therefore, when God commands Jerusalem to be built, the word of prophecy indicates that it had certainly been captured before. But if someone should wish to engage in even deeper contemplations, we say that the truer Judea, that is clearly the Church, whose inhabitants and citizens might be understood as those who bear the circumcision in spirit. Though once desolate, He who commanded this to happen made it populous, that is, clearly, God in Christ, and her desolate places have sprung up. For she was found full of spiritual trees, and as it were most abounding in good trees, and having the lofty

heads of saints. For it is a custom for the divinely inspired Scripture at times to liken the choir of saints to plants and trees. For the God of all things said through the voice of saints, that "I will put in the waterless land the cedar, and boxwood, and myrtle, and cypress, and white poplar." And it has also been said through the voice of the Psalmist concerning the saints to God, at one time, that "The trees of the plain shall be satisfied, the cedars of Lebanon which you have planted;" and at another time again: "Then all the trees of the forest shall rejoice, before the face of the Lord, because he comes to judge the earth. He will judge the world in righteousness, and the peoples in his truth." And we do not say at all that rejoicing belongs to insensible trees, but the matter would be more fitting for saints, whom he says rejoice when Christ shines upon the world. For so he judged the world in righteousness, justifying in faith those who were once deceived, and condemning the destruction of Satan and his angels. Who says to the deep, 'Be desolate, and I will dry up your rivers.' Who says of Cyrus to be wise, and he will do all my will. Who says of Jerusalem, 'You shall be built;' and of my holy house, 'I will lay the foundation.' Israel was carried away captive, as I said, in due time; for the Babylonians captured the land of the Jews. But when the seventieth year had now been completed for the captives, and the time for clemency towards them had arrived, that is, clearly, the clemency from God, he raised up against the Chaldeans Cyrus the son of Cambyses, who was ruling the empire of the Persians and Medes, who captured them, and released the Jews, having learned that the God whom they served had foretold concerning him, that being strengthened by His aid, he would be superior to his enemies, and completely unassailable to those wishing to resist, and that he himself would raise up the divine temple. That therefore the land of the Babylonians, although very populous, was about to be utterly desolated, he indicates, saying: I am he who says to the to the abyss: You will be made desolate. For in these things he called the multitude of the Babylonians, greater than number, an abyss; and its rivers, the nations flowing into it, which were both its neighbors, and possessing the bordering lands, were called by them for aid. And it is again a custom for the divine Scripture to compare the multitudes of the nations to rivers and seas and waters. For indeed the divine Psalmist said concerning both our Savior of all, Christ, and the multitude of the nations, which has been caught by his words: "The voice of the Lord is upon the waters, the God of glory has thundered, the Lord." For indeed the voice of the Lord, that is, the evangelical and saving proclamation, was brought against all the nations, when it, so to speak, thundered down upon them. For the sacred and saving proclamation resounded, as it were, throughout the whole world under heaven. And again it is written: "The rivers have lifted up their voices." For we say that in these verses the holy apostles are called rivers, whose voices, that is, their teachings, have become known to all everywhere. And it is said somewhere also concerning Babylon itself, and Nineveh, that its waters are a pool of water. Therefore it was God who said to the abyss: You will be made desolate, and I will dry up your rivers. And he was likewise the one who told Cyrus to be wise, that is, to do everything with understanding, and to fulfill all things that seemed good to him. These things were to make the Babylonians pay the penalty for what they had done by cruelly ravaging Judea, and burning the sacred and divine temple, and in addition to this, for Israel to be released, and the house to be rebuilt, that is, to be founded. For it is more true to say this. For Cyrus commanded, and adding resources of money, for the temple to be raised, and he laid the foundations. But since in the meantime he departed from human life, the progress of the works was hindered by the envy of some, under the one who came after him. Nevertheless, it was brought to completion after this again, with God's assent. And we have the accurate account of the

history in the divinely-inspired Scripture; and to choose to spend long words on these things, I think is somewhere superfluous. And let no one say that the divine word was proven false, because Cyrus, being an idolater, did not do all the things that seemed good to God. For the phrase, "He will do all my will," is ordered entirely concerning those things that it is likely God means to will, I mean the capture of Babylon, the release of Israel from bonds and slavery, and the raising of the temple, and the building of the cities of Judea. Thus says the Lord God to my anointed, to Cyrus, whose right hand I have held, that nations might hearken before him, and I will break the strength of kings, I will open doors before him, and cities will not be shut. I will go before him, and I will level mountains, I will break bronze doors, and I will shatter iron bars. And I will give you dark, hidden, unseen treasures; I will open them to you, so that you may know that I am the Lord God who calls you by your name, the God of Israel. For the sake of Jacob my servant, and Israel my chosen one, I will call you by my name [■υλγ. your], and I will receive you. But you have not known me, that I am the Lord God, and there is no God besides me. But you did not know me. So that those from the rising of the sun, and those from the west, may know that there is none besides me. I am the Lord God, and there is no other. I am the one who prepared light and made darkness, the one who makes peace and creates evils. I am the Lord God who does all these things. We say that the most valiant Cyrus encountered this prophecy, and was greatly pleased at the things foretold about him by God, and came to this opinion, so as to make the proclamation of the glory of God in the cities and lands under his hand, confessing clearly that He alone is God, and Lord of all, who is worshiped by the Jews. And the power of the prophecy, that is, of the prophetic predictions, is very clear, as I think. But running through each of the things said, as it is possible for what seems to be, he says [unclear] sometimes also the arduous things, let us make clear. For he names Cyrus "anointed," and not as one of the saints, to whom the name would apply, but improperly, as taken from the anointing, but because it was the custom to anoint with oil those called to kingdoms by God, even if they were not holy and revered. For we will find that the holy prophets have said to some of those brought to this, that "The Lord has anointed you as king over Israel." Cyrus, therefore, is anointed as a king; yet that he has prevailed through God, and was raised to an extraordinary glory, he gives us to understand by calling him anointed, that is, called to the kingdom by His anointing and decree. For this reason he says, that he has grasped his right hand. And this would be a clear sign of help, according to what was said by the saints in the book of Psalms: "You have held my hand, my right hand; in your counsel you have guided me." And he says that he has held his right hand, so that nations might hearken before him, that is, be subjected and yield to him, and that the strength of kings might be shattered. For they say there were seven kings under the one pre-eminent king among the Babylonians. And that the cities were about to be opened automatically, and that nothing of the enemy's strength could at all hinder Cyrus as he ran through, he shows by saying: Cities will not be shut. I will go before you, and I will level mountains, that is, I will make all things bare for you, and easy to traverse, so that there will be nothing to oppose you. But even if someone should attack, and like a mountain meet your forces, this too I will level, that is, I will render it pitiable, and thrown to the ground, and weak. I will shatter bronze doors, and I will break iron bars, and I will give you hidden treasures, I will open unseen ones to you. They say that the Babylonians, after the city was taken, buried themselves in dark caves, especially the most illustrious among them, who, fearing death, hid themselves by sinking into every cave and cleft of the rocks like snakes, but were not strong enough to escape notice. For some people informed this [perhaps this] Cyrus about them; and he ordered torches to

be lit and the terrified to be dug out from the dark recesses, and thus to be subjected to bitter punishments. But others say that he emptied the treasures of the Babylonians that were under the earth and hidden. You will therefore be so illustrious and renowned, that you may know that I am the Lord God, who calls you by your name, the God of Israel, for the sake of Jacob my servant, and Israel my chosen one. For I, the only God, have called you for this, he says, and I have honored you with such brilliant glories, so that Israel, being my servant, might be well-treated by you. I have called you, he says, and have crowned you with glories. But you have not known me that I am the Lord, and there is no God besides me, and you did not know me; it is as if he were to say clearly: You did not receive such glory from me in return for brilliant deeds of valor that look toward piety; but I have honored you, although you did not know my divinity and pre-eminence, nor were you numbered among those who worship me, but so that those from the rising of the sun and those from the west may know that there is no one besides me. For if I should choose, he says, to deliver my own, I will accomplish the matter even through those who do not know my glory, for the sake of those throughout all the earth knowing clearly that there is no God besides me. For I am the Lord of hosts, and Master of every nation and race; and wherever I may wish, I direct the hearts of those on earth, so that even those who are not mine appear as ministers of my will. I, therefore, am the Lord God, who prepared the light and made the darkness, that is, both day and night, or rather, light for the redeemed, but darkness for the ravaged. For the one group rejoiced, as being freed from their bonds, while the other was in inescapable calamities. I am he who makes peace, and creates evils. You will take this also in the same sense, as I just said: Peace for the redeemed, But evils, that is, things that cause suffering, or productive of all suffering, to the cruel and savage ones who had been brought against Israel. For that the matter grieved God would become clear, when He says through the voice of an angel to the prophet Zechariah: "I am jealous for Jerusalem and for Zion with a great jealousy, and with great wrath I am angry against the nations that joined in the attack, for whereas I was but a little angry, they helped for evil." And indeed also to the Babylonians themselves: "I gave them into your hands, but you did not show them mercy." But that Cyrus, bold and all-powerful, and employing the cruelty befitting those who were suffering, attacked the arrogance of the Babylonians according to the will of God, we shall know when He says, through the voice of Jeremiah, as to Cyrus: "Go up against her bitterly, and against those who dwell in her, and avenge with the sword, and destroy, says the Lord, and do according to all that I command you." And in addition to these things: "The Lord has opened his treasury, and has brought forth the vessels of his wrath, for the Lord has a work in the land of the Chaldeans, for her times have come. Open her storehouses, search her as a cave, and utterly destroy her. Let there be no remnant of her, dry up all her fruits, let them go down to slaughter. Woe to them, for their day has come, and the time of their vengeance." And the prophet Isaiah himself also said somewhere, as from the person of God to the Babylonians: "Behold, I am stirring up against you the Medes, who do not reckon silver, nor have need of gold. They will shatter the bows of the young men, and they will not have mercy on your children, nor will their eyes spare your children," that is, of the Medes. Let the heaven rejoice from above, and let the clouds rain down righteousness; let the earth bring forth, and let mercy spring forth, and let righteousness spring up together. It is a frequent custom and practice for the divinely-inspired Scripture to conduct its discourse from things that have happened to some in particular and in part to the universal and to all, and, as from a living image of things historically done, to elevate elegantly the mind of those being instructed to more mystical contemplations. This is indeed what one can see

in the verses at hand. For a long discourse has been spent in the preceding concerning Cyrus, the ruler of the Persians and Medes, how he ravaged the land of the Babylonians and took it by force, and released Israel from the servitude there and from the bonds of captivity; and founded the temple in Jerusalem; and it has been recounted also that he was stirred up against the Chaldeans, with God also urging him on, opening for him bronze gates and shattering iron bars. But this was a partial narrative. For it was only for those of the blood of Israel to be cheered and to be released from the labors of captivity. But he now transfers the force of his thoughts to Emmanuel himself, who was revealed by God the Father to proclaim release to the captives and recovery of sight to the blind, that he might deliver from evil those who were inextricably bound by the chains of their own sins, and having declared them free from the tyranny of the devil, might prepare those on earth to return to him, and thus through himself bring them to God the Father. For he became the mediator between God and men, and through him we have received reconciliation in one spirit to the Father, and he is our peace, according to the Scriptures; he himself built the divine, that is, his own temple, that is, the Church. For he himself presented her to himself as a pure virgin, not having spot or wrinkle, or any such thing, but rather holy and blameless. Therefore, as in an image, in Cyrus and in the things done by him, one might well perceive the divinely fitting achievements granted by God to those throughout all the earth. This then is the aim of the things set before us. But we will interpret each of the things written in detail, as is possible. Let it rejoice therefore, he says, heaven from above, that is, those who inhabit the city above, and who have the brilliant and admirable dwelling place, both angels and archangels, and those beyond them, both thrones and authorities, and rational powers, and the attendants of the highest seats. And we say that a cause of gladness has arisen even for the fathers in heaven, the return to God of those who had gone astray on the earth, I mean, through Christ the Savior of us all, the recovery of sight for the blind, and simply the salvation of the lost. For if they rejoice over one sinner who repents, how is it right to doubt that they are pleased and gladdened seeing the whole world under heaven saved? Therefore, let heaven rejoice from above, he says, and let the clouds rain down righteousness. And we say that the intelligible clouds are the powers above, through whom the exhortations of the spirit descend like rain, and drip into the hearts of the believers, according to what is clearly said elsewhere concerning the vine, about those of Israel: And I will command the clouds not to rain upon them; that is, the holy mystagogues themselves, and those who are on the earth, of whom the divine disciples were the first and first-fruits, who indeed, travelling over the whole earth, scattered the divine and sacred word, and gladdening those everywhere, like a thirsty and barren land, and, as it were, watering them spiritually, they became for them the cause of spiritual fruitfulness. Therefore, to the Jews, inasmuch as they had become deicides, and had acted insolently toward Christ himself, the giver of spiritual streams, God commanded the clouds not to give rain, but to those who believe in him, they are commanded to let it down, and to water abundantly the hearts of those who approach him. "When the rains are sent down, let the earth spring forth, he says, and let mercy sprout, and let righteousness spring up together." For it was necessary that from the intelligible clouds, as I said, watering the world under heaven with the lessons of righteousness, as from good seeds, good fruits should appear and sprout forth. For just as when the inventor of sin ruled upon the earth, and through the wise of the world was casting down abominable and profane seeds everywhere, there was no one who did good, not even one, but all had turned aside, together they had become corrupt, and the whole earth was devoid of the fruits of goodness, since the lessons of righteousness had not yet been sent down like rain to all

everywhere; so then, it was consistent for there to be fruits of piety toward God; and we say that mercy is love, which is the fulfillment of the law, with righteousness accompanying it, and certainly the evangelical kind; of which Christ himself has become for us both the arbiter and teacher. But one might say that the mercy and righteousness rising up or sprouting from the earth is our Lord Jesus Christ himself. For he has become for us mercy and righteousness from God the Father; since it is true that in him we have received mercy, and have been justified, having received the remission of our old accusations, that is, that from him we have received the righteousness that is able to bring us to the attainment of every good, through which we have also been saved. But if the earth is commanded to bring forth righteousness, let no one be troubled, considering that the Psalmist also says somewhere about God the Father, and about Emmanuel himself: "He has wrought righteousness in the midst of the earth." For Christ did not bring down his flesh to us from above and out of heaven, but rather was born according to the flesh from a woman, who was one of those on earth. Therefore, when it is said that he became the fruit and sprout of the earth, you will understand, as I said, that he was born according to the flesh from a woman taken for this ministry, although she was one of those from the earth. I am the Lord God who created you; what better thing have I fashioned as the clay of a potter? He gives the reason, as it were, in these words, why the Son, being God by nature, emptied himself, and chose also to suffer for of us, and to deem those on earth worthy of so great a sparing love, as to give His own soul as a ransom; or rather, even to endure to take the form of a servant, and to exchange the highest glory for the lowliness of human nature. For this reason he says, that I am, must now be taken to mean, I exist and live, being true God, and Lord of hosts, and having brought all things into being, and not having made death, but rather having created all things for incorruption. Then, honoring human nature, and that of all the living creatures on earth, nothing at all could be of equal weight to it, "What better thing," he says, "have I fashioned as the potter's clay?" For we were formed by Him, who took dust from the earth, and like a potter shaped it very well. But the dignity of human nature does not stop at these things, but there is also in us a greater thing, a gift of hospitality and a gift of God's artistry. For we have been made in His image and likeness, and we have been enriched with the character of His glory, intellectually flashing in our souls, even if according to the flesh we are earth and from the earth. Therefore, man is not a contemptible creature on earth, but rather one worthy of admiration; and thus God glories in him. And indeed He said to the much-suffering Job, making His own great works manifest: "Did you, taking clay of the earth, form a living creature, and place it with the power of speech upon the earth?" And the divine David somewhere also sings: "Lord, what is man, that you are mindful of him? or the son of man, that you visit him?" Then he explains the distinction of human nature, saying: "You have made him a little lower than the angels; you have crowned him with glory and honor, and set him over the works of your hands. You have put all things in subjection under his feet." For the all-wise Paul applied some of the preceding verses to Christ. But it might not unreasonably be said also of every man like us; for there is nothing false in them. Does the one plowing plow the earth all day long? Shall the clay say to the potter: What are you doing, since you are not working, nor do you have hands? He who says to his father: What will you beget? and to his mother: What will you bring forth in labor? The saying is deep, and overshadowed with much obscurity, but you will nevertheless go straight to what is useful, and true; but I think it is necessary to unfold briefly the purpose of the thoughts. For thus it will be both easy to grasp and easy to accept for those who listen. Therefore the God of all redeemed Israel from Egypt, and delivered them from polytheistic error and the deceit of demons,

leading him by the law through Moses into the light of the true knowledge of God. For He taught them to worship one God, and to adore one Lord; then through types and shadows He wished to lead them up to things yet greater, and more perfect, that is, the things in Christ. For the law was a pedagogue, and it was established until the time of reformation; and this was the time of the coming of our Savior Jesus Christ, when, having put away the shadow of the legal ordinances, and the types in the letter, He introduced to those on earth the beauty of worship in spirit and in truth, nakedly and unveiled. But at this very thing the Jews were displeased, and still advocating for the types they opposed Christ, and they accused Him of annulling the Mosaic ordinances, at one time saying: "If this man were from God, He would not break the Sabbath;" and at another time assailing Him with even worse words. Therefore, since they made unacceptable the benefit of the evangelical proclamations, which was leading them up to spiritual fruitfulness out of the unprofitable shadow, for this reason He says: Does the one plowing plow the earth all day long? O foolish ones, He says; for the farmer cuts up the field with plows, but he does not do this forever, nor will he spend all the time of his farming with plows. For he cuts up the field, not so that it might appear to have suffered this alone, but so that it might be receptive to what is cast into it with seeds, and be seen as fruitful. Therefore, having once been wild and, as it were, uncultivated, the hearts of all of us, using the law of Moses as a plow, I have prepared, and cutting them like a farmer, I make them beautiful for the casting of good seeds. But the sower of every good thing is my Son. Receive, therefore, what is from him, and do not wish to continually cherish and love the plowing law. For it plowed, as I said, not so that you might have this; for what benefit is there from this? but so that you might bring forth the fruits of truth. And since we have been intellectually re-formed in Christ, that is, we have been transformed, some from Hellenic error to the knowledge of the truth, and to a holy life, through Christ the Savior of us all; and others from circumcision to the acceptance of evangelical teachings, and to a newness of worship, no longer having the harshness of the types, but rather the spiritual having the most beautiful splendor shining forth; and it was granted to us and to them, having been enriched with the regeneration through water and spirit in Christ; likewise, to the Jewish peoples the grace upon these very things was both rejected and unacceptable; for they acted against, as I said, the ordinances from Christ; For this reason he says: Shall the clay say to the potter: What are you doing, because you are not working, nor do you have hands? The one who says to the father: What will you beget? And to the mother: What will you bring forth in labor? For I, he says, wish to re-form you towards better things, and as it were, to re-fashion you towards what is superior through an intellectual birth, that is, of course, the one through water and spirit. But you act foolishly against my plans. Did the clay, he says, ever rebuke the potter, as not having a craftsman's hand, or as not knowing in what way it is necessary to shape what is in his hands? But did the one about to be born, he says, bring a question to his own father, whether he will beget? Then how do you, being as clay in the hands of a potter, and not knowing at all in what way the intellectual regeneration concerning you will be, not fear to be contentious? and have you not rather known to yield how these things might happen to the craftsman and father? For that the Jews were contentious with the words of the Savior, which were spoken to him concerning these things, is not at all difficult to perceive. For he said to Nicodemus: "Verily, verily, I say to you, unless one is born of water and the Spirit, he cannot see the kingdom of God." But he, foolishly leaping at things beyond understanding, stood up against him, saying: "Can a man when he is old enter a second time into his mother's womb and be born?" And he added to these another mystic teaching, How can these things be? What then did Christ say to

these things? "If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?" It is necessary, therefore, to yield to what God might say. He himself knows the way of his own works, and the things crafted by him are not to be meddled with, and it is fitting for us to honor with undoubting faith the things that are beyond our understanding. But it must be known that the prophet Jeremiah was also sent to the house of the potter, to see him at work; and when the clay had fallen apart, and was re-fashioned into another vessel, God said to him: "Shall I not be able, like this potter, to do with you, O house of Israel? Behold, as the clay of the potter, so are you in my hands." And that we are intellectually re-fashioned into a holy and all-beautiful life, Paul will make clear, saying: "But we all, with unveiled face, reflecting as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit;" through whom we are also born again, having a seed no longer corruptible, but through the living and abiding word of God. For thus says the Lord God, the Holy One of Israel, who made the things to come: Ask me concerning my daughters, and concerning my sons, and command me concerning the works of my hands. I made the earth, and man upon it. I by my hand established the heaven. I commanded all the stars. Of the In these words, a rendering of a higher meaning is seen to have been made. And the sense of the verses is as follows: For if the clay, he says, ever rebuked the potter, and accused the hand of the one who formed it as somehow unskilled or rather slow; if anyone of those not yet being or having been born, but expected to be born, meddled with what sort of children his own father would be the begetter of; ask me, you also, who will be my sons and daughters in due time; how it might happen, and in what manner you will be sons and daughters to me. Command me also concerning the works of my hands. And 'command,' he says, instead of 'give orders,' and as to one who does not know the way of things to be done, do not hesitate to give your opinion to God. Therefore, worthy of admiration and very rightly so is the all-wise Paul for having written thus: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! For who has known the mind of the Lord, or who has been his counselor?" For the wisdom that is the artisan of all things needs absolutely nothing in what pertains to herself. Nor would anything concerning us be difficult or impossible for her. For she can do all things, possessing the all-powerful; or rather, she is all power. For the God of all is the Lord of hosts, and He alone knows the way of His own works. Therefore, His ways are not to be meddled with, and the things beyond mind and reason are unattainable for human thoughts, but are known to Him. And so we believe that the spiritual regeneration through water and spirit is given to those who have recognized the appearance of Christ. When Christ wished to make the grace clear to Nicodemus, He explained the way of the matter; but he, understanding nothing of what was said, declared the words of the Savior impossible. And He, having this mind, urged him to receive the wonder by faith, saying: "That which we know we speak, and that which we have seen we testify." Therefore, if we do not understand the way of the divine works, freeing our mind from all doubt, let us say to God: I know that you can do all things, and nothing is impossible for you; let us not ask Him concerning His daughters and His sons. Nor indeed let us command, that is, give orders to Him concerning the works of His hands; but as clay to the potter let us yield ourselves to be worked as seems good to Him. For He effortlessly changes our affairs to whatever He wishes, and refashions the mind from baser things to the better, and places in us a new heart, having uprooted the first one. And indeed He said something of this sort through the voice of Ezekiel, that "I will take away their heart of stone out of their flesh, and will give them a heart of flesh, that is, tender and pliant, that they may

know me, that I am the Lord." For departing from all wickedness and defilements, then re-tuning their own mind to be willing to fulfill the good; and having received in addition to this the spiritual regeneration from water and the Spirit, we shall be sons and daughters of God. For that the all-powerful is in Him, He shows by saying: I made the earth and man upon it. And He who is the author of man's generation, who brought into being him who was not, how will He be powerless for the spiritual re-formation? And is it not clear that by His own nods, the nature of His creations would change to whatever is according to His will? What is so strange if He who established the heaven with His own hand reforges the mind of man to what seems good to Him? Indeed, we say that the all-working hand of the Father is the Son, through whom are all things and in whom are all things. For by the word of the Lord, he says, the heavens were made firm. He Himself commanded all the stars, that is, He ordained, how each of them should be. For the sun is set to rule the day, and the moon the night. But as the Psalmist says: "The sun knew its setting. The God of all made darkness, and it was night." And so again the divine David sings, and says: "Yours is the day, and yours is the night. You have prepared the sun and the moon." Therefore each of these traverses its appointed course with an orderly motion and in measured intervals of hours. Likewise also the rest of the stars according to the law given to them by God, rise in their seasons and set. To them He gave command, being God by nature and Lord, the creator of all things. I have raised him up a king with righteousness. All his ways are straight. He shall build my city, and he shall bring back the captivity of my people, not with a ransom, nor with gifts, said the Lord of Sabaoth. Some might perhaps say that these things were said about Cyrus son of Cambyses, because he both released Israel and freed them from the bonds of captivity, and founded the temple in Jerusalem; but the contemplation of what follows will establish rather the power of the thoughts, not on him rather, but on the Savior of us all, Christ, who was raised up with righteousness. For God being Lord shone upon us, as God the Father was pleased to sum up all things in him, things in the heavens and things on the earth. Therefore He was raised with a righteousness that is not adopted or learned, but being himself the very essence of righteousness. And it is written somewhere else about him: "Behold, a righteous king shall reign, and rulers shall rule with judgment." For the only-begotten Word of God was always king of all things together with God the Father, and having all creation, visible and invisible, under his feet, but the man on the earth who had leaped away from the kingdom under him, and had scorned his scepters, because he had come under the hand of the devil and was entangled in the snares of sin, He, the arbiter and giver of all righteousness, brought again under His own yokes. For all his ways are straight. And we say the ways of Christ are the divine and evangelical ordinances, through which, by going to every virtue, and adorning our heads with the boasts of piety, we come to the prize of the high calling. And indeed the ways are straight; for there is nothing crooked or perverse in them, but as it were upright and easy to drive. For it is written that, "The way of the pious has become straight, and the way of the pious has been prepared." For the path of the law was somehow rough, going through many types, and of no portable difficulty, but that through the evangelical ordinances is bare, having nothing at all that is steep or rough. Therefore the ways of Christ are straight, and he himself built the holy city, that is, the Church, in which he himself also dwells; for he dwells in the saints, and we have become temples of the living God, having Christ in ourselves through participation in the Holy Spirit. Therefore He has founded the Church, being himself the foundation, upon which we also are built, as costly and precious stones for a holy temple, for a dwelling place of God in the spirit. And the Church is altogether unshaken, having Christ as the foundation, and an unshakable base; "For

behold, I lay, he says, the foundations of Zion, a chosen stone, a cornerstone, precious, and he who believes in him will not be put to shame." He therefore who founded the Church, also brought back the captivity of his people. For us on the earth, being tyrannized over by both Satan and sin, he has saved and delivered, and has brought under his own yokes; yet not with a ransom, nor with gifts; for as his disciple says, "We were not redeemed with corruptible things, silver or gold, from our futile way of life handed down from our fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." For He gave His own blood for us, and we are not our own, but belong to Him who bought and saved us. Therefore, and very rightly, those who transgress the noble rule of the orthodox faith are accused by the voice of the saints, as denying the Master who bought them. Thus says the Lord of Sabaoth: The labor of Egypt, and the merchandise of the Ethiopians, and the Sabeans men of high stature shall cross over to you, and shall be your slaves, and they shall follow behind you bound in manacles, and they shall worship you, and in you they shall pray. Because God is in you, and there was no God but you. For you are God, and we did not know, the God of Israel, the savior. All who oppose him shall be ashamed and confounded, and shall go away in shame. Having introduced the word concerning Christ the Savior of us all, and having announced beforehand that he will restore his people not with ransom, nor with gifts, he immediately points out those who will be called to redemption, clearly those from the nations, upon whom Christ is seen to have shone especially. and yet he says clearly; "I was not sent except to the lost sheep of the house of Israel." But to them first the divine and evangelical light flashed. But since, as it is written, the beloved Israel grew fat, and grew thick, and kicked (for they killed the author of life); for this very reason and very fittingly Christ shone upon the flocks of the nations, and this very thing we shall find present in the considerations of the preceding texts. And he names the most superstitious of the nations, so that the power of the one calling to repentance might be marveled at. For just as the skill of those who know how to heal is praised most of all, when they are able to free from their afflictions some who are suffering from desperate illnesses, using their own experiences at the opportune time; so also God makes His own transcendent glory more manifest, when he persuades some of those who have strayed too far, and have been brought down to the very lowest depth of depravity and impiety, to swim up and return to the desire for virtue, and to the rejection of evil, and as it were to the clothing of what is praiseworthy. The Egyptians, therefore, and the marketplaces of the Ethiopians, that is, the cities of the Thebans, whose neighbors and borderers are the so-called Sabeans, that is, the nations of the Ethiopians, or rather of the Indians (having perhaps received the name from Saba who at times ruled their country and land), have grown weary, he says; but the phrase, They have grown weary, must be understood in two ways: for either it means to show that they have grown intolerably weary, during the time of their wandering, yoked to the cruel tyrant Satan, and serving the flocks of demons who demand sacrifices, and even their own offspring, I mean both sons and daughters; or that formerly they were terrible and unbreakable, and as it were champions of the ancient deceit, and using all their strength to cling vigorously to the Hellenic impiety set before them. But when Christ shone forth, and sent the true light into the hearts of all, and rose like a spiritual morning star, they grew weary, that is, they have not remained resistant, as before, but have relaxed, as it were, their former intensity, yielding the victory to the proclamations about him, and the word concerning these things was in no way proved false. For as the all-wise Paul writes: "Where sin abounded, grace abounded all the more." For the land of the Egyptians is seen to be full of venerable and holy churches. Altars everywhere and flocks of monks, and swarms of virgins,

and the labors of asceticism with much gladness and a race toward virtue, and much zeal, both vigorous and not tolerating being cut off, and the worship of [or, the] Christ extends even to the Sabeans themselves, that is, the Indian nations. For it is possible, it is possible to see among them also as many things as in Egypt, and in the marketplaces of Ethiopia, that is, in the land of the Thebans. These Egyptians, therefore, he says, and the Sabeans, being men of high stature, that is, conspicuous, and most well-known to those everywhere, and unknown to no one that they are outstandingly worshipers of demons, and champions of diabolical inventions, will cross over to you, that is, having abandoned their former deceit, and having leaped away from the foundations of perdition, they will come to you, and will be your slaves, and of your evidently ministers of His wills. For this is what the name of servitude signifies when applied to God. They will follow behind you bound in handcuffs. For they will walk, he says, in your footsteps, guided by the evangelical laws in each of their actions, and they will travel the path of the exceptional life bound in handcuffs, that is, by the bonds of love, and the chains of ineffable love for God, so as to be able to say: "Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?" These will worship you, he says, and in you they will pray, for God is in you, and there is no God except you. For you are God, and we did not know, the God of Israel, a savior. For to Christ, the Savior of all, every knee bows, and every tongue confesses, and to him comes every end of prayer. For in Christ we ask for our requests from God the Father, and in him we pray, confessing that God is also in him, and there is no God except him. For so he taught us to think, saying to the divine disciple (this was Philip): "Have I been with you for so long, and you have not known me, Philip? Do you not believe that I am in the Father, and the Father is in me? He who has seen me has seen the Father. I and the Father are one." Therefore, 'God is in you,' and 'There is no God except you,' has the same force as, "And the Word was with God, and the Word was God. He was in the beginning with God." But if someone should wish to skillfully apply the force of what has been said to the person of Christ alone, we say that according to the voice of the divine Paul, in Christ all the fullness of the Godhead dwells bodily. And He Himself was God, not divided into two sons, but as the Word possessing His own flesh, in which He is also said to have dwelt. Therefore, even in this He is understood as God, just as a soul in a human body; but nevertheless, God is one Son. Indeed, it must be known that we say the flesh of the Lord was ensouled with a rational soul. They confess, therefore, that 'And God is in you, and there is no God except you.' For you are God, and we did not know, the God of Israel, a savior. This is the voice of those repenting, and of those now turning to the light from deceit and darkness, and who have come to the knowledge of the truth, and have recognized the one who is by nature and truly God, and the creator and Lord of all. Indeed, they name as the Savior of Israel the one who became human and was incarnate, believing him to be that very one who was long ago a helper to those of Israel. That is, you will understand Israel not at all as only according to the flesh, but also as anyone else who is able to see God. For Israel is interpreted as 'a mind seeing God.' And he sees God with the eyes of the mind, the one who sees the character of God the Father, that is, the Son, at whom, he says, those who oppose him will be put to shame, and will also go away in shame. For those who did not accept faith in him, but fought against God, as indeed the Jews also did, will all be put to shame, defeated by the invincible hand, yet in no way harming his glory, but drawing down destruction on their own heads, they will be for shame and reproach. For they will be a spectacle for all flesh, according to the voice of the prophet. Be ye renewed unto me, O islands. Israel is saved by the Lord with an everlasting salvation. They shall not be ashamed, nor

shall they be confounded unto the age, says the Lord Almighty. He again broadens the prophecy of the calling and conversion of the nations; and he does not stop only at the Egyptians, the merchants of Ethiopia, and the Sabaeans themselves; but indeed, that those who are throughout all the earth will be called, and there will be a showing forth of holy Churches everywhere, he has declared in these things. For the all-powerful word of God addressed the Churches, as it were, to be renewed to him, which indeed he deigns to call islands. For just as the islands in this sea are always struck by the assaults of the waves, yet remain unshaken, and also receive ships when they are in danger, and save them from the waves, offering them a waveless bay; so the Churches of Christ, lie as it were in the very midst of life's turmoil and confusion, and they endure innumerable temptations, yet they have in Christ that which is unshakable. They house those fleeing the useless and empty confusion of the affairs of this world, and those who are, as it were, storm-tossed by both Satan and sin. They must therefore be compared to islands. For this is what the divine word intends in these things. Be renewed therefore to me, he says, O islands. Indeed, the name of the Church signifies the multitude of those who have believed in Christ, both priests and laity, shepherds and teachers, and those yoked under their authority, but all these were renewed in Christ, clearly at the times when God, being Lord, shone upon us. For then, then we were renewed to newness of life, of morals and of ways, and also of worship. For we have cast off the oldness that comes from sin, and we have become a new creation in Christ, being instructed by his laws, towards a glorious and desirable way of life. And indeed the all-wise Paul writes to those called through faith and says, at one time, that "Put off the old man, with his passions and desires, and put on the new, who is being renewed in the image of his creator;" and at another time, "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is the good, and acceptable, and perfect will of God." And he says that our old man has been crucified with him, so that we may put on the new through the way of life and life in Christ. We are renewed in the manner of worship, those who are of the Jewish orders, leaving behind shadows and types. For they will no longer use sacrifices of oxen and incense, but spiritual, and immaterial, and as it were in the order of the most well-ordered incenses; while those drawn from the multitude of the nations will be transferred to better things, and incomparably superior. For they will no longer have the ancient darkness in their mind, but having welcomed the divine and intelligible light, they will be holy and true worshippers. For they will cease from worshipping creation with deaf and senseless materials; and they will abstain from divination and sorcery, and will cleanse the harshness of Greek buffoonery and the deceit of demons, and in short, having abandoned the more shameful things, and having turned away from abominable pursuits, they will be in the beauty of all virtue, and knowledgeable in the doctrines of truth. Renewal, therefore, are the things concerning us. For the things in Christ are a new creation. Indeed, the God of all promises all according to the flesh, I mean, and him who is numbered among the children of Abraham by promise ("For not all who are descended from Israel are Israel, but the children of the promise, these are counted as children"), to save with an eternal salvation, to be far from shame and disgrace, and these things perpetually. For having stripped off in Christ profane sin and having been freed from the yoke of the devil's greed, and along with these casting off corruption, and having put on incorruptibility, in these things we will be forever. For sin will no longer dance over us; nor will Satan subject us again to his former greeds; and the power of death will also depart completely in the age to come, being trodden down in Christ, through whom and with whom to the Father be glory and power with the Holy Spirit for ever and ever. Amen.

Thus says the Lord who made heaven, he who established the earth, and made it, he set its boundaries. He did not make it in vain, but to be inhabited. I am the Lord, and there is no other. I have not spoken in secret, nor in a dark place of the earth. I did not say to the seed of Jacob, Seek in vain. I am the Lord who speaks righteousness, and announcing truth. Having proclaimed beforehand the arrival of our Savior of all, Christ, and having marked out the season of salvation, in which all, having abandoned the darkness of ancient ignorance, will cross over to the light of the true knowledge of God, he makes a necessary exhortation in these things to both Jews and Greeks adding the clear things through which they will know very plainly, that he himself is God and creator of all things, and that there is no other besides him. For this reason he says: Thus says the Lord, and not simply Lord, for there are very many both in heaven and on earth, who have received the name by misuse; but he himself who is by nature and in truth that which he is also called, and as one who has his glory from his accomplishments, not a counterfeit one. For this, he says, is the Lord who made the heaven; a mighty thing for a demonstration of the highest renown and of all-powerful preeminence, to make the heaven and establish the earth, and to found it. For he himself defined it, that is, what was once hidden in the abysses, invisible and unformed, he rendered visible and wrought. For he defined it; for he said according to the faith of the books of Moses: "Let the water be gathered together into one collection, and let the dry land appear." So then, it appeared out of the waters, and being submerged and entirely inactive, he set it apart in its place, placing bolts and gates upon the abysses, and separating it very well from the waters. That he produced it usefully and necessarily for this purpose, not that it might only be seen, but that it might have inhabitants—clearly those formed from it, just as, indeed, he also previously clarified concerning heaven, that it has the holy angels, saying: He did not make it in vain, but to be inhabited. Therefore it was shown to be a vehicle and as a kind of house for those who tread upon it, that is, for us. But if we were brought into existence by him, how is it not true to say that we came to be entirely for this reason, that we might worship him and him alone, and recognizing him as the creator of all things, offer up hymns of thanksgiving? I therefore am, and there is no other. For if he is the one who made the heaven, and established the earth, and did not make it in vain, but to be inhabited, what other could be thought to be God besides him? Or who could equal him in power and glory? Or who at all is near or close by a little? How is not the whole nature of created things overcome by such great and all-surpassing glory, strength, and wisdom? There is no one. Therefore, he alone, and no other besides him at all, could be thought to be God by nature and in truth. But yes, someone might sometimes say: Who has known his purpose? Or who is able to say whether he ever wishes others to be crowned with the glory and title of God, or, that is, himself and himself alone? Therefore, he makes his defense and says: I have not spoken in secret, nor in a dark place of the earth; I did not say to the seed of Jacob, "Seek vain things." Laws, he says, I ordained for them concerning these things, not speaking in a corner, nor striving to be hidden, but clearly and openly. For the Lord descended upon Mount Sinai in the form of fire; there was darkness and storm and smoke, and the piercing sound of trumpets. For all the people stood by while Moses mediated, and laws were announced by God, not urging Israel to seek something vain, that is, an idol, or, a falsely-named worship, but commandments restraining them from the contrary. For it was said to him: "You shall worship the Lord your God, and him only shall you serve, and you shall have no other gods besides me. And you shall not make for yourself an idol, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in

the waters under the earth." Therefore it has been said to him; and the phrase, I am the Lord, is like as if he should say, and not once but many times, that I alone am God, and Lord of all, speaking righteousness and announcing truth; and by righteousness, as I think, he means the law; for the law is the arbiter of righteousness; but by truth, the teachings of Christ. There is in it but the formation of the truth is in the law, and the mystery of Christ is hidden in the shadows. For Moses wrote about him. Therefore, in speaking of righteousness, the power of truth is also announced with it, if indeed it is true that the law was a shadow, but now in it is the formation of the truth. Be gathered, and come, take counsel together, you who are saved from the nations. They did not know, those who carry the wood, their carved image, and who pray as to gods, who do not save. The apostate dragon indeed beguiled those on earth from their relative intimacy with God, and having stripped them of the true knowledge of God, he scattered them into deceit, and polytheistic error, and by establishing them in the ways of wickedness, he rendered the net of his own perversity hard to escape and indelible for them. But Emmanuel appeared, who leads forth those who are bound in manliness, and he endured death in the flesh for our sake, so that, as the evangelist says, he might gather into one the scattered children of God. For what Satan scattered, leaping on them like a cruel and savage wolf, these things Christ, the good shepherd, who laid down his own soul for the sheep, gathered together. Therefore he indicates this very thing, saying: Be gathered, that is, be bound together by one faith, and unanimity. Be gathered to the God who rules over all through sanctification and righteousness; come near, you who are still far off and separated by sin, and by being brought into a most shameful and abominable disposition of mind. But we say that those who have been led astray have departed from God, who will also be near through faith in Christ. For the all-wise Paul addressed those who ran to this: "But now you who once were far off have been brought near in the blood of Christ." And again concerning him, that "Coming, he preached peace to us who were far off, and to those who were near." For this reason it was said through the holy prophets to those still far off: "Draw near to God, and he will draw near to you." Come then, he says, and take counsel together, you who are saved from the nations. But, Take counsel, he says, instead of, Let the things pertaining to the return to God be done by you, not without counsel, or unadvisedly, but with admirable prudence. For through faith to advance to understanding, if indeed there is no doubt that having condemned the bad counsel in being led astray, and turning away from the harm of the ancient deceit, we run swiftly to God, receiving the light of the true knowledge of God, and incomparably casting our vote from a right mind for the better things. Take counsel then, that is, be prudent, you who are saved from the nations. For he commands those who are full of foolishness to depart to a prudent mind, an admirable and irreproachable understanding, through which one might perceive the power and glory of the God who rules over all. But they did not know this, he says, that is, they might be considered completely witless, and full of the utmost lack of understanding. Those who carry the wood, their carved image. And "carrying" in these things, you will understand as "exalting," so as to attach to it the glory befitting God, and to this wood that was carved by them. Then praying as to gods, who do not save. Ignorant therefore, and not far from those they worship in their lack of sensation, are those who worship their own crafts, and seek help from senseless matter, and assign the title of God to things made and crafted by their own hands. Let them hear the lyre of the Psalmist mocking them and crying out: "May those who make them become like them, and all who trust in them." If they will declare, let them draw near, that they may know together, who made these things heard from the beginning. Then it was announced to you: I am God, and there is no other

besides me; a just God and a Savior there is none besides me. Turn to me, and you will be saved, you who are from the end of the earth. Setting terrible and various snares for those on the earth, and digging the pits of destruction, the sinners demons, both unholily plundering the glory of divinity, and binding it upon their own heads, the all-daring ones were zealous to establish the workshops of their own deceit. And pretending to know the future, and to be able to announce it to those willing to learn, they have indeed continued to plunder for a time. Indeed, oracles throughout countries and cities, and false prophecies were everywhere, and divinations by omens, and a multitude of impostors speaking from their own heart, according to what is written, oracle-mongers, and necromancers, and those who speak from the earth, and ventriloquists and diviners by barley meal, and in short the world was filled with liars and impostors. Therefore, there was among them no true knowledge of future things, but falsehoods, and buffoonery and deceit, and guile, and nothing else. For this reason, the God of all says: If they will declare, let them draw near, that they may know together. For if they are able, he says, to announce, let them come that they may know together, so that in person all gathered into one (for there were, as I said, oracles in many places in part. And different people visited in different ways, and honored the lying unclean demons); but if they are truly able to announce, he says, all coming together at the same time, let them know something of the future, who made these things heard from the beginning. For who of the superstitious, or of their prophets, or of those who attend the oracles, ever knew and announced that in due time Christ would shine upon the world, and that the cloud of deceit will be gone, and the darkness of falsely named knowledge will be scattered, and there will shine upon those on the earth, as an intelligible morning star, as dawn and day, Christ as the sun of righteousness? But neither, he says, did the demons who feign to have knowledge of the future announce these things from the beginning, nor indeed the ministers of their falsehood. For no one of the poets or prose-writers among the Greeks mentioned such splendid matters. Who then has made these things heard from the beginning? Then it was also announced to you, that is, from the beginning. But it was announced not by any other, but rather by me who knows all things, and has announced them before they came to pass. For I have spoken them to you both through Moses and the holy prophets, who conveyed the words from me to you. Therefore I am, he says, God, and there is no other besides me. And I am just, and a savior. For unjust indeed are the pestilent demons, as they are also destroyers, and bloodthirsty, and pushing those upon the earth into destruction. Just and a savior is the God of all, helping the wronged, and releasing from bonds those who have been seized, and bound tight with chains of sins, and enlightening those in darkness, strengthening the weak, and raising up the fallen, and turning back the wandering. For this reason, he says: Turn to me, and you will be saved, you who are at the end of the earth. In these things one might see very well the magnitude of the grace through Christ, extending to all who are on the earth. For confined indeed was the grace and salvation through Moses, going to one nation, Israel; but long, as it were, and running to the ends of the earth is that through Christ. For the whole earth has been caught in a net for salvation and life through faith in him. I am God, and there is no other. I swear by myself; unless righteousness shall go forth from my mouth, my words will not be turned back; that to me every knee shall bow, and every tongue will swear by God, saying: Righteousness and glory will come to him. With the falsely named worship having been destroyed, it was necessary for the truth to come into the midst, and with the darkness, as it were, having been driven away, for the light to shine around. For this reason, and very fittingly, after this beneficial and profitable exhortation, he makes his own glory manifest. For I am God, he

says, and there is no other. Then he foretells the power of the things expected to be through Christ, confirming it by an oath, that in every way and altogether the righteousness spoken through him, this is, that which in Christ through faith was graciously given to those throughout all under heaven, and his words, that is, the evangelical and saving proclamation, will in every way and entirely shine forth in due time. For, I think, this very thing makes clear the phrase, They will not turn back. For when God promises, and says that something will in every way and entirely be, who is able to hinder? So then he swears by himself. For men indeed swear by the greater, and for them an oath is for confirmation, an end of all dispute. But God, who is beyond all things and raised above others by incomparable excellences, swears by himself. For it was not possible to swear by another, since he himself is, as I said, the highest of all, and that which stands at the limit, both in nature and glory. What then was promised? Salvation, and the conversion of every nation upon the earth. For to me, he says, every knee will bow, and every tongue will swear to God. But the phrase, "a knee will bow to God," and that his name is to be sworn by all, what else could it be understood to be except the conversion of all, and full knowledge, and a declaration of their relationship to him? For those who through conversion come to God completely refrain from bowing the knee to unclean spirits, and from having them on their tongue as gods (for they will not swear by anything as by God), but knowing the one who is by nature, and truly is, they submit their neck to his yokes, and bow the knee making their prayers, and if they should somehow choose to swear truly, they will make mention of him and him alone, saying, that All righteousness and all glory shall come to him, that is, it is fitting for him and him alone. For it is necessary that the best of all works, and everything in words that results in the glory of God, that this be attributed by us to him alone. All who separate themselves from the Lord shall be ashamed; they shall be justified, and in God all the seed of the sons of Israel shall be glorified. The saying is true in both respects, and the divine word would not be proved false. For it will certainly follow those who wish to depart from their relationship with God, a spiritual one, of course, that they must be put to shame; while for those who love him from a sincere heart, it is to receive glory in him and to be distinguished in righteousness. And these would not be in any way at all Israel according to the flesh, but rather the seed of the sons of Israel. But making the meaning of the preceding things clearer, we say this. For the only-begotten Word of God shone forth to those on the earth, in a form like ours, that is, having become flesh, according to the Scriptures; and he came proclaiming release to the captives and recovery of sight to the blind, setting at liberty those who are oppressed, and healing the brokenhearted, and proclaiming the acceptable year of the Lord. But although it was necessary for the Jews especially to bring faith to him, since they indeed had the law as a tutor and the holy prophets as mystagogues, this they have not done, but they leapt away from him, as it were, and have become full of confusion, having the sin that puts them to shame irremovably. Therefore it is true that, All who separate themselves from the Lord shall be ashamed. For they heard him say, "Truly, truly, I say to you, unless you believe that I am he, you will die in your sins." But those who have recognized his appearing have been justified through faith, and have gained a long and unending glory, having been shown to be partakers of the Holy Spirit, and having been enriched with the splendid dignity of adoption as sons. For he gave them authority to become children of God, and besides this, they have a worthy and unassailable hope; for they will inherit the kingdom of heaven. And these might be understood as the seed of the sons of Israel. And by 'sons of Israel' in this context we say the holy apostles and evangelists are named; for they were from the Jews according to the flesh. And their sons are those called through them to the

knowledge of Christ. At any rate, the divine Paul addressed those who had believed through him: "For even if you might have ten thousand tutors in the Lord, but not many fathers. For in Christ Jesus through the Gospel I begot you." And we find in many places also other of the holy apostles, calling 'little children' those who through them have been drawn into the net for the salvation that is in Christ. Bel has fallen, Dagon is shattered, their carved images have become as beasts and cattle. Somehow there always follow the prophecies, which were made through the holy prophets concerning the Savior of us all, Christ, necessary predictions of the things accomplished by Him, that is, of the good things set right for the world. And the most excellent achievement of all is the removal of Satan from the midst, and the profane and murderous multitude. Therefore, when He shone upon the world, the long-standing, great and accursed mist of sin was dispelled, which Satan had instilled in the minds of all, so that they might not see the light of truth. And the tyranny of the demons has ceased, and the games of idolatry. Therefore, necessarily, as I said, the discourse concerning these things was introduced to us, and it says that Bel has fallen. This is an idol especially of the Babylonians, but honored also in other cities. And they say that Bel is the Kronos of whom the atheistic Greeks tell myths, whom they also say is cruel and bloodthirsty, and a lover of manslaughter. For it has been recorded in Greek histories that on one day some people sacrificed three hundred foreigners to him, celebrating a festival that was foul and hateful to God and men. And indeed the God of all, being indignant at such terrible impieties, says somewhere through one of the holy prophets to those accustomed to do such things: Sacrifice men; for the calves have run out. For he says that the unclean demons have arrived at such a point of misanthropy and savagery as to thirst insatiably for human blood, and to delight in the destruction of those who are captured. For perhaps a lowing calf upon the altar does not seem pleasing to them, nor incense and sheep; but they yearn more for the slaughter of men. Therefore, he says, Bel has fallen, that is, he has been cast down, and the strength of the demon has fallen; so that henceforth, casting off the yoke from their wickedness, those who were once held fast by his depravities might run to God with a free and uncoerced mind. And Dagon was also shattered. This too is an object of worship for those who inhabit the coast, which is also bordering on Judea, I mean of the Ascalonites and the Gazans, whom the divine Scripture in many places names Philistines or foreigners. And very well does he say, 'He was shattered,' as if from what had happened to him at times, the prophet now also conducts his discourse about him. For we have read in the books of the Kingdoms that the foreigners, once having taken the divine ark, brought it into the house of Dagon; then the worshippers of the demon, entering, saw the idol fallen before the ark, and having undergone a shattering so as to have lost its hands and feet, and head. Therefore, very elegantly, as if from what had happened at times, he says, 'He was shattered.' And we say that the prophetic word signifies to us the abolition of idolatry, by naming in part both Bel and Dagon. For it was not possible to make mention of all the idols on the earth, but as from a part he again sets forth concerning the whole. Lift them up, bound, as a burden for one weary, and hungry, and faint, not being strong at the same time; they will not be able to be saved from war; and they themselves, as captives, have been shamed. In these things the word again shows us the uselessness and vanity of things made by hand, and from the games performed in their honor, it reveals that the worship of those who are led astray is full of shame. For they used to celebrate for the demons festivals that were at times frigid and ridiculous; then carrying the statues out of the shrines, and some of the priests placing them upon themselves went about in the public squares, shaking and as if drunk as though bearing a burden- excessively, and wherever that which they

wished to carry might become heavy, there they would somehow even push together, pretending not to be able to bear the burden. But the senseless and vulgar crowd, and women bereft of sense, would applaud with acclamations, seeing the lifeless matter formed into the shape of a man or perhaps a woman, and they thought in truth that what was being carried placed an unbearable weight on those who had set it on their shoulders. Therefore, in these things the divine Word laughs at the greatness of Hellenic insensibility, and says concerning the statues in the shrines, which they senselessly wished to worship: Lift them up, bound, as a burden for one who is weary, and for one who is faint with hunger, being at once unable. For these things, as I said, some of the priests would pretend while carrying about the handmade things. How then will the inactivity of the worshiped things be known? One might perceive it from many other things. For wood or stone or some other matter is the origin of such things. But since it is necessary to show this from the most useful examples, it brings them to the memory of their future captivity, that under the Babylonians, I say, which indeed they also suffered, since, having abandoned the need to fulfill the law and to worship the one God who is by nature, they went off to every one of the most discordant things, and have worshiped the works of their own hands; and besides this, they have sacrificed also to the host of heaven, as it is written. From where, then, will the inactivity of the supposed gods be seen? They will not be able, he says, to be saved from war, but they themselves were led away captive. For when a city or country is captured, if there are indeed any gods covered with gold and silver among them, they are taken first of all by the conquerors, who it was fitting, if they were gods, to also help their own worshipers, and to show them to be stronger than the hand of the enemies. What then does a carved image profit, that they have carved it, according to the prophet's word, they have made it a molten image, a false fantasy, which are able to help neither themselves, nor indeed others? For how could any such thing come from wood and stone? Hear me, O house of Jacob, and the remnant of Israel, who are carried from the womb, and taught from childhood even to old age. I am, until you grow old. I am. I bear you. I have made, and I will bear; I will take up, and I will save you. Again the discourse is most artfully arranged, and proceeds in a fitting order, and according to a good plan. For since he made mention of the war, in which it happened that a countless multitude of men and women died, and the land of the Jews became very sparsely populated, for this reason he speaks as to one house, as to a remnant, and a leftover from barbaric cruelty: Hear me, O house of Jacob, and all the remnant of Israel. And the discourse would have benefited the hearers not a little, if they had been shrewd, and examiners of useful things. For surely one might easily have also passed by the grim and unbearable things if they were foretold, having fled the causes of their assault; but when they have arrived and, as it were, leaped upon him, how could he ward them off? He therefore calls them the remnant, all but crying out that they will be consumed by the war, and will be prey to barbaric cruelty, unless they cease from such outlandish practices. But that stubbornness is in the souls of the Jews, and the study of the law has become for them an unprofitable thing, he shows by saying: Who are carried from the womb, and taught from childhood even to old age. For from infancy and up to old age, though studying the sacred and divine Scriptures, they have benefited nothing; but as if they had been deemed worthy of no admonition at all, they went away to apostasy from God. But even if a long time was spent by you, he says, in unprofitable studies, and seeing that you are most ignorant, I will not cease from my innate gentleness; and I make myself thus clear to you by saying: I am, that is, I live and I exist; not as having a beginning of generation or knowing how to come to an end, but is always the same and unchanging, and until you grow old, I will be the

same. For old age does not come upon me as upon you, but I am living and all-powerful. And I, for my part, brought upon you the calamities of war with a holy decree, calling to justice those who had insulted my glory. But I will relent, that is, I will release, and through amnesty I will reclaim you who have toiled. I will take you up and save you. For I who gave you into the hands of enemies will again make you my own, and I will release you from the bonds of captivity. Therefore, as with a multifaceted medicine, he heals the hearts of those who have acted insolently toward him, and from too much ignorance have slipped into what is unlawful, partly with threats, and partly also with good promises. For his purpose is to save that which was lost, and to snatch that which is wandering from the hands of the devil. To whom have you likened me? Devise, you who are wandering, who contribute gold from a purse, and silver in a balance; they will set it on the scales, and having hired a goldsmith they made handmade things, and bowing down they worshiped it. They lift it on their shoulders, and will go. And if they put it in its place, it will remain, it shall not be moved; and whoever shall cry to it, it shall not hear, from evils it shall not save him. He convicts the worshipers of idols of being insolent and foolish, and of sinning against the divine and highest nature itself. For they bring down, as far as it depends on them, the high excellence of its inherent glory to things unfitting, and bring it down to lifeless matter, bestowing it on their own handiworks, then piously declaring their own heads subject to the utmost penalties. To whom then have you likened me, he says, who by nature am distinct from all things, and raised high with incomparable superiorities, and beyond every created thing, the creator of all things, at once both king and Lord? And it is likely, I suppose, that God also wishes to make something else clear, saying to those who have gone astray: To whom have you likened me? See, contrive something, you who have gone astray. For, he says, by contributing gold and silver, then hiring a goldsmith, they fashion the form of either a man, or a woman, or rather a beast, so to speak, or a domestic animal, and the name God is immediately given by them to the thing fashioned. Understand, therefore, he says, to what have you likened me? For it is either to a man or a woman, or even to beasts or irrational animals. Then how is this matter not beyond all impiety? Devise something for a defense; absolve your sins. But you would not find the helpful argument for this. For bringing down the nature that is above all things to beasts and cattle, what arguments then will you use that are sufficient for being able to escape the accusations? And that the making of idols attempts to teach nothing other than vulgarity of thoughts; for this reason he also speaks very sparsely. For they collect from a purse, he says, silver and gold, and will place it on a balance, on an equally measured scale, with each one perhaps contributing, so that, as is likely, the thing being crafted might belong more to the one contributing more. And someone might say, I think, that if they were in need of money, they would not have had a god at all, and if the world under heaven did not abound in craftsmen, there would be no one at all who was worshiped by them. And they have come to such a point of ignorance and foolish thoughts, that though they themselves pre-existed their own gods, they honor those who were born late, and they themselves create those who should rather be seen as creators; and being lords of the matter, and having taken it for necessary use, they ask to be saved by it. They will be burden-bearers, carrying their gods on their shoulders; they see that they are immobile, and carried off wherever someone might choose, and to them they bring their prayers. Therefore, when you see them having received the prayer, then expect that help will come. But if you see that they are both senseless and immobile, then what benefit do you expect from them? Suffering from the same malady, you are not aware. For you have fallen into the utmost insensibility. Remember these things, and Groan; repent, you who have gone astray. Return in your heart, and remember

the former things from of old, that I am God, and there is none besides me; declaring beforehand the last things before they happen, and at once they were accomplished. And I said: All my counsel shall stand, and all that I have purposed, I will do, calling a bird from the east, and from a land far off. Concerning what I have purposed, I have spoken, and I have brought it, I have created, and I have made it. I brought him, and made his way prosperous. Seeing them held fast by deceit and darkness and terrible ignorance, God again pities them, and commands them to go backward, as it were, applying the accurate eye of the mind to the facts, so that having learned in what evil they are, they might change their mooring to better things, and having unending memories of the words spoken to them, they might choose to repent, and not doing this simply from the tongue only, but from the heart itself. For the manner of such a repentance would be most praiseworthy and true. Therefore, that the making of idols is a ridiculous thing, he commands them to know from what he has already said before. But that he himself is God of all, he persuades them to understand from the most God-befitting dignities inherent in him by nature. For I am he says, the one who has the knowledge of all things, both announcing a thing before it happens, and bringing what has been promised to fulfillment. And I affirm this, that whatever I have purposed has been accomplished, and nothing of what seems good to me would ever fail. And this is a very great thing for the demonstration of invincible and God-befitting strength. For men, although they have obtained the highest honors and possess dynasties to the end, propose some goal, and plan to accomplish something, but what they have considered does not in every way and entirely go smoothly for them. For very many things fall in between, and their frustration is hard to meet; But God of all things, if he should wish to do something, what could stand against it, and oppose it? For what the holy God wills, who will scatter? And his high hand, who will turn back? Therefore, for a proof that he is God by nature and truly, it might be said reasonably by him, 'All my counsel shall stand, and all that I have purposed, I will do.' Then to this he says, 'Calling a bird from the east, and from a land far off concerning what I have purposed'; and to this will also follow, 'I am.' Now, the bird called from the east, and from a land far off, we say is the Babylonian, who, having burned the whole land of the Jews, took Jerusalem and shook the temple in it; then having roused very many of both the common people and the notable ones, he carried them away from the land that bore them, and deposited them in the country and land of the Persians, casting upon them the hard and unbearable yoke of captivity. And this will be clear to you from what God said to the blessed prophet Ezekiel. It is as follows: "And the word of the Lord came to me, saying: Son of man, relate a tale, and speak a parable to the house of Israel, and you shall say: Thus says the Lord Adonai: The great eagle, long in its expanse, full of claws, whose tale is to enter into Lebanon, and took the choice parts of the cedar, nipped off the tips of its tenderness, and brought them into the land of Canaan, he set them in a walled city, and he took from the seed of the land, and gave it as a plant in the field, by much water, he set it to be watched over, and it became a weak vine, and small in size so that its branches would appear upon it, and its roots were underneath its earth. And it became a vine and made shoots, and stretched out its climbing branches." These things, then, God said to the blessed prophet Ezekiel. But since the word was hard to grasp, and the force of the thoughts not very clear to the hearers, he himself again makes it plain, saying: "Say then to the provoking house of Israel: Do you not know what these things are that I said. When the king comes of Babylon against Jerusalem, and he will take its king, and its rulers, and will lead them to him in Babylon. And he will take from the seed of the kingdom, and will make a covenant with him, and will bring him into a curse, and he will take the leaders of the land

that the kingdom might become weak, and that it might not be lifted up at all to keep his covenant, and to establish it. For as we read in the book of Kings, after the holy city was taken, the Babylonian carried off Zedekiah as a captive, and some of the notables bound with him, to the land of the Chaldeans; and these are the choice parts of the cedar. I am, therefore, he says, the one who calls a bird from the east. Concerning what I have planned, I have spoken and I have brought it to pass, I have not been mistaken, he says. For I announced beforehand that it would come in its time, but what was foretold has been brought to completion. I have created, that is, I have brought about evils, that is to say, afflictions, and the calamities of war for those who dishonored my glory, and have turned to lifeless idols. And I have done it, I have led him, and I have made his way prosperous. For it was not the work of his hand to overcome Israel, if indeed God was its helper. But I myself, saving and presiding, have prospered his way, that he might bring to judgment those who thought little of piety toward him, or rather who utterly rebelled, so as to assign to wood and stones the honor and glory most fitting for him and him alone. Hear me, you who have lost your heart, who are far from righteousness. I have brought near my righteousness, and the salvation from me I will not delay. I have given salvation in Zion to Israel for a glorification. Behold, then, again he promises salvation to them, and does not allow them to despair, lest somehow, being overcome by despondency beyond measure, they should become far from the hope that they will be saved, having chosen to repent. Heartless, then, are those who wander, and the word against them is true. For with what mind do they themselves create the ones they worship, assigning reverence to wood and stones, asking from them to be saved? Nevertheless, God endures even so, and rather pities those who have been deceived, and has mercy on those who have fallen, and with good promises he restores them to understanding, and commands them to become sober, and though they are far off and separated from righteousness, that is, from God, he commands them to come to him. And it seems that with the promises of partial salvation, he also interweaves the declaration of that which is universal and most general. For he saved from the land of the Chaldeans those who were carried off to it as captives, and one might say, I think, that this is a partial assistance, but the most general is that through Christ, which he had long ago promised to reveal not long after. For I have brought near, he says, my righteousness, and the salvation from me I will not delay. And we say that this is like, "Yet a little while, and he who is coming will come, and will not delay." And salvation has been given in Zion to Israel for a glorification. And in these things he names the spiritual Zion, that is, the Church of Christ, in which we all who belong to the spiritual Israel receive his salvation in glory. For just as a Jew is not one according to the flesh only, but if someone has also been deemed worthy of the circumcision in the spirit; so also Israel is not only those who have come from the blood of Israel, but also all who have had a mind that sees God, who also have been appointed as children, and according to the promise of Abraham, and we say that these are the truer Israel. Come down, sit on the ground, virgin daughter of Babylon; sit on the ground [there is no throne; enter into the darkness], daughter of the Chaldeans, for you shall no longer be called tender and delicate. Take the millstone, grind meal, uncover your veil, expose your gray hairs, bare your legs, cross the rivers. Your shame will be uncovered; your reproaches will appear. I will take what is just from you. Having said that I have given salvation to Israel for a glorification, and that from the having promised them redemption from captivity, he then remembers and clearly narrates, in what way she was captured and has been plundered, and as if on a tablet he depicts the condition of the captives. For just as he had previously announced to the land of the Jews the devastation from the war of the

Babylonians, going through each detail meticulously, and saying: "Because the daughters of Zion were exalted, and walked with a high neck, and with winks of their eyes, and in the gait of their feet, at once dragging their tunics, and at once playing with their feet, and God will humble the ruling daughters of Zion; and the Lord will reveal their form in that day, and the Lord will take away the glory of their clothing, and their ornaments, and their braided hair, and the fringes," and the things that follow these; then he adds to these: "And instead of a sweet smell there will be dust, and instead of a girdle you will be girded with a rope, and instead of the golden ornament of the head you will have baldness because of your works; and instead of the purple-bordered tunic you will gird yourself with sackcloth;" so also now what the daughters of the Babylonians, that is, their inhabitants, will suffer, with the Persians and Medes dragging them about, he shows, saying: Come down, sit upon the ground, which would imply, be humbled, although long grievously sick with arrogance. Come down, therefore, from the mountain and high mindset to humility, from glory to dishonor, from luxury to misery, from immeasurable wealth to utter poverty, from freedom to slavery, and in a word from all the sweetest things to the worse and most wretched. Sit in darkness, that is, the darkness from incurable calamity. For a sharp grief poured over the soul enslaves the mind, and the assault of unexpected toils, and fear falling like a burden. And that the time of her ancient prosperity has passed, he shows by saying: No longer shall you be called delicate and luxurious. For the women of the Chaldeans, it is not unlikely, had a luxurious lifestyle, and were lovers of adornment, and held the art of hairdressing in no small account; because they say that even their military experts prided themselves on gold and stones, and hastened to distinguish themselves with no unremarkable adornment, even in battles themselves. You will no longer be called luxurious, therefore, he says, but you will rather endure, and not willingly, the misery of servitude; you will grind meal, you will be seen bare of the coverings of your head; that is, with your hair flowing unkempt everywhere, although formerly it was bound up in various ways. Uncover your grey hairs, and this would be a clear sign that the captors have come to such cruelty as not even to spare an old woman. Hike up your lower legs, cross rivers. Your shame will be uncovered, your reproaches will appear. For those who have once fallen into captivity, and are carried away from their native land to that of the victors, must cross the intervening rivers on foot, clearly by hiking up their garments, and no longer bearing in their eyes the modesty befitting females; but as if by necessity also exposing to many the secret parts of the body. And one might say that her shame was seen and her reproaches appeared in another way, as she was captured once and for all, and came to be in abominable circumstances, although formerly she was luxurious and prided herself on unending prosperity. Then he says, that I will take what is just from you, that is, what you ought to suffer, this I will take from you. And what this is, he has foretold through another of the holy prophets, saying: "As she has done, do, I will do to her." And again: "As you have done, so shall it be to you; your recompense shall be returned upon your own head." And it is said elsewhere concerning everyone who is accustomed to sinning: "Woe to the lawless one, evil things will happen to him according to his works." No longer will I deliver you to men, said the Lord Sabaoth who redeems you; the Holy One of Israel is His name. Another word is inserted in between, and as if to Israel, and God promises the things at no time under to fall into the hand of enemies, for he would pity them as having paid punishments equal to their sins against him, or rather even punished beyond this. For he said somewhere concerning it: "Priests, speak to the heart of Jerusalem, comfort her, because her humiliation is accomplished, her sin is forgiven, because she has received from the Lord's hand her sins." Therefore, He who delivered you, he

says, the Lord Sabaoth, whose name is also the Holy One of Israel, said, You shall no longer be given over to wicked and unmerciful men, meaning, of course, to those who formerly conquered, since God was angered, and left Israel destitute of compassion and love, seeing them turn to apostasy and uncontrollably proceeding to do what is forbidden by his divine laws. Sit down, contrite, enter into darkness, daughter of the Chaldeans; you shall no longer be called the Strength of a kingdom. I was provoked against my people, you defiled my inheritance. I gave them into your hands, but you did not give them mercy, you made the yoke of the elder very heavy, and you said: I will be a ruler forever. You did not consider these things in your heart, nor did you remember your latter end. He shows himself everywhere using a just decree, and bringing upon certain ones who might sin, balanced punishments. For the crimes of the Babylonians were very many, and he describes them with very great cruelty and inhumanity, and also shows her to be arrogant, and unwisely trusting in her own powers, so as to even think that the change for the worse would in no way ever befall her. Therefore when, he says, you endure the capture, then sit down contrite. But "contrite," he says, means, having understood, even if at last, and especially in yourself; but accept dizziness from darkness. For he said that irreparable evils pour down a kind of darkness on the mind, and like dust fall upon souls. Therefore, he says, you will no longer be called the Strength of a kingdom. For Babylon was so named, since it had a multitude beyond number, and a most warlike hand, and sufficient for resistance, if indeed there were any who resisted, and went out against those who held power among them. Then what was the pretext for the Babylonians to have inflicted upon them the things brought on by divine wrath, he makes clear, saying: I was provoked against my people, you defiled my inheritance. I gave them into your hands, but you did not give them mercy. He appears to say something similar also through the voice of Zechariah: "I am jealous for Jerusalem and for Zion with a great jealousy, and with great anger I am angry with the nations that attack, because I was a little angry, but they joined in for evil." For at times God disciplines out of love, and some who have become unadmonished and have set a proud neck against him, he brings through toils to obedience, either by bringing the hands of enemies against them, or by inflicting them with other griefs somehow. For just as fire or iron often heals incurable wounds, since they do not endure the measure of medicines, in the very same way, I think, our God who loves virtue, when he sees a soul going with unrestrained impulses against rocks, and clinging tightly to the ways of wickedness, he heals it with bitter toils. But there are those who, having been appointed in the role of punishers, use terrible and unrestrained angers, and are carried beyond what is reasonable, unbearably burdening those who have come under them. Therefore, the matter is very difficult, and God is provoked by those accustomed to do this. We must therefore abstain from evil, and if any should suffer punishments, with God disciplining them, let us look to what is gentle, knowing well that the discipliner is greatly provoked, if the things of justice are brought upon them by us beyond measure. Therefore, he says, you did not pity the old man, and you captured them not by your own strength, but rather because I gave them. But you have become hard and fierce of temper, and what is still more burdensome than this, you have come to such arrogance, as to think and say, that you will have an unending rule, and that which is in to be unshakable dominions. Then these things happening to you, he says, you did not deign to take into your mind, nor did you receive into memory the last things. What were these things? Those of the captivity, clearly, and of the suffering brought upon her by God. But now hear these things, you delicate one, you who are seated, you who are confident, who says in her heart: I am, and there is no other; I shall not sit as a widow, nor shall I know orphanhood. But now these two

things shall come upon you suddenly in one day: widowhood and childlessness shall come suddenly upon you, in your sorcery, in the strength of your enchantments, greatly, in the hope of your wickedness. For you said: I am, and there is no other. Know that the understanding and fornication of these things will be a shame and disgrace to you. He speaks as to some profane and wanton little woman, both given to luxury and practiced in self-adornment. But we say this: There were very many magi among the Chaldeans, whom they indeed also called wise men, by whose suggestions and false prophecies the Babylonians did everything. For pretending to have precise knowledge of future events, they prophesied to the rulers of the land nothing gloomy, but rather those things by which it was likely that the hearers would be delighted. It is necessary, therefore, to understand that, even when Cyrus was threatening them with his attack and already bringing on the assaults of the enemy, they were certainly present in their midst, speaking falsely and saying that they would very soon overcome him, and they would prevail very effortlessly, and they would destroy their enemies, and would dance over the fallen. But they said these things. But now hear, you delicate one. And through these things he disparages the lifestyle of the Babylonians, as being rather weak and dissolute. For they were delicate, anointing themselves with the most fragrant perfumes, using embroidered robes, and honoring the splendor that comes from adornment, so that among them the art of hairdressing was held in esteem, and there was also a rivalry of beauty. Therefore, for this reason she has been called delicate. And he also calls her seated, instead of, reigning over, the neighbors, clearly, or rather, even over the nations yet far away. And she was also confident, that is, taking courage in the immeasurable multitude of her warriors, so as to even say: I am, and there is no other. For she thought that besides her there would be absolutely no other. But she was mistaken in her hope, and has missed the truth. For Cyrus has risen up against them, leading the Persians and Medes; and having suffered the capture, she barely came to know that there was another, and a better one than she, that is, the country and land of the Persians and Medes, by which she has become a widow and childless, although never expecting to suffer it. For she has been widowed of the one ruling in her, who was brought down to death, and she has been made childless by the multitude of her warriors being consumed by the swords of those who captured them. Therefore widowhood and childlessness came upon her. And these things will happen to you, he says, in your sorcery, and in the strength of your enchantments, greatly in the hope of your wickedness. For since, he says, you had a wicked hope in your sorceries and enchantments, for this reason you have become childless and a widow; for raising your brow on high, and having a mind full of arrogance, you thought yourself to be better and stronger than all other lands. For you said that there is no other. Know therefore that the understanding of these things, and your fornication, will be a shame to you. I have already said that they called the magi wise men, that is, intelligent ones. Know therefore, O Babylon, he says, that the wisdom of the magi, that is, of the false prophets, and of the enchanters, and your fornication in addition to these will be a shame to you. For you have fallen under the hand of your enemies, having taken courage in these things, from which it is possible to derive no benefit, except only to be put to shame for having had a vain hope in them. And he calls the fornication of the Babylonians in these things, not at all the physical kind, but rather the incontinent and unbridled apostasy from God. For it was a land of carved images, and it was carried away, as it were, with full sails by the deceits of demons. And you said in your heart: I am, and there is no other; and there shall come upon destruction upon you, and you will not know it; a pit, and you will fall into it. And misery will come upon you, and you will not be able to be cleansed; and destruction

will come upon you suddenly, and you will not know it. He writes again of her arrogance, and how she has completely turned her heart away from knowing how to love, as if nothing among men is fixed, but the existence or not of those on earth depends on divine decrees. But those who do not endure to know this, attribute to their own heads the ability to set all things right, and whatever can bring them to prosperity, such men admire, and as if they had set up a reed for themselves as a staff, they would be caught; for they fall unexpectedly, and lament their unforeseen destruction. Therefore, since you said in your heart: I am, and there is no other, the bitter end of such terrible arrogance will seize you. For destruction will come upon you, and you will not know it, that is, even your divination will be useless to you for this. For you will suffer what you did not know, and a bitter and unexpected calamity will befall you. A pit will come, and you will fall into it; it is as if he said, a terrible and inescapable evil. For to those who have once been cast into a pit, if it be a deep one, the ability to escape is sometimes among the impossible things. And misery will come, and you will not be able to be cleansed; destruction will also come, and you will not know it. For it was not for the magicians to know the future simply; but divining things to please, and speaking from their own heart, as it is written, they saw the outcome of what was hoped for happen in a way inconsistent with their predictions. Stand now in your incantations, and in the multitude of your sorceries, which you have learned from your youth, if you will be able to be helped. You have grown weary in your counsels. Let the astrologers of heaven stand up and save you, those who gaze at the stars; let them declare to you what is about to come upon you. Behold, they will all be burned up like stubble in a fire, and they will not deliver their soul from the flame, for you have coals of fire, sit upon them; these will be your help, you have labored in change from your youth; a man has gone astray on his own, but for you there will be no salvation. He laughs and, as it were, scoffs at the superstition of the magicians, their empty toy, and he declares their practice to be utterly useless. For when the warriors are gathered, he says, and Cyrus is against you, and the phalanx of the enemies is overwhelming your arrows, the shields will be weak, and the power of archery will avail nothing, when the riders of the horses fall like hoplites and foot soldiers. Stand in your incantations, and in the multitude of your sorceries, which you have learned from your youth, if you will be able to be helped. Raise up, he says, against the besiegers the magicians, those who know well the frigid sayings of the tactics of incantations; but you will not be able, he says. You have grown weary in your counsels. For the seemingly wise counsels of the magicians have profited you nothing at all. But if you think my word of truth has missed the mark, let the astrologers of heaven stand up and save you, let those who gaze at the stars declare to you, what is about to come upon you. This is another order of buffoons, after the magicians and the enchanters, I say. For some among them pretended, to know the risings and settings of the stars, and to measure the motion of each, where they are and whence they come, and they asserted that through this false precision they received knowledge of future events. Therefore, if they are not liars, and if the stars that have obtained the firmament fulfill for them the role of prophets, let them tell what will happen. But they will not be able to say, he says, for they will be with the others, like stubble, the work and food of fire, and not one of them will escape. Then, smiling in a way at the Babylonians, as having gone astray, he adds and says, You have coals of fire, that is, the hot and burning men of whom the word speaks, when you will sit upon them. The and the sitting might signify rest. These will be a help to you; for if you should choose, it says, to rest upon the false words of magicians, and upon the buffooneries of others, you will find much assistance from them. Then again to her: You have labored in your changing from your youth. Again, 'you have labored' must be taken to mean 'you have become

weak'. For having apostatized from God and gone over to worthlessness, by yielding to the deceptions of demons, and this from your youth, you have become weak and easily captured. For you were not rich in the assistance from the only one who knows how to save, who is indeed the Lord of hosts. And he adds to this, that A person wandered on their own, but for you there will be no salvation; which is as if he were to say: Many people have wandered in a human way, offending God with moderate apostasies, either by stooping to the things of the flesh, or perhaps by being sick with some other passion. But you have advanced to such a point of unholiness, that no way of salvation is left for you; for judgment follows unrestrained deviations. Hear these things, O house of Jacob, who are called by the name of Israel, and have come forth out of Judah, who swear by the name of the Lord God of Israel, making mention of it, but not with truth, nor with righteousness, and holding fast to the name of the holy city, and bracing themselves upon the God of Israel; the Lord of Sabaoth is his name. The former things I declared of old; and they went forth out of my mouth, and they were heard. Suddenly I did them, and they came to pass. Having completed the discourse concerning the Babylonians, he again transfers the force of the admonition to those of the blood of Israel, seeing that they had completely declined, and had been carried off into apostasy as if with loose reins. For after the death of Hezekiah, Manasseh his son, who administered the thrones of the kingdom, became a most impious man, and was completely carried away by the deceptions of demons; and he advanced to such a point of evil, wickedness, and unholy enterprises, that he filled the holy city with altars and images, and even set up an abomination in the divine temple itself, that is, an image made in the place of God. At any rate, the God of all accused Jerusalem in these matters, saying thus: "Why has the beloved wrought abomination in my house? Shall vows and holy flesh take away your wickedness from you, or shall you escape by these things?" And again at another time. that: "According to the number of your cities were your gods, O Judah; and according to the number of the streets of Jerusalem you set up altars to burn incense to Baal. Why do you speak to me? You have all transgressed, and you have all been impious against me, says the Lord." Indeed, when Jeremiah fell down and offered up supplications on behalf of Israel, God said:" And you, do not pray for this people, and do not ask for them to be pitied, and do not approach me for them in supplication and prayer, because I will not listen. Do you not see what these are doing in the cities of Judah and in the streets of Jerusalem? Their sons gather wood, and their fathers kindle a fire, and their women knead dough to make cakes for the host of heaven; and they have poured out drink offerings to other gods, that they might provoke me to anger." For as I said before, Manasseh the son of Hezekiah served the host of heaven, and was willing to esteem sorcerers and false prophets, enchanter and diviners, of every account, and he sacrificed some of his own children to idols. Therefore, the God of all wished to bring back Israel, who had slipped into such wickedness and impiety, to the light of truth with frequent admonitions. For this reason, he graciously gave them a very frequent word of exhortation, so that, opening the eye of their mind and freeing it from a demonic mist, they might at least late and with difficulty be strong enough to see who is the Creator and Master of all. For this reason, he says: Hear these things, O house of Jacob, who are called by the name of Israel, and who have come forth out of Judah. Very providentially of the fathers of nobility, that which is in character, I say, and in manners, he makes mention for the shame of those who have turned away. For they were, they were from them according to the flesh, but strangers, and far from their gentleness, both of different manners and of different minds, and having only the name from them, but being incompatible in mind with those whose nobility they boast. But that this was in vain

for their benefit, our Lord Jesus Christ clearly showed. For the Jews, being very proud of the splendor of their fathers, and making a boast of their virtues, foolishly said: "We have Abraham as our father." But he to them: "If you were children of Abraham, you would do the works of Abraham." Therefore the name is not sufficient for the power of good repute for those who are from illustrious fathers, unless they become imitators of the brightness inherent in them. Therefore he shames them, saying that they were called by the name of Israel, and came forth from Judah, that is, and sprung from the seed of Judah, but not at all resembling them in any way. And in addition to these things, he accuses them as swearing by the name of the Lord the God of Israel, and indeed fulfilling a commandment of the law; "For by his name, he says, you shall swear when accepting the need for oaths," not rather on true and just matters, but on those things falsified by the law; then also holding fast to the holy city, and relying on the God of Israel. For they wished to raise a high brow as inhabiting a holy city, and one called God's. For they heard in the divine temple the priests chanting about Jerusalem: "Glorious things have been spoken of you, O city of God." The Lord himself also mentions this, saying, that one should not swear by one's own head, because they cannot make one hair white or black; nor by Jerusalem, because it is the city of the great king. For they swore by Jerusalem, calling it, as I said, the city of God. And they also relied on him, saying their strength was the Lord of hosts. But it was necessary for those who then supposed this not to defile the city of God with altars and sacrifices, and being restrained by the deceits of demons, nor to provoke against themselves the one in whom they trusted, but rather to please him with good endeavors, and offering to him, as a kind of sacrifice, that which is steadfast in piety. But hear these things, he says; and what things are these? The former things I have already declared, they went forth from my mouth, and they were heard. Suddenly I acted, and it came to pass. For since, as I said, in the beginning the God-hated Manasseh, having gathered from all sides those called knowers and augurs, was always prying into the future, and being carried away by their buffoonery, he thought perhaps he even knew it clearly; for this reason the God of all says: I have declared to you even the first things, and these things were not spoken to you by any other of the falsely named gods, but went forth from my mouth; and it has become audible to you, and suddenly I acted, and it came to pass, that is, even if you did not expect them to come to fulfillment, yet you knew through the events themselves, and by experience itself, that I both acted, and it came to pass. And he seems to be speaking of the former hardship brought upon them by the war, when, carried away from the land that bore them, and having taken up the yoke of bitter slavery, they were carried away to the land of the Persians and Medes. For second, after those things, happened to the Babylonians the things brought upon them by divine wrath, which have already been said by us in very many words. I know that you are stubborn, and your neck is an iron sinew, and your forehead is of bronze. And I have announced to you the things of old before they came upon you, I have made them heard by you. In these things he shows the incomparable gentleness of the highest nature, and how much mercy he has toward men, even if there are any among those accustomed to grieve him. For he has a tranquility equal to his own glory. And just as with immeasurable excellences the [nature] of created things surpasses measure, so also is He incomparably philanthropic. For observe how, although He knew Israel to be hard, having a proud and unbroken neck, so that it even seemed to be an iron sinew, that is, clearly hard and unbending, and a brazen forehead, that is, again, shameless, and unyielding, and devoid of all reverence, He foretold to him the things that would be, and made them heard before they came to pass. And He did this not in vain, but since they had an unadmonished heart, He

made the predictions of grim things, so that perhaps, being somewhat broken by terrors, they might depart from their absurd and most abominable life, and might adapt themselves to seeking what is better, and leaving behind the accursed and most abominable false worship, which they offered to falsely named gods, they might choose to worship the one and by nature and truly existing God. For those whom reason does not turn from their absurd undertakings, fear sometimes turns them, even unwillingly. And indeed, the divine David seems to suggest such a thing to us, psalm-singing and saying to the Savior God of all: "With bit and bridle you shall curb their jaws, of those who do not draw near to you." Do not say that 'My idols have done them for me,' and do not say that 'My graven and molten images have commanded them to me.' You have heard these things, and you did not know, but I have also made new things audible to you from now on, which are about to happen. And you did not say: 'Now it happens, and not long ago,' and you did not hear them in former days. Do not say, 'I know them.' You neither knew, nor did you understand, nor from the beginning did I open your ears. For I knew that you would surely deal treacherously, and you would be called a transgressor even from the womb. For the sake of my name I will show you my wrath, and my glorious things I will bring upon you, that I may not destroy you. Behold, I have sold you, not for silver; but I have delivered you from the furnace of poverty. For my own sake I will do it for you, because my name is profaned, and my glory I will not give to another. In the words of Jeremiah the prophet we find that when those from Babylon had once taken the holy city, and laid waste all of Judea, and carried Israel away captive, the remaining women wished to go down to Egypt with those who had been saved from Israel, but when the prophet resisted, persuading them to remain at home, and explaining the reason, they in turn cried out to them, saying: "Because we stopped sacrificing to the queen of heaven, all these evils have come upon us." For they thought, although they had suffered the capture, that having offended the falsely named gods, and being deprived of their help, they had fallen under the feet of their enemies. For this reason the prophet Jeremiah also said to God: "O Lord, your eyes are upon faithfulness; you have scourged them, and they did not feel pain; you have consumed them, and they were not willing to receive correction." Since I, therefore, He says, made the events audible to you before they came to pass, do not say again, 'My idols have done them for me.' What did they do? To be captured, clearly, by the calamities of war; you were not led away captive by their wrath, nor, when they withheld their help, did they bring upon you an inescapable judgment. For they are graven and molten things. Nor indeed, He says, should you say to yourself, 'The idols commanded me,' that is, they threatened, or rather, they foretold that I would suffer such evils. You heard these things from me, and you did not know, that is, you did not understand, nor indeed did you become wise. For this we say is to understand according to truth. For it was a work of intelligence, and the fruit of admirable wisdom, to turn away from the things foretold, and not to await the end of the grim things, but to be outside of all wrath and judgment. Therefore, I made new things audible to you from now on which are about to happen. For the predictions were made by God before they had yet happened or come to pass. Therefore, do not say that you did not hear them long ago and in former days, for I foretold them from the beginning. Do not say, that I know them, that is, through the false prophets and false speakers. For you neither knew them nor understood them, nor indeed from the beginning did I open your ears. that is, not before my words came to be, have I made this known to you through another; but I brought about the end of the things foretold. For I knew that you would utterly deal treacherously, and you would be called a transgressor even from the womb. It was necessary for those dealing treacherously and choosing to be lawless, and this

from the womb; for they were taught from infancy to worship foreign gods; that the punishments fitting for them be inflicted. I showed you my wrath, for my name's sake, and I will bring my glories upon you, so that I might not utterly destroy you. For it was necessary for my wrath to be shown to Israel who had been contemptuous, and had driven all wickedness to its end, and deemed the honor due to God as altogether of no account, but so that they might see again the greatness of his inherent love for mankind, the wonders were added to the grim things, so that they might not be utterly destroyed. For he saved them from the hand of enemies, and when they had fallen into the net of justice, he rescued them again, and he loosed them from the snares of captivity, so that he might not utterly destroy Israel. Behold then, I have sold you, he says, not for silver, that is, not for the sake of money. For I did not ask for any such things from you, nor have I been in need of anything earthly, or of the slaughter of calves, or sheep, or goats; but because you sinned, and were neglectful concerning the honor and glory owed to me from you. Nevertheless, even so I rescued you, he says, from the furnace of poverty; for he had been enslaved to the Babylonians. And it certainly follows the evils of slavery to lie in want of every good thing. For my own sake I will do it for you, because my name is profaned. For those who had taken them supposed that, although God was willing to save them and was their protector, they still had conquered, and had taken advantage of the one being helped against His will. Therefore, my name is profaned, he says, since they have such opinions about me. But I will not give my glory to any other. And the glory of God is to save, and to have mercy, and to be able to rule over all, and to be able to fulfill without effort whatever he should choose to accomplish. Hear me, Jacob, and Israel whom I call. I am the first, and I am forever; and my hand laid the foundation of the earth, and my right hand established the heaven. He brings them again to the remembrance of the honor and glory given to them, and in addition of the forbearance and love. For they have been deemed worthy of the highest rewards, they who also from all the nations have been called alone to intimacy with him, and have become his portion and inheritance. And so the divine Moses once addressed those of Israel, saying thus: "Behold, the heaven of heaven is the Lord's your God, and the Lord has chosen you out of all the nations to be his people;" and again, "When the Most High divided the nations, as he scattered the sons of Adam, he set the boundaries of the nations according to the number of the angels of God, and the people of Jacob became the Lord's portion, Israel the measure of his inheritance." It was necessary, therefore, it was necessary for those so honored, who had obtained a glorious and chosen name, who were appointed as God's inheritance, and who were enriched by being among the chosen, not to turn aside to anything that is not lawful, nor to choose to grieve their benefactor with relentless rebellions, who is the giver of all honor to them, and the provider of such choice and most desired good things. But taking none of these things to mind, the wretched ones were ensnared in the mire of idolatry, and leaving the true God, they have worshipped the elements of the world. Nevertheless, even so he has compassion on them again; for he calls them to right feeling, crying out, Hear me, and what was better to choose in the beginning to fulfill, so that they might have unshaken prosperity, this he commanded them to accomplish at least late, so that they might set their foot outside of judgment, and be loosed from the bonds of the servitude brought upon them. But since they worshipped the host of heaven, and leaving the Creator, for those things brought into being by him they kindled reverence, he initiates them again. For as the blessed Paul said: "For when for the time you ought to be teachers, you have need again that one teach you, what are the first principles of the oracles of God, and are become such as have need of milk, and not of solid food." That therefore he is "the one who is,"

and is before all things, and has an unending existence, being God by nature, he shows by saying: I am the first, and I am for ever. For who could be conceived as before the first? For just as no beginning could be conceived before that which is truly the first beginning; so no one else could be conceived as first before the first. Therefore, the God of all things is forever and before all things and for endless ages. For he who has no beginning, to what end will he ever come? And these things concern the divine glory. But the swarm of falsely named gods, that is, the elements of the world, could neither be conceived as first, nor can they remain the same and in a like manner forever. For the stars, the sun and moon, and in addition to these, heaven itself, were brought into being, having received a beginning and a genesis, and they will one day run to the end of their being; and one could observe nothing in them which is not completely and in every way subordinate to the glory of the divine and incorruptible nature. That the word on this matter would not err from the truth, he showed immediately by saying: My hand has laid the foundation of the earth, and my right hand has established the heaven. Then how shall that which was made compete as an equal with its craftsman, and contend with the glory of its creator? Therefore, he shows that it is most absurd, or rather, even containing an indictment of all impiety, to choose to worship creation rather than the Creator, and, abandoning the one who is forever and first, to assign the name and reality of true Godhead to things made in time, and to grant this to their own skillful works. For they worshiped what their fingers have made, according to what is written. But God the Father calls the Son his own hand and right hand. For thus we will find him called in many places in the divinely-inspired Scripture. And indeed the divine Moses said: "Your right hand, O Lord, is glorified in strength, your right hand, O Lord, has shattered enemies." And the blessed David: "Let your hand be strengthened, let your right hand be exalted." I will call them, and they will stand together, and all shall be gathered together, and they will hear. Who has declared these things to them? For I wished, he says, to add an inquiry to them when they were gathered, and indeed to ask them clearly, who they think was in truth the foreknower, that is, the foreteller, of the things unexpectedly brought upon them, that is, clearly, of the disaster from the war. For of the false prophets, no one is seen to have foretold it. For they claimed to be divinely inspired, and some to be possessed by spirits and demons. However, there is no foreknowledge of future things in unclean spirits, nor indeed in lifeless matter shaped into gods. Therefore, of the gods held in glory, there is absolutely no one who announced it. But I have revealed each thing in detail through holy prophets; then, when it was possible to escape the evil, and to be borne out of the snare, you slumbered, awaiting the experience of evils to testify to the truth of my words. What need, then, do you have of sorcerers? What benefit from false prophets? And what would the workshops of those accustomed to observe omens know? who, taking possession of the precincts of idols, and settling down at the unclean altars, sell for the cheapest obols the falsehood from their own heart as if from God, and belching out to those who approach them whatever they please for the sake of a handful of barley and a piece of bread, according to what was said by the voice of Ezekiel. Loving you I have done your will against Babylon, to take away the seed of the Chaldeans. I have spoken, I have called, I brought him, and I made his way prosperous. Draw near to me, and hear these things; I have not spoken in secret from the beginning; when it came to be, I was there, and now the Lord has sent me, and his Spirit his. He does not permit them again to be carried away to untrue suspicions. For it was indeed very likely, since they had an untutored mind, and one all too easily led into apostasy and susceptible to the snares of deceit, that they should think and say that they suffered what befell them in the war perhaps from the wrath of the

falsely-named gods—with the worship proper and due to them having been neglected, and their sacrifices no longer being offered—and that these gods, taking pity again, had measured out to those who suffered such things what came from their wrath; and there is nothing improbable in this reasoning. For we have shown before that, when Jerusalem had been sacked, and all of Judea burned along with the temple, the women who were left said that these things happened to them because they had ceased sacrificing to the queen of the. Therefore, so that they might know the Redeemer, not ascribing the grace for being saved to other gods, but rather to him, he says most clearly that, being moved by compassion and love for him, he prepared to bring to fulfillment that which was for them greatly longed for and much-prayed for, namely, the extermination of the seed of the Chaldeans, since they had indeed captured them, and shown every manner of inhumanity, and had encompassed them with evils unto their end. Therefore, by love for you I was spurred on to the need to accomplish what seemed good to you concerning the Babylonians, so as to also root out the seed of the Chaldeans. Then he speaks concerning Cyrus, how by his beckoning he was led and called for the purpose of ravaging the land and taking it by force. I led, and I made his way prosperous. And I have spoken these things from the beginning, he says, and not in secret; I have proclaimed them clearly beforehand through the holy prophets: Thus says the Lord to my anointed, Cyrus, whose right hand I have grasped to make nations hearken before him, and I will break the strength of kings. Therefore I have not made the word concerning him secret nor in a hidden place, but I led him, and I called him, and I made his way prosperous; and I have not only spoken, but indeed as he was doing the things dear to you and according to your prayer, I was present with him, overthrowing the strength of the Chaldeans, and making him who ravaged them all-powerful and irresistible; so that the things being done were not so much from the hand of Cyrus, but from my most powerful right hand, bringing judgment upon them on account of their insolence toward you, or rather on account of their immeasurable misanthropy and unrestrained cruelty. For he said, "I have given them into your hands, but you did not show them mercy." Then, in the midst of such words, he places the utterances of Cyrus himself, confessing that it was God who was sharpening him, and showing him to be most difficult to fight against, and superior to the strength of the Babylonians. For "And now," he says, "the Lord has sent me, and his Spirit." And he puts "And now" instead of this: even if none of the things that have happened were foretold by God, yet behold now Cyrus has confessed that it was God who raised him up and crowned him with glories unto the end, through his overpowering of the Babylonians. For Cyrus, having learned from the Jews dwelling in Babylon that God had spoken concerning him in the holy prophets, that he would come in due time, and would take the land of the Chaldeans by force, and that he himself would release Israel; then, as he says, when they had also shown him the books themselves, they prepared him to come to this opinion, so as also in his own proclamations to name the God of Israel Lord and Most High. And it is written thus in the first book of Ezra: "In the first year of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus the king of the Persians, and he made a proclamation throughout all his kingdom, and also by writing, saying: Thus says Cyrus the king of the Persians: The Lord Most High of Israel has appointed me king of the inhabited world, and has instructed me to build him a house in Jerusalem in Judea. If any one of you, therefore, is from his nation, let his Lord be with him, and having gone up to Jerusalem in Judea, let him build the house of the Lord the God of Israel. This is the Lord who having pitched his tent in Jerusalem." Therefore, when you understand, he says, that it was not through falsely named gods, but rather through me that the

things that have happened were made known among you before they occurred, hear Cyrus saying that "The Lord has sent me, and his Spirit." Thus says the Lord, who redeemed you, the Holy One of Israel: I am your God, I have shown you so that you might find the way, in which you shall walk in it. And if you had listened to my commandments, your peace would have been like a river, and your righteousness like a wave of the sea; and your seed would have been like the sand, and the offspring of your womb like the dust of the earth; nor now shall you be utterly destroyed, nor shall your name perish before me. Go forth from Babylon, fleeing from the Chaldeans. Indeed, he again works in them a firm disposition and a well-established mind, so that they might know the one who is God by nature and in truth; and he reveals his own glory to them, so that they might not be carried away by the voices of deceivers somewhere toward what is worthless, that is, toward thinking and believing that the falsely named gods, who do not exist at all, can help them. For this reason, as I suppose, he says, "I am your God," with "I am" signifying "I exist." This he also proclaimed to the all-wise Moses, saying: "I am the one who is." For the God of all is properly and truly "the one who is." But those things brought into being by him might also be said to be beings, except that they have come into being and have obtained a beginning of being. Thus then says the Lord who redeemed you, the Holy One of Israel: I am your God. But, O Master, one of the blood of Israel might say, I suppose, you have redeemed and saved, you have delivered from fire and justice, from yoke and bondage, from a barbarian's hand, as one who is all-powerful, clearly, and accomplishing whatever you choose with mere nods. Then how have we, who are under your care and love, always boasting in you as our helper, been brought down to this misery, so as to fall under the feet of enemies, and for those who are free from free parents to serve contrary to what is fitting? What then does God say to these things? I have shown you so that you might find the way, in which you shall walk in it. I have laid down a law for you, he says, the definer of what must be done, one that knows how to direct toward anything whatsoever of the things most pleasing to me, a guide to righteousness, a teacher of piety, leading to a straight path, through which if you had wished to act, you would have arrived at being a genuine and true servant, and very well crowned with boasts from virtues. But you have gone outside the straight path, and leaving the highway, as it were, you have turned aside to what is not lawful; you have served the host of heaven, you have sacrificed to idols, you have worshiped gods that are not, you have forgotten the Creator, you have considered the given law as nothing. For if you had been obedient to my commandments, your peace would have been like a river, and your righteousness like a wave of the sea. And what he wishes to make clear, is something like this: They say that torrents, when a violent rainstorm strikes the mountains, rush down terribly and irresistibly, so that absolutely nothing can withstand their force. And that other thing is also quite clear, I suppose. For the onrush of the sea's waves is terrible and hard to meet, not only for sailors, that is, for the ships, but sometimes even for the rocks themselves. For these are broken off, as the waters burst upon them like a torrent. Therefore if you had been obedient to my words, he says, if you had brought your mind to be compliant, your peace would have been like a river and waters, unconquerable by enemies, that is, by those wishing to oppose it. Or perhaps also, in another way, so that he might show the matter of their peace to be abundant and continuous, he compares it to a river and waves, to a river that is always and lavishly flowing and moving, and to waves that are always swelling and, as it were, continually running toward the shore. And your seed would have been like the sand, and the offspring of your womb like the dust of the earth. This is similar to if he were to say. With no one raising a sword, nor the hand of the enemy destroying anyone, you would have been populous

and innumerable, so as to be compared to sand and dust- your children. But since you have acted insolently toward God, and have offended not moderately, having lapsed into every sort of transgression, you were contracted to a small number, and you do not have the widely spreading increase of your race into a multitude, nevertheless, even now you shall not be utterly destroyed. For the remnant of Israel has been preserved everywhere. And God said that he would nowhere fall root and branch, because of the promise given to the fathers. Then he says, that, Go out from Babylon, fleeing from the Chaldeans. This is a royal command, releasing Israel from captivity. For just as those who hold power over earthly affairs, and manage the thrones of the kingdom, sometimes grant release from their exile to those under their power, signifying the matter with a philanthropic nod and voice; so also the God of all granted a philanthropic nod to those who had suffered, and clearly says, "Go out," so that they might know the Redeemer and the provider of all good cheer to them. Proclaim a voice of gladness, and let this be heard. Proclaim it to the end of the earth. Say: The Lord has redeemed His servant Jacob, and if they thirst, He will lead them through the desert, rocks will be split and waters will flow, and my people will drink. There is no rejoicing for the wicked, says the Lord. Confessedly, all things that God does are wonderful. But those things that surpass the others, and have obtained the highest glory of His works, if they remain hidden, they wrong those who happen to be deprived of knowing them, but when they are known, they are of no small benefit. For from these it is possible to see both His ineffable glory, and His pre-eminence over all, and His exceedingly strong hand, and His all-powerful glory. For He redeemed Israel from Egypt. But in order that He might be seen as a worker of great things, so that His glory might become manifest to those throughout all the earth, Pharaoh was brought into the middle like some vessel, so that by resisting the words spoken through Moses, he might call God to the necessity of finally making His own glory manifest to all, and to show the greatness of His immeasurable power. For it was said to him: "For this very purpose I have raised you up, that I might show My power in you, and that My name might be declared in all the earth." And those things happened to them of old, but they were for our admonition, upon whom the ends of the ages have come. It was necessary, then, it was necessary that the redemption from Babylon of those of Israel should not be kept silent, but rather be proclaimed, as it were, to those everywhere. For this reason he also says: Proclaim a voice of gladness. And we say that the voice of gladness is the doxology, which one would make while hymning Him for such great and splendid achievements. This is properly and truly gladness, a voice befitting the righteous, for whom it is fitting and necessary to give glory. At any rate, the divine David also psalms, and says: "The voice of rejoicing and salvation is in the tents of the righteous." And he wishes the voice to be a narrative of the redemption of those from Israel, such as the one in the book of Psalms. And it is as follows: "You have been gracious, Lord, to Your land; You have turned back the captivity of Jacob, You have forgiven the iniquities of Your people, You have covered all their sins." For even if these things contain the declaration of spiritual matters, they are nevertheless also useful for history. And He promises that if they thirst while journeying through the desert, He will bring them water from a rock. A rock will be split, and water will flow, and My people will drink. And we say that He shows in these things that it was not some other God who freed Israel from the harshness of the Egyptians, and led them through the midst of the sea, and gave food in the desert, and brought forth water from a rock; but He Himself is always the same, acting in the same way, and able to work the same wonders as of old. For if they should go through a desert, he says, and then be in need of drink and in want of water, that ancient sign will be shown to them; for water will be

brought forth from a rock; and yet one would not find that this happened as those of Israel were going up to Judea from Babylon. But it was said, as I have stated, providentially, so that they might know that God He who was of old, is also now, able to use equal power and rivaling wonders, and having unchangeable strength, he cries out and issues, as it were, a general law. For there is no joy for the impious, says the Lord. And this is true. For somehow the face of the ungodly is always downcast, as their heart is likely smitten, and their mind is burdened by the rebukes of conscience. For he expects not crowns, nor the honor of praise, but rather fire and justice, which have been prepared for transgressors. Or perhaps this saying might also be fitting for the Babylonians. For they were rejoicing as if they had conquered the people of God, and they thought that having prevailed over His right hand, they had taken possession of Judea. But they were mistaken about the truth. For the former, because they were caught transgressing, were outside of His clemency; but the latter, because they were hard and unyielding and did not know how to show mercy, paid the penalties fitting for them, and were deprived of joy, still having their brow chastened, their pride already chastened. For it was not that they could still rejoice because they had once conquered those of Israel, but because, being evil, they perished evilly, as their country was destroyed, they received the bitterness of grief.

Discourse 25

Listen to me, O islands, and pay attention, O nations; after a long time it will stand, says the Lord. From my mother's womb He called my name, and He has made my mouth like a sharp sword, and under the shadow of his hand He has hidden me. He has made me as a chosen arrow, and in his quiver He has concealed me, and said to me: You are my servant, Israel, and in you I will be glorified. Through very many exhortations and admonitions he benefits Israel, he transfers the sacred teaching to the flocks of the Gentiles, and indeed he once again makes clear to them the mystery of Christ, through whom they were destined to abandon their brutish and accursed life and be brought back to the way of life most dear to Him, and to receive the true light into their mind; so as to know clearly who is God by nature and in truth, and the nature that holds sway over all things. And he addresses the islands, which we say are the Churches of Christ, lying as it were in the sea, that is, in the surge of the present life, and encompassed by the unbearable assaults of waves, that is, by persecutions and tribulations, which the enemies of the truth, who fight against the call of God, bring upon them. Concerning such islands, it has been said in many places in the God-inspired Scripture. And somewhere the blessed David also sings, and says: "The Lord has reigned, let the earth rejoice, let the many islands be glad." For when Christ had reigned over what is under heaven, taking all things under His hand, and snatching them from the tyranny of demons; then also they rejoiced, that is, they became full of gladness, the Churches throughout all the earth. For that the prophet in these things, by naming the islands, indicates the Churches from the Gentiles, would become clear through what follows. For he immediately added to, Listen to me, O islands, the phrase, Pay attention, O nations. Then he says, that After a long time it will stand, says the Lord. He promises, as I said, the manifestation of the Savior of us all, Jesus Christ, and that the Word, being God, would associate with those on earth in a form like ours. But that the time was then of prophecy, and not yet of the appearance of the events themselves, he shows by saying that After a long time it will stand, that is, what was promised, or rather, what was prophesied. What this is, the very person of the Savior was brought in, saying: From my mother's womb He called my name. He immediately included in these things the deep and great mystery,

one needing initiation from above. For so it was revealed to the divine Peter. It was For the Word is indeed God, of equal glory, and enthroned with God the Father, co-existing and co-eternal. And the names before the incarnation that are somehow proper to his nature, God, and wisdom, and light, life, and power; and others besides these which are found in the sacred Writings. But since he sent himself down into emptiness, being made in the likeness of man, and found in fashion as a man, he receives the common name, that is, Christ and Jesus, or "God with us." "With us" signifying "in our condition." For it is written, that "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel;" for blessed Gabriel, revealing the mystery to the holy Theotokos and virgin, says: "Fear not, Mary. For you have found favor with God, and behold, you shall conceive in your womb, and bring forth a son, and you shall call his name Jesus. For he shall save his people from their sins." Have then the blessed angel and the prophet spoken words inconsistent with each other? By no means. For the divine prophet, speaking mysteries in the spirit, has foretold God become with us, naming him thus from both his nature and the economy with the flesh. And the blessed angel gave him the name from his work; for he has saved his own people. Therefore he is called Savior for this reason. And so when he endured the birth according to the flesh for us, the hosts of angels proclaimed the good news of the birth to the shepherds, saying: "Fear not ye; for behold, we bring you good tidings today of great joy, which shall be to all people, for unto you is born this day a Savior, who is Christ the Lord, in the city of David." Therefore, Emmanuel, because being God by nature he became with us, that is, man. And Jesus, because it was necessary for him, being God and having become man, to save what is under heaven. When, therefore, he came forth from his mother's womb, for from her he was born according to the flesh, then was his name also called. Therefore I say the name of Christ is unfitting for God the Word before the birth according to the flesh. For not yet being anointed, how could he be called Christ? For when he came forth from a mother's womb as a man, then he receives the calling concurrently with the birth according to the flesh. And he says his mouth has been made like a sharp sword. This also is true. For it is written somewhere about him, or rather the prophet Isaiah himself says: "And righteousness shall be the girdle of his loins, and truth the girdle of his reins, and with the spirit through his lips he shall slay the ungodly." For the divine and heavenly preaching, that is, the Gospel, spoken through the mouth of Christ, has become a sharp and most cutting sword against the tyranny of the devil, slaying the world-rulers of this darkness, and the spiritual hosts of wickedness. For he scattered the mist of deceit, and sent into the hearts of all the dawn of the true knowledge of God; for he transformed the world under heaven into a pious way of life, and made all to be lovers of holy practices, he reaped the sin of the world, justifying the ungodly by faith, and filling those who approached with the Holy Spirit, and making them sons of God, instilling in them a strong and most warlike mind, and giving to them the sword of the Spirit, which is the word of God, so that resisting those who once held sway, they may run toward the prize of the upward calling, with no one hindering. And that the instruction and initiation through Christ became destructive of the devil's tyranny for those on earth, the prophet Isaiah will make clear, saying: In that day God will bring the holy and great sword upon the dragon, the crooked serpent, and will slay the dragon. And he adds, that "And under the shadow of his hand he has hidden me." And he speaks in a human manner, yet to the sound-minded it is in no way difficult, even through these things, to see that the Son is inseparable from God the Father, and that he became man. For he says that he is under the shelter of his right hand, so that he might indicate that the unassailable and invincible quality of his own nature is preserved for him,

even if he has come to be in our condition. For no one will prevail over the all-powerful right hand, but the Word, as I said, has been set apart by the measures of humanity. For the Word from God the Father is still all-powerful, and he himself is the Lord of powers. Since he has become man, the Father, not dishonoring the power of the mystery, accommodates himself to the economy, and says to him through the lyre of the Psalmist: "An enemy will not prevail against him, and a son of iniquity will not add to afflict him. And I will cut down his enemies from before his face. And I will put to flight those who hate him. And my truth and my mercy are with him." Consider then, consider, also through the voice of the prophet, the one who for our sake is like us, speaking in a manner befitting a man: Under the shelter of his hand he has hidden me. He has made me, he says, as a chosen arrow, and in his quiver he has concealed me. For very many have been the arrows of God, at times hidden as in a quiver in his foreknowledge, but brought forth at the fitting time for each, but a chosen arrow and above all, Christ, hidden indeed, as I said, as in a quiver in the foreknowledge of the Father. For he was foreknown before the foundation of the world, but brought into the midst when it was necessary to visit the whole earth, which had fallen into ruin and destruction through worshiping creation rather than the creator, and being subject to unclean spirits, and being bound by the snares of sin. This chosen arrow destroys, as I said, Satan himself, and the wicked powers with him. It likewise destroys the enemies of the truth, and those who have impiously opposed his sacred proclamations. But it also wounds in another way for benefit and salvation. For thus says the bride who is struck in the Song of Songs: "I am wounded by love." And the Father said to me, he says, and it is clear that: You are my Servant, Israel, and in you I will be glorified. O the depth of the riches and wisdom and knowledge of God! according to what is written. For the Son was, and is, free, as having sprung ineffably from the substance that rules over all. But he heard the Father saying: You are my Servant. Therefore the Word, who is free by nature, is made a servant through the economy of the flesh, that is, that which is understood according to the flesh, so that you may again understand his birth according to the flesh from a woman in time. But he names him Israel, because he was born according to the flesh from the blood of Israel; but also, "And in you," he says, "I will be glorified." For the God of all was glorified also through holy prophets, yet not in them. But in Christ in a strange and unusual way. For he was being glorified in him. And when Christ is glorified, the Father is glorified in him. We see him shining forth in him through dignities befitting God and power and activity in every respect whatsoever, of sanctification and righteousness, and of utter gentleness. For in this way the Divine is given form intellectually. And so Christ said: "He who has seen me has seen my Father." And the all-wise Paul also said that the one who begot him is glorified in the person of Christ. Therefore, "in you," he says, "I will be glorified." For to the Son, who has appeared in the flesh, every knee will bow, as it is written, of those in heaven and on earth and under the earth, and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. And I said: I have labored in vain, and for nothing and to no purpose have I given my strength. Therefore my judgment is with the Lord, and my work is before my God. The Savior of all appeared, in order to deliver all under heaven from the wickedness of the devil, and from death, and sin, and those who approach him through faith, having been made brilliant with sacred gifts. And to this were called, even before the others, those from the blood of Israel; and they were so preferred over the gentiles that Jesus said: "I was not sent except to the lost sheep of the house of Israel." But they the Having thus received a glorious and exceptional honor, they have become faithless, and insolent apostates, and terrible and arrogant herds of dishonor. And yet, though it was necessary to

approach grace most gladly, and to profit from the faith, and the good things from it, this they did not do, how could they? But they rose up against him, as he called them to salvation, blaspheming unguardedly, reviling unrestrainedly; and what terrible thing did they not utter freely, and finally they crucified him. Therefore, as far as concerns the harshness of the disobedient, and the contradiction outrageously practiced by them, the Savior has labored in vain, and for nothing, and to no purpose has he given his strength. For frantic Israel, as I just said, did not endure his sacred proclamations; it has not honored his labor. For it was a labor for the Word to become as we are, and to endure human littleness. But my judgment, he says, is the Father, for the labors I have expended for the sake of their salvation. For this reason, the judgment has also been brought forth from him. And what was the judgment? They have been cast out from intimacy with him, they have been thrust out from being the people of God, they have become without share in the salvation from him, they have remained without a taste of the hope of the saints, but in their place the multitude of the Gentiles has been called in. And instead of their shepherds, others have been ordained, righteous men, and beloved of God, and overseers of holy endeavors, and able to lead the people, luminaries in the world, holding forth the word of life, as the all-wise Paul says. Do you wish to see the judgment of the Father, that is, the verdict against them? Hear the Savior saying to the leaders of the Jews: "There was a certain householder, who planted a vineyard, and set a hedge around it, and dug a winepress in it, and built a tower, and let it out to tenant farmers, and went into a far country." Then he says: "He sent servants to receive the fruits, and all were endangered. But when afterwards he sent his son, and when they saw him, he says, they said: 'This is the heir among themselves, come, let us kill him, and let us have his inheritance for ourselves.' And so they killed him." When this parable was spoken to them, the Lord spoke again, saying: "When therefore the lord of the vineyard comes, what will he do to those tenant farmers? And they to him: 'He will miserably destroy those wicked men, and will let out the vineyard to others, who will give him the fruits in their seasons.' And in response to these things Christ says: 'Therefore I say to you, the kingdom of heaven shall be taken from you, and shall be given to another nation that produces its fruits.'" Which has indeed been brought to pass. For others have been appointed as keepers of the vineyards, and wise husbandmen, that is, the divine disciples. Upon these the clouds have sent down rain for us, although they were commanded no longer to water the Jewish vineyard. From these not thorns rather, but Christ has gathered the grape. For we have been taught to say that "The Lord will give goodness, and our land will give its fruit." And one might say, in another way, that the labor of the Son has been in the eyes of the Father, and a right judgment has resulted. And again, consider for me the power of the word, having understood the economy, which the all-wise Paul himself clarifies for us, saying: "The Son, being in the form and equality of the Father, did not consider it robbery to be equal with God, but emptied himself, and became obedient to the Father unto death, even death on a cross; and for this reason he was also highly exalted and the name was bestowed on him that is above every name, that at his name every knee should bow," For he was, and is, God the Word. But since he has been called man, and has become this in truth, he has ascended to his own glory with the flesh. For he was known to be God, and he has not labored in vain. For the manner of the economy has resulted in glory for him, not attributing to him something silly and strange, but revealing him as Savior and Redeemer of what is under heaven, which indeed also being made known, prepared heaven and earth, and the things yet lower, to fall down to him. And now thus says the Lord, who formed me from the womb to be a servant to himself, to gather together Jacob and Israel; To him I shall be gathered,

and I shall be glorified before the Lord, and my God shall be my strength. And he said to me, It is a great thing for you to be called my child, to establish the tribes of Jacob, and to bring back the dispersion of Israel. None the less, we say that in these things it is the Lord Jesus Christ himself who uses such human-like words, even though he especially makes clear the great mystery of godliness, and renders the manner of his emptying plain. For behold how he says that he who is his by nature and in truth formed him as a servant to himself, but from the womb. For he does not say that he, being the naked and still fleshless Word, was brought into the formation of servitude, with God the Father approving this; but rather from the womb, that is, when he was born according to the flesh from a woman. For then, being God by nature, and free, as from a God and free Father, he receives the form of a servant, or formation. For no one, if he had sense, would say that what is by nature a servant is formed into servitude, but rather he who is beyond servitude and a yoke, and is adorned with the boasts of natural freedom, would reasonably receive the formation, or form, of a servant. For that the Son, being free, willingly lowered himself to this, how could anyone doubt when Paul says that he was in the form of God, and did not consider it robbery to be equal with God, but from the equality and likeness in all things whatsoever, he descended not unwillingly into the form of a servant, being made in the likeness of men. For he was God with this, and he showed us no less that which is by nature and truly free, and not unwillingly a servant, in the contribution of the didrachmas. For the tax collectors asked the divine Peter whether Christ would contribute the didrachma with the others, or if he would refuse the payment. Then the Lord said to him, "From whom do the kings of the earth take taxes or tribute? From their own sons, or from others?" And when the disciple spoke the truth, for the kings collect what is appointed from others: "Therefore, he said, the sons are free. But lest we should offend them, go to the sea, cast a hook, and take up the first fish that comes up; and when you have opened its mouth, you will find a stater; take that and give it to them for me and you." Therefore, he who is free by nature is formed as a servant according to the economy, when he was also born from the womb of his mother according to the flesh. For this is the time fitting for the measures of the emptying. And that he was formed for service, he has fully assured by saying, 'to gather together Jacob, and Israel.' For the Word, being God, came down into our state for no other reason than to save Israel and to gather Jacob. For the inventor of all wickedness scattered all those on earth into multifaceted and multiform sin. For some he caused to turn away completely from the one who created them, making them subject to himself and to the unclean demons, and casting upon them the inescapable yoke of sin, and turning them away completely from knowing who is by nature the God and Lord of all. And others, who had the law of Moses as the arbiter of their actions, he showed to be slothful and indolent, leading them away to every kind of transgression, so that they paid little regard at all to the law, but rather acted according to what seemed right to each one, and taught for doctrines the commandments of men. But when Christ appeared to the world, what Satan had scattered was gathered through faith into one right and irreproachable mind, and those who had formerly departed from the love of God have run to him, and in their zeal for good things casting the sin that makes enemies behind them, they are at peace with Christ. For the divine prophets also urged them to go eagerly toward this. Isaiah, for instance, says, Let us make peace with him, let us who are coming make peace. And the divine disciples also cried out: "Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we implore you on behalf of Christ, be reconciled to God." And we make our reconciliation to God, when we come to Christ through faith. For as the most sacred Paul says somewhere again: "God was in Christ,

reconciling the world to himself." For in Christ the world is reconciled to God. Therefore, he makes the ministry of the incarnation clear, saying that he was formed by the Father as a servant from the womb, in order to gather Israel, and Jacob. And if anyone should say that the nation of the Jews is signified by these, he would not be far from the mark. For Christ said somewhere: "I was not sent except to the lost sheep of the house of Israel." But if he should wish to name all those saved through faith Israel and Jacob, this too would be well. If it is true that a Jew is not only one who is so outwardly, nor is circumcision that which is in the flesh, so might circumcision be spoken of; but rather a Jew is one inwardly, and having the circumcision of the heart in spirit, not in letter, whose praise is not from men, but from God. If, therefore, a Jew is one who has circumcision in spirit, it would not be at all inappropriate for such ones to be called Israel and Jacob. And in the middle of the discourse there is inserted by those called through faith, a voice declaring that I will also be gathered to him, and I will be glorified before the Lord, and my God will be my strength. For at the same time God commands something to happen, and almost immediately upon the command, what was spoken of comes to pass. For Israel has not been saved once and for all, but some have disbelieved because of their own wickedness, not having accepted the grace of the evangelical teachings. But the multitude of the Gentiles has been called in with the remnant; who have also been made children of Abraham, so that in every way what pertains to the economy might not miss the purpose of the advent; for everyone who is Israel has been gathered, and indeed, also Jacob, according to the arguments just now presented by us. Therefore, the people called in Christ promise that they will both be gathered to God, clearly through faith, and that they will be glorified before God, gaining the splendid boast of adoption, and having become a partaker of the divine nature, and being made resplendent by the Holy Spirit, and having been shown to be a curator of the best practices, and that they will consider God their strength. For it is fitting for those who long for salvation and glory from him to be so disposed. He adds to these. And he said to me: It is a great thing for you to be called my servant, to establish the tribes of Jacob, and to bring back the dispersion of Israel. To speak in human terms, the Father does not allow the Son to shrink from the economy, nor for the meanness of the form of a servant to be unrewarded, but rather he shows the matter to be fruitful, and the humiliation not without reward, and the burden of the economy not to be without wonder, and indeed glorious for this very reason, even though it seems to be inglorious. For it was admittedly a small thing, for the Word begotten of God, to be called a servant, that is, a house-servant. For the name signifies sometimes the Son, and sometimes, as I said, the servant. But the need of the contexts causes this or that to be brought in, according to the time fitting for each. But since the discourse is about the economy with the flesh, it would be fittingly understood that the servant be understood as a slave. Therefore, even if the shame of servitude was a small matter for the Son, as I said, yet it was otherwise. And indeed it has become not a small thing for him; for he is glorified by all, as one who did not consider being equal with God a thing to be grasped, and consorted with the ways of servitude, and descended into emptying, and endured a cross, and the things in it, and laid down his own soul as a ransom for the life of all, in order to destroy diabolical tyranny, and the things of the may drive away the hordes of demons of the unbearable covetousness against us, so that he may remove deadly sin from our midst, so that he may abolish death, and may reshape human nature to what it was from the beginning, and may hand over to God his own kingdom, no longer tyrannized by anyone, but rather casting off the yoke of the greed of others. Behold, I have set you as a light to the nations, that you should be for salvation to the end of the earth. The Father was not ignorant of the

hardened and unadmonished mind of the Jews, and their being completely turned to willfulness. For they in no way accepted the teaching through Christ, although it was necessary to admire the gentleness and incomparable love for mankind of the Redeemer, and to receive his generosity as if with upturned hands. Therefore, so that the economy of our Savior might not seem to have failed its purpose, seeing that the leading people had spurned it, and did not accept, as I said, his redemption, the Father added, that he will show a path of salvation, and will send forth the light of true knowledge of God to those in mist and darkness. For Israel was called to this, Christ saying clearly: "I am the light of the world." And: "While you have the light, walk in the light, so that the darkness does not overtake you." But since they loved the darkness more than the light, they were abandoned by him, although the holy prophets had foretold to them the grace in Christ. For one said: "Be enlightened, be enlightened, Jerusalem; for your light has come, and the glory has risen upon you. Behold, darkness and gloom will cover the earth over the nations. But upon you the Lord will appear, and his glory will be seen upon you." And another: "And for you who fear my name, the sun of righteousness will arise, and healing in his wings." But since, as the holy Scripture says, they made their ears heavy so that they might not hear, they closed their eyes; Christ shone upon the nations, and rendered the world under heaven full of divine light, so that those from east to west, and to the ends of the earth, might enjoy his generosity, and with the pure eyes of the mind might behold the divine and highest nature, and might consecrate the ways of spiritual worship to it and it alone. Thus says the Lord, the God of Israel who redeemed you: Consecrate him who despises his own soul, him who is abhorred by the nations, the slaves of the rulers. Kings will see him, and rulers will rise up, and they will worship him for the Lord's sake, because the Holy One of Israel is faithful, and I have chosen you. Thus says the Lord: In an acceptable time I have heard you, and in a day of salvation I have helped you. From this you may learn with how much compassion God the Father has deemed worthy those called through Christ. For he initiates them, and reveals the profound and great mystery of the incarnation, not allowing some to be shattered on the stone of stumbling, and to trip out of foolishness on the rock of offense. For thus was shattered the stupefied Israel. What then does he say? I, the God who redeemed you, say this to you: Consecrate him who despises his own soul, that is, consider him venerable and holy, and be eager to make so him who despised his own soul, that is, who humbled himself. For having become man, God, the only-begotten Word of God, has laid down his own soul for us, and chose to suffer death according to the flesh for us, having endured nothing in his own nature. For he, being beyond suffering as God, nevertheless, so to speak, cast it aside, and this for sinners. And indeed the all-wise Paul marveled at this. For he said that "God demonstrates his own love for us; for while we were still sinners, at the right time he died for the ungodly." And Christ himself says somewhere: "The good shepherd lays down his soul for the sheep." Therefore he laid it down for us, for by his stripe we were healed, and he was bruised for our iniquities, and for our sins he was delivered up. Let him therefore be sanctified, he says, That is, let him be considered holy, or rather, let him be confessed. This would be fitting for God, and for him alone properly and specifically. For even if there are many holy ones, both rational powers and, indeed, men upon earth, yet they are called holy by participation in him who is holy by nature, and who alone is truly this. For just as he himself is the true light, he has given the dignity to others also; "For you are," he says, "the light of the world." So also, being alone holy together with God the Father and the Holy Spirit, he gives sanctification as from his own fullness to those who partake of him. Thus we say also in our prayers: "Our Father who art in heaven, hallowed be thy

name." And we are certainly not saying that we ask for an addition of holiness to be made to the Father's name; for that is altogether foolish; but rather we pray that it may be among all what it is truly, that is, holy and awesome. So here also "Sanctify" is to be understood, even if, he says, he has despised his soul, that is, even if he is said to have suffered some human things, and prepared his own flesh to taste of death, and has laid down his soul for many. But the discourse goes on, and also mentions other things, which might at times be an obstacle to believing in him for those who do not see the depth of the economy, yet to the sound-minded it would cause no harm. For when Jesus was delivered to Pilate, some of the soldiers reviled him, some impiously mocking him, and some dishonoring him with spitting, and insulting him with the crown of thorns, and jeering and saying: "Hail, the king of the Jews." For this reason he speaks of him who is abhorred by the nations, by the slaves, by the rulers. But "Sanctify" will surely follow this too, but that he suffered economically the mockeries from the nations; but after this he will shine forth, and will be glorified by all in the highest pre-eminences, and in the honors of those who are seated below, he foretells, saying: Kings shall see him, and shall arise, that is, from the thrones of their kingdom. Rulers also shall worship him. And they will see not with the eyes of the body, but as in the contemplation of the mind and heart. For thus we see the glory of Christ. And they shall worship him for the sake of the Lord, that is, for my sake. For he is glorified as Son of God the Father, and because the Holy One of Israel is faithful. And "faithful" in these things signifies the one who ever abides. For the kingdom of God the Father is unshakable; and likewise also that of the Son; the falsely-named gods not being faithful. For they are recently born, and perishing, and do not abide. But the Savior and Lord of all is truly faithful, that is, firmly established in his own pre-eminences, and having them unshakably, and he himself has chosen those who are called through Christ. "For whom he knew," he says, "he also predestined to be conformed to the image of his Son, these he also called, and besides this he sanctified, and glorified." It was necessary then, it was necessary for the chosen to sanctify him who despises his soul, and not, by looking at the things of his humanity, to be deceived from what is fitting, and to be carried away from the accurate knowledge of him, but rather, understanding the wisdom of the economy, to worship him, and to be firmly disposed, that he is by nature and truly Son of the faithful Lord, even if he appeared economically in our form, and underwent the measure of the emptying. And he addresses the chosen, and says that, In an acceptable time I have heard you, and in a day of salvation I have helped you. Christ was indeed foreknown before the foundation of the world, and his mystery; but he shone forth at the times the Ruler willed, at which he has helped us, and he says the time of the incarnation is a day of salvation. For thus also says the divine Paul somewhere; "Behold now," he says, "is the acceptable time, behold now is the day of salvation." And the prophet David also sings, and says: "This is the day which the Lord has made, let us rejoice and be glad in it." And I have given you for a covenant of the nations, to establish the earth, and to inherit a desolate inheritance, saying to those in bonds: Come forth; and to those in darkness, Be revealed. And in all their ways they will be fed, and in all the roads shall be their pasture. They will not hunger, nor will they thirst, nor will the scorching heat strike them, nor the sun; but he who has mercy on them will comfort them, and through springs of water he will lead them. And I will make every mountain a way, and every path a pasture for them. Behold, these come from afar. These from the north, and these from the sea, and others from the land of the Persians. It seemed good to some of the previous commentators to make a beginning of the present chapter. Thus says the Lord: In an acceptable time I have heard you, and in a day of

salvation I have helped you. And they say these things were spoken by God the Father to the Savior of us all, Christ. And they weave into it some such meaning. For he prayed, he says, before the precious cross, saying: "Father, if it is possible, let this cup pass from me;" and he was not heard, for he drank it. But since he has trampled death with the Father assisting him, it was necessarily said to him, In an acceptable time I have heard you, and in a day of salvation I have helped you. But it seems to me that the argument is very weak in its plausibility. For although he knew that it was necessary to drink the cup, and that the salvation of the world under heaven could not come about except through the death of his own flesh and his resurrection from the dead, the form of the prayer was enacted very providentially, so that the plea to be spared the passion might accuse the murderousness of the Jews; for in what way has Israel become guilty of the charges of impiety against him, if it was not against his will to suffer because of its shamefulness? nevertheless, even so it became his will, both to take away the sin of the world, and to reform our condition to a newness of holy life. For understanding in this way also what was said by him, that "I have come down from heaven, not to do my own will, but the will of him who sent me, that is, the will of the Father who sent me, that of all that he has given me, I should lose nothing from it, but should raise it up on the last day." For Christ appeared to the world, and was devoted to the sacred preaching among those from Israel. But since they were disobedient, and hardened, unruly, and insolent, they did not accept the faith, but sinned against it in many ways, and then finally they crucified him. Here, behold for me the power of the ineffable wisdom. For from the perversity of the Jews death was brought upon him, I mean. And it is clear that he made this an occasion for the salvation of the flesh for those throughout all the earth, and death was abolished by his resurrection, and corruption has been trampled [variant: corruption], and we have flourished again into life, we who through the transgression in Adam were brought down to the contrary. Therefore we do not say that there was a failure in the prayer of our Savior Christ, may it not be, but rather a divine plan, which must needs be followed by wonder. And in another way too we say that the intercession, I mean, before the precious cross, was wise. For it has become for us a model and an example of a necessary matter; for when temptation hangs over us, and fear rages like a storm, we must not be lazy and reclining, but rather watchful, and then be intent on prayers, and to beg God who saves, so that, if it be dear to him, we may carry our foot out of snares and traps. But if indeed he knows that the necessity of suffering will be more profitable for us, this too comes to its fulfillment, with him granting the endurance. Therefore, since the opinion of some has been shown to be unpersuasive, come, let us take up again the matters at hand. For he says that he has given him as a covenant to the nations to establish the earth, and to inherit a desolate inheritance, saying to those in bonds: Come forth, and to those in darkness, Be revealed. For when Israel had kicked him away, and had departed from love for him through unbelief, Christ gave a law to the nations, and the New to them He established a covenant, that is, the evangelical and saving proclamation, and He settled the earth that was clearly in turmoil, and not in a good state of understanding. For it had gone astray, worshiping creation, and submitting to the herds of unclean spirits. For it did only what seemed good to them. And they brought it into every form of impurity, and commanded it to live a life befitting beasts. Therefore the earth was not moderately disturbed and troubled; but it was settled through Christ, and has passed from a storm, as it were, and a squall into fair weather. For it became His portion and inheritance. And this, then, was what was said to Him in the second psalm, as from God the Father: "Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession." He calls the multitude

of the nations a desert, comparing it to a fruitless and waterless land. But, as I said, it became the inheritance of Christ. But how, and in what way? For to those who were in bonds, and bound tight by the chains of their own sins, He proclaimed: Come forth. And to those who were in darkness, and in intellectual gloom, and separated by what was almost a deep night, He commanded them to be uncovered, and to come into the light, to open the eyes of their mind, and to let in the divine light from Him. And those who were deemed worthy of these things, he says, will be fed in all their ways, and in all their paths shall be their pasture. For the ways of goodness are many, but for the nations none was passable, but was rough and steep. They were also overcome by the assaults of their own passions, and by the greed of the devil, who made what is good inaccessible to them. But when the grace of the Savior shone forth, it loosed their bonds, enlightened their heart, and they were then able to run along every way, and to gather intellectual nourishment; for this is what "they will be fed" signifies, and to go swiftly into every path of good works. Nothing prevents us from saying that paths and ways also bring our minds to God, that is, the divinely inspired Scriptures bring them to a holy and excellent way of life; but these were least known to those who had gone astray. But since they have been called to the light of truth, they have become pastures for them, and feeding-grounds that nourish them toward spiritual manliness, and to the desire for every good thing. And God promises them the abundance of His grace, and help, and spiritual consolation. For they shall not hunger, nor shall they thirst, he says. For long ago they were in want of spiritual consolation, for there was among them no divine law, no prophet, no guide, no instructor, no teacher, no spring of spiritual waters. But since they have received mercy from God, the supply of spiritual goods has now become most abundant for them, as they have received soul-profitting nourishment. For they ate bread from heaven, they drank living water, about which Christ Himself spoke, addressing the woman in Samaria: "Everyone who drinks of this water will be thirsty again. But whoever drinks of the water that I will give him will have in him a spring of water welling up to eternal life." And the prophet Isaiah also said somewhere concerning those justified by faith, and who submit the neck of their mind to the evangelical decrees: "He will dwell in a high cave of a strong rock; bread will be given to him, and his water will be sure." But neither shall the burning heat strike them, nor the sun. For Christ has become their protector. He who long ago also suspended a cloud for the sons of Israel by day, and led them by a pillar of fire by night. Therefore, they will be outside of the sun and burning heat, he says, that is, they will obtain protection from God, so that no burden befalls them, that is, one that leads to faintheartedness. The divine Paul also said something of this sort: "God is able, who will not allow us to be tempted beyond what you are able, but with the temptation will also make the way of escape, so as to be able to endure." This, I think, signifies that the one having mercy on them comforts them. For he will lead them through fountains of waters, and he will make every mountain into a road, and every path a pasture for them. And by fountains in these things we mean the holy prophets, and apostles and evangelists, from whom, by conversing wisely and skillfully, we draw a life-giving and divine word, sufficiently able to strengthen our souls unto piety, and to work for us spiritual delight. For so it is written: "And you will draw water with joy, from the fountains of the Savior." That nothing of the exceptional great deeds is steep or impassable for those saved through Christ, the saying that every mountain will be made into a road would indicate. For it seems somehow to be raised and on high, and to be inaccessible to many for one to become manifest, for example, in self-control, temperance, long-suffering, forbearance, gentleness, love, and the rest; but the Savior has shown us every path to be smooth and easy to travel, so that even what seems difficult to traverse and

hard to travel is laid bare for those who wish to walk through him. And this, I think, is what was clearly said by one of the holy prophets: "Every valley shall be filled, and all crooked things shall be made straight, and the rough way into smooth roads." And again: "The way of the pious has become straight, and the way of the pious has been prepared." But that those who have been called have become more than number, and have been gathered from every part under heaven, he has declared, saying: Behold, these come from afar, and these from the north and the sea, and others from the land of the Persians. For 'from afar' seems to indicate the southern parts, and 'the north' the northern parts, and 'the sea' the lands to the west. For so also the Psalmist makes mention of them, saying: "The north and the sea you have created." And those 'from the land of the Persians' would be those netted from the east. For the land of the Persians is toward the sun's rays. Or perhaps, it is fitting to understand this as the magi who worshipped him. For they came to Judea inquiring and saying: "Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him." For having worshipped, they also honored him with gifts, I mean, with frankincense, and gold, and myrrh. And the Psalmist makes mention of this, saying, concerning Christ the Savior of us all: "And he shall live, and to him shall be given of the gold of Arabia." For in this he names the country of the Persians 'Arabia'. Rejoice, O heavens, and let the earth be glad. Let the mountains break forth into joy, for God has had mercy on his people, and has comforted the humble of his people. He calls heaven and earth into one company and strongly commands them to fulfill the festival for those who have been saved by him. And 'heavens' might be understood not as the element itself, but as those who dwell in the mansions above, and possess heaven as their rich abode, the holy Powers, Principalities, and Thrones, and Authorities, and those even beyond, the Seraphim. And 'earth' likewise those among them expecting his appearance to be, and knowing he would come for the redemption of those from Israel, and of all the nations that are throughout the whole earth; just as, in fact, Simeon the righteous, holding the infant Jesus still tiny in his arms, glorified God, saying thus: "Now you are letting your servant depart, O Master, according to your word, in peace; for my eyes have seen your salvation, which you have prepared in the presence of all the nations," and what follows. Or perhaps, we must also understand it as the saved themselves, celebrating the festival for their own sake, and crowning the Redeemer with fitting doxologies; and as for the mountains 'breaking forth into joy,' one must suppose them to be, as I just said, the rational powers raised on high in virtue, that is, the ministers of the evangelical proclamations, who speak of Christ and fill the earth with his intelligible joy. For they announce that God has had mercy on his people, and the humble of his people has com- he has called. For Christ, having shone upon them, has had mercy on all; if it is true, they have been rescued from the hand of the devil, and from the wickedness of demons. And they were delivered both from the sin that long tyrannized over them, and also from the bonds of death; and they were deemed worthy of grace and of a super-cosmic gift, having become partakers of the Holy Spirit, and adorned with the glory of adoption, and enriched with the hope that is beyond understanding. But observe the accuracy of the prophet's words: For the humble of his people, he says, he has comforted. And we say that the humble are those who have submitted their obedient neck to Christ, and have not dishonored the yoke of the kingdom under him, because they have accepted the faith, and have also been prepared for worship to him in spirit and in truth, and to perform service unlike those who have not accepted the faith, not being humble, but raising their horn on high [or, ὑψων], and speaking injustice against him, and, as it were, stretching out the proud neck of their mind against his holy decrees. These have not been

deemed worthy of spiritual comfort. For they were not worthy. For what portion has a believer with an unbeliever, according to what is written? For Zion said, The Lord has forsaken me, and the Lord has forgotten me. Will a mother forget her child, so as not to have mercy, and the offspring of her womb? But even if a woman should forget these things, yet I will not forget you. For the Savior Lord of all proposed, even before others, to the children of Zion, that is, to those of the blood of Israel, the grace that is through faith, and through countless things he persuaded them, saying, Seize the opportunity in which it was possible for those who believed in him to be enriched with the bounties promised to the fathers. But they were unyielding and disobedient, and at any rate, scorning the laws given through the all-wise Moses, and caring little for the prophetic proclamations, they both slipped away from believing and were caught in the snares of deicide. Therefore, for this reason, they were cast out, and were placed far from intimacy with him, yet the remnant has been saved, and Israel has not perished root and branch. But those who have been saved have become very few, and altogether easily numbered compared to the multitude of the disobedient. Most elegantly, therefore, Zion, taking on the persona of the mother of Judaea, is now introduced all but weeping as one who has been overlooked by God who gathers. For this reason, also, few children have been left to her. For she said, he says, that The Lord has forsaken me, and the Lord has forgotten me. And what does God say to this? He shows his love for humanity to be incomparable, and God promises to the spiritual Zion the good things that come from compassion, and he tries to assure that he would never forget his own creatures. For just as a woman who has given birth would not forget her own children, having as an arbiter of the highest love for humankind, or rather, natural affection, the law of nature; so neither would I forget, he says, my own; if perhaps those things of God even surpass the natural affection in mothers. For the one, it is not unlikely that she can even fall into forgetfulness. But for me to suffer this is not right. Therefore, the word is as from the Zion on earth, that is, from the mother of the Jews who has suffered childlessness, or rather, having few children; but the promise is to the spiritual Zion; to which also the all-wise Paul says that the believers have come; so that you may understand the Church gathered from Gentiles and Jews, bearing the type of the one above, which the all-wise Paul also mentions, saying: "But the Jerusalem above is free, which is the mother of us all." For it is the city of the living God, and the nurse of the firstborn, and the mother of saints enrolled in heaven, which Christ would never forget. For he loves the Church, which he himself presented to himself, making the two peoples into one new man, and reconciling both in one body to the Father. How then could he forget his own body? that is, the Church, of which is the head. Behold, on my hands I have painted your walls, and you are before me continually, and you shall quickly be built by those by whom you were torn down, and those who laid you waste will go out from you. The meaning of the preceding is very difficult to find. For what might one suppose the hands of God to be, upon which it is right to think the walls of Zion have also been written? Indeed, in many places the holy Scripture names the hands of God his active powers, through which he brought all things into being, even if he effects something according to his own will; for instance, the Psalmist makes clear the coming into being of every person, saying: "Your hands have fashioned me and made me, because his is the sea, and he made it, and his hands formed the dry land." And again: "And you, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of your hands." Then how could anyone suppose that on the active powers of God, as on a tablet, the walls of the Zion understood here have been written? Or of what walls at all does the text make mention? What then do we say? Nothing, I think, would prevent a disciple of Christ from applying

some such meaning to what has been set forth. Zion was accusing the Lord of having forgotten her. But that this is not true our Lord Jesus Christ attempts to show, at least from the things of the incarnation and what he endured for us, having become like us. For although it was possible for him to exist in the form and equality of the Father, he did not consider this a thing to be grasped, but rather came down to emptying himself. He took the form of a servant and became obedient to the Father unto death, even death on a cross. For he was hung upon a tree, his hands having been nailed. But the saving passion cast down principalities, triumphed over the world-rulers of this age, freed all from the tyranny of the devil, brought us to God. For by his stripes we were healed, and he bore our sins in his body on the tree, and he was weakened, but we have been saved, and his passion has become for us both a security and a wall; for he redeemed us from the curse of the law, having become a curse for us, and in that he himself suffered, having been tempted, he has helped those who are tempted, and he suffered outside the city, that he might sanctify the people with his own blood. Therefore, for I will say it again, the passion of Christ, and the precious cross, and the nailing of his hands, have become a security, and a wall both inaccessible and unbreakable to those who have believed in him. Therefore he might reasonably say, "Behold, on my hands I have painted your walls." You will understand the piercing of the hands, that is the passion, as being made clear through this one thing. But "I have painted," he says, instead of "I have imprinted." And you are before me continually. For if he suffered for us, how could he forget us? Or how would those for whom he was nailed to the tree not be in his eyes? But if anyone should wish to approach the meaning of the preceding in another way, I think it is not unreasonable to think something of this sort: that all those who have believed in Christ are in the hands of God the Father, someone might say, I think, and would not err from the truth. For he himself said: "My sheep hear my voice, and they follow me. And I give them eternal life." In addition to this, also that "No one will snatch them out of my Father's hand," since indeed they are under the protection from above, and are very well fortified by helps from on high. Therefore, since all are in the hands of God the Father, as holding us up, and saving us beside himself, and not allowing us to be carried off anywhere to things that are not lawful, nor indeed to be subjected to the perversities of those who plot against us, that is to become prey to diabolical wickedness, nothing prevents us from understanding that the walls of Zion are, as it were, painted on his hands, that is, trained for spiritual refinement, and having as an adornment to be very well distinguished by every virtue. And we say that the walls of the intelligible Zion are the holy apostles and evangelists, appointed for this by God, and having an unceasing mind with him. For their names were written in heaven, and they are placed also in the book of the living. And do not be surprised, if he says that the saints are the enclosures and walls of the Church. For he himself is the wall, and the outer wall; Just as ... being, and all security for those who have believed in him, he has given to the holy mystagogues, as in the rank of a splendid dignity, to be called walls of his Church. But quickly, he says, you will be built up by those by whom you were torn down. For the Jews, or rather, the teachers of the Jews, tore down the earthly Zion, that is, their own mother, leading her away from Christ, and teaching to make the faith unacceptable. For they were saying: "We know that God has spoken to Moses, but as for this man, we do not know where he is from." And having driven to the end of all evil, and having killed the heir, they became the cause of her falling. But just as Jews tore her down, so again, the divine disciples, being Jews, raised her up, having been transformed, of course, not remaining what she was, that is, disobedient, and a slayer of the Lord, but pre-eminent in faith, clearly, that which is in Christ. But those who had made her

desolate went out from her. For the first teachers were cast out, and others rose up in their place, whom we have just now mentioned; for it was not possible for her to change in any other way, and to love Christ, and to choose a shadow in preference to the shadow of the law, unless the first ones were driven out from leading her unlawfully, and the chorus of the holy mystagogues was raised up in their place, of whom also the divine David makes excellent mention, singing somewhere, and saying to the Savior of all, Christ: "You will make them rulers over all the earth, and they will remember your name in every generation and generation." Lift up your eyes round about, and see them all. Behold, they have gathered together, and have come to you. As I live, says the Lord, you will put them all on, and wear them as the ornament of a bride. Through all holy and divinely inspired Scripture it is clearly declared, that the portion and inheritance of Christ is for those of the blood of Israel, or for the children of the earthly Zion, in the last times of the age. "For they will return," he says, "to the Lord their God, and to David their king." And they will be amazed at the Lord and at his good things in the last days. For when they disobeyed, there has been inserted the Church from the Gentiles, which we also say is the spiritual Zion. But those also will be called, there will be one flock, one shepherd, so that no longer will two Zions be named, but both will result in one Church, having come under the hand of the one chief shepherd of all. And that these things will be in every way and altogether, he fully assures, saying to the mother of the Jews: Lift up your eyes round about, and see them all. Behold, they have been gathered, and have come to you. As I live, says the Lord, you will put them all on, and wear them as the ornament of a bride. For they were scattered as a shepherd no longer existed for them. For it is said somewhere through one of the holy prophets, as from the person of Christ: And I said, I will not shepherd you; let what is dying die, and what is failing fail, and the rest. Let each one eat the flesh of his neighbor. For what has completely fallen away from the forbearance and love from God, what sort of harm would it not suffer? For they will be exposed to those wishing to tear them apart, and to carry them off to wherever it seems good to each of the wrongdoers. And they carry them away from God, both wicked and destructive demons. For it is written, that "They shall be portions for foxes." And this is done also by the manifold passions that are in us. For the all-wise Paul says that some were given over to dishonorable passions, and to a debased mind. What then in these things does the divine word promise? The calling and gathering of the scattered, and the return in spirit of the lost, and the coming back of those who fled, both a turning back and an awakening, and the rewards of love for Christ. Look around for, he says, and look at them all. Behold, they have been gathered to you. But that the promise might be shown to be faithful, he confirms what was said with an oath, and says: As I live, says the Lord, I will put them all on as a bride's ornament. For the assembly is the ornament of the churches. For because of this, it is the custom in the divinely-inspired Scripture to adorn the Church with golden and variegated clothing; for just as the many-formed and most precious of stones, I mean the Indian ones, set in golden rules, create a certain wonderful and sightly ornament; so also the souls of the saints, beautified by the glories of their virtues, gleam with a bright beauty in the eyes of the Godhead, so that each one, giving thanks to Christ, says: Let my soul rejoice in the Lord. For he has clothed me with a garment of salvation, and a tunic of gladness; as on a bridegroom he has put a crown on me, and as on a bride he has put a headband on me. Because your desolate places, and your ruined places, and your fallen places, will now be too narrow because of the inhabitants, and those who devoured you will be far from you. For your sons, whom you had lost, will say in your ears: The place is too narrow for me, make me a place, that I may dwell. And you will say in your heart: Who has

begotten me these? But I am childless and a widow. But who has brought these up for me? And I was left alone. But where were these for me? As from things in sight and more manifest, he now weaves the form of the discourse; for when Israel disbelieved and laid hands on Christ himself, the whole land of the Jews was plundered, and Jerusalem itself was burned, along with the temple itself, and so great a lack of men took hold of Judea, that the blessed prophet Isaiah enigmatically indicated this very thing in many places. For he said, that "And seven women will take hold of one man, saying, We will eat our own bread, and wear our own garments, only let your name be called upon us. Take away our reproach." For it was said through the law, "There will not be a barren or sterile woman among the sons of Israel." And they did not consider the reproach of childlessness to be bearable. Since, therefore, the war consumed the entire male sex, and very few were left at all, he said that seven women would be received by one man, so as to take away their reproach, that is, childlessness. But since it is burdensome for one to please seven women, they promise to eat their own bread and to wear their own garments, as if they will need nothing at all from him. For they affirmed that they only feared the reproach of childlessness, as I said. As, therefore, their land was brought into complete desolation, he promises a release from what has happened, and says that the desolate places and the fallen places will be too narrow because of the inhabitants. Evidently with those who devoured her being removed, it is clear that these were the ones who had been appointed to lead; who, almost like some wild beasts, destroyed and devoured her. And he shows the multitude of those who will be called, how great and innumerable it is. For your sons, he says, whom you have lost, will say in your ears, Make a place for me. And it has been said somewhere also to the spiritual Zion: "Enlarge the place of your tent and fix your curtains. Do not spare, stretch out further to the right and to the left." And we have also read in the books of Moses, that concerning the tent in the wilderness, which I say was made of skins, wide and long courts were arranged, on the one hand facing the east and the light, and on the other to the west behind the tent, and indeed to the north and south, the type prefiguring what would be in due time the breadth and length of the holy courts, that is, of the churches. Nevertheless, even as the grace from Christ is always increasing, the places everywhere are narrow for those who have believed, so that the rejoicing Church, which is the spiritual Zion, considers and cries out by herself: Who has begotten me these? And I would say that it is faith in Christ. For through it, being childless and a widow, she is great you have become [rich] in children; she has nourished your peoples for you, and you who were formerly left alone, have become unexpectedly rich, and you have been seen with many children, you who were formerly naked and alone. Thus says the Lord: Behold, I lift up my hand to the nations, and to the islands I will raise my standard, and they will bring your sons in their bosom, and they will carry your daughters on their shoulders. And kings will be your nurses, and their princesses your nursing-mothers on the face of the earth. And they will worship you, and they will lick the dust of your feet. And you will know that I am the Lord, and you will not be ashamed nor yet put to shame. Having promised to Zion that she will be with many children and blessed with children, and that her children will come to such a multitude, so that she would need wider places than before, and to ask that the tent be enlarged, he shows at once that not so much from Israel, but from the flock of the nations the multitude of children promised to her appears. And the matter is true, and it is possible to see it through the events themselves. For the remnant of those from Israel has been saved; but this is small and easily counted; but those under heaven have been caught in the net through faith in Christ, and the power of the apostolic and evangelical proclamations brought to him those throughout the whole earth. Therefore, that this will be, he

shows by saying: Behold, I lift my hand to the nations. And "I lift" means I exalt and I raise up. And the hand would signify strength or power. For when Christ was made known to the nations through the evangelical proclamations, he became both lofty and distinguished through the wonders he worked, and through the resurrection from the dead, when the standard of the precious cross was displayed, and among those who had never known the God who is by nature and truly, then Zion became rich in a multitude of children, then runners arrived to her from all sides, running headlong, crying out to one another, and saying: "Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and they will declare to us his way, and we will walk in it." But that for those going to the divine house, there will be nothing at all uphill or rough or, in other words, an obstacle, he shows by saying: They will bring your sons in their bosom, and they will carry your daughters on their shoulders. For the blessed disciples have become like nurses to those from the nations, and those after them still holding forth the word of the sacred mystagogy, and presiding over Churches. For those approaching the faith, they practically, both carry them in their bosoms, and placing them on their shoulders, carry them, commanding nothing toilsome, but as it were nourishing them with milk, as is fitting for infants, and setting before them the simple and very easy-to-grasp word of the catechism. This again the prophet Isaiah himself taught us, saying somewhere else: "The way of the pious became straight, and the way of the pious has been prepared." For the way of the Lord is judgment. And he has also brought in the divine Baptist, crying out and saying: "Prepare the way of the Lord, make straight the paths of our God. Every valley will be filled, and every mountain and hill will be brought low, and the crooked will become straight, and the rough into smooth ways." That, therefore, without any sweat, for those eager to go to Zion as to a mother, the arrival through faith will be, the being taken up into bosoms, and being carried on shoulders, both her sons and indeed her daughters, would signify. And that they will be full of the highest honor, and of glory and well-being, he further declares, saying that Kings will be their nurses, and princesses their nursing-mothers. For it is, it is possible to see through the piety of the rulers those who have believed in Christ being cared for with honor, and deemed worthy of all consideration, so that they seem to be their nurturers rather, and nothing else. For if they fall on their face, and will worship Zion, that is, the Church, and as if thrown to the ground with outstretched hands, they practically also lick the dust of her feet; how could it be doubtful that, having advanced to this in judgment, and by the grace of piety adorned, they would add to their own practices also the need to honor the chosen, and whosoever would believe in Christ, these they will count in the rank of children? When this has happened, Zion, who was made childless as far as the Jews are concerned, will no longer be ashamed as childless and a widow, but she will be crowned with glory. Shall one take spoils from a giant? And if one takes captives unjustly, shall he be saved? The form of the discourse fabricates a question, but it demands understanding. The sense of the preceding things is something like this: For the world under heaven was seized by both the devil and the herd of demons; there was no one on earth who had escaped the tyranny of their wickedness. For there was none who did good, not even one, but the single net of sin was stretched over all, and darkness and a mist, having descended upon the hearts of all, both carried them away from knowing the God who exists by nature and in truth, and assigned them to their captors. Therefore, some worshipped creation rather than the creator, and the elements of the world, while others served those very ones who imposed unbearable greed. They became, therefore, as if taken by the spear under a harsh tyrant, and captives, and as far as their indwelling mind was concerned, subject to the one who had subdued them. But there was no one at all who

was able to help the wronged. Indeed, puffed up with unrestrained presumption, he said that, 'I will seize the whole inhabited world in my hand as a nest, and I will take it up as abandoned eggs, and there is none who shall escape me or speak against me.' Since the devil had such arrogance against those on the earth, the Savior inquires and says, 'Shall one take spoils from a giant?' which he says is difficult and hard to accomplish, to conquer the strong one—for in these words he calls the strong one a giant—and to take spoils from him. Then how is this doubtful? For such as these are very hard to encounter, and not easily overcome by those who wish it, but are rather captured only by those who are able to raise a surpassing and invincible hand against them. But I, He says, will take them, and I will set free the wronged, and having broken their yoke of slavery, I will make them radiant with the grace of freedom. But that a just decree of God will plunder Satan, and will demand justice from the sinner for the things committed against us, He will confirm by adding, 'And if anyone takes captives unjustly, he will be saved.' We shall take the verse again as a question and with a stop. For he who unjustly assails those who have done no wrong, then takes them captive and casts them into inescapable hardships, will not be saved, but rather will be made to pay the penalty for the things he has dared to do. Therefore, He will release those who have been in the position of spoils, that is, captives of their spears, and He will also require an account from those who were unjustly under them. He says something similar somewhere else: 'Just as a garment stained with blood will not be clean, so you too will not be clean, because you have destroyed my land, and you have killed my people, you shall not remain for all time.' And one will remind those who encounter this writing that the Savior Himself is found to have said something of this sort in the evangelical decrees: "Or how can one," he says, "enter into the house of the strong man, and plunder his goods, unless he first binds the strong man, and then he will plunder his goods?" For He called the earthly region the house of the strong man, that is, of Satan, and not as being his in truth, but because it had been seized by him. But when the Word, having become incarnate, entered into it, binding the strong man with ineffable power, He transferred his goods to Himself, that is, those who once thought his thoughts. Just as we say the saints are vessels of election, so also there are diabolical vessels, those who have come under him and have chosen to think his thoughts, or rather have been compelled. Thus says the Lord: If one takes a giant captive, he will take spoils; and taking from the strong, he will be saved. I just said that by the powers that using ineffable and God-befitting means, our Lord Jesus Christ entered into the house of the strong man, that is, he has arrived in this world in the flesh, and the one who of old was taking advantage of, and doing violence to those throughout all the earth, and bringing them under the yokes of sin, and making them into the rank of captives, he both plundered him and, as it were, casting him into unbreakable bonds, having cast him down to Tartarus with chains of darkness, he delivered him to be kept for the judgment of the great day to be punished, and after this he plundered him, persuading those who had been under him to turn back, at least to the point of being willing to be subject to the true God, and to hold fast to his commands, and to hasten to accomplish what would lead them to the finding of salvation. And since Christ has conquered, he has also passed on victory to us ourselves, yet not without him; for he himself is the boast of the power of the saints, according to the voice of the Psalmist. And indeed the all-wise Paul says, "I can do all things through Christ who strengthens me." Therefore showing us that the ability to plunder the strong man, that is the giant, I mean Satan, is a straightforward course. If anyone captures a giant, he says, he will take spoils. For when we overcome diabolical strength, and escape the attacks of the enemies, having Christ himself as our universal weapon of good

pleasure, then we plunder the evil one, both carrying away the victorious vote, and having been shown to be superior to the wickedness and evil inherent in him. But that the ability to conquer comes from Christ to those who act manfully, and that one could not otherwise attain this glory, he shows very well by adding: But taking from the strong, he will be saved. For as he gives us the ability to overcome the bloodthirsty dragon, we shall plunder him, and we shall also be saved by this, as he sends us on from victory to an untold life, to glory, to boasting, and to the kingdom of heaven. And Christ himself also said somewhere, having plundered Satan, and having declared the way of exercising power to be clear and easy for those who have believed in him: "Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." It is true then, that having received from the strong one, that is, from him, for he is himself the Lord of hosts, we have both been saved and have conquered. But one might also plunder Satan in another way, skillfully bringing those who have come under him and have been deceived into the light of true knowledge of God, and transferring them from depravity to a life befitting saints. But I will judge your case, and I will rescue your sons, and those who afflicted you will eat their own flesh, and they will drink their own blood as new wine, and they will be drunk, and all flesh will perceive that I am the one who rescues you, and who takes hold of the strength of Jacob. He makes his words as if to Zion, I say. And he seems in these words to name as her sons the holy apostles and evangelists, and those after them who were still called to the priestly ministry; who also became lights in the world, holding forth the word of life, and proclaiming everywhere the glory of Christ, and making manifest the power of the salvation from him to those throughout all the earth, upon whom indeed was a certain fierce and harsh beast, and the primeval dragon, heaping up afflictions and persecutions against them, and intolerably sharpening the champions of his own inherent wickedness. Indeed persecutions were very often attempted against the holy Churches, and the fiercely savage cruelty of tyrants, having leaped upon them, brought many to the contests of martyrdom. But I, he says, O Zion—and we say this is the Church, which he indeed also calls Zion—I will judge your case, and I will rescue your sons. For having done no wrong, those devoted to God, and having been condemned for no impropriety at all, then having endured contests even unto soul and blood with brilliant deeds of valor for the A monad running upward; but as for what came to the plotters' purpose, they are both dead and have perished. Therefore the judgment upon them, that is, a righteous judgment, will entirely and in every way come from God. For those who for piety's sake swam through the most glorious contests, and arrived at the prize of the upward calling, will bind on the crown of incorruptibility. But those who brought persecution upon them, and unjustly killed those whom it was better to hasten to emulate, will eat their own flesh, and will not so much sip the blood of those who suffered, but rather their own. For what they brought upon others, they will suffer not in justice but rather by the just decree of God, who crowns those who have suffered, but brings under a long and unending punishment those who did wrong. And such a righteous judgment will be most well-known to all flesh, that is, to every man. For they will be among those who are in danger for piety's sake. That the help from me, who also strengthens you, Jacob, will take hold entirely and in every way, that is, him from the seed of Jacob. And I said that the prophetic word in these things is somehow written in the person of the holy apostles and evangelists, who were from Jacob, according to the flesh, I say. And it is not unlikely that every supplanter be called Jacob, that is, the one who supplants Satan, and artfully and vigorously drives past the snares of sin. For Jacob is interpreted as 'supplanter.' Thus says the Lord: What is the bill of your mother's divorcement, with

which I have sent her away? or to which creditor have I sold you? behold, for your sins I sent your mother away. The Divine is both incorporeal, and immaterial and invisible, and simple. And no one, doing the fitting things concerning it, would receive any corporeal image. But the sacred Scripture discusses things concerning it to us in human terms. For it was not possible for those who are in simple and thick bodies to be able to understand otherwise. unless our human affairs were brought forth as in the order of examples, so that from things perceptible and visible, we might be able, at least in part, to understand things concerning the divine and supreme essence, which is also beyond all corporeal imagination. Observe, then, that in these things the word to the prophet has become anthropomorphic. For as some man dwelling with and joined to a wife, he speaks to the peoples of the Jews, and speaks about their mother; I mean the earthly and perceptible Jerusalem; so that again through it, and as in the person of one woman, their system might be understood. For just as when we say Church, we are not accustomed to apply the force of the word to the circuits of the walls, but we rather denote the most holy multitude of those who have chosen to worship God in it; so too if one should speak of the mother of the Jews, again he no less signifies them. Therefore, "I have not," he says, "cast off your mother, although I have become to her as in the role of a bridegroom, and have cast down the seeds of equity through both the law and the prophets; but rather she herself has departed, having disregarded her duties toward me, and having thought it of almost no account at all to be with God." Since what bill of divorcement has been given to her by me? For God sends no one away from intimacy with him; nor does he shake off any of those accustomed to walk uprightly; but to those who would be genuine in faith, and knowledgeable of every good work, to these he grants the ability to be unshakeably enriched with intimacy toward him forever. Indeed, outside of such glory comes the one who has a mind inconsistent and incompatible with his divine ordinances, being a lover of pleasure rather than a lover of God. Therefore, as in the role of a husband, having dwelt with the mother of the Jews: "What," he says, "is the bill of your mother's divorcement, with which I have sent her away?" "For no one," he says, "could show that it was I who thrust her out and hated her, but rather he will condemn her, as having chosen apostasy of her own accord." To whom being in debt have I sold you? In these things, the figure of speech is different. For he speaks as a master to slaves. For was it, he says, that like a man pressed by a lack of money, and having fallen among creditors, I sold to other masters those who were my servants? And yet how is this not utterly foolish, either to think or to say? For the Divine is beyond necessity, and absolutely nothing is beyond it. Therefore I have not sold, he says, nor would I have given away to other masters, those who love me and are devoted to my ordinances. How then did you endure the yoke of servitude to others? The cause of your evil has become sin. For because of this, the father of sin and the inventor of all wickedness has taken possession of all of you; and seizing for himself those who fall away from intimacy with God, and casting them into the pits of evils, and bringing them down to the springboard of Hades. For it surely follows for those who have slipped from intimacy with God that they must be entangled in inescapable snares. For Satan is terrible in his greediness, and whomever of those on earth he might see choosing to neglect being with God, these he brings under his own yokes, and brings them down into the worst evils, rendering them slaves instead of free, and dishonored instead of glorious. For such are always the wages of his wickedness. Why is it that I came, and there was no man? I called, and there was none who hearkened? Is my hand not strong enough to deliver? Behold, with my rebuke I will desolate the sea, and I will make rivers a desert, and their fish will be dried up from there being no water, and

they will die in thirst. And I will clothe the heaven with darkness, and like sackcloth its covering. Having very clearly stated that the children of Zion, that is, those of the blood of Israel, and Zion itself, clearly the earthly Jerusalem, had been sold and cast out from intimacy with him for their own sins, he brings a charge, and an indictment of their terminal folly and ignorance. For when the Only-begotten shone forth in the flesh to those upon the earth, and appeared in a form like ours, they, unholily forgetting both the law and the prophets, have remained hard and unyielding, and are incurably sick with willfulness. For they did not want to know the Redeemer, the author of salvation, who justifies the impious, and is able to release from all accusation those who are entangled in human weaknesses. I came therefore, he says, that is, I became human and I appeared to those of Israel, and there was no man among them, that is, one with understanding, and able to know the time of redemption. I called, and there was none who hearkened. For as the prophet Isaiah himself somewhere says again in the person of the Savior of us all, Christ: "I was found by those who did not seek me, I became manifest to those who did not ask for me. I said, Behold I am, to a nation who did not know me. All the day long I have stretched out my hands to a disobedient and contrary people." And indeed in the evangelical writings we will find the Lord in many places calling his own [ἡνυμφεδ. λεγιτ ■ουδα■ουζ] to faith: "Come to me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you." And again at another time: "He who follows me shall not walk in darkness, but shall have the light of life." Yea, and also showing that believing them is both fruitful and beneficial: "Amen I say, he says, to you, that he who believes has eternal life." And one could pile up very many other sayings having the same power, if one should choose to speak at length. Therefore, I called, and there was none who hearkened, he says. But perhaps those who have thus stumbled through long folly, who have a hard and unbreakable mind, will say that my hand would not be strong enough to deliver her to heaven. But in this too they have thought nothing of what is true. For he was, as I said, in a form like ours, although the Word was God. And he became human, having undergone a birth according to the flesh from a woman. But those who knew this, and were not ignorant of the depth of his divine mysteries, knew that being God by nature he can do all things, and was sufficient to redemption of all under heaven. But the unbelieving and ignorant approached him as a common man, so that they even assaulted him and said: "For a good work we do not stone you, but for blasphemy, because you, being a man, make yourself God." To these it would be fitting both to think and to say, as if his hand could avail to help those on earth, and to deliver those held fast by the devil, and by sin. But when you consider these things, he says, remember something better; for I am not simply a man as you are, but rather God, having become in your form through the economy, that I might deliver you from both death and sin. For I myself, who speak, am present, I who of old worked wonders through Moses, and with ineffable power divided the sea, that is, clearly, the Red Sea. For the waters were frozen like a wall, and the redeemed passed through, having cast off the yoke of bondage in Egypt. The phrase, I will make the sea a desert, he says here, instead of, I made it dry. And I will make rivers deserts. And the word 'I will make' must again be understood as 'I have made.' For he stopped the Jordan, and made it a desert of waters as Jesus led Israel across and brought them into the land of promise. And if he says that the fish in the waters shall be dried up, understand that this too was included to show that the Jordan was completely dried up, and the divine David, commemorating this so glorious and great wonder-working, says at one time: "What is it to you, O sea, that you fled, and you, O Jordan, that you turned back?" and at another time again: "The waters saw you, O God, the waters saw you,

and they were afraid. The abysses were troubled, the multitude of the sound of waters." And concerning the Jordan again he says thus: You dried up the rivers of Etham, that is, those in the south. He also commemorates another wonder-working, and says that I will clothe the heaven with darkness, and I will make its covering as sackcloth; and again, 'I will clothe' must be understood as 'I clothed.' For we remember that the all-wise Moses wrote that for three days a deep darkness was scattered over the land of the Egyptians, but it did no harm at all to the children of Israel. For they had both day and light. This too is strange, and beyond all description. When therefore I myself, he says, am he, and having appeared in the flesh, I who of old made the sea a desert, that is, made it dry, and did this also to the rivers, and clothed this immense heaven with darkness, and by experience itself made it manifest that I am the Master of all things, and that absolutely nothing is impossible for my powers, how should it not deserve laughter, or rather undergo an accusation of impiety, if anyone should choose to think and to say, my hand is not able to deliver? The Lord gives me a tongue of instruction, to know when it is right to speak a word. He has appointed me in the morning; he has added to me an ear to hear, and the instruction of the Lord opens my ears. It would not be improbable, but rather not inconsistent with the words of orthodoxy, to apply the preceding words to the choir of the holy apostles, that is, to all who have believed in our Lord Jesus Christ, and have been made wise through the Spirit, and have received abundantly from him enlightenment into their mind and understanding, who also have come to partake of divine gifts, and have been able to perceive the depth of the divinely inspired Scripture with pure eyes of the mind, and have entered into the art of a good evangelical life, and of a holy understanding. These, therefore, offering up hymns of thanksgiving, say that there has been given to them a tongue of instruction, that is, the ability to speak in an instructed manner, and to explain without rebuke the divine mysteries, and when and how it is fitting to use the words of consolation. This is indeed what the divine disciples did, having stored up in mind and heart a sound and blameless knowledge of the faith in Christ, and yet for each of those who approached the divine preaching, they offered the word that was fitting and suitable for him. For to those who are still infants, as it were, in the rank of milk, they offer well the word of simple catechesis, but to those who have attained to a perfect man, and have arrived at the measure of the stature of the fullness of Christ, the solid and most nourishing. This, then, is a tongue of instruction, and a gift to know when it is necessary to speak a word. And they say that they are placed early, that is, in the mind, and the heart the dawning of the day, the shining of a divine and intelligible light, the rising of the morning star. And this again we shall know from the blessed Paul having written thus: "Giving thanks to God the Father, who has delivered us from the power of darkness, and has translated us into the kingdom of the Son of his love in the light." For the god of this world has blinded the minds of the unbelieving, so that the light of the Gospel of Christ might not shine in them. But for us the sun of righteousness has risen, shining around the mind with divine light, so that we are and are called sons of light and of the day. Then he says, He has added to me an ear for hearing, and the instruction of the Lord opens my ears. For having accepted the faith in Christ, and being enriched by the enlightenment from him, we have received an addition of an ear, that is, a power of hearing that was unusual, or of old. For the Jews, when reading the law, do not pass beyond the shadow, but are settled in the types, bare and alone. For the natural man does not receive the things of the Spirit of God, as it is written. For we, believing the law to be a tutor, whenever we receive into our ear the things through Moses, we understand them with other ears, transforming the types into truth, and making the shadow a pretext for spiritual contemplation. We have therefore received an

addition of ears. For the instruction through Christ, that is, the evangelical proclamation, and the initiation through him, spiritually persuades to understand the law. It widens, as it were, the ears of those who have believed in him, which those of Israel did not have. For our Lord Jesus Christ said to them: "Search the Scriptures, for in them you think you have eternal life; and they are they which testify of me, and you are not willing to come to me that you may have life." And the all-wise and divine Paul writes about them, that "when Moses is read, a veil lies on their heart, not being unveiled, because in Christ Jesus our Lord and Redeemer it is done away."

Discourse 26 But I am not disobedient, nor do I contradict. I gave my back to scourges, and my cheeks to blows, and I did not turn away my face from the shame of spitting, and the Lord became my helper. For this reason I was not confounded, but I set my face like a solid rock, and I knew that I would not be ashamed, because he who justifies me is near. Through the things already read before, or rather examined before, he has made a very great outcry against the disobedience of the Jews. For he said that I came and there was no man, I called, and there was no one who obeyed, but the person of those who accepted the faith having been inserted in the middle, and saying: The Lord gives me a tongue of instruction to know when it is necessary to speak a word, and the things added to these, and those raising up voices of thanksgiving. The person of Christ himself runs in again, zealous to contrast his own obedience with the follies of the Jews, in order that he might completely convict them of being hateful to God, raising a proud and harsh neck to him who calls them to salvation. For I have called, he says, and there was no one who obeyed. They have become slow to obedience, tardy and completely without understanding in what is necessary to understand for their benefit, and the things through which it was likely to be able to run through, and very easily, both the tyranny of sin, and the plots of diabolical malice. But they disobeyed, but I do not disobey. For since God the Father willed to sum up all things in me, things in heaven and on earth, I submitted myself to emptying, and have descended into the measures of human poverty, having appeared as a man that I might become obedient, even unto death, and the death of the cross. Therefore I have given my back to the scourges, and my cheeks to blows. And my face I did not turn away from the shame of spitting. For these things happened for him to suffer, with the insolence of the Jews raging against him, and Pilate tearing him with scourges, and one of the unholy servants insulting him, and striking him, and others spitting upon him. But there was one purpose for the one suffering: to carry out to the end the good will of the Father. And so Christ said somewhere, that "I have come down from heaven, not to do my own will, but the will of the Father who sent me." And this is the will of him who sent me, "that of all that he has given me, I should lose nothing from it, but should raise him up on the last day." Therefore, for the sake of securing life for those who believe in him, he did not consider insults, or scourges, or the experience of being spat upon as something to be rejected, although he was God by nature, and true Lord. Then he says as a man, And the Lord became my helper, for this reason I was not confounded, but I set my face like a solid rock, and I knew that I would not be ashamed because he who justifies me is near. He speaks, therefore, in a human way, as I said, and in no way unfittingly to the measures of his emptying. Nevertheless, through these words he seems to allude to the judgment that befell the insolent, on account of their impiety toward him. For, he says, the Lord became my helper. It is as if he were to say, When I gave my back to scourges, and my cheeks to blows, and suffered also the passions on the cross, the Father became a helper. For he defended, and did not allow his own Son to be utterly confounded, nor indeed to be put to shame. For they have been punished, and those who dared to fight against God have paid the penalty for

their offenses against me. And by adding that He who justifies me is near, he again subtly indicated that the matter of justice for those who had acted insolently against him would not run to a distant time, nor to a postponement, but would, as it were, follow close at hand, and at the heels of their deeds. But we say that the Son was justified in some such way as this. For since they dared to kill him who was just, and in no way guilty of any faults, they have been punished, as I said, and the punishment of the sufferers has testified to the complete innocence of the one impiously insulted by them. God the Father said something like this: "And I will give the wicked for his burial, and the rich for his death." And by rich and wicked, he names the leaders of the Jews. For suffering from extreme love of money, they were carried away by it into wickedness against him. For although they had recognized him, they said: "This is the heir; come, let us kill him, and let us have his inheritance for ourselves." Who is he who contends with me? let him stand against me at the same time. Who is he who contends with me? let him draw near to me. That he was righteous, and completely innocent—for he committed no sin—and endured the outrages from the Jews, the divine prophet himself will confirm, saying about him: "See how the righteous one has perished, and no one takes it to heart." And again, as from the person of the Jews concerning him: "Let us bind the righteous one, because he is useless to us." And the matter itself would cry out. For how was it possible for the divine and pure nature of the Word to sin against what is fitting and proper to it, and to sustain the blemish of an offense? For it has been said concerning Christ, the Savior of us all, that "He committed no sin, neither was deceit found in his mouth of him." Therefore, since he says that he, being innocent and just, endured the plots from the Synagogue of the Jews, he necessarily addresses those who did not know his complete sincerity, or perhaps, even thought that something wrong had been done by him, and that he suffered on the cross, and in justice, and says: Who is it that contends with me? let him stand against me at the same time. This resembles what was clearly said by Christ himself to the Scribes and Pharisees: "Which of you convicts me of sin? If I speak the truth, why do you not believe me?" For although the only-begotten Word of God was made like us, and took on a likeness in every respect whatsoever, yet in this one thing alone he is believed to have been beyond our nature. For since every man is subject to stumblings and sins, and no one at all has had a completely blameless life; he alone, even when he became man, kept for himself his God-befitting dignity. For the nature of God would reasonably be understood to be beyond sinning. Therefore he also said, that "The ruler of this world is coming, and he will find nothing in me." For he who was made like us, that he might deliver us from the snares of sin, how could he himself be caught with us, or how could he come under blame and indictment, he who frees from indictment and blame all who have believed in him? "For it is God who justifies, who is he that condemns?" Behold the Lord helps me; who will harm me? Behold all you shall grow old like a garment, and a moth shall consume you. He wishes to teach two useful and necessary things at the same time to those who have nursed an impious and unjust envy against him. First, that the plot against him, and the bloodthirsty enterprise, would in every way and entirely fail. Then, that bitter and unbearable punishments will be exacted from those who have sinned against him; for they thought they could subject to death the Lord who is the author of life. But as the Psalmist says, "They have devised a plan, which they shall not be able to establish." For it was impossible for him, being life, to be held by death. Therefore, he was raised by the power of God the Father, as it is written, not having become weak himself, inasmuch as he is understood as Word and God, I mean in being able to drive away corruption from his own flesh, but because he became man, appearing to receive this also from the Father. For all things

for man are God-given. For that God the Father through him abolished the power of death, through his resurrection from the dead, would be clear from his saying to the crowds of the Jews: "Destroy this temple and in three days I will raise it up." But since it is his custom to attribute things beyond human hand and nature rather to the person of the Father, for this reason he also says here in a human way: Behold the Lord helps me, who will harm me? For with God the Father assisting, he says, and destroying all your insolence, and establishing my glory, who among you will be so great as to oppose the invincible counsel, and be able to harm him who is helped by him? Therefore, if the Scribes and Pharisees had any sense, they would have abstained from their plots and attempts against him, having known beforehand through the holy prophets, that they would not be able to wrong Christ, being God, and Lord, and true Son of the Father; but they rather draw upon themselves a terrible and most severe judgment. And this he teaches, adding: Behold all you shall grow old like a garment, and a moth shall consume you, that is, you will go to oldness, and decay, and to destruction, wasting away in many and inescapable evils, while an incurable calamity consumes you like a moth. This again the prophet Isaiah also says somewhere else: "Why should you be struck any more, adding sins? Every head to pain, and every heart to grief; from the feet to the head, [there is no soundness in him,] neither wound, nor bruise, nor festering sore, it is not to apply a poultice, nor oil, nor bandages. Your land is desolate, your cities are burned with fire, strangers devour your country in your presence, and it is desolate, overthrown by strange peoples." This plain speaking, even of things so dreadful, is very sufficient to persuade the Jews to be quiet, and in no way to choose to offend God, if indeed, as I said, their plot was to be fruitless, and for their unaccomplished undertakings they themselves would pay the penalty, and fall into utter ruin and destruction. Who among you fears the Lord? Let him hear the voice of His Servant. Saying that those who might choose to labor in vain and to revel in insolence against him would grow old like a garment (for he said, Behold, all you shall grow old as a garment, and the moth shall devour you), he then offers kindness to the gentle, and shows them the path of salvation; for very many of those from Israel have believed, as was also clearly related in the Acts of the Apostles. For the remnant has been saved, of which the divine disciples have become, as it were, the first fruits and the first offering. Therefore, to those more ready for faith he offers things of gentleness, saying: Who among you fears the Lord? Let him hear the voice of His Servant. And by calling himself the servant of God, he allows us to understand that even having become man, he is the true Son of God the Father. And to hear his voice was not a transgression of the law, but a confirmation of the law, which prefigured the truth through type and shadow, which is Christ and his ordinances. For this reason the all-wise Paul also writes, and says: "Do we then nullify the law through faith? By no means! Rather, we uphold the law. For it is written, 'My righteous one shall live by faith.'" And the end of both the law and the prophets was the mystery of Christ, justifying the ungodly by faith, and freeing from accusations those ensnared by their own transgressions. Therefore, to hear his voice, that is, Christ's, which is to accept the evangelical and saving proclamation, was a confirmation of the law; and that it is pleasing to God the Father for those on earth to be instructed by the voice of the Son, the power of the evangelical Writings would show to the more discerning. For Christ was transfigured on the mountain, and his face shone like the sun, and his garments became white as light; and Moses and Elijah appeared talking with one another; then there came a voice from God the Father, instructing the holy apostles and saying: "This is my beloved Son, hear him." If, therefore, there is anyone, he says, who has the fear of God in his mind, and has hidden it within himself as a kind of treasure, let him hear the voice of His Servant. It

is, as I said, the evangelical and divine proclamation, calling to the redemption that is through faith in Christ, and to a holy way of life, and one far superior to that in the law. For the one, as I said, was in shadows, while the other has the truth bright and manifest. You who walk in darkness, and have no light, trust in the name of the Lord, and support yourselves on the Lord. The most skillful of physicians sometimes combine with harsh medicines also remedies from gentle things, as if charming away the harsh and more savage pain. We find that our Lord Jesus Christ has now done something of this kind. For on the one hand he convicts them as walking in darkness, and as if held fast by a mist, and utterly deprived of light, that is, clearly, of the divine and intelligible light, and making their paths not upon any of the things that lead to salvation, that is, to their benefit, but rather upon those things which would easily push them down into the abyss of destruction. For it is not, it is not possible for those in darkness ever to walk uprightly; for they are brought down, if a pit should be found anywhere, or if stones are scattered about, they stumble unguardedly to them. Therefore, to you, he says, I offer admonitions, to those walking in darkness and who unwisely do not accept the light from me." You have trusted in the name of the Lord, and you have leaned upon God. "For since, out of excessive foolishness, the peoples of the Jews, seeing the only-begotten Word of God in our form, that is, having become man, did not understand the mystery concerning him, but being senseless they often grieved him with slanderous words, sometimes calling him a Samaritan and a drunkard, and sometimes, being sharpened for wrath by a misguided zeal (for they said: "For a good work we do not stone you, but for blasphemy, because you, being a man, make yourself God.") Necessarily, as I said, having just become man, he makes clear to them his transcendent and most God-befitting glory and power, and he turns some away from wishing to think small things of him, saying: You have trusted in the name of the Lord, and you have leaned upon God; most clearly, therefore, he says that he himself is Lord and God, turning them away, as I said, from wishing to think and to say anything base and abject concerning him. And it is a boast for those who have received the faith, to trust in him, and to make him a rod and a support. For he sustains all things for well-being. And this, I think, the divine Psalmist teaches when he says to the Father and God of all: "Your rod and your staff, they have comforted me." For the human mind is prone to slip regarding the things in this world, and it has veered much toward improper pleasures and love of the flesh; and it always needs the one who saves, and who extends a saving hand, so that those who have partaken of the help say: "He set my feet upon a rock, and directed my steps." That the mind of the Jews was cast into darkness and gloom, it is possible to see from the holy Scriptures. For the all-wise Paul says, "The god of this age has blinded the minds of the unbelievers, so that the light of the Gospel of the glory of Christ might not shine." And the divine prophet Isaiah says something like this concerning those of the blood of Israel: "When they waited for light, darkness came to them; waiting for dawn, they walked in gloom." But Christ himself called them to the light, saying: "I am the light of the world; he who follows me will not walk in the dark[ness], but will have the light of life." It is fitting, therefore, and it is true, that for those not choosing to follow him, it will in every way and entirely follow that they walk as in night and darkness. Behold, all you kindle a fire, and strengthen a flame. Walk in the light of your fire, and in the flame, which you have kindled. Because of me these things have happened to you; you will lie down in sorrow. And he shows them another thing, which was likely to be able to effortlessly move them to choose to think correctly. For the memories of punishments, with their beneficial terrors, somehow render even the disobedient and hardened mind receptive and docile. He says, therefore, that they kindle a fire against themselves, who

strengthen a flame. For by stumbling through long disobedience, and by wishing to have a heart that is thus unadmonished, they raise up against themselves the unquenchable flame, that of punishment, clearly. What has been clearly said by our Savior Christ himself has the same meaning as the preceding things: "He who believes in the Son is not judged. But he who does not believe is already judged, because he has not believed in the name of the Son of God." For what else is it to be judged, except to fall into flame, and into the eternal fire, prepared for the devil and his angels? And by adding, You strengthen a flame, he allows one to understand something both sharp and true. For those who place upon a fire wood that can be burned up, strengthen it. For the flame rages amidst much wood, but it somehow grows weak when not well-supplied with much. The Jews, therefore, kindled a fire against themselves, by killing the prophets, and having stoned those who were sent, and having strengthened their own flame adding to their former crimes their drunken outrages against Christ. For they have added the Son to the servants, and as far as it was in their power, they killed the author of life, even if He came back to life, being God and life. But since they did not accept the teaching through Christ, remaining in the shadows of the law; for this reason, and very rightly, as those thinking they had the light from the law, but not truly having it, he sends them away from fellowship with him, saying: Walk in the light of your fire, and in the flame which you have kindled. For it was not a light for them, but the seeming to know the law, yet no longer wanting to accept the things through Christ, became for them a cause of fire and flame. For that they have paid the penalty for their drunken outrage against Christ along with having died strengthened in their sins, he makes clear by adding: Through me these things happened to you. In sorrow you shall lie down. What are these things? For their country has been ravaged, and the wicked have perished wickedly, and the holy city has been captured, and has fallen into the hands of enemies, and the temple itself was burned, and they have fallen asleep in sorrow. For those who die unpurified, and not being deemed worthy to receive the redemption through Christ, not in the hope of rewards and spiritual gladness, but in fear of punishments and in sorrow because of them will they lie down to sleep. Listen to me, you who pursue righteousness, and seek the Lord. Look to the solid rock from which you were hewn, and to the pit of the cistern from which you were dug. Look to Abraham your father, and to Sarah who bore you, for he was one, and I called him, and blessed him, and loved him, and multiplied him. Having sufficiently reproached those who had hardened themselves to the truth, and having made clear the punishment that would befall them, if they did not choose to follow the evangelical decrees, they persisting, having raised the proud and harsh neck of their own mind, he transfers for a time the words of exhortation to those who believed from the blood of Israel. For the nation of the Jews has not utterly perished, but the remnant has been saved according to the voice of the prophet. And indeed, as it is written in the Acts of the holy apostles, very many received the word concerning Christ, they recognized the epiphany of his glory. To these, then, he speaks, and says: Listen to me, you who pursue righteousness, and seek the Lord. And he says "the just" instead of righteousness, clearly that which is through Christ, that which is, I say, through faith in him, which justifies the ungodly, and frees the defiled from all stain, and sanctifies in the Spirit, and procures the glorious boast of adoption. And they pursue righteousness, not as driving it away, and having removed it from their own minds, but as running towards it, so that they might also grasp it. The divine David also said something like this: "Seek peace, and pursue it." Or you will understand it according to that which was said by one of the holy prophets: With what shall I apprehend the Lord, shall I take hold of my God most high? They pursue righteousness, therefore, as I said, so that having found it they might

seize it. These would be those who also seek the Lord himself, that is, Christ. For they find him through faith, God the Father calling them to this. And indeed Christ said somewhere to the people of the Jews: "Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him." But consider this: God speaks not to all simply, but rather to those who are pursuing righteousness, and seeking him, according to the ways just now mentioned by us. Therefore all who are called to the knowledge of truth through faith in Christ are taught by God. But what the power of these thoughts might wish to declare, we will say as we are able. For there was a very great multitude of the Jews, but entirely few were those from among them who believed. Except that they will advance at times he tries to assure the believers, who are a multitude greater than number, brought from the circumcision and the so-called uncircumcision, that is of the Gentiles, God gathering them, taking the divine Abraham, and with him Sarah, as an example of the matter, or rather for the confirmation of hope for this. For they became the root of the whole nation, although being of an old and advanced age, and no longer in hope of being able to bear children. For he was one hundred years old, and she was both barren and childless. But since nothing is impossible for God, but all things are smooth and easy, they became the beginning and root of a multitude of people rivaling the stars. For it was said somewhere to the divine Abraham, to look up at the stars, and to believe that his seed would be equal in number to what was seen. And that Sarah did not bear a child according to the law of human nature, and that the divine Abraham became the father of a child, a man already over-aged and past his prime, he receives two examples: a solid rock being quarried, and a deep pit being dug. For just as it is among the most difficult things to be able to quarry stone from a solid and hard rock, and to dig a deep well; in the same way, I think, it would not be easy, but rather impossible for a child to be born from an old man and a barren woman. Nevertheless, this too was accomplished paradoxically, with God's assent. Therefore, when you who have believed consider yourselves to be few, since the divine and holy preaching is indeed in its beginnings, yet it is firmly established, he says, that your affairs will increase to a multitude greater than number. For Abraham was one, and I called him, and I blessed him, and having blessed him I loved him, and having loved him I multiplied him, that is, I have made him father of the whole race of the Jews, or nation, and in addition to this, of those of the promise. For it was said to Abraham, that "I have made you a father of many nations." Therefore, the one who is called is blessed, and whoever is blessed will be loved in every way and altogether, and he who obtains this will be numerous, spiritually that is. For he will have various fruits from virtues and from evangelical boasts. Nevertheless, even according to the historical account, it is possible to see the promise as true through deeds. For what is under heaven worships Christ, the Savior of all, and all things have become full of him, and all the earth has been filled with his glory. And I will now comfort you, Sion, and I have comforted all her desolate places, and I will make her desolate places like the paradise of the Lord. They will find gladness and joy in her, they will give thanks [or: thanksgiving] and a voice of praise. The word of the holy prophets is always somehow shaped in relation to visible things, and to matters of sense perception. Yet it has a reference to things that are beyond sense and intelligible. Therefore, even if it names Sion, do not think of the earthly one, but rather accept the intelligible one, which is the Church of the living God; since how could one see the prophet's words coming true? For God promised to comfort her; but we will find this has happened nowhere, but on the contrary it is possible to see her made desolate and ravaged. Therefore the word for the prophet now has been addressed to the multitude of those who have believed, which is the Church of the living God. And

what, then, does he say? For just as, he says, I called Abraham, and being one I made him the father of many nations; so also I will comfort you, Sion. And the comfort in these things is a gladdening promise, and one that implants a firm hope in its hearers, that in every way and altogether, as God gathers those who will be called in faith, she will not be desolate and fallow, but like some paradise, flourishing and with the finest trees, adorned with beautiful and noble plants, and having intelligible fruitfulness, that is, gladness and joy, thanksgiving and a voice of praise. Understand from this that he promises to bear away from the legal worship those who will be in the rank of plants, and the intelligible filling a garden, which indeed he calls the paradise of God. For of old the law of Moses commanded to sacrifice oxen, and to slay sheep, and to offer turtledoves to God, and fine flour mixed with oil. But the God of all is no longer approached through these things, but as Christ himself said: "God is Spirit, and those who worship him must worship in spirit and truth." But worship in spirit and truth, and the power of spiritual service, has as its fragrance spiritual gladness, and exultation in the hope in Christ. For we are disposed that he will also transform the body of our lowliness to be conformed to the body of his glory; and we shall be with and reign with him, ranked among the sons of God, and having been enriched with his divine and life-giving Spirit. And we also offer to him a spiritual fruitfulness, both confession and songs of thanksgiving. For with such sacrifices God is well pleased. Listen to me, and you kings, give ear to me, for a law shall go forth from me, and my judgment for a light to the nations. Promising to show the multitude of those who believe in him to be very great and beyond number, thus he speaks to it, as if it were already gathered. He then initiates them as his own worshipers, so that what is written about them might also be seen to be true: "And they shall all be taught by God." For the divine David also sings, and speaks thus to Christ, the Savior of all: "Blessed is the man whom you instruct, O Lord, and teach him out of your law." And he also promised the honor in this to those who have recognized his epiphany. And indeed he also says through one of the holy prophets concerning his own presence, which came to be in this world in the flesh, that "In that time, says the Lord, I will put my laws into their mind, and write them on their hearts." And having rightly understood this, the all-wise Paul writes, and says to those who have obtained this: "You are our letter, written not with ink, but with the Spirit of the living God." Therefore, "Listen to me," he says, that is, receive my words, and do not become unbridled like Israel, clinging to the oldness of the legal letter, and seeing nothing beyond the types. Until the time of reformation the commandment through Moses was established, he says. But since the time of the incarnation is no longer expected, but is already present, let the shadow give way to the truth. Therefore, listen to me, my people. And saying, "my people," he holds forth the spiritual kinship granted to them in due time, entreating, as I think, also through this, and making them more eager for what is necessary, I say, to receive the word from him. And he calls not only those who are among the peoples, but with them also kings, so that you may understand the rulers, that is, the leaders of the peoples. For from the multitude of believers many were brought to this, of whom the divine disciples became the firstfruits; then after them, following in their footsteps, those after them were invested with the name of kingdom; since indeed they were enriched with the name of kingdom, and also appointed to lead peoples. And so, as from exceedingly great joy, they raise up songs of thanksgiving to God, saying: "He has subdued peoples under us, and nations under our feet." And about them sings also the divine Psalmist: "The rulers of the peoples were gathered together with the God of Abraham." O then, peoples and kings, he says, listen to me, and give ear, and what is promised for the future. A law shall go forth from me, and my judgment for a light to the nations. In these

words, "law," he names the divine and evangelical proclamation. For the new and saving ordinance is, as it were, of a different kind; and, as it were, a change of the ancient law for the better, and a transition of types that have passed away to the truth. For Christ said: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish, but to fulfill. For I say to you, that not one jot or one tittle shall pass away from the law, until all things be accomplished." But the law in letters was given through Moses; but the saving proclamation, that is, the Gospel, came forth through Christ. For it was fitting that Moses be a minister of the shadow and type, as it were, and Christ the enlightener of knowledge and of true worship in spirit. For He is the true light. And he adds to these things, that "My judgment is for a light to the nations." By "judgment" here he means either his holy and man-loving decree, which brought forth his grace as a light to the nations, that is, judgment, meaning uprightness and just judgment, or righteousness, that is, of the Gospel. For thus the divine David recalls the sacred proclamations, saying: "You have prepared uprightness, judgment and righteousness in Jacob you have wrought." But if he says that the divine and saving proclamation has been made in Jacob in these things, and not rather also among the other nations, one must remember God saying clearly: "I was not sent except to the lost sheep of the house of Israel." And indeed also through the voice of the divine David himself: "But I was established as king by him (it is clear that this is God the Father) upon Sion his holy mountain, declaring the decree of the Lord." For from Israel were the fathers and the promise, the lawgiving and the covenant. But since they became unruly apostates, and murderers of the Lord, for this reason grace has therefore departed, and has become a light to all the nations. My righteousness draws near swiftly, and my salvation will go forth, and in my arm shall the nations hope. The islands will wait for me, and in my arm they will hope. He does not allow the zeal of those who have been called to be withered by iniquities, nor indeed does he say that the recall of hope will be for long ages, but he reveals the promise as running, as it were, at the heels of his words. Such is that which was said through the voice of Habakkuk, or rather to him by God: "Yet a little while, a very little while, he who is coming will come, and will not delay." For the hopes of good things, being thirsted for by those who expect them, are consumed by delay. For this reason he says his righteousness draws near. And if we wished to apply these words to the person of God the Father, we say that he calls his Son his righteousness. For we have been justified in him, and not by works of righteousness which we have done, but according to his great mercy. For he came into this world, not to judge it, but rather that it might be saved through him. And it was saved in no other way than through much gentleness. For he said, "I am he who blots out your iniquities, and I will not remember them." And again: "And you, Israel, do not forget me. For behold, I have blotted out your iniquities like a cloud, and your sins like a thick mist." And David also sings, and indeed says to him: "You have been gracious, Lord, to your land, you have turned back the captivity of Jacob, you have forgiven the iniquities of your people, you have covered all their sins." Therefore, in the righteousness of God the Father, that is, in Christ, we have been saved and have been sanctified, having washed away the filth of wickedness. But if it were Christ himself who says, "My righteousness draws near swiftly," you will understand righteousness in these things no less as the justifying grace from him, that is, the evangelical and heavenly proclamation, through which we have known the way of righteousness pleasing to him, and we have been guided to every one of the best virtuous deeds, according to what is said in the Psalms: "Your law is a lamp to my feet, and a light to my paths." And he names righteousness also salvation, and very fittingly. For it draws us out of every evil, and freeing us from the bonds of

death, it leads us up to unending life. And he promises something else as well. For "nations will hope," he says, "in my arm." And indeed he also affirms that islands will wait for him. For of old the nations the multitude, entangled in unbreakable bonds, of sin, I say, and subjected to the greed of the all-wicked and primevally-evil dragon, was captive, and in extreme miseries, being completely without help. For there was no one able to deliver from so bitter and inescapable a calamity; there was no one to shatter the yoke of greed, but they were, as I said, in the lot of captives, stripped of all hope that leads to life, and destitute of every good thing. For those who had not known the Lord who is by nature and truly, certainly continued in the world without God and having no hope, according to the voice of the blessed Paul. But those who were formerly weak, he says, and as it were cast down to the ground, taking my arm will gain an unexpected hope for salvation. And everywhere the sacred Scripture calls the Son the arm of the Father. For he is his power. But if anyone should wish to understand also the arm of the Son himself, on whom will be the hope of the nations called to salvation, you will understand his God-befitting and extraordinary power, by which he will crush Satan and the world-rulers of this world, and has saved those from the nations. For he himself said: "Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house?" And David also said: "You have humbled the proud one as one who is slain, and with the strength of your arm you have scattered your enemies." Christ, therefore, is the hope and way of salvation not only for those of Israel, but indeed also for all the nations; for whom the islands will also wait. And by islands, as I think, he means the churches of the nations, which, lying as it were in the midst of the sea, being beaten by the assaults of affairs as by waves, carry off the crown of good repute through endurance. For endurance produces proven character, and proven character, hope, and hope does not put to shame. Therefore, to wait for God could not be understood as anything else, except that through perseverance and endurance one is to be well-pleasing to him, and on this account to be deemed worthy of his mercy and oversight. For it is written that, "Waiting, I waited for the Lord, and he attended to me." Lift up your eyes to heaven, and look upon the earth beneath, for the heaven was established like smoke, and the earth will grow old like a garment, and those who dwell on the earth will die in like manner. But my salvation will be forever, and my righteousness will not fail. Saying that he himself will be a hope for the nations, he weaves for them a necessary initiation. For it was not otherwise possible for those who did not know him to cleave to God in spiritual intimacy, except by being delivered from the ancient error, and getting outside the snares and perversity of the devil, and becoming rich in the true and blameless knowledge of God. For it is like an entry into intimacy with God to both know clearly and to confess, that there is no other God besides him. Therefore, since they thought heaven to be God, and were persuaded to worship the more prominent of the stars, and they venerated the very earth lying under everyone's feet, having completely departed from the doctrines of piety, and who is by nature the God of all things, and brought into being things that once were not; for this reason he says, showing that creation is of a different nature in relation to himself; and demonstrating very well the incomparable difference between creator and creation, he commands them to lift their eyes to heaven, that is, to consider the firmament itself and the things in it, and again to bring the mind down to the earth, that is, to the contemplation of the things in it, both animals, I say, and simply all the things in it, and even if they should choose to marvel at it, not to stop their mind there, but from the greatness of the works to measure the power of the one who crafted them, and the supreme and ineffable glory of the creator of all. And somehow we are accustomed to the

[doctrine] concerning God to gather knowledge from the divinely-inspired Scripture, and from the magnificence and order of created things. So Paul laughs at the wise men among the Greeks, because although they fashion for themselves a pretense of wisdom, they have a heart full of all foolishness. "For they revered, he says, and served the creature rather than the Creator." So he also rebukes others, as turning back again to the weak and poor elements of the world, and wanting to serve them beyond what is reasonable. For that the beauty of creation would not provide an occasion for going astray to the more intelligent, but rather starting points for true knowledge about God, he clarified, saying: "For His invisible attributes from the creation of the world are clearly seen, being understood through what has been made, both His eternal power and Godhead." Therefore when you marvel, he says, at the heaven made firm, and seen as in the form of smoke, yet know, he says, that things brought into being will be dissolved again. For things that have beginnings of existence will end again in not being. The earth therefore will grow old, he says, that is, it will vanish, and those who dwell on it will die, just like these things. But he aptly calls the death of the elements the change for the better. For as Paul says, that "The creation itself also will be set free from the bondage of corruption into the glorious liberty of the children of God." But in what way will it be set free? Christ's disciple will clarify, saying: "For the day of the Lord will come as a thief, in which the heavens will pass away with a rushing noise, and the elements, being burned, will be dissolved, and the earth and the works that are in it will all be burned up; but we look for new heavens and a new earth according to His promises." Therefore he says the renewal of creation will be like a resurrection from the dead, just as with human bodies. But while the elements are being dissolved, my salvation will be forever, he says, and my righteousness will not fail. Now, salvation and righteousness, as we have often said, he calls the Son; and calling Him His own, he shows the property which He has toward him, the Son being by nature from Him and in Him. However, He will be forever, he says, and will not fail. And how great is the difference between Creator and creation, Maker and what is made, he makes clear through these things: For creation will grow old, and as it was brought from non-being into being, it will not be without corruption. But the Creator and Artificer of all, God the Word, through whom are all things and in whom are all things, will be forever, and will not fail. This the divine Psalmist also teaches, saying, "In the beginning You, Lord, laid the foundation of the earth, and the heavens are the works of Your hands. They will perish, but You will remain; and they all will grow old like a garment, and like a cloak you will roll them up, and they will be changed; but You are the same, and Your years will not fail." Listen to me, you who know judgment, my people, in whose heart is my law; you will not fear the reproach of men, nor be defeated by their scorn. For like a garment they will be worn out by time, and like wool they will be eaten by the moth; but my righteousness will be forever, and my salvation to generations of generations. Having initiated those from the gentiles, and having woven for them a simpler discourse suited to their minds (for milk is more fitting for those still of an infant disposition) he speaks again to those who are already manly, and have a stronger heart, and a well-established mind if to endure suffering ... and considers piety nothing But who these might be, he states clearly: Those who know judgment, that is, those who like approved money-changers test each of the things to be done, and discern accurately, holding fast to what is good, and abstaining from every evil thing. And these are they who have the law of God in mind and heart, and who have practiced receiving it as a certain tutor and wise guide. For David sings and says concerning every righteous and wise man, that "The law of his God is in his heart, and his steps shall not be tripped up." A salutary thing, therefore, is to make the divine law, as it were,

a deposit in our mind and heart. For just as a vessel made from bronze material, or some other such thing, and then having fire heaped in it remains hot, so also the soul of a man, having the divine law in its mind, is certainly fervent in spirit. But one of the holy disciples says, because lawlessness will be multiplied, the love of many will grow cold. Listen then, he says, you who know judgment, and you who bear my law in your heart. Do not fear the reproach of men, and do not be overcome by their contempt. For all who desire to live godly in Christ will be persecuted; and suffering for piety, they endure the mockeries from those who do not know it. But one must consider such things as nothing, but rather understand that the Savior and Lord of all himself endured the cross, despising the shame. And for this reason he said: "A disciple is not above his master. If they persecuted me, they will also persecute you; if they called the master of the house Beelzebul, how much more those of his household;" and in addition to these: "Blessed are you when they persecute you, and reproach you, and say all kinds of evil against you falsely for my sake. Rejoice and be glad, for your reward is great in heaven. For so they persecuted the prophets who were before you." You must therefore have an unbreakable mind concerning these things, and spit out as stale the laughter of your persecutors, and despise all reviling, but rather consider being persecuted for piety and being reviled for Christ an occasion for all good repute. For what harm will insolence do, and a word boiled up from a foolish heart, to one who is approved through endurance? For that the good repute of the sufferers will shine forth in due time, and those who reviled and reproached them will come to nothing, he has fully assured by saying that Like a garment they will be made old by time, and like wool they will be eaten by the moth. and are most ready to suffer aging and decay, both wool and garment. But my righteousness, that is, the justification from me, and the salvation to be given will be long and endless, and will run to many generations, that is, it will stand perpetually. Therefore, having suffered little for piety, we will find a more abundant reward. And the all-wise Paul will testify, saying that "The momentary lightness of our affliction, produces for us a weight of glory, while we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal." Awake, awake, O Jerusalem, and put on the strength of your arm. Awake as in the beginning of a day, as a generation of an age. It seems in these things that mention is made of the calling and conversion of Israel. For he himself also will be called to the knowledge of the glory of the Savior of us all, Jesus Christ, after the ingathering of the Gentiles. For it is written in the prophets: "Because for many days the children of Israel shall sit, without a king, and without a ruler, and without a priesthood, and without oracles; and after these things the children of Israel will return, and will seek the Lord their God, and David their king, and they will be amazed at the Lord, and at his good things in the last days." For that in these things the prophet names as David Christ who is from the seed of David according to the flesh, I think no one at all will doubt. For when the divine David was already dead, many years later the words of the prophecy were made. And the all-wise Paul also knew that the calling through faith of those of the blood of Israel would happen in due time. For he himself once said that "When the fullness of the Gentiles has come in, then all Israel will be saved;" and at another time he also converses with those from the Gentiles who have believed, and says, as about a plant and an olive tree: "But if some of the branches were broken off, that you might be grafted in, do not boast against the branches." For you do not support the root, but the root supports you. For just as you were cut from the wild olive tree which is yours by nature, and were grafted contrary to nature into a cultivated olive tree, so also these who are by nature will be grafted into their own olive tree. O

Jerusalem, therefore, he says, arise. This, I think, is clearly what the most holy Paul wrote to some: "Awake, O sleeper, and arise from the dead, and Christ will shine on you." Be watchful, therefore, that is, rise as from the dead, he says; put on the strength of your arm, and not a perceptible arm, but rather an intelligible one, that of the soul, by which one is clearly directed to the accomplishment of virtue. For admittedly Israel grew weak by insulting Christ, but having turned back and become sober again, it will put on the power from Christ. And this, then, was what was said to him through one of the holy prophets, Turn back, Israel, to the Lord your God, because you have grown weak in your iniquities. And it was also said concerning them through the voice of Jeremiah by Christ, the Savior of us all: "Behold, I am bringing weakness upon this people, and fathers will grow weak in it, and sons together, neighbor and his kinsman will perish." For Israel has fallen away completely, because of its impiety toward Christ, from being able to fulfill at all any of the things that are accustomed to make for an excellent life. But arise, he says, as in the beginning of a day, as in the generation of an age, so that you may run to this, and return again to what you were and in the beginnings, when human nature, that is, the first man, was brought forth into existence, before he was caught in the snares of diabolical wickedness, and treated the given commandment as nothing. For Christ reforms us into that one, and repaints the ancient beauty of nature in us, impressing His own characteristics; for we have become according to his image and likeness. At any rate, the most excellent Paul writes to those who after the faith were carried away out of ignorance into the shadow of the law: "My little children, for whom I am again in labor until Christ be formed in you." Are you not the one who dries up the sea, the water of the great deep? The one who made the depths of the sea a way of passage for the delivered and the redeemed? He brings Israel to the remembrance of the mighty works in Egypt. For he freed them from a harsh and inescapable slavery, and delivered them from the hand that oppressed them unbearably, and he led them through the midst of the sea. For the waters were congealed as a wall, and the surge was passable for the redeemed; for they ran as on dry land. And these were not their own works, but rather a display of the miraculous power of the most mighty right hand. For it was God, as I said, who made the water passable for them. However, he speaks of the things that happened for her sake as the works of Jerusalem herself, at the same time persuading them to be confident, that by believing in Christ they will overcome every temptation, and will prevail over all the strength of the enemy. For He who long ago led them through the midst of the sea, and declared it a way of passage for the delivered and the redeemed, will again mightily drive away, and sometimes pursue the things that will come from certain people. For it is written, that "All who desire to live godly in Christ will be persecuted." Therefore, it is God who says to Jerusalem: "Are you not the one who dries up the sea?" and what follows. That is, you will also understand the power of the preceding things in another way. For since she is called to the knowledge of Christ, by God the Father saying: "Arise, Jerusalem, and put on the strength of your arm;" having been watchful in a certain way, and brought to the remembrance of her strength, she converses and says to her: Are you not the one who dries up the sea, and the great deep? The one who made the depths of the sea a way of passage for us who are delivered and redeemed, declaring a way through the waves? And it is likely, indeed, that the experience of what has already happened has been received by them as an unshakable faith in the things that will follow. For he who through the midst of the sea having led them through, He will certainly abolish also the surge of the present life, and He will show the vain and unmingled turmoil of the affairs in the world to be stale, so that in no way may the souls of those who have been called be choked by worldly cares; but He will drive them

beyond every temptation, and having been saved and redeemed, to glorify Him, saying: "Sing to the Lord a new song, for the Lord has done wonderful things. His right hand has saved him, and his holy arm." Now the right hand and arm of God the Father could be none other than our Lord Jesus Christ. For they shall be turned back by the Lord, and shall come to Zion with joy and everlasting exultation. For on their head is exultation and praise, and joy shall overtake them; pain, sorrow, and groaning have fled away. Again he forms the figure of the speech according to the power of the things that have already happened to them. For having stumbled against God in many ways, and having slipped into the worship of idols as into some pits, they were defiled in no small measure; and having rejected the commandment of the all-wise Moses, they turned to the teaching and commandments of men. For all these reasons, they were given over at times to the Babylonians, and were captives inhabiting the land of the Persians and Medes. But they were shown mercy again. For when Cyrus released them according to the will of God, and allowed them to depart, they were brought back to Judea rejoicing and shouting, and having hymns to God like a crown upon their head. Therefore, as from the things that have historically happened, he also very well portrays the gladness at the final callings. For they will be turned back by the Lord, he says, and they will come to Zion, the spiritual one, that is, the Church, being glad and rejoicing. For upon their head there will be praise and gladness, and exultation will overtake them. For the Savior of all crowns, as it were, the souls of believers, and fills them with all joy, exultation, and gladness, being glorified by them, and having become a string and lyre for them. But wherever there is a call inviting to repentance and conversion, and to the washing away of sin, that is, through faith in Christ, where there is the supply and grace of the Holy Spirit, and the honor of adoption, and the enjoyment of unending good things, and the hope of the kingdom of heaven, there certainly must also be rejoicing, and pain, sorrow, and groaning have fled away. For what place will pain have, and over what things could there be groaning, where there is no pretext at all for groaning and being in pain, but rather hope prevails, of exultation and gladness, of inalienable delight and joy? I am, I am he who comforts you. Know who you are, that you were afraid of a mortal man, and of the son of man, who have withered like grass. And you have forgotten God who made you, who made the heaven and founded the earth. And you were afraid continually all the days at the face of him who afflicted you. For in the way that he planned to take you away, even now where is the fury of him who afflicts you, For in your being saved he will not stand, nor will he delay. The phrase, I am, he says in these words, is instead of, I live and I exist; for He is the one Who Is. And this is a fitting and extraordinary dignity for God; for to be and to live belongs only to the nature that is beyond all, not having received these things by participation from another, nor indeed having the thing as a gift, but rather being life itself. Therefore, I am, he says, the one who comforts you, that is, the one who bestows all spiritual comfort, and who sustains with assistance so that one may be well established, in order to proceed with boldness straight to every virtue. Or perhaps you will understand comfort in these words in another way as well. For through the evangelical proclamations the Savior was calling to the washing away of sin, that is, I say, through faith in Him, to the participation of the Holy Spirit, and the boast and glory of adoption. But you, he says, O Israel, You were not afraid to despise me, who am, and having scorned the one calling you to life, you were afraid of a mortal man, and of a son of man, who like grass have withered. Then you forgot God who made you, who framed the heaven, and founded the earth, but you feared the face of the one afflicting you. And in these things God accuses the leaders of the Jews, who continually opposed the glory of the Savior, and as far as it was in their power, they declared it to be

absolutely nothing. He performed miracles in many ways; but they poured out bitter words beyond wonder against the divine signs; for they said that he cast out demons by Beelzebul, the ruler of the demons. With his teachings that are above the law, he often charmed his hearers; but they slipped into such impiety as to rebuke those who praised him, and to say: He has a demon, and is mad; why do you listen to him? Therefore, they feared the plots of the Pharisees; and the blessed evangelist will testify, saying: "Therefore the rulers knew that he was the Christ, but because of the Pharisees they did not confess it." For the Jews had already agreed that if anyone confessed him to be Christ, he should be put out of the synagogue. And the Savior himself rebukes the teachers of the law, saying: "And woe to you, lawyers! for you have taken away the key of knowledge; you yourselves do not enter, and you hinder those who are entering." Therefore, he accuses the people of the Jews, as having from exceedingly great folly despised the true and living God, who by his word raised up the heaven, and founded the earth, but preferred rather respect for men, and received the voice of mortal men, who are dried up like grass. For that they were about to endure the final punishment of all, who imposed upon them this strange dogma [ἡνυμφρ. λεγισσε ■ιδετυρ δε■μῶ], and for this reason led them away from the need to honor the one who calls to salvation, he has fully informed them, adding: For in what way they planned to take you away, and now where is the wrath of the one afflicting you? For in your salvation it will not stand, nor will it delay. For the wrath of the Scribes and Pharisees against the people under their hand was temporary; but they have gone to destruction, and are given over to slaughter. And those who believed in Christ rejoiced, having been saved, and having escaped the divine wrath. But the others did not delay, that is, they perished not long after, when all Judea was ravaged, and the temple was burned, and Jerusalem was destroyed, together with those who inhabited it. For I am your God, who stirs up the sea, and makes its waves roar. The Lord of hosts is my name. I will put my words into your mouth, and under the shadow of my hand I will cover you, by which I established the heaven, and founded the earth; and he will say to Zion, You are my God. Having accused those of Israel, as fearing men, that is, those who were chosen to preside over the synagogue, and out of respect for them having unwisely stepped into the mire of disobedience, and having utterly disregarded love for him, he shows in these things, that also circumstances and persecutions, whatever may happen to those who have chosen to be pious, he settles without toil; and he renders the malevolence of those who threaten them ineffective and inactive, changing painful things to what is easier, and diverting the assault of grievous things to cheerfulness. And he takes for an example this visible, broad sea. For I am, he says, the one who stirs up the sea, and makes its waves roar. The Lord of hosts is my name. Therefore, just as the wave is sometimes arched, and violently dashes against the shore, driven by the force of the winds, but changes back again to calm and stillness as soon as God wills; in this very same way, he says, the terrible and unbearable things, and all that leads to the utmost evil, I change, as if by merely nodding towards calm; for having calmed every disturbance, I release into the breadth of cheerfulness those of the choosing to contend for piety. And this, I think, is what is enigmatically sung through the Psalmist's lyre: "He commanded the storm, and it became a breeze, and its waves were stilled." So that they might accept courage without any hesitation, that in every way and entirely the things that were promised will run to their conclusion, and the promise of the help given by Him would never prove false; he says necessarily, that the Lord of Sabaoth is my name. For if He is the Lord of hosts, how will he be weak in saving some, or what difficulty, or steepness of affairs, or impossibility is there for the right hand that is mighty in all things? He adds something else sufficient for help, and at the

same time showing that the wrath against them is loosed, the harm of His turning away has ceased, and for the rest they are in account with Him, and have been deemed worthy of His forbearance and love, such as would befit those who have recognized His epiphany. "For I will put, he says, my words into your mouth." And what is this, the divine David said somewhere while singing psalms: "But to the sinner God said: Why do you declare my statutes, and take up my covenant in your mouth?" -"For praise is not seemly in the mouth of a sinner," as it is written. Therefore the wrath [alt. law] of God scares away the profane and the sinful from even remembering his words at all. For it is said: "Out of the abundance of the heart the mouth speaks." How is it not clear to all, that those who have an evil heart would not utter good words? It is therefore most fitting for the saints to both have the law of God in their mind, and to utter it forth, as it were through tongue and word. Therefore the God of all promises as to those already righteous, and sanctified in faith, and who have received the boast of genuineness, to put His own words in their mouths, so that by frequently remembering the divine law, they might know the useful path to their salvation. For it is written concerning every righteous person, that "The law of his God is in his heart, and his steps shall not be tripped." And again: "In my heart I have hidden your words, that I might not sin against you." For the law of God holds us up to be well established, and to have a mind well-founded in every one of the best pursuits; and it does not allow us to fall toward worse things, and it vigorously turns us away from what is by nature unjust. But since, as I said, He is conversing with them as already genuine, He promises something else beforehand. For I will cover you, he says, under the shelter of my own hand. This is also worth acquiring, and an exceptional good, and sufficient for salvation for those deemed worthy to choose it once. For we understand the hand of God the Father to be none other than the Son who appeared from Him, our Lord Jesus Christ. And nothing of all that is by nature able to do harm would harm those who are under Him. For they will be strong and most courageous, superior to all disturbance and temptations, and unconquerable by Satan, and beyond all carnal abomination, and past the passions of both soul and body. That the right hand of the Father is all-powerful, he prepares by adding: By which I established the heaven, and founded the earth. For if by the word of the Lord the heavens were made firm, as it is written, and the earth has been established to be unshakable; how would it not be sufficient to save some, those whoever would choose to make much of the shelter under Him? Then indeed, then, he says, Zion will say: You are my God. Here observe for me clearly and plainly the confession of faith in Christ being introduced. For of old, although Christ worked miracles in many ways, and had glory by the brilliance of the divine sign, which was beyond word and wonder, they claimed out of very great impiety to be ignorant of him, not being truly ignorant, but insolent. For they have dared to say out of very great madness, that is, folly, and a godless way of thinking: "We know that God has spoken to Moses God, but this man we do not know where he is from." But those of old, he says, who denied and slipped into this impiety, taking my words on their tongue, and coming under the shelter of my right hand, will recognize the Redeemer, they will confess, saying to him: You are my God. Therefore faith is a saving thing, and a path leading to unending life, the power of the confession of Christ. Awake, awake, arise, O Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath. For the cup of stumbling, the bowl of wrath you have drunk, and you have drained it, and there was no one to comfort you among all the children you have borne; and there was no one to take you by the hand, not even from all the sons you have raised. He speaks to the Synagogue of the Jews as to one who has fallen and still lies low, and commands her to rise, all but giving a hand, and pitying her as

God. And we certainly do not say that the rising is physical, because it is not fitting for the fall to be understood in such a way, but rather as spiritual, as having been accomplished in unbelief. Therefore, in faith is the good of the resurrection in these things. For they have admittedly fallen into ruin, not accepting the evangelical and saving proclamation, but rather adhering to the teachings and commandments of men, although God says clearly through the voice of Isaiah: "My people, those who call you blessed are misleading you, and they confuse the path of your feet." For those chosen to lead them, always praising among them the law of Moses, and often crying out: We are blessed, O Israel, for the things that are pleasing to the Lord are known to us, they turned the minds of those under their hand from the love of Christ, and persuading them to disregard his grace, they have led them astray, and confused the path of their feet, not allowing them to walk uprightly, that is, to come by a straight path to justification by faith, although the law makes nothing perfect. Therefore, Awake, he says; this is clearly what is said through the voice of Paul, "Awake, O sleeper, and arise from the dead, and Christ will shine on you." And indeed this too in addition: Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet. And that they paid a fitting and equal penalty for their impieties, having treated Christ with drunken violence, and having dared, as far as it was in their power, to inflict death on the author of life, he shows, saying: She who drank the cup of wrath from the hand of the Lord. For the cup of stumbling, the bowl of wrath you have poured out, and you have drained. And by "bowl" he means judgment; but the phrase, "You have drained," in this context does not mean "You have poured out," but rather, "You have drunk it all," that is, you have received the full wrath from the Lord, and have endured anger equal to your transgressions. For the wicked have perished wickedly, their whole country having been plundered, and together with Jerusalem the famous temple itself being burned down, and moreover they have lost their hope in God, and have been cast out from the flock of the saints. And when all these things had happened to you, he says, and you were as if drunk with the fullest wrath, none of your children stood by; there was no one to take you by the hand, there was no one to comfort you. For there were very many among them Levites and priests, Scribes and Pharisees, revelling in the honors from all, and exalted for being prominent and presiding over the others; but not one of them all averted from Judaea the disaster brought upon her by divine wrath. There was no one so great who was able to offer even a moderate consolation to her when she was entangled in unbearable evils. Therefore they did wrong by leading them away from the love of God, and persuading them to make faith in him unacceptable; but they helped not at all, having themselves slipped into the pits of destruction. These two things things are against you, and who will grieve with you? A fall and a crushing, famine and a sword; who will comfort you? Your sons, who are in distress, who are sleeping at the edge of every exit, like half-boiled beet, who are full of the wrath of the Lord, undone by the Lord God. One could enumerate very many evils that befell the Jews at the time of the capture, I mean, that under Vespasian and Titus, when the whole land of the Jews was set on fire, and no kind of disaster was lacking for them, but they had passed to the extremity of every evil, with Christ, the Savior of all, having also foretold this to them. For He was being led away by the soldiers of Pilate to the place of the cross. And since weeping women followed him, turning to them He said: "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children." And again: "When you see Jerusalem surrounded by armies, then you will say to the mountains, Cover us; and to the hills, Fall on us." And through very many holy prophets the weight of the incurable disaster was foretold. And now the power of the verses before us travails with these things. For, O

wretched Jerusalem, it says, these two things are set against you, it says, that is, fight and make war. And what are these things? A fall and a crushing, famine and a sword. In these things, as if briefly and concisely, the disaster of the war is signified. However, that must be observed not in passing. For having enumerated four, it says they are two. For it said, a fall and a crushing, and famine, and a sword. And what then do we say? Or how could the named things be two? Even if they might seem to be more, the prophetic word in these things connects what follows to the first things. As I say: crushing certainly follows falling, and the sword follows famine, that is, death. Therefore, the first two are a fall and a famine; and following these, a crushing and a sword. Therefore, it says, when these things have happened, who is able to defend and ward off the assault of the disaster? for this is what comfort means here. For, it says, will your sons be sufficient for this? and yet it is possible to see them in distress, that is, having nothing, which they might plan and do for their own consolation, for the benefit of their own souls. For they are sleeping at the edge of every exit. For when the war broke out, the powerful ran out of the land of the Jews, and seized the extremities of the land, so that they might be ready for flight. For some hastened to occupy the neighboring lands of the Egyptians, others the neighbor of the Moabites, or the other lands of the adjacent nations. And they were at the edge of every exit, that is, in the extremities of the land, as I said; not watchful, that is, able to do anything of what is not unhelpful for the benefit of those suffering, but as if intoxicated, and heavy-headed, and lying down, thus weakened in their minds, and undone in their intellect, like a half-boiled beet. And what is the reason for these things? For they are filled with the wrath of the Lord, and this has become the cause of their undoing. For we are always somehow disposed, when we are struck by unending and inconsolable disasters, to have an almost ecstatic mind within ourselves, and to find no way that is able to save us, especially when the evil against us is sent by God. Therefore hear, you who are humbled and drunk, but not with wine. Thus says the Lord God who judges his people: Behold, I have taken from your hand the cup of falling, the goblet of wrath, and you shall no longer drink it again, and I will give, and I will cast it into the hands of those who wronged you and of those who humbled you, who said to your soul: Bow down that we may pass over, and you made your back like the ground, outside for those passing by. The words are of one pitying, and restraining his wrath, but rather releasing them to cheerfulness. For he calls her humbled and drunken. For sufficient, as I said, are those beyond measure calamities, and bringing those who are captured to the utmost evil, and making drunk those who have suffered, but not from wine, as he says. For the Lord's cup is in no way understood as perceptible, nor is the mixture in it such as to be thought common. But it is rather the custom of the divinely inspired Scripture to call "cup" the portion allotted to each, whether perhaps to the unjust, or also to the good. For example. The divine David sings, and says concerning the wicked: "Fire, and brimstone, and a scorching wind, is the portion of their cup." This lot has been prepared by God for those who do not know him, and a most grievous sentence will overtake them. For drinking, as it were, fire and brimstone, they endure a continuous and unbearable punishment. But it would be fitting for every just person to say: "I will take the cup of salvation, and I will call upon the name of the Lord." For to know and to call upon the Lord of all would be for those accustomed to do this a saving mixture. Therefore God, who judges righteously, says that Jerusalem has been made drunk not from wine, but from incurable calamity, and unbearable misfortune. And he judges righteously, having allotted to the good their fitting lot, but rebuking those who are not such, so that, having been shown to be better than themselves, they might depart from their wicked ways, and might change their mindset towards

willing to think and to do the things that seem good to his divine laws. But behold, he says, I have taken the cup of falling as from your hand, and you shall no longer drink of it. For she will be called, as I said, to the knowledge of Christ, and will delight with us in the good things from above. And she too will be a partaker of sacred gifts, and will possess spiritual wealth. And the prophet is a witness of this, saying: "Because for many days the children of Israel shall sit without a king, and without a ruler, without a sacrifice, and without an altar, and without a priesthood, or manifestations; and after these things the children of Israel shall return, and shall seek the Lord their God, and David their king, and shall be amazed at the Lord and at his good things, in the last days." For in these words, the prophetic word names as "David" Christ from the seed of David according to the flesh. And a clear proof of this is that the prophecy came to be very many generations after the divine David was already dead. Therefore, so long as she has not yet been called to the grace that is through faith, she has not yet put aside the cup of wrath. But when she honors Christ by faith, then indeed the cup will certainly be taken from her, and she too will delight in the other good things, concerning which it is written, that They will forget their former affliction, and it shall not come into their heart; but rather there will be everlasting joy and gladness upon their head. For sorrow, grief, and sighing have fled away. But when the cup is taken from her, it will be given to the swarm of those who wronged her. And in what way did they wrong her? By not allowing them to walk uprightly, nor indeed to tread a blameless path, through which, while achieving a life pleasing to God, and being clothed in the splendor of the evangelical life, they might be able, together with those who have believed in Christ, to arrive at the city above. Who then could be understood as those who wronged her? For as far as saying what is ready to hand and apparent, first, those appointed to lead the Synagogue, who indeed most of all have drunk the cup of wrath. For by how much more distinguished a good standing they had than others, by so much more burdensome an assault of the war they have had, being thrust out of honor and glory, wealth and luxury, and even life itself. But if it is necessary to say something of the hidden things too (and I think this is necessary), we say that the Synagogue of the Jews has been wronged, not only by those appointed to lead, but also by diabolical perversity, which did not allow them to receive the divine light into their mind, so that they might understand him who calls to salvation, him who justifies the ungodly, and delivering from judgment, and dragging out from the bonds of death, I mean Christ. And of this Paul is a witness, having written thus: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." Yea, and the Son Himself said that something of this sort happened to the herds of the Jews, and He clearly convicted them, how from an unclean spirit they became hard and disobedient, and were carried off to every sort of evil. For He said, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and when he findeth none, he saith, I will return unto my house whence I came out. Then he taketh seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." For they served the gods there in Egypt, and the unclean spirit was in them. But when they were redeemed through Moses, and received the law as the determiner of what must be done (they heard it saying clearly: "Thou shalt worship the Lord thy God, and him only shalt thou serve"), the unclean spirit was also driven from their hearts. But since they did not have the fear of God in themselves, nor did they receive Jesus as an indweller through faith ("For he dwells in our hearts by faith," as it is written); that ancient and unclean spirit, seeing the place

empty, has rushed in again, and has dwelt in them, and their last state has become worse than the first. That the inventor of impiety also prepared the traitor among the disciples to become such a one, is not unclear. For it is written, that after the morsel Satan entered into him. Therefore the Synagogue of the Jews has been punished, with Satan darkening it, and not allowing it to see with the eyes of the mind the light of the world, that is, Christ. But since they have been called to conversion, the cup of wrath and the chalice of stumbling has been given into the hands of those who wronged her; the wicked and opposing powers have been punished, with Christ the Savior of all casting them down to Hades, and having cast them into Tartarus with chains of darkness, delivered them to be kept for judgment on the great day to be punished. For these were the ones saying: Jerusalem, bow down that we may pass over, And she laid her back to the ground for those passing over her, that is, she laid herself down and submitted to those wishing to trample on her. The wicked powers do this, when they see a soul that is weakened, and casting aside its own mind, so as to be willing to submit easily to their own unholy and God-hated counsels.

Discourse 27

Awake, awake, O Zion; put on thy strength, O Zion, and put on thy glory, O Jerusalem, the holy city: there shall no more pass through thee the uncircumcised and the unclean. Hearing Zion and Jerusalem in these things, do not think that simply the cities built of stones are being indicated. Rather, the word of the prophecy signifies the assembly of those called through faith, that is, the Church, from both the Jewish ranks and from the nations. Moreover, saying, 'Awake,' and that very often, he bestows on them a most abundant exhortation. For just as the all-wise Paul says, "Where sin abounded, grace did much more abound:" Thus, where the bitterness of the judgment is great, there is a consolation equal to the misfortunes, or rather, much more abundant than the faint things. And He has commanded her to put on her strength, and in addition to this, her glory. And strength might reasonably be understood as the practical, according to its operation, by which the soul of each person goes toward some particular of the things to be done with a youthful spirit. And what other glory could there be besides the Lord of glory, who is Christ? to whom somewhere the divine melodist also says, at one time, that "Awake, my glory;" and at another time again concerning everyone who believes in him, that "You are the boast of their strength." And in what manner we shall put on both the glory and the strength itself, the all-wise Paul has made clear to us. For he said again; "Put on our Lord Jesus Christ, and make no provision for the flesh, to gratify its desires." And in addition to this; "For as many of you as were baptized into Christ have put on Christ." Yes, and indeed the prophet Isaiah has introduced the person of the Church as in the manner of a woman variously adorned, saying: "Let my soul rejoice in the Lord. For He has clothed me with the garment of salvation, and the tunic of gladness." Christ is therefore a most fitting garment for every saint; and a tunic of spiritual gladness, the author for us of strength and glory. And he calls the Church a holy city. For it was sanctified not through the worship according to the law (for the law made no one perfect), but by becoming conformed to Christ, and a partaker of his divine nature, that is, by participation in the Holy Spirit, in whom we were also sealed for the day of redemption, having washed away all filth, and being delivered from every stain. For we have been justified through faith in him, and we have been enriched with security from him against anything whatsoever, and we are, as it were, walled in by his grace, which wards off every diabolical attack against us, and the savage uprisings of the opposing powers. And this he teaches, saying as to Zion, that is, Jerusalem, which is the Church of the living God; The

uncircumcised and the unclean will no longer pass through you. For historically indeed you will understand what was said in this way: The nations neighboring Jerusalem might be understood as uncircumcised and unclean, knowing neither the God who is by nature and in truth, nor indeed having received the instruction through the law; and they fought very often against those of the blood of Israel, so that in many places they were seen as superior in the power that was in them, and they all but passed through it, as though having it cast under their feet. And from the things that happened historically, at times, come, let us fashion the spiritual things. The hordes of demons, that is, the world-rulers of this darkness, and with them the profane Satan, have under their feet the souls not yet subject to God, and they, as it were, pass through them, with no one hindering, that is, defending; but when, having been reconciled to God, they have him as their glory and strength, then indeed, then their greed will cease. For it is written that "The angel of the Lord encamps around those who fear him, and delivers them." Therefore uncircumcised and unclean might be understood as the abominable, and profane, and productive of all filth, and evil, and opposing powers. Shake off the dust, and arise, and sit down, Jerusalem. Loose the bond from your neck, O captive daughter of Zion. He then shows her knowledgeable of holy boasts; and in what way she will put on the strength of her arm, and in addition to this, the glory, he teaches clearly. First, he commands her to shake off the dust, and thus to arise, and to sit down, and to loose the bond from her neck; and by "dust" in this, as I think, it is fitting to understand the earthly mindset, and the impurity of fleshly desires. For just as it is in every way necessary for those lying on the ground to be filled with soil and dust, in the same way, I think, also for those who have their mind cast down and an earthly mindset, the thoughts of carnal impurity sit within. Therefore it is necessary for us, who have been called into spiritual intimacy with our Lord Jesus Christ, and are about to put Him on as strength and glory, to first shake off the earthly and worldly mindset, and to first purify the mind, and, as the all-wise Paul says, to put off the old man which is being corrupted according to the desires of deceit, and to put on the new man which is being renewed in the image of Him who created him. Having done this we rise up, that is, we use an upright and steadfast mind, and a heart made firm, according to what was said elsewhere by God through one of the prophets: "Make yourself stand, Zion." And the divine David also sings somewhere, that "He set my feet upon a rock, and made my steps secure." And it is also written in the book of Psalms: "God sits upon his holy throne," that is, He perpetually has the firm and established nature of His own kingdom. For nothing bodily should be thought of in relation to God. And there follows the sitting, that is, the having a mindset that is firm and established, and the putting off of the bond of the neck. For each one is bound by the chains of his own sins, and we have been brought under the yoke of sin, and of Satan himself. But in Christ we are freed from these things too; and having broken their bonds, as it is written, and having cast off their yoke from ourselves, with a free and relaxed mind we achieve the good. Thus somewhere the God of all says to us through one of the prophets: "And you shall go out, and leap like calves released from bonds, and you shall trample the lawless; for they shall be as ash under your feet." And adding to these, The captive daughter Zion, first lets us understand that God pities those who have fallen under diabolical yokes and have served sin. Then in addition to this he shows that we fall into this, although it was possible not to suffer it. For having named Zion a captive, he also calls her a daughter. Then how was it possible for the daughter of God, who had been deemed worthy of such resplendent glory, to be caught in the snares of captivity? Who then brought her to this? Not the weakness of the [s■] living one from anywhere, but the counsel and choice of her who suffered, having run outside the

compassion of the Father, by choosing the evil rather, and by a vote for the worse, destroying the good. For thus says the Lord: You were sold for nothing, and you shall not be redeemed with silver. Having called her captive, he necessarily adds also the things that always befall those who fall into this misery. For they are carried off into slavery, with no one paying a price for them, but as prizes, and the fruits of war and of a barbarian invasion; for by violence and necessity they are called to unwilling service. Thus says the God of all her redemption will also be. For Satan seized the race on earth, and having it like a captive, he unbearably oppressed the world under heaven, having bound it with the yokes of his own wickedness. But the only-begotten Word of God became man, who has conquered on our behalf; and entering into the house of the strong man, and binding him, he plundered his goods, and transferred to himself all those on the earth. Therefore, as we were seized, so also we have been redeemed. For Christ did not take us from a willing captor, but rather by crushing his strength, and as God driving away the phalanx of demons. Therefore we have neither been sold for silver, nor have we been redeemed in the same way; but rather by the strength of Christ, the Savior of us all. For being a good shepherd, he has laid down his life for his own sheep, and has saved us by his own blood; for by his wound we were healed; and he was weakened for our sins; but we have been set free, having shaken off both the yoke of sin and the rapacity of the devil. Thus says the Lord: My people went down to Egypt previously to sojourn there, and they were led by force to the Assyrians. And now why are you here? Thus says the Lord: Because my people were taken for nothing, you marvel and wail. Thus says the Lord: For your sake my name is continually blasphemed among the nations. Having called Zion captive, he wishes to know the cause for which it has happened to her to fall into this disgrace and misery. For sometimes it brings back to better things those who have suffered something unexpected, the fact of not remaining in ignorance of their sins. For this reason he usefully reminds them of the things that happened from time to time to those before them. For when a famine was severe, Jacob went down at that time to Egypt, and his journey was unwilling, being unable to find provisions from anywhere. And Israel was also carried away to the Assyrians, when the king of the Chaldeans at that time ravaged Judea. And what was the reason for this? For having departed from being genuine, and from the duty [alt. the] to worship God alone, having senselessly cast off what seemed right according to the law [corr. having pushed away], they have inclined to idols and worshipped the works of their own hands; this became for them the reason for being captured by the hands of enemies, and fleeing the land that bore them, and serving their foes, inhabiting the country of the Persians and Medes. By force, therefore, they were led; for they were not willing in these matters. But now why are you here? He says "here" instead of "scattered in the lands of the nations, and dispersed to every wind," according to the voice of the prophet. For the Roman sword drove away from all of Judea those who were strong enough to flee at all. Or, "here," means, "In such a state of affairs as you are now in." And they have come to be, as I said, in extreme misery, on the one hand, with the army of the Romans overrunning their country according to the law of war, and on the other hand, with the whole city sacked, and the temple itself burned down. Why then have they come to be in these circumstances? he says; or is it not clearly because they did not accept the justifying faith, but in many ways insulted the one calling them to it, and unholily laid hands on him himself, after the just men and prophets who were sent, of whom they killed some and stoned others? And in these things the prophetic word has revealed this to us concerning the common multitude. But since it was the custom especially for the teachers of the Jews to raise a high brow against every nation, and for Israel to sometimes remain uncaptured and unconquered

by its enemies, if indeed it was called the inheritance of God and a holy people; then when it happened that Judea was brought down in the ways I just mentioned, they were astonished and wailed, as if the evil had run beyond all hope for them. For this reason the God of all says to them: Because my people were taken, he says, for nothing, you marvel, and you wail. Thus says the Lord: For your sake my name is continually blasphemed among the nations. For you yourselves, he says, have become responsible for the suffering of those under you, leaving them untaught, or rather not allowing them at all to turn to God, and to see with the eyes of the mind the one who came down from heaven, the God Logos who appeared in human form, so that he might proclaim release to the captives, and recovery of sight to the blind, and to heal those who have a broken [crushed] heart, and to proclaim the acceptable year of the Lord. Therefore for your sake my name is blasphemed among the nations. For since Israel was scattered, he says, in every country and city, no one throughout the whole earth was ignorant that the holy city had been sacked, and that the temple itself had become a work of fire; then they slander my name, and mock my glory. For perhaps they think that my hand, which has always been a helper to Israel, has grown weak, but they are still ignorant of the true reason, and there is no one among them who understands that they are paying the penalties for the killing of the Lord and many other transgressions. Therefore my people will know my name in that day in that day, that I myself am he that speaks: I am present; as a season upon the mountains, as the feet of one preaching a message of peace, as one preaching good things. For since, he says, on account of your sloth I was blasphemed among the nations, I will not endure the slander, nor will I allow my glory to be assailed by calumnious voices. But in that time, in which I will shine upon those on the earth with flesh, those who become my peoples, having accepted the faith, whether they be from the Jews or from the gentiles, these will know my name. And by name he means glory. For it is the custom of the divinely-inspired Scripture to speak thus. For it is written, that "A good name is to be chosen, rather than great riches." We who have been called by him have known his glory, and we do not approach Christ, the Savior of all, as a human judge; but even if the Word became flesh, we believe that, being God by nature, and ineffably begotten of God the Father, he is above all creation, and is pre-eminent on the highest thrones, and rules over all things, and has a most powerful right hand, and easily saves whomsoever he might choose of those who have come to be under him, and absolutely nothing surpasses his power. But Israel was not so disposed. For they paid attention to him as to one of us, and not as to God who had become man. For this reason they sometimes said: "Who are you? And what do you make yourself to be?" and: "For a good work we do not stone you, but for blasphemy, because you, being a man, make yourself God." Nevertheless, whoever might be called to the knowledge of truth, he says, will know my glory. For I myself am he who speaks in the prophets: I am present. For God the Lord has appeared to us, as it is written. This the all-wise Paul also teaches, saying: "In many and various ways God spoke of old to our fathers by the prophets, but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the worlds." It must be observed therefore in these things, that God the Father brought all things into being through the Son, and has spoken to us in the last times, not as through another son, the one according to the flesh from a woman, as some of the perverse have thought, but as there being one Son with the flesh, the Word who became man for us, who is also the maker of the ages. I am present then as a season upon the mountains, he says; and by season he means the spring. Come, then, let us observe the spiritual things as from an manifest fact. What does the spring, seen on the mountains, accomplish? It crowns the plants with new

blossom, and from barrenness it moves them to bringing forth what each might naturally have. We will find something of this sort also written in the Song of Songs; "For arise, come, he says, my companion, my beautiful one, my dove; for behold, the winter has passed, the rain has passed by for itself, the flowers have appeared on the earth, the time of pruning has arrived." For when winter has passed, the bright spring rises for the earth, and makes it a nurse of flowers, and becomes the mother of ripe fruits. Something of this sort has also been done for us in an intelligible way. For the apostate dragon made winter under heaven, rendering it dry and fruitless. For there was no one at all who did good, not even one, "But all turned aside together, they have become worthless." But when the Only-begotten appeared with the flesh, he became for us as a season upon the mountains. For having, as it were, lost our bloom and cast off from our own souls the beauty of all virtue, we blossomed again in him and have been filled with spiritual fruitfulness, so as to be able to say what is in the Song of Songs: "Let my beloved come down into his garden, and eat the fruit of his choice trees." He became, then, as a season upon the mountains, and as the feet of one preaching a message of peace, and preaching good things; for with sin lying between us and God, we were separated from him, and were estranged from the Master, and rising up against his divine laws, and acting contrary to the Master's will, and were placed in the rank of enemies. But Christ appeared the our peace, who took away the sin that lay between, and prepared us to enter into friendship with the Father, and united us through himself; for through him we have had access. Just as, therefore, if someone should come, it says, running swiftly and fast, saying that enemies have been captured, and announcing peace, and bringing good news; so also the Savior of all visited the world in the flesh, and became for us an arbiter of peace with God the Father, Satan having been destroyed, and all his host having been put out of the way, and that a time has come, in which it is possible for those who wish to partake of every good thing; for it will certainly follow for those who have believed in him, and have chosen to think and do his will, to have the most abundant participation in heavenly goods, and to be filled with every good hope; for the Savior is a lavish giver. That I will make your salvation heard, saying: Zion, your God shall reign, because the voice of those who guard you has been lifted up, and with the voice they will rejoice together; for eyes shall see to eyes, when the Lord shall have mercy on Zion. Now, he again names Zion in these words, not some earthly city, but rather his holy Church, which he established from the two peoples. For it is written that, "Rejoice, O nations, with his people." And Christ is said to have made both one, and to have broken down the middle wall of the partition, and to have abolished the law of commandments in ordinances. But with the proclamation of the evangelical message, which is also full of true doctrines, the power of the shadow in the law has ceased, that is, the worship and approach through blood. Zion, therefore, is to be understood as the Church, as I said, which Christ himself presented to himself, not having spot or wrinkle, but rather holy and blameless. Of this he made salvation heard, that is, renowned. For the power of the evangelical proclamations has escaped the notice of absolutely no one on earth; nor has anyone remained unheard of the salvation through Christ. For he also said through the lyre of the Psalmist: "Hear this, all nations; give ear, all you inhabitants of the world." And just as the memory of demons perished with a sound, that is, publicly and notoriously, and no one was ignorant of the destruction of the tyranny of demons; so also the divine and heavenly proclamation has become audible to those everywhere, bringing salvation to those who have recognized the appearance of Christ. And what is the power of the proclamation? Zion, your God shall reign. For long ago, that is, before the coming of our Savior, Satan had reigned over us through sin, and a yoke of tyrannical cruelty was

cast upon those throughout the whole earth. But when the king and Lord of all shone upon us, having broken their bonds, and having cast off the yoke of him who formerly had the advantage, we subjected our neck to the scepters of God, and God the Father has reigned over us through the Son, and the matter has become for us an occasion for festival. At any rate, David sings, and says: "The Lord has reigned, let the earth rejoice." And again: "Sing praises then with understanding, God has reigned over all the nations." And to this, as I said, the Savior himself has also called us, saying: "Come to me, all you who are weary and burdened, and I will give you rest; take my yoke upon you." Therefore, we were acting wretchedly, and we were in the worst of evils, yoked to a savage tyrant, and having submitted to the yoke of sin. But the power of the sacred proclamations announced the kingdom of Christ, and we are all under him. For it has been proclaimed, saying, that "Zion, your God shall reign." But how he will reign, or in what manner, he himself immediately clarified, saying, that "The voice of those who guard you has been lifted up." And the guardians would be the divine disciples, or rather, simply all who know how and are able to initiate, and who persuade the the called, at least to be able to perform the good very well, and to hold fast to the love for Christ, and to make a right and blameless confession of faith in him. These are good shepherds, keeping for the chief shepherd of all the rational flock, and warding off the attacks of untamed beasts. He says their voice is lifted up, that is, to be heard by those everywhere. For it was said to them through the voice of Isaiah: "Go up on a high mountain, you who bring good tidings to Zion, lift up your voice with strength, you who bring good tidings to Jerusalem." Lift it up, do not be afraid. For the apostolic proclamation is piercing and altogether unknown to no one. And that everything will run prosperously for them, and that those to whom their word would be given will be readily called, and that they themselves will rejoice greatly, seeing the fruits of their own initiation, he makes it clear, saying, that With the voice they will rejoice together. For as soon as they speak, he says, the multitude of those who have been initiated will follow, and those who are being instructed will run to the faith without delay. And this is a joy to those who have been commanded to teach. At any rate, Paul writes to those who believed through him, that "You are my joy and my crown." That the ready obedience of those being initiated followed the initiations of the saints in most places, one might see through many examples, by perusing the holy and God-inspired Scripture. For in Jerusalem, the divine disciples were speaking to the ranks of the Jews; but as it is written in the Acts of the Apostles: "Three thousand men were added in one day." And indeed the divine Paul, together with the blessed Silas, being prisoners, were singing hymns to God in the middle of the night. But when a holy angel came to the prison and loosened everyone's bonds, the jailer, becoming terrified, wanted to kill himself; but when Paul cried out: "Do not do yourself any harm; for we are all here;" marveling at the miracle, he was baptized with all his household." That the matter became an occasion of gladness for him, how is it possible to doubt? Therefore, at the heels, he says, of the initiation, the ready obedience of the called will run. And your eyes will see eye to eye, when the Lord will have mercy on Zion. Whom will they see, if not the author of salvation, that is, Christ? For the Word was made flesh, and the Psalmist is a witness to this, saying: "God will come manifestly, our God, and he will not keep silent." That is, what I said, that With the voice they will rejoice together, and this you will see with your own eyes, he says, at that time, when the Lord will have mercy on Zion, adding to all the grace through faith, and the abundant enjoyment of the heavenly goods. Let the desolate places of Jerusalem break forth into joy together, because the Lord has had mercy on her, and has redeemed Jerusalem. And the Lord will reveal his holy arm in the sight of all the

nations, and all the ends of the earth will see the salvation from God. To break forth into joy would signify the use of the voice, offering up songs of thanksgiving, and being eager to practice the doxologies, through which God would be gladdened. For it is written in the book of Psalms: "And my tongue will meditate on your justice, all the day long on your praise;" and for those who wish to do this, the matter will be for gladness. Since he says the desolate places of Jerusalem must do this, we say that thing of necessity, wishing to clarify the meaning of the preceding words. Those who inhabit a wide and long city, if they are so many in number as to be able to fill it, leave no place of it desolate; but when they are few in number because many have died, or war has broken out, or some other cause has brought it to this, most of the places or dwellings in it remain empty. Those from Israel have suffered something of this sort. For since they became deicides, and full of blood they have held back their hands, they have been consumed by the war with the Romans, so that very few of those saved were left, and the holy city was empty of men. But its desolate places, he says, will rejoice. For houses are gloomy, and as it were full of sadness, when they have no inhabitants; but somehow cheerful and as if laughing, if they should have very many settled in them. From the history, then, let us say something of spiritual things: The Church from the Gentiles, that is, those from the Gentiles who have believed, who are also named Sion, and indeed Jerusalem, were few in the beginning, and the truly holy city of God, that is, the Church, was like a desert. But nothing has remained idle in it; for it has been filled through Christ. And so it was said to her: "Lift up your eyes round about, and see your children gathered together." "Behold, these come from afar, these from the north and the sea, and others from the land of the Persians. And you will say, he says, in your heart: Who has begotten me these? I was childless and a widow, but where were these for me?" And again: "Enlarge the place of your tent, and of your courts; fix them, spare not; stretch out still to the right and to the left." For from every nation, city, and country there has been a concourse to Christ, the Gentiles having been called through faith, so that those who turn are called from the east, and south, and west, and north, being many more than those of the blood of Israel. And the prophet Isaiah himself revealed this, saying concerning the Church and the Synagogue of the Jews: "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor, for many are the children of the desolate one rather than of her who has a husband." For he calls the Church from the Gentiles barren, she who does not bear, and in addition to this, desolate. For she was childless and desolate, that is, a widow, not having the word which is the sower of all good. But he says that the Synagogue of the Jews is married, because it was yoked to the law through Moses, and became pregnant with the sacred ordinances, through which it was possible to bear fruit to God through the worship that was still in shadows and types. But many are the children of the desolate one, that is, of the widow, rather than of her who has a husband. And in what way this will be, he clarified by adding that the Lord will reveal his holy arm in the sight of all the nations; and all the ends of the earth will see the salvation from God. For when the arm of God the Father, that is, the Son, became manifest among those throughout all the earth, when he was made known to all the nations, and the ends of the earth, that is, those from one end to the other, have seen the salvation from him, that is, clearly through faith, then the desolate places of Jerusalem, clearly the spiritual one, were filled, and the multitude of those called is beyond number. It is a custom in the divinely inspired Scripture to call the Son the arm of God the Father. For he is his power and all-powerful right hand, through whom he works all things, and concerning it the divine David says: "Let your hand be strengthened, let your right hand be exalted." And again concerning God the Father: "Sing to the Lord a new song,

for the Lord has done wonderful things; his right hand has saved him, and his holy arm." Depart, depart, go out from there, and touch no unclean thing. Go out from the midst of her, be separate, you who bear the vessels of the Lord, because you will not go out with haste, nor by flight. For the Lord will go before you, and the Lord God of Israel will be your rear guard. The word seems to be spoken by God either to those who have been gathered together through faith, and have been called children of the Church, or perhaps to the holy mystagogues, clearly the apostles, and evangelists, who have become a light to the world under heaven, conveying the word of the evangelical proclamations to those throughout all the earth. He has therefore commanded these to depart, and to withdraw from the unbelievers, as from those who are defiled, because they chose not to believe in Christ, but also with the crimes of decide their own to declare their heads guilty. Therefore, go out and touch not the unclean thing, that is, be cut off from communion with them, so as not to even want to be sharpened by them. For he who touches pitch, it says, will be defiled; for it is necessary that those who have believed in Christ, and through Him have been called to the cleansing of sin and to a participation in holiness, should love to be carried out of Jewish ignorance, and to be in every way of a different mind from them, and to be separated completely; for there is no communion of light with darkness, nor any part for a believer with an unbeliever. And indeed, the all-wise Paul writes to those from Galatia, who, after justification in Christ, dared to relapse into worship under the law: "O foolish Galatians, who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ was publicly portrayed as crucified?" This only I want to learn from you: did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being perfected in the flesh? For they were being circumcised without understanding, although they had received the circumcision in the Spirit, that is, through Christ. Therefore, necessarily, in these things the God of all says, "Depart," and "Go out from there," and "Be separate, you who bear the vessels of the Lord." For those who have honored Emmanuel in faith, and have become partakers of his divine nature, by partaking of the Holy Spirit, and have been filled with his sacred gifts, bear vessels for God. And in what manner, the all-wise Paul will teach, saying: "Put on the whole armor of God; this is the breastplate of righteousness, the helmet of salvation, the shield of faith, the sword of the Spirit, which is the Word of God." For having this spiritual panoply, they lead out against Satan, and stand against the powers with him, leaping forth in a way and defending their own souls and the peoples under their hand; for this is the role of leaders. But having commanded to go out from her midst, "You shall not go out with haste," he says, "nor shall you go by flight." For he does not command them to depart from the Jewish orders as fugitives, that is, as those who are afraid, but rather in a relaxed manner and as if with authority, as those refusing to want to live with those so defiled, and to be numbered with the profane and wicked. Therefore, "You shall not go by flight," he says; but that their affairs will also come with ease, and nothing at all hard, or steep, or rough will meet them, he has fully assured them by saying, that "the Lord will go before you, and the God who gathers you." And with God being with them and going before, what will there be to harm the bearers of the sacred proclamations? Or rather, how will not all things turn out for them according to their prayer, and they run preaching as if on a smooth road? Behold, my servant shall understand, and shall be exalted, and shall be glorified exceedingly. In the way that many will be astonished at you, so your appearance shall be without honor from men, and your glory from men. And so many nations will marvel at him, and kings will shut their mouths; because they to whom it was not reported concerning him will see, and they who have not heard will understand. In these

things, God the Father openly makes speeches concerning our Savior of all, Christ. For "Behold, my servant shall understand," he says; and by servant you will understand the Son, that is, the slave. For the Word, being God, took the form of a slave, and being Lord of all, he entered into the measures of humanity. "For he did not consider it robbery to be equal with God, but emptied himself, being made in the likeness of men, and being found in fashion as a man, he humbled himself." Therefore, when he became man, having sent himself into humiliation, then he was also blamelessly named a slave, having taken the form of slavery. But, "He will understand," he says, instead of, "He will do and speak all things with the God-befitting understanding and wisdom." And it is a work of God-befitting wisdom, and before all others, for the only-begotten Word of God to become flesh, that is, man, and to become poor with to those on earth, that we might be enriched by his poverty, that believing in him we might wash away the defilements of sin, since the law through Moses was powerless to remove sins, that by the death of his own flesh he might abolish death, and overthrow corruption, and reforge to incorruption those held fast by death, and make the man on earth a citizen of heaven, and through himself unite to God the Father the one who long ago was a runaway, and proclaim release to the captives, and recovery of sight to the blind, and heal the brokenhearted, and empty Hades, and remove Satan from his rule and dominion over all. Therefore my servant shall understand, it says. For there is nothing at all unintelligent, or rather, unwise, in what has been done for us. For he has made all things in wisdom, according to the voice of the Psalmist. For this reason he will be exalted, it says, and glorified exceedingly. For God is glorified by us as Lord, and we call him Savior and Redeemer. And we have believed this to be according to truth. But that the word from God the Father might be entirely true and beyond reproach, it necessarily added that Just as many will be astonished at you, so will your appearance be without honor from men, and your glory from men. For those who have recognized his epiphany, and have been able with the eyes of the mind to perceive the greatness of the divine authority within him, are amazed at the economy; such was the prophet Habakkuk, who says, "O Lord, I have heard your report, and was afraid; I considered your works, and was astonished." But those who did not understand his glory, remaining unbelieving and without understanding, impiously condemned him to dishonor and shame, calling him a Samaritan, a glutton and a drunkard, and born of fornication, and in addition to these, a sinner. Therefore, as many will be astonished at you, so also among men will your appearance be without honor, and your glory from men. But just as this will happen, so also will many nations marvel at you, and kings will shut their mouths. For the all-daring Jews, although worthy of no account, dared to mock, and often unleashing an unbridled tongue against him, they attacked him with abusive words. But many kings, fearing him as God, and offering glory to him as king of all, will shut their mouths, that is, they will say nothing harsh, nor will they utter anything that defiles the glory of Christ. And that the divine and sacred and saving proclamation, that is the gospel, will not come from those among whom his appearance was dishonored, but rather from those who shut their mouths and were amazed at his glory, he showed by saying, that Those to whom it was not announced concerning him shall see, and those who have not heard shall understand. For it was announced to those of Israel through the law and the prophets concerning Christ, but to the nations not at all. But these, he says, will rather see the salvation from him; and those who have never heard of his mysteries, these will understand them, by believing, clearly. For faith is the root and nurse of understanding, and like an entrance leading to piety and life, bringing in those who receive it. And so the prophet Isaiah says, "If you do not believe, you will not understand." Lord,

who has believed our report? And to whom has the arm of the Lord been revealed? We announced before him, as a child, as a root in a thirsty land. A great discourse has always been made by the holy prophets concerning the Savior of us all, and they have not ceased to admonish, announcing very clearly, that God the Word will come at the appointed times in human form, and that he will work miracles in a manner befitting God. And he works both this and that, calling the straying to the straight path, and justifying the ungodly in faith. But they profited those of the blood of Israel very little, who were greatly inclined to disobedience; so that although it was necessary to snatch the prediction, and to gather life-giving knowledge, and to store it in their own hearts, from the opposite, they leap upon the mystagogues, and attack them, saying very bitterly: "Speak other things to us, and announce to us another deceit." And so the prophet Jeremiah, as one brought down into despondency by the immeasurable cruelty of the Jews, says somewhere thus: "Woe is me, mother! what a man you bore me, judged and contended with in all the earth? I have neither profited, nor has anyone profited me. My strength has failed among those who curse me." But in sum, the whole chorus of the saints, speaking as it were about Jerusalem, say: "We would have healed Babylon, but she was not healed. Let us forsake her, and let each go to his own land; for her judgment has reached to heaven, it has been lifted up even to the stars." For in these words they call Jerusalem Babylon, as one eager to imitate its ways, and in no way inferior to the land of the gentiles, with respect to wickedness, and in not enduring to honor the law, or the benefit of prophetic instruction. This is the meaning and power of the preceding verses. For he accuses Israel of having completely turned aside to disobedience, and says: Who has believed our report? For we, O Master, he says, have been initiated by you into the word concerning the incarnation, and we have had this report; but no one has believed, and to no one has your arm been revealed, of the Lord and God of all. It is the custom in the divinely-inspired Scripture to call the Son the arm of God the Father, as has been shown in many places. But as if someone were objecting and saying: You, O prophets, have possessed the report through the Spirit, and have been enriched with the knowledge of the mystery; did you then proclaim the mystery to others? Yes, they say, we announced, and we almost solemnly testified, saying, that we shall be before him as a field, that is, as a flourishing and fruitful field, or also as a root in thirsty ground, the Only-begotten clearly watering us with divine and ineffable words, in whom are hidden all the treasures of wisdom and knowledge. For long ago the whole earth was as it were dry and fruitless, and like a thirsty land, having [no] cultivated fruits. But since it was enriched with the rain from Christ, clearly the spiritual rain, and the supply through the Holy Spirit, we sprouted as a root, that is, as a plant both beautiful and flourishing. And so one of the holy prophets said to us: "And all the nations will call you blessed, because you will be a desirable land, says the Lord almighty." And he calls desirable that which is fruitful and most fertile; for this is welcome to farmers. But that the once thorn-bearing, dry and waterless land has been changed into a most fertile one, and to be able to be rich in spiritual fruits, the God of all will make clear, speaking through the voice of Isaiah: "And it shall be, instead of the thornbush shall come up the cypress tree, and instead of the fleabane shall come up the myrtle tree." For thornbush and fleabane are kinds of thorns, and the barren and waterless land always nourishes them; but the myrtle and the cypress flourish in gardens. When the thorn is removed, therefore, he says, the most fragrant of plants will then spring up, when the thirsty land becomes watered, God saying, that I will make the desert into pools, and the thirsty land into watercourses. I will put in the waterless land the cedar, and the box-tree, and the myrtle, and the cypress, and the poplar. Therefore we announced, that by believing in Christ himself, we shall be

before him, that is, watched over by him, as a field, as a root, that is, as a plant in a once thirsty land, but now made watered by him. He has no form, nor glory; and we saw him and he had no form, nor beauty. But his form was dishonored, lacking beyond all men. What then does the prophet say in these words, or what meaning might one apply to what has been said, Come now, let us consider again, as we can. For it has been acknowledged that we have also announced, that is, we have made the prediction complete, that he will come in due time. But perhaps someone might say to this: What then, if the Word, being God, came down from heaven, crowned with glory befitting God, and shining with unapproachable light, appeared to those on earth, and was unapproachable because of the excess of glory? And indeed when he descended in the form of fire upon Mount Sinai, there was darkness, and gloom, and a tempest, and fire darting on high, and smoke, and many other things besides these, productive of the utmost terror and dread, so that the sight became unbearable to the beholders. And indeed those of Israel asked for a mediator, saying to the most excellent Moses: "Speak you to us, and let not God speak to us, lest we die." It is no wonder then, he says, if you predicted it, but he appeared to those on earth having an unapproachable glory, and was unbearable to anyone. What then do the prophets say? They respond ardently, saying: Disobedience is without excuse, apostasy has no pretext, he has no form, nor glory. For he was not in a form, he says, and glory befitting God. For he emptied himself, being made in the likeness of men; and being found in fashion as a man, he humbled himself. And we say these things, having the tradition not from hearing alone, but having also seen with our own eyes him who is proclaimed. We saw him, and he had no form, nor beauty, that is, beauty befitting God, but his form was without honor. For human things are small, and of no account, and altogether without honor, compared at least to the divine and supreme excellence, and the most resplendent beauty of the nature that is above all; and indeed it is said: Fair in beauty beyond the sons of men. And he says something even greater: Lacking beyond all men, clearly referring to his form, just as if they had said: For it is possible to see some among men who are distinguished by the splendor of their dignities; raised on high by retinues from wealth, and ruling widely, or, in some other way, being in earthly excellences. But Emmanuel was not among these, but in a small and lowly station, so as to seem inferior to other men. And the saying is true. For he was not born of a rich mother, the holy Virgin, but he came through all things that are small, that he might exalt the humble, and make desirable that which is without honor. And from another point of view, being God, Lord and king of all, what need would he have of splendor among men? A man in suffering, and knowing how to bear sickness; because his face was turned away, he was dishonored, and was not esteemed. Having said, that we also *saw him, and he had no form, nor beauty*, they clearly declare in what state of countenance they beheld him who is proclaimed. For he resembles a man, they say, who is in suffering, but nobly bears sickness, that is, affliction, or suffering evil. For perhaps they saw the Savior's face as downcast, and as it were in turmoil and fear, since indeed he was already about to suffer death upon the cross; when he also said, at one time, "Now is my soul troubled;" and at another time again: "My soul is very sorrowful, even to death. —And what shall I say? Father, save me from this hour; but for this cause I came to this hour." And one of the holy evangelists also said that when the time was at hand, in which he was about to suffer, he began to be sorrowful and very heavy. For although the only-begotten Word of the Father, being God by nature, and unsusceptible to passions, and grief, and all such things whatsoever, he permitted our nature not to be without pain when temptation assailed, proving by all means that he became as we are, and not, as some thought, a shadow and an image seen on earth, but that he

became a man in very deed. But his face, he says, was turned away. And "turned away" is instead of "was ashamed," "was dishonored," and "was not esteemed." For Pilate sent Jesus to Herod; but he, it says, set him at naught and sent him back. Not for he reckoned Jesus to be, and his face was dishonored, that is, by the sending of spittle, and by Pilate's soldiers striking him, and saying: "Prophecy to us, Christ, who is it that struck you." And he was dishonored in another way, by enduring the torments of scourges, and the blows from the servants. For he said through the voice of Isaiah: "I gave my back to scourges, and my cheeks to blows, and I did not turn my face away from the shame of spitting." Therefore, as I said, the divine prophets seem to have seen in a vision, that is, through the Holy Spirit, the Son, or rather his face not free from human-like sorrow, since indeed the time was at hand, in which he had to suffer, so that by the death of his own flesh he might abolish death, having removed the sin of the world. This one bears our sins, and is in pain for us; and we considered him to be in toil, and in affliction, and in distress. But he was wounded for our sins, and was bruised for our iniquities. The chastisement of our peace was upon him, by his stripe we were healed. We all like sheep have gone astray; every man has gone astray in his own way, and the Lord has delivered him up for our sins. Our Lord Jesus Christ endured the cross, despising the shame, and became obedient to the Father unto death, and bore the impiety of the Jews, so that, as I just said, he might take away the sin of the world, the letter of the law, that is, the worship according to the law, having no power to accomplish this. For it was impossible for the blood of goats and bulls to take away sins. Indeed, he suffered outside the gate, so that, as Paul says, he might sanctify the people through his own blood; for he suffered, not for himself, far from it, but for all under heaven. And the all-wise Paul will testify in writing about God the Father, that "He did not spare His own Son, but delivered him up for us all, that with him he might also freely give us all things." And he himself somewhere says through the lyre of the Psalmist to the Father and God in heaven: "Sacrifice and offering you did not desire, but a body you prepared for me. In burnt offerings and sacrifices for sin you had no pleasure, then I said: Behold, I come. In the scroll of the book it is written of me, to do, O God, your will, I desired." For since the worship according to the law was useless for those on earth for taking away sins, since sacrifices of oxen and slaughter of sheep were not desired by God, the true lamb, who takes away the sin of the world, has offered himself for us as a fragrant offering; then having endured the death of the flesh, he freed all under heaven, both from death and from sin. For one more worthy than all suffered for all, that he might rule and reign over all. And Paul will again confirm this in writing: "For this reason Christ died and lived again, that he might be Lord of both the dead and the living." And again: "One died for all, that those who live might no longer live for themselves, but for him who died for them and was raised." Rightly therefore the prophet says, that "This one being in affliction, who knows how to bear weaknesses, whose face was turned away, who was dishonored, and not esteemed, bears our sins, and is in pain for us, and we considered him to be in toil, and in affliction, and in distress." Observe now for me again, with how much skill the prophetic word proceeds in these things. For it assumes the person of those who do not know the mystery of Christ, but who thought that he was in his passion as one who would put away his own sins. For we considered him to be in toil, and in affliction, and in distress, it says, that is, we thought the passion happened to him as a stroke from God, as if for certain sins, and on account of this sin to be in toil, and in affliction, and in distress. But it is not so at all, but rather he was wounded for the sins of us, and he was weakened on account of our iniquities. Then he also gives other reasons, through which it is possible to see that for the sake of our salvation, and life, he who knew no sin came to be in

suffering. For of old we were set at enmity with God, fighting against his sacred laws, and not having the yoke of obedience, and refusing to serve him. But it was necessary, he says, for those who had slipped into such insolence to be chastened with a scourge; so that, departing from evil things, we might destroy the enmity and be at peace with God, by submitting our neck to him, and by trying to do what is pleasing to him. But this chastisement, he says, which ought rather to have been brought upon those who had sinned, so that they who were at war with God might be reconciled, came upon him. And this, I think, is the meaning of, The chastisement of our peace was upon him. And he makes the meaning of the matter clearer, by adding immediately, By his wound we were healed. For he suffered, as I said, for our sake. For we all went astray like sheep; a man went astray in his way, and the Lord delivered him up for our sins. Therefore we have gone astray, we have departed from the living God, following our own pleasures. But the Lord of all, that is, God the Father, on account of our sins delivered him up, so that he might free us from punishment, and save those who believe. And knowing this, Christ himself said: "For God so loved the world, that he gave his only-begotten Son, so that everyone who believes in him should not perish, but have eternal life." For as the rain comes down, or the snow from heaven, and does not return until it waters the earth, and makes it bring forth and sprout, and gives seed to the sower, and bread for food; so shall my word be that goes forth from my mouth; it shall not return, until it has accomplished all that I willed. As from a clear and most well-known example he tries to convince us how great is the power of his commands. For rain or snow falls from heaven, and no one could hinder it when it is sent down from God; rather the purpose of him who sends it runs to its completion; for it renders all the earth fruitful, so that the farmers have great abundance both of seeds and of food. For when the time comes for the well-nourished ear of grain to be given up by the earth, farmers seek not only those things which can suffice for food, but also whatever will be sufficient for them again, when the season calls for them to labor. So, he says, no one could restrain my word, nor would it be turned back, that is, it will not cease, until what seems good to me comes to pass. And the word is true; for as the prophet Isaiah says, "What the holy God has planned, who will scatter, and his high hand, who will turn it back?" For who will be so great as to stand against divine decrees, and to rise up against the master's will? No one at all. Therefore, whatever goes forth from the mouth of the God who truly is, this in every way and entirely will run to its completion; for it is in him to be able to accomplish all things, and in addition to this, not to lie. However, God the Father sent down to us on earth a kind of divine and spiritual rain, the comfort through Christ, that is, the provision of the evangelical proclamations, through which the whole earth has become fruitful and most fertile. For the divine David sings, and says: "You have visited the earth, and have watered it, you have multiplied to enrich it; water its furrows, multiply its produce, in its drops it will rejoice when it sprouts." And indeed also through the voice of Moses, "My saying, he says, will come down as rain, and let my words come down as dew." And the all-wise Paul also writes to some: "Now may the God of peace increase your seed, and multiply the fruits of your righteousness." Therefore we have had spiritual fruitfulness, having received into our mind the provision through Christ, so as not only to gather the sacred food, that is, for us to have the life-giving bread, but also seed for the sower. For those who are leaders of the peoples, and knowledgeable in sacred dogmas, and are able to instruct others and who weave the word of mystagogy for the people under their charge, sow in their hearts the seed which they have stored up for them, having previously heaped it up in their own souls. For as the all-wise Paul says, "We are God's field;" for we are co-workers with God who sows in us both an accurate knowledge of

dogmatic skill, and an understanding of a holy way of life, and a desire for every good thing; and this is Christ, who also says concerning Himself: "A sower went out to sow his seed." And I will make my ways prosperous, and my commandments. For in gladness you shall go out, and in joy you shall be taught. Having promised that in every way and entirely they will be shown mercy, having washed away the filth of sin, then having become pure they will be joined to him spiritually, and those who are far off will be near, and will be enriched by the bounties from him, and having inserted in the middle the means by which they could believe that he is also without falsehood, being God by nature and Lord of hosts, he again takes up what follows, that is, the enumeration of the spiritual gifts to be given to them. For I will make my ways prosperous, he says, and my commandments; this is a great and noteworthy good, and a gift from heaven; and in what manner, we shall say. For to those wishing to move from worldly love of pleasure to a respectable life, the matter is not a smooth one, nor even passable in the beginning. For the sweetness of ingrained habit, as it were, rises up against them, and intoxicates the mind within them with sorrows. For the passions of the flesh are not easy to escape, nor indeed for those who are willing is it a well-trodden path to run toward virtue. But when God makes the way prosperous, and makes the impassable and uphill places bare and easy to travel, one might very easily flee even the assaults of the passions, and most vigorously leap up to the heights of the virtues. For it is written: "The high mountains are for the harts." What then does God promise to those who have believed in him? I will make my ways prosperous, and my commandments, and you will not go out in sorrow, but you will be taught in joy. This, I think, is what the prophetic writing said again somewhere else: "The way of the pious has become straight, and the path of the pious has been prepared." For the way of the Lord is judgment. And another of the holy prophets says, "The ways of the Lord are straight, and the righteous will walk in them, but the ungodly will be weak in them." For if God does not make the ways smooth for them, they would not have the strength to travel through them. For that it is a gift of heaven, as I said, to be able to walk the divine ways and fulfill the commandments, through which one might journey to God, he taught when he said concerning the Synagogue of the Jews: Therefore, behold, I, he says, will hedge up her ways with thorns, and she shall seek her paths, and shall not find them. Therefore, he says, when I make the commandments prosperous, you will go out in gladness, that is, you will be superior to sorrow, you will not be bitten in the heart, having become outside of passions, and running over to the better and admirable life. For you will be taught rejoicing, and delighting in the sacred words. And so the divine David: "How sweet, he says, are your oracles to my throat! more than honey and the honeycomb to my mouth." And he affirmed that he rejoiced in them more, and very wisely so, as over all riches; and in joy they might also be understood in another way as running out; for being delivered from the ancient deceit, they joyfully seize the call from God, and it is possible to see from the facts themselves that this is true. For the mountains and the hills will leap forth to receive you with joy, and all the trees of the field will clap with their branches, and instead of the bramble shall come up the cypress, and instead of the flea-bane shall come up the myrtle. And the Lord shall be for a name, and for an everlasting sign, and it shall not fail. By "mountains" in these passages he perhaps means the powers above and in heaven, which indeed have also been appointed by God for the assistance of those on earth. For they are ministering spirits sent forth for service for the sake of those who are to inherit salvation, and they rejoice even over one sinner who repents. Indeed, they might also reasonably be compared to mountains, as having obtained a very high station and according to the magnitude of the virtue within them. Or rather, you would

take "mountains" to be those having the teaching office in the Churches, thinking of nothing low, but rather seeking the things above, and having leaped up from earthly things; and "hills" indeed, those who are inferior to their pre-eminence, and, as it were, sitting below their glory. For there are measures in the Churches both of honor and of ministries; these intelligible mountains, he says, and with them the hills, will leap up, that is, they will leap for joy, rejoicing, clearly, on account of your conversion and calling, and they will receive you with joy; for we rejoice not moderately, when some of those who have gone astray, having forsaken continuing any longer in mist and darkness, rush to the light of the true vision of God. Thus also the all-wise Paul addressed them, saying: "My joy and crown." But also all the trees of the field, he says, will clap with their branches. And you will understand "trees of the field" to be those who are numbered among the laity. For flourishing is the garden of the Savior. And at any rate, since she is both thriving and fruitful, the bride described in the Song of Songs, she says: "Let my beloved come down into his garden, and eat the fruit of his choice trees." Therefore the intelligible trees will clap with their branches, he says. For those who have believed rejoice, just as indeed also the mountains and the hills, that is, those appointed to lead the peoples, at the salvation of those called to life, and at the completion of the immaculate mystery-initiation, through which the divine light is sent into them. Then, that there will be a very great change for the incomparably better for those who have been called, he shows immediately by saying that instead of the thornbush there will be the cypress, and instead of the fleabane the myrtle will come up. They say that thornbush and fleabane are bitter and unapproachable [or: rejected] thorns, and they do not grow at all in places under cultivation, but rejoice in dry and salty land. Such were those who were wandering, and worshipping the creation rather than the creator. But since they have been called to the knowledge of truth, having ceased to be thornbush and fleabane, they have changed in an intelligible way into the tall and most fragrant of plants. For they are called cypress and myrtle. Great therefore is the wonder of the one who cultivates the Church, that is, of Christ. For he transforms the thorns into the noble and choice of plants, and makes them other than they were in a fatherly [or: spiritual] way. And we shall find this to have happened also among those of the blood of Israel. For though once being thornbush and fleabane, Matthew and Paul—for the one was a tax-collector, the other a persecutor and insolent man—have become luminaries of the world, and they are the sweet aroma of Christ in every place, both among those who are being saved and among those who are perishing, as the most holy Paul says. And that the provider and ruler of all these things will remain in endless glory and permanence, he teaches, saying that "The Lord will be for a name, and for an everlasting sign, and he will not fail." and by "name" in these passages he means the glory, and by "sign," as I think, the radiance through the cross, through which we have also been saved, and we shall be in it without ceasing. For his grace will not fail us at any time or in any way.

Discourse 28

Thus says the Lord: Keep judgment, and do justice. For my salvation is about to come, and my mercy to be revealed. Concerning the calling of the nations through faith, that is, the one in Christ, he has made long speeches in the preceding parts a little while ago, and having finished this, he moves on again to the need to admonish those of the blood of Israel. For being good by nature, He wants all men to be saved and to come to the knowledge of the truth. But since it was their custom to raise their eyebrows at the nobility of their fathers, and to be high-minded for this very reason, and this alone, and to think these things would suffice for them, even if the boast of a good life was

not seen among them, he tries to assure them that their puffing up over this will be completely in vain, and he shows rather that those who have obtained God-befitting glory are those who choose to fulfill what has been commanded, and love to practice brightness in works. Therefore, he says, keep judgment, that is, right judgment, or the divine judgments, which clearly means the commandments. Do justice; for it will not suffice merely to wish to adhere to the divine laws, but to shrink from the need to carry them out; but one must be seen as a guardian of the sacred judgments, and besides this, to excel through every good work. And lest anyone of us should think that through these words those from Israel are being incited to the observance of the law, which is, as I say, in shadows and types; for no one is justified by the law before God, as the most excellent Paul wrote to some; he says that salvation is near, and his mercy is to be revealed. And he calls Christ mercy and salvation; for we have been shown mercy through him, gaining remission and salvation through faith. We say that this is similar to what was said [alt. this to what was said] by God to the blessed Habakkuk: "Yet a little while, and he who is to come will come, and will not delay." And when he says 'to be revealed,' it is instead of 'to be made manifest'; for the blessed prophets foretold the arrival of the Savior; but he became visible to those on earth at the times when the ruler willed it; and the divine David will teach this, saying: "The Lord has made known his salvation, he has revealed his righteousness in the sight of the nations." For Christ, who is salvation and righteousness, has been made manifest to the nations; for as I just said, God the Father has saved and justified us in him. Blessed is the man who does these things, and the man who holds fast to them, and keeps my Sabbaths from being profaned, and keeps his hands from doing any wrong. These things are also akin to what we have just said, and proceed along the same lines, yet the discourse has much for observation. For observe how he says that the blessed one is not at all necessarily the one from the seed of Abraham, nor the one boasting in flesh and noble birth, and having a vain mind on this account, but rather that one in whom is seen excellence in good things, and the brilliant and manifest dignity of a life unprofaned. Something of this sort is also seen to have been proclaimed by the blessed John the Baptist to the crowds of the Jews; for they came honoring the baptism from him, but it was one of repentance, and he rebuked them for being very bitter, saying: "You brood of vipers, who warned you to flee from the wrath to come? Bear therefore fruits worthy of repentance, and do not think to say to yourselves: We have Abraham as our father." But he says: "If you had Abraham as your father, you would do the works of Abraham." Blessed, therefore, he says, is not one who is a son of Abraham, but the one who keeps these things; and what are these things? Judgment and justice, and in addition to this, keeping and performing them, and holding fast to them, that is, not proceeding to them negligently or carelessly, but as it were with all zeal, and vigorously, so as to hold fast to them exceedingly, and to keep the Sabbaths from profaning them. So that you may again understand this: it was not permitted on the Sabbath to take any thought for things concerning the flesh of toils or of zealous works. But it was necessary rather to be idle from this, as the divine law commanded, yet while being idle they offered the customary sacrifices to God, the letter of the law enigmatically showing, that abstaining from carnal care it is fitting to wisely offer spiritual sacrifices to God, and those for a spiritual aroma of sweet fragrance. The power of the Sabbath rest, therefore, fulfilled the type of the rest from sins and carnal desires; thus it is fitting for us also to keep from profaning the Sabbaths; for having ceased, as I said, from all earthly and carnal care, we keep the sabbath spiritually, not performing the sacrifices through blood and smoke, but gladdening him with holy zealous works, and offering ourselves up as a smell of sweet fragrance. For with such sacrifices

God is well pleased, as it is written. Therefore, it is necessary not to profane the Sabbaths, and in addition to this to keep our hands clean; and in what way, he himself taught by saying: To do no wrong. For it is not possible to be able to keep judgment and to do righteousness while wishing to do wrong, and defiling the hand with the filth of sin. And hand not in every case means that of the body, but instead of the hand you will understand practical energy, by which we approach each of the matters. Let not the foreigner who has joined himself to the Lord say: The Lord will surely separate me from this people. And let not the eunuch say, I am a dry tree. Thus says the Lord to the eunuchs: Whoever shall keep my Sabbaths, and shall choose the things that I desire, and hold fast to my covenant, I will give them in my house and in my wall a named place, better than sons and daughters, I will give them an everlasting name, and it will not fail. God drags down another brow of those of the blood of Israel, that is a pretext for arrogance, as both rotten and stale; for they thought much of themselves, as I said, saying, "We have Abraham as our father," and indeed that we are a holy people, chosen, and we are also assigned as God's inheritance. And they also fled from childlessness, since indeed the forefather Abraham in the order of blessing received from God that his immeasurable seed would be extended into a multitude; for God promised to show it to be equal in number to the stars. And it was said to them also through the all-wise Moses: "There shall not be among you a barren man or a barren woman." And that having many children was considered a great and excellent thing among them, one of the holy prophets will fully inform, saying: "Their glories are from childbirths and birth pangs, and conceptions." And that seven women will take hold of one man, the prophet Isaiah says; and they said that "We will eat our own bread, and we will wear our own garments, only let your name be called upon us, take away our reproach." For they did not want, as I said, to be reproached as barren and sterile. Therefore, since it seemed to those of Israel to think highly of themselves for their carnal nobility, and in addition for having many children, he necessarily removes them from this ignorance also, saying: Let not the foreigner who has joined himself to the Lord say, The Lord will surely separate me from his people. For not because he is a foreigner, that is, not of the blood of Israel, is he for this reason also without a share in the gifts from him, that is, of intimacy with him, clearly spiritual; but if he should join himself to the Lord, he will certainly be ranked among his own, and those known, and as a holy nation, and a royal priesthood, and as an inheritance of God; and he will be numbered also among the children of Abraham. For not all who are of Israel are Israel, as the all-wise Paul says, nor because they are the seed of Abraham, are they all children, but the children of the promise are counted as seed. And the promise has been given to Abraham by God, not only upon those from him according to the flesh, but also indeed upon all those through faith; for thus was Abraham justified. Therefore, to those who walk in the footsteps of the faith of Abraham will certainly be given the being numbered among the children. He will not therefore separate the proselyte from his people, but he who has once been added and called in faith he will receive, and will call them a holy people. But if someone is a eunuch, he says, that is, childless or barren, let him not say to himself, "I am a dry tree," that is, let him not grieve because of his childlessness. For this is nothing before God, nor does it render one rejected. For what manner of virtue, or what brilliance of achievements, is having many children? These are works of the flesh, far from both blame and praise. For even if this thing has been given to some as a blessing, when the time calls for it, it would in no way wrong those who did not receive it. Since what manner of condemnation would there be for those who died before their time, or who departed from our human affairs before marriage and union, for whom there was no begetting of children? And will being fathers of

many sons and daughters in some way profit the lovers of sin in this life? Let him who has no children not say, he says, "I am a dry tree." But it is no grief, rather I say it is necessary to remember now also those who have made themselves eunuchs for the kingdom of heaven, according to the voice of the Savior, to whom one might apply, and very rightly, the word from God in these matters. For I will give to them, he says, in my house and in my wall a famous place. And by house and wall, that is, the enclosure and security, he seems to call the Church, perhaps the one above and in the heavens, or the one on earth, in which men excel who are companions of purity and reverence, and who take up the boast of continence, and consider the glory in this to be better than having many children, and who in respect of a reverent way of life differ in no way from eunuchs. These receive eternal glory from God; this the name makes clear, and the grace from him would not fail in them; for the rewards of continence are exceptional, yet he does not promise the provision of such splendid dignities to simple eunuchs, but to those who keep his Sabbaths, that is, of Christ; and his Sabbaths, as I said, are different from those of the law. For the one were in types, but the other are illumined by the beauty of truth. And since to those who choose [what] he himself wishes, and hold fast to his covenant. And Christ wishes not the things in shadows and letters according to the law, but also the things in the covenant from him; and it is clear that this is the new and evangelical one. And to the foreigners who cleave to the Lord to serve him, and to love the name of the Lord, to be his servants and handmaids, and all who keep my Sabbaths from being profaned, and who hold fast to my covenant, I will bring them to my holy mountain, and make them joyful in my house of prayer. Their whole burnt offerings and their sacrifices will be acceptable upon my altar. For my house shall be called a house of prayer for all nations, said the Lord who gathers the dispersed of Israel. These things must be joined to what was said before, so that what is said may be of this sort: Thus says the Lord to the eunuchs, and to the foreigners who cleave to the Lord to serve him. Therefore he speaks to those from the nations, and not at all only to those from the blood of Israel, who, raising a high brow, looked down upon the foreigners, calling themselves the portion and inheritance of God and a holy people; saying, "We are blessed, O Israel, for the things that are pleasing to the Lord are known to us." It is clear, therefore, that it is not the power of fleshly nobility that joins one to God; for not because they are from Abraham have they remained God's inheritance, but those who cleave to him would be counted as his people through a spiritual connection, even if they should be foreigners, cleaving through faith, and considering servitude under him a boast, and loving his name; and loving in such a way as to run always under the yoke through complete subjection to his kingdom, not turning aside to what is not lawful, nor indeed being easily led to choose to turn back, at least to the necessity of cleaving to other gods, but rather a firm and having an unshaken mind, and so keeping His Sabbaths, so as not to profane them, of Christ, that is. For Jews keep the Sabbath according to the law, keeping the flesh free from all toil, and practicing inactivity as regards bodily works. But such a sabbath-keeping was rejected by God; but he who has entered into the rest of Christ, and keeps the Sabbath intellectually, has ceased from his own works. For thus writes the all-wise Paul. He promises to bring the foreigners into His holy mountain, and to gladden them in His house of prayer. Here see for me the shadow of the law overturned, and the oldness of the letter now somehow inoperative. For all things have become new in Christ, the old things have passed away. The law indeed forbade foreigners to enter the house of God; for it said: "An Ammonite and a Moabite shall not enter the assembly of the Lord." But the Savior and Lord of all, transforming our affairs into a spiritual newness, promises to bring the foreigners into His holy house. For He says

the holy mountain is nothing other than His own Church, into which having entered they are gladdened by His gifts, delighting, that is, and being rich in the hope of the saints; and that they will live purely, and will have the God of all to be benevolent and gracious, He has declared by saying, that Their whole burnt offerings, and their sacrifices will be acceptable upon my altar. And the word was given as from an example and type of the worship according to the law. For of old it was the custom for those of Israel to offer whole burnt offerings of rams and bulls, and to bring sacrifices. But since, as I said, the shadow has passed away, those called from the Gentiles do not make their approach through blood, but as it were consecrate themselves to God, dying to the world, but living to righteousness, as it is written. And they will be acceptable, and as a fragrant aroma, some presenting their whole life as if it were sacred, so as to be understood in the rank of whole burnt offerings; others as a partial sacrifice, such as is the life of those who have married in the Lord, being divided in a way between God and the world. For the animals offered for sacrifices were not placed whole upon the altars, but rather by halves, that is, in part. Therefore the foreigners are acceptable, offering themselves up as a spiritual fragrance. But that the divine temple, that is, the house of prayer of the God over all, has not been allotted only to those of Israel, but is rather praised by those throughout all the earth who are called through conversion and faith to the knowledge of Him, He makes clear by saying, that My house shall be called a house of prayer for all nations. Who then is it who promises these things beforehand? Is it the divine prophet Isaiah, as from his own opinion? Not at all. For the Lord has said, he says, who gathers the dispersed of Israel. These, therefore, are the words, and the voices of Him who has mercy; for being good by nature, He wants all men to be saved, and to come to the knowledge of the truth. But that the greatness of his gentleness was not shown only to those of the Gentiles, when Christ shone upon the world, but indeed also upon those of the blood of Israel, would be made clear by his saying, The Lord has said who gathers the dispersed of Israel. Therefore they too were scattered, and not so much bodily, that is, carried away somewhere outside of Judea, and being in other cities or countries, but as having departed from the polity of the law, and having leaped away from the love of God; for they have not kept the given commandment; and we shall find in many places, that they also inclined to the worship of idols, and honored God with their lips, but having their mind estranged, and worshiping Him in vain, teaching as doctrines, the commandments of men. Therefore let the intractable Israel not boast over the foreigners; for they too have been shown mercy in a like manner by God; For they were taken, not having their genuine nature unshaken, nor indeed their noble sentiment entirely blameless, but rather scattered and dispersed, as I just said. Because I will gather an assembly against him. All you wild beasts, come, eat, all you beasts of the forest. See that they are all blinded, and they did not know how to be prudent. They are all dumb dogs, unable to bark, dreaming in bed, loving to slumber, and like shameless dogs in their soul, not knowing satiety, and they are wicked, not knowing understanding, all have followed in their own ways, each one according to his own. You will approach what is written in a twofold manner: for it either says that the untamed and savage beasts are those from the nations, inasmuch as they have been brought up under such a tyrant, I mean the devil, and as it were have been made beastly, and live in a way that is not human; or it seems to call beasts those who laid waste to Israel, and with their whole mouth devoured him on account of their impiety toward Christ. And if it is mentioning the nations as beasts, we say that the words, 'Come, eat,' have been addressed to them by God. And this signifies that every abundance of the sacred gifts has been given to them by Him, and that the life-giving table has been set before them; for they too have

eaten the bread of life, for they have become partakers of Christ, and of the same body as the saints, so as also to say rejoicing: "The Lord is my shepherd, and I shall not want. He has made me to lie down in a place of green pasture; He has nourished me beside the water of rest; He has restored my soul. You have prepared a table before me." And He said also through one of the holy prophets: "Eat, drink, and be drunk, O neighbors." For being far from God, they have come near through faith, those who once were wandering have been filled with the sacred food; for it is written, "Bread strengthens man's heart." But if by beasts we understand those who devoured Israel, 'Come, eat' is as if throwing to them those who have acted impiously, and for whom it is fitting to suffer, and very justly so; for they have killed the author of life, not having accepted the faith, and those who were near have become far, and no longer the people of God, but rather are hated as slayers of the Lord. But lest God seem to be punishing in vain, and demanding penalties for nothing, He immediately sets forth the reasons for which they, having become liable, are given over to destruction by their enemies, that is, to the beasts for consumption. For, He says, See that they are all blinded, they did not know how to be prudent. For truly blind are those of Israel, and especially among the others the Scribes and the Pharisees, and those chosen to be leaders of the Synagogue. For they did not receive the true light, nor indeed did they wish to know Christ, although He clearly cried out, at one time, "I am the light of the world," and at another time again, "I have come as a light into this world; he who follows me will not walk in darkness, but will have the light of life." Therefore, when it was possible to be enriched by the light by accepting the faith, this they did not do, but as the prophet says, When they waited for light, there was darkness for them, waiting for brightness they walked in gloom. And the Savior Himself also said concerning them and the peoples under their hand, "They are blind, and guides of the blind." Therefore, they are all blinded, He says, and did not know how to be prudent. For it was indeed the part of prudent and understanding men to grasp swiftly the present time of salvation; for the divine David urged them to this, saying: "Lay hold of instruction, lest the Lord be angry, and you perish from the righteous way, when His wrath is kindled swiftly against you." But since they did not lay hold of the instruction through Christ, His wrath was kindled against them, and they perished from the righteous way, that is, they have become outside the evangelical way of life, through which alone the ways of the righteousness pleasing to God shine forth. And in addition to being blind, he says, they were also dumb dogs, unable to bark, dreaming in bed, loving to slumber; as from an example He makes his arguments about them clear. For the dogs that follow the flocks, always circling around, are stronger than sleep and slumber. For if any of the untamed wild beasts should be seen, they bark vigorously, and using all their strength they hasten to drive them away from the livestock, and this is their task. Those who preside over the rational flocks, that is, the guides and teachers, ought to be like these, so as to care for those yoked under them, and to drive away those who wish to do harm in any way whatsoever, and who, while leading them away from the love of God, persuade them to neglect their reverence for Him, and snatch them away for their own purposes. But the leaders of the synagogue of the Jews did not wish to be such; for they were rather mute dogs, loving slumber, and dreaming in their beds. And yet, though it was necessary to introduce what is useful to the people under their authority, and to drive off the attacks of those accustomed to teach other doctrines, they did not do this, but rather they themselves cast them into the pits of destruction. And God of all will teach this, saying: "Your priests did not say, 'Where is the Lord?' And those who upheld the law did not know me, and the shepherds acted impiously against me, and the prophets prophesied by Baal." Therefore, just as dogs, they did not want to

bark at those who threatened the flocks, but they imitated the shamelessness of dogs, and their not knowing satiety. For being lovers of wealth, and overcome by shameful gains, and delighting in bribes, they acted unlawfully; who, though ashamed of it, at times passed an unjust sentence on those who did no wrong, while justifying the ungodly, for they did not know satiety, that is, a surfeit of shameful gains, clearly; and for these things the Savior himself also accused them, saying: "Woe to you, Scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: judgment and mercy and faith." And the divine prophet Isaiah also said about them: "How the faithful city Zion has become a harlot, she that was full of judgment, in whom righteousness lodged, but now murderers! Your silver has become dross, your wine merchants mix the wine with water, your rulers are disobedient, companions of thieves, loving gifts, pursuing rewards, not judging orphans, and not attending to the judgment of a widow." Yea, and the divine Habakkuk, on this very account, almost tearfully, called upon God: "How long, O Lord, O Lord, shall I cry, and you will [not] hear? I will cry out to you being wronged, and you will not save? Why have you shown me toils and labors, to look upon misery and impiety? Judgment has come before me, and the judge takes. Because of this the law is scattered, and judgment is not brought to completion, because the ungodly man overpowers the just. For this reason judgment will go forth perverted." Therefore, they did not want to emulate the watchfulness of the dogs in the herds, but only imitated them in being despisers of all reverence, and being insatiably intent on the collections of gains. And in addition to this, he says that they are wicked, and do not know understanding. Therefore the wicked man is without understanding; for understanding would be most fitting for those accustomed to do good, but may wickedness of mind be far from the good. For to see scabies and a sore on a body is the same as wickedness in the mind; for it renders it without understanding, bringing it down to awkwardness, and making it perverse. But since they have become wicked and without understanding, for this reason, he says, they all followed in their own ways, each in the same manner; for having abandoned, as it were, being borne straight to every good, and the necessity of following what has been established, having given, as it were, full rein to their own wills, they did what was pleasing, and not just one by one, but indeed also in the same manner, that is, together and as a multitude. And we will find the teachers of the Jews out of place and discordant with the divine laws, in their assemblies, and councils counseling, and acting. For thus they fell also into the crimes of deicide, and each one turned otherwise to his own way. For they were lovers of pleasure rather than lovers of God, and they delighted more in the distractions of this present life, utterly disregarding the lawful and best life. See how the just man has perished, and no one takes it to heart, and just men are taken away, and no one understands. For from the face of injustice the just man has been taken away, his burial will be in peace, he has been taken from the midst. Having declared that they have become mute dogs, and insatiable in their love of gain, he further shows in these things that they are slothful and scornful, so as to be unyielding even in the last of their offenses, and not even willing to have in mind the need to repent. For, he says, the just man has perished, and no one takes it to heart, and just men are taken away, and no one understands. And through these things he seems to signify the audacious acts of the Jewish flock against Christ, and all that they have done against the holy apostles; for they killed Jesus, almost shouting and saying that prophetic word: "Let us bind the just one, for he is useless to us," and as far as their purpose was concerned, he who was just perished, that is, he who knew no sin; for they did not kill him for reasonable causes, and they unmercifully prepared men who were just, who proclaimed to them

the divine and evangelical word, and called them to repentance for their cruelty, to come to trial. Indeed, the divine Stephen was killed by them after he had delivered a long speech to them, and by those things through which it was likely they would be caught for repentance, by these very things they were incited to hostility. Therefore just men are taken away, he says, and no one takes it to heart, that is, he does not deign to consider the magnitude of the impiety; they have contended against the just, and the wicked have prevailed over him who knew not how to sin. His burial will therefore be in peace; he has been taken from the midst. Observe for me again the figure of the speech; for it shows the purpose of those who killed, and not at all in every way the end of the matter as it is said. For Christ has not been taken from the midst, nor indeed those who proclaim his words, being themselves just, as being justified by him; but they have become as if from the midst, according to, I say, the attempt of those who killed; but that the accusation runs against all those who killed, and there was no one among the Jews who would be outside the charge, he indicated, saying: His burial will be in peace. And he calls death "burial," and by adding "in peace," he indicated that there was no one at all in the ranks of the Jews who opposed their unholy counsels, that is, who stood against and rebuked those willing to commit unholy acts; for all from one counsel and opinion dared to act against Christ, and being at peace with one another they killed him. But you, draw near here, lawless sons, seed of adulterers and of a harlot. In what did you revel? And against whom did you open your mouth? And against whom did you let loose your tongue? Are you not children of destruction, a lawless seed? From very great love of God the divine prophet attacks the foul mouths of the Jews, and is exceedingly grieved at their unholy words, which they have spoken against Christ. For they have continually, as it were, let loose their tongue against him, and run him down with full sails, so to speak, of his inherent forbearance. For what of the outrageous things would they not be caught having said of him? They called him a Samaritan, and a winebibber, and one born of fornication, and they said that he who rebuked demons was possessed, and that he who crushed Beelzebub worked his divine signs by Beelzebub. Then, finally, they brought him to Pilate, and they accused him, saying nothing of the truth, but rather using falsehoods and slanders. For they said, that this man stirs up the crowds, and forbids giving tribute to Caesar; and other things to these things, which will pour down upon their own head the unquenchable flame. For these things the Savior himself also accused them, saying through the voice of Hosea: "Woe to them, for they have leaped away from me; they are wretched, for they have acted impiously against me. But I redeemed them, yet they have spoken lies against me." And through the voice of Jeremiah: "I have forsaken my house, I have left my inheritance, I have given my beloved soul into the hands of her enemies. My inheritance has become to me like a lion in the forest; it has raised its voice against me, therefore I have hated it." For in addition to the other slanders, which they have made against him, they have often dared to say when bringing him before Pilate: "Away, away, crucify him." The leaders of the Synagogue of the Jews, more than the others, have done this. For although they knew that he is the heir, they said among themselves: "Come, let us kill him, and let us take his inheritance for ourselves." But their hope failed them. For they indeed killed him, but he did not remain held by death; for he rose again, and has given the vineyard to other husbandmen, having miserably destroyed the ungrateful and Lord-slaying ones. Therefore, O lawless sons, he says, O seed of adulterers and of a harlot. And by these he calls adulterers the Scribes and teachers of the law, who were appointed to lead, who all but committed adultery with the Synagogue, speaking to it the things from the divine law. But they turn aside rather to things which are not lawful, and teaching for doctrine the

commandments of men. And the Synagogue of the Jews is rightly a harlot, receiving the seeds of those who commit adultery, and setting aside the law of the all-wise Moses. For this very reason he very rightly calls them lawless sons. Tell me then, in what, he says, have you reveled, and against whom have you opened your mouth, and against whom have you let loose your tongue . Many times, he says, you have uttered railings against holy prophets, but they were, though genuine to the God over all, yet servants, and yoked under, and having the human measure, and their sins were against fellow-servants. But now, against whom have you let loose your tongue? For you were not willing to receive the one who saves; and lawless seed; for you did not endure the one who orders toward piety through evangelical decrees. You who call upon idols under thick trees, slaying your children in the valleys in the midst of the rocks. That is your portion, this is your lot, and to them you poured out libations, and to them you brought sacrifices. Over these things, then, shall I not be angry? Upon a high and lofty mountain, there is your bed, and there you brought up sacrifices, and behind the posts of your door you have set up your memorial. Having declared them slayers of the Lord, he shows that their God-hating sickness, and their readiness for bloodshed, was not new in them, but had been in them for a long time and from the beginning. For you are the ones who in former times, he says, called upon idols under thick trees. For although the law through Moses awarded them useful things, and stated expressly, "You shall worship the Lord your God, and him only shall you serve," they slipped into such madness, or rather into unrestrained impiety beyond all measure, so as to become makers of idols, and to perform sacred rites to them, and to call upon them, that is, to teach others to worship under thick trees, and to crown them with honors fitting for God. The God of all makes this clear, saying through the voice of Jeremiah: "Have you seen what the house of Israel has done to me? They went upon every high mountain, and under every leafy tree, and committed fornication there." For taking possession of the tops of mountains and the most flourishing parts of the groves, they constructed altars and sanctuaries, and there they offered sacrifices and libations to unclean demons; and there are also those who did not spare their own children. For Jechonias slaughtered his own son to those that are not to gods. This God himself said somewhere through one of the holy prophets, showing the cruelty of those accustomed to do such things: "Sacrifice men; for calves have failed." You therefore, he says, are the ones who call upon idols, slaughtering their children under shady trees in the ravines among the rocks. What then for these things? That is your portion, this is your lot. For you have worshipped, he says, vain things; and you will have such a portion, and your lot will be vain. That is, it probably means to declare this: You have slaughtered their children in the ravines, he says. Therefore that is your portion, this is your lot, that is, you will be held in equal evils, and the slaughter will be your portion and lot. For what reason? First, because you have become a child-murderer, then because you poured out libations to unclean demons and lifeless idols, and offered sacrifices to them. Shall I not therefore be angry at these things? he says; is not my wrath well-occasioned against you, and does not justice have a reasonable starting-point? Upon a high and lofty mountain, there is your bed, there you brought up sacrifices, and behind the posts of your door you have set your memorial. That they slept on the mountains for the sake of dreams, the prophetic word has declared to us in many places. They say that Israel slipped into this error, so as to carve the forms of idols on the doors and on the posts, so that both entering their houses and walking outside they might see them, and have them in unceasing memories. This matter would be reckoned to them as a clear proof of complete godlessness, and very rightly so; and they called the carved images of the idols salvations [alt. saviors] and guardians of the

house. You thought that if you should depart from me, you would have something more. You loved those who lay with you, and you multiplied your fornication with them, and you made many those who were far from you, and you sent ambassadors beyond your borders. All unseemly pleasure, and all evil, which bewitches the human mind, all but promises some experience of a good thing, and that one will partake of things not long ago known, and will be in better circumstances than before. For having thus taken it captive, it carries it off to whatever they might choose. But the foolish, having learned by experience where they are of evil, with difficulty return to their former state; but those who with the eyes of the mind perceive very well the end of each matter, do not endure a turning away; but rather they keep the mind untouched, seeing before experience the things that come after it. But such was not the Synagogue of the Jews; for it was under the hand of the all-powerful God, and clothed with glory from him, it was terrible and unbearable to its neighbors, and having a thrice-desired hope, and full of all prosperity. For following the law through Moses it served the God who is by nature and in truth God; and it continued for seasons not enduring to call, that is, to know how to worship, another God besides him. But when it was inclined to certain teachers and unholy shepherds, it fell into apostasy from God, and worshipped the works of its own hands; thinking perhaps, that it would also be in better circumstances, having slipped away from the love of God. For these things he accuses it, saying: You thought that if you should depart from me, you would have something more. But the expected outcomes of so cold and vain a hope did not come to pass for it; for they have rather been in every evil. Therefore they have had nothing extra for prospering, having cast away what is genuine, and considering what is firm in these things worthy of almost no account at all. And what is even more irrational than this, You loved, he says, those who lay with you, and you multiplied your fornication with them; and he speaks as to a harlot. But who were those who lay with her, except perhaps "false shepherds, men seared in their mind," as the blessed Paul says, and full of diabolical darkness? These have become for it both a way and a pretext of destruction, leading away of genuineness toward God, but injecting as it were the seeds of impiety, and persuading them to bear fruit for Satan, the crimes of drunken insolence against God. And we say that the fornication of some is multiplied, that is, the apostasy from God, when the force of the accusations is not seen, perhaps, as being of one manner and of one kind, but as being accomplished out of excessive perverseness, and bringing forth many things against them for which one might, and very justly, find fault with those who do them; for instance, I say: it certainly follows for one who has chosen to serve Satan to tolerate doing nothing wholesome; but to be scattered, as it were, into every path of profane and abominable pleasure. And concurrent with such accusations would be the other evils of this sort, both sorceries and necromancies, and the useless little tales of the interpreters of portents, both false prophecies and incantations, and the slanders of the astrologers, and the observance of days, and in addition to this, of hours, seasons and years. Thus, he says, multiplying your fornication, you made many to be far from you. And who these might be, it is necessary to see again. For either he means the holy prophets, who, seeing her going beyond all audacity, and driving toward the end of all godlessness, departed from her as from one defiled, almost crying out and saying: "We would have healed Babylon, but she was not healed; let us forsake her, and let us go each one to his own land; for her judgment has reached to heaven, and has been lifted up even to the stars." (for since Babylon was named a land of graven images, and Jerusalem was grievously sick with this, for this very reason the divine prophets very fittingly call her Babylon;) or perhaps, she has made many to be far from herself. For, being curious about the objects of

worship of the neighboring nations, and the falsely-named gods among each one, they sent for these; and they were devoted to them and have served, some these, others those. And indeed God said somewhere through the voice of Jeremiah, that "According to the number of your cities were your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to burn incense to Baal." This, I think, is also what is shown by, You sent ambassadors beyond your borders. For not being content with the gods present among them, they sent for, as I said, many others as well, each according to what was supposed to be good for them. Or perhaps the phrase, You sent ambassadors beyond your borders, might signify that the acts of fornication were practiced among them beyond measure, so that what is said is in the manner of a parable, and a common expression, spoken of those who go beyond what is reasonable in each of their affairs. And you turned away, and you were humbled even to Hades. You have wearied yourself in your many ways, and you did not say: I will cease and be strong. Because you have done these things, for this reason you did not beseech me; you, revering whom were you afraid, that you lied to me? What is the end of the apostasy from God, of the immeasurable fornication, and of the unholy undertakings, that is, of the turning away from better things to worse? Utter humiliation, and to arrive, he says, at the lowest abyss of destruction. For since you were not willing to remain exalted, and to have unshaken prosperity, for this very reason you have become humble. For that some of Israel were exalted, at least as far as concerns the glory from God, would become clear from His saying about them through the voice of Isaiah: "I have begotten and exalted sons." Therefore, she has a self-inflicted humiliation; for she has acted impiously against the God who exalts. And in what way she has been humbled, he shows immediately; for he said: You have wearied yourself in your many ways. For by going, as it were, into every way of destruction, they have spent the vigors of the soul—clearly meaning the intellectual ones—on nothing useful, and they have grown weary not moderately, by placing their earnestness in destructive matters. Or perhaps by "many ways" in these things he means the constant changing to other gods, and despising those already acquired, but seeking those that belong to certain others, and becoming drunk as if being scattered everywhere, and for the mind within them to have no support or stability. And we happen to suffer this also in the excesses of pleasures. For the mind is sometimes carried away towards every form of impurity, and sometimes it praises being rich, and sometimes it loves the flesh, and is overcome by empty glory, and is, as it were, carried about by every wind, according to what was said through the voice of Jeremiah concerning a certain one: "In the desires of her soul she was carried away by the wind; she was given over, who will turn her back?" For the soul that has suffered this will certainly be given over to the assaults of the passions; and the Proverb-writer teaches this, saying: "For crooked thoughts separate from God, and the wandering of desire subverts an innocent mind." It is necessary, therefore, for us to restrain the mind, if it should somehow wish to go unrestrained over rocks, and to delight in and associate with the excesses of pleasures, so that, wearied from much wandering, it may not become the devil's prey. Therefore, having done these things, he says, O Jerusalem, you did not say: I will cease being strong, that is, you did not check with your reasonings the advance towards baser things, you did not measure the apostasy, you did not put an end to your zeal for what is vile, but you rather more intensely apply yourself to wanting to do the things which ought not to have happened in the first place. For it is the work of a soul, at least of one having moderate understanding, not to want to be caught in accusations leading to sin; but if it should happen to suffer this, at least to choose to repent, and through the return to what is better, to cast off the

charges. But if it should be carried unrestrainedly towards baser things, and in addition reject the need to repent, it has added sin upon sin, and one can see it suffering sickness upon sickness. At any rate, the God of all accuses those who are in these things, and says: "Does not he who falls rise? Or he who turns away not turn back? Why has this people turned away with a shameless turning, and they have been held fast in their choice, and have not been willing to turn back?" But because you have done these things, he says, for this reason you did not entreat me. And yet how was it not more necessary, since you have dared to do such shameful and rejectable things, to lift up supplications, and to ask for mercy from God? For he receives those who are willing to repent, being good by nature, and knowing our frame, according to what is written. For he said through one of the holy prophets: "Return, O returning children, and I will heal your breakings." It is, therefore, proof of the utmost folly and of a complete turning away, for one who has been in so many evils, not to endure to seek from God even to be shown mercy with the confession of his stumblings. For it is written, that "Declare you your iniquities first, that you may be justified." And someone sings, and says: "I said: I will confess my iniquity against myself to the Lord; and you forgave the ungodliness of my heart." But there was a certain argument among the Jews, both rotten and weak, and full of ignorance; for they were contending to turn away from the living God, and to incline towards other gods, since the host of the Babylonians was being announced to them as about to arrive at any moment. But, O madman, he says, whom having feared did you revere, and lie to me? The tyrant of the Babylonians is a man, and as for the divine strength, his army is absolutely nothing. For it is written concerning God: "He who holds the circle of the earth; and those who dwell in it are as grasshoppers." And again the prophet Isaiah said: "If all the nations are as a drop from a bucket, and will be counted as spittle, and were counted as the turn of a scale, to whom have you likened the Lord, and with what likeness have you likened him?" Therefore, most foolish are those who considered the man from earth to be greater than God, and who lied about their piety towards him, and thought that they would be saved through gods that are not. For what benefit could come from stone and wood? At any rate, it is said concerning them: And in the time of their evils they will say: Arise and save us. And where are your gods, which you made for yourself? If they will arise, and save you in the time of your affliction. And they lied to God, not doing this in word only, but indeed through the things themselves, of what sort is that which was said about them as in the manner of an example: "And I waited for it to produce grapes, but it produced thorns, and not justice, but a judgement." And somewhere the divine Psalmist also said, as from the person of Christ, about them: "Alien sons lied to me, alien sons have grown old, and they have limped from their paths." And you did not remember me, nor did you take me into your mind, nor into your heart. And I, seeing you, overlook you, and you did not fear me. And I will declare my righteousness, and your evil deeds, which will not profit you. When you cry out, let them deliver you in your affliction. For a wind will take all these, and a tempest will carry them away. God said somewhere through the voice of Ezekiel to the mother of the Jews, I mean, the Synagogue: "As you have done, so shall it be to you; your recompense will be returned upon your head." Yes, and also the prophet Isaiah: "Woe to the lawless," he says; "evil things according to the works of his hands will happen to him." Something of this sort is also now signified through the preceding words. For since you have rejected the knowledge concerning me, he says, you will be overlooked by me, and you will endure a penalty equal to your transgressions. But one forgets God who is by nature and truly God, and who rules over all things, not, of course, by coming entirely into a state of forgetting that God exists (for even the demons believe, and shudder,

according to the voice of the apostle), but rather by scorning the will to be subject to him, and by caring little for the things ordained by him; so as to be seen as unruly and disobedient, and having completely turned aside towards everything contrary to what he ought to fulfill. But God forgets, that is, overlooks those who are unmindful of him, all but withdrawing his helping hand, and stripping them of all mercy; which indeed Israel has suffered. For he did not fear the Lord of heaven and earth, and the creator and craftsman of all things; but having freed his neck, as it were, from his scepters, he has been enslaved to gods that are not. For this reason he says, that You did not fear me, and I will declare my righteousness, and your evil deeds; calling 'evil deeds' evidently the apostasy from him, and, I mean, the inclining to those gods which he himself made. And the God of all declares his righteousness upon those who are accustomed to do such things, pronouncing a divine sentence upon them, and imposing a punishment of equal measure. For the audacious acts are not against one who is like us, but they are committed against the very high and exalted nature that rules over all. But that the invention of falsely-named gods is ineffectual [alt. unprofitable] to them, he clearly shows by saying, that "They will not profit you;" and that the matter is true, he further declares, saying: "When you cry out, let them deliver you in your affliction." Therefore, as the prophet says, "What does a graven image profit, that they have graven it? They formed it, a molten image, a false fantasy, and a craftsman made it, and it is not God." Then how could an image made of wood and stone, and the findings of human art rather than God, help those who are deceived? For this reason he says, that a wind will take them all, and a tempest will carry them away. But these, who? Either the gods devised by them, or perhaps those who worship them, who, like dust and ashes, are tossed up by the blasts of the winds. And this, I think, is what is said in the book of Psalms: "Let them become like dust before the face of the wind;" that is, "they will go towards nothingness." And it is a custom for the divinely-inspired Scripture often to compare the onsets of temptations, that is, of punishments, to a whirlwind and a tempest. But those who hold fast to me will possess the land, and will inherit my holy mountain; and they will say: Clear the ways from before him, and take away stumbling blocks from the way of my people. Necessarily, these things also have been added to what came before. For it was necessary, it was necessary, for the punishment of the lovers of sin and the apostates to become clear, and the works of those who love him. And in general indeed True is the promise; for everyone who holds fast to God, and considers nothing better than complete love for him, and also excels in all good works; this one will be an heir of the land prepared for the saints, which indeed the Savior himself signified to us, saying: "Blessed are the meek, for they shall inherit the earth." But by holy mountain in these things I mean, perhaps, the city above, the heavenly Jerusalem, the beautiful city of the saints. For somewhere the divine David sings and says concerning it: "Who shall ascend the mountain of the Lord? Or who shall stand in his holy place? He who has clean hands and a pure heart." Therefore, for all who hold fast to God, the inheritance will be the land of the saints, and the revered and renowned mountain. And he now seems to be making his arguments concerning those from the Jewish ranks who have believed in him, of whom the first-fruits and first ones were the divine disciples, clinging tightly to the love for Christ, having unshakable faith in him, and unassailable submission, and inseparable love. For they say, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?" These have become heirs of the kingdom of heaven, and have taken possession of the land above which has been prepared for the meek. The name of meekness would be fitting for those who live the evangelical life, to whom Christ also commanded

not to be angry, nor indeed to avenge oneself on any who have caused grief, but rather to hasten to do good even to those who are in the category of enemies. For "Do good," he says, "to your enemies, and pray for those who persecute you, and to him who strikes you on the right cheek, turn to him the other also." To excel in these things would be proof of forbearance and meekness to the highest degree. But to those who have acquired the land and the holy mountain, as it will be said in promise and in hope, he says: "Clear ways from before his face;" this is clearly, "Prepare the way of the Lord, make his paths straight." And in what manner the preparation is done, he clarified by saying: "Take up the stumbling blocks from the way of my people;" that is, make the way of salvation through faith smooth and easy for those throughout all the earth; let there be nothing rough and steep. For the law through Moses did not know how to pity, and it was difficult to fulfill; for we all stumble in many ways, and it was hard to find one who was completely free, and able to complete it blamelessly. And so the divine disciples said to those who after the faith wished to return to the shadows of the law: And now why do you test God, to place a yoke on the neck of the disciples, which neither we nor our fathers were able to bear? And Paul also said, that the law was added because of transgressions; for the law is a conviction of sin, and stumbling against it, they were under blame and indictment. Therefore, the difficulty of the life under the law was a hindrance. But let it be taken away from the midst, he says; and let the well-trodden path, passable without sweat, be shown, that is, the power of the evangelical life bringing in true worship. God said something like this also elsewhere to the holy mystagogues: "Go through my gates, and cast the stones out of the way;" that is, free the way from all difficulty, which would lead to God through worship in spirit and in truth, and through the brightness of faith. Thus says the Lord the most high, who dwells in the high places for ever, holy resting among the holy, and giving long-suffering to the faint-hearted, and giving life to the contrite in heart; I will not take vengeance on you forever, nor will I be angry with you for all time. For a spirit shall go forth from me, and I have made every breath. The blessed prophets, when the Lord of all promises something great and befitting of God to some, they receive the great wonder of his glory and gentleness, and as if leaping for joy they turn to doxology. We shall now find the prophet having experienced something of this kind; for he did not simply say, Thus says the Lord, but he necessarily adds, the most high, that is, he who by nature is beyond and above all that has been brought into existence; and by saying, who dwells in the high places, he indicates again that the divine and most supreme nature is in unshakeable eminences and in ineffable heights. And yet this, I think, is what it is for it to dwell in the high places forever; for it possesses unchangeably in things pertaining to itself, and could not in any way be in better things than what it is, but rather it is inherent in it unchangeably to be continuously in what it is. And he says that he, the Holy One, rests and dwells in the holy, hinting that he rejects those of the blood of Israel as polluted through much sin, but lovingly abides in those who have been cleansed through faith and sanctified in spirit. And he gives longsuffering to the faint-hearted, and he calls faint-hearted those who are accustomed at times to be somewhat weak regarding the purpose of life set before them. And he gives to them longsuffering, that is, endurance and patience, almost crying out and saying: "Be strong, and let your heart take courage, all you who hope in the Lord." And he also gives life to those who are contrite in heart, that is, to the poor in spirit; and such are all those in obedience to God, and who have a yielding mind; these would be they who through faith are called to the knowledge of Christ; and they are called poor in spirit, walking the opposite path to those from Israel. For the latter were boastful, disobedient, and unbroken; but the former are good, and good-hearted, and assign to the laws of God the necessity

to prevail, and place the neck of their mind under the yoke of Christ. And these are the works of those in Christ. But what does the Most High say to those who have slipped through disobedience into the crimes of impiety toward him? I will not vindicate you forever, nor will I be angry with you always. He does not cut off the hope of being saved from those from Israel; for the remnant has been saved; a very great portion of their multitude has been called, and will they also be called in the last times? with God checking his anger against them, and pulling back the punishment, so that it might not be extended against them entirely. For being good, he has kept his unfailing promise to their fathers. And he gives another reason, as a compassionate God. For a spirit, he says, will go forth from me. And in what way it will go forth, he clarified by saying: I have made every breath. For he is the Father of spirits. Yet he is not understood as having begotten them from his own nature, as he did his own Son, nor do we say that they have had a procession, that is, a proceeding forth, from the essence in the same way as the Holy Spirit; but rather we affirm, thinking correctly, that they came forth from God creatively into being; for he himself made every breath. And wherever creation is named at all, there would certainly be the going forth, that is, the exodus, not essentially, but rather as signifying in a figurative word the act of bringing into being. For a short time I grieved him for sin, and I struck him, and he turned my face from him; and he was grieved, and went sullen in his ways. I have seen his ways, and I healed him, and I comforted him, and I gave him true comfort, peace upon peace to those who are far and to those who are near. And the Lord said: I will heal them; but the unjust will be so tossed, and will not be able to rest. There is no joy for the wicked, said the Lord God. The Jews have paid the penalties for their drunken violence against Christ, unbearable indeed for any man, yet measured, insofar as it came to equality with their sins. For they have committed impiety beyond all measure, killing the righteous, and making themselves guilty of the blood of holy prophets. And finally they laid their hands also upon Christ himself, whom the Father sent, being his Son, with the servants. But they even so boasted against him, although they said to one another: "This is the heir." Therefore, for this sin I grieved him, he says, and I struck him, and I turned my face away from him. For he said: "When you stretch out your hands to me, I will turn my eyes from you; and if you multiply your prayer, I will not listen to you; for your hands are full of blood." But in later times when Israel repents (for he will go on gloomily), the things of the turning away will cease; and he will be accepted through faith, and will be delivered from his ancient sins, God having pity on him; and he will receive a true consolation. And what do we say this is, if not clearly the grace through Christ, which justifies by faith, and delivers from sins, and also provides the sanctification through the Spirit, and the glory of adoption, and the hope of the rewards prepared for the saints? Therefore, the consolation is true, which brings to those who have been deemed worthy of it, in addition to all other good things, peace upon peace, that is, the continuous and unfailing tranquility of peace, which the Savior gave both to those who are far off and to those who are near, that is, both to those from the Gentiles and to those of the blood of Israel. For the blessed Paul has addressed the Gentiles, saying, "But now altogether, you who once were far off have been brought near in the blood of Christ." For inasmuch as it came to Israel to be yoked to the law, and to worship the living and true God, at least according to what seems to be in the sacred proclamations (for it was said to them: "The Lord your God, the Lord is one"), they seemed to be near in some way; but the Gentiles were far off, because they were entirely alienated, both from holy teachings and from knowing the Creator and Lord of all. But peace has been given to these and to those by God the Father, clearly that through Christ, who made both one, and created the two peoples into one new

man, and broke down the middle wall of the fence, and abolished the law of commandments in ordinances. Therefore, through him we have received reconciliation, and undivided peace, toward God and toward one another. For Christ said somewhere to the Father and God in heaven: "I desire that, just as I and you are one, so they also may be one in us." And the prophet adds to these things: And the Lord said, I will heal them, making through this a kind of recapitulation of the whole discourse, and establishing a clear and true promise of the God who rules over all; for he promised, he says, saying that he will heal them; but the unrighteous will be so tossed by waves, and will not be able to rest. For since he went through the rewards of those who will be called, for this reason, and very rightly, he also usefully announces the punishments of the disobedient, and the storm among them, and the endless torments. For there is no joy for them, he says, said the Lord God. And when the Lord and God of all has removed their joy, what manner of gladness will there be for them? But that even at the time of the calling of those from Israel, some will remain in disobedience, cleaving to the son of lawlessness, the all-wise Paul will make clear, saying: "Because they did not receive the knowledge of the truth, for this reason God will send them a working of error." And the Savior himself also said: "I have come in my Father's name, and you do not receive me; if another comes in his own name," that is, the son of lawlessness, as I said, "him you will receive." Therefore, Israel will be called in due course to the knowledge of Christ, and will be enriched with grace through faith in him; but some impious and unrighteous people will remain; and then, having fallen as if into an unstable storm, and having cast away all joy, they will by no means be able to rest; for they will be crushed, being held fast by a long and endless punishment. Cry out with strength, and do not hold back; like a trumpet lift up your voice, and declare to my people their sins, and to the to the house of Jacob their iniquities. Having finished the discourses concerning the calling of those from Israel, he comes to another kind of admonition, a good and beneficial one, productive of all good order, and one which makes for glorious crowns; and I say that it is necessary to first lay bare the purpose of the prophecy to those who will encounter it, so that they may know to what end the sense of what has been said tends. Therefore, in the previous discourses, which God made concerning those from Israel, there were clear [proclamations] of war and of an inescapable disaster which was yet to come. For He said: "And you did not remember me, nor did you take me into your mind, nor into your heart; and I, seeing you, overlook you, and you did not fear me; and I will declare my righteousness, and your evils, which will not profit you. When you cry out, let them deliver you in your affliction." We were saying that in these things he calls the inventions concerning idols the evils of those from Israel. For this reason he also said: "When you cry out, let them deliver you in your affliction." There was, therefore, a certain proclamation of war, and this was rumored among the peoples of the Jews; but there were some among them who put on a pretense of piety, and while acting heedlessly, doing things which it is not even lawful to speak of, they adorned themselves with outward embellishments, and, as I said, snatched at a reputation for equity. These men also feigned fasts, and made frequent prayers, thinking by this to avert the things from the divine wrath. Therefore, since they were brought to a forgetfulness of their own faults, they thought that for those accustomed to do the most shameful things, fasting alone and prayer would suffice for justification and sanctification; God commands the prophet, saying: "Cry aloud with strength, and do not spare; lift up your voice like a trumpet, and declare to my people their sins." For do not speak secretly, he says, nor indeed in a corner to some; but rather use a certain high and lifted-up voice, and with all boldness rebuke the transgressors, and let them learn their own transgressions, and from what they should have

abstained, if they wished to be honored by God, and worthy of forbearance by the [perhaps of the] from him. They seek me day by day, and desire to know my ways, as a people that has done righteousness, and has not forsaken the judgment of their God. They join, he says, day to days, seeking help from me, and wanting to know my ways, that is, the administrations for each matter. For with war having been announced, and fear having thrown everything into confusion, they have indeed fasted, and they thought that they would learn even to what end the matter would come. This, I think, is the meaning of, They desire to know my ways. They desire this as a people that has done righteousness, and has not forsaken the judgment of their God; that is, as those who have conducted themselves lawfully, and have become the best guardians of the ordinances given to them, and have a blameless life, and are clothed with the boast of a pious polity. For it would be fitting for such people to also seek God, that is, to wish to be near him, and to enjoy forbearance from above, and in addition to this to know his ways. For it has been said through one of the holy prophets: "Seek the Lord, and when you find him, call upon him. And when he draws near to you, let the ungodly forsake his way, and the unrighteous man his counsel, and let him return to the Lord, and he shall have mercy; for he will abundantly pardon their sins." They now ask of me a just judgment, and desire to draw near to God, saying: Why is it that we have fasted, and you did not see? we have humbled our souls, and you did not know? For in the days of your fasts you find your own wills, and you oppress all who are under your hand, you fast for judgments and strifes, and you strike the humble with your fists. They accuse me, he says, as one who does not dispense just things because of not wishing to have mercy on the humble through fasting and prayer; then they wish also to be near God, though on account of nothing pertaining to piety boasting of deeds of valor, but not even clothed with the radiance that comes from virtues, but because of mere abstinence from food alone; and indeed they say, "We have fasted, and You did not see; we have humbled our souls, and You did not know." And they do not say such things as if God were ignorant of their humiliation through fasting; but because they have not come to a sense of their accusations, they say, "You did not see," and "You did not know." For we say that God of all then knows the labors of some, those done through prayer and ascetic practice, I say, when He assents to their requests. Why then He did not accept those who fasted, and made unacceptable the prayers of those who had humbled themselves, He explains, saying: For in the days of your fasts you find your own wills. For fasting is an excellent thing, and prayer is also beneficial; and to humble oneself in the eyes of God has the greatest benefit. For it is written, "I humbled my soul with fasting, and my prayer shall return to my own bosom." And the divine David also said: "My knees are weakened from fasting, and my flesh is changed for mercy;" yes, and also the God of all Himself: "Turn to me," He says, "with fasting, and with weeping, and with mourning." For He readily pities those who make their humiliation through toil self-chosen. But it is most absurd for those who wish to be pitied to provoke the lawgiver in another way, and to call Him to wrath by loving to do none of the things that have been commanded; for in every way those who approach God must be holy, and excel in good works, and be seen as free from all filth. For because of this reason He says: You have fasted, but I did not see, that is, I did not pay attention; you humbled your souls, and I did not know, that is, I did not deem your humiliation worthy of any reward; because in the days of your fasts you find your own wills. It is necessary, therefore, that those who wish to fast purely and holily, should depart from their own wills, and choose what seems good to God, and submit a compliant neck to His wills; but those from Israel did not do this at all; but rather they followed their own wills, dishonoring what seemed good to the lawgiver, and they pricked their

subjects to judgment and battles; and yet it was necessary to gather into one accord those who were set against one another, and to award peace to those who were brought into disputes. But they turned their zeal to the very opposite. And they struck the humble, and not entirely with hands, but with insults and greed, that is, by some other manner of injustice. Then how was it possible to praise those fasting, when such impurity was in them? or how could the prayers of such wicked men be accepted? To what purpose do you fast for Me, so that your voice is heard today with a cry? I have not chosen this fast, and a day for a man to humble his soul. Nor if you bend your neck like a ring, and spread sackcloth and ashes, not even so will you call it an acceptable fast. The power of the true fast has an extraordinary cry before the God who rules all things. For He perhaps gladly receives the prayers of those who worship Him; and if He sees them humbled through toils and ascetic practices, without any delay He grants their requests. But indeed, of that which might be done lazily and carelessly, He makes its manner rejected. And we say that a fast is holy, that which is accomplished from a pure conscience; which someone might do, having first departed mightily from the ways of wickedness, and having sent away every stain from his mind, and having wiped away the filth of the love of the flesh, and having washed his hands in innocence, according to what is written; and simply, having been shown to be a practitioner of every good work. But that which is not such, is like one gone astray, and while in the form of a fast, it has absolutely none of the things that befit it, it is both ridiculous and unseemly. For those who are good and completely neglecting good things, and having accomplished none of the best deeds of valor; then practicing unprofitable and useless fasting, as if it were some great thing and honorable before God; they box in vain, and they beat the air; for their labor is not rewarded, because it is also unacceptable to God. Why then do you fast for me, he says, so that the cry of your voice may be heard in one day? He says "cry," meaning either the prayer with, I say, the useless fasting, or the cry from the matter itself. For the things done by us are said to have a certain voice to God, according to what was said to Cain by him: "The voice of your brother's blood cries out to me from the earth." But this is not the fast I have chosen, he says; and what this fast is, he has already declared, saying, that "In the days of your fasts you find your own pleasures, and you prick all your subordinates into judgment and fights. You fast, and you strike the lowly with your fists." Therefore, not even if you bend your neck like a ring, and spread out sackcloth and ashes, that is, even if you practice extreme humiliation, and tread an unbearable path of labor, with such shameful accusations, not even so will you call it an acceptable fast. For if you wish, he says, to speak the truth, not even you yourselves would call it an acceptable fast. Is not this the fast that I have chosen, says the Lord, but loose every bond of wickedness, undo the knots of forced contracts, send the crushed away in forgiveness, and tear up every unjust document. Break your bread for the hungry, and bring the homeless poor into your house. If you see one naked, cover him, and you will not overlook the members of your own seed. to Cain by him: "The voice of your brother's blood cries out to me from the earth." But this is not the fast I have chosen, he says; and what this fast is, he has already declared, saying, that "In the days of your fasts you find your own pleasures, and you prick all your subordinates into judgment and fights. You fast, and you strike the lowly with your fists." Therefore, not even if you bend your neck like a ring, and spread out sackcloth and ashes, that is, even if you practice extreme humiliation, and tread an unbearable path of labor, with such shameful accusations, not even so will you call it an acceptable fast. For if you wish, he says, to speak the truth, not even you yourselves would call it an acceptable fast. Is not this the fast that I have chosen, says the Lord, but loose every bond of

wickedness, undo the knots of forced contracts, send the crushed away in forgiveness, and tear up every unjust document. Break your bread for the hungry, and bring the homeless poor into your house. If you see one naked, cover him, and you will not overlook the members of your own seed. It was necessary for those who did not know the manner of the true fast to be shown this by God. For from him comes all wisdom, and understanding, and the way to everything that is best is revealed. At any rate, the divine David also sings, and says: "Lead me, O Lord, in your way, and I will walk in your truth." Therefore, he made the most artless and in no way beneficial fast of the Jews rejected, and he reveals the power of the true one. For loose, he says, every bond of wickedness, that is, rid yourself of the desire to take advantage of anyone; for greed is a bond of wickedness, and attacking some of the weaker ones, and, as it were, binding them with inescapable entanglements of accusations, in order to make them terrified, and thus to seek to receive from them whatever they might wish. Undo the knots of forced contracts. And we say that commercial transactions are full of forced contracts, and those resulting from knots, that is, ill-nature. And in addition to these, the other things of so-called givings and takings, which involve certain kinds of greed, and prove men to be lovers of shameful gains those accustomed to doing the same things. And the broken, he says, send away in release, that is, those who endure crushing, or toil, or from the bond of injustice, or from violent transactions. Release in release, that is, free them from the distress that has been brought upon them; permit the weary to rest at last. And tear apart every unjust contract; as I think, he means the notes of the moneylenders, often drawn up without even the giving of as much money as the measure of the contract travels with. But when you refrain from these things, he says, then add what is lacking. And this is to bear fruit for one's neighbor the good things that come from love. For the fulfillment of the law is love, according to what is written. And the fulfillment of love toward brethren, and proof of compassion which is honored by God, is to break bread for the hungry, to take the poor and homeless into one's house, and to clothe the naked, and to one's own kin, that is, those of one's family, sufficient care, I think, [to bestow] and to share with them the breadth of the abundance given by God. But observe, that to refrain from evil is not the same as to do good. Nor would it suffice for some as a boast before God not to have done what is wicked, but one must follow in every way and altogether, and fulfill the need for good works, and hold fast to the pursuits of piety. For to undo the knots of violent transactions, and every bond of injustice, and to tear apart every unjust contract, is nothing other than only to depart from wickedness. But to choose to fulfill the works of love by breaking bread for the hungry, and taking in the poor and homeless, and clothing the naked, and not tolerating any of one's own kin, has clear proof of the best virtues. For this reason also the old law, being a tutor unto Christ, did not bring in the fulfillment of the good to those of that time, but rather taught them to depart from wickedness beforehand. For, "You shall not murder, You shall not commit adultery, You shall not swear falsely," has this force. But the perfect, and the fulfillment of all good was reserved for the ordinances through Christ, from whom we learned to fulfill the works of love toward God and brethren.

Discourse 29

Then your light shall break forth like the morning, and your healing shall spring up speedily, and your righteousness shall go before you, and the glory of God shall be your rear guard. Then you will call, and God will hear you. While you are still speaking, He will say, "Behold, I am here." If you fast purely, he says, and show to God hands that have been cleansed, and a mind freed from all

filth, that is, when you wash away the striking of the lowly with fists, and the goading of your subordinates into judgment and fights, and following his [alt. your] desires and pleasures, when you break bread for the hungry, clothe the naked, bring the poor and homeless into your house; then your light shall break forth like the morning. The word has the greatest emphasis. For he did not simply say, "The light will be given to you by God," but rather "it will break forth," as if like a flash of lightning, sent down by God with impetus and speed, through which is clearly shown the eagerness of the one who bestows it. And by saying "early," he teaches that it will come down even before its time. For God, the steward of our affairs, the giver of spiritual gifts, knows the appropriate time for the honors for each person. But if someone becomes fine and good, and in addition merciful and gentle, to this person early rewards will be given by him, so that they also spring up in him like ears of corn; and his healings, that is, the removal of all sickness, and the influx of better things. For when someone is freed from sicknesses of the soul, he will certainly bear as fruit the desire and readiness for anything good whatsoever. Therefore, when the divine and intelligible light shines in us, healings also arise in every way and entirely, with God moving us and weakening our passions, and introducing into us the will to do good and to excel in righteousness. For this reason he says, "Your righteousness shall go before you." It will go before, clearly making the path to piety easy, and changing the rough to the smooth and passable, and bringing down the steep, and as it were directing the course in all the best things. And he adds something else. "For the glory of God," he says, "will encompass you," that is, it will surround you, and will make you admired, and a common benefit to many. For the brightness of the saints benefits not a little those who look upon them. And so Christ said to the holy apostles: "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Therefore we shall be brilliant, with the glory from God going about us and as it were clothing us, which He would grant to those who are diligent in [perhaps of the] righteousness; therefore, when these things belong to you, he says, you will then cry out, and God will hear you; while you are still speaking He will say: Behold, I am here. "For he hearkens to the prayers of the righteous," according to what is written. And as the Psalmist says, "The eyes of the Lord are upon the righteous, and his ears are open to their prayer." For as one who is good He will assent to those who ask, but not to all of them immediately. But to those who have excelled in righteousness, without any delay He grants their requests, and holds his hearing most ready for them, so that rejoicing at each of their requests they say: "He heard my voice out of his holy temple, and my cry before him will enter into his ears." Therefore, the un-postponable nature of the honor, and the great readiness of God the giver, is clearly demonstrated by His crying out, Behold, I am here, while the righteous man is still speaking and raising his prayers. If you take away from you the yoke, and the stretching forth of the hand, and the word of murmuring, and give your bread to the hungry, and satisfy the afflicted soul, then your light shall rise in the darkness, and your darkness shall be as the noonday, and your God will be with you always. The excellent points of the lessons, even if they are said often to some, nevertheless have their benefit. And so the all-wise Paul writes to those who believed through him: "To say the same things to you is not tedious for me, but for you it is safe." Therefore in many ways through the same things he comes to us, speaking and making clear the paths of good repute, and describing the splendor of the rewards to be given to the saints, so that he might make them even more eager to choose to do those things through which they would become venerable, and will find the honor from above and from him. Therefore, "If you take away," he says, "from you the yoke, and the stretching forth of

the hand." And by yoke, as I think, he means the wickedness of the nations, their awkwardness and contentiousness, and the practice of making, as it were, conspiracies of things against some, and making inquiries of crooked inventions, so as to bind some at times, and to cast them into inescapable snares of circumstances. For a man must be simple and approachable, if he has the aim of being watched over by God, and of desiring the gifts from Him. And by stretching forth of the hand perhaps he means bribery, and desiring shameful gains, for we sometimes say of certain men that he has his hand stretched out to receive, and of those who reject shameful gain, that he has his hand drawn in. And it has been said concerning the leaders of the Jewish Synagogue: "Her leaders judged for a bribe, and her priests divined for money," and that they have become companions of thieves, loving gifts, pursuing recompense. And somewhere the divine Habakkuk also said: "Judgment has come before me, and the judge accepts [a bribe]." Therefore the name will either be significant of bribery, that is, the stretching out of the hand, which indeed He has commanded to take away, that is, to put away; or else, in another way, it signifies to avenge oneself, and to return evil for evil. For the Psalmist said concerning some people, that "He stretched out his hand in retribution." And he adds that "They have profaned His covenant." Therefore the stretching out of the hand would signify, as I said, also the retribution, which someone might make, taking vengeance on those who have grieved them, and bringing things born of anger against those who have offended them. And we remember the Savior Himself saying that "If someone strikes you on the right cheek, turn to him the other also." For it would be a proof of complete gentleness and freedom from anger to know how to persevere when taken advantage of, and not to love taking revenge on those who have grieved us, but rather to be disposed toward them without malice. And in addition to this He wishes to take away also words of murmuring. For we must submit to the divine laws with a cheerful mind, and make no outcry against the excellent way of life, as if shaking off the yoke, with the mind descending to the desire for worse things, and praising the love of pleasure rather than self-control, and preferring the luxuries in the world to choosing to live reverently. Which indeed those of Israel did while traversing that deep desert. For when God sent down the manna to them, they received an inclination toward baser things, saying, "Would that we had died, smitten by the Lord in the land of Egypt, when we sat by the fleshpots, and ate bread to the full." But their murmuring against God resulted in their destruction, for they were destroyed by the serpents. For this reason also the most wise Paul says, "Do not murmur, as some of them murmured, and were destroyed by the serpents." Therefore, it is fitting for the caretaker of all good order, and for the one who strives for excellent acts of virtue, to have a cheerful mind; and having taken away the word of murmuring, if you give bread to the hungry, and satisfy an afflicted soul, that is, if you become compassionate, a lover of good and a lover of your fellow men, generous, and sociable, and loving your neighbor as yourself, then your light will rise in the darkness. But how, then, is this so? For just as day comes from night, so in us, when the intelligible darkness is cast out, the divine light enters in its place, so that one seems to be at midday, that is, at the height of brightness. For the circle of the sun at midday then indeed especially sends forth its most intense light upon those on the earth. So thus your God will be with you always. And this, in addition to the other things, is immensely great. For what good thing is not available to those who obtain this? Or of what gifts will a person not be full, when God who is all-powerful is with him, and with a rich hand distributes those things of which He is the supplier and giver, and warding off the assaults of temptations, and making one so strong, as to stand up bravely both against Satan himself and against the outrages from the passions?

And you shall be satisfied, as your soul desires, and your bones shall be made fat, like a well-watered garden, and as a spring whose water has not failed, and your bones shall spring up like grass and be made fat, and they shall inherit for generations of generations. And with what, then, shall you be filled? he says. Of divine gifts, clearly, and of nourishment befitting saints; for as Christ Himself said somewhere: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God," this was also of old inscribed as in a type for those of the blood of Israel, when God sent down the manna from heaven; since in a way it might be conceived as the bread of angels, and the bread of heaven. And if there should be any, in whose mind the divine light has flashed richly, and of the sacred Scriptures an accurate and has worked a blameless knowledge, and we say that these have been filled, and have come to satiety of the delight from above and from God; but Israel has fallen away from this; but the nations have come into possession and ownership of it through faith, and as many as approach the evangelical and saving word. And so our Lord Jesus Christ said to the holy apostles, that "To you it has been given to know the mysteries of the kingdom of heaven, but to them it has not been given," that is, to those who did not believe, to whom indeed the divine word also proclaimed, "Those who serve me shall eat, but you shall be hungry. Behold, those who serve me shall drink, but you shall be thirsty." For they have hungered and thirsted, having no share in the good things through the Spirit, and completely without taste of the gifts through Christ, that is, of the divine and evangelical instruction. For he said somewhere through one of the holy prophets; "Behold, I am bringing a famine upon the land, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord, and they shall run about from east to west seeking the word of the Lord, and they shall not find it." For the life-giving and most nourishing word of God has been taken away from the flock of the Jews. But it has been given, as I said, to those who love Christ, to whom indeed he also proclaimed, saying: "Eat, and be drunk, O friends." And so the divine David also sings, since he too had a share in such a venerable and abundant honor; "You have prepared a table before me in the presence of my enemies; you have anointed my head with oil, and your cup makes me drunk, as the best." Therefore, as many as have had knowledge of his divine mysteries, that is, have been filled with them, their bones have been made fat. But the saying is fashioned as from those who are accustomed to live luxuriously in a carnal manner; the soul of such persons would become like a well-watered garden, that is, blooming, and full of fine trees, and adorned with various kinds of flowers, and bringing forth all sorts of fruits. For waterless gardens are very ugly; for they are dry and destitute of all fruit, or perhaps even lacking the plants themselves. But those that are soaked by unstinting streams of water are crowned with all sorts of fruits, as I said. Indeed, the Church has become the garden of Christ, and taking on its person, the bride described in the Song of Songs says, "Let my kinsman come down into his garden, and eat the fruit of his choice trees;" for what the choice fruit is among plants, that is, beautiful fruit, this in the souls of the saints is a good virtue and most pleasing to God. Therefore, your soul shall be, he says, like a well-watered garden, and yes, also like a spring, whose water has not failed. Such have the divine mystagogues become, sending forth the streams of pious teaching as from an ever-flowing spring of their own heart, and richly watering the souls of those being instructed. And the dispenser of such excellent gifts himself will confirm it, saying, "He who believes in me, as the Scripture has said, out of his belly will flow rivers of living water." And again: "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I will give him will have in him a spring of water welling up to eternal life." We say that such are the holy apostles and evangelists, and all

who proclaim the divine word, on the one hand being well-versed in dogmatic skill, and on the other hand also revealing the path of brightness in works. And your bones, he says, will spring up like grass, and they will be made fat, and they will inherit for generations of generations. In these things he seems to reveal the mystery of the resurrection; for then the body will rise again, just like some grass in a field, which during the winter season withered and closed up, but when the fine spring weather smiles, grows again, and as it were returns to the beauty that is in it by nature. But the bones, having sprung up like grass, will be made fat, he says, evidently by the life-giving grace from God. For somewhere the divine David sings and says: "You will send forth your Spirit, and they will be created, and you will renew the face of the earth," that is, of those on the earth. Then we will inherit generations of generations, that is, a long life, since death will have been abolished, and corruption entirely removed. And it is said in many places of the divinely inspired Scripture, that the intelligible bones of the soul are certain practical powers and energies of it, as in the saying that "God has scattered the bones of the men-pleasers." For God does not scatter the bones of the body, but rather shatters the powers of their soul, so that nothing is able to be accomplished by those who see them, nor indeed is anything they are fond of doing done for the glory of God, nor for the benefit of their own soul. And again the divine Psalmist said, "Because I was silent, my bones grew old from my crying all the day," that is, to give glory and to pray, I have become silent, having fallen into human faint-heartedness. My bones grew old, that is, the powers of the mind, or of the soul, became weak. These, therefore, sometimes paralyzed for a short time by sloth, again spring up like grass, as God fattens them with consolations through the Holy Spirit, and strengthens it, so that for this reason we may be made heirs of long-enduring life; for this, and nothing else, is what "for generations of generations" signifies. And your everlasting deserts shall be built, and your foundations shall be for generations of generations, and you shall be called the builder of fences, and you will cause the paths between them to cease. Through two other examples the prophetic word comes to us, and the beauty of the hidden meanings is revealed. For the form of the word is fashioned as if upon a city once made desolate, and completely shaken, so that it remained without walls. For your deserts, he says, shall be built forever, that is, you will not be bare of good thoughts inhabiting your heart, nor indeed will you remain without walls, or unguarded, and having no firm foundation. For Christ will be to you a foundation and continual security, and you shall be as a populous city, having innumerable inhabitants. For the souls of the saints are full of words and thoughts, those concerning God, that is. These are very many, and coming by means of perfect accuracy, they run up and down through it, showing it to be full of every good thing. And in addition to this you will be called the builder of fences, and you will cause the paths between them to cease; for many are they who go through deserted gardens. For with no one at all standing guard, that is, fencing it securely, there would be nothing to prevent those who wish to walk through the middle. But if they should somehow become secure under a gardener, then they also cast off being subject to the feet of the many, a fence having clearly been raised. For in this way the paths through the middle will cease. You shall be, therefore, he says, as a diligent gardener raising fences, and causing the paths between them to cease. For as long as the soul is unguarded, snoring toward sloth, and for this reason not untrodden by the strange paths of pleasures, it is like a garden traversed by anyone whatsoever. But when, having become sober, it leaps away from the snares of wickedness, and rather seizes the will to do good, and raises up security for the mind as a kind of fence, I mean, that from the fear of God, and drives away from the intellect the thoughts that formerly held it, which went as it were through the middle

of it, having it underfoot, and making it a thing to be trampled by mastering it, then it will also be called the builder of fences. But it must be known that also the evil and opposing powers sometimes run down the wretched soul, bringing forth foul pleasures, and carrying it off tyrannically wherever they wish, and walking as through a fallow garden. But they will cease from trampling it, a fence having been raised, which the fear of God raises in us. You will apply such a saying also to each of the holy mystagogues. For they have become builders of fences, securing with admonitions to virtue the souls of those being instructed, so that they have their minds in a way untrodden by the assaults of pleasures and vulgarities, and by those accustomed to speak empty words, who corrupt the right word of faith, not knowing either what they are saying, or about what things they are making confident assertions. If you turn your foot away from the Sabbaths, from doing your own will on the holy day, and call the Sabbaths delicate, holy to your God, you will not lift your foot to a task, nor will you speak a word in anger from your mouth, and you shall trust in the Lord, and he will bring you up to the good things of the earth, and will feed you with the inheritance of Jacob your Father. For the mouth of the Lord has spoken these things. The divine Paul, setting aside the shadow of the law as ineffective, transfers the things in it to a spiritual contemplation. For one might observe him not accepting either circumcision according to the flesh, or inactivity on the Sabbath, but rather he is seen proclaiming a spiritual circumcision, and likewise a Sabbath-rest. For he said, "He is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is of the heart, in the Spirit, not in the letter, whose praise is not from men but from God." Concerning the Sabbath: therefore a Sabbath-rest remains for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Therefore, if someone ceases from his own works, that is, yields the need to hold to his own desires to the sacred decrees, thus he keeps the Sabbath spiritually, and truly observes a holy day. This the saying of the prophecy at hand also shows us. For if you turn away, it says, your foot from the Sabbaths, from doing your own will on the holy day. But "turn away your foot from the Sabbaths" would be nothing other, as I think, than that one must not do what one wishes, and follow the paths of one's own desires. For that the goal of human desires looks toward the love of pleasure, the all-wise Paul will confirm, writing: "For I do not do the good that I wish, but the evil that I hate is what I do. For I delight in the law of God according to the inward man. But I see another law warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Therefore, it is necessary indeed for those wishing to be well-pleasing to God to vigorously contend against their own will, and following His divine laws everywhere, to traverse the admirable path of righteousness. But he calls Sabbaths delicate which have nothing from one's own judgment. But a hard and harsh judgment is to not want to be subject to what God wills; being such, He rebuked Israel, saying, "I know that you are stubborn, and your neck is an iron sinew, and your forehead bronze." Therefore, obedience, and tractability, and the yielding quality of one's manner, render the inactivity on the Sabbath delicate to God, that is, the spiritual Sabbath-rest, which those wishing to achieve blamelessly do not lift their foot to a task, that is, they do not walk practically, but rather they accomplish the holy and profitable inactivity, I mean, in respect to things most shameful, and abominable, and hateful to God. He wants such people to be seen as being masters of anger and wrath, and having a door and a bolt upon their tongue. For you shall not speak a word, it says, in anger from your mouth. Therefore he here circumcises two terrible and very difficult things, from which if one departs, he will be perfect before God. For one of the holy apostles said, "If anyone

does not stumble in word, he is a perfect man, able also to bridle the whole body." But he who is superior to anger is surely also well-mannered, if the opposite is also true; for it is written that "A man the wrathful is not comely." Therefore, God wants those who observe the sabbath spiritually, and holily, and delicately, to be gentle and possessing the greatest virtue, and he commands them to trust, not in wealth rather than worldly powers, not in the strength of bodies, not in any other such thing, which, like the grasses in the fields, are both temporary and easily withered, but rather in the Lord, the giver and ruler of all cheerfulness. The things of those accustomed to live thus, what sort of men they might be, crowning them, he points out saying, that "He will bring you up to the good things of the earth, and will feed you with the inheritance of Jacob your father." For the God of all promised the land of promise to the fathers of the Jews, and indeed they were brought into it under the leadership of Jesus after the hierophant Moses; Then how through the preceding verses, as to those who had not yet received the inheritance promised to the patriarch Jacob, does he promise to give it to them? Therefore, the promise was not from God to the divine Jacob concerning the perceptible land, that is, the one bequeathed to them, that is, to Abraham and Isaac, but rather concerning that which the Savior himself signified to us, saying: "Blessed are the meek, for they shall inherit the earth." And that the things promised will in every way and altogether come to fulfillment, he confirms by saying: For the mouth of the Lord has spoken these things; and it is impossible for the divine words to fall away; for God is truth. Is my hand not strong enough to save? Or has his ear become heavy, that it cannot hear? But your sins separate between you and God, because of your sins he has turned his face from you, so as not to have mercy. For your hands are defiled with blood, and your fingers with sins. And your lips have spoken iniquity, and your tongue meditates injustice; no one speaks righteous things, nor is there true judgment. They have trusted in vain things, and speak empty things. A little before this, the person of God was introduced, saying to the divine prophet: "Cry out with strength, and do not spare, lift up your voice like a trumpet, and declare to my people their iniquities, and to the house of Israel their sins. They seek me day by day, and desire to know my ways, as a people who have done righteousness, and have not forsaken the judgment of their God. They now ask of me a righteous judgment, and desire to draw near to God, saying, Why is it that we have fasted, and you have not seen? we have humbled our souls, and you have not known? For in the days of your fasts you find your own wills, and you oppress all who are under your hand, you fast for judgment and strife; I have not chosen this fast, says the Lord." And we were explaining the power of the prophecy, as is possible, interpreting that, rising up against the things established through the all-wise Moses, and considering it of little account at all to live rightly, they did their usual things, practicing a way of life hateful to God and fond of sin, then when war was announced, they sometimes considered fasting through a bare and mere fast, that is, abstinence from food, thinking they would render the judge merciful to themselves. Then, having failed in their hope, they grumbled, and indeed they said: Why is it that we have fasted, and you have not seen? we have humbled our souls, and you have not known? Behold then, behold the divine prophet, as out of a very great love for God he rebukes them, and says, Is the hand of the Lord not strong enough to save, or has his ear become heavy, that it cannot hear? For the all-powerful right hand of the Lord, he says, has not become weak, nor is his ear heavy and turned away, so as not to listen. But your sins separate between you and him. Therefore, if one should remove the difference, and take away that which walls off the knowledge of God, that is, sin, he who saves is not far off, but will certainly receive the supplications. For in him is both the all-powerful, and the capacity to

benevolently receive the prayers from those who are weary. What sins therefore separate between God, and those of the blood of Israel he brings forth, saying: "For your hands are defiled with blood, and your fingers with sins. And your lips have spoken lawlessness, and your tongue meditates injustice." For they killed the holy prophets who were sent from God, and they have spoken against him. For Jeremiah said, My strength has failed because of those who curse me; but leaving such things aside now, he seems to be accusing them of impiety against Christ, saying their hands are defiled with blood. For they became killers of the Lord, and their lips spoke lawlessness, and their tongue meditated injustice; for they have not ceased fighting and reviling and speaking against Christ, and at one time mocking his divine signs and bearing false witness against his god-fitting great works, and at another time accusing and saying: "Away with him, away with him, crucify him." And sometimes for this reason, as Christ endured an unjust sentence, the prophet cries out with holy boldness, No one spoke what is just, nor is there true judgment. They have trusted in vain things, and call on what is empty. And what is their vain trust? For they thought that by removing the heir from their midst, they would possess his inheritance; and speaking these empty words to one another, the wretched ones have acted impiously against him. Therefore, the prophetic word either accuses those of the blood of Israel of impiety toward Christ, that is, that being in no way righteous, they would be convicted, they who have hands defiled with blood, and lips and a tongue that know how to meditate on nothing else except things tending to impiety, and lawlessness, and injustice, and that in addition to these things they have become unjust judges, taking bribes, that is, and being overcome by shameful gains. For it is said somewhere else, "How the faithful city has become a harlot, Zion, full of judgment, in which righteousness lodged, but now murderers! Your silver is worthless, your wine merchants mix the wine with water, your rulers are disobedient, companions of thieves, loving gifts, seeking rewards, not judging orphans, and not heeding the judgment of the widow." Because they conceive trouble and bring forth lawlessness. They have broken asps' eggs, and weave a spider's web, and he who is about to eat of their eggs, having crushed an addled one, found also a basilisk in it. Their web will not become a garment, nor will they cover themselves with the works of their hands. It is a custom in the divinely-inspired Scripture to always call envy 'trouble'. And the saying has much probability; for it melts away and withers the hearts of those who receive it. The Psalmist also says something of this sort about someone, that is, about the people of the Jews, "He has conceived trouble and brought forth lawlessness." For having been in labor with envy against Christ, they have brought forth impiety against him, that is, lawlessness; for they would be convicted by their very arguments of saying that prophetic word: "Let us bind the just man, for he is unprofitable to us." And we will find them in their councils taking a most outrageous counsel. For they were saying concerning the Savior of us all, Christ: "What are we to do? For this man performs many signs. If we let him go on like this, the Romans will come and take away both our nation and our land. And one of them, Caiaphas, this one became the inventor of the impiety against Christ; for he said again, "You know nothing at all, but that it is expedient for us that one man should die for the people, and that the whole nation should not perish." Most clearly, therefore, from what has been said, it is possible to see that, having conceived trouble, that is, having been in labor with trouble against him, they have brought forth lawlessness. What then does the prophetic word signify to us in these things? They have broken asps' eggs, and he who is about to eat of their eggs, having crushed an addled one, found. For the Jews thought that their deliberations against Christ would come to a favorable end for them, and would be for the benefit of the whole nation. But they

missed the mark, and it has happened that they have suffered something like what those suffer from excessive folly, who the things of breaking the eggs of asps. For having crushed them, they will find nothing else, except a basilisk in it; and this is the most difficult offspring of a serpent, and deadly besides. Therefore, the end of their audacious acts against Christ is profitless for the Jews, but rather also a cause of destruction. For a serpent has, as it were, come forth for them, and an acknowledged offspring, that brings them to the abyss of hades; but that the conspiracy against Christ has been entirely useless, he shows immediately also through another example; For they weave, he says, a spider's web. For the spider, I mean this small and most insignificant creature, weaves webs in the less used parts of rooms, skillfully woven with thin threads, which, having been made with the greatest labor, profit them not at all in the end; for they will not be a garment for the one who made it, but are easily torn when used for a covering, and better than the art itself. Thus, he says, are also the inventions of the Jews, clearly those against Christ; for by weaving deceits and entwining false accusations, they thought, as I said, that by covering him with the death of the flesh, they would accomplish something beneficial for themselves, and to be enriched with the covering from their own undertakings, but the end of what they hoped for came to nothing for them. For they have become naked of the good will from above, and have cast off their protector, that is, Christ; for from good works, a covering will come to those who wish to do them, with God bestowing this on them; but for the workers of evil, what comes from them will not be for a covering, but rather they will be destitute of the covering from God. For their works are works of iniquity, and their feet run to evil, they are swift to shed blood, and their thoughts are thoughts of murder; destruction and misery are in their ways, and the way of peace they have not known. There will be no judgment in their ways. For their paths are crooked, which they travel, and they do not know peace. For this reason judgment has departed from them. Each of the Jewish transgressions is enumerated in detail, so that since they have been cast out of intimacy with him, they may be convicted of having suffered this by a just sentence. For he says all their works are works of iniquity, and in these, in summary, the condemnation of their entire life has become true; and so he runs through each of the accusations, saying that their feet run to evil, and are swift to shed blood, and that they have had thoughts set on murder. Consider again for me, that although their transgressions are very many, he first mentions their readiness for, I mean, choosing to murder. For he said their feet run to this, and are sharp or swift to receive thoughts of blood and murder; and he insists that destruction and misery are in their ways, and that they do not know peace, or the way of peace. For what they did unholily, and going beyond all boldness, became for them a cause of destruction and misery, or rather, from them to others. And they were certainly full of meddlesomeness, and litigious, and very sick with contentiousness; and the pretext for this was the desire for gains and bribe-taking. Therefore, quite rightly, he says, "There is no judgment in their ways." And by judgment he here means righteousness, that is, a most lawful and irreproachable way of life. For thus somewhere the divine David says concerning the commandment through Moses, "You have established judgment and righteousness in Jacob." Therefore, uprightness, that is righteousness, is not in their ways. For they are crooked, and they flee peace, that is, refusing to be peaceful towards others, or rather, by peace here he means our Lord Jesus Christ, whom they did not wish to know, digging for themselves the pit of destruction. For this reason, he says, judgment departed from them, that is, for this cause righteousness departed from them, that is, the knowledge of doing those things which procure the crown of righteousness to those who have chosen to do them aright. But the Jews are outside of all spiritual

skill, and as it were, the ability to know at all how to accomplish correctly anything of the things pleasing to God has flown away from their mind. While they waited for light, it became darkness to them; waiting for brightness, they walked in gloom. They will grope for the wall like a blind man, and as those who have no eyes they will grope, and they will fall at noonday as at midnight. They will groan like those who are dying, they will go together like a bear and a dove. Having declared their life accursed and most lawless; for he said what their works are, works of iniquity, and having enumerated these in detail, what they are, and in how many ways they come, he necessarily adds and sets forth both the loss inflicted on them from this and the recompense for their unbearable wickedness, that is, the fruits of the impiety within them. For the Jews indeed were expecting the illumination from Christ. They heard holy prophets crying out openly, "Be enlightened, be enlightened, Jerusalem, for your light has come, and the glory of the Lord has risen upon you." And then the eyes of the blind shall be opened, and as for what pertains to the foretelling of the holy prophets, the wretched ones were not without good hope. And indeed the leaders of the synagogue of the Jews once spoke to one another, "Does the Christ come from Galilee? Has not the Scripture said that the Christ comes from the seed of David, and from Bethlehem the village?" And that Samaritan woman confessed clearly, speaking to Christ Himself, the power of His advent. For she said that, "We know that Messiah is coming, who is called Christ; when He comes, He will tell us all things." Therefore they were expecting, as I said, the illumination from Christ, but the things of their hope turned out for them completely the opposite. For they did not receive the true light, but, as if self-invited, having brought darkness into their own minds, they have become blind, and guides of the blind, according to the voice of the Savior. Therefore, while they waited for light, that is, having hoped or expected, it became darkness to them, and waiting for brightness, they walked in gloom. Again, the prophet states this same thing in another way, that is, about the same thing, making the meaning of what was said clear. For those who expected brightness, walked in deep darkness. For this is what the word 'gloom' signifies. Then, showing the magnitude of the blindness that came upon them, he said they would grope for a wall like a blind man. For in this way it is sometimes the custom for those who suffer the affliction of blindness in their eyes to walk. But it being noonday, he says, they will fall as at midnight. And 'noonday' he usually calls the middle of the day, when the sun's orb also sends forth its strongest ray from mid-heaven upon those on earth, and as it were illuminates all things with richer beams; and 'midnight,' the middle of the night, when deep darkness is also poured down upon all under heaven. At noonday therefore, he says, that is, when a most abundant light, that is, a divine and intelligible one, was illuminating the world under heaven through Christ, the Savior of us all, the Jews will fall just like blind men, not even knowing where they are going; for they did not wish to obey Christ when He said, "While you have the light, walk in the light, that darkness may not overtake you." Therefore they were overtaken by darkness, not having endured to walk in the light; and they will suffer something else besides. For they will groan like those who are dying, he says, that is, as those who are held fast by a grievous and unbearable disease. And they will go together as a bear and a dove, and not as two distinct beings reconciling with each other, of whom one might be understood as a bear, and the other as a dove, but each one of them at the same time, according to his disposition and at least according to the mind within them, being at once a bear and a dove. For since he said they would groan, he shows very well what sort and how great their groaning will be. For they say that bears, if they should be bereaved of their young by someone, their of her cubs, to wail dreadfully, and to be filled with unmingled madness, to roam the mountains and glens, and to leap

uncontrollably upon those it meets; and somewhere through one of the holy prophets He signifies something of this sort, when the God of all says concerning those of the blood of Israel, I will meet them as a bear bereaved, that is, savagely and fiercely. But the doves, settling in their nests, coo frequently, and send forth a sort of mournful sound. Such have the Jews become; for with their whole country having been sacked along with the holy city, I mean Jerusalem, and the temple itself also having been burnt, they have a beastly disposition against those who took it. Yet they mourn for its suffering like doves. For it is written, that "And they shall be on the mountains like mourning doves." Or perhaps we shall suppose the prophetic word in these things to indicate something else. For they will go, it says, as a bear and a dove, that is, they will live in a ferocity of mind, coupled with foolishness; and of ferocity the bear is an image, or an example, but of simplicity and foolishness, the dove. For it has been said concerning Israel through one of the holy prophets, And Ephraim was a silly dove, without a heart; and we will find the Jews to be truly somewhat savage and foolish. For the understanding and gentleness from Christ is not in them; for they denied Him who is the bestower of wisdom and understanding, who makes those who love him tame and gentle. Thus the prophet Jeremiah said concerning them at one time, that "Every man has become foolish from his knowledge," and at another time, "There is no wisdom in them, because they have rejected the word of the Lord." We waited for judgment, and there is no salvation, it is far from us; for our lawlessness is great before you, and our sins have stood against us; for our lawlessness is in us, and we have known our wrongdoings. We have acted impiously, and we have lied, and we have turned away from following our God. We have spoken unjustly, and have disobeyed; we have conceived, and have meditated from our heart unjust words, and we have turned judgment back, and justice stands far away. The word of the holy prophets is always a lover of truth. For the spirit of truth speaks in them, that is, of Christ. For this reason, whenever they make mention of the rejection of the nation of the Jews, and of the wrath brought upon them because of their impiety towards Christ, they also usefully call to mind their future conversion in the last times of the age, and of the calling in Christ through faith. Most providentially, therefore, lest anyone think that the truth speaks falsely, it introduces them repenting, and taking on their person, it almost presents them to God saying: We waited for judgment, and there is none. And by judgment they mean righteousness, that which is through Christ, of course, which they expected to receive, but it is not among them, for they have become hard and disobedient. Because of this it says, that salvation is far from us. For our lawlessness is great before you, and our sins are in us. For since they have utterly fallen away from the one who justifies by faith, they have also become far from the salvation from him, not having cast off the pollutions of sin, not having wiped away the charges of lawlessness, but as it were having the filth from it ingrained in them. For this reason Christ addressed them, saying, "Truly I say to you, that if you do not believe that I am he, you will die in your sins." Therefore, since they have not believed, they have died in their sins; and since they have acted impiously against Christ in many ways, they make confession of these very things. For they say, that We have known our wrongdoings, we have acted impiously, and we have lied, and we have turned away from following our God. For they acted impiously, intolerably speaking falsely of the glory of the Savior of us all, Christ, and turning away from the will to follow him. More- And they confess, that We have spoken unjust things, and have been disobedient, we conceived, and we meditated from our heart unjust words. For they have spoken unjust things against Christ; for at one time mocking his glory, and slandering his divine signs, they were saying that by Beelzebul the prince of the demons he casts out demons, and at another time also bringing

forth from their own heart unjust words; for they accused him, a Samaritan and one having a demon, daring to call him both a glutton and a wine-drinker, and they also slandered him before Pilate, saying that, "He stirs up the crowds, and forbids giving tribute to Caesar." For this reason they say that, "We have departed from behind our God, we have spoken unjust things, and have been disobedient; we conceived, and we meditated from our heart words of injustice, and we have put judgment behind, and righteousness has stood far off," that is, we have cast righteousness behind, and as it were have given our backs, having turned away from it. For this reason it has stood far off from us. These then indeed are the voices of those repenting, and of those seeking to be shown mercy by Christ. For a saving thing is to repent, and to make clear confessions of transgressions. For it is written, "Declare thou first thy transgressions, that thou mayest be justified." And the divine Psalmist also said; "I said, I will confess against myself my transgression unto the Lord, and thou forgavest the iniquity of my heart." That truth has been consumed in their ways, and they could not come by a straight path. And the truth is taken away, and they turned aside their mind, from understanding, and the Lord saw, and it did not please him, that there was no judgment. And he saw and there was no man, and he considered, and there was no one to help. And he defended them with his arm, and with the mercy, by which he was established, and he put on righteousness, as a breastplate, and placed a helmet of salvation upon his head. And he put on a garment of vengeance, and a cloak, as about to render a recompense, a reproach to his adversaries. And they from the west shall fear the name of the Lord, and they from the east the glorious name. For the wrath of the Lord will come as a violent river, it will come with anger. The prophet, having recalled what those from Israel will say at the time of their calling, asking from God the Father the grace of salvation through Christ, again shifts the words to his own person, and speaks against those from Israel, or rather agrees, that they have become wicked, and apostates, and enemies of the truth; and he asserts, saying, that Truth has been consumed in their ways, that is, it is all but spent, and has completely gone. For there was not at all in their works truth, that is, the law of truth. For this reason they could not pass through by a straight path; for those who have altogether slipped from the knowledge of how to live according to the law, and according to what seems right to the truth, and the law of God is everywhere called truth, how could they have come straight to what is fitting? or how have they not had crooked and perverted ways? And adding and saying, that The truth is taken away, and they turned aside their mind from understanding, he shows that truth had completely departed from them, and they were completely turned aside from being able to understand the things that lead to salvation. These things, he says, the Lord saw, and it did not please him. For there was no judgment among them, that is, just judgment, and law. Then; He has seen, he says, and there was no man, he considered and there was no one to help, For since he is compassionate, as God he remits, sometimes, even the charges against a whole city, for one, and only one righteous man found in it; and at least he said through the voice of Jeremiah; "Run ye to and fro through the streets of Jerusalem, and seek in the broad places thereof, and see if ye can find a man, if there is one that executes faith, and loves mercy, and I will be merciful to her, saith the Lord." And he also promised to Sodom that he would remit the punishment by fire, if they had five righteous men among them, that is, in each city one righteous man. He considered therefore, he says, and there was no man, there was no one to help. For the human race to be saved, that is, and before all others those from Israel, who have believed, to be in participation of the Holy Spirit, through whom also the boast of adoption is brought in, and to speak in a tongue the word of faith, as the all-wise Paul has written: " Do not say," he says, "in

your heart: Who will ascend into heaven? that is, to bring Christ down, or, Who will descend into the abyss? that is, to bring Christ up from the dead. But what does the Scripture say? The word is near you, in your mouth and in your heart, that if you say, Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth one confesses unto salvation." We have received, therefore, from God the word of faith, that is, the confession: a saving thing, and a cause of righteousness: for thus Christ justifies the ungodly, He who also cried out of old, " Behold, I have blotted out your iniquities like a cloud, and your sins like a mist." Let this word of faith be in us continually, and it will not cease from our mouth. And we shall send it on to generations of generations, for thus also those after us will be justified. For if Christ is always both God and Lord, the confession of faith in Him will never cease among those who have known His appearing. Arise, shine, O Jerusalem, for your light has come, and the glory of the Lord has risen upon you. For behold, darkness and gloom shall cover the earth over the nations: but the Lord shall appear upon you, and His glory shall be seen upon you. And kings shall walk by your light, and nations by your brightness. As the promise has been given that Israel will be saved in due time, the prophetic word in these things leaps up, in a way, for us to gladness, for, raising a great cry on high, it almost exclaims: "Arise, shine," it says, "for your light has come." But consider how, when the divine light from God was distributed to those of Israel before all others—it is clear that this is through Christ—the prophet says, "your light has come," almost pointing out to them as present Him who was long ago foretold through the law and the holy prophets, but who shone upon those on earth in the last times of the age with flesh. And he says that the One who appeared is the glory of the Lord, for Christ has risen like some sun, illuminating all things with divine and intelligible light, and sending down the radiance of the true knowledge of God to those more ready for faith. And He is also the glory of God the Father. For in Him, and through Him, and with Him He is glorified. And He portrays, as if in His own nature, the One who begot Him. And since we have known the Son, we have seen through Him and in Him the majesty of the Father, and His incomparable glory, and the excellence of His divine dignities. And so Christ said somewhere: "Father, glorify your Son, that also the Your Son, I will glorify you." Therefore the glory of God the Father appeared among us, then, having separated Israel from all other nations, as one specially honored by God and being His inheritance, he adds and says: " Behold, darkness and gloom will cover the earth upon the nations, but upon you the Lord will appear." And he does not say such things as if darkness were about to overshadow the nations when Christ shone upon the world, but rather it was enlightened, and has cast off the darkness of ancient deceit. But those who interpret the divine Scripture are often indifferent concerning the rendering of tenses. Therefore they have put "will cover" instead of "covers." For it is true that even when Christ shone forth, and before others to those from Israel, the multitude of nations was still held in darkness, grace not yet having been transferred to them. Behold, therefore, he says, the whole land of the nations is covered with darkness and gloom, that is, of ignorance and of error, but upon you the Lord will appear, for, as I said, he shone upon them, and his glory was first seen by them, through exceptional great works, and signs, and wonders. For he performed miracles as God among them, raising the dead from tombs, putting light into the eyes of the blind, cleansing lepers with a command, rebuking demons with authority, and in short leaving no way unused which was sufficient for the conviction that he is truly God, and the Son of God by nature. "And kings shall come, he says, to your light, and nations to your brightness." Again the prophet connects the calling of the nations with the visitation of those from Israel, so that

they might know that even if they dishonor the Redeemer by their disobedience, and leap away from love for him, to the destruction of their own head, he will not be destitute of worshippers, but rather will gather by faith both nations and kings: for by the brightness given to you, he says, that is by the illumination from Christ, kings and nations will come. And where will they come? To salvation through faith, obviously, to a glorious and blameless life, to knowing and confessing who the Creator and craftsman of all things is by nature and in truth. For they worshipped the creation rather than the creator, and attached their reverence to wood and stones. But since they were illuminated by the light given to you, they too, he says, will travel the straight and royal road, stumbling over none of the things lying in between, but as in the dawn and in the day, although they were sons of night and darkness, running past all the stumbling blocks. Lift up your eyes round about, and see your children gathered together: Behold, all your sons have come from afar, and your daughters shall be carried on their shoulders: then you will see, and you will fear, and you will be amazed in your mind, because the wealth of the sea will turn to you, and of nations, and of peoples, and droves of camels will come to you, and the camels of Midian will cover you and Ephah. All shall come from Sheba, bearing gold and frankincense, and they shall bring precious stones, and shall proclaim the salvation of the Lord: and all the flocks of Kedar shall be gathered to you, and the rams of Nebaioth shall come to you, and they shall be offered acceptably upon my altar, and my house of prayer shall be glorified. The word has a very great and wise economy. For it proclaims the calling of the gentiles, and the union of the two peoples in Christ, and the change from the shadow of the law to spiritual worship. For all things are new in Christ, and the old things have passed away, and he himself created the two peoples into one new man, making peace, and reconciling both in one body to the Father. Of all these things he makes the prediction, and indeed he says to the spiritual Jerusalem, that is, the Church, which from the beginning was constituted of the Jews: for they were the first to believe: "Lift up your eyes round about, and see your children gathered. For behold, all your sons have come from afar, and your daughters shall be carried on shoulders." For as the divine and evangelical preaching gathers those who have believed from every nation and country, netting the whole world under heaven, and persuades them to go to a certain very well-towered city for the grace that comes through faith, that is, for the nourishment of the saints, I mean the Church, it says such things, just as, indeed, somewhere else: "For it shall be, it says, in the last days that the mountain of the Lord shall be manifest, prepared on the tops of the mountains, and it shall be exalted above the hills, and many nations shall come to it, and shall say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will announce to us his way. And we will walk in it." Therefore, the children of Jerusalem would not be called only those from the blood of Israel, but rather also all those from every nation and country called through faith into the light of truth. For as the all-wise Paul writes, "Not all those who are from Israel are Israel, nor because they are the seed of Abraham are they all children, but the children of the promise are counted as the seed." And it was said by God to the divine Abraham, that "I have made you a father of many nations." Therefore, as a multitude has already been gathered from the nations, and is worshipping Christ: Lift up, it says, your eyes round about, that is, survey the whole inhabited world, and from every part of it you will see your children running to you, and they shall come, though once they were far off, but far off not in place, but in mind and disposition of intellect. And so one of the holy prophets said to those who had fled from knowing the God who is by nature and truly so: "Remember, you who are far from the Lord, and let Jerusalem come up upon your heart." And the all-wise Paul also

wrote concerning Christ, that " He came and preached peace ce to those who are far off, and to those who are near." And he writes to those from the Gentiles: "Remember you Gentiles, who are called the uncircumcision by the so-called circumcision in the flesh made by hands, that you were at that time without Christ, alienated from the hope of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world, but now you who were once far off have been brought near in the blood of Christ." For those who did not know at all the God who is by nature and in truth, are said to be, and are, far off, according to disposition and mind, as I said. But behold, they have come, he says, that is, their calling will not be to a distant time, nor for a postponement: for they will run as if at the heels of the evangelical proclamations, and they will make their arrival to God through faith without any toil and free from all difficulty and sweat. For they will be carried on shoulders: for the figure of speech is formed as from an example from our own lives: for newborn infants love to be nursed, and seek to rest in their mothers' bosoms and arms. Something like this happens with those called from Hellenic error, for they are cared for by their instructors in the mysteries, not being led harshly, nor immediately taking the rough path, but, as it were, through a tender upbringing are fed with milk and ascend little by little toward a perfect man, to the measure of the stature of the fullness of Christ. And so it was commanded to the holy apostles to baptize all the nations in the name of the Father, and of the Son, and of the holy Spirit, and to teach them to observe all that he had commanded them. And they, wishing to do this, laid no burden at first on those who believed, using pedagogical skill. For they wrote to those from the Gentiles, that " It seemed good to the holy Spirit and to us to lay no greater burden on you, except that you abstain from fornication, and from what is strangled, and from blood." And the most excellent Paul also writes to some, that "I gave you milk to drink, not solid food, for you were not yet able to receive it, nor are you able even now." But solid food is for the perfect, of those who by practice have the senses of their heart trained for the discernment of good and evil. Therefore, on shoulders will your sons be carried, he says, and your daughters, and then you will see, and you will fear, and you will be amazed, that is, you will marvel: for thus somewhere also the divine Habakkuk: "Lord, he says, I have heard your report, and I was afraid. I considered your works, and was amazed." And we ourselves are somehow accustomed, to say at times, "I was amazed," whenever something paradoxical happens to be done by someone. You will marvel, therefore, he says, and what will be the reason for this? For the wealth of the sea will be transferred to you, and of nations, and of peoples. In these words he makes a clearer prediction, that in due time the multitude of the nations will be called to the knowledge of the truth. For it was indeed in the land in the more southern regions of the Jews, but indeed the parts towards the north, and the sea, and the cities, and the lands lying upon it, the flocks of the Gentiles divided among themselves. But since, having returned from their ancient deceit, they have undergone a change for the better, having been called to the knowledge of the God who is according to nature through those who minister the Gospel of Christ: for this reason, he says, the wealth of the sea will be transferred to the Church: and the wealth, as I said, of the cities and lands lying by the sea, are those who dwell in them. "And herds of camels shall come to you, he says, and the camels of Midian and Ephah shall cover you." For these are nations neighboring Jerusalem, and having common borders, both the Midianites and those from Ephah. For they were abominable, and uncircumcised, and idolaters, but that they themselves also will be called, and will bear fruit for God, he shows in these things. For they were camel-riders, and they provided the resources for living from both fighting and raising cattle: and they were especially so to those of Israel, but those who once wandered,

both profane and unmixed with the sanctified, will come, he says, not one by one, but as in a herd, and in a multitude, either mounted on camels, that is, bringing what they have, and honoring God with what is at hand. "And all shall come from She ba, bringing gold and frankincense, and they shall bring a precious stone, and shall proclaim the salvation of the Lord." Again, Sheba is a land beyond that of the Arabs, and rather near the Red Sea, from which She ba, the queen of the Ethiopians, in the times of Solomon visited Jerusalem. And the land is most fruitful in frankincense-trees, and gold, and Indian stones. Therefore they will come, he says, bearing fruit for the glory of God, and offering frankincense, and gold, and stones, that is, the fragrance from good works, and intelligible brightness, and spiritual wealth. "And they will also proclaim the good news of the salvation of God." For very many who have been called from the nations, and having been made wise in heart, and having received a knowledgeable mind of the sacred doctrines, have obtained the dignity of teaching, and proclaiming to others the salvation and grace from Christ our all-Saviour, have put on the crown of genuineness. "And the sheep of Kedar, he says, and the rams of Nebaioth will come to you, and will be offered up acceptably upon my altar." And Kedar, and Nebaioth are again other lands, both rich and with good pastures, and having very many inhabitants in them, but they were idolaters, and wanderers. But these also, he says, will offer rams and sheep, and all will be acceptable upon my altar: and yet according to the law of Moses it was not permitted for foreigners to offer sacrifices to God. Nor if they had offered them would anyone have made them acceptable. But behold, God commands that these also be acceptable to the holy sacrifice borders. For in Christ Jesus there is neither slave nor free, barbarian, Scythian, Greek and Jew, but Christ is all, and in all. For the two peoples have become one, since he brought down the middle wall of partition, and abolished the law of commandments in decrees. Therefore the sacrifices of all are acceptable, of those who approach God through faith in Christ. ¹And the house of prayer of God was glorified. And again, consider for me the depth of the word: for he no longer wishes the Church to be called a house of sacrifices and smoke, just as the temple in Jerusalem was, but rather of prayer, that is, of spiritual worship. For somewhere the divine David also sings and says: "Let my prayer be set forth as incense before you, the lifting up of my hands as an evening sacrifice." And it should be noted that the Savior himself also recalled this verse somewhere when rebuking the commerce of the Jews, saying: "It is written: 'My house shall be called a house of prayer,' but you are making it a 'den of robbers.'" Therefore, when it became a house of prayer, then it was also glorified. Who are these that fly like clouds, and like doves with their young? The islands have waited for me, and the ships of Tarshish among the first, to bring your children from afar, and their silver and their gold with them, for the sake of the holy name of the Lord, and because the Holy One of Israel is glorious. It is possible to see again in these things the person of the Church introduced, that is of the spiritual Jerusalem, lifting up her eyes as in a circle, as she was commanded by God, then being astonished at the multitude of those running to her, and the people gathered through faith beyond all number. "For who are these that fly," it says, "like clouds, and like doves with their young?" For they are caught in the net through faith, not only the old, but with them also the young, and together fathers with children, and mothers with daughters. Therefore, for every age the linen-net of the evangelical proclamations is spread out, and this, I think, is what is written in the book of Psalms: "Young men and maidens, old men with younger ones, let them praise the name of the Lord." And it says they fly, either because they will walk to her, not carelessly and feebly, but like winged and swift creatures, or that, having left behind their earthly and base mindset, they are in a way raised on

high, and just as clouds from the sea, so from worldly turmoil and luxury, they leap up high, and swim up, hastening to the city above. Therefore, as the Church marvels at the gathering through faith from every land, he who nets them lays bare again the cause of the matter, and says: "The islands have waited for me, and the ships of Tarshish to bring your children from afar, and their gold and their silver with them." And here you will understand islands not, of course, as the lands of the islands themselves, for that is foolish, nor yet as the very... Of another race, indeed, because not from the blood of Israel according to the flesh, but wise master builders, according to the divine Paul, and knowing well how to lay Christ as a foundation in us, that is, through faith and the teaching of good things. This, I think, is what is meant by, "Men of other races will build your walls, and their kings will stand by you." But whose kings? Clearly, those of the other races. By these he means kings, either the rulers and leaders of peoples, who have stood by the Church of Christ, as if serving as its bodyguard, and protecting its children, and warding off every attack of enemies visible and invisible, or in truth those crowned with the highest honors, and holding the scepter of kingship, who also have stood by the Church. And the 'standing by' in this context signifies obedience. For they yield to the divine and sacred decrees, and they deem the proclamation of the Church worthy of all account. For in my wrath I struck you, and in my mercy I have loved you. And your gates will be opened continually, day and night, and they will not be shut, to bring in to you the power of nations, and kings being led. For the nations and the kings that will not serve you will perish, and the nations will be made desolate. For since, it says, you were found guilty of very many and intolerable sins, you have undergone the commensurate penalty. For it was necessary for one who was such to undergo the things that come from wrath. But since again it was necessary for you as from a good and compassionate Lord and God for mercy to be given, it is given, and I will banish the things that come from wrath. What then will there be, what will be given, when the grim things have ceased? "Your gates," it says, "will be opened continually, day and night, and they will not be shut." In these words it seems he promises them peace, and the calm weather that comes from it. For cities that are under suspicion of an enemy attack do not always have their gates thrown open, but as occasion and need require, and hardly in the daytime, and not without fear: but those completely freed from expecting to suffer any such thing open them wide to those entering, even if some do this at night. If, therefore, God promises them peace, and a breadth of prosperity, that is, the concourse of those coming to it will be uninterrupted, and the entry, as it were, continuous, as they are drawn in a certain way through faith to the knowledge of Christ, so that the gates seem to be opened, and there is no time at which it is proper for them to be closed, and not only for those of a humble life, and under the yoke of kingship, but indeed also for those themselves who hold power over all. And it is possible to see through the events the power of the prophecy prevailing to this day. For the Church receives at all times those willing to believe, and shuts out from this endeavor absolutely no one: and it is possible for those who wish, with no one hindering, at whatever time they might wish, to be led to the light of the true knowledge of God: and God and the Father leads all to the knowledge of the Son, through whom, and in whom, and with whom he is glorified. And he himself has revealed this to us, saying: "No one can come to me, unless my Father who sent me draws him." But he says that the power of the nations will be brought in, so that you might not think only, as I said, of those in smallness and in a low state, but also those in power, and glory in this life. And he adds that, "And the nations, and the kings, who will not serve you, will perish, and will be made desolate." For the unbelieving, and uninitiated, and those without a share in the salvation through Christ, whether they be some of the

distinguished, or of the more obscure, will fall into the pit of Hades, and into the snare of death: for they will have died in their own sins, and they will suffer the final punishment of all. And the glory of Lebanon will come to you in cypress, and pine, and cedar, together to glorify my holy place. Lebanon is a mountain of Phoenicia, full of cedars, and cypresses, and pines, and with these very plants of Lebanon. And for this reason the aforementioned mountain is admired, as having the most abundant timber, and abounding with the tallest and most fragrant trees. This glory, therefore, will be given to you, he says, that is, intelligibly, and spiritually. For the Church of Christ nourishes very many, and renowned heads of the saints raised on high from virtues, and yes, most fragrant. For they have the fragrance of Christ: and in them is also the state of being beyond the corruption that comes from a carnal mind, just as indeed the pine and the cedar do not decay. But it is the custom of the divinely-inspired Scripture at times to liken the multitude of the saints to such plants, and so God said somewhere again through the voice of Isaiah: "And I will make water in the desert, and rivers in the waterless land. I will place in the waterless earth the cedar, and the box-tree, and the myrtle, and the cypress, and the white poplar." For he likens the nations to a desolate and waterless land: for the divine word was not among them, which is able to give life, and to bring to growth in piety and knowledge of God, but there have come to be among them the cedar, and the box-tree and the myrtle, and the cypress, and the white poplar, that is, tall and admirable plants, of which also the divine Psalmist makes mention, saying: "Bread strengthens man's heart, the trees of the plain will be satisfied, and the cedars of Lebanon, which you have planted." For as the all-wise Paul writes, "We are God's field." This glory of Lebanon, therefore, he says, will be given to you, that is, you will be seen abounding with many and admired heads of saints. And this will be, so that my holy place may be glorified. For the boast of the Churches are those who have entered into the heights of the virtues, and having nothing low, that is earthly, and cast on the ground in mind because of the to mind the things of the flesh, but rather rushing on high, and minding the things that are above, and as it were departing from the earth, and while walking upon it, yet having our citizenship above and in the heavens. And the sons of those who humbled you and provoked you shall come to you in fear, and you shall be called the city of the Lord, Zion of the Holy One of Israel. The very outcome of events shows precisely the power of the prophecy, not straying from the truth: for having acted insolently towards the Savior of all, our Jesus Christ, Jerusalem has been humbled, having been cast out from intimacy with God, and having slipped away from hope in him, and having become destitute of mercy from above, and having fallen into the hands of enemies, who indeed having laid waste to all of Judea, also burned the divine and famous temple. But since the remnant has been saved through God's pity, for not a few of those from Israel have believed in Christ, it has been called the Church of Christ, and has become a mother, as it were, of nations. For the sons of those who once humbled her, that is, those who hold power in earthly matters, and coming as it were from them in the succession of scepters, consider the Church venerable, and in fear, that is, with reverence, and having the divine fear in mind, they approach her: "For she has been called the city of the Lord, Zion of the Holy One of Israel." For the Church is the city of God, and the divine David teaches this, as if to her, "Glorious things have been spoken of you, O city of God." And the Lord of all himself says somewhere through the lyre of the Psalmist: "Here I will dwell, for I have chosen it; I will bless her provision, I will satisfy her poor with bread; I will clothe her priests with salvation." But if anyone should wish to name the successive sons of the kings who once persecuted the Church, who now approach her with honor and fear, and honor her as a divine city, he is not carried outside the

scope. For we see the outcome of events has turned out this way. Because you were forsaken and hated, and there was no one to help you, I will make you an everlasting exultation, a joy from generation to generation. And you shall suck the milk of nations, and you shall eat the wealth of kings; and you shall know that I am the Lord who saves you, and the God of Israel who redeems you. "For you have become, he says, forsaken, and hated, and there was no one to help." This was the cause of your humiliation, for you acted insolently toward the one able to exalt you and to guard your prosperity unshakably, but there was no one to extend a helping hand, since you were hated by God: for you acted insolently not against some one of those in a servile station, and having a diaconal ministry, but against the very King and Lord of all. But since you have once suffered humiliation, the wicked things will pass away, and he will reclaim you with the second things. For just as having disobeyed if it was necessary for her to be punished by the just decree of God, so it is fitting for her when she has returned to be pitied. "I will make you, therefore," he says, "a joy for generations of generations:" For there is nothing gloomy in the Church of Christ, where there is altogether the hope of incorruption, and of unending life, and of unfading glory, and of the kingdom of the heavens, what dejection could it have? And you shall suck the milk of nations, and you shall eat the wealth of kings. And the meaning of the prophecy seems to some to teach something of this sort, that many from the Hellenic flock, having been made wise in their mind by the God-inspired Scriptures, and having leaped up to a knowledge of dogmatic skill, will be teachers of the Synagogue from the Jews. But somehow for the present the text seems to go not so much this way of thought, but perhaps wants to make this clear, that she will be filled with the fruitfulness from the nations, and with royal offerings. For the experience of things shows that this too is true. But with these things thus accomplished, he says that, "I am the Lord who saves you." For as the prophet Isaiah says: "Unless the Lord of Sabaoth had left us a seed, we would have become as Sodom, and we would have been made like Gomorrah." For by the grace and loving-kindness of God the remnant of Israel has been saved, so that the nation from the holy fathers should not be utterly destroyed. And instead of bronze I will bring you gold, and instead of iron I will bring you silver, and instead of wood, I will bring you bronze, and instead of stones, iron. And I will give your rulers in peace, and your overseers in righteousness. He takes up the materials as in the order of examples, having a very great difference from one another. But he signifies something spiritual and profound indirectly. For he wishes to say that all things will be changed for the better, and the second things will differ from the first. For the education in the law will in every way yield to that through Christ, that is, to the evangelical ordinances, and the difference will be as great as that between bronze and gold. For bronze has the appearance of gold, but it is not gold; and iron has the appearance of silver, for it has brightness in it, but it is not silver, but is very much inferior to the superior one. Therefore one might liken the education in the law to bronze, but that through Christ to gold: and again one might liken the power of the way of life in the law to iron, which has a measured brightness, but that in Christ and the gospel, rather to silver: for it has perfect brightness, spiritually speaking. For this very reason, the all-wise Paul, although saying that he had the greatest boast from the life in the law, and from the knowledge under it, considered all things to be refuse, but wished to gain Christ, and the surpassingness of the knowledge of him. And wood and stones are useful for building: and we will find the all-wise Paul likening the power of the initiation by some to these materials. "For if anyone," he says, "builds upon the foundation, wood, ...wood, hay, stones, stubble." This being so, we say this, that the teaching of the Scribes and Pharisees, that is, the instruction of the unbelieving Jews as a

whole, who do not understand the mystery of Christ at all, since they have not believed in him, might be compared to wood perhaps, and to stones, but the teaching in Christ, the evangelical, is so much better, as bronze is to wood, and iron to stone. For their teachings and thoughts were easily broken, but those of the Christians were solid, and as it were unbreakable, along with being splendid and precious. For the Jews fall into genealogies and endless myths, explaining to the people under them, weaving in certain trifles and old wives' chatter: but those who bear Christ in mind teach those under them every way of holy skill, and make those who come to them lovers of dogmatic precision, and workers of every virtue: and the following passage immediately shows somehow that the meaning of the prophecy has this purpose. "For I will give," he says, "your rulers in peace, and your overseers in righteousness." For with the first ones, he says, having been cast out, the Savior of all raises up other rulers and overseers of the peoples, excelling in peace and righteousness. For those are at peace with God, who are eager to think the things that are pleasing to him, and who are crowned with the boasts of righteousness. The prophet Isaiah said something of this sort again elsewhere, or rather God through the prophet to the mother of the Jews, I mean Jerusalem: "And I will bring my hand upon you, and I will purge you to purity, and I will destroy the disobedient, and I will take away all the lawless from you, and I will humble all the arrogant; and I will establish your judges as before and your counselors as from the beginning, and after these things you will be called the city of righteousness, the faithful metropolis Zion." Indeed, the Savior himself also rebuked the teachers of the Jews, saying: "Truly, truly I say to you, the kingdom of heaven will be taken away from you and will be given to another nation, producing its fruits."

Discourse 30 And injustice will no longer be heard in your land, nor destruction and misery in your borders, but your walls will be called salvation, and your gates a sculpture. And the saying is very likely. For if her rulers are in peace, and the overseers are pre-eminent in boasts of righteousness, surely the practice of living eagerly in all righteousness and piety according to Christ will prevail also among those under their yoke. "Not And there shall be, he says, no devastation within your borders." By devastation he means greed, especially against those in a subordinate and weak position. For such people are an easy path, and are set forth as a most ready prey for those who wish to plunder. And at times, the leaders of the Synagogue of the Jews have become unjust and greedy, and rising up against the divine laws, they made their judgments on every matter perverse. For Sacred Scripture in many places accuses them of having advanced to such a measure of unholiness that they were seen to be liable to intolerable charges: for at one time it says that her leaders judged for bribes, and her prophets divined for silver. And the divine one also sings, "Devastation and misery are in their ways, and the way of peace they have not known; there is no fear of God before their eyes." And the God of all rebuked them even when they were fasting, saying thus: "For in the days of your fasts you find your own wills, and you provoke all who are under your hand. You fast for judgments and quarrels, and you strike the lowly with your fists:" and in addition to these things, through the voice of Isaiah: "And they coveted fields, and they plundered orphans, and they oppressed houses, and they plundered a man and his house, a man and his inheritance." Since their ways have ceased, but the choir of the holy apostles has been raised up in their place, and those after them who still endeavor to follow in their footsteps rightly divide the word of truth, and have become the best teachers of those under their hand. For this reason, and very rightly, he says that injustice will no longer be heard in their land, nor devastation and misery: but her walls will rather be called salvation, and her gates a carving, and by walls, as I

think, he means the holy teachers, securing the Church with dogmatic and ethical instructions, so that it is also impregnable to enemies, whether they be visible or invisible. And these same ones would also be gates, since indeed they use an introductory word, and bring in through faith to the knowledge of truth those who were until now outside of it. And a carving because their word was exceedingly beautiful, and as it were, turned on a lathe toward truth: for everything that is carved is comely: and the Seventy have given this interpretation, but the other interpreters have put Jesus instead of carving. And this is also true. For he was and is called beautiful in his comeliness beyond the sons of men, and we have been enriched with him as walls and gates. For he secures us with unspeakable power, and with the aid of the holy angels: "For he shall give his angels charge over you," he says, "to keep you in all your ways:" and "The angel of the Lord will encamp round about those that fear him, and will deliver them." But we come d through him to the knowledge of the Father, and for this he has become both a door, and a gate, and a way. For he said that " I am the door, and the way, and no one comes to the Father, except through me." And he is also an engraving, that is the form, and the appearance of the one who begot him, and the character of his substance, and an image, and the effulgence of his glory. And the sun will not be for you a light by day, nor will the rising of the moon give you light by night, but the Lord will be for you an everlasting light, and God your glory. For your sun will not set, and the moon will not fail. For the Lord will be for you an everlasting light. Some wish, through the meaning of the preceding words, to lead us to suppose something of this kind. For in the last times of the age, when those who lie in the earth have been raised, and our Savior of all, Christ, has descended from heaven with the holy angels in the glory of the Father, the brightness of the elements will cease, but we expect new heavens, and a new earth, and his promises, according to what is written. And the Savior himself also said something of this sort, that " In those days the sun will be darkened, and the moon will not give its light." For the glory of the Savior himself will be sufficient for the enlightenment of the saints. But so that the preceding words might seem somehow to follow the meaning of what has gone before, having praised this interpretation, we also say that something else is signified through the preceding verses. For the light of the sun, and additionally that of the moon, is both useful and necessary for the eyes of the body. But at night the light of the sun is withdrawn, and in the day that of the moon. For they alternately yield to each other to shine. But the divine and intelligible light, which the Savior of all sends into the hearts of believers, he says, through the Holy Spirit, and through those who know well how to initiate into the mysteries, will be unquenchable, and unending, and ever-shining, so that the mind of each is in no need of sun or moon for illumination, or for sight: for the mind is not illumined by perceptible light, but is rather satisfied by the illumination and brightness through the Holy Spirit to be able to see the glory of Christ, and whatever resemblance he might have to the one who begot him, in substance, of course, and indeed also to know unerringly the way of the best life. The Savior has therefore become for us an everlasting light, and this he makes clear to us, saying: " I am the light of the world," and again: " As long as I am in the world, I am the light of the world." " He who follows me will not walk in the darkness, but will have the light of life." And the days of your mourning will be fulfilled, and all your people will be righteous, and they will inherit the land forever, guarding the planting, the works of his hands for glory. The few will become a thousand, and the least a great nation. I the Lord in due time will gather them. Those who the Saying that the time of the consummation is being revealed through the fact that the light of the sun, or that of the moon, no longer shines, but is rather diminished, so that our Lord may become an eternal light, they say that

for those who mourn now, whom the Savior says will indeed be comforted, there will be an end of mourning at about that time: for they will cease from doing so any longer, and from being worn out, and they will obtain eternal rewards. For this, I think, is what it means to be comforted. But since again it is necessary to follow the lofty aspects of the contemplations, we say this, that for those who remain in transgressions dejection is fitting and most appropriate. For they expect not honors and crowns, not comfort from God, but rather punishment, and fire, and darkness: whereas those who are engaged in good works rejoice in hope, as the all-wise Paul says: for their goodness is succeeded by glory and delight for endless ages: except when he turns to the Lord, even he who is held fast by very many sins, then is justified through faith, and receives the remission of his offenses, and will expect to receive also the honors prepared for the saints. Then indeed the days of his mourning will cease, and toil and dejection will end, and what follows confirms this thought, as it were: "For it shall be," it says, "all your people will be righteous," that is, every people that follows you will be justified: and the word is as to the Church: for Christ justifies the impious by grace and loving-kindness, and He Himself releases from every charge those who have been caught. For who will be the provider of such things, He has revealed, by saying: Protecting the planting, the works of His hands for glory. For we are a planting of the plants of our Savior of all, Christ, and His work: for being wild olives we were grafted into a good olive tree, with Christ, as it were, working on us Himself: for not an ambassador, not an angel, but the Lord Himself saved us. For He Himself said: "Behold, I who speak am here."-"And it shall be," it says, "that the few will become a thousand, and the least a great nation." For now, that is, in this age, the glory of the saints is hidden, and with respect to worldly arrogance they seem to be very few, not having manifest glory. But when Christ shines forth again from the heavens at that time, even he who was considered to be least and few will become a great nation. For he will lead peoples, and will rule over many, since indeed he has completed the approved course in this life: and this it is possible to see from what Christ said: for speaking to the apostles: "When the Son of man shall sit," He says, "on the throne of His glory, then you also shall sit upon twelve thrones, judging the twelve tribes of Israel." But indeed also in the distribution of the talents He is found saying, "You shall be over ten tribes:" but to others He gives the lesser portion: "For you shall be," He says, "over five cities." Of equal weight as though in every way extending to them a reward for their fairness, and weighing out the honor fitting for each. Therefore, rejoicing in this very thing, the saints say: "He has subjected peoples to us, and nations under our feet." Those indeed who were considered to be the least in life, then became thousands, and a great nation. "I, he says, the Lord of all, will gather them at the proper time," namely, those of the visitation from heaven. For then the saints will have the enjoyment of every good thing: who also will be caught up, as the all-wise Paul says, in the clouds to meet the Lord in the air, and so we shall always be with the Lord, delighting in unending honors. The Spirit of the Lord is upon me, because of which he has anointed me; he has sent me to preach good news to the poor, to heal the brokenhearted, to proclaim release to the captives and recovery of sight to the blind, to call the acceptable year of the Lord and the day of recompense, to comfort all who mourn, that to those who mourn in Zion should be given glory instead of ashes, the oil of gladness to those who mourn, and a garment of glory instead of a spirit of dejection. He who said in the preceding words concerning those who would be called in faith: "I the Lord will gather them at the proper times," as the time was already present, in which he promised to gather them, and as one who had already become man, and had undergone the likeness to us, and had lowered himself to emptiness, "The Spirit of the Lord," he says, "is upon

me," although being by nature God the Only-begotten is the Holy of holies, and he himself sanctifies all creation, since indeed he is begotten of a holy Father, and pours forth the Spirit from himself, and sends it into the powers above as his own, and moreover to those who have recognized his epiphany. How then was he sanctified? For being at once God and the same one man, he gives the Spirit divinely to creation, but he receives it from God the Father according to his humanity. This we say is the use [or, anointing]. And he makes clear the cause of the incarnation. For having said that it was from the Father, he necessarily added, "Because of which he has anointed me; he has sent me to preach good news to the poor, to heal the brokenhearted, to proclaim release to those in captivity, and to grant recovery of sight to the blind, and in addition to these to call also a day of recompense:" many at the same time are the manifest achievements of the incarnation of the Only-begotten. For in order that he might win the world under heaven, and bring those throughout the whole inhabited world to God the Father, having transformed all things to a better state, and as it were renewed the face of the earth, he took the form of a servant, although being Lord of all. He therefore preached good news to the poor; he says he was sent for this reason. And the poor would be, or rather, be understood as, those who had once suffered the lack of every good thing, having no hope, and without God in the world, according to what is written. These would be those from the nations, who being rich in faith toward him, have gained the divine and heavenly treasure, that is, the evangelic and saving proclamation, through which they have become partakers of the kingdom of the heavens, and co-sharers with the saints, heirs of things beyond mind and reason. "For eye has not seen," he says, "and ear has not heard, and it has not entered into the heart of man, what things God has prepared for those who love him." Or perhaps the saying also means that to the poor in spirit has been granted in these things the abundant supply of the gifts through Christ. And he says "brokenhearted" for those who have a weak and easily corrupted mind, and are not able to stand against the assaults of the passions, but are so overcome by them as to seem to be captives. To these he promises both healing and release, and to them, being blind, he gives recovery of sight. For those who worship creation, and say to the wood: "You are my father," and to the stone, "You begot me," and then did not know the God who is by nature and truly is, how would they not be blind, having their heart bare of the divine and intelligible light? to these the Father sends forth the light of the true knowledge of God. For they have been called through faith, and they have known him, or rather have been known by him, and being sons of night and of darkness, they have become children of light: for the day dawned upon them, and the Sun of righteousness arose, and the bright Morning Star shone forth. But it is no harm to apply all that has been said also to those of the blood of Israel. For they were poor, and brokenhearted, and as captives, and in darkness. "For there was none on earth doing good, there was not even one, but all turned aside, together they became worthless." And Christ has been sent, before others, preaching the good news to those from Israel of the achievements of his coming. And in addition to these things, so that he might also call a year of the Lord acceptable, and a day of recompense. And an acceptable year, indeed, is that in which Christ was crucified for us. For then we became acceptable to God the Father, and made fruitful through him, and he himself taught us this, saying, "Amen, amen, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone: but if it dies, it bears more fruit." And again, "When I am lifted up from the earth, I will draw all to myself." And so, on the third day he came back to life, having trampled the power of death. Then he addressed the holy disciples, saying: "All authority in heaven and on earth has been given to me: go and make disciples of all the nations, baptizing

them in the name of the Father, and of the Son, and of the holy Spirit." That year, therefore, is surely acceptable, in which we were received, having obtained intimacy with him, washing away sin through holy baptism, and becoming partakers of his divine nature through of his tyranny, "And having cast him down to hell with chains of darkness," according to what is written, "delivered them to be reserved for judgment to be punished on the great day" both him and the others, who became his fellow-apostates. For indeed the divine David also sings as from the person of the redeemed, and says: "I will give thanks to You, O Lord, with my whole heart; I will tell of all Your wonderful deeds. I will be glad and exult in You. I will sing to Your name, O Most High, for you have maintained my judgment and my cause. You have sat on the throne, judging righteousness: You have rebuked nations, and the wicked one has perished: You have blotted out his name for ever and for ever and ever: "Yes, and elsewhere again he says about him thus. "His sin shall be sought, and shall not be found." And the Savior Himself also said: "Now is the judgment of this world, now will the ruler of this world be cast out." It is a time therefore of recompense, and in this manner, in which Christ shone upon the world: and He says that He has come to comfort all who mourn in Zion, to give them glory instead of ashes, and the oil of gladness, and a garment of glory instead of a spirit of faintheartedness. For there have been at times among the Jews holy men, and learned in the law, and searchers of the prophetic proclamations, and men of knowledge. These, seeing those of the blood of Israel caring little for the commandment through Moses, but turning rather to what seemed good to them, and teaching for doctrines the commandments of men, and living a most lawless and sin-loving life, felt over them a grief befitting the saints. And they were looking for the redemption through Christ. For being Spirit-bearers they were not ignorant of Him who justifies the ungodly by faith, and with a grace that forgets evils cleanses those who are defiled. And so, the righteous Simeon, taking the infant Christ in his arms, prayed, saying: "Now you are releasing your servant, Master, according to your word, in peace, for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and the glory of your people Israel." And we shall find also the divine Zacharias, the father of John, saying: "Blessed is the Lord God of Israel, for he has visited and has made redemption for his people, and has raised up a horn of salvation for us." And Philip also evangelized Nathanael, saying thus: "We have found him of whom Moses in the law, and also the prophets, wrote—Jesus, the son of Joseph, from Nazareth." And somewhere the all-wise Paul also writes that "I have great sorrow and unceasing anguish in my heart for my brethren, my kinsmen according to the flesh."—"Therefore, comfort has been given to those who mourn in Zion," that which is through Christ, "and glory instead of ashes." For they ceased to mourn and weep for it, and they received the grace through Christ, evang- both hoping and proclaiming. " And an ointment of gladness was given to them instead of mourning, and a garment of glory, instead of a spirit of faint-heartedness." But by ointment in these things he means cheerfulness, that is, hilarity, and gladness, instead of mourning and weeping, and a garment of glory, that is, a covering, or a robe, and a mantle instead of a spirit of faint-heartedness, that is, instead of their former smallness of soul. For those who formerly mourned her and were faint-hearted for her have been glorified. But how were they glorified? For they have been set up as her guides and teachers, and this was indeed what was said to her through the lyre of the Psalmist: " Instead of your fathers, sons have been born to you." For being children of the Jewish Synagogue, the all-wise disciples have become fathers. Indeed the all-wise Paul writes to some, " For in Christ Jesus through the Gospel I have begotten you." Therefore, those who had become her sons were placed in the rank of

fathers: But that the divine disciples have received the garment of glory from God would be clear from Christ saying to them, at one time, that "Heal the sick, cast out demons, raise the dead:" and at another time again: "You are the light of the world." And they shall be called generations of righteousness, a planting of the Lord for glory. And they will build up the eternal desolate cities, they will raise up those formerly desolated, and they will renew the desolate cities that were desolated for generations. For those in Christ are called "A chosen generation, a holy nation, a people for possession," on account of the beauty of the righteousness within them, and I do not mean that according to the law, but rather that which they have received through the ordinances of the Savior: for the one through Christ is incomparably better than the one in the law: and indeed He said to the holy apostles: "Amen I say to you, unless your righteousness exceeds that of the Scribes and Pharisees, you will by no means enter into the kingdom of heaven."-"Therefore, he says, they will be called generations of righteousness, and moreover a planting of the Lord." For we are truly God's tillage, and concerning us the divine David says: "Planted in the house of the Lord, they will flourish in the courts of our God." And indeed the all-wise Paul calls those called through faith in Christ God's tillage. But he said again, that "I planted, Apollos watered, but God gave the increase." For the Savior cultivates us through the holy mystagogues: for this reason they also very rightly say that they have become co-workers with God. And the all-wise David also sings in the Psalms: "The righteous will flourish like a palm tree, he will be multiplied like the cedar in Lebanon." We are therefore indeed a planting of the Lord, and for His glory. "But they will build, he says, eternal desolate cities, and they will renew desolate cities." He seems to wish to make clear through this, either the multitude of those who will be called, that it will be so great, as to seek out other cities besides the existing ones, and to renew them those once desolate: that is to say, perhaps this: For, being straitened, he says, by the multitude in the churches, although they were once bare and desolate, they will do something of the sort that those who wish to build up desolate cities are accustomed to do, and as those who are zealous to raise what is lying on the ground. It was said, then, to the Church: "Enlarge the place of your tent, and of your courts: fix them, do not spare: spread out still to the right and to the left." And the outcome of events itself would show, and very easily, that the prophecy concerning this is true. And foreigners shall come shepherding your sheep, and aliens as plowmen, and vinedressers: but you shall be called priests of the Lord, ministers of God. You shall consume the strength of nations, and in their wealth you shall be admired. [Instead of your double shame, and instead of dishonor their portion shall rejoice, and so] they shall inherit the land a second time. And everlasting joy shall be upon their heads. Here he says clearly that there will be a change of the law and of the priesthood according to it. For it is no longer fitting for those of the blood of Levi + to perform sacred rites, nor the name and reality of ministry, but they have been pushed out, and the glory in this has been given to those from the nations who have been called through faith. For they are crowned by the decree of God, and they themselves are appointed as ministers and priests: "For foreigners shall come," he says, "shepherding your sheep." But the saying is directed to the Church, whose sheep the holy multitude of those saved through faith would be understood to be: she is shepherded by foreigners. For the scribes and Pharisees of old, who obtained the lot of leading those of the blood of Israel, became indolent and supine, and most unskilled shepherds. Therefore the multitude placed under them was perishing, since their silver was counterfeit. And they taught as doctrines the commandments of men, and they carried away those subject to them from knowing Christ, at one time saying: "We know that God has spoken to Moses, but as for this man, we do not know

where he is from:" and at another time: "He has a demon and is mad; why do you listen to him?" Therefore, the God of all things testified through the voice of prophets, saying thus, that "The shepherds have become foolish, and have not sought the Lord. Therefore the whole pasture did not understand, and they were scattered:" and indeed through the voice of Ezekiel: "O shepherds of Israel, do the shepherds feed themselves? do not the shepherds feed the sheep? Behold, you consume the milk, and you do not feed my sheep:" and in addition to these things: "You fed on the good pasture, and trampled the rest with your feet, and you drank the settled water, and disturbed the rest with your feet, and my sheep fed on the treadings of your feet, and drank the water disturbed by your feet." For settled water is the [teaching] through the law he calls it my teaching, and the best pasture: but those who were confusing all things, and muddying it by not teaching the people under their hand correctly, prepared, as it were, water to drink that was not pure, nor pasture to graze on that was not fresh. Therefore, and quite rightly, they were thrust out from still shepherding the people of the Lord. For gentiles have been called to this. For wise teachers of the Churches are ordained by Christ, and sagacious, and having a mind filled with doctrinal skill, men from the Greek flock, and not being of the blood of Israel, these have become both plowmen and vinedressers. For since those who have believed are called in many places of the divinely-inspired Scripture chosen earth, and a vineyard, and a garden: for this reason, the word says, that those who from time to time should become priests of the Lord and ministers of God will be plowmen and vinedressers, rightly dividing the word of truth, and ministering the Gospel of Christ, as it is written: therefore they do not seize the honor for themselves, but rather are called by God, just as the all-wise Paul also says. And yet, though he was of the tribe of Benjamin, he calls himself everywhere a minister, and a called apostle of Jesus Christ. "You therefore, all who have received the dignity of the sacred ministry, shall eat the strength of the nations, and in their wealth you shall be admired." He says the strength of the nations, either the honors from the most powerful, who would be those called from the nations, or you will understand it in another way. "For none of you," he says, "will escape the mouth," that is, the word, for the sacred Scripture everywhere puts "mouth" for "word," as in, "Whose mouth is full of cursing and bitterness." -"Therefore you shall possess," he says, "the strength of the nations." And by the power of the nations, the word seems in these things to mean either those who are brilliant among them, that is, the most renowned, and those who have worldly wisdom. And we shall find that the word of the holy mystagogues prevailed, and being enriched by their calling, they were glorified. For the boast of teachers, and crown and glory, are those saved through their enlightenment. For this reason he says, "In their wealth you shall be admired." That the divine proclamation will take hold of the regions, and of every nation, and that in due time the leaders of the holy Churches will be, so to speak, heirs of the world under heaven, ascribing glory to Christ, he implies, saying: "Thus they shall inherit the land a second time." For long ago Joshua the son of Nun allotted to those of Israel the lands of the nations: for they took the land of the Amorites, and the Idumaeans, and the Hivites, and those of the others. But Christ, shining upon the world, of whom the Joshua of old was a type, allotted to his own ministers, not just Judea, but indeed the whole earth. And a second allotment came after the first. For they divided the countries and cities by his decree, mystagogues and teachers, and they come hither rejoicing in Christ, and having an intelligible joy, as a certain crown upon their head. And the joy is eternal: for we do not expect the reward to be in temporary things, but in a long hope, and in a life without end, and in the good things that are beyond mind and reason. For I am the Lord who loves righteousness, and hates robberies from injustice: and I will give their labor to

the just, and I will make an everlasting covenant with them. And their seed shall be known among the nations. And their offspring in the midst of the peoples. Everyone that sees them shall know them, that these are a seed blessed by God, they shall rejoice with joy in the Lord. Having said, that "Strangers shall come feeding your sheep, and foreigners shall be plowmen and vinedressers," as the first were evidently cast out, and driven from leading the peoples, he shows the causes for which they have suffered this, by the holy decree of him who judges righteously. For since I love, he says, righteousness, but hate robberies from injustice, and the leaders of the synagogue of the Jews have become such, I have passed over, he says, and cast them out. For the labor of those who seize plunder from injustice I give to others. For those who become rich unjustly, and, as the prophet says, treasure up for themselves impiety and misery, pass these things on to others. For Solomon said, that "Wealth unjustly gathered shall be vomited up, an angel shall drag him out of his house." And again: "He that gathers his wealth with interest and increase, shall leave it to him that has mercy on the poor, and certainly not at all to good and compassionate men, but rather to the profligate." For he euphemistically said that such men have mercy on the poor. For to those who live in profligacy very many attach themselves, and spend with them the things unjustly accumulated by the sweat of many. And the divine David also sings about such men, and says: "Surely he is disquieted in vain: he treasures up, and knows not for whom he shall gather them:" And in another way the labor, that is the care, of the Scribes and Pharisees was given to others, it is clear that "The kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." Therefore they were cast out, he says, but with us who are called from the nations to the priesthood I will make an everlasting covenant, which signifies the evangelical preaching, that is, the hope without end. "And among the nations shall be known," he says, "their seed, and their offspring, everyone that sees them shall know them, that these are a seed blessed by God." For the sons in discipleship of the holy mystagogues from much exceeding good work, and from the pious life, are most well-known to all, that they have also become the offspring of saints according to j, which we have done upon the earth." Therefore, the saints must be compared to a bridegroom and a bride, on account of their strength, and in addition to this, their fruitfulness: but consider this, for everywhere in them is that which excels in beauty. This is preserved in them, both in bearing the exceptional fruits of mighty deeds, and in acting manfully against the passions. But that righteousness and exultation shone upon the nations when Christ appeared, like some flourishing grass crowning the earth under heaven, he has shown by saying: "As the earth bringing forth her flower, and as a garden its seeds, so the Lord will cause righteousness and exultation to spring up before all the nations." And through these things, it seems that what springs up, that is, what rises up, the seed and flower before the nations, he names our Lord Jesus Christ Himself. For He said in the Song of Songs: "I am a flower of the plain, a lily of the valleys:" that is, the evangelical and saving proclamation, and His justification being superior to that according to the law, which is entirely and in every way followed by rejoicing, which is exultation. For to those who have completely achieved it, to be in long-lasting gladness will be allotted by God. For they will hear our Savior of all, Christ, saying: "Well done, good and faithful servant, you were faithful over a few things, I will set you over many things. Enter into the joy of your Lord:" And exultation, the saving proclamation, might also be understood in another way. For the law was a chastiser, and had much that was dejecting: for anyone who has set aside the law of Moses dies without mercy on the testimony of two or three witnesses, but the evangelical oracle brings to us life and a promise of rewards, and a true hope of goods beyond

understanding. For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until my righteousness goes forth as light, and my salvation as a burning torch, and the nations shall see your righteousness, and kings your glory, and he shall call you by your new name, which the Lord will name, and you shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. In these things he calls Zion the Church, of which the divine disciples became the first-born children from the beginning, and those called through them to the knowledge of Christ, and before all others, those of the blood of Israel. For the remnant has been saved, and very many of them have believed. Therefore, I will not rest, he says, that is, I would not cease from needing to carry out to the end what has been promised to Zion. And God the Father promised salvation through Christ to both Jews and Greeks, if indeed "God is one." as the all-wise Paul says, "who will justify the circumcision by faith, and the uncircumcision through faith. For He is not the God of the Jews only, but of the nations also." Therefore, I will not rest, he says, until my righteousness goes forth as light. And the salvation of me will be kindled as a lamp. Both righteousness and salvation Christ appeared and became to those upon the earth, for he justifies, and saves, being himself the true light, and as a lamp in darkness. For he himself said, that "When I am in the world, I am the light of the world." For all things had been seized by gloom and darkness, the devil blackening the hearts of all, and there was no one who did good, and knew righteousness, that is, the path that leads away [alt. leads to] to be saved. But neither was there one who had the divine light in his mind, and was able with the eyes of the intellect to perceive, who is God by nature and in truth, and the creator of all things, and Lord: but when he arose as a light, and the Savior shone as a lamp, then the world under heaven was enlightened, and we have seen the path of salvation through him. Then he says to the Church, from the flock of the Jews, and when the multitude of the Gentiles had not yet been gathered in the net, that "Nations will see your righteousness, and kings your glory." And again in these things, righteousness, and indeed also glory, he says is nothing other than our Lord Jesus Christ. For we have been justified in him, and we have been enriched with the glory from him. For we have become his, and we are called his inheritance. And we have been placed under yokes and scepters, having washed away the greed of the one who tyrannized over us: and that having departed from the worship according to the law, and having, as it were, changed towards the newness of evangelical life, it will also cast off its former calling, and will then be renamed with a new name, according to what seems good to the God over all, he shows by saying: "He will call your new name, which the Lord will name it:" for it is no longer called a synagogue, but the Church of the living God, and his city and house. For the divine David also remembers it, saying thus: "Glorious things have been spoken of you, O city of God." And that it will be exceedingly beautiful, and crowned with incomparable beauty, he teaches, saying: "You will be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God." For each holy soul, and the Church as a whole, that is, the communities of the saints, must be compared to a crown composed of many flowers, or to a royal diadem, shining with Indian stones, and having manifold excellence: for the heroic deeds of the saints are very many, and the manner of their boasts is not one, but many and various. And indeed the divine David introduces the Church of Christ clothed in gold-fringed garments, variegated, but the phrase "In the hand of the Lord," he says, that is, under the shadow of my hand I will cover you: and Christ himself somewhere concerning his own flock, that is, of the flock of those who have believed in him, says, that "No one will snatch them out of my Father's hand." And no longer c You will be called forsaken, and your land will not be called desolate: for you will be called my delight, and your land,

inhabited. He teaches again, that He will at last cease from the former turning away, which He has often made towards the Synagogue of the Jews, and will have stopped from His anger, and will make her desirable, and in addition to this also fruitful, and will show her to be crowned with the multitude of those who have believed. For Zion, having rejected our Lord Jesus Christ, has been given over to desolation, and the multitude of those who disbelieved has perished. But since the remnant accepted the faith, then the multitude of the Gentiles has been called to it, and the two were founded into one people, and one Church has consequently been named from both, God grants to her that in no way is she to be caught in the former evils, nor indeed to be called [al. ai] forsaken, or desolate, but that rather she will become desirable to him, and no longer desolate, but rather will be called inhabited. And we see this having come to fulfillment through the things themselves. For in fair weather and calm we see the Churches situated everywhere, and the believers always extending into a multitude beyond measure, and God taking pleasure in them. For persecutions have been stirred up from time to time, but not for a long time, but constrained, and training the saints rather than harming them: for they have become approved through endurance and patience, having taken up the crown of genuineness toward Christ, and having become rich in the glory of martyrdom. And as a young man cohabits with a virgin, so will your sons dwell with you, and it will be that in the way a bridegroom rejoices over a bride, so will the Lord rejoice over you. Then he makes his words to the Church as one constituted, at least, from the Jewish ranks in the beginning. Of this one the divine disciples were sons according to the flesh, but they were in her, pre-eminent over the others, and leading, as being in apostolic dignity, yet preserving for her the utmost love and affection, so that the tender love that came to be for her seemed to be such as would befit a young man living with a virgin, that is, to her who was joined to him from virginity: and they say that it drives to the limit of all tender love those who are all but bound tight in such a bond. And indeed the all-wise Paul says: "Sorrow I have," "and unceasing anguish in my heart for my brothers, my kinsmen according to the flesh, who are Israelites." And he even prayed to be accursed for their sake, except that a great newness of things is signified through the prophecy set before us, and the change is worthy of admiration: for the old Synagogue, and in a way grown grey [al. grown old] because of time, is compared to a young woman: "For they will dwell as with a virgin," he says, "your sons:" And this, I think, is what is in the Psa hymned by us: "Your youth will be renewed like an eagle's," indeed they have dwelt in her, leading her by the hand as a nurse, exhorting her as a mother, carrying her away from the shadows and types, and wisely leading her up to the point of choosing the truth over the unprofitable shadow: the divine David also said something like this to her: "Instead of your fathers, sons have been born to you." For those who were her sons according to the flesh have become her fathers, being the beginning of her new children, namely, those called through faith to the knowledge of Christ our Savior of all: and since this is so, he says: "So the Lord will rejoice over you, just as a bridegroom over a bride." For the only-begotten Word of God came down from heaven, that He might make the Church fruitful, whom He presented to Himself as a pure virgin, having no spot or wrinkle, but rather holy and blameless. Having therefore received from Him the seeds of the evangelical way of life, she has both conceived and given birth, no longer to the worship through blood and smoke, but rather to that in which the beauty of truth is most especially engraved. For this very reason He rejoices quite fittingly, seeing the types of the law transferred into evangelical truth, and with spiritual sacrifices, and with truly holy achievements the bride shining forth. And on your walls, Jerusalem, I have set watchmen all the day, and all the night, who

shall never be silent, remembering the Lord. For there is none like you. He speaks as to a splendid and well-inhabited city: and always somehow the most prominent of the cities very many and sober watchmen surround, lest any of the enemies should invade unexpectedly: so also the Savior and Lord of all, having fortified the Church with ineffable power and with the help of angels, has appointed for her wise and watchful guardians, who have a sleepless care for her, namely, the holy mystagogues, who in no way cease from remembering His glory, and His wonders, as it is written. For we are accustomed in the churches to always proclaim to the people under our care the mighty works of the Savior, and the demonstration of His divinely-fitting excellence, so that from this they may have a sure and unshakable faith concerning Him. Or perhaps he says that the watchmen will remember the Lord by exclaiming and saying, that "there is none like you." For He is not like us, but by as much as He surpasses human things in the excellence of His renown and in the glory of His divinity, by so much does He excel also in being good and loving-kind. For as the Psalmist says: "He has not dealt with us according to our iniquities, nor rewarded us according to our sins." For He saved us while we were sinners, and lovingly brought to Himself those who were not worthy of being saved. He said something similar also through another prophet: "What shall I do to you, Ephraim? What shall I do to you, Judah? I will set you as Admah, and as Zeboim my heart is turned within me, I will not act according to the anger of my wrath: I will not abandon Ephraim to be blotted out, because I am God, and not man, the Holy One in you." For since I am not a man, he says, but rather God, the Holy One in you, for this reason I will not abandon Ephraim to be blotted out. If you are corrected, and I make you, Jerusalem, an exultation upon the earth, the Lord swore by his glory, and by the strength of his arm, If I will yet give your grain, and your food to your enemies, and if strangers will yet drink your wine, for which you have labored, but those who gather it will eat it, and they will praise the Lord, and those who gather it will drink it in my holy courts. As from a similarity of things, that is, of misfortunes very often inflicted upon those of Israel, he weaves a narration of most profitable contemplations for us. For they sinned in many ways, having abandoned the God who is by nature and in truth, and being devoted to the worship of idols: for they worshipped the works of their own hands, and having kicked away, as it were, even the life according to the law, they were carried off toward what seemed good to them. For this reason they were smitten by God, sometimes with barrenness, with bodily plagues, with incursions of wars, which, ravaging their whole country, plundered even the things in the fields. For it has been said to them: "You shall sow, and not reap; you shall press olives, and not anoint yourself with oil; and wine you shall not drink." " If therefore you are corrected, he says, O Jerusalem," that is, if you should change to spiritual worship, if you should flee from the types, and recognize that Moses wrote concerning me, if you should receive the grace through faith, "and you make for yourself an exultation upon the earth," that is, a glorious boast, namely that which is in Christ, "the Lord swore by his glory," for he has no one greater by whom to swear, "and by his arm," that of the things formerly inflicted on you because of great disobedience, nothing will happen any more. For you will not have the sweat of your husbandry unrewarded: but you will understand this spiritually: but as the divine David says: "You shall eat the fruits of your labors." And as Paul says, that " Whatever a man sows, that he will also reap, and he who sows to the Spirit will from the Spirit reap eternal life:" that therefore one will abundantly heap up for oneself the things from spiritual fruitfulness, he indicates through the preceding words: "But those who have obtained these things will give glory, he says, to the Lord, and those who gather them will drink them in the holy courts." For those who have gathered the boasts of the excellent life and

who collect the fruits of right and blameless faith will delight in the mansions above. Go forth through my gates, and prepare a way for the people it must be, he said, that is, that the word of faith which we preach should be lifted up and become most known, or perhaps also the symbol of the saving passion. And this too is a confession of faith. For one must say that Jesus is Lord, and believe that God raised him from the dead. And this saves both from death and from sin. Therefore not only of the Jews, but also of the gentiles. For the sign is raised not only for those who have believed from the blood of Israel, but also for those everywhere on earth: for the whole world under heaven has been gathered in through the evangelical preachings. Say to the daughter of Zion: Behold, your Savior has come to you, having his own reward, and his work before his face: and he will call them a holy people, redeemed by the Lord: and you shall be called a city sought after, and not forsaken. And he foretells the arrival of the Savior, and what things we have gained through it, and the wealth that will be given to those who believe in him. Indeed, he names Zion a daughter. And if someone should wish, let him understand the ancient one as having now been shown mercy, and justified in faith. But if indeed the new one, that is the Church, she too might not unreasonably be said to be the daughter of Zion. For first those from the blood of Israel have believed, and as a kind of daughter of the Church constituted from them in the beginning, the one from the gentiles is named. And to whom does he command to preach the good news to Zion? Or surely to the holy mystagogues who have been appointed to lead the Churches, whom he also strongly exhorted to open the gates and to cast the stones out of the midst? And what then is being preached? "Behold, your Savior has come to you, having his own reward, and his work before his face." He puts two things together, both befitting God and excellent, through which the glory of the Savior might become manifest. For the divine prophets called it to a good life, and to a life lawful and decent. Then they made mention of the rewards, which they will receive from God in due season, for whom it should be to be well-pleasing in word, but they themselves were not givers of the spiritual gifts. But they proclaimed, as I said, the promises of God. But the Savior of all, since he is indeed God, has the power to give rewards, and in addition to this, to oversee the way of each one, that is, his work: for this too is befitting of God. For it is written, that "The ways of a man are before the eyes of God, and he looks upon all his paths." - "He will come therefore," he says, "having his own reward," that is, he himself giving the prizes to whom it may be fitting to receive them. And indeed, to the divine Peter who confessed the faith correctly, "I will give you," he says, "the keys of the kingdom of the heavens, and whatever you bind on earth will be bound in the heavens, and whatever you loose on earth will be loosed in the heavens." And he also bestowed upon all the holy apostles collectively over unclean spirits authority, and to be able to heal every disease, and every infirmity among the people. Indeed, he declared that the faith of the thief crucified with him was not without reward, saying: "Truly I say to you, today you will be with me in paradise." Having arrived, then, he says, those who believe in him "he will call a holy people, and redeemed by the Lord." For not an ambassador, not an angel, but the Lord himself saved us, as it is written: "But you, Zion," that is, the Church, "will be called a city sought after, and not forsaken:" And "sought after," he says, means "deemed worthy of remembrance." For what is sought is remembered: and not forsaken, as was the first, that is, the multitude of those who disbelieved. For it was said by Christ through the voice of Jeremiah, "I have forsaken my house, I have left my inheritance," and through [the voice] of our Savior of all, Christ himself: "Behold, your house is left to you." Who is this that comes from Edom? with the redness of his garments from Bosor? This one, beautiful in his robe, crying out with strength: I speak righteousness, and a

judgment of salvation. Why are your garments red, and your clothing as from a full, trodden winepress? And of the nations there is no man with me. And I trod them down in my anger, and I crushed them as earth. And I brought down their blood to the earth, and I stained all my garments. For a day of retribution has come upon them, and a year of redemption is at hand. And I looked, and there was no helper. And I considered, and no one took hold, and my arm delivered them, and my anger was present. And I trod them down in my wrath, and I made them drunk with my anger, and I brought down their blood to the earth. Wisely and artfully the word of the prophecy all but paints the ascension into heaven of our Savior of all, Christ: for to bring to completion the power of the economy in the flesh, he ascended to the Father and God in the heavens. Moreover, he was seen by the powers above not only in our form, that is, as a man, but also showing the signs of the passion: and we are not saying that after the resurrection from the dead the piercings of the nails, and the other marks were still in the holy flesh, but rather this: for just as he showed the prints of the nails and his side to the disbelieving Thomas, when the holy apostles said that they had seen the Lord raised from the dead, so we understand that in order that the manifold wisdom of God might now be made known to the principalities and the powers in the heavenly places through the Church, which he accomplished in Christ, ascending with the signs of the passion, he made a strange and completely unaccustomed spectacle for the powers above. At any rate, they were astonished seeing him ascending, and indeed they said: "Who is this that comes from Edom?" is interpreted In Greek, Edom means "fiery," or "earthly:" and Bosor, either "of flesh," or "fleshly." "Who then," he says, "is this from the earth," that is, earthly, "with redness of garments from Bosor," that is, with his clothing crimsoned as if from flesh, or rather, from blood? "This one is beautiful in his robe." For the mighty and wise powers, and those full of God-befitting glory, were contemplating Christ, even though He was in the flesh, yes, and indeed full of invincible strength, for this, I think, signified the divine. Therefore, when the angels asked, or perhaps when they were saying to one another, "Who is this?" he answers and says: "I speak righteousness, and a judgment of salvation:" and he says righteousness is either the evangelical and divine proclamation, or that every word of God is just: and perhaps he calls a judgment of salvation the judgment upon us, for He has vindicated the world under heaven and Satan who wronged it, and has saved those who were oppressed by unbearable greed: and He has cast out the apostate and alien from his rule over them: for he said just now that "Now is the judgment of this world. Now the ruler of this world will be cast out, and I, if I am lifted up from the earth, will draw all people to myself." When Christ had said these things, they ask again, and say: "Why are your garments red, and your clothing like that from a trodden winepress, full and trampled?" Here, recall for me the patriarch Jacob saying: "He will wash his robe in wine, and his cloak in the blood of a grape." For his garments appeared reddened with blood, and as if stained from wine to a crimson color. Then immediately again the Savior: "And of the nations there is no man with me:" he holds to the statement, and connects these things after it: "For I," he said, "speak righteousness, and a judgment of salvation, and of the nations there is no man with me." "For no one stood by me when I was suffering," he says, "from any nation was there one who grieved with me," and as far as men were concerned, he was completely unaided, when both the cohort of soldiers and the ferocity of the officers attacked him, "who also led him away to Caiaphas, as the evangelist says, at that time all the disciples deserted him and fled," but Christ also foretold this: for He said: "Behold, the hour is coming, and has come, that you may be scattered, each to his own, and you may leave me alone, and I am not alone, because the Father is with me." And he said also through the lyre of the

Psalmist: "My soul expected reproach and misery, and I waited for one to grieve with me, and there was none, and for one to comfort me and I found none, and they gave me gall for my food, and for my thirst they gave me vinegar to drink." Therefore, "There was no one with me," he says, "from all the nations." So then, since you were alone, and bereft of fellow-combatants, were you overcome by the hand of your enemies? Have they prevailed, and of your strength who, having grown great, then rejoice as if they have conquered? By no means, he says. And yet, though I had no one to stand by me, I trod them down in my fury, and I crushed them like earth, I brought down their blood to the earth: for after Christ's ascent into the heavens, every kind of unbearable calamity from divine wrath was brought upon the people of the Jews. "For a day of recompense," he says, "has come upon them." For those who had the opportunity to seize the faith, and through it to be enriched with grace, then having become indifferent, or rather arrogant, and insolent, and fighters against God to the very end, how have they not very reasonably come into every evil? However, the time of His recompense was one of redemption for those who had acknowledged His manifestation. For in this, the unruly was punished, but the obedient and submissive was redeemed by Christ. "For I looked," he says, "and there was no helper; I took thought, and there was no one to help:" and my arm rescued them, and my fury came upon them. "And I trod them down in my wrath." It seems in these things to make an outcry against the indifference of the Scribes and Pharisees, who were appointed to lead the people, and to guide them to righteousness, and to instruct them very well towards what is pleasing to God. But they were so indifferent and supine as to help none of those under their yoke, and to correct them with admonitions, but on the contrary to lead them away into unbelief. For they have dared to say concerning Christ the Savior of us all: "We know that God has spoken to Moses, but as for this man, we do not know where he is from." And again: "He has a demon and is mad; why do you listen to him?" Therefore, since there was no one, he says, helping or assisting, my arm, that is, my power, saved them, for very many, as I said, from among the Jews have believed. But upon those who were unwilling to help, my fury came; they became a thing to be trodden down by wrath. For the evil have perished evilly, and have paid penalties equal to their charges. I remembered the mercy of the Lord, the virtues of the Lord in all things, which the Lord repays to us. The Lord is a good judge to the house of Israel, he brings upon us both according to his mercy, and according to the multitude of his righteousness. God saying that fury came upon the disobedient, and wrath trod them down, and that their blood was brought down to the earth, the prophet has intervened, and does not permit despair for those against whom the words are, but he pursues the matter, and very skillfully. For I remembered, he says, to myself, that the judge of all is not harsh. For I know his mercy and his virtues, that is, his mighty acts in all things, with which he repays us. For even if He has turned away, he says, from an Israel that has acted insolently and has been chosen to disobey, and as he repays us with things from wrath, not unrestrained but rather held back by gentleness, nevertheless I know well his virtues, that is, the mighty works that happened at various times for the redemption of Israel. "Therefore," he says, "the Lord will be a good judge to the house of Israel," not rather strict, but kind, that is, good. For it would be the work of a strict judge to demand from those who have sinned penalties corresponding to their offenses; but of a good one, to have mercy as on those who have become weak. Therefore, since he is a good judge, he brings upon us according to his mercy, that is, he will measure what comes from wrath, and mixing it with mercy he will create the indignation. For a multitude of righteousness is in him, that is, he has passed through to the end of all righteousness. For this reason, and very

reasonably, he will not let Israel go completely unpunished, but rather with gentleness, as I said, he will mix what comes from wrath. For the remnant has been saved. And the Lord said, Surely they are my people, children that will not deal falsely. And he became to them salvation out of all their affliction: not an ambassador, nor an angel, but the Lord himself saved them, because he loved them, and spared them: he himself redeemed them, and took them up, and exalted them all the days of eternity. But they disobeyed, and provoked his Holy Spirit: and he turned to be an enemy to them, the Lord himself warred against them. Consider now for me again the person of God introduced immediately, all but crying out against the disobedience of Israel. For the Lord said, he says, that is, the God of all himself: Did I not reckon the people in the rank of children? Since this is true (for he said that "Israel is my firstborn son"), one would not doubt that he would not be hard and disobedient. But he will rather receive the Son who was sent. But this did not come to pass, and the one who knows all things was not mistaken in his hope; for he knew what was to come. For nothing at all escapes him. But the form of the speech has been fashioned in a human way. The prophet, taking up these things that God says, indicts Israel for both insensibility and ingratitude, and shows that they have completely forgotten the good things that came to them. "For he became to them," he says, "salvation out of all their affliction:" and no one else besides him saved them, not an ambassador, not an angel, but the Lord himself through himself. For he worked wonders in Egypt, with Moses acting as mediator, yet he himself was performing the marvels. And so when Israel made the calf, then God was grieved at this, and promised to send an angel with them, Moses was displeased, saying: "If you yourself do not go with me, do not lead me up from here." He himself therefore through himself saved them, having received absolutely nothing from them, but only because he loved them and cared for them. And this is a clear demonstration of his incomparable love for mankind, and of his divine serenity: he therefore redeemed them from the house of is it? That is, they forgot, and they did not seek him, that is, by remembering and loving him. Where is he who brought up Moses with his right hand? Great was Moses, both renowned and exalted in glory: this is what "who brought up" hints at, as the right hand of God was working through him. "The arm of glory prevailed," or it struggled and conquered the nature of the waters, making them firm. For it brings up the waters as a wall, it says, that is, it prevailed over the waters, so that they endured solidification, even though they have a liquid nature. And he fulfilled this also, it says, that he might make for himself an everlasting name: for if anything happened, that is, was also worked through the all-wise Moses, this was done for the glory of God. Having solidified the waters, it says, as a horse, or as a beast, he led them through the sea, as through a plain. This the Psalmist also teaches, saying: "And he brought up his people as sheep, and he led them as a flock in the desert." And he led them, as I said, by the Spirit of the Lord. Thus you led your people, to make for yourself a name of glory. For two things were done at the same time. For not only was Israel saved and delivered from the hand of the oppressors, but also the conclusion of the wondrously accomplished things procured for the God who rules over all the glory fitting for him. Look from heaven, and see from your holy house, and your glory. Where is your zeal, and your strength? Where is the multitude of your mercy, and of your compassions, that you have restrained from us? For you are our Father, because Abraham did not know us, and Israel did not acknowledge us. From the beginning your name is upon us. Why have you caused us to wander, O Lord, from your way, have you hardened our hearts from fearing you? Here, then, the prophet makes prayers on behalf of the whole nation, and from the person of those of Israel he raises up the supplication: for he calls on him to cease from his anger against them, and to end his

turning away, and as it were to return to them, he who had departed from them, since he is not some one [among those] on earth, but rather the true God, and has heaven as a house of glory. But if it should be said somewhere that God dwells in heaven, let nothing bodily be thought of him. For we do not say that the Divine is in a place and circumscribed, because it is also simple and incorporeal, and fills all things. But since he rests upon the spirits above, as upon holy ones, for this reason we say that heaven is his throne and his house. Return then, they say: "For where is your zeal, and your strength?" And surely no one would say, I think, that the God of all was in lack of such things, but they say such things as no longer partaking of them. For by always using zeal and strength befitting God, he saved Israel. What I mean is, they had been enslaved to the Egyptians who were also distressing their life [alt. distressed their life] with clay, and brick-making, and with the of the people of your inheritance, that we might inherit some small part of your holy mountain. We have become as from the beginning, when you did not rule us, nor was your name called upon us. They ask again for his return to them, I mean through gentleness and loving-kindness. They say they are slaves and an inheritance: not as having done anything befitting a slave, that is, having submitted their neck to his yokes, nor as being counted in the inheritance allotted to him, having practiced obedience. But since they were once called his, and were rich in their intimacy with him in the beginning, for this reason alone they ask to be saved: "For 'Return," it says, "that we might inherit some small part of the holy mountain." The holy Scripture, therefore, very often calls the Church a holy mountain, of which those from Israel have become a small part: for if they had accepted the faith in our Lord Jesus Christ, the system of the Church would have been gathered from them into a very large part, with the multitude of the Gentiles also being brought to them. But since through much disobedience they have fallen behind the Gentiles, and the multitude of the latter is greater in number, while they themselves are indeed very few: for the remnant has been saved: for this reason they have inherited a small part in the holy mountain, that is, in the Church. But if anyone should say that the city above, the Church in the heavens, the mother and nurse of the saints, is called by them a holy mountain, and that in it they wish to receive a share of the inheritance, you will understand correctly, also in this way: and it says to become as from the beginning, when he did not rule them, nor was his name called upon them: and the saying is very plausible: for having once fallen from his mercy and protection, they returned to their state in the beginning. And what is this? They were enslaved to the Egyptians with clay and brickmaking, and they were continually abused by the labors for this purpose: and now they have fallen under diabolical feet, and are defiled by the passions of the flesh and worldly desires: for this might reasonably be understood as the hidden brickmaking. In Egypt they served wicked spirits, and now the unclean spirit is in them. And the Savior himself taught us this, saying concerning them, " But when the unclean spirit has gone out of a man, it passes through waterless places seeking rest, and finds none. Then it says: I will return to my house from which I came out. And when it comes, it finds it empty, and swept: then it takes, it says, seven other spirits more wicked than itself, and they enter and dwell there, and the last state of that man becomes worse than the first. So shall it be," he says, "to this wicked generation." If you open the heaven, trembling will seize the mountains from you, and they will melt, as wax melts from the face of fire: and fire will burn up the adversaries, and it will be manifest t the name of the Lord among the adversaries. From your face the nations will be troubled, when you do glorious things. Trembling from you will seize the mountains. It is a custom for the holy prophets to make supplications on behalf of Israel, when at times it was sinning, and about to pay the penalties for its accusations,

and as if putting aside the effects of wrath, they would beseech that it be sent upon others, and be turned upon the heads of foreigners. And so the divine Psalmist, in the seventy-eighth psalm, was lamenting the ravaged Jerusalem, and indeed he was saying: "O God, nations have entered into your inheritance, they have defiled your holy temple." And bringing in other things in addition to these, in the middle he says: "Pour out your wrath upon the nations that do not know you, and upon kingdoms, that have not called upon your name." Something like this the prophet now also says: "For if you open the heaven," that is, by the descent of wrath, just as indeed also at the time of the flood: for the floodgates of heaven were opened: then trembling from you will seize the mountains, and they will melt, "as wax melts from the face of fire." And by mountains in these words he means, not at all, of course, the perceptible ones, but rather the evil powers, which on account of their very great arrogance, are very well compared to the highest mountains. Trembling therefore will seize these powers that are companions of arrogance. "For they will be melted down as by fire." Being adversaries to your ordinances, obviously, wrath falling upon them like fire would burn them up. "And the name of the Lord will be manifest among the adversaries." And what is this? For the God of all often works wonders, making manifest the greatness of His inherent power and excellence. Through this He punished sinners at times, and through the wrath upon them He made Himself manifest: something like what happened when He sent fire upon the Sodomites, or when He subjected the stupefied Pharaoh to many and unbearable plagues. Therefore, O Master, they say, do not make manifest your glory or name, through wrath against us: but rather bring it upon the evil powers, that is, upon those who openly fight against your glory, and have been carried to this point out of very great arrogance. For you will be manifest even in this way. For when you do glorious things, trembling from you will seize the mountains: and again he means those mountains, which we just now mentioned. From of old we have not heard, nor have our eyes seen a God besides you, and your works, which you will do for those who wait for mercy: for he will meet those who do righteousness, and they will remember your ways. The Divine is indeed invisible by nature: "For no one has ever seen God," according to what is written: yet it is seen with the eyes of the mind, from what He may work wondrously, and beyond reason. "For the invisible things of him," he says, "from the creation of the world being understood by the things that are made are clearly seen men, and we have all become as unclean ones, and all our righteousness as the rag of a menstruating woman: and we have fallen away like leaves because of our iniquities: so the wind will carry us away as dust, and there is no one who calls upon your name, and one who remembers to take hold of you, because you have turned your face away from us, and you have delivered us over because of our sins. It seemed to some of the commentators, according to another meaning to the preceding Therefore, be not exceedingly angry with us." They are not ignorant that they have stumbled, but rather they confess that they have shown themselves worthy of punishment, having savagely denied the Son: for this reason they, as it were, check their prayer, and do not make their approach completely free: having somewhat restrained their boldness, they do not pitifully ask God not to be angry with them at all, but rather that his wrath be mingled with calmness. For "we are confessedly worthy of wrath," he says, "we who are held fast in such terrible evils, but it would be worthy of your gentleness to shorten for us the things that come from just wrath." "In the time," therefore, "of affliction," he says, "remember not our sins, considering that we are all your people, and the city of your Holy One," that is, in which is your sanctuary. And by these things they mean the temple. Zion has become a desert, Jerusalem has become as a desert, our holy house has become a curse, the glory which our

fathers blessed, has been burned with fire, and all our glorious things have fallen. And at all these things you held back, Lord, and you were silent, and you humbled us exceedingly. Having announced beforehand the losses in the soul, and having foretold that they have become easily captured by sins, and carried astray, and like leaves tossed hither and thither by every wind, they finally also call to mind the external calamities brought upon them: and they seem to be lamenting the sack of Jerusalem, and the burning of the temple: for after the cross of the Savior, all these things were indeed accomplished: "Therefore Zion has become a desert," he says, she who was so distinguished, and renowned, and once populous. "And our holy thing has become a curse:" and "a curse," they say, instead of, for denunciation and reproach to those who do not know God: for the worshipers of demons, when holy things suffer—that is, things in any way dedicated to God—laugh loudly and exult, and they mock the glory of the one who saves them. For perhaps they think his hand has suffered from not being able to save them, and they do not understand that they have fallen under judgment, having done some of the things that displease him. "Therefore our holy house is a curse." For the temple was holy among them, and it has also been burned with fire, he says, the one proclaimed beforehand by the voice of the holy fathers, so as to be famous and renowned: and they say that all the glorious things have fallen together: for there was no reverence at all for the holy vessels lying in the divine temple from those who were plundering and burning them: "But you held back," he says, "at all these things, and you fell silent, and you brought us down to the ground." For since, though he was able to ward off the attack of the enemies, he permitted them to prevail, and to overrun even the temple itself, they thence infer that they have been neglected on account of wrath, and as the wages of sins, they have had silence over these very things. For though it was possible to easily put a stop to the insolence, then letting this go, and allowing the terrible things to proceed to their end, he would surely be manifest as having brought a harsh wrath upon them, so as to disregard even his own glory, and to endure the laughter of enemies, when it turns out well that punishment is exacted from those who ought to be chastised for their great sin. I was made manifest to those who did not seek me; I was found by those who did not ask for me. I said: Behold, I am, to a nation that did not call upon my name. I stretched out my hands all the day to a disobedient and contradicting people, who did not walk in a true way, but after their own sins. These things are necessarily added to what has already been said. For since they were saying: "Why have you made us wander, Lord, from your way? You have hardened our hearts so as not to fear you:" and they added that "Zion has become a desert, Jerusalem has become a desert, our holy house a curse." therefore, the person of Christ himself necessarily enters, as if announcing the reasons for which they have justly suffered these things; instead of attributing the reasons to themselves, they complain, as it were, against the one bringing just punishment upon them. "For I was made manifest," he says, "even to those who did not seek me; I was found by those who did not ask for me:" for the Savior of his own accord, running into the synagogues, taught them, preaching the gospel of the kingdom, and healing every disease and every infirmity among the people, as it is written. For what was not done by him that is beyond both word and wonder? Lepers were cleansed, both by the touch of his hand and by his divine command; the dead were raised from tombs, the blind received the much-desired light, the lame leaped like a deer. And indeed, to those who had seen these things, Christ said: "If I do not do the works of my Father, do not believe me; but if I do, even if you do not believe me, believe my works."—"I said" therefore, he says, "I am to the nation that did not call my name:" for he is found at one time saying, "I am the light of the world," and at another time again, "If anyone thirsts, let him

come to me and drink. He who believes in me, as the Scripture has said, 'Out of his belly will flow rivers of living water':" but they were not willing to call upon his name, although he said "I am" explicitly on many occasions. And that they have become unadmonished and perhaps on a par with those who have no ears, hard and disobedient, he shows by saying that "I stretched out my hands to a disobedient and contradicting people:" for we are always somehow accustomed when conversing with the disobedient to spread our hands with a shout, and to make the strongest possible rebuke against them: "but they did not walk," he says, "in a true way." For they in no way accepted the saving proclamation, "but rather followed their own sins," that is, they were swept away with an irresistible impulse toward a careless and a most lawless life, a cause of both judgment and destruction for them. This again the Savior is found saying to them: " Truly I say to you, if you do not believe that I am, you will die in your sins." For they acted contrary when admonished, and they ordered those under their authority saying: "He has a demon, and is mad, why do you listen to him?" Yes, and in addition to this they shouted that: "For a good work we do not stone you, but for blasphemy, because you, being a man, make yourself God." This is the people that provokes me, they are before me continually. They sacrifice in the gardens, and burn incense on the bricks to the demons, which do not exist. And in the tombs, and in the caves they sleep for the sake of dreams, who eat swine's flesh, and the broth of sacrifices, all their vessels are defiled: who say, Keep away from me, for I am pure, do not come near me. This is the smoke of my wrath, a fire burns in it all the days. He convicts those of Israel of being unholy, and not only at the time of His advent, but from the beginning, and as it were from the root, and from their fathers who rejected His divine law, and all but bade farewell to the commandments through Moses, have worshipped idols, and have sacrificed to falsely-named gods, and have become servants of unclean spirits. "This people has always been," he says, "provoking me. For they have sacrificed unceasingly," that is, for long periods of time, "before me." Then how was it possible for them to escape notice, when God oversees all things? For He said somewhere, also through one of the holy prophets: "I am a God who draws near, says the Lord, and not a God afar off, shall anything be hidden from me?" Therefore if nothing is hidden from him, how could some who were burning incense in gardens, that is, in thickets, and mountains and glens, have escaped notice? What then does "before me" mean, instead of, even in the very temple dedicated to me. For He said something like this also through the voice of Jeremiah concerning Jerusalem: "What has the beloved done in my house, an abomination?" And it is the custom in the Holy Scriptures to call the idol an abomination. Therefore, before my eyes "they burn incense," he says, "both in the gardens," that is, in the mountains, as I said, "underneath an oak, and a poplar, and a shadowing tree," according to what is written. And they sacrificed, as is likely, having followed the passions of the Greeks, to certain demons, which they call nymphs, hamadryads and oreads: but they are not, he says, not because the wicked demons do not exist, but because they are rather not gods, according to the suppositions of those who sacrifice to them. And they sacrificed both in tombs, and in caves, practicing what are called necromancies, as is likely. And they slept in tombs, being deceived by certain dream-sendings and phantoms, and meddling with the knowledge of future events. For such are somehow the inventions of the unholiness of the Greeks. That also the p of the law a blessing is in it: thus will I do for the sake of him who serves me. For this reason I will not destroy them all. And I will bring forth the seed out of Jacob, and out of Judah, and it shall inherit my holy mountain, and my elect and my servants shall inherit it, and they shall dwell there. Indeed, the things from divine wrath were brought upon the Jews, and they have paid penalties equal to

their own transgressions, yet not all have been utterly and indiscriminately destroyed. For the judge is just, and would not destroy the good with the wicked: but he makes as it were a bright image, and receives as an example a cluster of grapes in which one berry is saved, although the others have been spoiled: then he brings in the husbandman, that is, the master of the field, saying to someone: "Do not destroy it, for a blessing is in it: thus will I do," he says, "for the sake of him who serves me," that is, I will use such precision, that even if in one city all the others have turned to destruction, and one and only one is found faithful and obedient, this one will receive mercy, and would not share the danger with the others against whom the judgment justly goes. "For I will not destroy all," he says. For the Lord's wrath leaped down, as it were, upon the arrogance of the Jews, all but consuming the disobedient and intractable: but by the providence of God was saved whoever among them was worthy of salvation through Christ: and indeed the divine Paul says that a remnant chosen by grace has come into being, and as it were, a selection from the whole land of the Jews, the remnant of Israel, was caught by the net for the faith. "Therefore I will not destroy them all," he says, "but I will bring forth the seed out of Jacob, and out of Judah." But as for "I will bring forth," you will understand here, not so much "I will destroy," but "I will show to be high and conspicuous:" for sometimes "to bring forth" is "to exalt." And such, I say in my opinion, have the divine disciples become, high and conspicuous to all everywhere, and like a city set on a hill, and a lamp set on a lampstand, and shining to all who are in the house, according to the voice of the Savior himself. This, then, is the seed from Jacob and from Judah: "It shall inherit," he says, "my holy mountain:" and it is clear that this means the Church. For thus also somewhere else the all-wise Isaiah signifies it, speaking about those who through faith in Christ have been called to participation, that is, and communion of his divine nature: "For they shall drink gladness, and they shall drink wine, they shall anoint themselves with myrrh on this mountain." Deliver all these things to the nations. For this is the counsel upon all the nations. On this mountain, therefore," he says, "there will be an inheritance for my elect, and on it all shall dwell, as many as run under the yoke of my kingdom: and it is not at all unlikely to say that the city above, the heavenly Jerusalem, is called a mountain, in which is the inheritance of the saints, as God distributes to them goods beyond mind and reas aqa/. "For eye," he says, "has not seen, and ear has not heard, and it has not entered into the heart of man, the things which God has prepared for those who love him." And there will be in the forest folds for flocks, and the valley of Achor for a resting place for herds for my people, who have sought me. It is the custom for the divinely-inspired Scripture to compare with very leafy forests, and with thick flowers the populous cities, or countries at times, and so indeed one of the holy prophets said, as to the mother of the Jews, I mean, Jerusalem: "Open, O Lebanon, your doors, and let fire devour your cedars: howl, oaks of Bashan, for the dense forest has been cut down." And surely one would not say that he commands pines and indeed oaks to howl: for the thing is utterly simple-minded: but with trees, as I said, he sees fit to compare the multitude beyond number of those in the cities and countries. But the Jews howled, falling under the swords of the enemies on account of their impiety toward Christ. And somewhere the divine David also sings in a psalm, since Christ was about to appear to the world: "Then all the trees of the forest will rejoice before the face of the Lord, for he is coming to judge the earth." Therefore, "In the forest," he says, that is, in the multitude of the nations, or in their cities and countries, "there will be folds for flocks," that is, the Churches of Christ. "and the valley of Achor for a resting place for herds for my people, who have sought me." This Achor was one of the blood of Israel: and when Jericho had been sacked, then God having commanded to

put under a ban all things in it, he stole from the accursed thing. And when he was exposed by God, a bitter penalty was exacted: for he perished with his whole household, Joshua the son of Nun having determined the penalty for him. Therefore, then, the valley of Achor was for a curse. And such in a way were also the lands of the nations: for they were accursed, and hated by God, as there was no one in them who knew the God by nature: but the accursed land, he says, according to the ancients will be for a resting place for herds, that is, folds of spiritual sheep, under the hand of Christ the chief shepherd of all, who has spoken to the people of the Jews, saying concerning the nations, "And I have other sheep, which are not of this fold; them also I must bring, and they will become one flock, one shepherd." For those who were once wandering sought him through faith, and indeed having found him, they have become his own, and fellow citizens of the saints, and fellow heirs of the good things promised to them. But you, who have forsaken me, and have forgotten my holy mountain, and who prepare a table for the demon, and who fill a drink offering for Fortune: I will deliver you to the sword, and you will all fall in slaughter, because I called you, and you did not listen; I spoke, and you did not hear, and you did evil before me, and you chose the things I did not want. Just as it has not been without penalty for those of the blood of Israel to disobey Christ, for they are given over to slaughter, the remnant having been saved by the mercy and loving-kindness of God, so also you will understand regarding the calling of the nations. For those who have seized the salvation through Christ, have been outside of both fire, and judgment, and the things from divine wrath: but those who have remained in their own ignorance, and have kept the stain of their old accusations unwashed, through wishing to be attached to the worship of idols, will be given over to slaughter. For they will dwell in Hades, and they will have unending punishment through sleepless fire. You therefore, he says, who have forsaken me, that is, the apostates to the end, and those who have been brought down, as it were, into complete forgetfulness of my holy mountain. For some of the deceived do not endure, and of those who have worshiped creation, to know, so to speak, the name of the Church: "those who prepare tables for the demons, and fill mixed drinks for Fortune." And those who have their heart filled with diabolical darkness did something like this. You will be handed over to slaughter, and if anyone dares to say for what reason, I will say to him: I called and you did not listen, but you have a persistent and unremovable wickedness, doing only those things that are discordant with my laws, and debasing every way of doing good, but being eager to do rejected things, through which one might become full of every filth. Therefore, thus says the Lord: Behold, my servants shall eat, but you shall be hungry. Behold, my servants shall drink, but you shall be thirsty. Behold, my servants shall rejoice, but you shall be put to shame. Behold, my servants shall exult in gladness, but you shall cry out for the pain of your heart, and you shall howl from a broken spirit. For you left your name for a reproach to my chosen ones: but the Lord shall slay you. He always necessarily sets alongside the crowns the evil things, by both leading to the necessity of choosing the things that please him, both to think and to do: for just as rewards entice towards the pursuit of virtue, so the bitterness of judgment sometimes removes one from the ways of wickedness, and drives one towards better things. Most skillfully, therefore, he runs under the minds of those who are called, both promising them rewards, and threatening punishments. "For my servants shall eat," he says, "but you shall be hungry, and they shall drink, but you shall be thirsty." And while they are rejoicing, you will be put to shame: for those who have known God who is by nature and in truth, and have leaped away from those falsely named, and have marveled at the beauty of true worship, will truly luxuriate in the blessings from above, being fattened in their hearts, and

approaching the life-giving table of our Savior of all, Christ, and eating the bread of life, and the divine drink, through which they might be of the gladness from above partakers: for He cleanses from sins, and puts away what causes grief, and does not allow the fear of punishment to prevail over our thoughts. For we rejoice rather in the hope of good things, which the holy Scripture says have been prepared for those who love God, "But you," it says, who have remained in error, "will cry out because of the pain of your heart, and from a broken spirit you will wail." For when our Savior of all, Christ, has descended from heaven, and then gives to each according to his works, all will mourn, and those who have not known God will lament. the true one, but rather having died in their own sins. For you have left, it says, your name for a surfeit to my elect, the Lord will destroy you. Observe for me again the depth of the thought. It is a custom of the divinely inspired Scripture to sometimes say "for a surfeit," instead of "for satiety," and "hatred." For God said somewhere to those of the blood of Israel: "I will no longer bear your sins: you have become a surfeit to me." You, therefore, it says, who have neither departed from the falsely named gods, but are dead in your own sins, have left your name for a surfeit, that is for hatred, to my elect: for to those once chosen, no one considers the name of the superstitious acceptable. And everyone flees from being called God-hated, and an unholy and profane idolater: but rather desires to be called a holy people, a chosen nation, a royal priesthood, according to the voice of the divine Peter. But if someone should wish to apply what was said to those of the blood of Israel, so that to them would be said, "You have left your name for a surfeit to my elect:" we say that Israel was indeed called children of God, and His people, and His inheritance: but since they slid uncontrollably into willfulness, they have fallen from such glory, while those called from the nations have inherited it, as it were: and this, I think, is what God said through the voice of Hosea: "I will call what was not my people, my people, and I will say to what was not my people: You are my people." But to those who serve him, a new name will be called, which will be blessed upon the earth: for they will bless the true God. And those who swear upon the earth, will swear by the true God: for they will forget their first affliction, and it will not come upon their heart. For the heaven will be new, and the earth new, and they shall not remember the former things, nor shall it come upon their heart, but they will find gladness and rejoicing in it. All things have become new in Christ, both worship, and life, and legislation: for we are no longer attached to shadows and useless types: but we rather perform for the God over all the worship and service in spirit and in truth. But we are not named according to those of the blood of Israel, as from the patriarchs, or fathers, Ephraim, or Manasseh, or as from they struck the heads of the poor with their fists, and they turned aside the way of the humble." I will rejoice, therefore, he says, over my people, seeing them to be workers of true righteousness. For no one among them will weep, clearly because he is being defrauded; and again, no one will cry out as one who has been wronged. "And there shall not be there, he says, an untimely-born or an old man who shall not fulfill his time. For the youth shall be one hundred years old, and the sinner who dies at one hundred years old shall also be accursed." But I think the mind of the prophecy wishes to signify something like this. For it seems to consider as untimely-born the people from the gentiles, who are still young, concerning whom David says: "The people that shall be created will praise the Lord:" and to these also the disciple of Christ writes, saying: "Like newborn babes, long for the spiritual and pure milk." Therefore, the young one is untimely-born, but the old man is he of the circumcision, that is, Israel by blood, since he was called beforehand and, in the spiritual Church, had precedence: But in the calling, he says, that is through Christ, and in the times of his coming, neither the untimely-born nor the old man will have a distinction

between them in this very respect: for all will be perfect, and all will fulfill their time, that is, they will ascend to a perfect man, and to the measure of the stature of the fullness of Christ. For the young one, that is, the people from the gentiles, will be one hundred years old, meaning, perfect, and mature in mind, and having reached the end of spiritual age: for the number one hundred years is a sign, or a symbol, of perfection. Then he says, that "the sinner who dies at one hundred years old shall also be accursed." In these words he shows that even the perfection according to the law is useless to those who have it, if they have not accepted the faith that is through Christ, and the redemption through holy baptism, through which alone we cast off the thoughts that come from sin. Therefore, even if someone is one hundred years old, he says, that is, he should have the perfection according to the law; then he should die a sinner, that is, not having received the righteousness that is in faith, he will also be accursed, meaning, he will also be found guilty of transgressions of the law. For no one among the Jews has become so great as to fall away in no way: "For all have sinned and fall short of the glory of God, being justified freely by his grace. And that this zeal is useless even to those perfected according to the law, if the grace through Christ has not been received, the all-wise Paul shows very well by having written to some, that he considered all things in the law to be rubbish, that I may gain Christ, and be found in him not having my own righteousness, that is, that which is in the law, but that which is through faith in Jesus Christ. And he writes as if to the Jews for their foolishness, saying thus: "For being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes." And he said again: "We are Jews by nature, and not sinners from the Gentiles: but knowing that a man is not justified by the works of the law, but through faith in Jesus Christ, we also have believed in Christ." For this reason Christ was called a curse, so that he might redeem from the curse of the law those who had come to be under it: for it is written, that "Cursed is everyone who does not abide in all the things that are written in the book of this law, to do them." And they will build houses, and they themselves will inhabit them: and they will plant vineyards, and they themselves will eat their fruit. And they shall not build, and others inhabit: and they shall not plant, and others eat. For as the days of the tree of life shall be the days of my people: the works of their labors will grow old. But my chosen ones shall not labor in vain, nor will they beget children for a curse: because they are a seed blessed by God. And it will be before they cry out, I will hear them. While they are still speaking, I will say: What is it? He promises to them unshakable peace, forbearance and goodwill, kindness and philanthropy. For of old those of the blood of Israel, through too much folly, and manifold wickedness, and of not enduring to live rightly, they continually provoked God who rules over all: for this reason they were tormented in many ways: for sometimes the things in the fields were destroyed, and enduring the sweats of agriculture in vain, they were worn out by famine: for it is written, that "And he gave their fruits to the blight, and their labors to the locust." And it has been said somewhere to them also through one of the holy prophets: "You shall sow, and you shall not reap: you shall press the olive, and you shall not anoint yourself with oil, and you shall not drink wine." And again: "You shall build polished houses, and you shall not dwell in them: you shall plant desirable vineyards, and you shall not drink their wine." For at times attacks of wars were also brought upon them, so that some were consumed by their own swords, and others, fearing to suffer this, fled from their own homes and from the land that bore them, and migrated to other regions: but the ancients suffered these things, and not once, on account of great sin: but those who in Christ have seized the grace that is through faith,

and have washed away the defilements of sin through holy baptism, will not fall into their evils, nor will they suffer an unapproved loss of the things they have spiritually labored for: but rather they will delight in their own right actions, according to that which is sung in the Psalms: "You shall eat the fruit of your labors:" the wrists being called the flesh beneath the palm. For no one casts them out: nor will anyone ever drive them away from the dwelling that will be given to them by God. For there are many dwellings with the Father: but not even if they shall be of the lot to be given and fitting for their spiritual fruitfulness: for, he says, their life will be according to the days of the tree of life, that is, holy. For such it was before the transgression in the first-formed humans, when it was also possible for them to partake of the tree of life, when the most abominable and God-hated sin had not yet found a place in them. The word of the prophecy adds something else of this sort: "For the works, he says, of their hands will grow old," that is, they will have an unchangeable way of things to be done. What do I mean? For the law was given to those of Israel through Moses: but in it was shadow and type, having the form of the truth, but not yet the truth itself. But when Christ shone forth, the types changed to truth, and as it were the shadows have passed away and grown old, that is, the power of the way of life in the law has not prevailed forever. Therefore, those of the blood of Israel did not make their works old—for the legal worship was unprofitable, at least as far as types are concerned—but those in Christ will make them old. For another law will not be given to them, so as to transfer the power of the evangelical ordinances to something better. For it has been said somewhere to the Savior of all, Christ, through the voice of the Psalmist: "Your righteousness is an everlasting righteousness, and your law is truth. -But my elect, he says, will not labor in vain, nor will they beget children for a curse." He teaches again as if by comparison, that is, by contrast with what formerly happened to the Jewish teachers: and these are Scribes and Pharisees, who, having abandoned the law and teaching as doctrines the commandments of men, became fathers of children, that is, in respect to learning, but in vain and for a curse: the Savior taught us this also, rebuking the Scribes and Pharisees: for he said that "Woe to you, Scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes one, you make him twice as much a son of Gehenna as yourselves." Therefore they begot children for a curse and in vain; but my elect, he says, that is, the divine disciples, or in short, the ministers of my ordinances, will not beget children for a curse, nor indeed in vain, like them: for their seed will be a blessed seed, and blessed by God. And that he will be very attentive to them, giving gifts out of gentleness and love for mankind, and holding his ear most ready for their supplications, he shows by saying that "Before they call, I will hear them. While they are still speaking, I will say: What is it?" Then wolves and lambs will feed together, and the lion will eat straw like an ox, and the serpent, earth like bread. They will not do wrong, nor will they do any harm on my holy mountain, says the Lord. It was understood in two ways of life: that therefore He rather lays claim to worship in spirit, and He deems that which is in shadows and types as completely worthy of no account, He teaches clearly: but besides this He also wants them to know something else, how they raise their eyebrow, and have grown proud over none of the necessary things, having raised the temple in Jerusalem: For they thought that the Divine is also contained by a place, and dwells in handmade temples comprehensively, just as the falsely named gods of the nations, being nothing at all, except that they are wood and stones: and for this reason He says: "O you who do not know the excellence of the divine glory, O you who do not understand the greatness of the dignities that belong to me," "Heaven is my throne, and the earth is my footstool. What kind of house will you build for me? Or what is the place of my rest?"

For the Divine fills all things: and with it, earth and heaven? Let it be said then in a human way, that having heaven as a throne, He makes the earth as a footstool. What space then will receive Him? Or what house will suffice to contain Him? "For all these things, He says, my hand has made: and all these things are mine." But what are these things? It is clear that it is both the things seen, and what is beyond the things seen: for all creation is His, and by His nods things that once were not were brought into being. What then shall we offer to Him as if it were not His? He says something like this also through the voice of the Psalmist: "If I were hungry, I would not tell you: for all the beasts of the field are mine, cattle on the mountains and oxen. I have known all the beasts of the field, and all the birds of the sky, and the beauty of the field is with me." "On whom then shall I look," He says? "Or in any case upon the humble and the quiet, that is, the yielding and meek, and the genuine minister of my will, so as even to tremble at the words that might come from me?" And through these things He signifies the evangelic and saving proclamation: He deems these worthy to watch over, and to visit as humble. For he is bold and boastful who rises up against His divine laws, and through much disobedience, he stretches out to Him, as it were, a proud and hard neck of his own mind: that He makes the worship through the law unacceptable, and holds it in hatred, He will make clear by saying: "He who sacrifices a calf to me is as one who kills a dog: and he who offers fine flour, is as one who offers swine's blood: and he who gives frankincense for a memorial, as one who is blasphemous." See then how the things that are as in shadows and types, He not only makes rejected, but has indeed also hated, as I said: for He considers the slaughter of a calf as the death of a dog, and the fine flour mixed with oil as unclean. For He means, I think, this by comparing it to swine's blood: and the swine is unclean according to the law: and the smoke from frankincense He puts on a par with a blasphemous voice. He therefore through these things moves them toward the will to live evangelically, and thus [these] somewhere rather according to the existing of the Songs, that "Your breasts are better than wine." But first of all to those accepting the faith in our God Jesus Christ food suitable for infants is offered, that is, the tender and simple word of catechesis: for thus Paul also somewhere addressed some, saying: "I gave you milk to drink, not solid food; for you were not yet able to receive it, nor are you able now." But that it is not fitting to always be and be seen as infants, those who drink up the word of catechesis, but that they should rather advance, both to a perfect man, and to the measure of the stature of the fullness of Christ, so that they might then be able to understand the precise and examined word about him, he taught by adding: "That having been weaned you may delight yourselves, from the entrance of her glory." And when he says, "having been weaned," it is instead of, "having gone beyond breasts and the nipple," that is, having been weaned from milk, that is, no longer remaining infants, but being, as it were, already among youths and men, and desiring solid food, you shall delight from the entrance of her glory: and he calls Christ "glory" for thus somewhere the Psalmist also says concerning him, "That glory may dwell in our land": and "entrance," the mystery of the economy with the flesh: being God by nature, he became man, and, as it were, entered into this world through the incarnation. Therefore they delight who know [or, give] the precise account of the faith concerning him, and who learn in what manner glory, that is, Christ, has entered into the inhabited world: for this reason the divine prophet immediately, and in connection, makes his appearance with the flesh clear: for he presents his person speaking, that "Behold, I am turning upon them, like a river of peace, and like a torrent flooding the glory of the nations." Christ, then, is a river of peace, and a torrent of delight for thus the divine David also names him, saying: "How you have multiplied your mercy, O God; and the sons of men will hope in

the shelter of your wings: they will be drunk from the fatness of your house, and you will give them to drink of the torrent of your delight." And again: "The rushings of the river make glad the city of God.": And he has turned, and as it were with most abundant streams has flooded the glory of the nations, that is, the honored part of the nations, or, all that has been glorified. For not all have believed, nor indeed have been glorified, but as Paul says concerning God the Father, "Those whom he foreknew and predestined to be conformed to the image of his Son, these he also called; and those whom he called, these he also glorified." Indeed, in saying, "turning," he gives such a thing to be understood: For his way and his course, according to the purpose and good pleasure of the Father, was toward those of the blood of Israel: for he said that "I was not sent, except to the lost sheep of the house of Israel." But since they rejected the faith, he turned away from them as it is written, and to those of the nations n flocks he bestowed the comfort from the sacred streams, that is, the evangelical and saving proclamation, through which they have gained peace with him, and through him have been joined in spiritual kinship to God the Father. Their children will be carried on their shoulders, and they will be comforted on their knees. As a mother might comfort someone, so I will comfort you. And in Jerusalem you will be comforted, and you will see, and your heart will rejoice, and your bones will flourish like grass. And the land of the Lord will be known to those who revere him. He promises to us the most abundant comfort, and a giving of all gentleness, so as to be able to accomplish what is pleasing to him even without any labor. For those among them who are still infants, he says, and not yet perfected in their minds, will be carried on their shoulders like small infants, and will be comforted on their knees: for it is the custom of mothers to care for infants in this way. Therefore, I will concede little to a mother, he says, but I will so comfort those who for now have a weak mind, that they will lack nothing of those things that contribute to their rest: and being so nursed, he says, and going through all gentleness and love, in due time you will see both the city above, the heavenly Jerusalem: you will be filled with gladness, and all your bones will flourish like grass. For the dead will be raised, and those in the tombs will rise up, having become rich with the dew from Christ, that is, the life-giving spirit: for so says the Psalmist somewhere to God concerning those who lie in the earth: "You will send forth your spirit, and they will be created, and you will renew the face of the earth." As, therefore, the things that have flowered in the fields after a short while fall and wither, but when the spring season has arrived, they rise up again and appear: so the remains of the dead in the earth, at the time of regeneration, by the ineffable power of God will rise again. For they will be raised, as I said. "Then indeed, then the hand of the Lord will be known to those who revere him." By hand, in these things, he means either his power, or our Lord Jesus Christ, through whom are all things, and in whom are all things. For through him again is also the revival of the dead. For it would be a result of his power, both to have the strength to bring into existence things that never were, and having suffered corruption, to renew them again to their original state. And he will threaten the disobedient: For behold, the Lord will come as fire, and his chariots as a tempest, to render vengeance in wrath, and rebuke in a flame of fire. For in the fire of the Lord all the earth will be judged, and by his sword all flesh: many will be the wounded of the Lord, those who sanctify and purify themselves for the gardens, and in the porches eat swine's flesh and the abominations and the mouse, they will be consumed together, said the Lord. And I their works and their reasoning I know their. Having sufficiently exhorted those in the new Zion, that is, in the Church, and having promised them the most lasting consolation, and a supply of spiritual goods, and in addition to these the revival from the dead, and the mansions above, and the glory there, he says that the

attempt in these matters will not be without penalty for those who choose to disobey him. For he shall come as a fire, he says: for he shall descend from heaven, in the glory of his Father with the holy angels. For this is his chariot, according to what is sung in the Psalms, "The chariot of God is ten thousandfold, thousands of the prosperous." And he will come to render vengeance in wrath, and a casting away in a flame of fire. The casting away signifies the rejection: for he will say to those who have died in sins: "Depart from me, you cursed, into the eternal fire, prepared for the devil and his angels:" for thus, he says, the whole earth will be judged, and as if struck by the sword of divine wrath many will be wounded. These would be those who receive the inescapable penalty, and run into the unquenchable flame, and are bound by the chains of their own transgressions: but especially of all, he says, will be subjected to the penalty those who sanctify themselves and purify themselves for the gardens, that is, those who have rejected the redemption through Christ, and have dishonored the grace through holy baptism, which justifies the ungodly, and frees from every charge those who have been defiled by sins: but rather loved to walk in error and ignorance, and to worship gods that are not, who also use unclean and filthy instruments of sprinkling. For they purify themselves, as indeed they suppose, deceiving themselves and being deceived. For either they were sprinkled with waters, or, carrying firebrands around in a circle, they thought to cleanse their own souls from evil thoughts [or defilements]. And that there is absolutely no account of decency and fairness among such people, nor even a mind befitting a human, but they were rather compared to senseless beasts, he shows by saying, that they sanctify themselves in gardens, that is, in the groves, or thickets, under the oak and the poplar, and the shading tree. For there by them are built altars and precincts to the demons, and in the entrances of the precincts they ate swine's flesh. And this too is proof of luxury. And they worshipped the abominations and the mouse. For perhaps some of the superstitious descended to such a madness as to even have establishments and images of mice in shrines. But all these, he says, will be consumed together, that is, along with those who were disobedient from Israel: "For I knew their works and their thought." And by thought he means their reasonings, by following which they became inventors of shameful enterprises, on account of which to them also the of the abom of things has been made, although it is necessary to worship the one God by nature and in truth. I am coming to gather all the nations, and the tongues. And they shall come, and shall see my glory, and I will leave signs upon them, and I will send forth from them those who have been saved to the nations, and to Tarshish, and Phud, and Lud, and Mosoch, and Thobel, and to Greece, and to the islands far away, who have not heard my name, nor have seen my glory, and they shall declare my glory among the nations. Christ makes, as it were, a certain recapitulation of the whole discourse, and of all prophecy through these things, and as in brief and concise terms he announces the things from the beginning to the end, and the power of the economy in the flesh. For he also remembers the calling of the nations, and the appointment of the holy apostles, and that he will be worshipped by all under heaven. For the old law gathered one and only one nation, that is, clearly, the one from Israel, and it called one tongue. But our Lord Jesus Christ did not bestow the power of the economy in the flesh on those of the blood of Israel alone, but indeed on every nation and all tongues. For He said through the lyre of the Psalmist: "Hear these things, all nations: give ear, all you who inhabit the world:" therefore I will gather all, he says: "They shall come, and shall see my glory." For they have been called through faith, and those who were once far off have become near, and they have seen his glory: how, or in what way? For they have heard through the evangelical proclamations that he is both equal in work and equal in strength to God

the Father, and he has become the accomplisher of things beyond reason, so as to raise the dead from their tombs, and to give light to the blind, and in addition to these things to have done other things worthy of all account and wonder. Or in another way: they have seen his glory, having been initiated that the Word was God, and became man: for the Gentiles have not said, as the Jews did: "Why do you, being a man, make yourself God?" But rather, having recognized the mystery concerning him, they cry out those sacred words: "You are the Christ, the Son of the living God," and indeed also that which was said by the holy apostles, "Truly you are the Son of God." And a sign has also been set upon them: for as Paul says, "We were sealed with the Spirit of redemption, and Christ was formed in all our hearts through participation in the Holy Spirit." And from those who have been saved, he says, I will send them to the nations, to these and those. And these nations are some towards the west, some towards the east, and some in the more northerly regions, that is, according to the land of the Greeks, and to the islands beyond. "There, he says, they will declare my glory." For the disciples have not been silent, but have proclaimed everywhere the Gospel of the kingdom, and of the sacred proclamations

Commentary on the Gospel of John - Book 1

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[Translated by P. E. Pusey]

[6 CHAPTERS IN BOOK I.

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

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

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

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

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

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

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

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

He was the Very Light.

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

CHAPTER 10. That the Only-begotten is alone by Nature the Son from the Father, as being of Him and in Him, on the words, No man hath seen God at any time. [7 EXEGETIC COMMENTARY GOSPEL ACCORDING TO JOHN OF OUR HOLY FATHER CYRIL Archbishop of Alexandria.

BOOK I.

[Introduction]

Exact of a truth, and God-taught is the mind of the holy Evangelists, from the splendour of their power to behold, as from some lofty mountain-spur and watch-peak, on all sides observing what is of profit to the hearers, and tracking with intent zeal whatever may seem to be of profit to those who thirst after the truth of the Divine dogmas and with good purpose search after the mind that is hidden in the Divine Scriptures. For not in those who search too curiously, and take pleasure in the many-tangled wiles of reasonings, rather than rejoice in the truth, does the Spirit make His revelation, since neither does He enter into a malicious soul, nor otherwise does He suffer His precious 'pearls to be rolled at the feet of swine. But with exceeding pleasure does He have fellowship with simpler minds, as having a more guileless motion, and shunning superfluous subtleties, whereto specially pertains the meeting with sudden fear, and from too great turning aside unto the right hand to err from the straight and royal road. For he that walketh simply walketh surely, as saith Solomon. But while the holy Evangelists have a marvellous exactness in writing (for it is not they that speak, as the Saviour saith, but the Spirit of the Father which is in them): reasonably may one grant that the Book of John has been composed beyond all marvel, looking both to the supereminence of his thoughts, the keenness of his intellect, and the constant and |8 close-succeeding cumulation of conceptions. For course-fellows are they one with, another in the exposition of the Divine dogmas, and loosing as it were from the starting line they course charioteers to one goal. But a diverse fashion of speech is wrought out by them, and they appear to me to resemble persons, who are ordered to come together unto one city, but care not to approach it by one and the same beaten road. Thus one may see the other Evangelists with great exactness giving the account of our Saviour's genealogy in the Flesh, and bringing down step by step those from Abraham unto Joseph, or again carrying up those from Joseph to Adam. But we find the blessed John not caring to be over-studious about these, but with a most fervent and fire-full motion of intellect endeavouring to lay hold of those very things that are above human mind, and daring to explain the unspeakable and unutterable Generation of God the Word. For he knew that the glory of God hideth speech, and greater than our idea and utterance is the God-befitting dignity, and hard to utter and most difficult of unfolding are the properties of the Divine Nature. But since it was necessary in some sort to mete out heaven with the span, and to suffer the scant measures of human nature to approach to what is by all unattainable and hard to be explained, that the approach might not be opened out for those who teach otherwise to come against the more simple, in that no voice of the saints who have been eyewitnesses and ministers of the word held in check their ill-surmisings, keen comes he to the very essence of the Divine dogmas, crying aloud, In the beginning was the Word, and the Word, was with God and the Word was God: the Same was in the beginning with God. But I think that those who are engaged on the Holy Scriptures ought to admit all writings that are honest and good and free from harm. For thus collecting together the varied thoughts of many and bringing them together into one scope and understanding, they will mount up to a good measure of knowledge, and imitating the bee, wise workwoman, will compact the sweet honeycomb of the Spirit. |9

Some then of those of most research, say that after our Saviour's Cross and Ascension into Heaven, certain false shepherds and false teachers falling like wild beasts on the Saviour's flocks terrified them not a little, speaking out of their own heart, as it is written, and not out of the mouth of the Lord; yea rather, not merely out of their own heart, but out of the teachings of their own father, I mean the devil. For if no one can call Jesus Anathema, save in Beelzebub, how is not what we say of them clearly true? What things then are they which these men belched forth

against their own head? They ignorantly and impiously affirmed that the Only-Begotten Word of God, the Eternal Light, in Whom we both move and are, was then first called into being, when He was born Man of the Holy Virgin, and taking this our common fashion, shewed Himself upon earth, as it is written, and conversed with men. On those then who are thus disposed, and who dare to slander the ineffable and eternal Generation of the Son, the word of the Prophet comes heavily, saying thus: But draw near hither, ye sons of the sorceress, the seed of the adulteress and the whore, against whom do ye sport yourselves? against whom make ye a wide mouth and draw out the tongue? not bringing forth good things out of a good heart, but spueing forth the venom of the blood-defiled dragon, of whom saith the Psalmist unto the one God That is over all: Thou brakest the heads of the dragons in the waters. But since there was no slight disturbance in regard to these things amongst them that had believed, and the ill of the scandal thereof was consuming like a plague the souls of the simpler (for some drawn away from the true doctrines by their prattle imagined that the Word was then barely called to the beginning of Being, when He became Man), those of the believers who were wiser being assembled and met together, came to the Disciple of the Saviour (I mean this John) and declared the disease that was pressing upon the brethren, and unfolded to him the prattle of them that teach otherwise, and besought that he would both strenuously assist themselves with the illumination through the Spirit, [10 and stretch forth a saving hand to those who were already within the devil's meshes. The disciple grieving then over them that were lost and corrupted in mind, and at the same time thinking it most unnatural to take no forethought for those that should succeed and come after, betakes himself to making the book: and the more human side, the genealogy of the legal and natural Birth according to the flesh, he left to the other Evangelists to tell at fuller length; himself with extreme ardour and courage of soul springs upon the prattle of those who are introducing such things, saying, IN THE BEGINNING WAS THE WORD. [11 CHAPTER I. That Everlasting and before the ages is the Only-Begotten.

What do they say to this [namely, In the beginning was the Word] who introduce to us the Son, as one new and of late, that so He may no longer be believed to be even God at all. For, says the Divine Scripture, there shall no new God be in thee. How then is He not new, if He were begotten in the last times? How did He not speak falsely when He said to the Jews, Verily I say unto you, Before Abraham was, I am? For plain is it and confessed by all, that many ages after the blessed Abraham was Christ born of the Holy Virgin. How at all will the words was in the beginning remain and come to anything, if the Only-Begotten came into being at the close of the ages? See I pray by the following arguments too how great absurdity, this cutting short the Eternal Being of the Son, and imagining that He came into being in the last times, yields. But this same word of the Evangelist shall be proposed again for a finer test: In the Beginning was the Word. Than the beginning is there nothing older, if it have, retained to itself, the definition of the beginning (for a beginning of beginning there cannot be); or it will wholly depart from being in truth a beginning, if something else be imagined before it and arise before it. Otherwise, if anything can precede what is truly beginning, our language respecting it will go off to infinity, another beginning ever cropping up before, and making second the one under investigation.

There will then be no beginning of beginning, according to exact and true reasoning, but the account of it will recede unto the long-extended and incomprehensive. And

[12 since its ever-backward flight has no terminus, and reaches up to the limit of the ages, the Son will be found to have been not made in time, but rather invisibly existing with the Father: for in the

beginning was He. But if He was in the beginning, what mind, tell me, can over-leap the force of the was? When will the was stay as at its terminus, seeing that it ever runs before the pursuing reasoning, and springs forward before the conception that follows it?

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

It is not possible to take beginning, understood in any way of time, of the Only-Begotten, seeing that He is before all time and hath His Being before the ages, and, yet more, the Divine Nature, shuns the limit of a terminus. For It will be ever the same, according to what is sung in the Psalms, But Thou art the Same and Thy years shall have no end. From what beginning then measured in respect of time and dimension will the Son proceed, Who endureth not to hasten to any terminus, in that He is God by Nature, and therefore crieth, I am the Life? For no beginning will ever be conceived of by itself that does not look to its own end, since beginning is so called in reference to end, end again in reference to beginning. But the beginning we are pointing to in this instance is that relating to time and dimension. Hence, since the Son is elder than the ages themselves, He will be free of any generation in time; and He ever was in the Father as in a Source, according to that which [13 He Himself said, I came forth from the Father and am come. The Father then being considered as the Source, the Word was in Him, being His Wisdom and Power and Express Image and Radiance and Likeness. And if there was no time when the Father was without Word and Wisdom and Express Image and Radiance, needs is it to confess too that the Son Who is all these to the Everlasting Father, is Everlasting. For how at all is He Express Image, how Exact Likeness, except He be plainly formed after that Beauty, Whose Likeness He also is? Nor is it any objection to conceive of the Son being in the Father as in a Source: for the word source here only means the "whence." But the Son is in the Father, and of the Father, not as made externally, nor in time, but being in the Essence of the Father and flashing forth from Him, as from the sun its radiance, or as from fire its innate heat. For in such examples, one may see one thing generated of another, but yet ever co-existing and inseparable, so that one cannot exist of itself apart from the other, and yet preserve the true condition of its own nature. For how can there be sun which has not radiance, or how radiance without sun being within to irradiate it? how fire, if it have not heat? whence heat, save from fire, or from some other thing not removed from the essential quality of fire? As then in these, the in-existence of the things that are of them does not take away their co-existence, but indicates the things generated ever keeping pace with their generators and possessed of one nature so to speak with them, so too is it with the Son. For even if He be conceived and said to be in the Father and of the Father, He will not come before us as alien and strange and a Being second to Him, but as in Him and co-existing ever, and shining forth from Him, according to the ineffable mode of the Divine generation. But that God the Father is spoken of by the saints too as the Beginning of the Son in the sense only of "whence," hear the Psalmist through the Holy Ghost foretelling the second Appearance of our Saviour and saying as to the Son: With Thee the Beginning in the Day of Thy Power in the beauty of [14 Thy Saints. For the day of the Son's Power is that whereon He shall judge the world and render to every one according to

his works. Yerily shall He then come, Himself in the Father, and having in Himself the Father, the so to say unbeginning Beginning of His Nature in regard only to the "whence," by reason of His Being of the Father. In the Beginning was the Word.

Unto many and various ideas does our discourse respecting the here signified beginning diversify itself, on all sides zealous to capture things that tend to profit, and after the manner of a hound, tracking the true apprehension of the Divine dogmas, and exactitude in the mysteries. For search, saith the Saviour, the Holy Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me. The Blessed Evangelist, then, seems here to name the Father **■px■** 1, that is the Power over all, that the Divine Nature Which is over all may be shewn, having under Its feet every thing which is originate, and borne above those things which are by It called into being. In this **■px■** then that is above all and over all was the Word, not, with all things, under Its feet, but apart from all things, in It by Nature as Its Co-Eternal Fruit, having the Nature of Him Who begat Him as it were a place the most ancient of all. Wherefore He Begotten Free of Free Father, will with Him possess the Sovereignty over all. What then now too will be the nature of the argument in this, it is meet to see.

Hazardful have certain, as we said above, asserted that the Word of God was then first called into being, when taking the Temple that is of the Holy Virgin He became Man for us. What then will be the consequence, if the Son's Nature be thus, or originate and made and of like nature with all things else, to which birth out of not being, and the name and fact of servitude, are rightfully and truly predicated? For what of things that are made can with impunity escape servitude under the God That is Lord of all?

[15 what does not stoop under the sovereignty and power and lordship that is over all, which Solomon himself too signifies to us when he says, For the throne of Sovereignty is established with righteousness? For ready and exceeding prepared unto righteousness is the Throne of the Sovereignty, that I mean which is over all. And what throne that is of which we are now speaking, hear God saying by one of the Saints, The Heaven is My Throne. Ready therefore unto righteousness is the Heaven, that is, the holy spirits in the heavens.

Since then one must needs confess that the Son is with the rest of the creatures subject to God the Father, as having the position of a servant, and together with the rest falling under the authority of the **■px■**, if He be according to them late in Birth and one of those who have been made in time:----of necessity does the Blessed Evangelist spring with energy on those who teach otherwise, and withdraw the Son from all bondage. And he shews that He is of the Essence that is Free and Sovereign over all, and declares that He is in Him by Nature saying, In the beginning was the Word. But to the word **■px■** he fitly annexes the was, that He may be thought of as not only of renown, but also before the ages. For the word was is here put, carrying on the idea of the thinker to some deep and incomprehensible Generation, the Ineffable Generation that is outside of time. For that was, spoken indefinitely, at what point will it rest, its nature being ever to push forward before the pursuing mind, and whatever point of rest any might suppose that it has, that it makes the starting point of its further course? The Word was then in the **■px■**, that is in Sovereignty over all things, and possessing the dignity of Lord, as being by Nature from It. But if this be true, how is He any longer originate or made? And where the was wholly is, how will the "was not" come in, or what place will it have at all as regards the Son? [16 CHAPTER II. That the

Son being Consubstantial with the Father is also God in His Own Person, even as also the Father. And the Word was with God.

Having sufficiently shewn that already out of date and astray from the truth is the senseless mind of those who hold such opinions, and having, by saying In the beginning was the Word, closed every loophole to those who say that the Son is of the things that are not, and having utterly stripped off all their nonsense in these words, he goes to another akin and most perverse heresy. And like as some gardener at once most excellent and enduring, delights much in the toils of the mattock, and girding his loins, and in the working-dress befitting him, gives all diligence to present the appearance of his park free from the unseemliness of thorns, and ceases not throwing one upon another, and, ever going round about, removes the troublesome root, applying the stern tooth of the mattock; so the blessed John too, bearing in his mind the quick and powerful and most sharp word of God and considering with keenest glance and clearest attention the bitter shoots of the naughtiness of those who think otherwise, comes upon them so to speak at a run, and with mighty resolution cuts them off on every side, to those who read his books ministering defence in the right faith. For see now again I pray, the vigilance of this bearer within him of the Spirit. He taught in the foregoing, that the Word was in ■px■, that is, in God the Father, as we said. But since, with the eye of his understanding illumined, he was not ignorant, as we may suppose, that certain would arise, of their great ignorance saying that the Father and Son are one and the same, and distinguishing the Holy Trinity only [17 by name, but not suffering Them to exist in Their several Persons, so that the Father should be conceived of as in truth Father and not Son, the Son again to be by Himself Son, not Father, as the word of truth is:---needs against this heresy too as already confronting him, and mooted at that time, or about so to be, does he arm himself, and for its destruction, by the side of In the beginning was the Word he puts forthwith, And the Word was with God: every where adding of necessity the was on account of His Generation before the ages, yet by saying that the Word was with God, shewing that the Son is One, having existence by Himself, God the Father again, with Whom was the Word, Another. For how can that which is one in number be conceived of as itself with itself, or beside itself? But that the reasoning of the heretics about these things also will be found without learning, we will teach by the considerations below, making an exact test of the questions regarding it.

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

Consubstantial is the Son with the Father and the Father with the Son, wherefore They arrive at an unchangeable Likeness, so that the Father is seen in the Son, the Son in the Father, and Each flashes forth in the Other, even as the Saviour Himself says, He that hath seen Me hath seen the

Father, and again, I in the Father and the Father in Me. But even though He be in the Father, and have again the Father in Him, Himself full well, as has been already said, perfectly exact unto the Form of Him Who begat Him, and depicting again in Himself without any shortcome, the Father whence He is:---not therefore will He be deprived of His separate existence, nor will the Father lose His own special Being; but neither will the surpassing Likeness and Resemblance work any confusion of Persons, so that the Father Who begat and the Son Who is Begotten of Him should be considered as one

[18 in number. But sameness of Nature will be confessed of Both, yet the Individual Existence of Each will surely follow, so that both the Father should be conceived of as indeed Father, and the Son as Son. For thus, the Holy Ghost being numbered with them and counted as God, the Holy and Adorable Trinity will have Its Proper Fullness.

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

Another. The blessed Paul writing his letter to the Philippians says of the Son, Who being in the Form of God,

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

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

Another. At the fashioning of man the voice of God is introduced saying, Let Us make man in Our Image, after Our likeness. If then the amplitude, if I may so call it, of

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

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

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

Another. Believing in God the Father, in His Only-Begotten Son, and in the Holy Ghost we are justified. Wherefore the Saviour Himself too enjoins His own Disciples saying Go ye therefore and

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

Another. The Divine Scripture says that the cities of the [20

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

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

Another. The Divine Scriptures say, that through the Son were made all things that are in heaven and that are in earth, visible and invisible, and thus believing, we the worshippers of the truth go on our way in rightness of conception, [21 and within the dogmas of piety. Let us then scrutinize the expression through the Son, and examine what sense it gives us. It is clear that it would have us conceive of the Doer and Worker as One, Him through Whom all things are wrought as Another. For the expression through the Son gives, as of necessity, a sort of exhibition of two Persons. Else let them say how the word through the Son in His being said to do anything, will rightly and truly admit the one in number and in the reckoning thereto pertaining, if none other be conceived of with Him and concurring with Him. But I suppose that our opponent will be wholly at a loss. But since both the Divine Scriptures proclaim that the Father hath wrought all things through the Son, and we believe it and I suppose that they too: how is it not of necessity to conceive that the Father exists separately and by Himself, and in like manner the Son, nor does this any way overthrow the fact that the Holy Trinity is seen in sameness of Essence. [22 CHAPTER III. That

the Son is both God by Nature and in no wise either inferior to or unlike the Father. And the Word was God.

He who bare within him the Spirit was not ignorant that there should arise some in the last times who should accuse the Essence of the Only Begotten and deny the Lord that bought them, by supposing that the Word Who appeared from God the Father is not by Nature God, but should bring in besides Him some so to speak spurious and false-called god, having about him the name of Sonship and Deity, but not so in truth. Such do they, who give the Jewish impiety of Arius an abode in their own mind; wherefore they put forth out of a dead heart, no life-giving word of pious thought, but that which looketh and tendeth unto death. Their tongue verily is as an arrow shot out; deceitful the words of their mouth. As though then some one were already resisting the words of truth, and were almost saying to the Holy Evangelist; The Word was with God, Sir, be it so, we agree fully to what you have written as to this. Be the Father and Exist He separately, and the Son likewise. What now ought one to suppose that the Word is by Nature? for His Being with God, does not at all reveal His Essence. But since the Divine Scriptures proclaim One God, we will allot this to the Father only, with Whom the Word was. What then replies Truth's herald? Not only was the Word with God, but He was also God, that through His being with God, He might be known to be Other than the Father and might be believed to be Son distinct and by Himself; through being [23] God, He might be conceived of as Consubstantial and of Him by Nature, as being both God and coming forth from God. For it were inconceivable, since the Godhead is by all confessed to be One, that the Holy Trinity should not in every wise arrive at Sameness of Essence and so reach one relation of Godhead. He was then also God. He did not become so at last, but He was, if indeed eternal being will most specially and surely follow on being God: for that which became in time, or was at all brought from not being into being, will not be by Nature God.

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

Another. By many and varied names do the Divine Scriptures call the Son. For they say that He is the Wisdom and Power of the Father, according to what is said by

Paul, Christ the Power of God and the Wisdom of God. He is called again both His Light and His Truth, as is sung in the Psalms by one of the Saints, O send out Thy Light and Thy Truth. He is called also Righteousness, as, Quicken me in Thy Righteousness: for the Father quickens in Christ those who believe on Him. He is called also the Counsel of the Father, as it is said, Thou shalt guide me

with Thy Counsel, and again, The Counsel of the Lord standeth for ever. Since then the Son is all these to God the Father, let them tell us who fawn on the error of Arius and are filled with that man's folly, how He is lesser than He. For if they be right, it is time to say that the Father is not wholly wise, not wholly Mighty, not wholly Light, not wholly Truth, not wholly Righteous, yea, not even Perfect

[24 in Counsel, if the Son Who is all these to Him, by reason of being inferior is shewn to be not Perfect. But to think or say thus is impious. Perfect is the Father, because He has all things perfectly in Himself: Perfect then clearly the Son too, the Wisdom and the Power, the Light and the Truth, the Righteousness and the Counsel of the Father. But He Who fulfilleth Perfection in His own Father, how can He be conceived of as inferior?

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

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

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

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

Another. If the Divine Nature is without quantity, and the lesser is cognizant of degree, how can the Son Who is by Nature God be conceived of as inferior? For He will

[25 not be beyond the province of quantity, if they say that He has inferiority to the Father.

Another. The blessed John says of the Son that 2

He giveth not the Spirit by measure, to those that is who are worthy. Since then there is not measure in the Son, He is immeasurable, and surpasses all comprehension in quantity as being God. How then is the not-measured less?

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

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

Another. God the Father is somewhere found to say by one of the prophets, I will not give My glory unto another. We must ask therefore those who impiously dishonour the Son, nay rather through Him the Father too (for he that honoureth not the Son, neither doth he honour the Father), [26 whether the Son being, as they suppose, less than God the Father is Consubstantial with Him, or no? If then they shall say that He is Consubstantial, why do they for nought put on Him the less? For things that are of the same essence and nature, will never have the greater in themselves, as regards the mode of their being: for this altogether is it that is under consideration. But they will not perhaps agree, nor will grant that the Son is Consubstantial with the Father, He being according to them less: He will therefore be wholly other and alien from the Father. How then has He His glory? For there was given Him, says blessed Daniel, glory and a kingdom. For either God the Father will lie in saying, I will not give My glory unto another: or if He is true, and did give His glory to the Son, then is He not other than He, the Fruit of His Essence and His True Offspring. And He Who is so situated towards the Father in regard of Essence, how will He be less than He?

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

exact Likeness of His Essence. [27

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

Another. If God the Word Who beamed forth from God the Father is in truth Son, of necessity must our opponents even against their will confess that He is of the Essence of the Father; for this is what sonship in truth means. Then how is Such inferior to the Father, if He be Fruit of His Essence, Which is nowise receptive of the lesser within Itself? For all things are in perfect degree

in God. But if He be not of the Essence of the Father, neither is He Son, but some counterfeit and falsely-called: yea neither will the Father Himself be rightly and truly called Father. For if there be no Son by Nature, on account of Whom He is Father, how is He conceived of as Father? But this is absurd, for God is Very Father; for so do all the Divine Scriptures cry aloud. He Who is of Him by Nature is therefore surely Son: if so, not lesser; for He is Consubstantial as Son.

Another. The name of family or fathership not God has of right from us, but we rather clearly received it from Him. And trusty is the word of Paul crying on this wise, Of Whom every family in heaven and earth is named. But since God is that which is most ancient of all, by imitation are we fathers, who are called to His Pattern by reason of our being made after His Image. Then how, tell me, are we who are made after His Likeness, by nature fathers of our own children, if this be not the case in the Archetype, after Which we too have been formed? How will any one

[28 grant that the name of family or fathership passed even unto the rest from God, if He be not in very deed a Father? For, if it were so, the nature of the thing would be wholly overturned and we should rather give to Him to be called Father in imitation of us, than He give it to us. For this the argument will compel the heretic even against his will to admit. The witness therefore of the truth lies in saying that from Him is every family both in heaven and earth. But to say this is most absurd: for true is he who is

bold to say, Do ye seek a proof of Christ speaking in me? and from God does the name of family flow down to us also. He is therefore by Nature the Father of the Word, He begat Him in all respects not unlike Himself, through His having the lesser than whatever Himself has. For we who are made after an imitation of Him, do not so have those that are begotten of us, but altogether equal, as regards the nature.

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

[29 begotten of That Nature. How then will God be less than God in regard to being God?

Another. Whence, sirs, did ye get the daring to say that the Son is in lesser condition than He Who begat Him? How will He admit the lesser? As regards the date of being, no one I suppose, even though exceeding silly, would surmise. For before the ages is the Son, and Himself is the Maker of the ages: and it will be with reason conceived that He Who has His Generation elder than all time,

will not be defined by time. But neither is He lesser than He in the dimension that belongs to size: for the Divine Nature is conceived of and is without size, dimension and body. How then is the lesser to be taken of Him Who is begotten? In glory, perhaps one will say, in power, in wisdom. Let them say then, how great and large the Father is herein (if one must speak thus), in order that the Son may be conceived of as less, when measured with Him? Or if the Father is in good inconceivable and immeasurable, and that far outstrips the measure of our understanding, whence do the Arians, readily daring all things, say that the Son is lesser, to the overthrow of the dignity that belongs to Him by nature? For the lesser is proved by the juxtaposition of the greater; but if the Dignity of the Father is unmeasured, what is the proof of its diminution in the Son?

Another. One may indeed with truth reply to the abomination of the unholy heretics, Our enemies are without understanding. For how are they not full of all unlearning,

understanding neither what they say nor whereof they affirm, as Paul saith? The reason why we think it needful to accuse them is this. If they say that the Son is of a truth begotten God of God the Father, and so believe, how is He lesser than the Father? For great absurdity of ideas will hence be generated, on every side containing blasphemy, and such that one would refuse only to hear them. For if the Son being God by Nature can any whit admit in Himself the lesser, we must needs at length conceive that there is something greater than God. The Essence then of the Father is not conceived of as being in Perfection of every

thing, even though He be by Nature God, but He will Himself progress in some direction towards the greater, convicted in the Son His Image that He Himself too is of the essence that admits the lesser. And He will suffer this virtually, even if He have not yet suffered it; since things that are capable of ought, will altogether admit the things whereof they are capable, and when the time calls them to suffer it, they will not refuse it. But great is the blasphemy that is apparent herein. For neither will the Father advance in any direction towards the greater, nor yet will He admit of the lesser, by reason that He is by Nature God. Therefore neither will the Son admit in Himself the lesser, in that He too is God by Nature, lest the syllable or two which was devised by the unlearning of the heretics, should be imagined to be an accusal of the Essence that is above all.

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

Another by the method of *reductio ad absurdum*. Christ shewing that He is Equal with God the Father says to His

own Disciples, He that hath seen Me hath seen the Father. Then how will He that is by Nature Such, and so IS as Himself with truth declares, have the lesser, according to the uncounsel of

some? For if being lesser He shews in Himself the Father, without any intervening change, the lesser will reach to the Father, as appearing in His Unchanged

[31 Image, the Son. But this is absurd: therefore not lesser is the Son, in whom the Father being Perfect is imaged. Another. And how will the Son admit the lesser, than wherein is the Father, seeing that He says without blame, All things that the Father hath are Mine: and again, as to God the Father, All Mine are Thine and Thine are Mine? For if indeed the Son is, according to the uncounsel of some, lesser; since He speaks truth in saying to the Father, Mine are Thine and Thine are Mine, the lesser will make its way to the Father too, and likewise the greater to the Son, the order of things being indifferent, if what belongs to either are seen in the other, and whatsoever is the Father's, this is the Son's also, and again whatever appears as the special property of the Son, this is the Father's too. Nothing then will hinder our saying that the Father is lesser than the Son, and the Son greater than the Father. But this is most absurd only to conceive of: Equal therefore and not lesser is He Who hath the Prerogatives of Essence in common with the Father.

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

Another by the method of *reductio ad absurdum*, with combination of arguments. Let them tell us who are pouring down the flame unquenchable on their own head, and who reject the uprightness that is in the Divine Dogmas, devising wiles of many-coloured arguments unto the deceiving and overthrow of the simpler, whether the Father is superior to the Son, having the greater in comparison with Him, if He be less, as they in their silly talk say, or not? But I entirely suppose that they will say, He is superior: or let them say what advantage the Father hath in possessing the greater, if He be not superior. For if nothing at all, the whole charge against the Son immediately comes to nought: but if there is any great difference, He is then superior, as having the greater. Let them answer then and tell us, if they are indeed wise,

[32 why the Father begetting the Son, begat Him not Equal to Himself but lesser. For if it were clearly better to beget the Son in all things Equal to Himself, who hindered His doing it? For if there is ought that hindered as of necessity, they will admit even against their will, that there is somewhat greater than the Father. But if there were nothing at all to hinder, but having the power and knowing that it is better to beget the Son equal He begot Him lesser, this is plainly envy towards Him and an evil eye: for He chose not to give equality to the Son. Either then the Father is impotent in regard to His Begetting, or it will be evil eye, according to the result collected out of the arguments, if the Son have the lesser according to their account. But this is absurd; for the Divine and Untaint Nature is above all passion. Therefore not less is the Son, that He lose not the equality, the Father being in no wise powerless to beget His Offspring equal to Himself, nor yet hindered by evil eye from choosing the better.

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

to cry out, I am in this picture and this picture in me. Or in another way:---As if the sweetness of the honey when laid on the tongue should say of itself, I am in the honey and the honey in me; or as though again the heat that proceeds naturally from fire, emitting a voice were to say, I am in the fire and the fire in me. For each of the things mentioned is I suppose divisible in idea, but one in nature, and the one proceeding by a sort of indivisible and continuous forthcome from the other, so as to seem to be even [33 severed from that wherein it is. Yet though the force of ideas regarding these things takes this form, still one appears in the other and both are the same as regards essence. If then by reason of the unchangeableness of Their Essence, and the entire exactness in express Image, the Father is in the Son, how will the greater find place and appear in the Son Who is according to them lesser? But since He is wholly in Him, altogether Perfect is the Son, Who is able to contain the Perfect and is the express Image of the Mighty Father. [34

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

2 This was in the beginning with God. The Evangelist herein made a sort of recapitulation of what had been already before said. But adding the word This, he is seen all-but crying aloud. He Who is in the beginning, the Word with the Father, He Who is God of God, He it is and none other, regarding Whom our august book is set forth. But he seems again not idly to add to what has been said the words, This was in the beginning with God. For he, enlightened by the Divine Spirit unto the knowledge of things to come, was not ignorant, as seems to me and as we may truly say, that certain would appear, perdition's workpeople, the devil's nets, death's snares leading down to the chambers and depth of hell those who from unlearning give heed to the things that them belch forth out of an evil heart. For they will rise up and be valiant against their own head, saying that one is the word that is conceived in God the Father, and that some other most similar and like to the conceived one, is the Son and Word through Whom God works all things; in order that He may be conceived of as word of word and image of image and radiance of radiance. The Blessed Evangelist then, as though he had already heard them blaspheming and with reason stirred against the absurd follies of their writings, having already defined, and by many words, as was due, shewn that the Word is One, and Only and Very, of God and in God and with God, with [35 flashing eye he adds, This was in the beginning with God, as Son, that is, with the Father, as inborn, as of His Essence, as Only-Begotten; This, there being no second. But since I deem that we ought, zealously declaring such impiety, to lay yet more open their blasphemy, for the greater security of the simpler ones (for he who has learnt it will give heed and will spring out of its reach, as though a serpent lurking in the midst of the path), needs will I expose their opinion, after the form of antithesis. For it shall receive its refutations in order, according to the modes which God who giveth wisdom to all shall grant.

Eunomius' opinion as to the Son of God.

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

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

"If the Son Himself, says he, be the Word Natural and Conceived in God the Father, and is Consubstantial with Him Who begat Him, what hinders the Father too from being and being called Word, as Consubstantial with the Word?" And again: "If the Son be the Word of God the Father and there is none other than He, by means of what word, says he, is the Father found saying to Him: Thou art My Son, this day have I begotten Thee? For it is very clear that not without a word did the Father address Him, since every thing that is uttered, is altogether uttered in word, and no otherwise. And the Saviour Himself somewhere says, I know the Father and keep His saying, and again, The word which ye hear is not Mine, but the Father's Which sent Me. Since then the Father addresses Himself to Him in word, and He Himself acknowledges, one while that He keeps [36 the Father's word, at another again, that the Jews heard, not His word, but the Father's; how will it not, he says, be confessed beyond a doubt, that the Son is other than the word that is conceived or that stands in motion of the mind, whereof participating and replete, the utterer and exponent of the Father's Essence, that is the Son, is called word?"

Such ills then does the foolish man sow to himself and gainsaying all the Divine Scriptures at once is not ashamed, shewing that true is that which is written of himself. When

the wicked man cometh into the depth of evils, he despiseth. For verily exceeding deep unto naughtiness hath the fighter against God of his folly dug, refusing the uprightness that is of truth, and halting with the rottenness of his own arguments. For that the Only-Begotten Son of God the Father is of very right His Word, we shall know by the subjoined.

Refutation in order of the misconceit of Eunomius.

Slow to learn is the silly heretic. For how into a malicious soul will wisdom at all enter? or what, tell me, can be more malicious than such men, who, as it is written, turn away their ears from the truth and run more easily unto the fables of their own cogitations, that justly too they may hear, uttering things not of the Divine Scriptures, Woe to them that prophesy of their own heart and not out of the mouth of the Lord? For who speaking out of the mouth of the Lord calleth Jesus Anathema? which thing indeed some do in unbridled haughtiness against the doctrines of piety, and as one of the holy Prophets said, perverting all equity. For they say that the natural and conceived word in God the Father is one, him that is called Son and Word again another: and they bring in support of their own, as they deem, opinion, but more truly, their unbridled impiety, our Lord Jesus Christ in His discourses with the Jews saying, I know the Father and keep His word: and moreover that which was said to Him by the Father, From the womb before the Day-star begat I Thee. Then they say belching forth the venom of their own father, If the speaker is other than he whom he addresses, and the Father addresses the Son by word, the innate word [37 wherewith the Father conversed will be other than the Son. And again: If, says he, the Son Himself declared that He keeps the Father's word, how will not he that keepeth be other than that which is kept? To this it is perhaps not hard to reply (for the Lord will give utterance to them that evangelize with much power). But those who are sick of such unlearning ought to remember Him Who says, Ah they who leave the paths of uprightness to walk in the ways of darkness, and for us it is meet that we should cry unto our Guide Who is in the heavens, Turn away mine eyes from beholding vanity. For vanity of a truth and rubbish and nought else are the vain utterances of their uninstructedness. For not as though

He had another word of the Father in Himself did the Son say that He kept the Father's word, nor yet did He declare that He had come to us, bringing him with Him as though a pedagogue, but as Alone in-being in the Father by Nature, and having again likewise in Himself the Father, none else intervening, I, says He, in the Father and, the Father in Me, not the innate, nor yet any other word, but the Father, in Me. How then ought one to conceive of what was said by Him to the Jews, may one ask us, and that with reason. To this we say with truth what comes up upon our mind. The Saviour was teaching the most incredulous people of the Jews and, drawing by little and little His hearers from the worship of the law, did oftentimes call out to them, I am the Truth, all but saying, Throw off, sirs, the yoke of the law, receive the spiritual worship; let shadow now depart, type recede afar, the Truth hath beamed. But He did not seem to all to be doing rightly, subverting Moses' precepts, yea rather leading them to what was more true, so that some even cried, If this man were of God, He would not have broken the Sabbath, which was to openly condemn of sin Him Who knew it not. To such like follies then of the Jews He replying puts away all boast in His words, and lowly and darkly designs to teach them, that the Son Who knows not sin would not work ought other than seemed good to God the Father; lest saying more nakedly, I know not sin, He should [38 again stir them up to stone Him. For they straightway boiling with wrath would have sprung upon Him saying, Not to sin belongs to God Alone: Thou then being a Man, utter not the things that beseem God Alone. Which thing they even did at another time, saying that with reason do they stone Him, because being a Man He makes Himself God. Obscurely did the Saviour, in that He was both Man and as under the law with those who were under the law, say that He kept the Father's word, all-but saying, I will never transgress the Father's Will. For by stepping aside from the Divine law is sin born, but I know not sin Who am God by Nature. Therefore I offend not the Father in My teaching. For the rest let no one find fault with Him Who is by Nature Lawgiver, but because of His Likeness unto us is Law-keeper. But He says that He knows the Father, not simply as do we, only the very same thing more simply for that He is God, but from what Himself is does He declare that He understands the Nature of the Father. But since He knows that He Who begat Him knows not to endure change, He knows, it is plain, that Himself is Unchangeable of an Unchangeable Father. And that which knows not change, how can it be said to sin, and not rather to stand unswerving in its own natural endowments?

Yain then is the accusal of the Jews imagining that the Son thinks ought beside the Counsel of the Father: for He keeps, as He says, His word, and by Nature knows not sinning: for He knows that the Father cannot suffer this, with Whom He is Consubstantial as Very Son. But since they meet this by citing what has been annexed to their objection, From the womb before the Day-star begat I Thee, come let us unfold the word of piety as to this also. For not because the Father says such things to the Son, ought we therefore to think, that there is in Him an innate word and to conceive of the Son as other than it. But first of all let us think this with ourselves that a prophet versed in uttering mysteries in the Spirit puts on for us the person of the Son, and introduces Him hearing of the Father, Thou art My Son, and what follows. And the form of speech, in that it is constructed after human [39 fashion, will not I presume at all compel us to conceive of two words, but referring to our own habits [of speech] the unavoidable arrangement herein, we shall blame, if we do rightly, the weakness of our own nature, which has neither words, nor modes of idea which accurately serve unto the mysteries that are above us, or that are adequate to express faultlessly things more Divine: and to the Divine Nature again we shall attribute the superiority over our mind and speech, not conceiving of Its relations exactly as they are spoken of, but as befit It and as It wills. Or if any

of the unholy heretics imagine that we unrightly abuse such words, and do not admit that the form of speech comes up to our usage of it, they will rightly hear: Let the Father be conceived of as also begetting as we do, let Him not deny the womb and the pangs of birth. For from the womb begat I Thee, says He to the Son. But perchance, yea rather of a certainty, they will say that from the likeness to us the Father's True Begetting of the Son is signified. Therefore let the other too be piously understood, even if it be uttered in human guise, and their bitter and unholy difficulty is solved. And these things were, I suppose, sufficient. But since we thought that we ought to smite down the difficulties devised of their stubbornness (as it were some swarm of foes), with the uprightness of pious dogmas, come let us now bringing them forward in the manner befitting each, raise up against each its opponent, and with more zealous thoughts let us arm against them the ever victorious truth. The objection again, as from them, shall be set forth in order before the arguments which confute it, inciting the vigilance of the argument to proceed to more accurate test, and like the rush of some mountain-torrent, ever bearing down headlong the good readiness of the readers to desire ever to learn the answer.

Oppositions or objections, as from the heretics.

"If there exist not, says he, in God the Father a word essential and conceived, other than the Only-Begotten Son That

[40 is of Him, Who is also called word in imitation of that one, the result will be absurd, and we who deem we think rightly must needs confess, that if the Word is Consubstantial with the Father and the Father with the Word, there is nothing yet to hinder the Father from being and being called word, as Consubstantial with the Word."

Refutation of this. No argument, O most excellent, will ever constrain us to think that we ought to believe and call the Father Word, or even to believe that He could be so, because He is Consubstantial with the Word. For in no wise will things that are of the same essence admit of a mutual interchange, and receive a sort of mixture, as from one into the other, so that the things named could be reduced from many into one, or from duality into unity. For not because our forefather Adam was consubstantial with the son born of him, will father therefore advance unto son, son again mount up into father; but being one with him as far as regards the unity of essential quality, he will retain what is his own: and he who is of any father will be conceived of as a son, and again the begetter of any will clearly be father. But if ye imagine that ye are constructing a clever argument hereupon, and that consubstantiality will surely constrain consubstantial to be one with consubstantial, and will suffer no distinction to prevail, so that each should exist by itself and in whatever it is, what was it persuaded the Judge of all not to punish the father for the son, nor to demand of the son satisfaction for the father? For the soul, says he, that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. But since the sentence of Him Who judges righteously does not bring down the father, albeit consubstantial with the son, into the position of sonship, nor yet does it bring up the son into the condition of fatherhood, but knoweth each individually, not this progressing into that, nor that stepping into this; it is I suppose evident, that no argument will constrain God the Father, because He is Consubstantial with the Word, to change into being the Word. [41 For He abideth wholly in Himself, that is Father, even though He Who is begotten of Him be conceived to be and be Word and therefore Son, that things Divine may not appear in worse state than ours are.

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

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

|42 ever pass into the Word, even though He be Consubstantial with the Word, but will remain Father, Whose Word also the Son is.

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

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

Another. God the Lawgiver found fault with certain by the holy Prophets saying, They have put no difference between the holy and profane. For great indeed is the difference or contrariety of

manners which is seen between them by those who will discern. But if it be admissible to commingle the nature of things consubstantial one with another, and things that are in separate and individual persons can run off to whatever they please of congenerate or connatural;---what is there to separate the profane from

[43 the holy, if the distinction of separate being or of who one is, is never seen, but one exists in another because of sameness of essence? Be then (the knowledge in regard to each being hence indifferent), all jumbled up together, and let the traitor Judas be Peter or Paul, because consubstantial with Peter and Paul; be Peter again or Paul, Judas, because consubstantial with him. But so to think is most unreasoning; and the being of the same substance will by no means take away the difference of things congenerate or connatural from one another. Our weakness then will not so set itself to contend with the Divine Essence, as to compel God the Father to be called and be the Word, because He is Consubstantial with the Word. For He abides ever Father, in no wise able to lose the distinction of what He is in regard to this, nor yielding to sameness of Essence that He should possess nothing distinctively. And He will no way wrong the Son by this, but rather will shew Him as His own, and possessing from Him by Nature the Unturning and Unchangeableness of Him That begat Him, both by His possessing properly and alone Sonship and not being changed into the Father, even as neither does He into Son.

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

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

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

If the Only-Begotten Son of God the Father is not Himself His Word, but some other than He, which they call conceived, exists in God, let those who put forth this contrary opinion tell us whether the word which is the conception of their own ignorance be hypostatic or no. For if they say

[44 that it exists of itself conceived of as in separate being, they will surely confess that there are two sons: but if they say that it has no existence, then, since nothing any longer conies between and severs the Son, how will He be third from the Father and not rather next Him, as Son with Father?

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

"We must consider the argument about this matter thus. The name father, has of necessity no mean in relation to the son. For what will be the mean of father as regards the son, or again of son as regards the father? But if, according to their unlearning, there severs the Son from the Father an intervening will and a conceived word, which they say is interpretative thereof, no longer will the Father be conceived of as altogether father nor yet the Son as son, if we conceive that the will of

God and the word that interprets it, exist in their own hypostases. But if we grant that these are without hypostasis, then the Son is in God the Father without any thing mediate and next to Him; where then will the conceived word retire, or what place will the will have, conceived of as other than the Son?

Another by the *reductio ad absurdum*. We believe that the Holy and Adorable Trinity is Consubstantial, even if the madness of the heretics will it not. But I think that there ought to be admitted with regard to things consubstantial, a likeness also with one another in all things, in regard to natural properties. If then there be, according to the uncounsel of some, in God the Father some conceived word other than the Son, the Son too will surely have a conceived word in Himself, as being His Likeness and the unchangeable Express Image of His Person, as it is written: the Holy Ghost will have one equally with Him, according to the equal analogy of conceptions. The Trinity then has come to be in double, and the Divine Nature is shewn to be compound. But this is absurd. But in simple essences, there is nothing whatever save

themselves. Nothing then will hinder the Holy and Consubstantial Trinity from being closely connected, nought intervening. Another at length. When Divine Scripture puts forth nouns with the article prefixed, then it means some one thing which alone is properly and truly that which it is said to be; but when it does not prefix the article, it makes a more general declaration of every thing that is so called, as for example (for our discourse shall attain clear demonstration) many are called gods, but when God is spoken of with the article it signifies Him Who alone and properly is so; more simply and without the article, one perchance of those called hereto by grace. And again there are many men. But when the Saviour says with the article, The son of man, He signifies Himself as one picked out of ten thousand. Since then names have this character in Divine Scripture, how ought we to understand, In the beginning was the Word? For if every word of God is hereby meant as being in the beginning, let them shew it, and it is we who are the triflers. But if the Evangelist prefixing the article, signifies One and that is so properly, crying, In the beginning was the Word, why strive they in vain, bringing in another besides, only that they may expel the Son from the Essence of the Father? But we ought, considering the absurdity herein, to refuse the uncounsel of those who think otherwise.

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

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

Opposition, as from the opponents.

"We find, they say, the Son to be other than the

conceived word of God, giving heed not to our own thoughts thereon, but to considerations from the Divine Scripture. For what shall we say when we hear the Son saying to the Father, Glorify Thy Son, the Father again answering and saying, I have both glorified, and will glorify again? Shall we

not altogether acknowledge that the Father replies to the Son in a word? How then is not he through whom the Father answers the Son other than He?"

Different solutions to this in order.

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

[47 of the voice, but asserts that it came rather for their sakes, not that it was uttered by the Father, but came and that for their sakes. And if God the Father works all things through Him, through Him altogether was this also, yea rather He was Himself the voice, not to Himself interpreting the disposition of the Father (for He knew it as Son), but to the hearing of the by-standers, that they might believe.

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

Another. As the Likeness and the exact express Image of the Father do the Divine Scriptures introduce to us the Son: and the Saviour Himself saith, He that hath seen Me hath seen the Father. But if with that likeness to Him, He knows not of Himself what is in Him, but needs so to speak expositions from another in order to learn it, it is time to think that the Father Himself is in the same case, if He is in the Likeness of the Son, and He will Himself too need one to unfold to Him what lies hid in His Offspring. And thus in addition to the absurdities that result from hence,

the Divine Nature becomes also a recipient of ignorance. But since it is impious thus to think, we must betake ourselves to more fitting thoughts: for this clearly is what is profitable and helpful.

Another. The Spirit, says the blessed Paul, searcheth |48

all things, yea the deep things of God; and he adds, For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man

but the Spirit of God That is in Him. Since then the Holy Spirit Which accurately discerneth all things, is Spirit not only of the Father, but of the Son too, how can He having within Him by Nature the Spirit Which knoweth all things be yet ignorant of ought that is in the Father? Superfluous then in truth does it plainly appear to imagine that the Son learns of another the Will of the Father; and utterly will vanish the need of a word to mediate in vain, according to their ill-instructedness. For the Son knows all things of Himself.

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

|49 then on all sides weak, it will be superfluous to imagine that the Son has any mean, and not rather to believe that He is in God the Father, God the "Word Who was in the beginning.

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

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

3 All things were made by Him, and without Him was not anything made. The blessed Evangelist, having overthrown the intricate objections of the unholy heretics, and having completed his subtil and most exact utterance respecting the Only-Begotten, comes to another snare of the devil compounded of the ancient deceit, and putting forth to us the sting of the polytheic error, which has wounded and cast down many, and widening the way of perdition, and throwing open the broad and spacious gate of death, heaped up souls of men in herds unto hell and set rich food as it were before the devil and brought before him choice meat. For since the children of the Greeks applying themselves to the wisdom of the world, and having plenteously in their mind the spirit of the ruler of this world, were carried away unto polytheic error, and perverted the beauty of the truth and, like to those who walk in mist and darkness, went down to the pit of their own ignorance, serving lifeless idols, and saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth: others again transgressing akin to them, devising nevertheless a more polished error, deemed that they ought to worship the creature more than the Creator, and lavished the glory that befitted the Divine Nature Alone on the elements that were made by It, of necessity does the Divine introduce to us the Only-Begotten as Maker and Creator by Nature, saying that all things were made by Him and that without Him nothing passed into being, that he might close for the future the entrance for their deceits, and might shew to them that know Him [51] not the Creator of all things, and by the very words wherein he says that the creation was made, might clearly teach that other than it is He Who called it into being, and by His Ineffable Power brought things that are from not being unto birth. For thus at length was it possible by the beauty of the creatures proportionally to see the Maker, and to recognize Him Who is in truth God, through Whom all things have been already made, and made are preserved. Against the false-worship then of the Greeks do I deem that he thus well arrayed the Gospel word, and for this cause do we believe that the Only-Begotten was introduced by the voice of the saint as Maker and Creator. But since it is meet to consider the crooked inventions of the heretics, I think that we ought looking to their ways too to say again a little.

All things, says he, were made by Him, and without Him was not anything made. This God-befitting dignity too does he put about the Son, on all sides shewing that He is Consubstantial with God Who begat Him and saying that all things that belong to Him by Nature are in His Offspring: that He may be conceived of as truly God of God, not (as we) having the appellation adventitious and accruing to us by grace alone, according to the words, I have said, Ye are gods and all of you are children of the most High. For if all things were made by Him, He will be Other than they all. For in this, All things, there is nothing which is not seen among all things. As the blessed Paul too is found to have understood the all things: for when in one of his Epistles he was discoursing of our Saviour and said that all things were put in subjection under His feet, excellently does he subjoin, For in that he saith all, he left nothing that is not put under Him. Therefore since we believe that all things were made by the Son, we will not think that He is one of all, but will conclude that He is external to all, and severing Him from the nature and kin of things originate, will at length confess that He is none else save God of God by Nature. For what will intervene between [52] God and the creature? I do not mean in regard of essence, for much intervenes, but only in regard to the position of anything that is, in conception. Or what other position will the Son have, Who surpasses the nature of things made, yea rather is Himself the Maker? For all things were made "by Him, as by the Power, as by the Wisdom of God the Father, not hidden in the Nature of Him Who begat Him, as in man is for instance his innate wisdom and power, but existing

separately and by Himself, yet proceeding according to the ineffable mode of Generation from the Father, that the Wisdom and Power of the Father may be conceived of as truly-existing Son. But though the blessed Evangelist says that all things were made through Him, the saying will not I deem at all minister damage to the words concerning Him. For not because it is said that the things that are were made through Him, will the Son be introduced as an underworker, or a minister of others' wills, so that He should be no longer conceived of as being by Nature Creator, nor will He be one given the power of Creation by some other, but rather being Himself Alone the Strength of God the Father, as Son, as Only-Begotten, He works all things, the Father and the Holy Ghost co-working and co-with Him: for all things are from the Father through the Son in the Holy Ghost. And we conceive of the Father as co-with the Son, not as though He were powerless to work ought of things that are, but as being wholly in Him, by reason of unchangeableness of Essence, and His entire kin and the absence of any medium towards His Natural Procession from Him. As though one were to say that to the sweet scent of a flower, the flower itself was co-present for the operation of the sweet scent, since it proceeds from it naturally. But the force of the example is slight and the Nature That is above all will overpass this too, receiving of it little-impresses of ideas. Since how shall we understand, My Father worketh hitherto and I work? For not separately and by Himself does the Son say that God the Father works ought regarding things that are, and that Himself again likewise works apart from the Father, the Essence [53 Whence He is after some sort resting: for so the Creator would be two and not One, if Either work apart and separately. Moreover the Father will be recipient of the power of not having the Son ever in Him, and the Son likewise will be seen to not have the Father ever in Him, if it were possible that Either should work apart and separately with regard to things that are, as we said before, and the Son will not be true, when He says, I am in the Father and the Father in Me. For it is not, I suppose, merely after likeness of Essence, that we see the Son in the Father as Express Image, or again the Father in the Son as Archetype; but we hold that the Son beams forth by Generation from the Essence of the Father, and is and subsists in It and of It in distinct Being, God the Word: and that the Father again is in the Son, as in Consubstantial Offspring, Connaturally, yet severally, according to simply the difference of being, and being conceived of as that which He is. For the Father remains that which He is, even though He be Connaturally in the Son, as we say that the Sun is in its brightness. And the Son again will be conceived of, as not other than He is, even if He be Connaturally in the Father, as in the sun its brightness. For thus, the Father being conceived of and being in truth Father, the Son again being and conceived of as Son, the Holy Ghost having His place with them, the number of the Holy Trinity mounts to One and the Same Godhead. For how will God be at all conceived of as One, if Each of the Persons mentioned withdraw into a complete individuality, and, while wholly removed from Connature and Essential participation with the Other, be called God? Therefore let us conceive of Father, Son and Spirit, according to the mode of individual being, not mixing up the difference of the Persons or names in regard to That Which Each IS: but while we reserve severally to each the being and being called what He IS, and thus believe, referring them still of Nature to One Godhead, and refusing to hold a complete severance, because the Son is called the Word and Wisdom and Brightness and Express Image and Might of the Father. For He is Word and [54 Wisdom, by reason of these being, immediately and without any intervention, of the mind and in the mind, and because of the reciprocal interpassing into one another so to say of both. For the mind is seen in word and wisdom, and word in its turn in the mind, and there is nought that intervenes, or severs the one from the other.

He is called Power again, as being a quality inherent without any interval in those who have it, and that can nowise be severed from them in the manner of an accident, apart from the destruction of the subject: Express Image again, as being even connate, and unable to be severed from the essence of which it is the express image.

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

It is clear then, that vainly has been iterated the accusation of the opponents against the Only-Begotten, who introduce Him to us as creator by having learnt, yea rather as minister too; because of the Blessed Evangelist saying, All things were made through Him and without Him, was not anything made. Much do I marvel at the unholy heretics: for whatever seems any way to undo the Dignity of the Only-Begotten and to shew Him second to Him Who begat Him, according to their own view, this they hunt with much zeal, and from all sides bring to it the drugs of their own stubbornness; whatever again are healthfully and rightly said and bring the Son up to the Glory of the Father, these things they bury most surely in deep silence, as having one sole aim, to in vain revile Him Who is glorified of all the creation. For when they hear that All things were made through Him, they hotly bring on Him the name of service, dreaming that the Son is bond instead of free, and worshipper rather than Lord. But when they learn that without Him was not anything made, they do not mount up to think ought great and marvellous of Him. For since it is not in God the Father to create otherwise than by His own Offspring, Which is His Wisdom [55] and Power, the Evangelist says that nought at all was made without Him. For therefore is the Only-Begotten the Glory of God the Father (for He is glorified as Creator through the Son); for He worketh all things and bringeth into being things that are not. And well will one conceive of the words, without Him, was not anything made, if he consider with himself what was said at the creation of man. For Let us make man, says he, in Our image after Our likeness. For here specially one can behold in the Son of a truth nought that is lowly, as in a minister according to their phrase. For God the Father does not command the Word, Make man, but as Co-with Him by Nature and His inseparably so to say In-existing Co-worker, He made Him also Partaker of His Counsel respecting man, not anticipating the knowledge that is in the Son in regard to any conception, but as Mind inseparably and apart from time manifested in the in-imaged and in-existing Word.

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

we are to conceive of [56 the Father Himself also, and Whom we are to suppose Him too to be, seeing that He clearly receives the words through Whom in the Divine Scripture: for God, says he, is faithful, through Whom ye were called unto the fellowship of His Son, and Paul an Apostle of Jesus Christ through the will of God: and again Paul writeth to some, Wherefore thou art no more a servant but a son; and if a son, then an heir through God 3. All these then have reference to the Person of God the Father, and no one I suppose will rush to that extreme of madness (except perchance he hold with the above mentioned), as to say that the name and fact of service, is reasonably predicated of the very glory of the Father, because the word through Whom is applied to Him too. For the Divine Scripture is sometimes indifferent in regard to its words, in no wise wronging the subject thereby, but applying to the things signified in a less proper sense both the words themselves and those whereby it deems that they are well explained. But it is well to say of those, that The glory of the Lord veileth speech. For little in truth is all might of words unto the exact exposition of the Ineffable and God-befitting glory. Wherefore one must not be offended at the meanness of the things uttered, but must rather yield supremacy, and might in tongue, and keenness of every mind, to the Divine and unutterable Nature, for thus shall we be and not in small degree pious. [57 CHAPTER VI. That the Son is by Nature Life and therefore not originate, but of the Essence of God the Father.

4 4 That which was made, in it was Life.

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

What he would then teach through the words before us, is this. He shewed us just now that the Son is by Nature Maker and Creator, saying that all things were made by Him and that without Him not so much as one thing was called into being. But since on the creation He bestows not only to be called into being, but also holds it together when made through Himself, immingling in some way Himself with those who have not by their own nature eternity of being, and becoming life to those that are, that having become they may abide, and that each may be preserved according to its own limit of nature;----needs does he say, That which was made, in it was life. Not only, says he, were all things made by Him, but also whatever was made, in it was the Life, that is, the Only-Begotten Word of God, the Beginning and Subsistence of all things both visible and invisible, heavenly and earthly and infernal. For Himself being the by-Nature Life, bestows manifoldly on things that are, being and life and motion, not in any way of partition and change passing into each one of things that are by nature distinct: but their [58 nature, viewed by itself, is variously fashioned by the ineffable Power and Wisdom of the Creator, while One is the Life of all passing into each, in such sort as befits it, and it is able to partake thereof. But since that which is brought from not being into being must needs also decay, and that which has beginning surely hasteth unto its end (for to the Divine and All-superior Nature Alone beseemeth the being preceded by no beginning and being free from ending): the Creator wisely deviseth for the weakness that is in things made, and contriveth for them by His skill an eternity. For the perpetual succession unto each of its like, and the natural progression of things connatural or kin unto one another looking ever towards onward course, make the creation ever-visible and ever-co-enduring with God its Maker. And this

(contrivance) is that every one of things that are, soweth seed in itself after its kind and after its likeness, according to the unspeakable sentence of its Creator. In all then was the Life; for this is our subject. But, excellent sir, may one with reason say to the heretic warring against the truth, what will you say to this too, when you hear him who bears within him the Spirit say, that in all things that were made was the Life, that is, the Word That is in the beginning? Will you dare to say now too, that the Son is not of the Essence of God the Father, that He may be deemed of as originate and created? How then will one not cry out against thine unlearning, O thou, and that with justice? For if in things that were made was the Word, as Life by Nature, immingling Himself by participation with things that are, He is then Other than those wherein He is believed to be. But He being by Nature Other than what the creation is, how will He not be the God over all? But if you remain shameless, and cease not to imagine that originate is the Son Who is in things made, as Life:---first of all He will be conceived of as being somewhat in Himself, then besides. He will Himself be partaker of Himself 5, and [59 Life, if being in things made, He be conceived to be Himself too one of them. But the fighter against God sees surely himself too, how great the absurdity of thinking thus. Therefore if the Word Who quickens them is by participation in things originate, He will not be Himself too among the participators, but other than they. And if so, not originate, but in them as by Nature Life. This again we shall see by the subjoined considerations.

Thoughts or arguments.

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

Another. The Psalmist marvelleth exceedingly and that with reason at the Divine Nature, and in particular

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

Another. If the Son being by Nature Life be originate and created, as not having His Being of the Essence of God the Father, according to their fantasy, the nature of things originate will be recipient of being and being called life, and

[60 all things will be life in potential, even if they have not yet the exercise of the thing itself. For that which has the natural power of being ought, will surely be so I ween, even if it be not so as yet; for it has the power inherent in its nature. When then the being life is common to the creature, the special and alone prerogative of none, why vainly does the Son vaunt of Himself, I am the

Life? for He should, I suppose, have rather said, I am along with you the life. This would I suppose have been truer, if being indeed originate He is Life too. But since He puts about Himself Alone as His special good the being Life, it is at length clear that He classes Himself, not with things originate, but with the Divine Essence of the Father, whereto the being Life also pertains.

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

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

[61 needing life, of the Son. Alone then is the Only-Begotten by Nature Life, and therefore will He not be reckoned among things originate, but will mount up unto the Nature of Him Who begat Him: for Life by Nature is the Father too.

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

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

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

Another. If to quicken is one thing, to be quickened another, as action and passion, and the Son quickens, the creation is quickened: therefore not the same is Son and creation, since neither is

the inworker with the inwrought.

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CHAPTER VII. That the Son is by Nature Light and therefore not originate, but of the Essence of God the Father, as Very Light from Very Light. And the Life was the light of men. In these words too does the blessed Evangelist shew us that the Son is by Nature God and Essentially Heir of the good things of Him Who begat Him. For having taught before that being by Nature Life, He was in all things that were made by Him, holding them together and quickening them and granting them of His unutterable Power to pass from not being into being, and preserving them when made, he advances to another train of ideas, from all sides minded to lead us by the hand unto the apprehension of the truth, as was right. Therefore in things made was the Word, as Life. But since the rational living creature among them on earth recipient both of mind and knowledge and participant of the wisdom that is from God, is man, needs does the Spirit-bearer shew us clearly the Word as Bestower of the wisdom that is in man, that God the Father may be conceived of being all things in all through the Son;---life in them that lack life, light again and life in them that lack life and light. And therefore he says, And the Life was the light of men, that is, God the Word Who quickeneth all things, the Life in all that are, both enlighteneth the rational creature, and lavisheth understanding upon those who are recipient of understanding: that so that may be kept and have full force that is said to the creature, for what hast thou that thou didst not receive? For nought of wealth from itself hath the originate and created nature, but whatever it is seen to possess, this is surely of God, Who bestoweth both being, and [63 how one ought to be. And well was the was put of the life, that it might signify in every way the eternal Being of the Word, and might cut off the triflings of those void of understanding, who introduce to us the Son, of the things that are not, which manifestly warreth against the whole of Divine Scripture. In regard then of the Eternity of the Word with the Father;---having already sufficiently gone through it both in the present Book, and in that called the Thesaurus, we deem that we may be silent. But what the mind of the words before us introduces, this with all readiness examining to the extent of our power, we will be diligent to profit both ourselves and those who shall hereafter read it, God again opening to us both doors and a mouth to our words.

What then will the fighter against Christ say to us, when he learns that the Life, that is, the ever-living God the Word, is the Light of men? What arguments will he sling at us, when we come forward and say, If the Son be not by Nature God, and Fruit of the Essence That begat Him, if He have not beamed forth to us Very Light from Very Light, but Himself too being from without is subordinated according to your unlearning: He is connatural with things made, and will in no wise escape being originate. How then, O ye filled full of all folly, doth He illuminate, they receive illumination from Him? For is not that which illuminates one thing, that which is illuminated another? but this is plain and clear to every one. For if we grant that they are the same, as regards kind of essence and the mode of existence, what is there more in that which has power of illumining, what again less in that which lacketh light? For whatsoever cometh, will come to both of them, and apart to each, and that which is in need of light will be light, and the light will not differ from the illumined. But great is the confusion of ideas manifest herein, and necessity of reason severs each of the things named and puts in its own proper nature the supplier herein apart from the supplied. Not therefore connatural with things made is the Son, but He will abide in the Essence of the Father, being Very Light of Very Light. [64 And it were nothing hard, by transferring

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

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

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

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

Another. If the Son be not of the Essence of God the Father, but being from without He have subordinated Him according to them, He is then originate and created: how

[65 then is He in things made, enlightening them? or what special shall we find any longer in the Divine Essence? or how does the most wise Psalmist say as something marvellous of Him Who is by Nature God, In Thy Light shall we see light? For if the Son being originate illumines all things, the creation will illumine itself, having no wise need thereto of God its Maker. There is then nothing more in God than in the creature, and it inworks no less than God could do. But this is absurd. The Son then is not originate, but God rather, and therefore Light by Nature, as is the Father.

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

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

suppose common to each that partakes of such nature, according to the law of consequence. But John was not Light, the Son Light. Other therefore by Nature is He and not connatural with things made.

Another of the same. If the Son being by Nature Light is originate and created, as not possessing forsooth the being

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

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

Another. Accurately testing the nature of things that are, we behold God and the creature, and nought else besides. For whatever faileth of being by Nature God, is wholly originate, and whatever escapeth the category of being made, is wholly and entirely within the limits of Divinity. Since then we have established this, let them tell us who thrust forth the Son from being of the Essence of God the Father, how He can illumine as Light, seeing the Divine Nature retaineth this as Its own, and yields it to none else. But if the Son being originate, can be also Light, the grace of this excellence will surely overtake all things originate, and all will be by nature light. What further need then have they of participation with the Son, or what more will they gain hence, having themselves too the being by

[67 nature light, even as the Son hath it in them? But the creature does need the Illuminator, not having this of its own. God then by Nature is the Son, and therefore Light, as able to illumine things that lack Light.

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

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

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

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

Needs does the most wise Evangelist hasten to expand to us by this too that is now before us the thought expressed above. For he did not think, I suppose, that it would suffice to the hearers unto being able to think unerringly of God the Word, that He is verily the Light of men, by only saying, And the Life was the Light of men. For it was like I suppose that some would arise who should hear the things uttered without weighing them, and should moreover set forth or try to teach others also that the Word of God is indeed verily Light, but not Giver of light to all, but in whomsoever He will He infuses the light of understanding, approving him who [68 ought to receive it and is worthy of so bright a gift: and that the nature of the rest of the rational creation either gets the power of understanding from its natural seed, or God the Father ingrafts into it mind and understanding, as though the Son were unable to do this. In order then that God the Word, Who was in God the Father, may be clearly shewn to be both Life and Light, not of some individually, of others not, but by some ineffable mode of participation, as wisdom and understanding (which is what is called light in things rational), immingling Himself in all things that are, that the things rational may become rational, and things recipient of sense may have sense, which in no other way they could have had:---needs does he say, And the Light shineth in darkness and the darkness comprehended it not. As though he with all exactitude crieth aloud to his hearers after this sort: I said, sirs, teaching the truth with all my power, that the Life was the Light of men, not that any should suppose from these words that they who shew themselves righteous and good receive from another, as the reward of their conduct, the illumination from Him, but that ye might learn, that as the Word is Life in all things that have been made, quickening things recipient of life; so He is in them Light also, rendering things recipient of understanding and sense, what they are. For God the Father through the Son in the Spirit is all things in all.

Darkness he calls the nature that lacks illumination, i. e. the whole originate nature. For since he calls Him the Light, to shew that the rational creation which lacks and is imparticipate thereof is other than It, he turns the force of the epithet used to the very contrary, doing this also, after my judgment, not without an aim, but considering in himself this above all, that the nature of things originate, producing nothing whatever from its own self, but receiving its whole being and well-being such as it is from its Creator, has rightly said to it, What hast thou that thou didst not receive? And since along with the rest, it has light itself also God-given, not possessing it does it receive it: but that which has not of itself light, how will it not be the contrary, or how [69 will it not be called darkness? For that the Light shineth in darkness is a credible demonstration (yea rather one following from very necessity), that the creation is darkness, the Word of God Light. For if the nature of things originate receive the Word of God by participation, as Light, or as of Light: it receives it then as itself darkness, and the Son shineth in it, as the light doth in darkness, even though the darkness know not a whit the Light. For this, I suppose, is the meaning of The darkness comprehended it not. For the Word of God shineth upon all things that are receptive of His Irradiance, and illumineth without exception things that have a nature receptive of illumining. But He is unknown of the darkness. For that which is the rational nature upon earth, I mean man, served the creature more than the Creator: it comprehended not the Light, for it knew not the

Creator, the Fountain of wisdom, the beginning of understanding, the root of sense. Things originate possess nevertheless, of His love to man, the light, and are provided with the power of perception implanted concurrently with their passing into being. But we must again note here, that no argument will permit to suppose that the Son of God is originate or created, but in every way does He surpass our measure, and rise above the nature of the creature, and is wholly Other than they are and far removed as regards quality of essence, even as the light is not the same as darkness, but soothly contrary and parted by incomparable diversity into physical alieniety.

Having now sufficiently gone through the method of reasoning hereupon in the foregoing, we will go on to what follows.

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

Having before Explained about God the Word, and most accurately gone through the things whereby He is shewn to be by Nature Son of God the Father, he fortifies their faith in what they had already heard by his words. And since (according to what was said by God through Moses), At

[70 the mouth of two and three witnesses shall every word be established, wisely does he bring in addition to himself the blessed Baptist, and introduces him along with himself a most noteworthy witness. For he did not suppose that he ought, even if of gravest weight, to demand of the readers in his book concerning our Saviour credence above that of the law, and that they should believe him by himself when declaring things above our understanding and sense.

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

Therefore, most noteworthy is the pair of holy witnesses, and credence no longer capable of blame is due to the things said, both as having received the fulness of the law, and supported by the notability of the persons. For the blessed Evangelist then to say ought concerning himself, and to take hold of his own praises, were in truth burdensome and moreover ill-instructed. For he would rightly have heard, Thou bearest record of thyself, thy record is not true. Therefore he commits to those who know him to form their opinion of him, and goes to his namesake, doing well in this too, and says that he was sent by God. For it behoved him to shew that not of his own accord nor with self-invited zeal does the holy Baptist come to his testimony respecting our Saviour, but yielding to the commands from above, and ministering to the Divine Will of the Father. Wherefore he [71 says, There was a man sent from God, whose name was John. But we must notice how unerringly and fitly he expressed himself as to each, and correspondently to the nature of the things indicated. For in the case of God the Word, was is fitly introduced indicating every

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

John the blessed Baptist then is called an angel by the mouth of the Lord, not as being actually by nature an angel, but as sent to announce and crying aloud, Prepare ye the way of the Lord. Very profitably does he declare moreover that the angel was sent by God, shewing that his witness is most sure. For he that was sent by God to preach, would not |72 utter anything in his teaching that was not wholly according to the will of Him Who put the mission on him. True therefore is the witness as being God-taught. For the most wise Paul also telling us that he was sent by Jesus Christ, affirmed that he learned the power of the mystery not of any other, but by revelation of Him Who sent him, signifying the revelation in sum so to say and briefly, in saying that he was sent by Jesus Christ. Hence the being God-taught wholly follows on being sent by God. And that freedom from lying is wholly the aim of the ministers of the truth is undoubted. The man's name he says was John. It needed that he who was sent should be recognized by the mark of the name, which introduces, as I suppose, great authenticity to what is said. For an angel (namely Gabriel that stand in the presence of God, as himself says) when he declared to Zacharias the good tidings of his birth of Elizabeth, added this to what he said, namely that his name shall be John. It is I suppose clear and confessed by all that he was so named of the angel according to the Divine purpose and appointment. How then will not he who was crowned by God with so great honour be conceived of as above all praise? Wherefore the mention of his name is profitably and necessarily brought in. But since the Evangelist has added that the holy Baptist was sent by God for a witness that all men through him might believe, we will further say when our opponents fall foul and say, "Why did not all believe the God-sent? how came he who was fore-appointed by the decree from above to be powerless to persuade any?"----It is meet, sirs, that we should not blame John for want of zeal herein, but should exclaim against the obstinacy of those who disbelieved. For so far as pertains to the aim of the herald, and the mode of his apostolate from above, none would have been found imparticipate in the teaching, nor would have remained in unbelief: but since there was diversity of disposition in the hearers and each has power over his own free-choice, some receiving not the faith missed what was profitable. Wherefore we must say to them (as it is in the prophet), He that heareth, let him hear; and he that forbeareth, let him forbear. |73 This man came for a witness, to bear witness of the Light. The word This is full of declaration of virtue and praise of person. For he that was sent, he says, from God, he that with reason struck with astonishment the whole of Judaea, by the gravity of his life and its marvellous exercise in virtue, he that is

fore-announced by the voice of the holy Prophets: called by Isaiah, The voice of him that crieth in the wilderness, and by the blessed David, a lamp fore-ordained for Christ 7; This man came for a witness to bear witness of the Light. He here calls God the Word Light, and shews that He is One and strictly the very actual Light, with Whom there is by nature nought else that has the property of illumining, and that is not lacking light. Therefore foreign and, so to say, of other nature than the creature is the Word of God, since verily and truly is He strictly Light, the creature participate of light. He then that is unclassed with things made, and conceived of therefore as being of other nature than they, how will He be originate, rather how will He not be within the limits of Deity and replete with the Good Nature of Him who begat Him?

8 He was not the Light, but was sent to bear witness of the Light. The Baptist having esteemed desert-abodes above the haunts of the cities, and having shewn forth an unwonted persistence in exercise of virtue, and having mounted to the very summit of the righteousness attainable by man, was most rightly wondered at, and even by some imagined to be Christ Himself. And indeed the rulers of the Jews led by his achievements in virtue to some such notion, send some to him bidding them to inquire if he be the Christ. The blessed Evangelist then not ignorant of the things that were by many bruited of him, of necessity puts, He was not the Light, that he might both uproot the error as to this, and again build up some weight of credence to him who was sent from God for a witness. For how is he not eminent exceedingly, how is he not every way worthy of marvel, who is so clad with great virtue and so illustrious in righteousness as to imitate [74 Christ Himself, and by the choice beauty of his piety, to be even imagined to be the Light Itself?

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

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

9 That was the true Light. The Divine Evangelist again profitably recapitulates what has been said, and clearly marks off That Which is in truth the Light, the Only-Begotten, from those that are not so, namely things originate: he severs clearly That Which is by nature from them which are by grace, That Which is partaken of from those which are participate of it, That Which ministereth Itself to those who lack from those who are in enjoyment of Its largess. And if the Son is Very Light, nought save He is in truth Light, nor hath of its own in potential the being called and being

Light, nor yet will things originate produce this as fruit of their own nature; but just as from not being they are, so from not being Light will they mount up to being light, and by receiving the beams of the Very Light, and irradiated by the participation of the Divine Nature, will they in imitation of It alike be called and be light. And the Word of God is Essentially Light, not being so of grace by participation, nor having this dignity as an accident in Himself, nor yet imported, as grace, but the unchangeable and immutable good of the Uncreated Nature, passing through from the Father into the Heir of His Essence. But the creature, not so will it bear about it the being light, but as not having it receives, as darkness it is illumined, it has, as an accruing grace, the dignity from the love to man of Him Who giveth it. Hence the One is Very Light, the other not at all. So great therefore being the difference [76 between, and so great a notion severing off, the Son of God from the creature in respect to sameness of nature, how must one not and with reason deem that they are foolish, yea rather outside of all good understanding, who say that He is originate, and rank with things made the Creator of all, not seeing, as seems to me, how great impiety their daring will risk, not knowing either what they say nor whereof they affirm. For that to those who are used to test more accurately the truth in the words before us, the Only-Begotten, that is, the True Light, will be shewn to be in no way originate or made, or in any thing at all con-natural with the creature, one may on all sides see and that very easily, and not least through the thoughts that are in order subjoined, collected for the consideration of what is before us.

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

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

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

Another. If that which is not in truth light be not the same as the in truth Light (for the enunciation of either has somewhat of diversity), and the Son be called Very Light, and be so of a truth: the creature will therefore not be Very Light.

[77 Hence neither are things thus severed from one another connatural.

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

Another. If not only to the Son by Nature accrues the being Very Light, but the creature too have it, clearly of superfluity as I think will the Psalmist say to some, Look unto Him and be ye lightened. For that which is wholly of a truth light, will not become light by participation of some other, neither

will it be illumined by enlightenment from other, but rather will be endowed with perfect purity from its own nature. But we see that man lacks light, being of created nature; and true is the Psalmist crying aloud as to the Word of God, For Thou wilt light my candle, the Lord my God will enlighten my darkness. Not then of a truth light are we, but rather participate of the Word that lighteth, and alien by nature from the Very Light, which is the Son.

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

Another. If to be very light can accrue to the creature, even as to the Son, man will be very light, as being a portion of it. To whom then did God the Father promise by the holy Prophets saying, But unto you that fear My Name shall the Sun of Righteousness arise? For whatever need of the Sun to illumine it had the of a truth light? Yet did God the Father promise to give it us as being in need, and we have

[78 received it and are lighted. Other then than we and the creature in regard to identity of essence is the Only-Begotten, being Very Light and able to lighten things that need light.

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

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

Another. If that which is by nature and truth light does not admit of darkness, and the Only-Begotten is Very Light, and the creature likewise Very Light, why does the Scripture say of the Son, The darkness comprehended it not: but of us Paul saith, In whom the god of this world hath blinded the eyes of them which believe not? and again the Saviour Himself, While ye have the light, walk in the light, lest darkness come upon you. For it is I suppose clear to all, that unless it were possible for some of us to be apprehended by the darkness, our Saviour would not have said ought of this. How then will any longer be the same in nature the Only-Begotten and the creature, the Unchangeable with the changing, He Who may not suffer ought that injures with the darkened and that can acquire lighting, as something, that is, accruing to it, and not inherent in it by nature?

Another. If the Only-Begotten be not Alone Very Light, but the creature have it too, as connatural with Him, how

|79 cry we aloud to God the Father, In Thy Light shall we see light? For if we be very light, how shall we be enlightened in another? But if we as needing light from without us say this, we clearly are not in truth light. Hence neither are we connatural with the Word Who is by Nature so far above us.

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

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

Another. If the Word of God be not Alone the Very Light, but the creature too possess the being very light, as He does, why does He say, I am the light of the world? or how shall we endure one to despoil our nature of its most

|80 excellent prerogative, if it is any way possible that we too should be very light, the originate nature likewise possessing this? But if the Only-Begotten says truly, I am the Light of the world, by participation it is plain with Him, and no otherwise, will the creature be light. If so, it is not connatural with Him.

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

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

Countenance was impressed upon us, O Lord. And what is the Countenance of God the Father Whose Light has been impressed upon us? Is it not surely the Only-Begotten Son of God, the Express Image, and Which therefore says, He that hath seen Me hath seen the Father? But it was impressed on us, making us of like form with Himself and engraving the illumination which is through His own Spirit as a Divine Image upon those who believe on Him, that they too may now be called as He both gods and sons of God. But if ought of things originate were the very light, how was it impressed upon us? For [81 the Light shineth in darkness, according to the unlying voice of the Spirit-clad. For how will light be manifest in light?

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

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

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

Another. The Psalmist says, Unto the upright He hath sent forth light in the darkness. How was the upright in darkness at all, being himself too very light, if the nature of

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

Another. Arise, shine, O Jerusalem: for thy Light is come, and the glory of the Lord is risen upon thee. If the nature

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

Another. Behold I have given Thee for a covenant of the people, for a light of the Gentiles. For how should the rational

creature that is on earth at all need light, if to be very light is inherent in it by nature? For God the Father gives His Own Son to it as having it not already: and it receiving Him proclaims by the very nature of the thing, both the poverty of its own nature and the Rich Dignity of Him Who lights it.

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

Another. The Saviour saith, I am the Light of the world: he that followeth Me shall not walk in darkness but shall have

the Light of life. Let the creature too dare to utter such a word, if it too be by nature light. But if it shrink back from the word, it will also flee the thing itself, confessing the true Light, that is, the Son.

Another. The Lord saith, While ye have light, believe in the Light, that ye may be the children of light. Would they who

were by nature light, by not believing, lose the light? if it |83

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

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

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

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

than they in whom through love He is.

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CHAPTER IX. That the soul of man does not exist prior to the body, nor is the embodiment as some say a consequence of former sins. Which lighteth every man that cometh into the world.

Sure is the Divine, for he not only thinks that he ought to declare that the Only-Begotten is indeed the Very Light, but he adds forthwith to the things that he has said the demonstration thereof, all but crying aloud with most earnest voice, I say that He is the Very Light which lighteth every man that cometh into the world. Do then, (may one say who would fain receive the Divine doctrines not without search,) the angels not lighten the mind of men? Cornelius, tell me, from whom did he learn that he must by Baptism be saved by God? And Manoah the father of Sampson, was he not by an angel's voice fore-instructed of things to come? The Prophet Zechariah likewise does he not clearly tell us, And the angel that talked with me said unto me I will shew thee what these be? And again going through the same words, does he not clearly shew that angels used to reveal the knowledge of hidden things spiritually to him? And behold, says he, the angel that talked with me went forth and another angel went out to meet him and said unto him Run, speak to this young man saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. What, tell me, does not the most wise Daniel too, falling in with marvellous visions, gain through the voice of angels the revelation of the things beheld by him? For hear him saying And it came to pass when I, I Daniel had seen the vision and sought for the meaning, then behold there stood before me as the 185 appearance of a man, and I heard a man's voice between the banks of Ulai which called and said Gabriel, make this man to understand the vision. Hence the power of lighting is in angels, and not only in them, but even man too borrows illumination from man. And of a truth that Eunuch eager after learning when he understood not the prophecies about our Saviour says to Philip, I pray thee, of whom speak-eth the Prophet this? of himself or of some other man? And they who hasten to this world's teachers, go to them I suppose for no other reason than this alone. And why do we yet linger in these things, when it is in our power to free ourselves easily, producing as proof what was said by our Saviour to the holy Apostles, Ye are the light of the world?

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

Since therefore things originate are compound, there will be in them no light strictly and simply or without compound, but this too with everything else they will have of participation and receiving it of God. But the Very Light,

186 is that which lightens, not which is lighted of another; and this the Only-Begotten is, considered in simple and uncompounded nature: for the God-head withdraws from ought of double.

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

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

I think that we should consider and look at this also. The rational portion of the preation being enlightened enlightens by participation of ideas out of the mind inpoured into another's understanding, and such sort of enlightenment will rightly be called teaching rather than revelation. But the Word of God lighteth every man that cometh into the world, not after the manner of teaching, as the angels for example or men, but rather as God after the mode of creation He engrafteth in each of those that are called unto being, the seed of wisdom or of Divine knowledge, and implanteth a root of understanding and so rendereth the living creature rational, shewing it participate of His own Nature, and sending into the mind as it were certain luminous vapours of the Unutterable Brightness, in way and mode that Himself knoweth: for one may not, I deem, say on these subjects anything overmuch. Therefore our forefather 187 Adam too is seen to have attained the being wise not in time, as we, but straightway from the first beginnings of his being does he appear perfect in understanding, preserving in himself the illumination given of God to his nature as yet untroubled and pure, and holding the dignity of his nature unadulterated. The Son therefore lights after the manner of creation, as being Himself the Very Light, and by participation with the Light the creature shines forth, and is therefore called and is light, mounting up to what is above its nature by the kindness of Him Who glorified it and Who crowneth it with divers honours, so that each one of those who have been honoured, may with reason come forth and lifting up prayers of thanksgiving, sing with loud voice, Bless the Lord O my soul and forget not all His benefits, Who forgiveth all thine iniquities, Who healeth all thy diseases, Who redeemeth thy life from destruction, Who crowneth thee with loving kindness and tender mercies, Who satisfieth thy mouth with good things. For verily doth the Lord mercies, rendering those that are little and a mere nothing according to their own nature, great and worthy of marvel through His Goodness toward them, even as He has, as God, willed to adorn us ungrudgingly with His own goods, and hence calls us gods and light, and what of good things does He not call us?

What does he say next? That He was in the world. Profitably does the Divine add this also, introducing thereby a thought most needful for us. For when he said, He was the Very Light which

lighteth every man coming into the world, and it was not wholly clear to the hearers, whether it meant that the Light lighteth every man that cometh into the world, or that the Very Light itself, passing as from some other place into the world, maketh its illumination of all men: needs does the Spirit-bearer reveal to us the truth and interpret the force of his own words, saying straightway of the Light, that He was in the world: that hence you might understand the words coming into the world of man, and that it might be predicated rather of the enlightened nature, as being called out of not being into being. For like a |88 certain place seen in thought is the not being to things originate, whence in a sort of way passing into being, it takes at length another place, that namely of being. Hence more properly and fitly will the nature of man admit of itself that it was lighted immediately from the first periods, and that it received understanding coincident and co-fashioned with its being from the Light Which is in the world, that is the Only-Begotten, Who fills all things with the unspeakable light of the God-head, and is present with the angels in Heaven, is with those on the earth, leaves not even Hellitself empty of His God-head, and everywhere abiding with all removes from none, so that with reason does the most wise Psalmist marvelling thereat say: Whither shall I go from Thy Spirit? or whither shall I flee from Thy Presence? If I ascend up into Heaven, Thou art there: if I make my bed in Hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy Hand lead me, and Thy Right Hand shall hold me. For the Divine Hand graspeth every place and all creation, holding together into being things made and drawing together unto life things lacking life, and implanting the spiritual light in things recipient of understanding. Yet It is not in place, as we have already said, nor does it endure motion of place (for this is the property of bodies), but rather fulfils all things as God. But perhaps some one will say to this, What then do we say, good sir, when any brings forward to us Christ saying, I am come a light into the world? what when the Psalmist speaks, O send out Thy Light and Thy Truth 1 For lo here He Himself clearly says that He is come into the world, as not being in it, that is: and the Psalmist again was entreating that He Who was not yet present should be sent, according, that is, to the meaning of the words, and its declaration of His being sent to us. To this we say, that the Divine having clad the Only-Begotten with God-befitting dignity says that He is ever and unceasingly in the world, as Life by Nature, as Light by Essence, fulfilling the creation as God, not circumscrip |89 by place, not meted by intervals, not comprehended by quantity, neither compassed at all by ought, nor needing to pass from one place to another, but in all He dwells, none He forsakes: yet he asserted that He came in the world (although present therein) by the Incarnation. For He shewed Himself upon earth and conversed with men with flesh, making His Presence in the world more manifest thereby, and He Who was aforetime comprehended by idea, seen at length by the very eyes of the body also, implanted in us a grosser so to speak perception of the knowledge of God, made known by wonders and mighty deeds. And the Psalmist entreats that the Word of God may be sent to us to enlighten the world, in no other way as seems to me, but in this. But I think that the studious should consider this again, that keener is the mind than all speech, sharper the motion of the understanding than the tongue. Hence as far as pertains to the delicacy of the mind and its subtil motion, we behold the varied beauty of the Divine Nature: but we utter the things respecting it in more human wise and in the speech that belongs to us, the tongue not being able to stretch forth unto the measure of the truth. Wherefore Paul too, the steward of the Mysteries of the Saviour, used to ask of God utterance to open his mouth. Nought then will the poverty of our language hurt the Natural Dignities of the Only-Begotten, but what belongs to Him will be conceived of after a Divine sort, but will be uttered

as matter of necessity in more human wise, both by Him for our sakes and by the Saints of Him according to the measure of our nature.

It were then, it seems, not amiss to be content with what has been already said in explanation of the words before us. Yet since I deem that the pen that ministers to the Divine doctrines should be above sloth, come let us bringing forward the lection again examine more exactly how the words coming into the world predicated of man, as is fit, should be understood. For the light was in the world, as the Evangelist also himself testified to us, and we have maintained that it was not the Light that cometh into the world but rather the man [90] who is being lighted. Some therefore say, belching forth of their own heart and not out of the mouth of the Lord, as it is "written, that the souls of men were pre-existent in Heaven before the fashioning of their bodies, passing long time in un-embodied bliss, and enjoying more purely the true Good. But when the sate of better things came into them and, declining at length to the worser, they sank to strange thoughts and desires, the Creator justly displeased sends them forth into the world, and entangled them with bodies of earth compelling them to be burdened therewith, and having shut them as it were in some cave of strange pleasures, decreed to instruct them by the very trial itself, how bitter it is to be carried away to the worser, and to make no account of what is good. And in proof of this most ridiculous fable of theirs, they wrest first of all this that is now before us: He was the Very Light Which lighteth every man coming into the world, and, besides, certain other things of the Divine Scripture, such as, Before I was afflicted I went astray, and moreover not ashamed of such foolish prating say, Lo the soul says that before its humiliation, that is, its embodiment, it transgressed and that therefore it was justly afflicted, brought in bondage to death and corruption, even as Paul too stileth the body saying O wretched man that I am I who shall deliver me from, the body of this death? But if the soul, he says, goeth astray before it was afflicted, it also cometh into the world, as having that is a previous being (for how could it sin at all if it existed not yet?); and cometh into the world, setting out that is from some quarter. Such things as these they stringing against the doctrines of the Church and heaping up the trash of their empty expositions in the ears of the of the faithful will rightly hear, Woe unto the foolish prophets that follow their own spirit and have seen nothing! For visions in truth, and auguries by birds and prophecies of their own heart they setting against the words spoken by the Spirit, do not perceive to how great absurdity their device will run; as the Psalmist says unto God, Thou, Thou art to be feared: and who may stand in Thy Sight when once Thou art angry? [91] But that it is most exceedingly absurd to suppose that the soul pre-exists, and to think that for elder transgressions it was sent down into bodies of earth, we shall endeavour to prove according to our ability by the subjoined considerations, knowing what is written, Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

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

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

the contrary is even lighted, it is I suppose clear that he that is honoured with flesh has not his embodiment for a punishment.

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

3. Another. If the soul of man existed before the body; and the mind therefore existed yet pure, attached more properly to the desire of good things, but from turning aside to the worser is sent into earthly body, and being therein, no longer rejects the will to transgress, how is it not wronged, not then specially entrusted with the doing of this, when it existed with a greater aptness for virtue, not as yet in bondage to the ills that proceed from the body, but when it

[92 had come into the turbid waters of sin, then out of season compelled to do this? But the Divinity will not miss of the befitting time, nor that injure to Whose Nature doing injury belongeth not. In season then and rightly do we refuse sin when in the flesh, having this season alone of being, in which with bodies we come into the world, leaving the former not being, as though a certain place, and from it passing into a beginning of being.

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

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

[93 witnessing, through its return back to life, to the Divine Power of the Saviour the being able to do all things easily.

6. Another. If the soul pre-existing according to them sinned and was for this reason entangled with flesh, why does the Law order the graver offences to be honoured with death, and suffer him who has committed no crime to live? For I suppose that it would rather have been right to let those who are guilty of the basest ill linger long in their bodies, that they might be the more heavily

punished, and to let those who had committed no crime free from their bodies, if the embodiment ranks as a punishment. But on the contrary, the murderer is punished with death, the righteous man suffers nothing in his body. The embodiment does not therefore belong to punishment.

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

8. Another from the same idea. If the souls of men were entangled with earthly bodies in satisfaction of elder transgressions, what thank tell me shall we acknowledge to God Who promises us the

Resurrection? For this is clearly a renewal of punishment and a building up of what hurts us, if a long punishment is clearly bitter to every one. It is then hard that bodies should rise which have an office of punishment to their wretched souls. And yet nature has from Christ, as a gift renewing it unto joy, the resurrection. The embodiment is not therefore of the nature of punishment.

9. Another. The Prophetic word appears as publishing to us some great and long desired-feast. For, says it, the

[94 dead shall arise, and they that be in the tombs shall be raised. But if the embodiment were indeed of the nature of punishment to the wretched souls of men, how would not the Prophet rather sorrow when proclaiming these things as from God? How will that proclamation be in any way good which brings us the duration of what vexes us? For he should rather have said, if he wished to rejoice those who had received bodies by reason of sin, The dead shall not arise, and the nature of the flesh shall perish. But on the contrary he rejoices them saying that there shall be a resurrection of bodies by the will of God. How then can the body wherein both ourselves rejoice and God is well pleased be (according to the uncounsel of some) of the nature of a punishment?

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

11. Another. The race of the Israelites spread forth into a multitude great and innumerable. And indeed justly marvellous at this does the hierophant Moses pray saying

to them, And behold ye are this day as the stars of heaven for multitude: the Lord God of your fathers make you a thousand times so many more as ye are. But if it were

punishment to the souls of men to be in the world with bodies, and they must needs so be, and not bare of them, Moses' saying will be found to be verily a curse, not a blessing. But it is not so, it was made as a blessing: the embodiment therefore is not of the nature of punishment.

12. Another. To those who attempt to ask amiss God endures not to give. And an unlying witness to us will be the disciple of the Saviour, saying, Ye ask and receive not, because ye ask amiss. If then it were a punishment to a soul to be embodied, how would not one with reason say that Hannah the wife of Elkanah missed widely of what was

[95 fit, when she so instantly poured her prayer unto God and asked for a man child. For she was asking for the downfall of a soul and its descent into a body. How then came God to give her the holy Samuel as her son, if it were wholly of necessity that a soul should sin, in order that so, entangled with a body, it might fulfil the woman's request. And yet God gave, to Whom it is inherent to give only good things and, by readily assenting to her, He frees her request from all blame. Hence embodiment is not a result of sin, nor yet of the nature of punishment as some say.

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

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

[96 punishment, in order that honour and punishment at God's hands may not be one and the same.

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

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

kind of virtue at all will that admit of, whose nature is punishment, and root sin?

17. Another. Shewing that corruption is extended against the whole nature of man, because of the transgression in Adam, Paul saith, Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression. How then does he say that death reigned even over them that had not sinned, if the mortal body were given us in consequence of former sins? For where at all are they that have not sinned, if the embodiment be the punishment of faults, and our being in this life with our body is a pre-existing charge against us? Unlearned then is the proposition of our opponents.

18. Another. The Disciples once made enquiry of our Saviour concerning one born blind, and said, Master who did sin, this man or his parents, that he was born blind? For since it is written in the prophetic Scriptures, of God, that

[97 He visits the iniquity of the fathers upon the children, the disciples began to imagine that such was the case with this man. What then does Christ say to this? Verily I say to you, neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. How then does He exempt them from sin, although not free from blame as to their lives? for being men, they were surely liable also to faults. But it is manifest and clear that the discourse pertains to the period prior to birth, during which they not yet existing, neither had they sinned, that Christ may be true.

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

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

21. Another. If the soul of man by its entanglement [98

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

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

22. Another. If to pay the penalty of previous offences the soul has descended into flesh and body, how did the Saviour love Lazarus, raising him, and compelling him. who was once set free from his bands to return to them again? But Christ did it helping him and as a friend did He honour the dead by raising him from the dead. To no purpose then is the proposition of the opponents.

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

24. Another. God created all things in incorruption and He made not death, but through envy of the devil came death into the world. But if it be true, that the body was given in nature of punishment to the soul of man, why, sirs, should we accuse the envy of the devil for bringing in to us the [99] termination of wretchedness and destroying the body which is our punishment? And for what in the world do we offer thanks to the Saviour for having again bound us to the flesh through the resurrection? yet we do indeed give thanks, and the envy of the devil has vexed our nature, procuring corruption to our bodies. No mode of punishment then is the body nor yet is it the wages of our former sin. And the world was made by Him. The Evangelist in these words needfully indicates that the world was made through the Very Light, that is, the Only-Begotten. For although, having called Him most distinctly Word at the beginning, he affirmed that all things were made through Him, and that without Him nothing was brought into being, and demonstrated thereby that He was their Maker and Creator: yet it was necessary now most particularly to take this up again anew, that no room of error and perdition might be left to those who are wont to pervert the uprightness of the Divine dogmas. For when he said of the Light that it was in the world, that no one wresting the saying to senseless conceptions, should make the Light connumerate with the visible portions of the universe (as sun and moon and stars for example are in the world, but as parts of the universe, and as limbs of one body), profitably and of necessity does the Evangelist introduce the Only-Begotten as Fashioner and Artificer of the whole universe, and thereby again fully stablishes us and leads us into an unerring and right apprehension of the truth. For who would be so silly or have such great folly in his mind, as not to conceive that wholly other than the universe is He through Whom it is said to have been made, and to put the creature in its own place, to sever off the Creator in reasoning and to conceive that His Nature is Divine? For the thing made must needs be other in nature than the Maker, that maker and made appear not the same. For if they be conceived of as the same, without any inherent distinction as to the mode of being, the made will mount up to the nature of the Maker, the Creator descend to that of the creatures, and will no longer have Alone the [100] power of bringing into being, but this will be found to exist in potential in things made also, if nothing at all severs them from being consubstantial with God: and so at length the creature will be its own creator and the Evangelist will endow the Only-Begotten with a mere title of honour when he says that He was in the world, and the world, was made by Him. But he knows that the Creator of all things is One in Nature. Not as the same then will made

and Maker, God and creature be conceived of by those who know how to believe aright, but the one will be subject as a bondman, acknowledging the limit of its own nature: the Son will reign over it, having Alone with the Father the power both to call things which he not as though they were and by His ineffable Power to bring that which is not yet into being. But that the Son being by Nature God, is wholly Other than the creature, we having already sufficiently gone through in the Discourse of the Holy Trinity, will say nothing more here. But we will add this for profit, that in saying that the world was made through Him he brings us up to the thought of the Father, and with the "Through Whom" brings in also the "Of Whom." For all things are from the Father through the Son in the Holy Ghost. And the world knew Him not. The bearer of the Spirit is watchful and hastens to forestall the sophistry of some; and you may marvel again at the reasoning in his thoughts. He named the Son Very Light, and affirmed that He lighteth every man that cometh into the world, and besides says that He was in the world and the world was made through Him. But one of our opponents might forthwith say, "If the Word, sirs, were light and if it lighted the heart of every man, unto Divine knowledge that is and unto the under-standing that befits man, and if it were always in the world and were Himself its Maker, how came He to be unknown even during so long periods? He therefore was not lighting nor yet was He at all the Light."

These things the Divine meets with some warmth saying |101 The world knew Him not: not on His own account was He unknown, says he; but let the world blame its own weakness. For the Son lighteth, the creature blunts the grace. It had imparted to it sight to conceive of Him Who is God by Nature, and it squandered the gift, it made things made the limit of its contemplation, it shrank from going further, it buried the illumination under its negligence, it neglected the gift which that it might not befall him Paul commands his disciple to watch. Nought then to the light is the ill of the enlightened. For as the light of the sun rises upon all, but the blind is nothing profited, yet we do not therefore reasonably blame the sun's ray, but rather find fault with the disease of the sight (for the one was lighting, the other received not the lighting): so (I deem) ought we to conceive of the Only-Begotten also, that He is Very Light. But the god of this world, as Paul too saith, hath blinded the minds of them which believe not, lest the light of the knowledge of God should shine among them. We say then that the man was subjected to blindness herein, not that he reached a total deprivation of light (for the God-given understanding is surely preserved in his nature) but that he was quenching it with his more foolish manner of life and that by turning aside to the worse he was wasting and melting away the measure of the grace. Wherefore the most wise Psalmist too when representing to us the character of such an one, then indeed (and rightly) begs to be enlightened, saying to God, Open Thou mine eyes that I may behold wondrous things out of Thy law. For He gave them the law to be their help, which re-kindled in us the Divine Light and purged away like a sort of humour from the eyes of the heart the darkness which came upon them from the ancient unlearning. The world then is under the charge of unthankfulness alike and want of perception in this matter, both as ignorant of its own Creator, and shewing forth no good fruit from being lighted, that that again may be manifestly true of it, which was sung by prophet's voice of the children of Israel, I looked that it should bring forth grapes, but it brought forth |102 thorns. For the fruit of being enlightened is verily the true apprehension of the Only Begotten, hanging like a grape-bunch from the vine branch, I mean man's understanding, and not on the contrary the uncounsel that leads to polytheistic error, like the sharp briar rising up within us and wounding to death our mind with its deceits.

11 He came unto His own and His own received Him not. The Evangelist pursues his plea that the world knew not its Illuminer, that is the Only-Begotten, and from the worse sin of the children of Israel, he hastens to clench the charges against the Gentiles and shews the disease of ignorance alike and unbelief which lay upon the whole world. Very appositely does he drive forward to discourse of the Incarnation, and from speaking of the Godhead 8, he comes down by degrees to the exposition of the Dispensation with Flesh, which the Son made for our sakes. For it were no marvel if the world knew not, says he, the Only-Begotten, seeing that it had left the understanding that befits man, and was ignorant that it is and was made in honour, and compared to the beasts that perish, as the Divine Psalmist also said; when the very people who were supposed above all to belong to Him shook Him off when present with the Flesh and would not receive Him when He came among them for salvation to all, recompensing to faith the kingdom of Heaven. But observe how exact is his language about these things. For the world he accuses of not at all knowing Him Who lighteth it, elaborating for it a pardon so to speak just on this account, and preparing beforehand reasonable causes for the grace given to it: but of those of Israel who were reckoned among those specially belonging to Him, he says, Received Him not. For it would not have been true to say, Knew Him not, when the older law preached Him, the Prophets who came after led them by the hand to the apprehension of the truth. The sentence therefore of severity 9 upon them was just, even as the [103] goodness too upon the Gentiles. For the world, or the Gentiles, having lost their relation 10 with God through their downfall into evil, lost besides the knowledge of Him Who enlighteneth them: but the others, who were rich in knowledge through the law and called to a polity pleasing to God, were at length voluntarily falling away from it, not receiving the Word of God Who was already known to them and Who came among them as to His own. For the whole world is God's own, in regard of its creation, and its being brought into being from Him and through Him: but Israel will more fitly be called His own 11, and will gain the glory hereof, both on account of the election of the holy fathers and for that he was named the beginning and the first-born of the children of God. For Israelis My son, My first-born, says God somewhere to Moses: whom also setting apart for Himself as one and picked out, He was wont to call His own people, saying to Pharaoh king of Egypt Let My people go. Proof from the books of Moses also shews that Israel specially pertains unto God. For when, it says, the Most High was dividing the nations, when he was separating the sons of Adam, he set the bounds of the nations according to the member of the angels of God, and his people Jacob became the Lord's portion, Israel the lot of his inheritance. Among whom He also walked, as in His own lot and special portion, saying, I am not sent but unto the lost sheep of the house of Israel. But when He was not received, He transfers the grace to the Gentiles, and the world which knew Him not at the beginning is lighted through repentance and faith, and Israel returns to the darkness whence he had come forth. Wherefore the Saviour too saith, For judgement I am come into this world, that they which see not might see, and that they which see might be made blind.

12 But as many as received Him, to them gave He power to become the sons of God, to them that believe on His Name. A right judgement verily and worthy of God! The firstborn, Israel, is cast out; for he would not abide in ownness [104] with God, nor did he receive the Son, Who came among His own, he rejected the Bestower of Nobility, he thrust away the Giver of Grace: the Gentiles received Him by faith. Therefore will Israel with reason receive the wages of their folly, they will mourn the loss of good things, they will receive the bitter fruit of their own ill-counsel, bereft of the sonship; and the Gentiles will delight them selves in the good things that are through faith, they

shall find the bright rewards of their obedience and shall be planted out in his place. For they shall be cut out of the olive tree which is wild by nature, and be grafted contrary to nature into a good olive tree. And Israel shall hear, Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger: but one of Christ's disciples shall say to the Gentiles, But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him Who hath called you out of darkness into His marvellous Light. For since they received the Son through faith, they receive the power to be ranked among the sons of God. For the Son gives what is His alone and specially and of nature to be in their power, setting it forth as common, making this a sort of image of the love for man that is inherent to Him, and of His love for the world. For in none other way could we who bore the image of the earthly escape corruption, unless the beauty of the image of the heavenly were impressed upon us, through our being called to sonship. For being partakers of Him through the Spirit, we were sealed unto likeness with Him and mount up to the primal character of the Image after which the Divine Scripture says we were made. For thus hardly recovering the pristine beauty of our nature, and re-formed unto that Divine Nature, shall we be superior to the ills that have befallen us through the transgression. Therefore we mount up unto dignity above our nature for Christ's sake, and we too shall be sons of God, not like Him in exactitude, but by grace in imitation of Him. For He is Very Son, existing from the Father; we adopted by His Kindness, through [105 grace receiving I have said, Ye are gods and all of you are children of the Most High. For the created and subject nature is called to what is above nature by the mere nod and will of the Father: but the Son and God and Lord will not possess this being God and Son, by the will of God the Father, nor in that He wills it only, but beaming forth of the Very Essence of the Father, He receives to Himself by Nature what is Its own Good. And again He is clearly seen to be Very Son, proved by comparison with ourselves. For since that which is by Nature has another mode of being from that which is by adoption, and that which is in truth from that which is by imitation, and we are called sons of God by adoption and imitation: hence He is Son by Nature and in truth, to Whom we made sons too are compared, gaining the good by grace instead of by natural endowments.

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

They who, he says, have been called by faith in Christ unto sonship with God, put off the littleness of their own nature, and adorned with the grace of Him Who honoureth them as with a splendid robe mount up unto dignity above nature: for no longer are they called children of flesh, but rather offspring of God by adoption. But note how great guardedness the blessed Evangelist used in his words. For since he was going to say that those who believe are begotten of God, lest any should suppose that they are in truth born of the Essence of God the Father and arrive at an exact likeness with the Only-Begotten, or that of Him too is less properly said, From the womb before the Day star begat I Thee, and so at length He too should be brought down to the nature of creatures, even though He be said to be begotten of God, needs does he contrive this additional caution. For when he had said that power was given to them from Him Who is by Nature Son, to become sons of God, and had hereby first introduced that which is of adoption and grace, without peril does he [106 afterwards add were begotten of God; that he might shew the greatness of the grace which was conferred on them, gathering as it were into kinness of nature that which was alien from God the Father and raising up the bond to the nobility of its Lord, by means of His warm love to it.

What more then, will one perchance say, or what special have they who believe in Christ over Israel, since he too is said to have been begotten of God, as in, I begat and exalted sons, but they rejected Me? To this I think one must say, first, that the Law having a shadow of good things to come, and not the very image of the things, did not give to the children of Israel to have even this in truth, but limned as in type and outline upon them, until the time of reformation, as it is written, wherein they should at length be manifested who should more fitly and truly call God Father, because the Spirit of the Only-Begotten dwells in them. For the one had the spirit of bondage to fear, the other the spirit of adoption unto liberty, whereby we cry Abba, Father. Therefore the people who should attain unto sonship through faith that is in Christ, were fore-described in Israel as it were in shadow, even as we conceive that the circumcision in Spirit was fore-typified in theirs of old in the flesh, and in short, all of ours were in them in type. Besides, we say that Israel was called to sonship typically through the mediator Moses. Wherefore they were baptized into him too, as Paul saith, in the cloud and in the sea, and were refashioned out of idolatry unto the law of bondage, the commandment contained in the letter being ministered by angels: but they who by faith in Christ attain unto sonship with God, are baptized into nought originate, but into the Holy Trinity Itself, through the Word as Mediator, Who conjoined to Himself things human through the Flesh which was united to Him, being conjoined of nature to the Father, in that He is by Nature God. For so mounteth up the bond unto sonship, through participation with the in truth Son, called and so to say raised up to the dignity which is in Him by Nature. Wherefore we who have received the regeneration by the Spirit through faith, are called and are begotten of God. [107 But since some in mad peril dare to lie, as against the Son, so against the Holy Ghost too, saying that He is originate and created, and to thrust Him forth altogether from. Consubstantiality with God the Father, come let us again arraying the word of the true Faith against their unbridled tongues, beget occasions of profit both to ourselves and to our readers. For if neither God by Nature, O sirs, nor yet of God, is He Who is His Own Spirit and therefore Essentially inexistent in Him, but is other than He, and not removed from being connatural with things made, how are we who are begotten through Him said to be begotten of God? For either we shall say that the Evangelist certainly lies, or (if he is true and it be so and not otherwise), the Spirit will be God and of God by Nature, of Whom we too being accounted worthy to partake through faith to Christ-ward, are rendered partakers of the Divine Nature and are said to be begotten of God, and are therefore called gods, not by grace alone winging our flight to the glory that is above us, but as having now God too indwelling and lodging in us, according to what is said in the prophet, I will dwell in them and walk in them. For let them tell us who are filled full with so great unlearning, how, having the Spirit dwelling in us, we are according to Paul temples of God, unless He be God by Nature. For if He be a creature and originate, wherefore does God destroy us, as defiling the temple of God when we defile the body wherein the Spirit indwells, having the whole Natural Property of God the Father and likewise of the Only-Begotten? And how will the Saviour be true in saying: If a man love Me, he will keep My Words: and My Father will love him and we will come unto him and make Our abode with him and rest in him? albeit it is the Spirit Who dwells in us, and through Him do we believe that we have the Father and the Son, even as John himself said again in his epistles, Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit. And how at all will He be called Spirit of God, if He be not of Him and in Him by Nature and therefore God? For if being, as those say, originate, He is the Spirit of God, there is nothing to hinder [108 the other creatures too from being called spirits of God. For this will have already overtaken them

in potential, if it is at all possible that originate essence should be Spirit of God. And it were meet in truth to set forth a long discourse upon these things and to satiate more at length, overturning the uncounsels of the heretics. But having already sufficiently gone through what relates to the Holy Ghost, in the De Trinitate, we shall therefore forbear to say much yet.

14 And the Word was made Flesh.

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

Man then is a creature rational, but composite, of soul that is and of this perishable and earthly flesh. And when it had been made by God, and was brought into being, not having of its own nature incorruption and imperishableness (for these things appertain essentially to God Alone), it was sealed with the spirit of life, by participation with the Divinity gaining the good that is above nature (for He breathed, it says, into his nostrils the breath of life and man became a living soul). But when he was being punished for his transgressions, then with justice hearing Dust thou art and unto dust shalt thou return, he was bared of the grace; the breath of life, that is the Spirit of Him Who says I am the Life, departed from the earthy body and the creature falls [109 into death, through the flesh alone, the soul being kept in immortality, since to the flesh too alone was it said, Dust thou art and unto dust shalt thou return. It needed therefore that that in us which was specially imperilled, should with the greater zeal be restored, and by intertwining again with Life That is by Nature be recalled to immortality: it needed that at length the sentence. Dust thou art and unto dust shalt thou return should be relaxed, the fallen body being united ineffably to the Word That quickeneth all things. For it needed that becoming His Flesh, it should partake of the immortality that is from Him. For it were a thing most absurd, that fire should have the power of infusing into wood the perceptible quality of its inherent power and of all but transfashioning into itself the things wherein it is by participation, and that we should not fully hold that the Word of God Which is over all, would in-work in the flesh His own Good, that is Life. For this reason specially I suppose it was that the holy Evangelist, indicating the creature specially from the part affected, says that the Word of God became Flesh, that so we might see at once the wound and the medicine, the sick and the Physician, that which had fallen unto death and Him Who raised it unto life, that which was overcome of corruption and Him Who chased away the corruption, that which was holden of death and Him Who is superior to death, that which was bereft of life and the Giver of life. But he says not that the Word came into flesh but that It was made Flesh, that you may not suppose that He came to it as in the case of the Prophets or other of the Saints by participation, but did Himself become actual Flesh, that is man: for so we just now said. Wherefore He is also God by Nature in Flesh and with Flesh, as having it His own, and conceived of as being Other than it, and worshipped in it and with it, according to what is written in the prophet Isaiah, Men of stature shall come over unto thee and they shall be thine: they shall come after thee; in chains they shall

come over and they shall fall down unto thee, they shall make supplication unto thee, for God is in thee, and there is no God [110 beside thee. Lo they say that God is in Him, not severing the Flesh from the Word; and again they affirm that there is none other God save He, uniting to the Word that which He bears about Him, as His very own, that is the temple of the Virgin: for He is One Christ of Both. And dwelt among us. The Evangelist profitably goes over again what he has said, and brings the force of the thought to a clearer comprehension. For since he said that the Word of God was made Flesh, lest any out of much ignorance should imagine that He forsook His own Nature, and was in truth changed into flesh, and suffered, which were impossible (for the Godhead is far removed from all. variableness and change into ought else as to mode of being): the Divine exceeding well added straightway And dwelt among us, that considering that the things mentioned are two, the Dweller and that wherein is the dwelling, you might not suppose that He is transformed into flesh, but rather that He dwelt in Flesh, using His own Body, the Temple that is from the Holy Virgin. For in Him dwelt all the fulness of the Godhead bodily, as Paul saith. But profitably does he affirm that the Word dwelt in us, unveiling to us this deep Mystery also: for we were all in Christ, and the community of human nature mounteth up unto His Person; since therefore was He named the last Adam,, giving richly to the common nature all things that belong to joy and glory, even as the first Adam what pertained to corruption and dejection. The Word then dwelt in all through one that the One being declared the Son of God with power according to the Spirit of holiness, the dignity might come unto all the human nature and thus because of One of us, I have said Ye are gods and all of you are children of the Most High might come to us also. Therefore in Christ verily is the bond made free, mounting up unto mystic union with Him Who bare the form of the servant; yet in us after the likeness of the One because of the relation after the flesh. For why doth He take on Him not the nature of [111 angels but the seed of Abraham, whence in all things it behoved Him to he made like unto His brethren, and to become in truth Man? Is it not clear to all, that He descended unto the condition of bondage, not Himself giving thereby ought to Himself, but bestowing Himself on us, that we through His Poverty might be rich, and, soaring up through likeness to Him unto His own special good, might be made gods and children of God through faith? For He Who is by Nature Son and God dwelt in us, wherefore in His Spirit do we cry Abba Father. And the Word dwells in One Temple taken for our sakes and of us, as in all, in order that having all in Himself, He might reconcile all in one body unto the Father, as Paul saith. And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Having said that the Word was made Flesh, that is Man, and having brought Him down to brotherhood with things made and in bondage, he preserves even thus His Divine dignity intact and shews Him again full of the own Nature of the Father inherent to Him. For the Divine Nature has truly stability in Itself, not enduring to suffer change to ought else, but rather always unvarying and abiding in Its own Endowments. Hence even though the Evangelist says that the Word was made Flesh, he yet affirms that It was not overcome by the infirmities of the flesh, nor fell from Its pristine Might and Glory, when It clad Itself in our frail and inglorious body. For we saw, he says, His Glory surpassing that of others, and such as one may confess befits the Only-Begotten Son of God the Father: for full was He of grace and truth. For if one looks at the choir of the saints and measures the things that are wondrously achieved by each, one will with reason marvel and be delighted at the good things that belong to each and will surely say that they are filled with glory from God. But the Divines and witnesses say that they have seen the glory and grace of the

Only-Begotten, not competing with that of the rest, but very far surpassing it and mounting up by incomparable excellencies, having no measured grace, as though another gave it, but perfect and [112 true as in the Perfect, that is, not imported nor supplied from without in the way of accession, but essentially in-existent, and the fruit of the Father's essential Property passing Naturally to the Son Who is of Him. And if it seem good to any to test more largely what has been said, let him consider with himself both the deeds that are wonderfully done by each of the saints and those of our Saviour Christ and he will find the difference as great as we have just said. And there is this besides;----they are true servants about the house, He as a Son over his own house. And the Divine Scripture says of the Only-Begotten Blessed be he that cometh in the Name of the Lord, but of the saints God the Father says, I have even sent unto you all my servants the prophets. And the one were recipients of the grace from above, the other as Lord of Hosts says, If I do not the works of My Father, believe Me not: but if I do, though ye believe not Me, believe My works. If then the Only-Begotten is seen by the very works to be as great in power as the Father, He will conformably be celebrated by equal honours, as the Doer of equal works, and will surely as much surpass, even when in the Flesh, those who have been called unto brotherhood, as God by Nature overleaps the limits of men, and the Very Son the sons by adoption. But since it is written in the blessed Luke, And Jesus increased in wisdom and grace, we must observe here that the Spirit-clad said that the Son hath His glory full of grace. Whither then will that which is full advance, or what addition will that at all admit, beyond which there is nought? Hence He is said to increase, not in that He is Word and God, but because He ever more greatly marvelled at, appeared more full of grace to those who saw Him, through His achievements, the disposition of those who marvelled advancing, as is more true to say, in grace, than He Who is Perfect as God. Be these things then spoken for profit, though they be somewhat discursive.

15 John bare witness of Him and cried. The most wise Evangelist follows again the course of his [113 thoughts and makes the sequel duly correspondent to what preceded. For when he said of the Son of God, we beheld His Glory, the Glory as of the Only-Begotten of the Father, that he might not appear to alone say this (the word we have seen not suiting a single person), he joins with himself his namesake witness, having one and the same piety with himself. I then, says he, bear witness (for I have beheld what I said), and the Baptist likewise bears witness. A most weighty pair of Spirit-clad, and a notable pair of men foster-brothers in truth and unknowing how to lie. But see how exceeding forcible he made his declaration. For he not only says that John bears witness of Him, but profitably adds and cried, taking his proof from the words The voice of him that crieth in the wilderness, and this too exceeding well. For it was possible that some of the opponents might say, When did the Baptist witness to the Only-Begotten or to whom did he impart the things regarding Him? He cried then, says he, that is, not in a corner does he utter them, not gently and in secret does he bear witness: you may hear him crying aloud more clear than a trumpet, (not you alone hearing these things,) widespread and to all is his speech, glorious the herald, remarkable the voice, great and not unknown the Forerunner. This was He of Whom I spake, He that cometh after me is preferred [has become] before me, for He was before me.

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

was before me. Deep is the saying and one that demands keen search into its meaning. For the obvious and received meaning is thus: As far as belongs to the time of the Birth according to the Flesh, the Baptist preceded the Saviour, and Emmanuel clearly followed and came after by six whole months, as the blessed]114 Luke related. Some suppose that John said this, that it may be understood thus, He that cometh after me, in point of age, is preferred before me. But he who fixes a keener eye on the Divine thoughts may see, in the first place, that this view introduces us to futile ideas and carries us far from the needful subject of consideration. For the holy Baptist is introduced as a witness, not in order to shew that Christ was once later, then again earlier in the time of His Birth, but as a co-witness of His Glory, the Glory as of the Only-Begotten of the Father full of grace and truth.

What meaning then can one give to such unseasonably introduced explanations as these? or how can one give us any clear interpretation, by understanding of time the words before us, He That cometh after me became before me? For be it laid down beyond a doubt that the Lord came after the Baptist, as being second to him in time according to the Flesh: how will He be also before him, I mean in time? for due order and sequence call us to this sense analogously to what preceded. But I think that it is evident to every one, that this is an impossibility. For that which cometh short of anything in point of time will never have the start of its leader. Hence it is a thing utterly senseless and altogether past belief, to imagine that the holy Baptist said of time after the Flesh,. He that cometh after me has become before me. But understanding it rather in accordance with the line of thought that preceded, we will believe that it was said in some such sense as this. The blessed Baptist meetly carries up his mode of speaking from a customary phrase to its spiritual import, and advances as it were from an image drawn from our affairs to the exposition of subtler thoughts. For that which leads is ever considered to be more glorious than those which are said to follow, and things which succeed yield the palm to those that precede them. As for example, he who is a skilled worker in brass, or carpenter, or weaver, takes the lead and has superiority over him who is conceived as following by being a learner and advancing to perfect knowledge. But when such an one has surpassed the skill of his teacher and leaving that behind attains]115 to something superior, I deem that he who is surpassed may not unfitly say of his outstripping pupil, He that cometh after me, has become before me.

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

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

reputation for holiness, what else is it than witnessing to His especial glory? For He was before me.

Having said that He has become before me, he needfully adds, For He was before me, ascribing to Him glory most ancient, and affirming that the precedence of all things accrued not to Him in time, but is inherent in Him from the beginning as God by Nature. For He was before me, says he, instead of, Always and every-way superior and more glorious. And by His being compared with one among things originate, the judgment against all is concentrated in

[116 behalf of Him Who is above all. For we do not contemplate the great and glorious dignity of the Son as consisting in this alone that He surpassed the glory of John, but in His surpassing every originate essence.

16 And of His fulness have all we received. The Evangelist in these words accepts the true testimony of the Baptist, and makes clear the proof of the superiority of our Saviour, and of His possessing essentially the surpassing every thing originate, both in respect of glory itself (whereof he is now more especially speaking) and of the bright catalogue of all the other good things. For most excellently, says he, and most truly does the Baptist appear to me to say of the Only-Begotten, For He was before me, that is far surpassing and superior. For all we too, who have been enrolled in the choir of the saints, enjoy the riches of His proper good, and the nature of man is ennobled with His rather than its own excellences, when it is found to have ought that is noble. For from the fulness of the Son, as from a perennial fountain, the gift of the Divine graces springing forth comes to each soul that is found worthy to receive it. But if the Son supplies as of His Natural fulness, the creature is supplied:----how will He not be conceived of as having glory not similar to the rest, but such as will beseem the Only-Begotten of God, having the superiority over all as the fruit of His own Nature, and the pre-eminence as the Dignity of His Father's Being? And I think that the most wise Paul too when defining as to the nature of all things, was moved thereby to true ideas, so as hence at length to address the creature, For what hast thou that thou didst not receive? For together with being, the well-being after such and such wise, is God's gift to the creature, and it has nothing of its own, but becomes rich only with the munificence of Him Who gives to it. But we must note again that he says that the Son is full, that is, All-perfect in all things, and so greatly removed from being lacking in anything whatever, that He can bestow even on all, refusing diminution, and preserving the greatness of His own excellence always the same. [117 17 And grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ.

Having said that the glory of the Only-Begotten was found more brilliant than any fame among men, and introducing the greatness in holiness incomparable above all saints that is in Him, he studies to prove this from those who have mounted up to the height of virtue. Of John then the Saviour saith, Verily I say unto you, Among them that are horn of women there hath not risen a greater than John the Baptist. But this so great and exalted man, he brought forward but now, as himself says, crying and saying with a loud voice, He that cometh after me is preferred before me for He was before me. But since John's glory was inferior and gave place to the Only-Begotten,

how must one not needs suppose that no one of the saints besides is brought up to equal measure with the Saviour Christ in regard of the glory which appears in the splendour of their actions? The Saints then that lived at the time of the Advent, not being able to surpass the virtue of John, nor mounting up to the measure that accrued to him, will with him yield the victor's palm to

Christ, if the blessed Baptist gaining the highest summit in what is good, and having failed in no manner of excellence, receives not through the voice of another the judgment of inferiority to Him, but himself sealed it against himself, speaking, as a saint, truly. But since it was necessary that Emmanuel should be shewn to be greater and better than the saints of old, needs does the blessed Evangelist come to the

hierophant Moses first; to whom it was said by God, I know thee before all and thou didst find grace in My sight. For that he was known before all to God, we shall know by this again: If, he says, there be a prophet among you, I the Lord will make Myself known unto him in a vision and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches. The all-wise Moses having therefore so great excellency above the elder saints, he shews that the Only-Begotten is in every way superior and of more renown, that He might be shewn in all things to have

[118 the pre-eminence, as Paul saith: and therefore he says, And grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ: for I think that the blessed Evangelist would indicate something of this kind: The great Baptist, he says, made true confession declaring openly respecting the Only-Begotten, He that cometh after me is preferred before me, for He was before me, for of His fulness have all we received. And let no one suppose that the Only-Begotten surpasses John or the rest of the saints who belonged to the times of the Advent, but came short of the glory of the elder saints, who were illustrious in holiness in the times before the Advent; for he will see Him, says he, far surpassing the measure of Moses, although he possessed the superiority in holiness as compared with them; for the Lawgiver clearly affirmed that He knew him before all. John then was convicted by his own mouth of coming behind the glory of Christ: he comes short of His splendour, and there is no question at all about him, or anything to embarrass the finding out of the truth.

Whence then shall we find that the hierophant Moses himself also came short of the glory of the Lord? Let the student, he says, diligently examine the evangelic grace given to us by the Saviour, in contrast with the grace of the law that was through Moses. For then will he see that the Son was as much superior, as He is proved to be the Lawgiver of better things than the polity of the law and introducing things superior to all those which were through Moses. For the law, he says, was given through Moses, grace and truth came by Jesus Christ. What then is the distinction between the law and the grace that comes through the Saviour, let him again see who is fond of search and an ally of good labours; we will say a little out of much, believing that boundless and vast is the number of the thoughts thereto belonging. The Law therefore was condemning the world (for God through it concluded all under sin, as Paul saith) and shewing us subject to punishments, but the Saviour rather sets it free, for He came not to judge the world but to save the world. And the Law too used to give grace [119 to men, calling them to the knowledge of God, and drawing away from the worship of idols those who had been led astray and in addition to this both pointing out evil and teaching good, if not perfectly, yet in the manner of a teacher and usefully: but the truth and grace which are through the Only-Begotten, does not introduce to us the good which is in types, nor limn things profitable as in shadow, but in glorious and most pure ordinances leads us by the hand unto even perfect knowledge of the faith. And the Law used to give the spirit of bondage to fear, but Christ the spirit of adoption unto liberty. The Law likewise brings in the circumcision in the flesh which is nothing (for circumcision is nothing, as Paul writes to certain): but our Lord Jesus Christ is

the Giver of circumcision in the spirit and heart. The Law baptizes the defiled with mere water: the Saviour with the Holy Ghost and with fire. The Law brings in the tabernacle, for a figure of the true: the Saviour bears up to Heaven itself and brings into the truer tabernacle, which the Lord pitched and not man. And it were not hard to heap up other proofs besides, but we must respect our limits. But we will say this for profit and need. The blessed Paul in few words solved the question, saying of the law and of the Saviour's grace, For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For he says that the commandment by Moses is the ministration of condemnation; the grace through the Saviour, he calls the ministration of righteousness, to which he gives to surpass in glory, most perfectly examining the nature of things, as being clad with the Spirit. Since then the Law which condemns was given by Moses, the grace which justifies came by the Only-Begotten, how is not He, he says, superior in glory, through Whom the better things were ordained? The Psalmist then will also be true, crying aloud in the Spirit that our Lord Jesus Christ surpasses the whole illustrious multitude of the saints. For who, he says, among the clouds shall be made equal unto the Lord? or who shall be likened unto the Lord among the sons of God? For the spiritual clouds, that is the holy Prophets, will yield the palm to Christ, and will never think that they ought to aim at equal glory with Him, when he who was above all men known of God, Moses, is brought down to the second place: and they who were called sons of God at the time of the Advent, will not be wholly likened to Him Who is by Nature Son, but will acknowledge their own measure, when the holy Baptist says that he himself is far behind, of whom He That knoweth the hearts says, Among them that are born of women there hath not risen a greater than John the Baptist. True therefore is the blessed Evangelist, saying that he has seen His glory, the glory as of the Only-Begotten of the Father, that is, which befits the Only-Begotten Son of God the Father, and not rather those who are called to brotherhood with Him, of whom He is Firstborn. |121 CHAPTER X. That the Only-Begotten is Alone by Nature the Son from the Father, as being of Him and in Him.

18 No man hath seen God at any time; the Only-Begotten God 12, Which is in the Bosom of the Father, He hath declared Him.

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

[122 amber, from the appearance of his loins even upwards and from the appearance of his loins even downwards, I saw as it were the appearance of fire and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

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

Creator of all beheld, and the heavens without voice declare the glory of God, and the firmament sheweth His handywork: so again will the Only-Begotten be proved superior in Glory and more resplendent, surpassing apprehension, as regards the

[123 power of the eye, as God; and wherein He surpasses the creature, therein deemed of and glorified as being above it. Such thought then and no other I deem that the words now before us are replete with. But we must note again that he both calls the Son Only-Begotten God, and says that He is in the Bosom of the Father, that He may be shewn again to be outside of any connaturality with the creature and to have His own proper Being of the Father and in the Father. For if He is verily Only-Begotten God, how is He not Other in nature than they who are by adoption gods and sons? For the Only-Begotten will be conceived of not among many brethren, but as the Only one from the Father. But since, while there are as Paul saith many who are called gods in heaven and earth, the Son is Only-Begotten God, He will clearly be outside of the rest and will not be reckoned among those who are gods by grace, but will rather be Very God with the Father. For so does Paul conjoin Him, saying to us, But to us One God the Father of Whom are all things, and One Lord Jesus Christ by Whom are all things. For the Father being by Nature One God, the Word That is of Him and in Him will not remain external from being God, eminent in the ownness of Him Who begat Him, and ascending essentially to equal Dignity, because He is by Nature God.

Therefore does he say that He is in the Bosom of the Father, that you may again conceive His being in Him and of Him according to what is said in the Psalms: From the womb before the day-star begat I Thee. For as here he puts From the womb, because of His being of Him and that really, from likeness of things belonging to us (for things born of men proceed from the womb); so

too when he says in the bosom, he would plainly shew the Son all but in the womb of the Father which begat Him forth, (as it were in some Divine gleaming forth and unspeakable forth-come

unto His own Person), but which yet possesses Him, since not by cutting away or division after the flesh, did the Divine Offspring come forth of the Father. And indeed the Son somewhere says that He is in the Father and has again the

|124 Father in

Him. For the very own of the Father's Essence passing essentially into, the Son, shews the Father in Him, and the Father again has the Son rooted in Himself in exact sameness of Essence and begotten of Him, yet not by division or interval of place, but inherent and ever co-existing; thus rather shall we piously understand that the Son is in the Bosom of the Father, not as some of those who are wont to fight against God have taken it, whose damnation is just: for they pervert all equity, as the Prophet says, undoing the ears of the simpler ones and sinning without heed against the

brethren, for whom Christ died.

What it is then that these both think and say and try to teach others, we must needs say. When the holy Evangelist says that the Son is in the Bosom of God the Father, and the children of the Church think rightly, and affirm that He is therefore of the Father and in the Father, and contend and that aright, that the true mode of Generation must be preserved; straightway they that are drunk with all unlearning laugh outright and even dare to say: Your opinion, sirs, is all nonsense: for not well-instructedly do ye think of God, deeming that because the Son is said to be in the Bosom of the Father, He is therefore wholly of His Essence, and foolishly imagining that He is the Fruit of the Inoriginate Nature. For have ye not heard, say they, in the Gospel parables, when Christ Himself was discoursing of the Rich man and Lazarus, that it came to pass that Lazarus died and was carried by the angels into Abraham's bosom? will ye then grant, because Lazarus was in the bosom of Abraham, that therefore he is of him and in him by nature, or will ye not rightly refuse to say this, and yourselves too with us allow that love is meant by the "bosom"? we say therefore that the Son is in the Bosom of God the Father, instead of in His love, as Himself also says, The Father loveth the Son. But when the fault-finders hit us with these words, though they be zealous to nought but railing, then we too will answer them, arraying against them the right word of the truth: The bosom, good sirs, according to you means love: for this we just now heard you say. Shall we then, since God |125 loved the world, as the Saviour saith, and The Lord loveth the gates of Sion, according to the holy Psalmist, fearlessly say that both the world itself and the gates of Sion are in the bosom of God the Father? And when He says too to the hierophant Moses, Put thine hand into thy bosom, does He bid him, tell me, love his hand and not rather keep it hidden? Then how shall we not incur great laughter hereby, yea rather how shall we not behave with impiety towards the Father Himself, if we say that all things are in His Bosom, and make that common to the rest which is the special prerogative of the Only-Begotten, in order that the Son may have nought above the creature?

Hence bidding good bye to their ill-counsel, we will go on the straight road of thoughts of the Truth, when the Son is said to be in the Bosom of the Father, conceiving of Him as of Him and in Him: and accurately taking in the force of the thought, we shall find it thus and not otherwise. The

Only-Begotten God, he says, Which is in the Bosom of the Father, He hath declared. For when he said Only-Begotten and God, he straightway says, Which is in the Bosom of the Father, that He may be conceived of as Son of Him and in Him Naturally, saying Bosom of the Father instead of Essence, as by corporeal simile. For things manifest are types of things spiritual, and things among us lead us by the hand to the apprehension of the things which are above us: and the corporal things are often taken in the way of image and introduce to us the apprehension of subtler thoughts, even though they be in their proper time understood as they were uttered, as I mean that to Moses, Put thine hand into thy bosom. And it will no way hurt our argument to say that Lazarus was laid in Abraham's bosom, but will aid it rather and will go along with our thoughts. For the Divine Scripture says so to speak thus: Lazarus having died and deceased from his life in the body, was carried into Abraham's bosom, instead of "was numbered among Abraham's children." For "I have made thee a father of many nations," said God to him, for so is it somewhere written of him, For a father of

many nations have I made thee. |126

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

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

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

13 says of |127

the Tishbite (he was Elias) Behold, I send you Elijah the Tishbite 14

who shall turn the heart of the fathers to the children, and the disobedient to the wisdom of the just, lest I come and smite the earth with a curse.

There being then three, who were promised should come, Christ and John and Elias, the Jews expect that more will come, that they may rightly hear, Ye do err not knowing the Scriptures. For when they enquired of the blessed Baptist and learned that he was not the Christ, they answer, What then? art thou Elias? and on his saying I am not, when they ought to have asked respecting the fore-runner (for he it was that remained) they ignorantly return to Christ Himself, Who was revealed through the Law as a Prophet. For see what they say, not knowing what was told them through Moses, Art

thou the Prophet? and he answered, No. For he was not the Christ, as he had already before declared.

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

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

Isaiah. Come ye and let us go up to the mountain of the LORD, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths. The same. And an highway shall be there and a way, and it shall be called The way of holiness; no lion shall be there nor any ravenous beast shall go up thereon, but the redeemed shall walk there. [128 The same. I will give beginning 15 to Sign, and will exhort Jerusalem unto the way. The same. And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known.

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

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

24 And they had been sent from the Pharisees. 16

They who were sent from the Jews (they were Levites and certain of those who belonged to the priesthood) were convicted of asking foolish questions. For supposing that Christ was one person, the Prophet declared by the Law another, they said, after the holy Baptist had said, I am not the Christ, Art thou the Prophet? But lo, the multitude of the Pharisees also is caught in conceit of wisdom rather than having really an accurate knowledge of the Divine oracles. For why, it says,

baptizest thou at all, if thou be not the Christ nor Elias neither the Prophet? and they are shewn again to be full of no small senselessness against the Baptist. For they do not, it seems, vouchsafe to put him in the number of those expected, but sick with the haughtiness that was their foster-sister

17, they deem that he is nought, albeit he be fore-announced by the Prophet's voice. For though they heard, I am the voice of

one crying in the wilderness Prepare ye the way of the Lord: receiving not his word, they rebuke him without restraint saying after this sort: There is nought in thee, Sir, worthy of credit, nor wondrous nor great: why baptizest thou even at all? why dost thou, who art absolutely nothing, take in hand so great a thing? It was the habit of the ungodly Pharisees to act thus, to disparage one who was already

[129 come, to pretend to honour one who was to come. For in order that they might always procure for themselves honours at the hand of the Jews, and might procure to themselves incomes of money, they desire that none save themselves should appear illustrious. For thus slew they the heir Himself also, saying Come let us kill Him and let us seize on His inheritance.

26 I baptize with water.

Much enduringly does the blessed Baptist bear with the fault finders: and very seasonably does he make the declaration regarding himself a basis of saving preaching: and teaches those who were sent from the Pharisees now even against their will that Christ was within the doors. For I, he says, am bringing in an introductory Baptism, washing those defiled by sin with water for a beginning of penitence and teaching them to go up from the lower unto the more perfect. For this were to accomplish in act, what I was sent to preach, Prepare ye, I mean, the way of the Lord. For the Giver of the greater and most notable gifts and Supplier of all perfection of good things, standeth among you, unknown as yet by reason of the veil of flesh, but so much surpassing me the Baptist, that I must deem myself not to have the measure even of a servant's place in His Presence. For this I deem is the meaning of, I am not worthy to unloose His shoe-latchet. And in saying what is true, he works something else that is useful, for he persuades the haughty Pharisee to think lowly, and brings himself in as an example of this. But he says that these things were done in Bethabara beyond Jordan, putting this too as a sign of accurate and careful narration. For we are all accustomed, so to speak, in our accounts of things that require it to mention also the places where they happened.

Cyril Arch-Bishop of Alexandria on the Gospel according to John, Book I.

[Page running titles] 8 S. John writes on the Son's Eternal Generation.

Origin of S. John writing his Gospel. 9 10 S. John begins with the Son's Eternal Generation.

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

Examples of co-existence and in-existence together. 13 14 "Beginning" may also mean Sovereignty.

"Was" prior to any beginning. 15 The Father and Son distinct in Person. 17 18 The Father and the Son One in Essence, distinct in Person. 19 20 The Father and the Son One in Essence, distinct in Person. 21 The Son in nothing less than the Father. 23 24 The Son Perfect God. The Son Perfect even as the Father. 25 26 God the Son Perfect God. The Son God, because Son. 27 28 The Son God, lest the Father be inferior even to us. The Son Equal to the Father, because not less. 29 30 The Son Perfect, lest the Father be imperfect. 31 32 Examples of things inexistent. 33

Blasphemies of Eunomius. 35 36 Words uttered against the Son mere emptiness. 37 38 Christ Lawgiver and Law-keeper.

Human language weak to express things Divine. 39 40 Sameness of nature does not destroy individuality. 41 42 Properties of the Father and the Son common, except only being Father and Son. 43 44 Between the Father and the Son nothing intervenes. The article limits to a strict sense. 45 46 The Jews never heard the Father's Voice. 47 48 The Son knows Perfectly His Father. 49 God the Son external to all things. 51 52 The Father and Son co-work, not as separate. The Persons of the Holy Trinity not severed One from Another. 53 54 Heretics take only what seems on their side.

God the Son created man Equally with the Father. 55 56 Through does not imply inferiority.

58 God the Son in all as Life. The Son quickens as God. 59 60 God the Son God, because He gives Life. 61 God the Son, Who giveth Light, God. 63 64 God the Son God because He giveth Light. 65 66 God the Son God, Who giveth Light. 67 68 The creature darkness, the Son Light. 69 70 The Evangelist and Baptist two witnesses. 71 72 S. John Baptist accredited, as sent.

God the Son Light, the Baptist a lamp. 73 74 The Saints have light, not from themselves.

76 God the Son God, Who giveth light. 77 78 God the Son Light, the creature lighted. 79 80 God the Son Light, the creature lighted. 81 82 Testimonies that God the Son is our Light. 83 The creature aids from what it receives. 85 86 The Son lights and gladdens the creature with His own Light. 87 88 Christ in the world and everywhere. the creature enters at its creation. 89 90 Foolish imagination of some. The soul not prior to the body. 91 92 Souls not created before their bodies. 93 94 Souls and bodies alike created in Blessing to us from God. 95 96 Bodies given us not for punishment but in God's good pleasure. 97 98 Bodies a kindness, not a punishment.

God the Son Uncreated Light. 99 100 The world knew not God the Son, through its own fault. 101 102 God the Son not received by Israel, who was His own. 103 104 Israel rejected, the Gentiles received. 105 106 Israel had the type, we the verity. 107 108 God the Son was made Flesh, giving of His own life to our flesh. 109 110 God the Son made Flesh a new first-fruit to the whole human nature. 111 112 God the Son works as God, the rest as servants. The two witnesses to our Lord. 113 114 How to understand, He that cometh after me has become before me. 115 116 All that we have a gift from the Son's fulness.

S. John the Baptist confessed his Lord's superiority. 117 118 God the Son's gifts contrasted with those given of old through Moses. 119 120 Christ's glory that of God, the saints' that of men.

122 The Unseen God how said to have been seen.

God the Son in the Father and from the Father. 123 124 The Bosom of the Father, the Intimate Oneness with Him of God the Son. 125 126 S. John Baptist's testimony.

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

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted] 1. a Taking px to include its

meaning of Sovereignty.

2. a "For God giveth not the Spirit by measure unto him." E. V. The Alexandrine family of Greek MSS, (to

which S. Cyril's copy of New Testament plainly belonged) and the Codex Sinaiticus, omit the nominative.

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

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

5. b S. Cyril means to say that first, He would have His own actual Being: and that over and above this, if He were originate, since all things originate partake

of Him as their source of Life, He must needs partake of Himself as source of Life to Himself.

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

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

8. a ἄξιος κριτοῦ θεολογίας "from pure

Theology," speaking of the Divine feature apart from the Dispensation with the Flesh.

9. b ἀποτομὴς as in Rom. I. c. "cutting off."

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

11. d τῷ τῷ διότητος ποκεκλίσεται λόγῳ.

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

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

14. c Tishbite LXX. "Prophet" Heb.

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

16. e So the uncial MSS. ABCL & the Codex Sinaiticus read, giving

πεσταλμένοι

in place of οἱ πεσταλμένοι.

17. f τὸν δὲ αὐτοῦ συντεθραμμένην νοσοῦντες ἔλαζανεν. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Note that the chapter numbers and titles are part of the original work, as is

the table of them at the start of the book. The numerals on verses of John are added by the translator.

Commentary on the Gospel of John - Book 10

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 10. Vol. 2 pp. 323-452.

[Translated by T. Randell]

[323 CHAPTERS IN THE TENTH BOOK.

1. That in nothing is the Son inferior to God the Father, but rather equal to and like Him in nature; on the words: If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

2. That the Son is Consubstantial with God the Father, and not of an alien or foreign nature; on the words: I am the Vine, ye are the branches, and My Father is the husbandman. [324 OUR FATHER AMONG THE SAINTS,

CYRIL, Archbishop of Alexandria, ON THE GOSPEL ACCORDING TO JOHN.

BOOK X.

[Introduction]

21 He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him. Our Saviour here says that the revelation of the mystery in us will then be clearest when we see ourselves living in conformity with His likeness. For as I live, He says, ye shall live also; the mind of each being fulfilled as it were not with what he has heard and believed merely, but rather with what he actually enjoys, when he has reached the completion of the promise. For experience is more powerful than language in ability to convince and satisfy. That we may not think that all without distinction are endowed with the power to partake of so holy a blessing, even though they be not good men and illuminated by the fear of God, He has added at once to His speech the qualification, "they that love Me;" clearly showing thereby that no others will be allowed to choose so incomparable a grace, but those who have chosen to live most righteously: for they would be "those that love Him." For even if it be the fact that Christ raises the bodies of all men, for there will be a resurrection of the evil and the good alike, yet not to all without distinction will a new life of glory and felicity be given. For it is clear that some only rise again to punishment, and will have a life more grievous than any death, while others spending ages of blessedness, will actually live the desirable and holy [325 life in Christ. For that they who are doomed to receive the sentence of punishment from Christ on the occasion of the judgment, will abide without a taste of the blessed life, although they shared with the Saints the lot of resurrection, He makes plain by these words: He that believeth on the Son hath eternal life, but he that obeyeth not the Son shall not see life, but the wrath of God shall abide on Him. For know that although while all the evil and the good alike await the resurrection, He says that those who are fast bound by the charge of disobedience

cannot even attain to a glimpse of the life, as He declares that it is not the mere act of resurrection that is life, but that that life rather consists in rest and glory and felicity, spiritual of course and of no other kind. A spiritual kind of felicity is meant, the perfect knowledge of God and the complete revelation of the mysteries of Christ, not as in a glass and in riddles, even as now showing the characters of the object of our quest dimly, but shining out to us and glistening in perfect purity and making our knowledge quite complete. For that which is in part shall be done away, as Paul says. Our Lord Jesus Christ then, when He teaches us that to those who choose to love Him and to those who do His commandments is the promise of His revelation given, and to them it is more appropriate and pertinent, and not to those who are otherwise minded and who do the contrary, has conveyed this useful lesson in the words: He that hath My commandments and keepeth them, he it is that loveth Me. And a man has His commands when he has received the faith, and, laying it to heart, has let into his inmost soul the unpolluted and unmistakeable teaching of the Gospel commandments. And he fulfils them by carrying them out into actuality, and by making haste to distinguish himself by the light of his actions. Such a man then is perfect and wholly wedded to righteousness, a shining light by his faith and conduct, who has witness borne him of his holiness after the pattern of Christ. For At the mouth of two or three witnesses shall every word be established, according to the Scripture. A man of this sort again, God the Father will surely love, and no less also the Son will love him. For as He is of the same Substance, so also has He the same Will as His Father. For as the Substance is one the Will also is one, and there is one purpose over all, and there is no discord severing Their Wills in twain. For to those who are thought worthy of the Divine love He promises that He will give a glorious reward and that He will crown them with exceeding great blessings. For I will manifest Myself unto him, He says. For to the pure in heart the mystery of the Godhead will be clearly revealed, and Christ gives them light, illuminating the path of every duty by His Spirit, and unveiling Himself and making Himself visible as it were by the ineffable torchlight of the soul. And those who have made their choice once for all are blessed and worthy of all admiration. And methinks the prophet David was a man after this sort when he says, I will hear what the Lord God will say in me. And so is also the Divine Apostle when he exhorts us, saying, If ye seek a proof of Christ that speaketh in me; for He speaks of things concerning Himself in His Saints by His Spirit; yea, reveals other mysteries besides. Therefore it is true that knowing these things well, the Saints sometimes say, Unto us God revealed them through the Spirit; sometimes, But we have the mind of Christ, meaning by His mind His Spirit.

22 Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?

It is out of love that the disciple proceeds to make this inquiry, but he clearly does not quite understand our Saviour's language. For our Lord Jesus Christ promised to His Saints a kind of special knowledge and not like that vouchsafed to others. For the characters of Divine mysteries are more defined and shine out far more clearly among the men of God: while those who have not yet attained to such purity of heart as to be able definitely to choose the knowledge of those things which pass understanding by the gift of the Spirit, display their knowledge in bare logical processes, and it is limited to their chance acquaintance with the doctrine that Christ is God and truly the Son of the living God. Although then there lies this vast difference between them, widely dissevering the knowledge of the vulgar from that which is seen in the Saints, the disciple, making no distinction, proceeds to inquire why He does not promise to reveal Himself to all in the

world, but only to the Saints. And by the exclamation, How comes it to pass? he means to hint at some such meaning as this: Is the aim of Thy coming amongst us, Lord, to give to some a complete knowledge of Thyself, which to others is wholly denied? For we heard in the prophets that all flesh shall see the salvation of God, and Thou Thyself didst cry out, saying, Rejoice and be glad, daughter of Sion, for lo! I come and shall dwell in thy midst, saith the Lord, and all nations shall flee to the Lord on that day and shall be His people. And when we had continual converse with Thee, we heard with our own ears Thy voice when Thou didst say unto us, I, if I be lifted up from the earth, will draw all men unto Myself; and Thou saidst also to the Jews themselves, And other sheep I have which are not of this fold; them also I must bring, and they shall become one flock, one shepherd. Now then, when the expectation is raised that Thy grace will be poured upon all men and that all will be gathered in to the knowledge of God, and when Thou Thyself hast made us this clear promise and the voice of the holy prophets bears this testimony----What is come to pass? cries the Apostle. Whither has the purpose of the promise then shifted and diverted? Why dost Thou manifest Thyself not to all that are in the world but only to us? This then and no other I think [328 is the meaning of the disciple's words. It is well to show what it was that in fact led him astray from truly apprehending our Saviour's words. For when our Lord Jesus Christ used the words, A little while, and, the world beholdeth Me no more; but ye behold Me, it is very clear that by the world He did not at all mean those who are in this life or living upon the earth, for all men are in this world, evil and good alike: but by the world He rather meant those who are persuaded to mind earthly; things, who have yoked their understanding to the vanity of the world. The disciple then, not quite understanding this, thought that He said that of all the rest of mankind who dwell in this earthly sphere He would escape the eye, I mean the inner and secret vision of the soul, and would be wholly unseen, and known by no living man but His disciples only; and this was the cause of the disciple's misapprehension. For if he had understood at first, he would never have proceeded to ask, What is come to pass that Thou wilt manifest Thyself unto us, and not unto the world? For he had this meaning I have spoken of suggested to him through his taking the signification of the word in its common and generally-received sense. For we are accustomed to mean by the world, using it in its well-worn and obvious sense, all the inhabitants of the world, just as when one speaks of the city one means all the dwellers in it. Still the disciple, even when he says these words, deserves our admiration. For see how he longs that the glory of the Saviour should shine forth through all the world like the sun, although if he had only been taking thought for his own personal welfare, he might, as he had the promise of knowledge, have enjoyed blessings peculiar to himself. But it was not enough to gratify his soul that the boon should be granted as it were to him individually, but because he was at once a lover of God and of his fellow men he longs for the glory of the Saviour to have a wider field and that grace should be extended to all his brethren. [329 For what joy can equal the being called to the complete knowledge of God?

23 Jesus answered and said unto him, If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make our abode with him. When He saw that the disciple did not quite understand, He goes back again to what He said at first, and teaches clearly that He will not manifest Himself to His own, according to the conception he had formed in his mind, but that the manner of His manifestation will be special to His disciples, and not that common to the rest of mankind. For the vulgar, and those, for instance, who have just escaped from the deceitfulness of idols and have been called to the knowledge of the Living God, rest their faith on bare and unquestioned axioms, merely having learnt to know that there is no idol in the

world, and that the Living God is One only; while they who have their minds illumined by every virtue and are already in a state to fitly apprehend Divine and hidden mysteries, will receive the torch of the Spirit, and will behold with the eyes of the soul the Lord Himself, Who has taken up His abode in them. The knowledge therefore that the Saints possess is not common to the rest, but is in a manner special and distinct and widely diverse. Christ then benefits us by every kind of word and way. For, first of all, anyone that loves Him is very broadly distinguished from the rest, showing as it seems to me, and as I justly apprehend, that it has not been given to all men to receive the power of His grace, but only to those in whom the glory of intimate connexion with Him may be seen indwelling through their keeping His commandments.

Then in what way He will declare Himself and how He will take up His abode in them He goes on to declare. For My Father will love him, He says. For any man who has honoured by his obedience to the Son the Father from Whom He springs, will reap His love as [330 the fruit of his conduct. Then He clearly shows what will be the issue thereof and what profit such a man will gain when He says, I and the Father will come unto him and make Our abode with him. For when our Saviour Christ dwells in us by the Holy Spirit, surely there too will be also His Father; for the Spirit of Christ is the Spirit of the Father Himself also, and the inspired Paul at one time speaks of the Spirit as belonging to the Father, and at another as belonging to the Son: not by way of logical contradiction, but rather saying what is true of either, for it is so in fact. He says then to some: He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you. Then again, And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Do you see that the same Spirit is of the Father and the Son? When then the Only-begotten dwells in your hearts, the Father is not far from you: for the Son hath in Himself the Father, being of one substance with Him, and is Himself by nature in the Father. This then we may give as the definition and incontrovertible doctrine of the faith; and I should be glad to question thereupon those who have chosen heretical opinions from excess of ignorance and who arm their tongues with conceits about the Spirit. For what have they to answer when we say to them, "If the Spirit is created and alien to the substance of God, as you say, how can God abide in us through Him? And how can he that receiveth the Spirit partake of God?" For if it is within the bounds of possibility by the agency of any created being whatever for us to partake of the ineffable Divine Nature, what can be found to hinder God the Father thrusting aside the Spirit and by means of any other created being that He chooses to select dwelling in us and sanctifying us? But this is impossible: for no one can partake of the living God by any other means than by the Spirit. The Spirit therefore is God and of [331 God, and is not numbered among creatures, as some think. This consideration also must be taken into account. That which partakes of anything as being superior in nature and distinct from what it is itself must of necessity be different in nature from that which is partaken of. If then the Spirit is created or made, what remains for the sum of creation to partake of? Surely not itself! For in that case both that which partakes and that which is partaken of would alike owe their origin to a creator. But as it is, we being by nature both created and begotten partake of the Spirit as being different in nature from ourselves. The Spirit therefore is not created. And if this is true, and it is true, the Spirit is God and of God, as we have said. For nothing that exists can escape being included in the category of created things except the living God alone, from Whom the Holy Spirit, ineffably proceeding, dwelleth in us as He from Whom He springs. For He is an attribute of His Substance, and as it were a quality of His holiness. So much for my controversy with these heretics. But as against the

Anomoeans and those who have resolved on war with the Son, who are diseased with a like and kindred madness to these which we have just spoken of, I will refute them as briefly as possible. If a man love Me, he will keep My word; and My Father will love Him, and We will come unto him, and make Our abode with him. What, then, my good Sirs, have you to say if any one chooses to inquire and desires to know of you whether we shall have two Gods indwelling in us, the Father and the Son, or whether you conceive of one God as really existing in us. For if the Son is wholly distinct in nature and is conceived of as having a separate nature, how can we avoid believing that there is a duality of Gods in us when we keep His commandment? And if we are temples of one, that is, and not of two Gods, when the Father and the Son take up Their abode in us, how can you prove that the two coalesce |332 unto unity in us, as, according to your crazy notion, identity of nature is out of the question? For either you must say that Christ has told us falsehoods, and that the Father only dwells in us by the Spirit, or He Himself dwells in us and the Father is absent. But this is absurd, and there is one God in us when we receive both. The Only-begotten then will appear to be not different in substance from His Father, but of Him and in Him, as the light includes the effulgence which proceeds from it. Such, and no other, is the true meaning of the mystery. And certainly the inspired Paul did not call us temples of two Gods, but clearly of one and the same. Know ye not, he says, that ye are a temple of God, and that the Spirit of God dwelleth in you? You see that making the Father and Son coalesce in identity of Substance he says that we have been made temples not of Gods but of one God. Why then do you bring your rash arguments into conflict with the power of the truth, and sow the seed of your poisonous impiety in those who are wont heedlessly to handle the holy and inspired writings?

24 He that loveth Me not keepeth not My words. When He has premised and rightly defined who those that love Him are, and of what blessings they will partake, He at once proceeds to treat of others who have not yet chosen to love Him. "For they will not keep My words," He says; for this is the meaning of the saying, "he will not keep My word," spoken as if of and concerning one man, even though it has a broad and generic signification. And this that He says has a very apt connexion with what precedes. For, if the keeping of His commandments or His Word is a clear proof of love towards Him, surely the converse of this will be true. For treating His bidding as of no account and thrusting His commandment aside will be a sign that we refuse to love Him, as these are the acts of men inured to evil-doing. But just as He promised that |333 together with God the Father He would Himself abide with those who keep His laws, for the same reason, I think, He will pass away from and wholly abandon those who do the reverse. For thus the truth of Solomon's saying will be seen: Into the soul of him that maketh iniquity wisdom will not enter, nor dwell in the body given over to sin. For in common life you can observe that a similar result follows: for does not a man gain repute by conversing with those who are likeminded and who choose the same path of life, rather than with others? And Every creature loves his like, according to the saying, and Man will seek union with his like. And if it seems most desirable even among ourselves to live with those of similar habits to ourselves, how can we escape the reflection that this is still more the case with God? For as He is good by nature and the beginning and source of all virtue, He takes up His abode not in the lovers of wickedness but in the workers of virtue, and disdains the impure, and with good reason. As then we ourselves are naturally eager to rid our houses of filth and stench if any such there be, disdaining to live in them, will not the pure and all-holy God still more disdain the polluted soul, and abominate a heart sunk in the slough of sin? Of this there can be no question. For that he that doth not keep His commandment will be found among these and not

elsewhere, being as he is impure and of filthy lusts, our speculation will perforce teach you. For in not keeping the Divine commands the origin of sin is found. For just as the deprivation of light introduces its opposite, I mean darkness, just so refusing to do virtuous acts causes wickedness to spring up. For inasmuch as the subject-matter that underlies them is one and the same, things diverse from each other in quality may admit of comparison (I am far from saying they are identical) according to the law of contraries. And so vice and virtue are separate and widely |334 opposed to each other in quality, or how could one speak without falling into error? But both characters cannot belong to any one among us in the same relation and be fulfilled in action. For either a man is good or bad, though he may not have reached the height of iniquity or virtue. Then when the one principle is powerful within us, the other, that is the opposite, will be weak. And so if the formal principle of virtue consist in keeping His commandments, is it not most plain that in not keeping them wickedness originates? Just as to have in himself the Father and the Son, which is the origin and basis of all satisfaction of soul and glory, is in store for him that keeps His commandments, so he that keepeth them not is wholly cut off from participation in the ineffable Divine nature; which is, in effect, incapacity to enjoy any blessing. If any man then think it a good and desirable thing to partake of the Divine nature and to have God Who is the Father of the universe indwelling and abiding in the shrine of the heart by His Son, in the Spirit, let him thoroughly purge his soul, and wash away the stain of wickedness, by whatever means he can; and most of all, by all kinds of well-doing. For then will he become truly the temple of God; and He will rest and abide in him, according to the Scripture. For then it will not be with him as it was with the lawyer mentioned in the Gospels, who did not wait for grace from the Saviour, but said that he went self-called to follow Him; and, eager to seize so desirable a blessing, exclaimed, Master, I will follow Thee whithersoever Thou goest: but what said Christ to him as in a parable and in riddles, The foxes have holes and the birds of the heaven have nests, but the Son of Man hath not where to lay His Head. By foxes and birds of the heaven He meant wicked and unclean devils, and the spirits of the world and of the air, which love to dwell and take up their abode in the hearts of pleasure-seekers, fulfilling their own lusts, and so cramping the miserable souls of those who receive them that |335 God can find no place at all for rest in them. This is what He means by laying His Head.

Let us then cleanse our hearts from every defilement, for so will God dwell in us and will render us proof against all the malice of the devil, and will make us happy and blessed, and will render us partakers of His ineffable Divine nature.

24 And the word which ye hear is not Mine but the Father's Who sent Me.

He once more deals with a difficult subject which required of Him accurate explanation, and again brings forward illustrations by which they might have their understanding better fitted to fully comprehend the depth of the mystery. And He confirms the minds of His hearers in order that they might not be allured by the ignorant prejudices of the Jews, and in their desire to bring their own ideas into conformity with the Jewish do despise unto the holy teaching of the Gospel. What I wish to say is this in plain words: For the law having a shadow and an impressed type until a time of reformation, according to the saying of Paul, hath been our tutor to bring us unto Christ, and provided, as it were, a preliminary training for virtue according to godliness. If any one then were to call the Mosaic dispensation preparatory to true worship in Spirit, he would not miss the mark. For, for this reason, the Law brought nothing to perfection; but our Lord Jesus Christ showed us no

longer the shadows of things, but the reality itself openly, no longer sketching the outline of virtue in types and figures, as Moses did, but setting it up naked in the public sight, accomplishing the perfect man in righteousness. The instruction of the words of Christ was then a shifting and moulding of the types into truth. And since, as the truth was already shining forth, it was superfluous for the shadow any longer to prevail, Christ ordained that those who came to Him by faith should no longer frame their conduct by the types [336 of the Law. This was very grievous to the Jews, for they thought that Christ came to destroy the old Law, although they heard Him saying openly, I come not to destroy the Law, but to fulfil. For I say unto you, one jot or one tittle shall in no wise pass away from the Law till all things be accomplished. The realisation of excellence which was introduced by the laws of Christ brings with it the fulfilment of the shadow of the Law, as we have just said. For inasmuch as in their headstrong passion they became backsliders into disobedience, and assuming a zeal for the Law not according to knowledge, they thought themselves to be advocating the Law by rejecting the commandments of Christ, it was for this very reason in order that He might not seem to any to be laying down some new and peculiar laws adverse to the will of God the Father He conveyed this useful and necessary rebuke----The word which ye hear is not Mine, but the Father s Who sent Me. Let not any one of those who come to Me by faith, He says, think that I have made any discourse not in accord with the will of God the Father. The tidings of the Gospel are His and not another's, but He gave them not as ashamed of the older enactments, nor again as though the better commandment had been unveiled at the moment; but rather because the type had been moulded into reality at the fitting time. For He That said those things by Me to the men of old time says this also now to you: for I am the living Word That interprets the ineffable Will of God the Father, wherefore am I called the Angel of great counsel. For either after this manner we shall receive the saying, I mean the following ---- The word which ye hear is not Mine, but the Father s Who sent Me, or we shall understand it in another way. For He says that His own word is the word of God the Father, that they who keep it may know that they honour God when they are persuaded by the words which come from Him: while others, falling into the contrary extreme and not [337 disdaining by disobedience to insult the commandment given to them, sin against the nature of the Most Highest. Now it was possible in two ways to confirm the minds of His hearers: for either the wish to honour God would incline them at all events to obedience, or the fear of coming into conflict with Him would also have this effect. For the calculation of what is useful and expedient runs through both methods. And when He says, "It is not My word," He does not at all put out of our sight the peculiar character which He bears as the Word and God. And, while He still wears His homely shape, and appears and truly is in the guise of manhood, and is really like as we are when He is saying this, He is not willing that His word should be thought merely human, but really Divine and regal; of necessity merging His character in that of the Father, in order that He might not by sundering Himself admit the conception of two Sons, as the Son is one and the same both before and after His Incarnation. For Christ is one, and not two, as some say: for the Word proceeding from the Father, being God, became flesh according to the saying of John not by conversion into flesh, but by enshrining His divinity in flesh from the womb of the holy virgin. In order then that we may not think His word is merely human, or divest the Gospel teaching of its Divine character, but may be convinced that it comes from the God Who is over all, appropriately and with great reason, inasmuch as He was then appearing to them in the form of man, He attributes His words to His Divine Nature, as in the character of God the Father, from Whom and in Whom He is by nature as His effulgence and His

word and the Express Image of His Person.

25, 26 These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, Whom the Father will send unto you in My Name, He shall teach you all things, and bring to your remembrance all that I said.

Contrariwise, His speech has in it the human element, and is not quite foreign to the standards we apply to

[338 ourselves, to the extent that the mind into which it entered was fitted to receive the words before us. Perhaps some one will plausibly say that Christ is not amongst us according to the power of His Godhead, although He fills the Universe and is not wholly separated from anything, but rather encompasses with unspeakable might earth and heaven, and does not leave the depths of the abyss: for where is not God"? When, then, He says, These things have I spoken unto you, while yet abiding with you, we must think that He there speaks as a man; and since He was about to vanish from our sight, I mean according to the flesh, He says this when the preparation for His departure into heaven was complete; and He says that the most perfect and complete revelation to us of the mystery is through the Comforter, that is the Holy Ghost, sent from the Father in His Name, I mean that of the Son. For as His Spirit is Christ in us, therefore He says, He shall teach you all things that I said. For since He is the Spirit of Christ, and His mind, as it is written, which is nought else but what He is, in regard to identity of nature, even though He be both conceived of and is existent, He knows all that is in Him. And Paul will be our witness, saying, For who knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth save the Spirit of God. Wherefore as knowing what is in the counsel of the Only-begotten, He reporteth all things to us, not having the knowledge thereof from learning, that is; that He may not seem to fill the rank of a minister and to transmit the words of another but as His Spirit, as we said just now, and knowing untaught all that belongeth to Him of Whom and in Whom He is, He revealeth to the Saints the Divine mysteries; just as man's mind too, knowing all things that are therein, ministereth externally by uttered word the desires of the soul whose mind it is, being mentally discerned in the thoughts, and named as something else than itself, not other by nature, but

[339 as a part complementary of the whole, existing in it and believed to go forth from it. Such a relation as this is inapplicable to the ineffable Divine Nature. For small is all the power of illustrations, even if it go on to subtleties. The perfect knowledge then is begotten in the Saints by the Spirit. And indeed the inspired Paul exhorts some: I also, having heard of the faith in the Lord Jesus which is among you, and the love which ye show toward all the Saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of Him; having the eyes of your heart enlightened, that ye may know what is the hope of His calling, what the riches of the glory of His inheritance in the Saints, and what the exceeding greatness of His power to us-ward who believe, according to the working which He hath wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come. For in the revelation of these things by the Spirit working in us in an unspeakable way, we see the deep meaning of the Incarnation and the power of the

hidden mystery. And that His Spirit, indwelling in the Saints, accomplishes the presence and the power of Christ Himself and teaches all things that He has spoken unto us, Paul will once more make none the less clear to us by the words: For this cause I bow my knees unto the Father, from Whom every family both in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith to the end; that ye, being rooted and grounded in love, may be strong to apprehend with all the Saints what is the breadth, and length, and depth, and height, and to know

[340 the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God.

Furthermore, we must show that when He said that all would be revealed by the Spirit to the Saints, He does not give them over to another master---do not think that: but He keeps them by His side, through the Spirit, no longer seen by the eye of the flesh, but rather gazed upon as became a God by the intellectual vision of the heart.

27 Peace I leave with you, My peace I give unto you: not as the world

giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

Herein when He reminds His holy Apostles of His ascension into heaven, and prepares them for the knowledge that they will be left thereby alone by the saying: These things have I spoken unto you while yet abiding with you, He was stricken at heart by the knowledge, being as He was by nature God, that the saying gave them no small alarm, and put them into great fear and trembling, and by laying a burden of grief upon them had stirred the mind of each to its depths. For what could be more grievous than their sorrow, and what so burdensome as to be robbed of the highest blessings and to undergo the unexpected loss of that which was most dear to them? He therefore stablishes them when they were disturbed by grief and fear. For the cause and root of their sorrow, His being about to leave them and go to His Father, was most well-grounded. But He considered their apprehension of unknown suffering as the cause of their grief, and very readily, as He Who was strong to save was no longer present, according to the actual vision of the body. And how does He stablish them, and in what way does He produce in them the brightness of a cheerful spirit, and how are their minds lulled again into a Divine calm? Peace I give unto you, He says, My peace I leave with you. I have often told you, He says, that I will not leave you desolate, nor will [341 you dwell alone in the earth, stripped and robbed of your defender; nay, rather, I will be with you, and though absent in the flesh will again edify you by My consolations as God, and will set you above every terror, and no man shall surpass you in boldness; for all fear shall dwindle away, and cowardice shall vanish from your path, and a Divine power shall spring up in you, bringing you with peaceful mind, and heart at rest, to the revelation of those things which pass man's understanding. And now, He says, Peace I give unto you, not simply, but My peace. And this was clearly nothing else but saying: I will bring the Spirit, and of Myself will abide with those who receive Him. For that the peace of Christ is His Spirit, it needs no long argument to completely demonstrate. But I suppose one ought to say this, if He is peace in heaven and on the earth, how can it fail to be clear to everyone, that as we have said, the peace is certainly His Spirit? And indeed the inspired Paul said to some: And the peace of God which passeth all understanding shall guard your hearts and your thoughts. And surely it is right to reflect, that it is not about that peace which has reference to common thought and action that He says this. For that disposition

which loathes dispute and strife has and works peace, so far as its own waverings and inclinations will allow it. And we shall not think that the peace which is here meant is something which has not a real and independent existence; but we must suppose that it is found in the temper of those who love it. How then can one think that such a peace as this surpasses all understanding? For that which nowhere and nohow has an independent existence, how could that be thought better and nobler than men, or angels, or even higher beings? for these too we say are mind. The peace therefore that is above all principality, and power, and thrones, and sovereignties, and excels all intellectual existence, is the Spirit of Christ, by Which the Son reconciles all things to God the Father, by willing the things that are His and by wishing to [342 think and do them, and not by being perverted or falling away through turning aside to wickedness. And it is easy and expedient to reflect on this. For just in the same way as since the Son is by nature life, and wisdom, and power, and the Spirit is called and is His, the Spirit is of life, and wisdom, and power; so since the true and sovereign peace is He Himself and no other, His Spirit might rightly be named and thought as He is----" peace." For this reason and in a special manner referring His own peace, that is to say the Spirit, to His own nature, He says concerning Him, My peace I leave with you. That also in the holy prophets the Spirit of Christ has been so named, you will easily perceive, when you hear this from the mouth of Isaiah: O Lord our God grant us peace: for Thou hast given us all things. For as the Law brought nothing to completion, and righteousness according to it did not suffice to bring men to perfect piety, He entreats that the Holy Spirit be vouchsafed, by Whom, reconciled to God the Father, we have been admitted into fellowship with Him, who have before been shown to be reprobates through the sin that reigneth in us. Grant us then peace, he says, Lord; for Thou hast given us all things. And what he wants to show, I say, is this: "Grant us too, Lord, the peace; for we shall then confess that we have all things, and no blessing will be found lacking to him that has once for all reached the fulness of Christ. For it is the completion of all good that God should dwell in us by the Spirit." For since the Spirit is fully sufficient to allay all tumult of the mind, and to dispel all cowardice in us, He promises to give us as provision by the way, that which is needful to maintain our courage and peace, when He says, My peace I leave with you: let not your heart be troubled, neither let it be fearful.

28 Ye heard how I said to you, I go away, and I come unto you.

You learnt, He says, from no other lips than Mine My [343 departure hence, for you heard My sayings with your own ears, and what have I, Who cannot lie, promised unto you? I go away, and I come unto you. If then His words had threatened that His departure would leave them comfortless, and that their bereavement would be eternal, it was very likely that they would thereupon be dreadfully dismayed, and find it unbearable, and fall into excess of despondency. And whereas I said unto you not simply that I would go away, but that I would come again in due season, why then, He says, do you let into your hearts only the cause of grief, and slight by your forgetfulness that which is able to cheer. Let that which knows how to succour arise in you to combat that which affrights: and let the power of the Comforter wrestle with the incitements to grief. For it has been ordained that I should ascend to God the Father, but I have promised to come again. He allays then the agony of grief He found in His disciples; and just as a fond and good father, compelled for some needful purpose to take his children from the nurse that bears them, and seeing a flood of tears bedewing their delicate and dear cheeks, he tries every blandishment, and by always insisting on the good that will result from her absence, arms in some sort hope against grief, where

the affections are most nearly concerned; so also our Lord Jesus Christ shields the souls of His Saints from sorrow. For He knew, being truly God, that His abandonment of them would be very grievous unto them, although He were ever with them by the Spirit. And this proves His love and extreme holiness. For to wish to be with Christ, how does not that most truly become the Saints? And of a truth the admirable Paul has this aim in view when he says: It is better to depart and be with Christ. [344 CHAPTER I. That in nothing is the Son inferior to God the Father, but rather equal to and like Him in nature.

28 If ye loved Me, ye would have rejoiced, because I go unto the Father; for My Father is greater than I.

He turns the occasion of sorrow into a source of solace, and plainly rebukes them because they do not rather rejoice at what now gives them pain: and at the same time tries to teach them, that those who practise an unaffected and sincere love towards others, must not merely seek their own pleasure and advantage, but rather to benefit those they love, when an opportunity to do this gives them inducement. Therefore also Paul exhorts us in the words: Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own. He speaks of some who seek not their own but others' good. For true love shows itself in our not only providing for our own advantage but also considering our neighbour's benefit. For our

Saviour, in the words before us, persuades His disciples to lay this to heart. And, further, let us imprint the power of this thought in clearer characters on our hearts as on a tablet, and thereby attain unto the mystery of Christ. For a type taken from trifling things will oftentimes avail to enable us to arrive even at those things which we hold to admit of no comparison. It was pleasant then, for example, to the disciples of Paul that they should be always with him, but better for Paul to depart and be with Christ, as he has assured us by his own words. It was the duty then

[345 of those who chose to love him to be eager to fulfil their love towards him, and not to consider that only as endurable which was pleasant to themselves, but rather to reflect upon this, that his departure would be to the benefit of their master; for he was eager to be with Christ.

You have the outline of the speculation so far as concerns Christ's human nature. Let us therefore, illuminating as it were with varied tints our sketch of the power of the mystery of Christ, clearly show the absolute truth. For the Only-begotten, being in the form of God the Father, and in equality with the Spirit, counted it not a prize to be on an equality with God, and through His love towards us emptied Himself of His glory, taking the form of a servant, and underwent this that He might direct us all to perfect knowledge of virtue, so as to prepare us by the incomparable brightness of His miracles to behold the power, and glory, and exceeding might that is inherent in the Divine Nature. For so He might have induced those who have fallen into the depths of ignorance to recover knowledge once more, and no longer to worship the creature beyond the Creator, but to figure to themselves the One true and living God. And the Only-begotten has aided us in other ways by His incarnation, for He destroyed the power of death, and loosed the bonds of sin, and granted us to tread upon serpents and scorpions, and over all the power of the enemy. It was then, and with great reason, sweet and pleasant beyond all description to ourselves and the holy disciples, to have continual converse with Christ the Giver of such blessings to us, and to be ever present with Him and in His company. But it was clearly not to His advantage, so long a time to choose to abide in the guise of humility, which He had taken for our advantage, through His love

to us, as we just now said: rather was He bound, when His dispensation towards us had been already suitably accomplished, to ascend to His own glory, and, with the flesh that He had

[346 taken for our sake, to hasten back to equality with God the Father, which thinking it not robbery to do (for He might have had this honour in His own right), He descended to human humiliation. For while He was yet upon the earth, though He was truly God and Lord of all, He was thought no better than the rest of men, by those who knew not His glory. Nay, more, He was smitten, and spat upon, and crucified, and underwent the ridicule of the impious Jews, who dared to say, If Thou art the Son of God, come down now from the cross, and we will believe Thee. And when after He had fulfilled the mystery of our redemption, He ascended to God the Father in the heavens, when the time of His humiliation was already past, and the period of His voluntary degradation accomplished, He showed Himself very God to the powers above. For heaven did not deny the Lord of all when He ascended, but the charge was given to the sentinels at the gates above, that the Lord of Hosts was drawing nigh, although He was borne upward in the raiment of the flesh; and the Spirit was representing the opening of the gates, when He said: Lift up the gates ye rulers, and be lifted up ye everlasting doors, and the King of Glory shall come in. The Lord strong and mighty, the Lord mighty in battle, the Lord of Hosts, He is the King of Glory. For the manifold wisdom of God which He purposed in Christ was known unto the principalities and the powers, as Paul says. For when He ascended to the Father, although He may be thought greater than the Son in this respect, that He remained in His everlasting home, while the Son underwent voluntary humiliation, and descended in the form of a servant, and ascended up again to His own glory, and heard the words: Sit down on My right hand until I make Thine enemies Thy footstool. And it was to the intent that He might not seem too presumptuous, and that God the Father in the heavens had not of His own will made the Son sit on His right hand, the Father Himself is introduced saying this: Sit Thou on My

[347 right hand, the Psalmist says this. And no one with any sense will say that the Father has the second place of honour though He has the Son on His right hand, but will rather take what I have said into consideration. For it is not the Father, but rather the Son, on account of His voluntary degradation and suffering, Who must be conceived as sitting on the right hand, and having a place from which no inferiority could be inferred, as He might be numbered among inferior beings by those who cannot comprehend the mystery of His Incarnation. Therefore a place on the right hand of His Father, against Whom no such charge can be brought, is allotted to the Son that His equality may be maintained.

We have done well to introduce these explanations now, which have an intimate connexion with the present subject. Now taking up again and unfolding from the beginning the whole purpose of our disquisition, I proceed to say that continual converse with our Saviour Christ is sweet and acceptable and pleasant to us, although for our sake He has emptied Himself of His glory, as has been written, and taken the form of a servant and the dishonour of man's nature. For what is man's nature as compared with God! Nor was the Incarnation to the advantage of the Son, but to ascend to His Father profited Him more, and to recover His own glory and power and Divine honour in the sight of all, and no longer obscured. For He sat on the right hand by the will of His Father. For He loves Him as His own Offspring and the fruit of His Substance, and therefore He says, If ye loved Me, ye would have rejoiced because I go unto the Father: for the Father is greater than I. Surely it was a proof of His Father's love towards Him that He did not sorrow over His seeming

abandonment and the compulsory absence that He had taken on Himself, but rather took into consideration that He went to the glory befitting Him, and His due, and to His ancient honour, that is the Godhead manifest. Nay more, the Psalmist, though he speaks mysteries by the [348 Spirit, says, Clap your hands, all ye people: then he explained the occasion of the festival, and introduced the Ascension of the Saviour into heaven, saying, God is gone up with a shout, the Lord with the sound of a trump: meaning by the shout and the trump the piercing and clear voice of the Spirit, when He bade the powers above open the gates, and named Him Lord of Hosts, as we said just now. On the same occasion moreover, we shall find the choir of the Saints rejoicing with great joy of heart. Then too he said in one place, The Lord reigneth, let the earth rejoice; and in another, The Lord reigneth: the Lord hath put on glorious apparel, the Lord hath put on and girded Himself with might. For He that was with us as a man before His resurrection from the dead, when He ascended to His Father in the heavens, then put on His own glorious apparel, and girded Himself with the might that was His from the beginning, for He sat and reigneth with the Father. Then it is right and meet that those who love Him should rejoice because He has gone to His Father in the heavens, to take upon Him His own glory, and to reign again with Him as at the beginning. And He says that He is greater, not because He sat down on the right hand as God, but as He was still with us, that is, in human shape. For as He still wore the guise of a servant, and the time had not yet come that He should be reinstated, He calls God the Father greater. Moreover, when He endured the precious cross for us, the Jews brought Him vinegar and gall when He was athirst, and when He drank, He said, It is finished. For already the time of His humiliation was fulfilled, and He was crucified as man. He had overcome the power of death, not as man but rather as God, I say by the working of His power and the glory and might of His conquest, not according to the flesh. The Father then is greater since the Son was still a servant and in the world, as He says that He is God of Himself, and adds this attribute to His human form. For if we believe [349 that He degraded and humbled Himself, will it not be obvious to all that He descended from superiority to an inferiority, and rather from equality with the Father to the reverse. The Father underwent nothing of this, and He abode where He was at the beginning. He is greater therefore than He that chose inferiority by His own dispensation, and remained in such a state until He was restored to His ancient condition, I mean His own and natural glory in which He was at the beginning. We may rightly judge that His equality with the Father, which while He might have had it uninterruptedly He did not consider robbery to take for our sake, is His own and natural position. And as we have spoken at length about the equality of the Son with God the Father in previous books, it may well be fitting to proceed to illustrate all things in order, leaving long discussions on the subject for the present. And since a certain dull-witted heretic, receiving from the Jews some marvellous knowledge of the holy writings, and attempting to explain the verse we have before us, has committed to writing intolerable blasphemies against the Only-begotten, I deemed it a mark of feebleness, and very unbecoming to myself, calmly to pass them by, and to dismiss in silence the awful madness of the man to whom I allude. I think then we ought to encounter him in argument, and show that his words are baseless and old wives' fables, and wholly devoid of sense, and the quibbles of a perverted logic. And with reference to the same passage, I will read over to you what he has dared to write when giving the view he took of the text: "When He called His Father greater than Himself, He not only displayed His own humility but also refuted the heresy of those who maintain that His nature is twofold." And having thus shattered the opinion of Sabellius, he makes a furious and vigorous onslaught, as he thinks, on those who put the Son on an equality with the

Father in these words: "Some have reached such a pitch of [350 madness that they cannot at all endure to say that the Father is superior to the divinity of the Only-begotten, but only that the Father seems to surpass Him when compared with Him in reference to the Incarnation, though they are not even able to look at them together in this aspect; and things different in kind can in no way be compared. For no one would ever say that man is wiser than a beast, or that a horse runs faster than a tortoise; but that one man has more reason than another, and that one horse has greater speed than another. Since then only things belonging to the same class are capable of comparison with each other, we must admit that the Father is greater even than the divinity of the Son. For those who fall into the contrary error of drawing a comparison with reference to the Incarnation, so far as in them lies, lessen the honour of the Father."

Such are his puerile babblings. And we must take care to show that he does not even know that he is inconsistent with himself. For he admits that the Son maintains becoming humility, when He says, The Father is greater than I; and I marvel that he did not also lay this to heart. For whatever was it which induced him to meddle with theology, although one would not make of no account the knowledge of the fitting time to speak or act if one were wise? What need was there then of such unseasonable discussion of the Divine Nature to His disciples in their agony, when He was about to depart from the world to God the Father? For what kind of consolation could this consideration bring to them? And why does not He merely rebuke them, saying, "If you loved Me, you would rejoice that I go to the Father, because the Father is greater than I?" Tell me then, did He think that this tended to solace the disciples, or to rid them of the sorrow they felt from their love of God, that He was going to the Father Who was greater than Himself? Although when Philip asked Him and said, Lord, show us the Father, and it sufficeth us, then [351 indeed, and very opportunely, as the occasion for theological teaching had arrived, He showed that the Father was in Him, and He Himself in the Father, and that He was in no way inferior to Him, but distinguished by His perfect equality, when He said: Have I been so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me? I and the Father are one. Then indeed, very opportunely, He unravels His discourse thereupon, and it is worthy of admiration. But here, how is the reference opportune? Or what construction would it admit of other than His desire to allay His disciples' grief, and to furnish them, as it were, with a medicine of consolation bidding them rejoice because He "goes to the Father?" Is it not then obvious to any one, however dull-witted he may be, from the very state of the case, that since He was hastening to return to His own glory with the Father, He bade those who loved Him rejoice at this, devising this admirable means of consolation for them with the rest? But I will now pass this by, and will not lay much stress on their demented folly. But I say that we ought rather to go on to the following considerations. For He thought perhaps when comparing His Incarnate Nature with His Divine, they could not help making profit out of the inquiry, when we say that the Son was emptied of His glory when He became a Man. Is it not so? How could it be otherwise? But speaking of His Divine glory, in contrast with His place as a servant, and His position of subjection, we say that the Son was inferior to the Father, in so far as He was human; but that He was reinstated into His equality with the Father after His sojourn here, not endued with any new, or adventitious, or unaccustomed glory, but rather restored to that state in which He was at the beginning with the Father. And indeed, the inspired writer who initiates us into mysteries, I mean Paul, no longer attributing to Him the humiliation [352 belonging to man's estate after His resurrection from the dead and ascension into heaven, exhorts us saying: Even though we have

known Christ after the flesh, yet now we know Him so no more. And of himself again: Paul, an apostle of Jesus Christ, not from men, neither through man, but through Jesus Christ. And yet, why is it that when He says that on His second coming to us He will change the body of our humiliation, that it may be conformed to the body of His glory, he now denies it, saying: Not from men, neither through man, although destined to be an apostle by Jesus Christ? But how is it that he says he knew Him not in the flesh? Did he then, tell me, deny the Master that bought him? God forbid; for he is rightminded. For when the period of the actual humiliation or degradation of the Only-begotten had been accomplished, and come to an end, He makes haste to proclaim Himself and to gain recognition, not in the character which He presented when emptied of His glory, but of His natural attributes of God. For when it had once been known and admitted that He was human, He was bound to instruct believers in Him that He was also God by nature; and for this reason He chooses to speak of His divinity, rather than anything else. And I marvel that the heretic of whom we are speaking does not blush when he says that "as only things which belong to the same class admit of comparison with each other, they must confess the Father is greater than the Divinity of the Son." For he does not perceive, it seems, that he has armed his own argument against himself. For let him answer us this pertinent inquiry: From what starting point can comparisons of things of the same class best proceed? Can we reasonably start with what they are, according to the common definition of their nature, or with the qualities which belong to, or are deficient in each, or inhere or do not inhere in each? And I will give an example, and will select that which he gave to us by way of illustration. If any one choose to [353] compare one man with another, looking to the one common definition of their essence, he would find no distinction; for there is no difference between man and man, so far as each is a thinking animal, mortal, and capable of sense and knowledge, as in all men there is one and the same definition of their essence. Nor does one horse differ from another in its essential character as a horse; but one man differs from another in some special sort of knowledge, as writing, and in divers other ways. This does not affect the essence, but clearly proceeds from quite another cause. So also one horse excels another in speed, or is smaller or larger than another; but you will find that superiority or inferiority in these respects lies outside the definition of their essence, otherwise things brought into mutual comparison could have no distinctions made between them. For if one man had a less or greater degree of the essential character of man, how could we conceive or speak of him at all? Then all things of the same type in their essential characters are uniform. But the difference lies in those attributes which either inhere in them, or which lie outside (viewing them in the light of accidents). Since then, according to his premise or statement, which I will proceed to deal with, only things of like nature admit of comparison at all appropriately, he must start by admitting that the Son is of the same class as the Father, that is, of the same Essence. For so you will have the same class in view; for he proved that man might be compared with man, and horse with horse. Then let him go on to tell us the reason why, when the Son is compared with God the Father as being of the same class He has any kind of inferiority to Him, and where we shall find it, when one and the same definition of their essence belongs to things of the same class? For in the case of the essence of a class, its definition is not perfect in some cases and imperfect in others, but is one and the same for all. But we may say that any accident may have a separate cause and accrue to a thing in a different manner. [354] In order to make what I have said quite clear, I will set before you the illustration I gave at the outset. No man differs from another in his essential character as man; but one man is pious and another wicked; and one is weak and maimed, while another is healthy and

strong; and one is vile and another good. But when a man accurately investigates the reasons for these distinctions, he will not trace them to their common definition of the essence, but rather attributes the causes to diseases of mind or body. As then, there is one definition of Godhead for the Father and the Son both in conception and reality (otherwise one could not but go astray), for They are compared as belonging to the same class, and I will use his words for the purpose of the argument---let these deluded men tell us what they think it was that paved the way for the inferiority of the Son to God the Father; was it disease, or indolence, and those things which are known to affect created beings? Who would be so mad and such a slave of contradictions as even to lend an ear to such blasphemy? When then, being (as He is), of the same class as the living God, He Himself also is manifestly by nature God----for He is brought into comparison with the Father: and nothing can hinder His having a like state with His Father----how is He inferior?

Since, then, this adversary of the truth has given in detail a mass of contradictions, with reference to the text, and has not hesitated to affirm that "the Father is greater than the Godhead of the Son," let us then, after having made a brief defence of the Incarnation, and separated it in our demonstration from the consideration of the matter under discussion, compare the Divinity of the Son with that of the Father, according to Their definition; but let us previously inquire of him who dares to say this, whether he thinks that God, when He is God, is so by nature, or something else besides, but honoured with the appellation of Divinity, as there are many so that are called gods and lords in heaven, and many on earth. When then he asserts that the Son has been honoured [355 by the bare appellation of Divinity, but that He is not by nature really that which He is said to be, we who are rightminded will encounter him, and openly exclaim, "My good Sir, if He is not really God, we shall worship the creature in preference to the Creator, and not only we who inhabit this earthly sphere, but also the multitude of holy angels; and we shall also accuse every Saint who has spoken of Him as the real and true God, and most of all we charge S. John, who said of Him: We know that the Son of God is come, and hath given us an understanding, that we may know the true God, and we are in His true Son Jesus Christ: this is the true God, and eternal life." But if, rejecting all inspired writings alike, he confess that He is really God, and be so minded and still suggest the doctrine that even so He falls below the Father's dignity in some respect, has he not introduced to us a new God, wholly dis severed from His natural connexion with the Father, and conceived of as having a separate existence and not inhering in the substance of God the Father? But I think the matter is obvious to every one. For if nothing is conceived of as being greater or less than itself, but as greater than anything which is less, and less than anything which is greater, must he not perforce admit that there are two true and real Gods, so that one is thought the greater, and the other the less. So the faith of the Church is wholly destroyed and overturned by their doctrine, for we shall have not one God but two. Whose temples then are we according to the Scriptures? Surely His Who established His Spirit in our hearts. When then we find in the Holy Writings the Spirit spoken of as not of the Father only but also of the Son, what are we to infer, and what view must we take? Which of the two reject and call the other God? If, however, we are to admit a duality of Gods, one less and the other greater, we shall say that both abide in our hearts by separate Spirits, and we shall be found temples of more than one God, and there are two Spirits dwelling in us, a greater and a less, [356 corresponding to the nature of those who gave them. For who could tolerate such ravings, and who cannot see that their doctrine is absurd and ridiculous, after he has considered the view I have just set forth? But, perhaps, if he is forced to admit that there is a duality of Gods by nature, one the greater and the other the less, he will

proceed to that doctrine that is always recurring in his writings; I mean, he will say that the Son has a separate nature----though He is not wholly devoid of the nature of a created being, yet neither does He wholly decline from the Divinity of God the Father. For those who do not scruple to say plainly that He is a creature take refuge in refinements of language, trying as it were to gloss over their profanity. When then we say that the Son has such a nature as not to be wholly God, nor yet to fall entirely into the category of creatures, but that He holds an intermediate place, so as to fall beneath the dignity of God the Father, and yet to exceed created beings in glory, we will say first of all, that there is no authority to induce us to lay down the doctrine they choose to propound. For either let them satisfy us from the holy and inspired writings, or confessing they have no voucher for their private opinion, blush for laying down definitions in matters of faith from their own private judgment. But since it occurred to them to say this in their rash folly, I will proceed to the view they have propounded, and I will say once more that if only things of the same class are properly capable of mutual comparison,----and the Son has proved that He may properly be compared with God the Father in the plainest language, The Father is greater than I,----must not then the Father be conceived of as having the same nature you attribute to the Son? What follows then? Your whole speculation is upset. For so long as you maintain that the Father is greater than the Son, but a created being is less according to you, the nature of the Only-begotten lies between the two. And when the nature of the Father is lessened to that of the Son, one of the extremes is left out, as [357 there is no longer anything above and superior to the Son. And if, as he says, He is compared with the Father as being one of the same class, must not the definition of Their Essence be one and the same for both? And if you scruple to admit that the Son is of the same Essence with the Father, but rather put Him in a position of inferiority, and debase the glory of the Father to that of a being whom you reckon less than and inferior to Him, do you not see blasphemy springing up like a thorn? Does not then a root of bitterness springing up rankle in the heart of those thus minded? Why then do you leave the straight path of truth, and launch into such absurd discussions? Grant then to the Only-begotten in your thoughts an equality with God the Father. For thus there will be One God, worshipped and glorified in the holy and consubstantial Trinity, both by us and by the holy angels.

29 And now I have told you before it come to pass, that when it is come to pass, ye may believe. A prophecy of the future is manifestly a sure pledge of what the future has in store for us. Christ confirms therefore the heart of His disciples, and seems to inspire in them a firm conviction that He is really ascending to God the Father in the heavens, to reign with Him and share His throne as God, and as God really begotten of Him. For do not, He says, set My departure, which is according to the flesh and an object of sight (for I will be with you as God for ever), on a level with that of the holy prophets. For they, as they passed from the earth and paid the debt of nature, were brought low, and died according to the law of human creatures. But I, Who am the true God, am not measured by the same standard as My creatures awaiting the time of the resurrection. For I live for ever, and I am the True Life. And I will send the Comforter, and I will grant you My peace also, and will not lie; but to the intent that, when you: receive the promise and are illumined by the grace of [358 the Holy Spirit, you may ratify the truth of My words, recollecting what I have said in the light of experience, and to the intent that you may have the firm conviction that I live and reign with the Father, I have foretold and spoken this to you. The fulfilment of the promise will then confirm the truth of My words. For if I be not the Life, He says, and if I be not enthroned with God the Father, how can I Myself vouchsafe Divine and spiritual graces? And I will bestow them as I

have promised, and I will bring to you the Spirit and peace. Is it not then beyond dispute that I am the Life, and that I reign with the Father. For it is not the act of one who is dead, or powerless to illumine with Divine graces those who love him, but it is the act of One Who is living and powerful and Who reigns for ever. Christ therefore has hereby taught us that He made no empty prophecy of the future. For He says that He made this discourse that they might have their faith in Him confirmed, when they came to think upon and reflect on His promises, after they had experienced His grace.

30, 31 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in Me; but that the world may know that I love the Father, as the Father gave Me commandment even so I do.

Now when the impious Jews were already at hand, with the band of soldiers whom they brought, and their leader who also had promised to betray Him, and were ready to take Him and bear Him away in no long time to His sufferings upon the cross, and before the Crucifixion, He declared that He would break off His discourse with them. For, He says, the time is short and already past. And now that the bloodthirsty spirit of the Jews is at its height against Me, and shows itself already within the gates, the time for speech with you is past, and the period of My passion has arrived. But He says, The prince of this world hath nothing in Me. And I shall die very gladly, and undergo death to save [359 the world, and through reverence to My Father and love towards Him willingly encounter inconceivable anguish, that I may fulfil His Will. The aim of what He says here is very plain, and compressing His words into smaller compass we say: Adam, the author of our race, underwent death by a Divine curse, through his breaking the commandment given to him, accused by himself and the devil. He indeed seems to have suffered for good reason, since the doom of punishment justly pursues those who have sinned from indolence; but the second Adam, that is our Lord Jesus Christ, Who can have no such charge brought against Him at all, for He did no sin, neither was guile found in His mouth, underwent His sufferings for us, having of Himself no responsibility whatever for them, but by His sufferings procured a ransom for the world, owing to His love for the Father, Who yearned for the salvation of the world. For it was truly the work of His love for the Father not to set at nought His decree and firm resolve, but to hasten to bring it into effect. And what was this decree? He willed that His own Son, though of like fashion with Himself and distinguished by His perfect equality with Him, should descend to such humiliation as to take the form of man for our sakes, and not shrink from death to save the world. This the Son did through love of His Father, Who is said to have ordered Him by His own power to suffer death in His fleshly nature, and to destroy the power of corruption, and to quicken the dead, and to restore them to their ancient state. Therefore He says that the time for speech is short. For My suffering is drawing nigh, and the presumptuous counsels of the Jews have burst into flame. I will suffer willingly, as for this cause I have come. But the prince of this world cometh, and hath nothing in Me; that is, I shall not be convicted of sin, and the Jews will not be able to establish their charge of drunkenness against Me, the devil hath no part in Me, for vices are as it were his attributes, and wickedness [360 owes its parentage to him. For the truth of our Saviour's words will be most clearly seen from what follows. For how did He sin, Who knew no sin, the true and living God, Who was wholly incapable of turning from the path of righteousness? And we shall see this most clearly by the actual writings of the holy Evangelists. For the most wise John has represented Pilate saying, I find no crime in Him; and again, after putting on Him the crown of thorns, as saying these

words: Behold, I bring Him out to you, that ye may know that I find no crime in Him; and Matthew says that he so hated the crime, that he washed his hands before the Jews and said, I am innocent of the blood of this righteous man; and the same Evangelist points Him out to us, when He was brought into the presence of the high priests themselves, and says: Now the chief priests and the whole council sought false witness against the Christ, that they might put Him to death; and they found it not, though many false witnesses came. Still, though accusations were sought against Him by the agency of men, the devil used them as ministers and instruments of his own malice, and it was he more than any one else who sought to find sin in Him. It is then true that the devil had no part in Him, whom Christ called prince of this world, speaking of the present moment, not as though he were truly lord of it, but as a foreign intruder who has gained by the law of conquest what does not belong to him. For by sin he subjected mankind to himself, and driving them away from God as sheep who have no shepherd, he ruled over them though they were not his own. Therefore was he rightly cast out from the kingdom he had so obtained. For Christ has become King over us, and therefore He says: Now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto Myself.

Arise, let us go hence. The common and usual acceptance of the words before [361] us suggests the thought, that as the period of the madness of the Jews had come, and the priceless Cross of our Saviour was well-nigh set up, He was hastening to depart with His holy disciples, to that place in which the band of men and officers found and took Him. And the thought is a plausible one. But probably there was another meaning hinted at; I mean a spiritual and hidden meaning. For when He says the words, Arise, let us go hence, He means to signify that to all of us there lies open by Him and with Him a change from one state to another, and a refuge from a worse condition in a better; in order that we may realise some such conception as this,----the passing from death unto life, and from corruption into incorruption, by Him and with Him, as I just said, as passing from one place into another. It is a fine saying then, Arise, and let us go hence; or you may interpret it to yourselves in some other way. From henceforth we are bound to be transformed from loving to think on earthly things into choosing the will to do God's pleasure; and besides this, to pass from slavery into the dignity of sonship; from earth into the city above; from sin to righteousness,----the righteousness I mean that is due to faith in Christ; from the impurity of man's nature to the sanctification by the Spirit; from dishonour to honour; from ignorance to knowledge; and from cowardice and faintheartedness to endurance in goodness.

Localising then, figurating as it were, our transgressions upon earth in the spot whereon He stood, He says, Arise, and let us go hence. For if this meaning entered into the scope of His speech, and He means to show thereby His affinity to us, it can do us no harm at all to act in this way, since He found it in His nature so to do. Moreover, in other places you will find Him saying to

His own disciples: We must work the works of Him That sent us, while it is day; the night cometh, when no man can work. Do you hear how He implicates Himself together with us in the duty of doing work, although He

[362] does not lie under the necessity of working as we do? And this form of speech is usual with us, and we shall find it just as much amongst ourselves; and the inspired Paul, when he rebuked the Corinthians, ventured on this expression, exhorting them in these words: Now these things, my brethren, I have in a figure transferred to myself and Apollos; that in us ye might learn not to think

beyond the things which are written. And there is no question that we have not an elder, nor an angel, but the Lord of all Himself, though He was not subject to our infirmities, to point out the way to all that is good, and to turn us from our old lusts to better things. For we have been ransomed not by ourselves, nor by any other creature, but rather by Christ Himself our

Saviour. Therefore, when escaping as it were with us, in our company, from the wickedness of the world, He says, Arise, let us go hence. He speaks these words not as subject to it as we are, or bound by human infirmities; but as our leader and champion and guide, to point

out the way to incorruption and life in sanctification and love of God. [363

CHAPTER II. That the Son is Consubstantial with God the Father, and not of an alien or foreign nature, as some of the perverse assert. xv. 1 I am the true Vine, and My Father is the Husbandman.

He wishes to show us that it behoves us to love, to hold fast to our love towards Him, and how great a gain we shall have from our union with Him, when He says that He is the Vine, by way of illustration; and that those who are united and fixed and rooted in a manner in Him, and who are already partakers in His nature through their participation in the Holy Spirit are branches; for it is His Holy Spirit Which has united us with the Saviour Christ, since connexion with the Vine produces a choice of those things which belong to It, and our connexion with It holds us fast. From a firm resolve in goodness we proceed onward by faith, and we become His people, obtaining from Him the dignity of Sonship. For according to the holy Paul, He that is joined unto the Lord is one Spirit. As then in other places He has been called the foundation and coping-stone by the voice of the prophets, for upon Him we are built up, ourselves being the stones, living and spiritual stones, into a holy priesthood for a habitation of God in the Spirit, and in no other way are we able to be built up into this, save only if Christ be the coping-stone, so here by a similar reflection He says that He is a Vine, as it were the mother and nourisher of its branches. For we are begotten of Him and in Him in the Spirit, to produce the fruits of life; not the old life [364 of former days, but that which consists in newness of faith and love towards Him. And we are preserved in our hold on this life by clinging as it were to Him, and holding fast to the holy commandment given to us, and by making haste to preserve the blessing of our high birth; that is, by our refusing to grieve in any way whatever the Holy Spirit That has taken up His abode in us, by Whom God is conceived to dwell in us. For in what manner we are in Christ and He in us the wise John will show us when He says: Hereby we know that we are in Him and He in us, by the Spirit Which He gave us; and again, Hereby know we that we are in Him; he that saith he abideth in Him ought himself also to walk even as He walked. And he makes this even clearer to his hearers by the words, He that keepeth His commandments abideth in Him, and He in him. For if the keeping of His commandments worketh love towards Him, and we are joined to Him by love, surely what has been said has been shown to be true by these quotations. For just as the root of the vine ministers and distributes to the branches the enjoyment of its own natural and inherent qualities, so the Only-begotten Word of God imparts to the Saints as it were an affinity to His own nature and the nature of God the Father, by giving them the Spirit, insomuch as they have been united with Him through faith and perfect holiness; and He nourishes them in piety, and worketh in them the knowledge of all virtue and good works. And when He calls the Father Husbandman, why does He give Him this title, for the Father is not idle or inert in His dealings with us, and while the Son nourishes us and sustains us in

a perfect state by the Holy Spirit, the rectification of our condition is as it were the function of the whole sacred and consubstantial Trinity, and the will and power to do all the actions done by It pervades the whole Divine Nature? Therefore it is glorified by us in its entirety, and in one single aspect. For we call God a Saviour, not gaining the graces which are [365 compassionately bestowed upon us partly from the Father, and partly from the Son Himself or the Holy Spirit, but calling our salvation the work of One Divinity. And if we must apportion the gifts which are bestowed upon us, or those activities which They display about creation, to each person of the Trinity separately, none the less do we believe that everything proceeds from the Father by the Son in the Spirit. You will think then quite rightly that the Father nourishes us in piety by the Son in the Spirit. He husbands us, that is He watches over us, and cares for us, and deems us worthy of His sustaining providence by the Son in the Spirit. For this view will be more correct than any other, in my opinion. For if we attribute to each a separate activity in His dealings with us, apart from the others, is it not beyond controversy that since the Son is called a Vine and the Father a Husbandman, we are nourished and sustained in well-being especially by the Son alone, while from the Father we receive merely His providential care. For it is the function of the vine to nourish the branches, and of the tiller of the soil to tend them. And if we think aright, we shall believe that neither the one function, if performed apart from the Father, nor the other apart from the Son or the Holy Ghost, could sustain the whole. For all proceeds from the Father by the Son in the Spirit, as we have said. Very appropriately now the Saviour called the Father a Husbandman, and it is not at all difficult to assign the cause. For it was to the intent that no one might think that the Only-begotten merely exercised care over us that He represents God the Father as co-operating with Him, calling Himself the Vine that quickens His own branches with life and productive power, and the Father a Husbandman, and for this reason teaching us that providential care over us is a sort of distinct activity of the Divine Substance. For we were bound to know that God did not only make us partakers of His nature, conceived of as belonging to the Holy and [366 consubstantial Trinity, but also He watches over us with, the most diligent care, which is illustrated to us very appropriately on this occasion by the figure of husbandry. For when He has before spoken of the vine and its branches, how is not the illustration of the husbandman most apt, introducing the One Who takes the care and charge of the whole, that is God. And if we are convinced that the Son is really and truly in His own Father, and He has Him that begat Him in His own nature, and all things are brought to perfection by Both in the Spirit as by One Divinity, neither will the Father be without His share in nourishing us, nor can the Son be thought not to partake in His husbandry. For where Their identity of nature is seen in unmistakeable language, there too there is no division of activity, though any one may think that they have manifold diversities of operations. And, as there is one Substance, that is the true and real Godhead conceived of in three Persons, that is in the Father, and the Son, and the Holy Ghost, is it not extremely clear and incontrovertible that when we speak of an activity of one, it is a function of the One and entire Divinity, in the way of inherent power?

Moreover, our Lord Jesus Christ, accepting His Father as His Fellow-worker in all He did, once went amongst the impious Jews and said: Many good works have I showed you from My Father: for which of those works do ye stone Me? And again, about working on the Sabbath-day: My Father worketh even until now, and I work. And no one would think He said that the Father acts separately in His dealings with the world, and so also the Son. For since the Father does all things by the Son, and could not otherwise act, as He is His wisdom and power, for this reason He, on the other hand, called the Father the doer of His own works, when He said: I do nothing of Myself;

but the Father abiding in Me doeth His works. I think, therefore, we ought to take this view and no other, that Christ takes [367 the place of the vine, and we are dependent on Him as branches, enriched as it were by His grace, and drinking in by the Spirit spiritual power to bear fruit. And since we who have chosen the right path are assailed by the trenchant arguments of our adversaries, who try to persuade us to take a false view, we will make things clear to our hearers, compressing into short compass what one of them has set forth at length. "Well," he says, "has the Only-begotten refuted and brought to shame those who think that He is of the same Substance with God the Father. For note how He clearly calls Himself the Vine and the Father the Husbandman: for as the vine is not the same in substance with the husbandman, for the one is wood and the other is man, and these things are altogether separate and alien in nature, so the Son is not of the same Essence with the Father, and the definition of Their Essence is widely different and distinguishes Them, if the One is a Husbandman and the Other a Vine. For there is no question that some people unjustifiably attempt to prove that this has only reference to the Incarnation. For He does not say that His Flesh is the Vine, but rather His Godhead. But will it not be clear to everyone," he says, "that our body has no dependence on the Flesh of the Saviour as the branches on the vine, nor yet is the fruit of the Saints fleshly but spiritual? Therefore," he says, "putting on one side for the present all reference to the flesh, we say that the meaning of the speech relates to the Divinity itself of the Son; and we maintain that that Divinity is the Vine on which we depend by faith."

These idle ravings then suggested themselves to him, as he capriciously rejected according to his own private judgment the correct interpretation of the Divine doctrine, and distorted it, in his headstrong folly, into conformity with his own preconceived theory. But we who cling to the truth are quite of the opposite opinion, and following in the lines of the knowledge of the holy [368 fathers shall retain the correct doctrine. We may now pertinently inquire, according to our lights, how we ought to interpret the meaning of the text, and we must also see how and in what manner we may equip ourselves to encounter their arguments. For if we saw that no harm could steal therefrom unto the hearts of the simple-minded, we would pass them over in silence, and, rightly disdaining to intermeddle with their vain theories, have embarked on the investigation of the ensuing passage. But since such doctrines would be very calamitous if they gained acceptance, does it not follow that we ought, fired with religious zeal, to enter on the contest of words and arguments? For thus the wickedness of our adversaries can be very easily detected. Let us commence by saying that it is the height of folly unseasonably to reject what has been given by way of illustration and brought in as a similitude of the relations of the Trinity to display the manner of Their Nature or Essence. For I say that those who wish rightly to comprehend anything that is said, do well in looking at the purpose of the discussion, and ought attentively to consider what is the meaning of the Maker of the speech in His conversation. For consider, too, in the light of what lies before us, whether I do not seem to you to speak well. It was not the purpose of our Saviour Christ to teach the disciples that He was different in nature or separate from the Father; and it was not for this reason that He resolved to call Him That begat Him the Husbandman and Himself the Vine. For if this was His aim, why did He not end His speech here, without adding any qualification to it? For He would have illustrated what His purpose was, according to your idea, without chance of confusion, if He had merely given these names to Himself and the Father. But now, after premising that He was the Vine, and saying that we depend on Him as branches, and then investing the Father with the character of the Husbandman, He makes it quite clear and obvious to

all, I think, that He [369 has no such meaning as you suppose, and wishes, by palpable illustrations visible to the bodily eye, to persuade His hearers that all power of producing the fruits of the Spirit proceeds from Him; as the branches which grow up from the root are pervaded by its inherent quality. For every good thing which we have is given; but it is not so with God. For He is in Himself the originator of His own peculiar attributes, glory and might, which appertain to Him alone. Therefore Christ, being as it were the root, is the Vine, and we are the branches. And if He called the Father the Husbandman, do not think that He spoke of Him as being different in substance. For He does not mean this, as we have said; but wishes to point out that the Divine Nature is the root and origin in us of the power of producing the fruits of the Spirit of life, besides the blessings we have spoken of, tending us like a husbandman, and extending over those who are called by faith to partake in it the providence of love. The unlikeness of the illustrations used then has no reference to the definition of the essence, for it is not the purpose of our Saviour Christ to speak on that subject, but His teaching has quite another object. And since the deluded heretic chooses to propound his false views in his folly, and says that no argument will induce those who as it were distort the aim of the words which are before us from their right meaning, and attribute to them a reference to the Incarnation of Christ, for we were not united to Him in the body, nor yet did the Apostles as branches abide in the body of Christ, nor were they after this fashion connected with Him, but in temper of mind and faith unfeigned; let us briefly reply to this, and show him that he is altogether astray, and does not follow aright the holy writings. For that we are spiritually united with Christ in a disposition made conformable to perfect love, in true and uncorrupted faith, in virtue and purity of mind, the statement of our doctrine will no way deny. For we confess that he is [370 quite right in saying this; but in venturing to say that no reference is intended to our union with Him after the flesh, we will point out that he is wholly out of harmony with the inspired writings. For how could it be disputed, or what right-minded man could deny, that Christ is the Vine in this relation? And we, as being branches after a figure, receive into ourselves life out of and proceeding from Him, as Paul says: For we are all one body in Christ, seeing that we who are many are one bread: for we all partake of the one bread. And let any one account for this and give us an interpretation of it without reference to the power of the blessed mystery. Why do we receive it within us? Is it not that it may make Christ to dwell in us corporeally also by participation and communion of His Holy Flesh? Rightly would he answer, I deem. For Paul writes, that the Gentiles have become fellow-members of the body, and fellow-partakers, and fellow-heirs of Christ. How are they shown to be "embodied"? Because, being admitted to share the Holy Eucharist, they become one body with Him, just as each one of the holy Apostles. For why did he (S. Paul) call his own, yea, the members of all as well as his own, the members of Christ? For he writes thus: Know ye not that your members are members of Christ? Shall I then take away the members of Christ, and make them members of a harlot? God forbid. And the Saviour Himself says: He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him. For here it is especially to be observed that Christ saith that He shall be in us, not by a certain relation only, as entertained through the affections, but also by a natural participation. For as, if one entwineth wax with other wax and melteth them by the fire there resulteth of both one, so through the participation of the Body of Christ and of His precious Blood, He in us, and we again in Him, are co-united. For in no other way could that which is by nature corruptible be made alive, unless it were bodily entwined with the Body of That Which is by nature [371 Life, the Only-begotten. And if any be not persuaded by my words, give credence to Christ Himself, crying aloud: Verily, verily, I say unto you, except ye eat

the Flesh of the Son of Man and drink His Blood, ye have not life in yourselves. He that eateth My Flesh and drinketh My Blood, hath eternal life; and I will raise him up in the last day. Thou nearest now Himself plainly declaring that, unless we "eat His Flesh, and drink His Blood," we "have not in ourselves," that is, in our flesh, "Eternal Life." But Eternal Life may be conceived to be, and most justly, the Flesh of that which is Life, that is, the Only-begotten. And how or in what manner this raises us up on the last day hear now; and I will not scruple to tell you. For since the Life, that is the Word which shone forth from God the Father, took unto Himself flesh, the flesh became transformed into a living principle, and it is inconceivable that the life should be vanquished by death. Therefore, since the life is in us, it will not endure the bondage of death, but will wholly vanquish corruption, since it cannot endure its results. For corruption does not inherit incorruption, as Paul says. For if Christ uses the emphatic expression, I will raise him up, He not only invested His own Flesh with the power of raising those who are asleep, but the Divine and Incarnate Word, being one with His own Flesh, says, I will raise him up, and with good reason. For Christ is not severed into a duality of Sons, nor can any one think that His Body is alien from the Only-begotten, as no doubt no one could maintain that the body in which the soul dwells is alien from it. When then by these disquisitions Christ has been shown to us to be the Vine in this sense, and we the branches, inasmuch as we partake in a fellowship with Him that is not merely spiritual but also corporeal, why does he talk so vainly, asserting that, since our dependence on our fellowship with Him is not corporeal, but consisting rather in faith and disposition to love according to the law, He did not call His own Flesh, he says, the vine, [372 but rather His Godhead? And yet, why, some one may say, does he reject the interpretation that is more fitting and appropriate to the passage, and hasten to adopt one widely divergent? For shall we not grant that Christ is the Vine in a more appropriate way also according to the fellowship of the flesh, and that we are branches through the similarity of our nature? For that which proceeds from the vine is of like nature with it. And this we say, not as attempting to deny the possibility of union with Christ by right faith and sincere love, but rather from a wish to point out that Christ is the Vine and we are the branches, both in a spiritual and corporeal sense.

Further, the statement of the truth is simple and obvious; but our adversary, in his wickedness, disdains the admission that Christ was the Vine in a corporeal sense also, as conferring His own Life on the branches, that is to say on us, just as the visible and earthly vine confers life on the branches that cling to it. He distorts and does violence to the meaning of the thought, making it have reference only to His Godhead. For he thought that he might thus bring a calumny against it, raising this ignorant contention: "If the Son is the Vine," he says, "and the Father the Husbandman, and the Son differs in nature from Him, as in the figure of the vine, the Son will not be of the same Substance with the Father." And he thinks he has built up a profound, trenchant, and incontrovertible theory against the doctrines of the Church, but will no less here also be convicted of folly. For when he first asserts that the Son is alien in nature, and places Him outside the Substance of Him That begat Him, how then can he any longer call God a Father, and the Son a Son in any sense? For if he says that He was not begotten, that is, proceeded from the Substance of the Father, just as the offspring of men from men, how could He be in any true sense the Son? How then can he set aside the blessed John, when he says: He that denieth the Son, will deny the Father also: he that confesseth the [373 Son, confesseth the Father also? And the saying is true. For the denial or confession of the One altogether involves the denial or confession of the Other. For the Father could not exist if the Son did not; nor could the Son be conceived of if He That

begat Him were not conceived of with Him. If then he denies the Son, for he says that He belongs to another class, he thereby denies the Father also. What answer then, my good Sir, have you to make? Whom has faith left? Where is the glory of the Holy Trinity? For the nature that rules over the universe is hereby wholly taken away; that nature which is shown to us in plain language in the Holy Scripture. For their temerity and falsehood force us into the midst of difficult discussions. But, perhaps shrinking from so prodigious a blasphemy, he says that the Son belongs to another class, but was begotten of God the Father. But we will ask him once more to tell us how then does he grant and confess that He is begotten? For if as one of created beings, according to a state of mind that is in love and according to will, for all things are said to be produced from God, this none the less involves the same blasphemy. And if he says that He is truly the Son, but asserts that He is alien, and asserts even after saying this that He is different in class, even after this admission he commits an impiety against the Father Himself. For that which the nature of created beings disdained to suffer, this he would show that God underwent. For surely is not that which is truly the offspring of anything by nature manifestly of the same substance with the father of it? Is it not quite obvious to every one? The world then proceeds according to a suitable principle, for no creature produces anything different in kind from itself. And only in God shall we find the reverse, since He has begotten the Son different in kind and not of His own Nature.

It were likely then that our adversary should not like to make any reply; but if he persists in his folly, and thinks that the Son is different in kind from God the Father, we will not be slack in our advocacy of the

[374 doctrines of the truth. For we shall show that he says that God the Father is the same in kind with created beings; and how, or in what way, you may now learn. He clearly contends and maintains that it is not so much the flesh as the Divinity Itself of the Only-begotten that is called the Vine. Suppose it is so then. For I will ask the question, and let him make the reply. "Does he think that the Son is truly God, or not; or does he maintain that He is spurious, or that His dignity only consists in empty titles?" And if he maintains that He is not God by nature, let him ponder over the testimony of the Only-begotten Himself, when He says, I am the Truth. For the truth has only one form, and does not admit of the spurious or

mis-named. And let him accept the witness hereon of the most wise John, when he clearly exclaims, and says: And we are in the true God, Jesus Christ: this is the true God and eternal life. But if perhaps he is ashamed of this, and gives up his contention, and confesses that the Son is truly God, we will not shift our position, but will use his own words to overturn what he said. "Is not the Father, as the Husbandman, different in nature from the vine; for the one is man and the other wood?" Thus must not the vine be conceived of as really and truly of the same nature with its branches? And I suppose some would attain such a pitch of folly as to venture to deny what is so clear. When then, being truly God, He is of the same Substance with the true and living God, that is the Father, and He is the vine, and we are the branches, of the same nature plainly for this reason with the vine; shall not we ourselves also surely be Gods by nature, putting off as it were our own nature? But such an idea, only those wicked men, who shrink from no impiety, can entertain. For we have been created, and the Son is God by nature. Then how can this be? And how can that which was said of Him be true, if the branches are of the same nature with the vine? For it must be that either we ourselves are uplifted into the nature of the true Godhead, or that is brought down to

[375 us. For the branches are of like nature with the vine. And since the Son clearly says: I and the Father are one, either we shall ascend with Him to perfect likeness with the Father, or the Father Himself will be drawn down with the Son, Who is like in nature to us, into our likeness. You see then what a mass of blasphemies we have arising from his statement. Therefore we will rather follow the true doctrine, believing that the Son says by way of illustration: "I am the Vine, ye are the branches, My Father is the Husbandman."

2 Every branch in Me that beareth not fruit, He taketh it away: and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Our connexion with Christ is of the mind, and implies a power of union affecting the tenor of our lives; perfecting us in love and faith. And the faith dwells in our hearts, making the manifestation of the Divine knowledge complete: while the manner of the love requires us to keep the commandment laid down for us by Him. For thus He also indicated him that loves Him, saying: "He that loveth Me will keep My commandments." We must know then that being united with Him by faith, and giving effect to the manner of our union in mere barren confessions of faith, and not clenching the bond of our union by the good works that proceed from love, we will be branches indeed, but still dead and without fruit. For faith without works is dead, as the Saint says. If then after this manner the branch be seen to exist fruitlessly, depending, so to speak, from the trunk of the vine, know that such a man will encounter the pruning-knife of the husbandman. For He will wholly cut it off, and will give it to the fire to consume as worthless rubbish; for this is the judgment of the barren, as I think also in the case of the fig-tree, which was set before us by way of parable. The lord of the vineyard says to the tiller of the soil: Cut it down; why doth it also cumber the ground? So in this case too I think that the God [376 and Father of all mows down the thick and barren burden of branches that hangs down from the vine in the figure with no produce of fruit. And I think that the Overseer of our souls, that is God, wishes to show by the parable here employed what and how great is the injury which the soul that is cut off from fellowship with Him has to endure. For it will wholly wither away, and become barren of every good work, and will unquestionably be abandoned to punishment, and be the prey of all consuming flames. Moreover, by the mouth of the prophet Ezekiel, wishing to show this very clearly, He said: Son of man, what is the vine-tree more than any other tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? Or will men take it to hang any vessel upon it? The yearly purging of it the fire performs; and at last it faileth. Is it meet for any work? Know then that that which has once been cut off and wholly severed is altogether useless, and cannot be taken to serve for any necessary purpose, but is soon only useful for firewood. Is it not clear that if we be a branch, and have been drawn away from the deceitfulness of a plurality of gods, and have confessed the faith of Christ, but are still barren, so far as the union which shows itself in works is concerned, we shall surely suffer the fate of the barren branches? And what then? For we are wholly cut off, and we shall be given to the flames, and shall have lost besides that life-giving sap, that is to say, the Spirit, Which we once had from the Vine. For that which Christ said of the man who buried his talent one may see accomplished in the case of those who have suffered complete severance. For just as the talent was taken away from him at once, so I think also is the Spirit taken from the branch, as in figure of sap or quality. And why is it taken away? That the Spirit of the Lord may not seem to share in the condemnation of those who are doomed to go to the perdition of fire by the sentence of the judge. For if earthly rulers will not [377 on a sudden determine the fate of those who have once been held in honour, and dignified by kingly favours, but if such an one be convicted of some crime for which he may justly pay the penalty,

this fate could not overtake him before he has been robbed of his honours; is it not necessary then that the soul that has been sentenced by the verdict from above to the fate of punishment, should in a manner be divested of, and lay aside, the grace of the Spirit before experiencing the evils? We say further that the barren branch will suffer such a fate, wishing to confirm our minds as far as possible, to be prone to lay fast hold on love towards Him by the active principle of virtue within us and faith unshaken, while He says that the fruitful branch will not at all be left without experiencing the care of the tiller of the soil, but will be thoroughly cleansed, so as to be more able to bear fruit. For God works with those who have chosen to live the best and most perfect life, and to do good works so far as in them lies, and have elected to seek perfection as citizens of God. He, as it were, uses the working-power of the Spirit as a pruning-hook, and circumcising in them sometimes the pleasures which are always calling us to fleshly lusts and bodily passions, and sometimes all those temptations which are wont to assail the souls of men, defiling the mind by divers kinds of evils. For this we say is that circumcision which is not the work of hands, but is truly that of the Spirit, of which Paul in one place says: For he is not a Jew, which is one outwardly: neither is that circumcision which is outward in the flesh. But he is a Jew, which is one inwardly: and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God. And in another place, again: In Whom ye also believed and were circumcised with a circumcision not made with hands. And therefore they say to some, that if the branches of the vine in the figure suffer any purging, that cannot take place, I suppose, without suffering. [378 For it is painful so far as, and to the extent that, the wood can suffer pain. In the same way then we must think it affects the Saints: and, if we consider attentively, we shall give them our consent and approval. For our God, Who loves virtue, instructs us by pain and tribulation. Moreover the prophet Isaiah says thus: When the Lord shall have washed away the filth of the sons and daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the inspired Paul himself too says: If ye endure chastening, God dealeth with you as sons, for what son is there whom his father chasteneth not? Nay, more, the choir of the Saints themselves, who exceed all conception, do not reject the instruction given by the Holy Ones, but rather eagerly welcome it with the words: Instruct us, Lord, but in judgment, and not in wrath, that Thou make us not few. For in wrath will be accomplished the complete severance of the barren branches, for He sends them to punishment; but in judgment rather----that is, consideration and in mercy----will be accomplished the purging of those which bear fruit, which brings but small pain, to the quickening of their fertility, and occasioning a greater abundance of blossom springing up. Further, some accepting this exclaim: Lord, by brief tribulation dost Thou chasten us; for the tribulation of purification lasts but a short while, but, giving us instruction from above, makes us blessed. And we will receive the blessed David as a witness, who thus exclaims: Blessed is the man whom Thou, Lord, chastenest, and instructest in Thy law, to comfort him in evil days. For the days of the impartial judgment are truly days of evil omen, and dreadful to those who are wholly cut off and doomed to the perdition of punishment by fire; but to those who are chastened in that day the Lord robs them of their terrors. For such a man can no way be numbered among those who are doomed to judgment and punishment, as he is not a [379 barren branch. Let then the fervour that shows itself in works be combined with the confession of the faith, and let it unite action with the doctrines concerning God. For then shall we be with Christ, and experience the secure and safe power of fellowship with Him, escaping the peril that results from being cut off from Him.

We made these observations because we thought we ought to deal with the investigation of the passage after a spiritual manner, and it is likely that Christ wished to hint at some other meaning, by His clearly saying: Every branch in Me that beareth not fruit, He

taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. For by the branch that has been taken away from fellowship with Christ by the severance of the Father, He means, I think, the people of the Jews, who are not capable of bearing fruit; against whom the thrice-blessed John declares that the axe will be brought; saying that the wood which is cut off will be given over to the flames; while by those branches which do not need to be completely cut off, but which abide in the Vine, and which are to be purged by the providence of God, He means those among the Jews themselves who believed, and the converts to them from other nations, who have one and the same purification; for it is accomplished in the Holy Spirit, according to the Scriptures: but the manner of their purification is separate and distinct. For the children of Israel have cast off from them the wish to guide their life and conduct by the Mosaic Law, while the heart of the worshippers of idols is stripped of the past deceitfulness that held sway over their hearts, and also of the rubbish of impure and ignorant customs, in order that they may bring forth the fruit of the divine training of the Gospel, which may be meet for the table of God, and be acceptable to Him. And that what we have said is clearly true there is no difficulty in satisfying ourselves from the inspired writings themselves. For the inspired

[380 Paul enjoins those of the Jews who believed, when making light of the doctrines of the Gospel, they were once more backsliders, honouring the shadows of the Law: Ye are alienated from Christ, ye who would be justified by the Law; ye are fallen away from grace. And again: I say unto you that if ye receive circumcision, Christ will profit you nothing. And if the wish to be justified according to the Law alienates them from Christ, is it not beyond question that it is the discarding of the Law as a guide of conduct that invites the power of union with Christ? In this way, then, the Israelites are circumcised, or rather purged, and so also he that once worshipped the creature more than the Creator, by getting rid of his past disease. And what does Paul say to them? For if, while we were enemies, we were reconciled to God, through the death of His Son, much more, being reconciled, shall we be saved by His life. And he charges them in another passage, and says: But now, after ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments of the world, whereunto ye desire to be in bondage over again? As therefore those who are willing to serve the beggarly elements become alienated from Christ, while those who do not endure to serve the creature rather than the Creator become one with Him, shall we not confess that the manner of the purification of the Gentiles shall be the most profitable cutting away by the Spirit of the old deceit, bringing in all manner of good things to us in divers ways in its stead? For in the putting off and casting aside of evil things, the beauty of virtue is conspicuous by contrast. For where vileness is driven out, there holiness is seen to arise.

We must show, too, that our circumcision is by the Spirit fulfilling the need of purification in us, and that the Son brings in the Spirit; for of His fulness we all received, as John

saith; and He it is that says to us, Receive ye the Holy Spirit. The Father then worketh

[381 our purification through the Son, by means of the circumcision that we conceive of through the Spirit. We have humbled then the rash and impious hardihood of our adversaries, who did not scruple to maintain that as Christ spoke of Himself as the Vine, and God the Father as the

Husbandman, He could not be the same by nature with Him. "For no argument shall convince us," he says, "that the husbandman and the vine are identical in essence." When then the Son is found to be a Husbandman through the circumcision by the Spirit, they must be of this mind for the future, that since husbandmen are of the same class with each other, in so far as they are men, it is clear that the Son is not alien to God the Father, but like in substance with Him.

3 Already ye are clean, because of the word which I have spoken unto you.

He makes then His disciples a palpable and convincing demonstration of the art of the purifier of their souls; for already, He says, they are purged, not through a participation in anything else, but merely by the word spoken unto them, that is, the divine guidance of the Gospel. And this word proceeds from Christ. What man of sense, then, can any longer call in question that the Father has, as it were, a pruning-knife and hand, through whose instrumentality everything exists; that is, the Son, fulfilling the activity of that husbandry in us, which He attributes to the person of the Father, teaching us that all things proceed from the Father but by the instrumentality of the Son? For it is the Word of the Saviour that purgeth us, though the husbandry of our souls is attributed to God the Father. For this is His Living Word, sharp as a sword, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. For, reaching into the depths of each man's inmost soul, and having every man's [382] hidden purpose revealed before It as God, It brings Its keen edge to bear upon our vain pursuits by the working of the Spirit. For in this, I suppose, we shall deem our purification to consist. And all things that profit us in the attainment of virtue It increases and multiplies to bear the fruit which is conceived in righteousness. When then the manner of His husbandry of our souls is shown in the excellence of its operation, the ingenious and impious attempt of our adversaries is surely brought to nought, when they say that the Son is distinct in nature from God the Father, as He is called the Vine, and the Father the Husbandman. Let us consider and reflect on the fact that He declares that His disciples are clean, not through the special and distinct working of God the Father in them, that is, apart from the Only-begotten, but because they were obedient to His Word. As then He is the Quickener of our souls by the Son, and in the Son, in the same way as He is also the Husbandman or Guardian, He may properly be thought to act not otherwise than by the Son. And if those who start the argument against us think they ought to abide by the false theory they once broached, and, as Christ said that He was the Vine, think they are therefore, as it were, perforce compelled to degrade Him into a separate and foreign nature, what is there now to hinder us too from going to the same height of shamelessness, and distorting the meaning of the illustration, and being converted against our will by a like folly, and choosing to revolt from this puerile and ridiculous conception? For if, since He is spoken of as the Vine, they think that for this reason He falls away from His natural relationship with God the Father, and is wholly different in Substance, since the vine and the husbandman are not identical in nature; why cannot we also, encountering them with an argument as ignorant and unscholarly as their own, say this----Are only the branches profited by the care of the tiller of the soil; and will the branches [383] that depend from the stem alone reap the profit of His art, or will the nourisher or nurse too of the branches, that is, the vine, to which they cling and are fixed by nature, require some tending? I do not think this will be difficult to demonstrate. For our adversary himself will at once agree with us that if the trunk were not tended, the branches could not remain in good condition. Since then Christ has called Himself the Vine, and the trunk itself of the vine requires the fostering care of the tiller of the soil, or it will be

wholly and entirely ruined, we shall draw the inference that the Son is on a level with ourselves, and requires, as we do, the Father's providence, that He may not Himself be distorted from what He is into something else, and fall away from His native dignity or the position that He holds. For the ridiculous argument of the enemies of divine truth reduces itself to this. But let us have done with these diseased and foolish ravings, and enter upon a discussion concerning the Holy Apostles. For He says: Already ye are clean, because of the word which I have spoken unto you: just as though He were to say, the manner of your spiritual purification, which is conceived of as by the Spirit and in the Spirit, has been wrought by the Father, through My Word on you first. Behold, casting off the burden of the vain customs and corruption of this world, be ready to bring forth fruits acceptable to God: rid yourselves of the vain and profitless law of the Jews, and pay heed to it no more. My Word has purified you: for no longer do you conduct your lives by the Mosaic Law, or according to the dispensation of the writings thereof. For you will not seek sanctification in what ye eat and drink, nor in doctrines of baptisms, nor yet in sacrificial atonements; but consider that ye are established in firm faith, and make haste to appease God by every kind of good work. For in them is seen the power of spiritual bondage. Those who are destined to be pure will be, He says, even as you are. For they, just escaping from the [384 net of the devil, and getting away from the snares of idol-worship, will be taught no longer to be governed by his decrees; but, shaking off the impurity of former customs as vain rubbish, and being thus for the future fitted to bear the fruits of the virtue that loves God, will be joined to Me in the manner of branches; and, being dependent on their love towards Me, will have their hearts enriched by the influences of the Spirit, and, imbibing the grace of My goodness, will continue steadfast to the end and be nurtured in righteousness. The Israelites, when they have been converted to faith in Me, and have been attached to Me in the manner of branches, then receiving into their mind purification through My Word, no longer devote themselves to the service of the letter; and not fixing their heart, as now, on shadows and types, bear the fruit of a true and spiritual service to God. For God is a Spirit, and they that worship Him, must worship in Spirit and truth. At the same time also He shows clearly, as in a figure, to His disciples the beauty that will belong to those who are about to be purified, and gives them the greatest encouragement to attain the still more ample excellence; showing them that their service and the training of their past teaching had not been vain ----that teaching of the Gospel, through which they were destined to benefit those who dwell in the whole world----displaying themselves as an example to those that believe on Christ. For it has been written concerning the

Saints, that it behoves us to watch closely the issue of their life, and to imitate their faith. And Paul incites

those who serve God to be imitators of himself.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me.

We shall know then, by an accurate investigation of the words before us, that the being received of Christ through faith pure and true is the first work of that zeal which is requisite and dear to God. For this is the

[385 meaning of being numbered among the branches, which cling to the true Vine, I mean Christ. But the fruit of our second meditation is by no means less in importance than our first, but it has, indeed, an even more pregnant meaning: the loving to be united to God, and to lay fast hold on

Him, through a love exhibited in works, which has the fulfilment of the holy and Divine command. For this causes us inseparably to inhere in, and to be closely united to, Him, as the Psalmist expresses it: My soul has been joined unto Thee. The being received then as it were into the rank of branches will not be sufficient for complete joy of heart, or for the sanctification which, as it were, exhibits Christ sanctifying us. But I maintain that the following Him purely through love perfect and unfailing is also necessary. For by this means, the power of union or intimate conjunction with the Father may be best maintained and preserved. When therefore Christ said to His disciples, Already ye are clean because of the word which I have spoken unto you; lest any one of those who have once been purified should be considered incapable of falling away, even though he should bestow no care to remain in a state of grace, He adds this useful injunction---that it is necessary to abide in Him. And what will this be? Nothing else, as I think, but quite obviously that which Paul well expresses: Wherefore let him that thinketh he standeth take heed lest he fall. For a thousand backslidings befall those who think that they are firmly fixed, and who do not take great precautions not to lose the place which they have obtained; and I think that we require the utmost modesty and sobriety, even though a man think himself firmly fixed by the progress he has already made towards establishing himself in righteousness. He then has shown the nature and extent of the punishment of him who has, as it were, been cut off from intimate union with God, through slipping back from negligence into what is wrong, in the statement, As the branch cannot bear fruit of itself, except it abide in the vine, so neither

[386 can ye, except ye abide in Me. For unless the branch had supplied to it from its mother the vine the life-producing sap, how would it bear grapes, or what fruit will it bring forth, and from what source? You will perceive that the language of Christ has an application by analogy to ourselves. For no fruit of virtue will spring up anew in us, who have once fallen away from intimate union with Christ. To those, however, who are joined to Him Who is able to strengthen them, and Who nourishes in righteousness, the capacity of bearing fruit will readily be added by the provision and grace of the Spirit, as by life-producing water. And knowing this, the Only-begotten said in the Gospels: If any man thirst, let him come unto Me and drink. And to this, the Evangelist, inspired by the Spirit, has testified, when in his excellent explanation he says: But this spake He of the Spirit, Which they that believe on Him were to receive. And the blessed David, speaking as though to God the Father, thus addressed Him: With Thee is the fountain of life, and Thou shalt give them to drink of the river of blessedness. For by the fountain of Divine and spiritual life and of the fulness of blessedness, who else could be meant but the Son, Who fattens and waters our souls in the position of branches clinging to Him by faith and love, with the quickening and joy-giving grace of the Spirit.

5, 6 I am the Vine, ye are the brandies: he that abideth in Me and I in him, the same beareth much fruit: for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. Our Lord Jesus Christ openly says that He has been called the Vine for this reason, and this reason only, that we may clearly understand, and not merely perceive with the eyes of the body, as by a palpable, sensible, and most visible figure, that to those who are eager to be closely [387 joined to Him, and who choose to enjoy a close union with His nature, will be added the capacity and the conditions requisite for the production of virtue and spiritual fruit-bearing; since they are evidently provided, from its source, as from the vine their mother, with a potential and an actual force. In

those however who have as it were been torn away or cut off from their hold on Him, by turning to what is wrong and to conduct displeasing to God, not merely will no capacity of a fitness for virtue, or of being able to show the fruits that spring from goodness be seen, but the doom of being consumed by all-devouring fire, as by an inevitable necessity, will await them. For that which is useless for righteousness seems fit to pay the penalty, just as the withered branches will be only useful for the fire.

You would find an indisputable and true proof of what we have said, not by perusing the chapters of the saints of old, but rather by applying your attention to the study of the holy Apostles themselves. For they, by neglecting in no way love towards Christ, but abiding in Him, and considering that nothing whatever should be set before righteousness towards Him, have become known throughout the world. And they exhibited through the world the fruit of their virtue, and showing themselves a pattern of a God-loving state, as a bright image to all under the sun, they wreathed for themselves the fadeless crown of glory with God. But he, who by a few pieces of silver was entrapped into the net of destruction, I mean the base and most mercenary Judas, was cut off from the true Vine, that is Christ, and withered away in a certain sense, and lost together his position of discipleship and the quickening quality of the Spirit. For he was cast outside, according to the saying of the Saviour. For he became alienated from Christ, and was given over like rubbish to him that chastises with fire. Pertinently then does our Lord Jesus Christ set forth to His hearers the joy of heart that springs from the desire of intimate union with Him, and on the other hand place before them the [388] punishment resulting from severance, thus conceiving a twofold method of salvation. For either by an aim which looks forward to glory and life, or our dread of the chastisement by fire, we shall lay hold more earnestly, with all the strength of our mind, on intimate union with Him. But He calls the Father Husbandman, attributing to His Divine Nature the watchful care over us, as also we have previously shown at length. For He will be found doing the work of a hand to the Husbandman, Who uses no other hand, according to His Consubstantiality both from Him, and in Him; as is really the case, and as it is in our power to see in the following way. For as a proof that all things are done by the Son, as by the hand of the Father, listen to what the Father Himself says respecting His creatures: My hand made all these things; whereas all things were made by the Son, according to the holy writings.

We must observe that the divine Paul figures darkly to us the true cutting, even though it be not that of a vine, when he says: Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.

7 If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you.

He says that the love of unbroken union with Him, and the keeping in mind as a Divine and spiritual treasure entrusted to them the pure treasure of the lessons of the Gospel, and the true instruction of the doctrines of the faith, established also by unerring interpretations, will be the root of the most perfect goodness. For the whole discourse of the Saviour would convey this meaning to us, if we consider the aim set forth in the Gospels. For in the promise of Christ that He will continually give what is good to those who ask Him, how shall we deny that a very clear pledge of this is given to us? I suppose

[389 it is necessary to inquire what in addition is the accurate meaning of the words: If ye abide in Me, and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you. For can any one say that to abide in Christ can be attained without keeping in oneself also His words? Now to this question men of sense will doubtless answer "No." For our hearer must remember, that when inquiring into the kind of love towards Christ, and investigating what it was, and how it could exist in perfection, we said that there are two methods given; I mean that through faith which is wholly blameless, and that again which projects itself in actuality, which enters secretly by pure love. And if we trust our Saviour's words that this is so with us, it follows that they adopt a dangerous and intolerable explanation of the relationship, in admitting the bare faith, which consists in words only, but not receiving the love which is moulded by right actions to perfection. They indeed abide in Christ in the sense of the relationship that results from belief, and so far as they do not adopt another religious worship; but when they no longer have His words in themselves they will be condemned. And we do not go so far as to say that, burying the preaching of the Gospels in oblivion, they are altogether unmindful of the words of the

Saviour, submitting everything to their own pleasures, and directing their unbridled impulse to the consideration of earthly things alone, and, on account of this, carry themselves away from the true Vine, and, despising the favour of intimate relationship with Him, by their own passions, they deem the citizenship that is in Christ of no account. Now concerning every such person Christ Himself says: Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father Which is in heaven. And that faith which is alone, and by itself, and which does not obtain the assistance of the light that proceeds from works, will not suffice to secure an intimate relationship with God, the disciple of Christ

[390 also proves, saying: Thou believest that God is one; the devils also believe and shudder. Shall one then say to those who think that a faith bare and alone will be sufficient to enable them to get possession of the fellowship that is from above,----will even the band of demons rise to fellowship with God, since they acknowledge His Unity, and have believed in His Existence? How could this be? For the mere knowledge that the Creator and Producer of all things is One God is useless. But I think it necessary that the confession of piety towards Him should accompany faith. For such a man abideth in Christ, and will be seen to possess His words, according to the text in the Book of Psalms: I have kept Thy saying in my heart, that I may not sin against Thee. Just as if any one should place into a brazen vessel the element of fire, he will make the vessel entirely the sharer of the warmth arising from it, so also the mind which in soul and heart is wholly possessed by the Divine and heavenly doctrine, by striving up to every kind of virtue is always thereby inflamed towards it. For it is written: Thy word is very pure: therefore Thy servant loveth it.

" Let him therefore," He says, "who establishes himself therein, and has attained to this high

honour, so as to remain in Me, and to have My words in him, go boldly on, and with complete confidence ask for whatever tendeth to bliss, and without delay it shall be given him. For," He says, "I will grant it." "Well then," says our opponent," if any one should ask for what is wrong, will He take more fully of this, and will He that loves virtue allot him such a portion as this?" Get thee behind me, thou man of evil counsel! For God will provide nothing that is opposed to His own Nature, nor any of those things which are numbered among evil things. But my view seems more appropriate: does it not appear right and just? It is clear then that He who abides in Christ, and has

His words in him, knows, by the very fact of his goodness and righteousness, how

[391 to think only those things which are acceptable to God. For it is clear that He has permitted to those who have His Word in their hearts to ask whatsoever they may reasonably wish; well knowing that they only aim at a participation in blessings of a spiritual and Divine nature. As then our Saviour Christ has excellently defined, in these words, the character of the man who prays and asks to receive whatever he wills from God, let us mould our own condition into conformity with this ideal, if we desire to obtain the heavenly blessing. But if you know that you are yourself not such an one as Christ has just indicated to us, take it not ill if you stumble, but if the effort seems burdensome to you, uniting with your faith the glory which proceeds from good works, (for this is abiding in Christ), and, having in yourself His words, go forward in confidence, and yourself receive without delay whatever you request from God.

8 Herein is My Father glorified, that ye bear much fruit, and so shall ye be My disciples.

He says that God His Father has been glorified, being justly admired for His incomparable goodness and crowning as it were His exceeding kindness with actual proof. For He so loved the world according to the Scripture, that He gave His Only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life. The life of all, that of course which is fulfilled by Christ, is then the fruit of the kindness of God the Father. For this reason I suppose He Himself, conversing with God the Father, said: I glorified Thee on the earth, having accomplished the work which Thou hast given Me to fulfil it. For the Only-begotten, being entrusted as it were with the salvation of us all, has well accomplished it by the Father, and He a Being not comprehended under the condition of necessary obedience, but Himself the absolute wisdom and power of His Father, apart from Whom nothing whatever can

[392 exist. For all things are by Him, according to the Holy Evangelist, and we in a special manner. And for this reason the blessed David declares that the ordering of all that concerns us, and the directing aright of the life of all is entrusted by the Father to the Son, as His power and wisdom, when he says: O God, order the working of Thy power: O God, confirm that which Thou hast prepared; and once more: O God, give Thy judgment to the King. For it was the work of Him Who alone reigns with God the Father to restore the earth that was entirely corrupted, and to be able to mould it anew into its former state. Therefore My Father was glorified by giving His Own Son as a ransom for the life of the world, being content to see among us Him Who is above every creature, not that He might bring any addition of perfection to His Own Nature. For He is all perfect and self-sufficing, having power over all things, but in order that you may bring forth more fruit and become My disciples. For if He had not become man, we should not, being deemed worthy of sharing His nature, and being united to Him like branches, and gaining for Him the power of bearing fruit by sharing in His Spirit, have produced the fruit of a state of life pleasing to God, which He even calls much, putting in the background that which sprang from service of the Law, and showing that it is of less importance. For the Law hath made nothing perfect, according to the saying of Paul. For this reason He said to His holy disciples, nay to all of us who have been united to Him by faith and perfect love: Verily, verily I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. And again: Every scribe who hath been made a disciple to the kingdom of heaven, is like unto a rich man which bringeth forth out of his treasure things new and old; casting, as it were,

from the treasury of their hearts the Mosaic injunctions, and the memory of the ancient

[393 writings. He therefore, who is a willing hearer, and ready to learn, and is full of the torchlight of the Gospel, has his wealth increased and multiplied; I mean, of course, spiritual wealth. For he brings forth things new and old, transforming the shadow of the Law and the power of servitude to the Law into the pattern of citizenship according to the Gospel. For what the Law figured by types, this Christ did openly in truth. Wherefore also He said: I came not to destroy the Law, but to fulfil; and again: Verily, verily, I say unto you, one jot or one tittle shall in no wise pass away from the Law, till all things be accomplished. The power then of the service of the Gospel is the much fruit, spiritual, and in truth; seeing that the Only-begotten became Man for the glory of God the Father. And on this account it has followed that those who are on the earth are His disciples. For He spoke to those of old time and formerly through the prophets as God; but has told us and said concerning us: And they shall all be taught of God. For to us who believe in Him, not merely has no other person intervened and conveyed the message from Him, or become a mediator of His Will towards us, as Moses doubtless was to the Israelites in Mount Sinai: or again, the prophets after Moses to those among them; but Christ Himself has taught us. And for this reason we are all taught of God. We should not then have at all become His disciples, we should not have brought forth the fruits of love towards God, and this in abundance, unless the Father had been glorified by His goodness, taking such pleasure in us, that the Word proceeding from His Essence should become Man. For we shall think thus when we hear the Holy Scripture declaring that He gave His own Son. For He also approved of His choosing to suffer this for us; and, on this account, is said to have given Him: and with justice.

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9, 10 Even as the Father hath loved Me, I also have loved you: abide ye in My love. If ye keep My commandments, ye abide in My love; even as I have kept My Father's commandments and abide in His love.

We must consider the mysteries set forth in the text with the clearer eye of the understanding; for the saying has a deep meaning, and puts before us in its completeness, so to speak, the significance of the Incarnation. For He assures us that He Himself was loved by God the Father, and that He so loved us in turn, after the same manner, that is, according to which He Himself considered that He was loved by His own Father. What charge then did He lay upon them? That it is our duty to abide in His love. But He gives, as it were, an explanation and most convincing reason of His being with justice loved by the Father, namely, the keeping of His commandments; and exhorts us, too, to hasten to fulfil this, and thus, He says, to remain in His love. We have clearly shown what His meaning is then, summing up and condensing into small compass the sense of the passage, so far as possible. But since I think it right to rob of its terrors that which is likely sometimes to disturb in no small degree the mind of the pure, come, let us say how and in what way we apprehend the meaning of the passage. Our Lord Jesus Christ then appears, setting Himself forth as a type and pattern of the holy state of life, and as being on this account under the Law, and not disdaining to take the measure of our poverty, in order that designedly moulding Himself, according to His plan, into conformity with our dispositions, He might be found as in figures to those that are His, a guide of the way to our recovery of a state and of a life strange to us and wholly

untrodden. We must now inquire then what commandment of the Father He has kept, and in what way, or in what manner He is said to have been loved by Him. Let then the most wise Paul come to our aid, and initiate us into

[395 the mystery by his words concerning Him; how being in the form of God, He emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He hath humbled Himself, becoming obedient even unto death; yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name. You have heard how, though He was the true God, seeing that He was of the same fashion with His Father, He humbled Himself, becoming obedient unto death. For when God determined to save the corrupted race upon the earth, and it did not satisfy justice that any created being should accomplish this, the Only-begotten God, Who knows the Will of God the Father, Himself undertook the task, as the enterprise exceeded all the power that there was in the world. And thus He came down to a voluntary subjection, so as even to descend to death, and that a most shameful one. For how could the being nailed to a cross be

honourable, and how would it not rather pass every disgrace? Since therefore He endured these things, God hath highly exalted Him. You have therefore in His willing obedience the fulfilment of the purposes of the Father; which purposes, the Son says, were ranked by Him as commands. For understanding as Word the counsels in the Father, and searching out the secret thoughts of Him that begat Him, nay rather being Himself the Wisdom and the Power of the Father, He realises His plan, accounting it as a command, and thus naming it after a human analogy. And see herein the measure of His love. For God hath highly exalted Him, He says. He exalts and glorifies Him that was already exalted and glorified; although He is by nature very God; inasmuch as He does not exist as one of the creatures, according to the identity of His Substance, on this account being deemed, and being in reality, beyond all height that is conceived, and even the Lord of Glory, according to the holy writings. But of a truth, He says,

[396 He is exalted and glorified; how, or when, and in what way? When of course, He was in the form of a servant and in the likeness of our humiliation; that is, man like ourselves. For He returns clothed with our flesh to be again highly exalted and glorified with the Father. And He was loved by Him, and not then for the first time, when He fulfilled His voluntary subjection; and you will better understand this by the following considerations. For according to the manner in which He was always exalted and glorified, with reference to His Own Nature, He that was bereft of the glory suited to God, so far as the definition of His Humanity was concerned, is said to have been glorified and exalted when He became Man. For being thus from the beginning loved always and through all time, He is said to have been loved even when clothed in flesh. For on this account He appeared amongst us; that is, He took our form upon Him and became Man, in order that He might make pleasing to God that which was hated on account of the transgression at the beginning, and the sin which had crept in in the interval. For, for this reason, Christ is said to have appeared as the Door, and the Beginning, and the Way of all things good to us. Does He then tell you that He has been loved without reproach, because His Father's commands have been kept by Him? Did not the declaration of the mystery seem difficult to you, and was not the deep meaning of the Incarnation accomplished in our behalf hardly attainable by your reason? But they are all plain to him that

understandeth, and right to them that find knowledge.

Abide therefore, He says, in My love; that is, coming with all zeal and ardour, make it the object of your anxiety and concern to be worthy of such a love from Me as I have from God the Father. For I was an obedient worker of the wishes of the Father, and on this account I abide closely in His love. But when ye also yourselves become keepers of My commandments, ye in a like manner will wholly abide in My [397] love. You will have then, He says, no excuse for apathy in the work. For you will not bestow labour on these things without profit. For I shall manifestly give you as much love as I have from the Father; and crown the keeper of My words with honours almost equal. For the Father has highly exalted Me, and has given Me the Name which is above every name. For I have been declared God of the universe, yet I shall not be found envious or to grudge you such good things. For I have shown you, who are men, and who have for this reason received the nature of slaves, to be gods, and sons of God; making you illustrious through My grace with dignities surpassing your nature to receive; have admitted you into the fellowship of My kingdom; have shown you conformed to the Body of My glory; have honoured you with incorruption and life. But this standeth as yet but in hope, and is preserved for the age that is to come. And what have ye now for the time present? Have I not made you illustrious, and glorified you, and made you holy beyond the devotees of all nations? Nay, ye have rebuked the unclean spirits; I have given you power to heal all manner of disease, and all manner of sickness. I have given the promise unto you: Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do. If we allow our minds to be impressed with the sense of the passage before us, we shall think that this is what He says to His holy disciples. And if we at all times keep our mind yoked fast to the doctrines of the truth, and if we turn the investigation into which we enter so far as we can to the profit of our hearers and to foster the practice of a righteous life, we shall avoid foolishly falling over any stumblingblock in the way. For it is written in the Book of Psalms: Great is the peace that they have who love Thy law; and they have no stumblingblock in their path. [398] 11 These things have I spoken unto you that My joy may abide in you, and that your joy may be fulfilled.

When, after introducing to us the parable of the vine, He went on to teach us that the branch which is separated and sundered, as it were, from the mother who nourishes it will be wholly useless, and doomed to be consumed by fire, He thereby terrified His disciples not a little. For awful tidings, even though they have no reference to the present, are likely to cause no little alarm to their hearers, especially when the obscurity of the future engenders the suspicion that what they hear may come to pass. Just as the voyager who is about to cross the sea before him, when it seems probable that a storm will actually arise, and the billows rage, and the wild waves lash themselves in fury, even though he do not see these things before his eyes, and they stand yet merely in expectation, and that perhaps baseless, fears them as though they were in his sight. He then fitly raises up anew His disciples, trembling and struck with terror at these dreadful tidings, and stupefied by the thought of future trials, to a sustained courage; and leaving His sad discourse, speaks to them of their joy of heart in God. For it is not, He says, O My disciples, for this cause that I have now spoken these words unto you, to rob your minds of courage, or to inspire in you a vague terror, nor that you should be found altogether broken down by the thought of evil to come, and unable to endure to secure your own blessedness, but that you might be quite otherwise affected, and have pleasure of heart in Me, and that My joy should abide in you. And I think we

ought to consider more attentively what the sense of this passage is, and what Christ wishes us to take as His meaning. We must take it then as having a twofold meaning: for either one may say the words that you may have joy concerning Me or in Me, as used in an argument which bears no [399 meaning but the obvious one: for so ye yourselves may make your own power complete, reflecting on the reward of blessings which exceed all things earthly, and the return that your exertions will win, and the greatness of your glory with God; or considering it in another sense, we will not shrink from entering upon a more profound inquiry. For we ought most eagerly and keenly to hunt in all reverence for the aim of all these investigations. What do then the words that My joy may be in you signify? Do they mean that the Only-begotten is as we are, that is, a Man, only without sin, resolved to undergo all the sufferings which the accursed madness of the Jews compelled Him to experience? For we shall find Him insulted and persecuted, and buffeted with bitter reproaches, and spat upon, and beaten with rods, and not exempt from the insult of the scourge, and, last of all, to crown all this, nailed to the cross through our means and for our sakes. And in the presence of all this awful suffering, He was not bowed down in agony, and did not even shrink from the ignominy of suffering as His plan required, but was full of the pleasure of heart and joy which became Him, since He saw the multitude of those who were saved, and the Will of God the Father fulfilled. For this cause He accounted dishonour joy, and thought suffering pleasure. For when they dared against Him many things repugnant to His nature, we shall find it written that Jesus then rejoiced in the Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight. Note that when He saw wisdom given to babes and simple folk, He rejoiced and exulted by the Spirit, and offered up thanks, as in our behalf, to the Father Who saves us; but when He passed through the land of the Samaritans, and was wearied with His journey, as it is written, He sat by the well of Jacob. But when the [400 woman represented to Him the need of drawing water, He told her what was likely to come to pass; and foretold that a multitude of Samaritans would come, and seemed to make of small account the necessities of life. For what did He say to His disciples, when they counselled Him to partake of what they had to eat? My meat is to do the will of My Father, and to accomplish His work. Is it not thereby clear that He accounted the fulfilling of His Father's Will, that is, providing a refuge in salvation for the backsliders, as pleasure and joy? It is beyond doubt.

All this then, He says, I have spoken unto you, that My joy may be in you; that those things may give you encouragement that give encouragement to Me; that you may face perils bravely, girding yourselves with the hope of those who will be saved; and, if suffering come upon you in this work, that ye may not be brought low into the feebleness of apathy, but may joy more abundantly, when the pleasure of Him That willeth that all men should be saved and come to the knowledge of the truth is fulfilled by you. For I, too, rejoiced at this, and thought My sufferings very sweet. When then, He says, you elect to have this joy, which I thought became Myself, then you will have it perfect and complete. For we think that joy most full and complete, which is in God, and through God, and results from good works, through the fixity and stability of the hope; and because it arose from a proper source, not only we, but also Jesus Himself took pleasure in it. And we say that the joy which is of the world is incomplete: because it is clearly transient and excited by unworthy causes; earthly things which flit away like phantoms and shadows. Just as we say that hatred is perfect which has a just and righteous origin amongst us; just as, of course, the blessed David says about the opponents of the glory of God, I hated them with a perfect hatred; and perfect love

that which prepares those who have chosen it, in God and through God, to offer themselves wholly unto God; not that which is fixed on any earthly objects, and things worthy of no account.

12, 13 This is My commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

He now makes clearer by the illustration here given the meaning of the preceding passage; that is, the necessity of His disciples having His joy in them; and clearly says, "I give you this injunction, and teach those who think they ought to follow Me to do this, and be thus minded to practise such manner of love towards one another as I have heretofore shown and fulfilled." How great a measure can a man then find to the love of Christ, He Himself shows when He says that nothing can be greater than such love, which excites to forsake life itself for those one loves. And by all this He not only exhorts His own disciples that it becomes them so little to shrink from fearing to encounter dangers for those they love, but that also He Himself without shrinking held Himself in utmost readiness to undergo the death of the flesh. For the power of our Saviour's love attained so great a measure. And these words were borne out by His action, and by His encouragement to His disciples to attain an exceeding great and extraordinary courage, and by His exhorting them to the perfection of brotherly love, and fencing their hearts with the armour of enthusiasm and love of God, and raising them up into a zeal invincible and undaunted, so as impetuously to hasten to establish everything according to His good pleasure. Such a man Paul showed himself to us, when he said, For to me, to live is Christ, and to die is gain. And again: For the love of Christ constraineth us: because we thus judge that one died for all, therefore all died. And besides: Who shall separate us from the love of Christ? Shall tribulation, or anguish, or famine, or nakedness, or peril, or sword? Note how he promises that nothing shall be able to overcome it or prevail to cut us off from the love of Christ. But if tending the flocks and feeding the lambs of Christ be to love Him, is it not quite clear that he who preaches the word of salvation to those who know not God will prevail over death, persecution, and the sword, and will think distress of no account at all? And, if it be fitting to condense the meaning and to compress the words of our Saviour, and to express in a few words what He wishes His disciples to do, He bids them to keep their hearts undaunted and free from every fear, and minister the word of faith in Him, and to preach the Gospel to all who are in the world. And the selfsame command He gives by the word of the prophet Esaias: O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; be strong, fear not. And we shall find that the holy disciples themselves have power to do this aright, when they ask of God by earnest prayer: for on one occasion, accusing the madness of the Jews, they exclaimed: And now, Lord, look upon their threatenings: and grant unto Thy servants to speak Thy word with boldness. For those who resist and impiously rail against such as openly minister the Gospel are very many. But even if the terror be keen and the waves of evil counsel rise up most dreadfully, there will be no mention of suffering among His true disciples until the righteous acts that proceed from love attain their end----such love, I mean, as our Saviour set forth to us as a pattern, Who for the joy that was set before Him endured the cross, despising the shame, in order that He might accomplish salvation for those who have sinned. And if He had not been willing to suffer for us, we should be still dead, servants of the devil, fools and blind, and remaining in need of everything good, and slaves of pleasure and sin; having no hope, and without God in the world. But now the Saviour has even given His life for us from the love that He has unto us, and, exhibiting an

incomparable love of [403] mankind, has made us enviable and thrice-blessed, in want of no manner of thing that is good. The meaning then of the text as thus conceived will fit in with the inspired chapters of the disciples. And if the saying shall go forth to all the world, that is, This is My commandment, that ye love one another, even as I have loved you, much profit will result to all from the investigation. For if love towards brethren keeps and works the fulfilment of the whole command of our Saviour, how will not he who tries as far as possible to accomplish this without laying himself open to censure and blame be very worthy of admiration, since the sum. of all the virtues, so to speak, is stored up in it? For love towards one another is next to love to God, and all the power of righteousness towards God is concluded as in this one word, namely, Thou shalt love thy neighbour as thyself.

14, 15 Ye are My friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from My Father I have made known unto you. In contrast to the terrors which will sometimes assail those inclined towards obedience and love of virtue He has set the gain of their love towards Him, in order that by the consolations ensuing from this, and by their aiming at what is greater, that which is burdensome may disappear and that which sometimes seems to cause pain sink into insignificance. Sweet is their labour to those who love God, since indeed theirs is a near and rich reward. Who then could conceive any thing greater, and what will he say is more glorious, than to be and be called the friend of Christ? For see how the reward surpasses the very limits of the nature of man. For all things are subject unto Him that made them, according to the saying of the Psalmist; and there is, I suppose, nothing in Creation which has not been subjected to the yoke of slavery, in accordance with the [404] decree becoming the Creator and His work. For the work produced is not on an equality with its producer; and how could it be? But God, Who is over all, will hold sway over and direct His own works. The universe then being under the yoke of subjection, and putting itself under servitude to God, the Lord leads up His holy ones to a supernatural glory, if they appear willing to work His Will and bring to Him, as an offering that is due, a blameless subjection. Their reward then is glorious and worthy of envy. But we must consider this point especially at this juncture, for it will be of no small profit. For if friendship towards Christ will be sufficient in the case of any for the dignity of freedom and the being no longer called slaves, how could He be a slave except as made and created, according to the thoughtlessness of some? For He is not able to allot the honour of freedom to all others, while His own Nature is bereft of this attribute. For I suppose He must appear in possession of it more than all the rest, for then will He most suitably give to those who have it not the blessing that is His own. But the dignity must be conferred on and given to the holy Apostles, or perhaps also to all others who mount up through faith to the friendship that is towards our Lord Jesus Christ, as by way of honour, but not existing in like manner with that enjoyed by Him. For they, mounting up by their likeness to Him to the glory of liberty, would display by this that which naturally belongs to Him alone. For that which is by position is compared with that which is by nature. This however we must demonstrate; for I think it is necessary to go through every inquiry which is useful and particularly necessitates explanation. For the justice which is derived from faith in Christ has a more ancient manifestation than that justice which is according to the law; and further, because the knowledge of the Divine mysteries is revealed to those that believe and obey Christ, and the counsel of God the Father is [405] interpreted by him who knows that of the Son, but to those who are disobedient, not at all.

Come then, let us again illustrate this by the inspired Scripture, dwelling somewhat at length upon it to advantage. It has then been written in a book of Moses that Abraham believed in God, but his faith was accounted unto him for righteousness; and he was called the friend of God. And what was the manner of his faith, or how then was he called the friend of God? He heard the words, Get thee out of thy country, and from thy kindred, unto a land that I will show thee. Moreover, when he was enjoined to sacrifice his only son as a type of Christ he learnt the purpose hidden in God. And for this reason the Saviour spoke concerning him to the impious Jews, saying: Your father Abraham rejoiced to see My day; and he saw it and was glad. Therefore the inspired Abraham, owing to obedience and sacrifice, was called the friend of God and put on himself the boast of righteousness. And not only this, but he was deemed worthy of Divine converse, and knew the counsel of God, which came to pass in the last times. For in the fulness of time Christ died for us----the true, sacred, and holy sacrifice which taketh away the sin of the world. But see again a like fulfilment in the case of those who mount up by faith to the friendship of our Saviour Christ. They also heard the words Get thee out of thy country. And that they did it eagerly we may learn from what they say: For we have not here an abiding city, but we seek after the city which is to come, whose builder and maker is God. For they are strangers and sojourners upon earth, being citizens of heaven and leaving the land of their birth to speak allegorically of their heavenward aspirations, desiring eagerly the resting-place above. For this the Saviour set before them when He said, I go and will prepare a place for you; and when I come, I will receive you with Myself; that where I am, there ye may be also. They were told [406 to go forth from their kindred; and how shall we show this? We will refer to Christ's own words: He that loveth father or mother more than Me is not worthy of Me. And that the things of God were preferred to their earthly and fleshly relationship, and their love towards Christ set forth as far stronger, is certainly unquestioned among those who reverence Him. And the blessed Abraham was ordered to bring to God his own son for an odour of a sweet-smelling savour, while others, girding themselves with the righteousness that is by faith, were commanded to offer not others but themselves. For he says: Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. Since it has been written concerning them: They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof, they knew the mystery that is in Christ. For they know the powers of the age to come, and what will be in the last days; for they will receive the rewards of their labours, and take as requital the recompence of their piety towards Christ. Therefore we shall become just and the friends of God, as did Abraham. And the Gospel dispensation is far more ancient than that of the Law. I mean by the Gospel dispensation that which is by faith and friendship towards God, then moulded first in Abraham, as in the beginning of his race according to the flesh, that is of Israel, but now coming as from a type to truth, and being well fulfilled in the holy disciples themselves, as in the beginning of a spiritual race preserved as a people for God's own possession, which also is called a holy nation and a royal priesthood. Therefore it has been said to the mother of the Jews, I mean the synagogue, by the voice of the Psalmist: Instead of fathers thy sons have been born. For the inspired disciples are truly sons of the synagogue of the Jews, for they were nourished up in the Mosaic usages. They became fathers, holding the position of Abraham, and were the beginning of the spiritual [407 race, and for this reason were ordained as rulers, offering up as a sacrifice the Gospel of Christ in all the world, as did Abraham Isaac as a type of Christ. We thus speak, not depriving the blessed Abraham of the glory which is his due and befits him, but showing in him, as in a figure, what has been appointed in the last days by Christ.

The reward of friendship with God which was then seen in Abraham first is intimately conjoined with the freedom which comes by faith, and now also it is seen in the holy disciples as the firstfruits of a new generation. Let then the inspired Paul point out to us the necessity of thus speaking, vehemently contending with the Jews, that the righteousness that is of faith is far older than that of the Law. For when he made mention of the circumcision according to the flesh, he affirmed that this was given to the firstfruits of the race, that is Abraham, for no other reason save his becoming the sign and seal of the faith which he had while he was in uncircumcision. But if uncircumcision with which also is faith was before the Law, but circumcision which has not the glory of faith after the Law, and Abraham believed in uncircumcision, how will not the justice through faith of those who are justified and freed through love towards God, as was Abraham, be more ancient than the dispensation by the Law? For thus also he will be father of many nations by promise, not according to the flesh. And these things have we now pertinently said on account of our Lord's word: No longer do I call you servants: ye are My friends; for all things that I heard from My Father, I have made known unto you.

16 Ye did not choose Me, but I chose you, and have appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My name, He shall give you. His aim is neither to depress His holy disciples by words too grievous, being aware, as God, of the great |408 tendency of human reason to weakness, nor again does He permit them by immoderate assurances to fall into a state of backsliding, for this is indeed a disease and a serious one. But forming a mean between these two from a mixture of both, He fitly leads them into a safe path, and works in them a knowledge of the more stable state and of the complete uncertainty of that which is removed from it. When therefore, then, he has abundantly comforted them with the words of consolation, and with respect to those things at which they would be likely to be cast down, persuading them in turn to rejoice, He again incites them by His injunctions to diligence to a confident courage; persuading them to change their minds and rather to rejoice at those things at which they had not without reason been dismayed, and charges them to display the utmost zeal, and put into practice an overflowing measure of brotherly love, and to benefit those as yet without faith, and to hasten by the words and deeds that make for righteousness to draw those who are astray to a willingness to be united to God by faith.

Offering Himself then as an Image and Pattern of that which must be done, and bringing before them that which has been already accomplished by Him in their behalf, He persuades them to imitate their Teacher and themselves to be conspicuous in like righteousness when He says: Ye did not choose Me, but I chose you, and what follows.

Conceive Him then as saying: "Gird yourselves with love towards one another, O My disciples; for ye ought indeed yourselves also to devise and do towards one another, and perform with an eager zeal, those things which I have first accomplished towards you. For I chose you, and it is not you that have chosen Me. I drew you to Myself and made Myself known to those who knew Me not through My exceeding kindness, and I brought you into a steadfast opinion so as to lead you up, that |409 is, to confer on you the ability to reach forward to what is greater, and to bear fruit unto God. Attain therefore to the complete confidence that whatsoever ye shall ask in My name ye shall receive. Since, therefore, ye follow in the track of My words and ministry, and have the mind which My true disciples ought to be endued with, it follows that ye ought not by your own tarrying to throw obstacles in the way of him who of his will seeks the faith and is self-called to a life of piety; but

that you should rather attach yourselves as guides to those who are still ignorant and astray, and bring to those who do not yet prefer to learn it the Gospel of salvation, and eagerly exhort them to attain unto the true knowledge of God, even though the mind of your hearers be hardened into disobedience. For thus they would be in your condition, that is, they will advance and will return by gradual growth in what is better to fruit-bearing in God, so as to have the fruit that ever remains and is preserved and that most acceptable object of prayer, the bestowal of whatsoever they wish, if only they ask in My name." So much then on this head: for it is necessary again, compressing in a few words the drift of the text, to make it clear to our hearers. He persuades His disciples to have so much love towards others, and wishes them to exhibit as much zeal in their persistent endeavour in all directions to pursue and bring to holiness the souls of those who have not yet believed, as He Himself first showed towards us and them. For that He Himself chose His disciples is unquestioned, and I think it unnecessary to state how and in what way the call of each was made. Still, that the discourse of the Saviour is pregnant with the meaning I have just given to it what follows will equally persuade us. For he says:

17 These things I have spoken unto you that ye may love one another. For shall we not allow that the choosing out of those [410 still faithless and astray to obedience to God is the work of the highest love of all? But this is undeniable. And Paul hastened to do this when he said: We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. So also does Peter, saying boldly to the Jews: And now, brethren, I wot that in ignorance ye did it, as did also your rulers. Repent ye therefore and be baptized every one of you in the name of our Lord Jesus Christ. You see then how and with what zeal they meet those who have not believed, and bring to them the word which they have not sought, not making it necessary for these in their ignorance to choose themselves as their teachers, but anticipating in this even him who has as yet been unwilling to learn any elementary truth. But since our Saviour's words have this addition, that ye should go and bear fruit and that your fruit should abide, it is our duty to inquire what this means. For what is the meaning of the expression that the fruit of His disciples remains? I think then that by fruit which remains our Saviour means that produced by the training of the Gospel and not by the righteousness of the Law. For the latter has become obsolete by reason of its inability to accomplish anything. For the Law accomplished nothing, as Paul says; but the new righteousness burst as it were into blossom in its stead and lifted up its head, making obsolete and putting away the former, and bringing in the fruit that truly remains and is preserved. Thus speaks the inspired Paul addressing us, and saying that the righteousness by the Law was gladly and readily accounted by him as loss in order that he might gain Christ, that is, the righteousness and fruit-bearing of the Gospel by the faith that is in Him. For such fruit as this will continue and be perennial, being capable of fulfilling the soul of man with righteousness. For no other new instruction will steal in beside the messages of the Gospel making [411 the former obsolete, as was undoubtedly the ease with the Mosaic command. But the Word of the Saviour will stand for ever, as indeed He Himself says: Heaven and earth shall pass away: but My words shall not pass away.

18 If the world hateth you, ye know that it hath hated Me before it hated you.

We shall find the course pursued in each case by our Saviour in no way whatever inferior, as I suppose, to the skill and fine art of physicians, as He everywhere follows a plan profitable to His hearers. For physicians check the stubborn maladies which sometimes arise in bodies by means

of the resources of their art. But Christ fences off the entrance to evil, fortifying as it were each individual soul with commands ensuring prevention. Since therefore the disciples were destined to be rulers, not indeed over one nation or one district only, but rather to be the instructors of the universe, and to preach to all throughout the world the message of the Gospel and of God, and to turn their hearers to a belief in the true God alone, and to change them from sin to a willingness to do what became them, and to make the law, I mean that of the Gospel, the rule of their life; He bids them account as nothing the hatred of the world, that is of those who set their hearts on worldly things and choose to live wantonly and impiously. For could any one venture to say that, in seeing fit to give such injunctions to His disciples, showing that it was profitable to be hated, He did so without a reason, and not to profit them in any thing that is necessary? Put aside this folly; for His Word would not fall away into such a meaning as this. He counsels them not to guard against being noway hated by every one, and says excellently, in the clearest and most precise language, If the world hateth you, that is, if those who honour what is of the world and set their affections on earthly things alone should view you with hatred, know then indeed, He declares, that your Master endured this before you. [412 But any one might very readily perceive that the command of the Saviour will bring full profit to the expounders of the sweetest mysteries, if he would look at the nature of the circumstances. For it is always dear ----nay, rather, it is the object of their earnest endeavour----to thrust away as grievous and as monstrous the word that maketh wise, and to set upon those who are zealous to introduce the noblest of studies, and those by which they will become better than they were before; yielding up the victory to their private pleasures only. But a necessary consideration had well-nigh escaped my notice, although especially appropriate to, and connected with, the investigation of the words before us. For the Jews, serving only the letter of the Mosaic Law, and putting their own construction on those things that were performed as types until a time of reformation, made no account whatsoever of the training of the Gospel, but thought they ought to consider its ministers as even more unendurable than their bitterest foes. And others, pursuing a different error, and attaching the unspeakable glory of God to the creature, I mean the heathen, did not very gladly receive the word that was capable of illumining them. For being as it were absorbed in their former vices, they accounted their ignorance as most precious, and were as little as possible inclined to depart from the disease akin to it. And since the nature of the case was so, who could doubt that the disciples of the Saviour would not only be hated by the Jews but also utterly despised by those diseased with the error of the Greeks? But they were very unwelcome, nay, they were intolerable, to those preferring to devote themselves to pleasure and honouring a life that spent itself in luxury. But if the disciples of the Saviour were to consider the consequence of being hated by those already mentioned as grievous, while they rather hastened to strive after and extravagantly to pursue the affection of those in this diseased condition, is it not quite clear to all that they would be manifestly not putting forth the word that is able to save [413 to any one whatsoever, but would be rather bestowing their thoughts on vain trivialities, and restraining the rebuke that proceeds from boldness of speech according to the Will of God, speaking and expounding forsooth according to each individual taste? The injunction therefore not too eagerly to seek to be loved and to disregard incurring the hatred of some is necessary if they gain profit from their counsels. This also we shall see St. Paul doing when he says plainly:----For am I now persuading men, or God? or am I seeking to please men? If I were still wishing to please men, I should not be a servant of Christ. And again, when he had rebuked someone in Corinth, and heard that he was excessively pained, he says: For if I

make you sorry, who then is he that maketh me glad, but he that is made sorry by me? For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret. It will therefore be quite indisputable that the word which consults the pleasure of the listeners will flatter rather than benefit the world; but he who obeys the words of the Saviour will not conduct his ministry in this way. For he will prefer rather to please Him, and will regard even the being hated by those, and will consider even the hatred of those who have chosen to treat virtue with the utmost hostility, as spiritual wealth. When then, He says, the hatred that you have stirred up against you in the world is found at times to militate against your good repute, overcome and cast aside this stumblingblock in your path, seeing that honours paid you by those who love the world cannot give you much pleasure, if they cannot endure to hear the word that profits them. For I am of a truth your Lord and Master. But that those who preferred to mind earthly things and despised the heavenly blessings hated Christ Himself also to their own destruction, I think it not difficult to show. For He said in the Gospels to some: The world cannot hate you; but Me it hateth, because I testify of it that its works are evil. Making Himself then again a pattern to [414 His holy disciples in this, He bids them follow the track there laid down when He said again openly in another place: Blessed are ye when men shall persecute you, and shall reproach you, and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.

He lightens by His art even that which was most grievous, and gives them unexpected pleasure at that which it was reasonable to suppose would greatly trouble them. For to be hated by any is truly burdensome, because sly injuries and unexpected devices are the result; yet this too is sweet when it happens for the sake of God and righteousness, and it supplies a convincing proof that the man against whom some thus act is not of the world. For as we find physical so also shall we find moral affinities, and a sameness and complete likeness of disposition is sufficient to undermine mere blood-relationship. For every creature loveth its like, according to the Scripture, and a man will be attached to his like. Now whereas similarity of character renews the law of love towards one another, the holy will live with the holy and very readily conform to him, and be joined to him in friendly union. And so also will be the attitude of one of like disposition towards a blasphemer. For this reason the Mosaic Law made a complete distinction between what was holy and profane, keeping such things apart and separate from one another according to the law of love.

Evil company doth corrupt good manners, and differences of disposition are at war with one another, and wills that are divided look in opposite directions and almost accuse one another: each being enamoured of its

[415 own pursuit. The lover of virtue then must incur hatred for the very things which excite our admiration---his rebuking vice and unveiling the vileness of the wicked by the contrast that his own manner of life presents. For when goodness is seen by its side, what is evil must appear unseemly. For this cause then I think those who are not enamoured of the same manner of life rage against the virtuous.

He bids then His disciples not be pained, even though they see themselves hateful to the world on account of their love of virtue and righteousness towards Him, but explains that they ought on the

contrary to rejoice, receiving the hatred of the world as a proof of their dignity and praise with God. For see how dangerous He has shown their not enduring to suffer (which it was likely they would prefer) to be. For to be hated by any was not absolutely without loss. But it has not the free pardon from God, and the great gain which results from preferring to suffer it. For if the man who is hated by those who mind worldly things is considered as outside the world, it is necessary then to suppose that the man who is not hated is united to the vices of the world.

What then has Christ established by these words? That they should preach His word with boldness, and should not permit their hearers to be

unprofited, from their regard towards sinners or those who prefer to disobey the Divine command; but that, leaving unnoticed the affronts that will often result from being hated, they should give bold and fearless counsel, passing by nothing whatsoever or esteeming anything of more consequence than the necessity of serving God. This object St. Paul well accomplishes when he writes thus: For am I now persuading men, or God? or am I seeking to please men? If I were still pleasing men, I should not be a servant of Christ. For it is not possible to please evil men and God. For how could the two coincide, the will of each presenting the widest divergence? For one looks towards virtue, and the other looks towards vice. The

[416] man therefore who wishes only to be the servant of God, and who regards nothing as superior to piety towards Him, must necessarily be in conflict with those who love the world, whenever he persuades them to a state of mind out of harmony with the vain folly of the world. For advice which calls to something else is most intolerable to lovers of pleasure, as assuredly are profitable and severe remedies to those whose bodies are diseased by these passions.

20 Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

After having first then shown that the hatred His followers would incur was honourable to them if justified by the occasion----for it can well be borne, nay, it is even thrice-longed for, when it happens on account of God, Who is able to set men above hindrances----He removes that which, as God, He was aware would induce them to be slow to be willing to devote all their energies to the duty of preaching the heavenly doctrine. For whereas disgrace and danger follow for the most part those that are bent on teaching, whenever their words are not found agreeable to those whom they admonish, and besides persecution is incurred, their message sometimes not being received, He vigorously and earnestly exhorts them to be prepared for these things and very ready to meet them. This too He has set forth in other words, saying: Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come. But He exercises an entire control over them, representing His own condition in this respect in order that they may not aim at what is greater nor be found behaving unseemly after a different manner, but necessarily as it were following in the wake of the glory of the Lord may be anxious not to be above Him. He signifies to them that they will meet every kind of

[417] opprobrium, saying, "the slave is not above his lord." For Me, He says, wicked men assailed with unbridled tongue; and, leaving no kind of insult untried, they called Me a man possessed of a devil, and a drunkard, and the fruit of fornication. Yet I did not immediately seek their punishment, but not being cut to the heart by their insults, I vouchsafed unto My hearers the word of salvation.

Do not, then, seek out of reason your own

aggrandisement, nor scorn the limits within which your Lord was bound, Who lowered Himself to such humiliation for us to benefit all. Therefore it makes men superior to the bitterness of speech and the impiety of those who are accustomed to find fault, as indeed also the blessed prophet Jeremiah when harassed said with respect to this very thing: My strength hath failed me by reason of those who curse me; while the inspired Paul, showing still more nobility of character under the like treatment, and gaining a great victory over the impiety of those who insulted him, says: Being reviled, we bless; being defamed, we entreat. For to love to contend against such things as these is the work of a mind humble of spirit according to the Scripture, and adorned with a truly modest temper. For long-suffering and forbearance spring up and arise as though from a good root, especially at such a time. But the inability to endure words of provocation or any kind of ill repute whatever among men, would give a clear proof of an understanding that loves boasting, and of a disposition but little estranged from the love of worldly glory. For what injury can insolence inflict on him who is free from pride? And how shall the reviling of any one be grievous to him who aims not at worldly reputation?

He well exhorts us to have a mind that goes beyond this most worthless reputation----I mean that which is the object of worldly

honour----and that mounts far beyond such things as these. But He forearms them as it were with a necessary safeguard, so that they may be willing to manifest such a spirit, and sets before them an

[418 argument which thrusts aside the contumely that results from weakness, namely that which we mentioned at first, the following in the wake of the glory of the Lord, and with joy confronting everything that comes in its season, until they attain to glory through God; not being bowed down by dishonour like a feeble laggard, nor checking the boldness of their teaching and neglecting the Divine commands when they are bitterly reviled, but rather to lay hold of love towards their brethren, and to hasten in every way to help those that are astray.

Persuading them therefore to shun the temporary honour of the world that lies immediately before them, He makes another earnest contention, useful and necessary. For if, He says, they persecuted Me, they will also persecute you. And the drift of this is allied to His previous words. He still therefore persuades them to endure suffering, and removes by anticipation the weakness caused by the reflections that naturally arise in us. For there was no doubt that the disciples of the

Saviour, incurring the anger of the persecutors of the truth, would fall into the terrors of persecution. But it was very right for them to reflect that when they preached the message of the glory of Christ, they would at all events partake of the riches of His mercy, so that they should think nothing at all a hindrance in the way of so desirable a zeal, but should appear superior to all panic and danger, having nothing painful to undergo, but rather exulting in the honours that all men would bestow on them as ministering unto them the word of salvation. And it was a perfectly right object that those who were anxious to call men into eternal life and were found to be messengers to their hearers of blessings from God should expect this, and seek to be included among men so blessed. But as every man inclines his own purpose in the direction of his wishes, and directs it to suit his will and pleasure, it was the more necessary that it should be pointed out that those who

are hostile to the truth and are subjugated by the pleasures of vice must fight through

[419 conviction with those who call them away from the objects of their pursuit. For lessons which have this object are not pleasant to those who love pleasure. It remained then of necessity to show what they would have to expect from those who, being ranked among their foes, would persecute them, and insult them, and try every kind of assault.

Christ therefore exhorts them to confront this boldly, not denying that it will happen. And because His followers ought to show a manful spirit, He instructs them and foretells the dangers they will encounter. For if, He says, they persecuted Me, they will also persecute you. This is just as if He had said: "I, the Creator of the Universe, Who have all things under My hand, both in heaven and on earth, did not put a bridle on their rage, nor restrained as it were by bonds the inclination of each of my hearers. But I rather left to the choice of each his own course, and permitted all to do as they liked. And therefore I, when persecuted, endured it, though I had the power of preventing it. When therefore ye also are persecuted, enduring for a time the aversion of those who hate you, and not being too much troubled by the ingratitude of those whom you benefit, following in the wake of My dispensation pursue the same course as I did, that you may attain the like glory. For those who surfer with Me shall also reign with Me." And by the third addition, If they kept My word, they will keep yours also, He bids them not to be disheartened when their teaching is sometimes not received; and He does this also excellently and well. For he who has been appointed to this work thinks that he has lost his labour if any refuse to obey his words. But the case is not so. Let no one think that it is: for how is that possible? For the adviser who has once spoken and set forth the knowledge of what is good, has done that which was in his power. The rest will depend upon the disposition of his hearers. For it is easy for them to turn, each to what he wishes, either to obedience or the opposite. Those then who [420 are our guides to the best life must not shrink back, so that they may sow in the reprobates the Word that is able to profit by Divine power, and may be able to order aright what we cannot attain unto by their faithful ministration, a thing which we find well practised and brought to perfection in the distribution of the talents. For one is found taking ten, and another five, and another two, and besides these yet another taking one, who, disdaining to use it for commercial purposes, buried the talent in the earth. And for this reason it was said to him: Thou wicked and slothful servant, thou oughtest to have put my money to the bankers, and at my coming I should have received back mine own with interest. For just as those who have been trained to agricultural industry, and who have this object in view, cutting up the land with the plough and then burying the seed in the furrow, leave the rest no longer to their own skill but rather entrust it to the power and favour of God, I mean the taking root of that which is cast into the earth and nourishing it up to perfect fruit, so I think the expounder of the noblest truths ought only to distribute the Word and leave the rest to God. The Saviour therefore gives His advice in this matter to His disciples as a medicine for want of spirit and a cure of listlessness. For do not ever choose to shrink, He says, from continuing to teach, even if some of those who have once been admonished should make of no account the teaching that has been given them. But finding that even My words are often not received by many, do not strive to surpass My reputation, and, following in My steps in this also, lay aside despondency. And this instruction was very necessary to the holy Apostles, since they were about to preach to all men the message of God and salvation. And therefore the inspired Paul, as having been nominated to his Apostleship by Christ, has shown himself to us a man of this kind, and is often seen to attain manliness herein. [421 For it

is easy to show that he thought he ought to despise the love of honour, and to treat persecution as utterly of no account, while he considered it of great importance not to be too fainthearted, even if some entirely refused to receive the Word that was once scattered among them. For he writes to some: Ye are wise in Christ, but we are fools for Christ's sake; we are weak, but ye are strong; we have dishonour, but ye have glory. Even unto this present hour we both hunger and thirst; and yet again, besides, these words: We are made as the filth of the world, the offscouring of all things even until now. So you see then that he was above worldly repute, on account of the commandment of the Saviour. But, showing his nobleness in persecutions, he said: Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? He writes also to others, that to speak the same things, to me indeed is not irksome, but for you it is safe. And yet again to the Galatians: My little children, of whom I am again in travail until Christ be formed in you. You hear with how little hesitation he repeats the same message, though the first that he had originally given had not gained acceptance, and well says that he travailed in birth for some until the forming of Christ in them should appear. And his preaching effected this, moulding his hearers into the love of God and into the likeness of Christ by faith.

21 But all these things will they do unto you for My Names sake, because they know not Him that sent Me.

He declares that those who choose to act impiously against His holy disciples will do it on no other plea than "My Name" only. For this is a reproach against those who honour God, and an excuse for setting themselves against them on the part of those who do not know Him. But since it is clear to all that no one would suffer [422 anything for the sake of God without reward, for a glorious crown will await them, He incites them again to courage, and makes their spirit steadfast, thrusting aside the misery of that which they expect by the hope of the return. He points out then that the very perils they endure are gain and an object of prayer, and rids of all its terrors that, the very prospect of the occurrence of which might stupefy some, and exhorts His disciples to welcome it with the greatest eagerness. And indeed when they were once summoned before the impious Council of the Jews, and had been severely buffeted with stripes for the sake of Christ, they went forth from the presence of the council, rejoicing, according to the Scripture, that they were counted worthy to suffer dishonour for the Name of the Lord. And of a truth they earnestly exhort us to endure suffering in this cause, and in no way to be dismayed by it, even if we have to encounter any pain for Christ's sake. For let none of you suffer as a murderer, or a thief, or an evil-doer: but if a man suffer as a Christian let him not be ashamed; but let him glorify God in this Name. Most pleasant then is suffering for Christ's sake, and sweet is peril when its presence is occasioned by love towards God. But consider how here again, showing Himself as One with His Father, He says that neither the Jews nor those who were about to persecute the preachers of the Name of Christ, knew either the Father or the Son. For he who deems it his duty to dishonour the Son is avowedly a hater of the Father; not indeed as transgressing against another nature, but as insulting the true dignity of His natural Divinity. For none could be convicted of insolence against the Son, if he respected the nature of the Father. And if he were at all acquainted with the actual nature of the Father, how came he to be ignorant that He was begotten by Him? And will not he who spoils the fruit produced from it injure the parent tree? Sin against the Son therefore is a convincing proof of ignorance of God the Father. [423 But whereas He did not say, Because they know not My Father,

but Him that sent Me, I think He wished to hint at something of this kind. His aim, as it seems, was to show that those who practised persecution against His devoted servants, plainly tied their heads as it were in a noose of a double transgression. For not merely, He says, will they be convicted of ignorance of My origin, or be justly condemned on the charge of atheism, but will actually be found rebuking the true wisdom of God the Father. For if He sent His own Son to raise that which had fallen away, to renew that which was worn out, to set forth life to all in the world, while those in the world set themselves against and impiously oppose such as choose to preach Him the Saviour of the world, they will be very clearly convicted of ignorance and of fighting against Him that sent Me. For by the expression "being sent," He introduces a clear proof of His Incarnation. But he that is ignorant of Him that sent Me, shows by this very fact his ignorance of God, and dishonours the mystery of My mission.

22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.

We may take in two ways the meaning of the words before us. For if any one should suppose that this passage was directed against Greeks and Jews alike, we say that unless the Divine and heavenly message, I mean the Gospel, had come to all that are on the earth, pointing out to each individual the way of salvation and making plain the works of righteousness, their complete ignorance of what is pleasing to God would perhaps have been a strong reason in each case for the pardon of those who are not eager in pursuing virtue. This ignorance of theirs makes them seem worthy of pardon. But whereas the word of the Gospel has been directed to all men, what reason for pardon is there, or with what words should any one address Him that judgeth, when accused after [424] knowledge of the worst crimes? But if the Lord is saying this concerning the Jews only, as having very often listened to His teaching, and as being in no way ignorant of what He commanded them to think and do, let Him illustrate it thus: They will not endure your teaching, He says, but will bring upon you trials and persecutions, and will devise against you every kind of terror, and from their bitterness will be consumed with an unjust hatred against you, not able indeed to charge you with any wickedness, but blaming only your love towards Me. But searching as it were for an excuse for the cruelty of their madness, and diminishing the baseness of their love of self-gratification, they will actually cite Moses and the books of Moses, and will pretend that I was an opponent of their ancestral laws. But if I had not come and set forth commands superior to the Law given by Moses; if I had not fulfilled it by many words, showing that it was now high time to pass beyond mere types, and that there had been enough of patterns and shadows, but that the hour had come in which the truth itself should shine forth; if I had not shown this from the Law itself, saying in the clearest language, If ye believed Moses, ye would believe Me; for he wrote of Me; if I had not made it clear that My word harmonized with the testimonies of the prophets, and that the power of My Presence had already been predicted and proclaimed, they would have had reasonable grounds for their madness against Me and you. Since nothing has been left out, but everything that was essential has been said, the reason which they have devised to cover the nakedness of their sin is vain. This consideration then I think should harmonize with the words of the Saviour; but in showing the terrible charges that will be brought against those who injure them, and in saying that those who dare to do such things will one day be chastised, He removes the greater part of their grief and wisely withdraws that which was likely to cause them no small pain. For [425] the conviction that the workers of wickedness will pay the penalty of their crimes

sometimes makes it possible to those who are injured to endure their wickedness. And, knowing this, the Master of all things says: Vengeance belongeth unto Me; I will recompense, saith the Lord. Nay, even the blessed Paul himself, when struck by one of the high priests, had no other consolation for the bitterness of suffering than this that we have mentioned. For what did he say?----God shall smite thee, thou whited wall. This then is a medicine for human weakness----I mean the expectation of the punishment of those who have chosen to act unjustly. Our Lord, however, is superior to and above human littleness. When He was reviled, He reviled not again; when He suffered, He threatened not, according to the Scripture. But when struck on the face, He made no angry remark, nor threatened the man who dared to strike Him, but answered indeed with the greatest mildness and forbearance, If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me? The word then of the prophet is true: Who shall be made equal to the Lord in the clouds, or who shall be likened to the Lord among the sons of God?

23 He that hateth Me hateth My Father also.

He makes a definite charge of atheism against those who choose, in the impiety of their minds and the estrangement of their hearts, to hate Him. And the charge is a true one. For those who dishonour the Son will not be guiltless of transgression against the Father, convinced of the justice of their hatred. For just as those who depreciate the shining of the sun, because it appears and exists for no necessary purpose, bring charges of uselessness, and direct their censure also against its Author; and just as whoever sees fit to despise the scent of flowers will cast reproach on this account against that from whence it was derived----the case will be the same, I suppose, with respect to the Only-begotten and |426 His Father. For it is impossible for those who censure what proceeds from anything else to praise its author. For this reason Christ said to the Jews: A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit; when He further told them to make this accurate and unexceptionable distinction in this matter: Either make the tree corrupt and its fruit corrupt. For whatever one could truly predicate of one of such things as these, that I suppose he must necessarily make applicable to both. For when there is one nature, surely the attributes are entirely common even though they are capable of separate manifestation; and whatever a man might do against what proceeds from any fountain, that he would plainly do against the fountain itself. Wherefore Christ says that he that hateth Me, hateth My Father also. And He appropriately attributes a reference to the Person of the Father to any charges that men may make against Himself. And He will none the less satisfy us by this discourse that He is not distinct from Him by reason of the complete identity of Their Natures. And besides He terrifies His hearers by showing how very perilous it is to choose to transgress by hating Him, and He assures them that the man who rejects His worship will be defenceless and an easy prey to his enemies, inasmuch as he insults the Person of the Father Himself. For since insolence against His Son affects Him too, He will also be offended. Is it not quite clear that the reception of this belief raised the confidence of His holy disciples? At the same time, Christ illustrated another essential and profound truth----I mean this of which I will speak. Some thought in their unparalleled madness and excessive folly, that when they were transgressing against the Son, and opposing the words of the Saviour, they were giving pleasure to God, Who was the Giver of the Law; and while they continued to confer the meed of victory on the prophetic dispensation of Moses, they showed themselves true guardians of the love of God. It was |427 necessary therefore to show the falsity of their boast, and to teach the world that those who act counter to the

laws of the Saviour set themselves as it were against the entire Divine Nature, insulted in the Person of the Son by their contumacy, and by their persistent and inexcusable disobedience, which He clearly declares is not merely aimed against His own Person, but also affects all who preach the Word for Him and through Him. He then that enters upon opposition against the holy Apostles themselves is an enemy of God, and shows insolence towards Him, and is altogether hostile to the ineffable and unspeakable Nature of the Divine Being, for the Apostles do not preach themselves, but the God and Lord of all, that is. Christ.

24 If I had not done among them the works which none other did, they had not had sin; but now have they both seen and hated both Me and My Father.

Christ none the less shows by these words that no excuse was left to the Jews why they should not encounter the doom of punishment and meet irretrievable damnation For clearly nothing that could profit them is left undone, as both a long discourse is vouchsafed them which might easily have put them on the way of salvation, and miracles were shown to them which no one in the world had ever seen before. For what saint ever vied with the Saviour in working miracles? As then the desire of honouring Him was so far repugnant to the Jews that they even preferred to hate Him in the impiety of their minds, will not the burden of the charge weigh most grievously upon them? For it would be better for them that they should never have heard His wise words or witnessed His unspeakable wonder-working power; for perhaps then they might have devised some such specious plea as this for pardon: "We never heard any of the truths essential to salvation, nor did we see anything to induce faith in us," But since it was not from one of the holy prophets, but from Christ Himself Who

[428 came from above and was sent to us, that they got their information; and since they also saw strange miracles with their own eyes, for Christ opened the eyes of the blind although no other man had ever before been able to do this; what can excuse the madness of the Jews, or what plea can extricate them from punishment? For though they had heard and seen, they hated both the Son and the Father; they both dishonoured the Word sent from the Father through the Son, and also, rejecting the honour due to the works of the Divine Nature, stood convicted of glaring impiety against the entire Nature of God, which was the agent. For the Father Himself certainly co-operated with the Son when He worked His wonders, not as doing marvellous works by an external instrument, but as being in the Son through the identity of Their Nature and the immutability of Their Substance. The wretched Jews then showed ingratitude, and lie under the grievous charge of gross contumacy, since they held as of no account the incomparable teaching of the

Saviour, and besides dishonoured through the Son and in the Son the Nature of the Father, although that Nature was shown to be the worker of exceeding great miracles to them, which ought to have drawn and attracted the most stubborn and unteachable into ability to think what was right and what conduced to the glory of God.

25 But this cometh to pass, that the word may be fulfilled that is written in their Law, They hated Me without a cause. And He shows clearly that this was not unforeseen by the Law, which predicted all that was to come to pass; but we say that it. was not for this reason that the Law predicted these latter days that the Jews when they visited with hatred both the Father and the Son might be convicted of injustice, but, inasmuch as They were destined to be so hated by them,

the Divine and Sacred Law presaged it, showing that the Spirit was in no way ignorant of the future. For it was written in the Book of Psalms, as spoken by the Person of Christ, as rebuking [429 the madness of the Jews and saying, They hated Me with an unjust hatred. For surely the hatred was unjust. Certainly they were exasperated against Him without a cause, who so far from having their hatred justified, in regard at any rate to the character of the works that were done among them, ought rather to have loved Him with surpassing devotion and have delighted in a willingness to follow Him. For let any one who wishes to excuse the disobedience of the Jews come forward and tell us what ground for hatred any one could have against Him. Was any one of the works of Christ deserving of hatred or enmity? His deliverance of them from death and corruption? His emancipation of them from the tyranny of the devil, and destruction of the dominion of sin, and restoration of that which was enslaved to sonship with God? His lifting up into righteousness (by His love of mankind and forgiveness of injuries) those who were dead in sin? His allowing them to participate in the Holy Spirit and the Divine Nature, and throwing open unto us even the dwelling-place of the holy angels, and granting men an access unto heaven? How was it just, that He Who provided and ordained all this for us should incur hatred, and not rather be requited by the silence of unspoken thanksgivings and with the boon of ceaseless gratitude at our hands? Nothing, however, could I think convert the stubborn Jew to willingness to think aright. For he hated without a cause Him Whom he ought rather to have loved with his whole heart and adorned with the honour of obedience. But herein our Lord well shows that He was not unaware of the stubborn temper of the Jews, but had foretold and foreknew that it would be so with them, but still treated them with mildness and forgiveness, as became His Divine Nature. For He set before them, ill-suited as they were to receive it, the Word which called them to salvation; even to confirming the confession of their faith by miracles, if there were any men among them of a good and suitable disposition. Herein too He gives His disciples no small [430 benefit, to the intent that in a forgiving spirit they might extend the preaching of salvation even to those who offered them insult, and might even in this be seen to walk in the track of that excellence which first was conspicuous in Him. For if there be any good thing, it is seen in Christ first, and shown to us-ward; and from Him all blessings flow.

26, 27 But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me. And ye also bear witness, because ye have been with Me from the beginning. When He says that both He Himself and His Father were hated by the perverse Jews, this hatred of theirs being gratuitous and without justification, He with good reason makes mention of the Spirit. He thus at once adds to the Word the completion of the Holy Trinity, and also shows that it was dishonoured, to the intent that the spectators of His miracles, who were guilty of insult against the Son, might also be convicted of treating with contumely the power which so far excels every substance, not only by refusing to accept Christ, even though He had worked great marvels to convince them, but also by their actions against Him. For they treated Him with an impiety which is shocking even to think of; and yet one might say, O senseless Jew, Christ was a worker of wonders before you far exceeding the glory of Moses and the glory of every Saint. For the saying of the Lord, If I had not done among them the works which none other did, brings back a thought before our minds. While then you crown with honours so illustrious Moses, the servant and minister of lesser things than these, you do not blush when you so perversely reject Him Who is immeasurably superior and a worker of far nobler deeds; even though He brought to their long foretold fulfilment the oracles given by Moses,

and terminated the shadow by the truth. Our Lord Jesus Christ therefore of necessity joined the mention |431 of the Spirit to that of Himself and the Father. And He also shows what has been said to be true; that is, that if any one chooses to hate the Son, he will also utterly condemn the Father from Whom He proceeds. And how, or in what way, consider further. For observe, when calling the Comforter "the Spirit of truth," that is, His own, He says that He comes from the Father. For as the Spirit naturally belongs to the Son, being in Him and proceeding through Him, so also He belongs to the Father. But the qualities of Their Substance cannot be distinct, where the Spirit is common to both. Let not then any of those who are accustomed impiously to employ the language of folly lead us to the perverted opinion that the Son, executing as it were a kind of ministerial service, vouchsafes the Spirit that is received from the Father to the creature. For some have not scrupled perversely to say this. But it is more consistent to believe that since the Spirit belongs to Him, as He also certainly belongs to God the Father, He sends Him to His holy disciples to sanctify them. For if they think that in making the Son in this also a minister and servant to us, they form and utter a shrewd conception, surely it follows that we say to them: Ye fools and blind; do you not perceive that you are going back, and diminishing the glory of the Only-begotten, when you string together miserable sophistries from the ignorance that is in you? For if the Son ministers the Spirit from the Father, being ranked as a servant, surely it is necessary to admit that the Spirit is utterly different in Essence from Him, and perhaps His superior and far above Him, if the case be as you in your ignorance suppose. For if the Son does not proceed from the Father, that is, from His Essence, as you think, surely the Spirit when compared with the Son would be regarded as superior to Him. What then say we, when we hear Christ himself saying of the Spirit: He shall glorify Me; for He shall take of Mine and shall declare it unto you? |432

Now, besides what has been mentioned, this also will necessarily follow. For if you consider that the Son performs a ministerial service, providing us with That which is of another Nature, that is, the Spirit proceeding from God the Father Which is naturally holy, the Son is not by Nature holy, but only by participation, as we are. For by the ignorance of the impious He is declared to be different in Substance from the Father, from Whom also the Spirit provided unto us by Him proceeds. It will then be possible, since the Spirit does not belong to the Son, but He Himself is sanctified by adoption, as is the case with the creature, that He may fall away from the holiness that is in Him. For that which has been acquired as an addition might surely be removed, at the pleasure of Him Who has bestowed it. Who then will not flee away from such doctrines as these? I think, however, that our statement is more conformable to the truth. The truth then is dear to us, as are the dogmas, expressing the truth; and we will not follow those heretics, but, pursuing the faith handed down by the holy fathers, we declare that the Comforter, that is, the Holy Spirit, belongs to the Son, and is not introduced from outside nor acquired in His case, as He is in that of those who receive sanctification, in whom though not originally innate He is implanted; but that the Son is of one Substance with the Spirit, as also He is with the Father. For if we take this view, the power of the doctrines of the Church will not be reduced in our case to a polytheistic mythology, but the Holy Trinity is united in the doctrine of a Single Divinity. Showing then that there is a Unity of Substance, I mean that of Himself and God the Father, in the same Being, in saying that the Comforter is the Spirit of truth He declares that He proceeds from the Father, and makes plain and beyond contradiction that the opposer of Christ is wholly at enmity with God. For he who in any degree allows himself to condemn the Son may be reasonably considered to transgress against Him from Whom He proceeds. |433 When then, He says, the Comforter, the Spirit of truth, that is

My Spirit, Which proceeds from the Father, is come, He will testify of Me. And how will He testify? By working marvels in you, and by you He will be a just and true witness of My Godlike authority, and of the greatness of My power. For He that works in you is My Spirit, and as He is My Spirit, so also is He That of God the Father. Therefore it is necessary to consider that they who, to confirm our faith, work marvels in us by the one good Spirit are alike insulted in the Person of Christ, in Whom dwelt, as Paul says, no mere part of the ineffable Divine Nature, but all the fulness [of the Godhead] bodily. But when the Spirit bears witness, you yourselves also, He says, will bear witness with Him. For you have been eye-witnesses and spectators of what I have done among My own, being even with Me as My disciples. xvi. 1 These things have I spoken unto you, that ye should not be made to stumble. The Saviour, having clearly set before His disciples the madness of the Jews, was perhaps about to add to what He had said, that these misguided men would reach such a height of disobedience, and so stubbornly refuse to listen, and in their cowardice advance so far in hatred of God, that even if there should be two witnesses of His glory they would decline to admit it---and this though the Law openly declares that whatever is testified by two or three witnesses should be believed and received as unquestionably true. But He avoids mentioning this on the present occasion for good reasons. For His statement would thus have produced in them an immoderate grief, and, breaking the hearts of His disciples even to despair, would have made the entrance of faint-heartedness and cowardice into their hearts absolutely certain. For they might reasonably have questioned among themselves;---If the masses of the Jews would not only lend [434 to no one a complete obedience, but also set at nought the Comforter though He astonished them with marvels passing description, and in spite of this would actually afterwards be found as guilty of hating Christ as they were before, and in hating Him of hating the Father, what necessity was there for spending their labour in vain? Why should they not rid themselves of their troubles, and choose silence in preference to teaching men unwilling to hear? Knowing then in all likelihood the thoughts that would agitate His disciples, He skilfully conceals what was too grievous to be told, and what would have been calculated to produce cowardice and faint-heartedness in the duty of teaching. But He rightly turns the drift of His speech into an exhortation to hold themselves in readiness and make vigorous preparation for the results that might be expected to follow in the future. For whatever comes to men suddenly and unexpectedly is likely to disturb even the mind that is stable. For the reception of that, the advent of which has been anticipated, the way is made smooth and its burden is lightened, since it has been already foreseen, and lost its edge by the expectation of certain suffering. Something of this kind, I think, Christ wishes to signify. For if, He says, I have already worked such marvels even before your eyes, the Comforter also will work marvels in you. And if the headstrong madness of the Jews is not diminished, and their conduct is the same as before, and even worse, be not offended, He says, when you find yourselves its victims. But keep ever in mind My words: A disciple is not above his master, nor a servant above his lord.

2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.

He extends His forewarning of danger to that which is the most dreadful of all terrors, but not with the intention of arousing in His disciples an unmanly panic. For

[435 this would not harmonise with His anxiety to stimulate them to a fearless proclamation of the heavenly message. His object rather was that, thrusting aside the extremity of fear, as already

anticipated and for this reason having lost its edge, they might gain a complete victory over every evil, and consider even the possible approach of intolerable evils as of no account whatsoever. For what loss could the lesser evil inflict on those who do not even dread the greater? And how could those who know how to be superior to the worst objects of fear be dismayed by any of the rest? In order then that they might have their minds bent on enduring everything with a cheerful courage, and to convince them of the necessity of so far withstanding the malice of the Jews as not even to fear an immediate and cruel death, He not only tells them that these things will continually happen, and the devices or opposition of the Jews not be satisfied with merely turning them out of the synagogues, but forewarns them that their impiety will reach such a height of cruelty as to make them consider their extreme inhumanity towards them to be the path of piety towards God. It must be plain that those who held fast to the love of Christ actually were cast out of the synagogues by the Jews, and endured this punishment at the outset of their work----when we are told by the Evangelist that nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue; and again: For the Scribes and Pharisees had agreed already, that if any man should confess Him to be the Christ, he should be put out of the synagogue. But if, He says, any are indisposed to endure the malice of the Jews, let them then know that their devices against you will not stop here. For be not at all alarmed, He says, even though you must endure this suffering. Their audacity will reach such a pitch of wickedness as to make them suppose your death to be as an actual service towards God. And this we shall find happening in the case of the holy Stephen, the

[436 first of the martyrs, and in that of the inspired Paul. For involving Stephen in a charge of blasphemy, and simulating herein the zeal that loves God, they slew him by stoning him. And some of the Jews were so enraged against the holy and wise Paul that they bound themselves under a curse neither to eat nor to drink till they had slain him. For we shall find this recorded in the Acts of the holy Apostles. Excellent then and profitable is His prediction, moderating by anticipation their fear of what was dreadful, and forging His disciples anew (as having as it were already suffered), into a courageous disposition. For the foreknowledge in the minds of the sufferers of the dreadfulness of their danger will give them strength beforehand, while it deprives the approach of evil of its power.

3 And these things will they do, because they have not known the Father nor Me.

He showed that the zeal of the Jews was a zeal not according to knowledge, as also Paul says, but that it had gone far astray and wandered out of the straight path, even though according to the purpose that was in them it seemed to be manifested for the sake of God. For these misguided men thought that by arming themselves with the command given by Moses they pleased God, the Giver of the Law, and actually supposed, that by opposing the prophetic utterances of Christ, they gained credit with Him. For it was for this reason that they persecuted so hotly the preachers of the message of the Gospel, but were ignorant that they were falling into every kind of folly, and by their insults against the Son were transgressing against God the Father Himself, and further, were convicted of complete ignorance of the Nature of the Father and that of the Son Who manifested Himself from Him. And, what is marvellous, they were eager to crown Moses, the wisest of men, who was a minister of the Law given by angels, with the highest honours, but did not shrink from loading with the worst insults our Lord

|437 Jesus Christ, Who expounded the unspeakable Will of God, and said clearly, I do nothing of Myself: but the Father which sent Me He hath given Me a commandment, what I should say, and what I should speak---even though God the Father worked marvels with Him, and testified by a voice heard from above: This is My beloved Son, in Whom I am well pleased. It is then unquestionable that if any one should choose bitterly to assail those who convey the Divine message, he will be in complete ignorance of the Undivided and

Consubstantial Trinity. For such an one, when he excludes from the honour that is His due the Word manifesting Himself from Him, to suit his own conceit, knows not the Father. For would it not be received as an assured truth by those who are able discreetly to deal with the doctrine of the Trinity, that, since He is of the same Substance with the Father, He will speak in absolute conformity with the Will of the Father; and that, as He partakes in His glory, the dignity of the Father will be equally insulted when He is attacked? In these words then the Lord Jesus Christ defends Himself, and also accuses the audacity of the Jews; fastening thereby a bitter and dreadful censure on those who dishonour Him by their cruelty towards the holy Apostles. For the charge of transgression will not merely have reference to the Saints, but will mount up to Him Who laid upon them the service of apostleship; just as God said unto the holy Samuel concerning the children of Israel:

They have not rejected thee, but they have rejected Me.

Most dangerous is it then to refuse to bestow on the Saints the honour which is their due; for the charge of transgression against them will mount up to Him Who gave them their mission.

4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you.

He contends that mention has been made to them of these things for no other reason except that they might

|438 know that, meeting for His sake the assaults of sin, they would at all events gain glory therefrom. For I have not foretold it unto you, He says, from any wish to enfeeble your courage or to inspire in you a premature alarm by the anticipation of suffering, but rather to give you foreknowledge, in order that by this means you may derive a double benefit. For in the first place, remembering that I forewarned you, you will marvel at My foreknowledge, and the time of peril will itself conduce to complete the security of your faith. For He Who knows the future must be by nature God. And bring this, too, to your recollection; He who is prepared and knows beforehand that he will suffer, will have his fear much diminished; for he will readily overcome all that seems to be dreadful, and will have his mind undisturbed, even in the midst of troubles. For I think the sudden and unexpected advent of suffering sharpens its sting; and for this reason the Psalmist says: I was prepared and was not dismayed. He bids His disciples then, for a good and necessary reason, to remember that He has foretold unto them the future. For it was certain that on this account they would believe Him to be the true God (for omniscience is peculiar to the true God), and they will readily believe that He will extricate them from their dangers.

5, 6 And these things I said not unto you from the beginning,

because I was with you. But now I go unto Him that sent Me; and none of you asketh Me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart.

Another necessary and useful consideration entered into the mind of Christ. For it was beyond question, that, called as they had been to discipleship at the beginning by Him, and living ever in continual converse with Him, and having often had experience of His miracles, and having laid to heart His incomparable might and power, they thought they would overcome every trial,

[439 and at once triumph over perils of every kind. For how could they any longer entertain doubt and be faint at heart, after they had experienced the support of One Who had such power? And inasmuch as Christ forewarned them that they would fall into unexpected perils, with the intent that they might not be much dismayed thereby, reflecting within themselves and saying, "Have we then been disappointed of the hopes we had at first, and has our purpose failed, inasmuch as we thought that we were called to partake of every blessing, but in the end find ourselves involved in unexpected calamities?" our Lord then is compelled to expound to them the reason why He did not forewarn them at first; and says: These things I said not unto you from the beginning, because I was with you; for while He was with them, He sufficed to preserve their peace of mind, and to rescue them from every trial, and to afford them suitable instruction and assistance in all that might befall them. But since He was going to the Father, He suitably, and at the fitting time, expounds to them the inevitable approach of what awaited them in the future. For if even we ourselves are very anxious not to miss the fitting time, surely this would be God's pleasure. The time then for silence was at the beginning, when the need for their receiving this instruction had not yet arisen. But when He was going to the Father, the time for speech had arrived. Did the Saviour then separate from His disciples when He ascended to the Father, and was He still with them, by the working and power and grace of the Spirit? How, or in what way, was He with them? For it is beyond question that He cannot lie when He says, Lo, I am with you alway, even unto the end of the world, except so far as the flesh and His bodily presence were concerned. But the Saviour knew that the ascent into heaven of His own Flesh was most essential to His Human Nature, but, as God, He well knew that the heart of His disciples was overwhelmed

[440 by the bitterness of their sorrow. For the departure of Christ was very grievous unto them, because they longed to be ever with Him. But since He had resolved to do this, they do not even ask when or for what reason He will leave them, or what is the motive or inducement of His Ascension. He sympathises then with their suffering, as it proceeded from love; and with their ill-timed preference of silence, which did not allow them to inquire the reason for His departure, although to know it would bring them much profit.

7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter cannot come unto you.

Grievous is the sorrow that has consumed your heart, He says, and bitter the affliction that has cast you down. For you consider that separation from Me will be fraught with pain to you, and your apprehension is well grounded. For you will certainly have to encounter all the trials which I have already foretold, and will endure the fury of impious persecutions. Considering then that expediency should always be preferred to pleasure, I will tell you the truth: It is expedient for you

that I go away. And we will make all our thoughts subject to the Saviour Who is over us, though I think that the saying may be likely to cause no little perplexity to a simple-minded hearer. For surely the thought will arise in him and occur to his mind, that, if it was better that Christ should go away, His Presence with them could not but infer some loss. And if our advantage lay in His Ascension, surely the reverse would result from His remaining with us. The question may perhaps perplex an unaided judgment; but the man who is guided by knowledge from above to an accurate comprehension of the saying can find here no occasion of stumbling, but will rather discover its true meaning.

We must therefore ponder over and clearly understand this thought in particular, that according to the [441 saying, There is a time for everything, and all things are good in their season. At the fitting season, then, it was well for Christ to be present in this world in the flesh: but, on the other hand, when the time came that was proper and suitable for the complete fulfilment of His purposes, He ascended to the Father. And the charge can in nowise be brought against Him that His presence with His disciples was not very advantageous to them, because at the last His departure became necessary. Nor, again, can He be reproached at all because advantage resulted from His departure, inasmuch as His Presence was profitable to them. For both these events, coming to pass at the proper season, brought us advantage. And that, briefly touching on the drift of the inquiry, we may make it easier for our brethren to apprehend it, let us by way of digression give an explanation of the cause of the Incarnation of the Only-begotten; and, in addition, of the advantage which would result from His departure. In order then that He might free from corruption and death those that lay under the condemnation of that ancient curse, He became Man; investing Himself, Who was by Nature the Life, with our nature. For thus the power of death was overcome, and the dominion of corruption, which had gained sway over us, was destroyed. And, since the Divine Nature is wholly free from inclination to sin, He exalted us by His own Flesh. For in Him we all have our being, inasmuch as He manifested Himself as Man. In order that He might mortify the members, which are upon the earth, that is, the affections of the flesh, and might quench the law of sin that holds sway in our members, and also that He might sanctify our nature, and prove Himself our Pattern and Guide in the path to piety, and that the revelation of the truth according to knowledge, and of a way of life beyond possibility of error might be complete----all this Christ, when He became Man, accomplished. It was necessary then to confer on the nature of [442 man the height of blessedness, and not only to rid it of death and sin, but to raise it even to the heavens themselves, and to make man a companion of the angels, and a partaker in their joys. And just as by His own Resurrection He renewed in us the power of escaping corruption, even so He thought it right to open out for us the path heavenwards, and to set in the Presence of the Father the race of man who had been cast out of His sight owing to Adam's transgression. And the inspired Paul, adopting this view, says: For Christ entered not into a holy place made with hands, nor into one like in pattern to the true; but into heaven itself, now to appear before the Face of God for us. He tells us that being ever in His Father's Presence, and partaking of His Nature by reason of the sameness of Their Essence, He now manifests Himself not for His own sake but for us. For I will repeat what I have already said. He places us in the sight of the Father, by departing into heaven as the firstfruits of humanity. For just as, being Himself the Life by Nature, He is said to have died and risen again for our sake, even so He is said, ever beholding His Father and being in like manner beholden of Him, to appear as Man now, that is, when He has taken human nature upon Him, not for His own sake but for us. And as this one thing was seen to be lacking in His

dispensation to us-ward, our ascension into heaven has been prepared for us in Christ, Who was the firstfruits and the first of men to ascend. For He ascended thither as our forerunner, as the inspired Paul also himself says. There, as Man, He is in very truth still the High Priest of our souls, our Comforter, and the propitiation for our sins; and, as God and Lord by Nature, He sits on His own Father's throne, and even on us too will the glory thereof be reflected. For this reason also Paul said concerning the Father: And He raised us up with Him, and made us to sit with Him in the heavenly places in Christ. When then His mission on earth was accomplished, it was necessary that He should fulfil what yet [443] remained----His Ascension to the Father. Wherefore He says: It is expedient for you that I go away, for if I go not away the Comforter cannot come unto you.

Come, then, let us add yet another reflection, profitable and true, to our previous investigations. All His work on earth had indeed been accomplished, as we just now affirmed. It was however surely necessary that we should become partakers and sharers of the Divine Nature of the Word; or rather that, giving up the life that originally belonged to us, we should be transformed into another, and the very elements of our being be changed into newness of life well-pleasing to God. But it was impossible to attain this in any other way except by fellowship in, and partaking of, the Holy Spirit. The most fitting and appropriate time, then, for the mission and descent of the Holy Spirit to us was that which in due season came----I mean, the occasion of our Saviour Christ's departure hence. For while yet present in the body with those who believed on Him, He showed Himself, I think, the bestower of every blessing. But when time and necessity demanded His restoration to His Father in heaven, it was essential that He should associate Himself by the Spirit with His worshippers, and should dwell in our hearts by faith, in order that, having His presence within us, we might cry with boldness, Abba, Father, and might readily advance in all virtue, and might also be found strong and invincible against the wiles of the devil, and the assaults of men, as possessing the omnipotent Spirit. For it might easily be shown, both from the Old and New Scriptures, that the Holy Spirit changes the disposition of those in Whom He is, and in Whom He dwells, and moulds them into newness of life. For the inspired Samuel, when he was discoursing with Saul, said: And the Spirit of the Lord will come upon thee, and thou shalt be turned into another man. And the blessed Paul thus writes: But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed [444] into the same image from glory to glory, even as from the Lord the Spirit. Now the Lord is the Spirit. You see that the Spirit moulds as it were into another likeness those in whom He visibly abides. For He easily turns them from an inclination to dwell on the things of earth, to the contemplation only of that which is in heaven; and from an unmanly cowardice to a courageous disposition. And that we shall find the disciples thus affected and steeled by the Holy Spirit into indifference to the assaults of their persecutors, and laying fast hold of the love that is towards Christ, can no way be questioned. Therefore the saying of the Saviour is true, when He says, "It is expedient for you that I depart into heaven." For that was the occasion of the descent of the Spirit.

8, 9, 10, 11 And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the prince of this world hath been judged. When He has shown that His departure to His Father is the fitting occasion of the descent and mission of the Spirit, and has by this means sufficiently allayed the pangs of grief in His holy disciples, He rightly proceeds to show what the work of the Holy Spirit will

be. For when He is come, He says, He will convict the world in respect of sin, and of righteousness, and of judgment. And He has clearly pointed out what form the reproof in each of these cases will take. But since some are likely to stumble in dealing with this question, I consider it necessary to interpret the text point by point, and to state more plainly its signification. The reproof of sin, then, has been set first. How then will He reprove the world? When those who love Christ, as being made worthy of Him, and as true believers, are convinced of sin, then it is that He will condemn the world, that is those who are ignorant and persist in [445] unbelief, and are enslaved by their love of worldly pleasure, by the very nature of their case, in that they are bound by their sins and doomed to die in their transgressions. For God will in nowise be a respecter of persons, nor will He vouchsafe the Spirit to some in the world without sufficient cause, and to others wholly deny Him; but will cause the Comforter to dwell only in those who are worthy of Him, who by a pure faith have honoured Him as truly God, and confessed that He is the Creator and Lord of the Universe. And that which the Saviour Himself by anticipation told the Jews when He said, Except ye believe that I am He, ye shall die in your sins, the Comforter when He is come will in fact show to be true. But further, He says: He will reprove the world in respect of righteousness, because I go to the Father and ye behold Me no more. For He will duly hold converse with those who believe in Christ after His ascension into heaven, as duly justified thereby. For they received as the true God Him Whom, though they had in nowise seen Him, they yet believed to sit on His Father's throne. For by calling to mind what Thomas said and did, one might readily perceive that Christ calls those who thus believe blessed. For when he was in doubt about the restoration of the Son to life, he said: Except I shall put my hand into His side, and see the prints of the nails, I will not believe. And when, after Christ had permitted him to do as he desired, he believed, what words did he hear? Because thou hast seen Me, thou hast believed: blessed are they that have not seen and yet have believed. Justly then have those been justified who without seeing have believed; but the world has missed the attainment of an equal blessedness, not seeking to obtain the righteousness that is of faith, but deliberately preferring to abide in its own wickedness.

It is necessary, however, to know that the two reproofs already mentioned will apply not merely to the Jews, [446] but rather to every man who is stubborn and disobedient. For the appellation "the world" signifies not merely the man who is incessantly engaged in the pursuit of pleasure, and who clings to the wickedness that is of the devil, but signifies equally those who are dispersed about and dwell in the whole world. Thus the double reproof has a generic meaning, and applies to all. For Christ included not merely Judaea, as was the case in the beginning, or the seed of Israel only, but the entire race that was descended from Adam. For His grace is not partial, but the benefit of faith is extended to the whole world. The third reproof by the Comforter will be, as the Saviour says, the most righteous condemnation of the prince of this world. And what form this reproof takes I will explain. For the Comforter will testify to the glory of Christ, and, showing that He is truly the Lord of the Universe, will reprove the world as having wandered astray, and as having left Him Who is truly God by Nature and worshipped him whom Nature owns not as God, that is Satan. For the judgment against him is, I think, sufficient to show that this statement is true. For he could not have been condemned and lost his power, nor have paid the penalty of his conflict with God, being delivered into chains of darkness, if he were by Nature God, Who sits unshaken on His throne of majesty and power. But now we see him so incapable to preserve his own honour, that he is even cast under the feet of those filled with the Spirit, I mean the faithful who have confessed that Christ is God. For they trample the demon under foot when

he tries and struggles. When then any one sees the swarm of impure demons shuddering and cast out by the prayers of such men, and by the working power of the Holy Spirit, will he not with reason say that Satan has been condemned? For he has been condemned by his no longer being able to prevail over those who have been impressed with the seal of righteousness and sanctification by the Holy [447 Spirit, through the faith that is in Christ. How then, tell me, have we trodden all his power under foot, according to the saying in the Psalms addressed to every man that lives in the world? By the help of the Most High thou shalt tread upon the asp and basilisk; the lion and the dragon thou shalt trample under foot. When then the Comforter from heaven enters souls that are pure, and manifests the righteousness of His mission by faith impartially bestowed, then will He show that the world is bound in its own sins, and without share in the grace that is from above, since men repulse their Redeemer; and He will also reprove the world----as causelessly accusing those who have believed----of sin, and as far as they have rightly been justified, although they gaze not on Christ as He departed unto God and wrought marvels, but honour Him by faith. It was, I think, with some such thought as this in his mind that Paul said: Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? For the mouth of all lawlessness is stopped, according to the word of the Psalmist, as it can lay nothing to the charge of the faithful elect, who are invested with the glory of the righteousness that proceedeth from faith. He will reprove the world as having gone astray and resting its hopes on [the devil], who has received such condemnation that he has lost all the glory of his former condition, and only deserves our contempt, and to be held of no account by those who worship God.

God then has called him the prince of this world, not as really being so in truth, or as though this overruling power were a dignity inherent in his being, but as he had the glory thereof by fraud and covetousness, and as he is still holding sway and ruling over those that are astray by reason of the wicked purpose that is in them, by which having their mind fast bound in error they are inextricably entangled in the noose of captivity, even though it was in their power to escape by being

[448 converted through faith in Christ to a recognition of Him Who is truly God. Satan then is but a pretender to the title of ruler, and has no natural right to it as against God, and only maintains it through the abominable wickedness of those who are astray.

12, 13 I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come.

He found their sorrow increased by their knowledge of the future, and that they were ill-disposed to bear the coming evils. For sorrow, He says, hath filled your heart. And He thought that it would not be meet to dispirit them by adding the rest, but He buries as it were in timely silence what He had to say next, as likely to cause them no small alarm, and reserves what remained for them to know, for the revelation through the Spirit, and for the light that was to be given them at the fitting season

1. And perhaps also, seeing the disciples slow to apprehend the mystery, because they had not yet been illuminated by the Spirit, nor become partakers of the Divine Nature: For the Holy Spirit was not yet given, because Christ was not yet glorified, as the holy Evangelist says, He speaks thus, wishing to suggest to them that He would hereafter be able to reveal mysteries exceeding deep and passing man's understanding, while at present He refuses to do this, and with good

reason, because He says that they are not yet prepared for it. For when, He says, My Holy Spirit shall transform you and change the elements of your mind into a willingness and an ability to despise the types of the Law, and rather to

[449 prefer the beauty of spiritual service, and to honour the reality more than the shadow; then, He says, you will surely be able readily to understand the things concerning Me. For the complete expression of these things will find place in your hearts when you are well fitted to receive it.

One might suppose then that our Lord thought He ought thus to address His disciples. For what He once said as by way of illustration is of a piece with, and will fit in with, the meaning we have just given to His words: No man rendeth a piece from a new garment and putteth it upon an old garment; and again: But neither do men put new wine into old wine-skins; else the skins burst, and the wine is spilled. But new wine must be put into new wine-skins. For the new instruction of the Gospel message belongs not to those who are not yet moulded by the Spirit into newness of life and knowledge, and they cannot as yet contain the mysteries of the Holy Trinity. The exposition then of the deeper mysteries of the faith is suitably reserved for the spiritual renovation that was to proceed from the Spirit when the mind of those who believed on Christ would no longer allow them to remain in the obsolete letter of the Law but rather induce their conversion to new doctrines and implant in them thoughts enabling them to see a fair vision of the truth. And that before the Resurrection of our Saviour Christ from the dead, and before partaking of His Spirit, the disciples were living too much after the manner of the Jews, and were clinging to the legal dispensation, even though the mystery of Christ was clearly superior to it, one might very readily perceive. And therefore the blessed Peter, even though he was pre-eminent among the holy disciples, when the Saviour was once setting forth His suffering on the Cross and telling them that He must be outraged by the insults of the Jews, rebuked Him, saying, Be it far from Thee, Lord; this shall never be unto Thee. And yet the holy prophets had plainly [450 declared not only that He would suffer, but also the nature and extent of what He would endure. And let us also examine this further consideration. For when, as is recorded and as we read in the Acts of the Apostles, Peter was hungry and desired to eat, and when he saw thereupon the sheet let down by four corners from heaven, in which were included all creatures of the earth and the sea and the air, and heard a voice from heaven, saying, Rise, Peter, kill and eat; he answered, Not so, Lord; for I have never eaten anything that is common or unclean; and for this received a well-merited rebuke in the answer: What God hath cleansed, make not thou common. And yet he ought to have remembered the frequent statement of our Saviour to the Jews: Not that which entereth into the mouth defileth the man. See then what need there was in his case for the illumination of the Spirit. Do you perceive then that it was necessary that his temper of mind should be forged anew into another better and wiser than that which was in the Jews? And therefore when, by being enriched with the grace that is from above and from heaven, they had their strength renewed, according to the Scripture, and had attained to a better knowledge than before, then we hear them boldly saying: But we have the mind of Christ. By the Mind of Christ they mean nothing else but the advent of the Holy Spirit into their hearts, revealing unto them in due measure all things whatsoever they ought to know and learn. When then "He," that is the Comforter, the Spirit of Truth, is come, He shall guide you into all the truth. See how free from extravagance the expression is: note the soberness of the phrase. For having told them that the Comforter would come unto them, He called Him the Spirit of Truth, that is, His own Spirit. For He is the Truth. For that His disciples might know that He

does not promise them the visitation of a foreign and strange power, but rather that He will vouchsafe unto them His Presence in another form, He calls the [451 Comforter the Spirit of Truth, that is, His own Spirit. For the Holy Spirit is not in truth alien from the Substance of the Only-begotten, but proceeds naturally from it, having no separate existence from Him so far as identity of nature is concerned, even though He may be in some sort conceived of as having a separate existence. The Spirit of Truth then, He says, will lead you to complete knowledge of the truth. For as having perfect knowledge of the truth, of which He is also the Spirit, He will make no partial revelation of it to those who worship Him, but will rather engraft in their hearts the mystery concerning it in its entirety. For even if now we know in part, as Paul says, still, though our knowledge be limited, the fair vision of the truth has gleamed upon us entire and undefiled. As then no man knoweth the things of a man, according to the Scripture, save the spirit of the man which is in him, in the same way, I think, to use the words of Paul, none knoweth the things of God save the Spirit of God which is in Him. When then He cometh, He says, He shall not speak from Himself (He does not say, He will make you wise, and will reveal to you the mystery of the truth); He will tell you nothing that is not in accord with My teaching, nor will He expound to you any strange doctrine, for He will not introduce laws peculiar to Himself; but since He is My Spirit, and as it were My Mind, He will surely speak to you of the things concerning Me. And this the Saviour saith, not that we should suppose that the Holy Spirit has merely ministerial functions, as some ignorantly maintain, but rather from a wish to satisfy the disciples that His Spirit, not being separate from Him so far as identity of Substance is concerned, will surely speak the things concerning Him, and will work and purpose the same. And for this reason He added the words, and He will show you things to come; and it is almost as though He said these very words, "This will be a sign [452 unto you that the Spirit is in very truth of My Substance and as it were My Mind---His telling you things to come, as I have done. For I foretold, even though you have not been able to take everything to heart. He would not then foretell things to come, as I have done, if He did not indeed exist in Me and proceed through Me, and if He were not Consubstantial with Me."

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Christ is specially manifested to His disciples. 329 330 The Spirit is of the Father and the Son. The Spirit is not created. 331 332 One God dwelleth in us.

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364 The rectification of our condition is the function of the whole Sacred Trinity. 365 366 The signification of the allegory. The heretical objection. 367 368 What was the purpose of Christ's saying? To show God us the origin of the fruits of the Spirit. 369 370 The reference is to the Blessed Sacrament, by Which Eternal Life is implanted in us. 371 372 Denial of Christ involves denial of the Father. 373 374 The identity of vine and branches would thus make God human, or men Divine. 375 376 Faith without works is dead; therefore the branches need purging. 377 378 The general application of the words. The particular application to the Jews. 379 380 The nature of the purification of the Jews and of the Gentiles. 381 382 The inconsistency of pressing the application too far. 383 384 The beauty of holiness.

We are united to God through love. 385 386 The life-producing water of the Spirit. The example of the holy Apostles. 387 388 Christ's twofold method of salvation.

Faith alone is insufficient. 389 390 A right faith tends to good works and fit requests. 391 392 The service of the Gospel is the "much fruit." 393 394 We must do Christ's Will, as He accomplished His Father's Will. 395 396 A promise for the future, and a promise for the present. 397 398 Christ encourages His disciples by His Words and Example. 399 400 Our joy may be like Christ's. The boundless love of Christ. 401 402 The disciples are encouraged to preach the Gospel boldly. 403 404 We are made friends of God through obedience and sacrifice. 405 406 The Gospel dispensation----that by faith---- is more ancient than that of the Law. 407 408 Christ encourages the zeal of His disciples by reference to His own work. 409 410 The disciples work with zeal.

Christ forewarns His disciples. 411 412 The disciples, disliked by Jews and heathens, were not to seek to please men. 413 414 Christ turns trouble into joy.

Hatred by the world a proof of virtue. 415 416 Christ removes impediments from His disciples path.

Men by humility endure provocation. 417 418 The disciples are forearmed against persecution by the Example of Christ. 419 420 The Apostle must preach the Word, but he must leave the result to God. 421 422 Those who reject Christ's servants reject both Father and Son. 423 424 Christ foretells to the disciples that God will judge those who reject Him. 425 426 A warning to those who reject the Son. 427 428 The grievous contumacy of the Jews.

Christ's works deserved not enmity. 429 430 Christ's works greater than those of Moses. The Equality of Father, Son, and Spirit. 431 432 The Unity of the Holy Trinity. The stubborn disobedience of the Jews. 433 434 Christ exhorts His disciples to endurance by foretelling the conduct of the Jews. 435 436 The zeal of the Jews was not according to knowledge. To reject the Apostles is to reject God. 437 438 Christ's prophecy will increase their faith.

Christ's departure rendered His prophecy necessary. 439 440 His departure was expedient, but His Presence had been advantageous. 441 442 Christ entered heaven as the firstfruits of humanity. The Spirit transforms us. 443 444 Christ demonstrates the work of the Spirit. The righteousness which is by faith. 445 446 The prince of this world is condemned by the victory of the Elect over him. 447 448 Christ comforts them with the hope of new revelations. The Spirit was to reveal hidden mysteries. 449 450 The Apostles had much to learn concerning the mysteries of

the new revelation. 451 452 The Spirit is Consubstantial with the Son.

[All of the footnotes moved to the end and renumbered.

The margin contains mainly biblical references and fragments of Greek.

These have been omitted]

1. a This sentence is unintelligible as the text stands. Probably ■ ought to be left out, and τ■ λοιπ■ν read for τ■ λε■πον. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 11

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 11. Vol. 2 pp. 453-588.

[Translated by T. Randell]

|453 CHAPTERS IN THE ELEVENTH BOOK.

1. That the Holy Spirit is naturally of God, and in the Son, and through Him and in His Substance.
2. That His Spirit, that is, the Holy Spirit, is naturally in the Son and in His Substance, as He is also in the Substance of the Father.
3. That no man should consider that the Son has any lack of God-befitting glory, though He be found to say, "Father, glorify Thy Son."
4. That it will in no way damage the glory of the Son when He is said to have received aught from God the Father, since for this we can assign a pious reason.
5. That the Son will not be excluded from being true God, even though He names God the Father "the only true God"
6. That the Son is not bare of God-befitting glory, even though He is found saying to the Father, "And now glorify Me with the glory which I had," &c.
7. That the fact that something is said to have been given to the Son from the Father does not rob Him of God-befitting dignity; but He plainly appears to be Consubstantial, and of the Father, even if He is said to receive aught.
8. That nothing which is spoken of as belonging to the Father will be excluded from the kingdom of the Son, for both alike rule over all.
9. That the dignity of Godhead is inherent in the Son; even though He is said to have received this from the Father, because of His humanity and the form of His humiliation.
10. That the Christ is not holy from participation in anything different from Himself, and that the sanctification through the Spirit is not alien to His Substance.
11. That the Son is naturally one with God His Father; and that He is in the Father and the Father in Him, according to the essential bond and character of their Unity; and that likewise also we ourselves, when we receive faith in Him, are proved one with each other and with God, both in a corporeal and in a spiritual sense.
12. That the Son is by nature one with God His Father, though He says that He received, as by way of grace, His being one with the Father. |454 OUR FATHER AMONG THE SAINTS,

BOOK XI.

CHAPTER I. That the Holy Spirit is naturally of God, and in the Son, and through Him and in His Substance.

14 He shall glorify Me: for He shall take of Mine, and shall declare it unto you. As the Holy Spirit was about to reveal to those who should be found worthy the mystery that is in Christ, and to demonstrate completely Who He is by nature, and how great is His power and might, and that He reigneth over all with the Father, Christ is impelled to say, He shall glorify Me. For He sets our mind above the conceits of the Jews, and does not suffer us to entertain so limited and dwarfed a conception as to think that He is a mere Man, slightly surpassing the prophets in the stature they attained, or even falling short of their renown---for we find that the leaders of the Jews had this idea concerning Him, because they not knowing the mystery of piety, frequently uttered blasphemies against Christ, and, encountering His sayings with their mad folly, said on one occasion: Who art Thou? Abraham is dead, and the prophets are dead; and Thou sayest, If a man keep My word, He shall never see death. Whom makest Thou Thyself? And on another occasion they cast in His teeth the meanness of His birth according to the flesh, and His great insignificance in this respect: Is not this the son of Joseph, whose father |455 and mother we know? How then doth He say, I am come down out of heaven? Note herein the miserable reasoning of the Jews. As then the multitude were so disposed and thought that the Lord was not truly God because in this human frame He was liable to death, and because they did not scruple to entertain the basest conception of His Nature, the Spirit, when He came down from heaven, illustrated completely His glory to the Saints; not that we should say, that He merely convinced them by wise words, but that He by actual proof also satisfied the minds of all that He was truly God, and the fruit of the Substance of God the Father. What then is this proof? And how did He increase the honour and admiration in which Christ was held? By exercising His activity universally in a marvellous and Divine manner, and by implanting in the Saints complete and perfect knowledge, He furthered His glory. For to the Sovereign Nature of the Universe alone must we ascribe omniscience and the sight of all things naked and laid open to the view, and the ability to accomplish all His purposes. The Comforter then, that is, His own Spirit, being omnipotent and omniscient, glorifies the Son. And how does He glorify Him? Surely what His Spirit knows and is able to effect, Christ knows and is able to effect. And if, as He says, the Spirit receives of Him, the Spirit Himself being omnipotent, surely He Himself has a power which is universal. And we must in no wise suppose that the Comforter, that is, the Spirit, is lacking in innate and inherent power in such a way that, if He did not receive assistance from without, His own power would not be self-sufficient to fully accomplish the Divine designs. Any one who merely imagined any such idea to be true about the Spirit would with good reason undergo the charge of the worst blasphemy of all. But it is because He is Consubstantial with the Son, and divinely proceeds through Him, |456 exercising universally His entire activity and power, that Christ says, "He shall receive of Me." For we believe that the Spirit has a self-supporting existence and is in truth that which He is, and with the qualities predicated of Him; though, being inherent in the Substance of God, He proceeds and issues from it and has innate in Himself all that that nature implies. For the Divine Substance is not His by participation or by relation, still less is It His as though He had a separate existence from It, since He is an attribute of It. For just as the fragrance of sweet-smelling flowers, proceeding in some sort from the

essential and natural exercise of the functions or qualities of the flowers that emit it, conveys the perception thereof to the outer world by meeting those organs of smell in the body, and yet seems in some way, so far as its logical conception goes, to be separate from its natural cause, while (as having no independent existence) it is not separate in nature from the source from which it proceeds and in which it exists, even so you may conceive of the relation of God and the Holy Spirit, taking this by way of illustration. In this way then the statement that His Spirit receives something from the Only-begotten is wholly unimpeachable and cannot be cavilled at. For proceeding naturally as His attribute through Him, and having all that He has in its entirety, He is said to receive that which He has. And if this meaning is conveyed in language that is obscure, far from being offended at it, we should with more justice lay the blame on the poverty of our own language, which is not able to give expression to Divine truths in a suitable way. And what language is adequate to explain the ineffable Nature and Glory of God? He says then that the Comforter "will receive of Mine, and will show it unto you;" that is, He will say nothing that is not in harmony with My purpose; but, since He is My Spirit, His language will be in every way identical with Mine, and He will show you of My Will. [457

CHAPTER II. That His Spirit, that is, the Holy Spirit, is naturally in the Son and in His Substance, as He is also in the Substance of the Father.

15 All things whatsoever the Father hath are Mine: and therefore I said unto you, that He taketh of Mine and shall declare it unto you. The Son once more shows to us herein the complete and perfect character of the Person of the Father Himself also, and allows us to see why He said that He, being the fruit of the Father's Substance, engrosses in Himself all that belongs to It, and says that It is all His own, and with reason. For, as there is nothing to dis sever or estrange the Son from the Father, so far as their complete similarity and equality is concerned, save only that He is not Himself the Father, and as the Divine Substance does not show Itself differently in the Two Persons, surely Their attributes are common, or rather identical; so that what the Father hath is the Son's, and what He That begat hath, belongs also to Him that is begotten of Him. For this reason, I think, in His watchful care over us, He has thus spoken to us concerning this. For He did not say, All things whatsoever the Father hath I have also, in order to prevent our imagining He meant a mere likeness founded on similarity, only moulded by adventitious graces into conformity with the Archetype, as is the case with us; for we are after God's likeness. Rather, when He says, All things whatsoever the Father hath are Mine, He illustrates hereby the perfect union which He hath with His Father, and the meaning of [458 their Cons substantiality existing in unchangeable attributes. And this you may see, that He clearly says elsewhere, when addressing the Father, All things that are Mine are Thine, and Thine are Mine. For surely they are identical in nature, in whom there is no severance at all, but complete and perfect essential equality and likeness. God the Father then hath, of Himself, and in Himself, His own Spirit; that is, the Holy Spirit, through Whom He dwelleth in the Saints, and reveals His mysteries to them; not as though the Spirit were called to perform a merely ministerial function (do not think this), but rather, as He is in Him essentially, and proceeds from Him inseparably and indivisibly, interpreting what is in reality His own when He interprets that which belongs to Him in Whom He exists, and from Whom He springs. For God only has union with the creation through His Son in the Spirit. And this Spirit is also an attribute of the Only-begotten, for He is Cons substantial with the Father.

Since then, He says, it is seen to be natural to God the Father to reveal Himself in His own Spirit to those who are worthy of Him, and to accomplish through Him all His purposes, and since this kind of action belongs to Me also, for this cause I said, "He receiveth of Me and will show it unto you." And let no man be perplexed when he here hears the word "receiveth," but rather let him consider the following fact, and he will do well. The things of God are spoken of in language as though God were even as we are; but this is not really the case, for His ways are superhuman. We say then that the Spirit receives of the Father and the Son the things that are Theirs in the following way; not as though at one moment He were devoid of the knowledge and power inherent in Them, and at the next hardly acquires such knowledge and power when He is conceived of as receiving from Them. For the Spirit is wise and powerful, nay, rather, absolute Wisdom and

|459 Power, not by participation in anything else, but by His own Nature. But, rather, just as we should say that the fragrance of sweet-smelling herbs which assails our nostrils is distinct from the herbs so far as their conception in thought is concerned, but proceeds from the herbs in which it originates only by being a recipient of their faculty of giving scent in order to its display, and is not in fact distinct from them, because its existence is due to, and is wrapped up in, them; even such an idea, or rather one transcending this, must you imagine about the relation of God to the Holy Spirit. For He is, as it were, a sweet savour of His Substance, working plainly on the senses, conveying to the creature an effluence from God, and instilling in him through Itself participation in the Sovereign Substance of the Universe. For if the fragrance of sweet herbs imparts some of its power to garments with which it comes in contact, and in some sort transforms its surroundings into likeness with itself, surely the Holy Ghost has power, since He [is by nature of God, to make those in whom He abides partakers in the Divine Nature through Himself. The Son then, being the Fruit and express Image of the Father's Person by nature, engrosses all that is His. And therefore He says, All things whatsoever the Father hath are Mine: therefore said I unto you, that He taketh of Mine and shall declare it unto you----the Spirit, that is, Who is through Him and in Him, by Whom He personally dwells in the Saints. For His Spirit is not distinct from Him, even though He may be conceived of as having a separate and independent existence: for the Spirit is Spirit, and not the Son.

16 A little while, and ye behold Me no more; and again a little while, and ye shall see Me; because I go to the Father.

After having first said that He would reveal to them by His Spirit everything that was necessary and |460 essential for them to know, He discourses to them of His Passion, nigh unto which was His Ascension into heaven, rendering the coming of the Spirit very necessary; for it was no longer possible for Him, after He had gone up to the Father, to hold converse in the flesh with His holy Apostles. And He makes His discourse with the greatest caution, thereby robbing their sorrow of its sting; for well He knew that great fear would once more reign in their hearts, and that they would be consumed with an agony of grief, expecting to be overwhelmed by terrible and unendurable evils, when their bereavement should come to pass and the Saviour ascend to the Father. For this cause, I think, He does not tell them that He would die----the madness of the Jews requiring even His life of Him----but keeps this secret. Rather in His great consideration for them He greatly softens the rigour of His discourse, and shows them that close upon their suffering would follow the joy of heart which His Resurrection would occasion them, saying: A little while, and ye behold Me no more; and again a little while, and ye shall see Me. For now the time of His

death drew nigh which would take the Lord out of the sight of His disciples for a very short season, until, after despoiling hell and throwing open the gates of darkness to those that dwelt therein, He built up again the temple of His Body. Whereupon He manifested Himself once more to His disciples, and promised to be with them alway [even unto the end] of the world, according to the Scripture. For even though He be absent in the body, taking His place for our sake at the Father's side and sitting at His right Hand, still He dwells by the Spirit with those who are worthy of Him, and has perpetual converse with His Saints; for He has promised that He will not leave us comfortless. As then, there was but a short interval of time before His Passion would begin, He says, A little while, and ye see Me no more; for He was to be hidden from sight in [461] a manner by death for a brief space: and again, He says, a little while, and ye shall see Me. For on the third day He revived, having preached unto the spirits in prison. The proof of His love towards mankind was hereby rendered most complete by His giving salvation, I say, not merely to the quick, but also by His preaching remission of sins to those who were already dead, and who sat in darkness in the depths of the abyss according to the Scripture. And remark how, with reference to His Passion and His Resurrection, He said: A little while, and ye behold Me no more; and again a little while, and ye shall see Me; and how, merely adding, because I go to My Father, leaves the rest unsaid. He did not explain to them how long He would remain there, or when He would come again. And why was this? Because it is not for us to know times and seasons which the Father hath set within His own authority, according to the words of our Saviour Himself.

17, 18 Some of His disciples therefore said one to another, What is this that He saith unto us, A little while, and ye behold Me not; and again a little while, and ye shall see Me; and, Because I go to the Father? They said therefore, What is this that He saith, A little while? We know not what He saith. The inspired disciples, not yet understanding what He had said, converse among themselves, and are in doubt as to what a little while, and again a little while, and ye shall not see Me, might mean. Christ, however, anticipates their desire for information, and once more very seasonably shows them that He knows their hearts as God, and that He is as well aware of what they are turning over in their minds, and what was as yet buried in the depths of their hearts, as though they had already given utterance to it in speech. For what is there which can be hid from Him before Whom all things are naked? Wherefore also He saith to one of the Saints: Who is this that hideth counsel from Me, and putteth together [462] words in his heart and thinketh that he keepeth it secret from Me? He then at every turn uses occasion as it offers to nurture in them secure and unshaken faith.

19, 20 Jesus perceived that they were desirous to ask Him, and He said unto them, Do ye enquire among yourselves concerning this, that I said, A little while, and ye behold Me not, and again a little while, and ye shall see Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. As then they were thirsting for information and sought to know more exactly the meaning of His words, He gives a clearer exposition of His Passion, and vouchsafes them the foreknowledge of the sufferings that He was about to undergo to their great profit. It was not in order that He might engender in them premature alarm that He deemed it meet to give them this explanation beforehand, but in order that, forearmed by their knowledge, they might perchance be found more courageous to withstand the terror that would assail them. For that of which the advent is expected is milder in its approach than that which is wholly unlooked for. When then you who are truly Mine and united to Me by your

love towards Me shall behold your Guide and Master undergoing the brunt of the madness of the Jews, their insults and outrages, and all that their mad frenzy will prompt, then, indeed, ye shall weep and lament, but the world shall rejoice; that is, those who are not minded to follow God's Will, but are, as it were, enchained by worldly lusts. He refers also to the vulgar herd of Jewish rabble, as well as the impious band of enemies of God who had secured the lead among them, namely, the Scribes and Pharisees, who made jests at the trials our Saviour had to endure, and raised many cries to their own damnation, at one time saying, If Thou art the Son of God come down now from the cross, and we will believe Thee: and at another, Thou that destroyest the temple and buildest [463 it in three days, save Thyself---for such will be the foul utterances of the blasphemous tongue of the Jews. But while the men of the world would be of this mind, and such will be their deeds and cries, "you will mourn;" but not for long will you have this suffering to endure, for your sorrow will be turned into joy. For I shall live again, and will wholly remove the cause of your despondency, and I will comfort the mourners, and will renew in them a good courage that will be eternal and without end. For the joy of the Saints ceaseth not. For Christ is alive for evermore, and through Him the bonds of death are loosed for all mankind. It is perhaps, too, not impertinent to reflect that the worldly will contrariwise be doomed to a fate of endless misery. For if, when Christ died after the flesh, those who were truly His mourned, but the world rejoiced at His Passion; and if, when death and corruption were rendered powerless by the Resurrection of our Saviour Christ from the dead, the mourning of the Saints was turned into joy, surely in like manner also the joy of the worldly-minded will be lost in sorrow.

21, 22 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh from you.

He once more dilates upon the solace He had given them, and illustrates it by divers words, in every way aiding them to dispel the bitterness of their sorrow. For observe how earnestly He persuades them, by obvious illustration, of the necessity of endurance, and of not being over dismayed by troubles or sorrows, if they must surely and inevitably end in rejoicing. For the child, He says, is the fruit of sore travail; and it is through pain that the joy they have in their children comes to mothers. And if at the first they had felt

[464 fainthearted at the prospect of the travail of childbirth, they would never have consented to conceive; but would rather have chosen to escape marriage, which is the cause, and would never have become mothers at all; avoiding by their cowardice a state which is highly desirable and thrice blest. In like manner then will your suffering also not fail to meet its reward. For you will rejoice when you see a new child born into the world, incorruptible and beyond the reach of death. Plainly He alludes to Himself here. He tells them that the joy of heart that they will have in Him cannot be taken away from them or lost. For, as Paul says, or rather as the Very Truth Itself implies, having died once for all, He dieth no more. The joy of heart then that rests upon Him hath in very truth a sure foundation. For, if we mourned at His death, who shall take from us our joy, now that we know that He lives and will be alive for evermore---He Who gives and ordains for us all spiritual blessings? No man then "taketh their joy" from the Saints, as our Saviour says; but they who nailed Him to the Cross were bereft of their joy once and for ever. For now that His suffering is ended, which they thought an occasion for rejoicing, sorrow will be their portion of

inevitable necessity.

23, 24 And in that day ye shall ask Me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, He

will give it you in My Name. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be fulfilled.

He says that His holy disciples will increase in wisdom and knowledge when they should be clothed with power from on high according to the Scripture, and with their minds illumined by the torchlight of the Spirit should be able to conceive all wisdom, even though they asked no question of Him Who was no longer present with them in the flesh. The Saviour does not indeed say this because they will have no more

[465 need of light from Him, but because when they had received His own Spirit, and had Him indwelling in their hearts, they would have in their minds no lack of every good thing, and would be fulfilled with the most perfect knowledge. And by perfect knowledge we mean that which is correct and incapable of error, and which cannot endure to think or say any evil thing, and which has a right belief concerning the Holy and Consubstantial Trinity. For if we see now in a mirror darkly, and we know in part, still while we wander not astray from the doctrines of the truth but adhere to the spirit of the holy and inspired writings, the knowledge that we have is not imperfect, a knowledge which no man can acquire save by the light of the Holy Spirit given unto him. Hereby he exhorts the disciples to pray for spiritual graces, and at the same time gives them this encouragement---that what they ask they will not fail to obtain; adding the comforting assurance of the word "verily" to His promise that if they will go to the Father's throne and make any request, they will receive it of Him, He Himself acting as Mediator and leading them into the Father's Presence. For this is the meaning of the words in my Name; for we cannot draw nigh unto God the Father save by the Son alone. For through Him we have obtained access in One Spirit unto the Father, according to the Scripture. Therefore also He saith: I am the Door: I am the Way: no one cometh unto the Father but by Me. For inasmuch as the Son is also God, together with the Father He conveys good gifts to the Saints, and associates Himself with Him in granting us the portion of the blessed. Moreover, the inspired Paul most evidently confirms our belief herein by writing these words: Grace to you and peace from God our Father and the Lord Jesus Christ. And in right of His titles, Mediator, High Priest, and Advocate, He conveys to the Father prayers on our behalf, for He gives us all boldness to address the Father. In the Name then of Our Saviour Christ we must make our requests, for so

[466 will the Father most readily grant them, and will give to those that ask good gifts, that we may take them and rejoice therein. So being fulfilled with spiritual graces, and enriched with the grant of knowledge from Him through the Holy Spirit dwelling in our hearts, we shall gain a very easy triumph over every strange and abominable lust; and thus being active in good works, and attaining to the practice of every virtue with fervent zeal, and strengthened with everything whatsoever that maketh for sanctification, we rejoice with exceeding joy at the prospect of the reward that awaits us; and, dismissing the despondency that springs from an evil conscience, we have our hearts enriched with the joy that is in Christ. This did not enter into the life of the men of old time; they never practised this manner of prayer, for they knew it not. But now is it ordained for us by Christ, at the appropriate season, when the time of the accomplishment of our redemption

was fulfilled, and the perfect fruition of all good was gained for us by Him. For just as the Law accomplished nothing, and as righteousness according to the Law was incomplete, so also was the mode of prayer inculcated thereby.

25 These things have I spoken unto you in proverbs: the hour cometh when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. By proverbs He means language that is indistinct and does not bear its meaning on the surface, but is in some sort veiled by obscurities so subtle that He says His hearers could not very readily comprehend it; for this was the fashion of what was said in proverbs. What I have told you then, He says, I have told you as it were in proverbs and riddles, reserving for the fitting season which has not yet come, though it is drawing nigh, the revelation of these things beyond possibility of doubt. For the hour will indeed come, He says; that is, the proper time in which I shall in plain language expound to you the things that concern the Father's glory, and [467 implant in you a knowledge that surpasses human understanding. What that time would be, He did not tell them very clearly. We must surmise that He either meant that time when we were enriched with the knowledge that comes to us through the Spirit, Whom Christ Himself brought down to us after His Resurrection from the dead; or it may be the time to come after the end of the world, in which we shall behold unveiled and open to our gaze the glory of God, Who will Himself impart to us knowledge concerning Himself in perfect clearness. Therefore also Paul says, that prophecies shall be done away, and knowledge shall cease, having no other meaning in his mind than that which we have accepted for this passage. For we see in a mirror, and we know in part, as we just now said. But when that which is perfect is come, that which is in part shall be done away. How or in what manner this shall come to pass I will go on to explain, if you are willing to listen.

For, just as in the darkness of the night the bright beauty of the stars shines forth, each casting abroad its own ray of light, but when the sun arises with his radiant beams then that light which is but in part is done away, and the lustre of the stars waxes feeble and ineffective, in like manner I think also the knowledge that we now have will cease, and that which is in part will vanish away at that moment of time when the perfect light has come upon us, and sheds forth its radiancy, filling us with perfect knowledge of God. Then, when we are enabled to approach God in confidence, Christ will tell us the things which concern His Father. For now by shadows and illustrations, and various images and types deduced from different phases of human life, we feebly trace our steps to a vague uncertain knowledge, through the inherent weakness of our minds. Then, however, we shall stand in no need of any type or riddle or parable, but shall behold after a fashion, face to face and with unshackled mind, the fair vision of the Divine Nature of God the

[468 Father, having seen the glory of Him Who proceeded from Him. For we shall see Him even as He is, according to the saying of John. For now we know Him in the perfection of the glory that belongs to His Divine Nature because of our humanity. But when the season of His incarnation is past, and the mystery of our redemption completely wrought out, henceforth He will be seen in His own glory and in the glory of God the Father. For being God by Nature, and thereby Consubstantial with His Father, He will surely enjoy equal honours with Him, and will shine henceforth in the glory of His Godhead.

26, 27 In that day ye shall ask in My Name: and I say not unto you that I will pray the Father for you; for the Father Himself loveth you, because ye have loved Me, and have believed that I came

forth from the Father.

He suffers them not to ask for anything at all by prayer and supplication, except only in His Name. He promises, however, that His Father will very readily grant their requests, not indeed as induced thereto by the intercessions of the Son in His capacity as our Mediator and Advocate, but prompted by His own Will to be liberal in His dealings towards them, and making haste to shower upon those who love Christ the exceeding riches of His goodness, as though He were but paying them their due. And no man in his senses can think, nor can any one be so ignorant as to affirm, that the disciples or any others of the Saints stand in no need of the mediation of the Son in working out their own salvation. For all things proceed through Him from the Father in the Spirit, since He is the Advocate, as John saith, not for our sins only, but also for the whole world. And in saying this, He shows us too, to our profit, that very acceptable to God the Father is the honour and love which we have towards His Offspring. Not understanding this, the miserable people of the Jews did not shrink from assailing Him with intolerable [469] blasphemies, and sought to kill Him, according to the Scripture, because of the conversion of the mind of His believers from the obscure commandment of the Law to the clearness of the life according to the Gospel. For these wretched men said in their ignorance, or rather in their desire to sharpen their blasphemous tongues against Him, If this man were from God, He would not have broken the Sabbath day. He says then, that God the Father will very readily vouchsafe His favour to those who have undoubting faith, and are well assured that He came out from God the Father. For the Father will, as it were, He says, hail in advance, and anticipate, the request of the Mediator, and overwhelm with spiritual blessings the mind of those who have a right understanding concerning Me, and not according to the imaginations of those who are too much enamoured of the letter of the Law. And by the words I came out from God, we must surmise that He means either I was begotten from, and manifested Myself out of, His Substance (the words being taken with reference to what goes before as to His existing in a sense independently of His Father but not altogether separately from Him; for the Father is in the Son, and the Son again by Nature in the Father); or we must take the words "I came out from," as meaning I became even as you are; that is, a Man, endued with your form and nature. For the peculiar nature of any being may be conceived of as the place from which it proceeds, when it is transformed into anything else and becomes what it was not before. We are indeed far from asserting that when He took the form of man even as ourselves, being at the same time truly the Only-begotten, He divested Himself of His Godhead. For He is the same yesterday, and today, yea and for ever. But when He took upon Himself a nature that was not His own, while at the same time He retained His peculiar attributes, He may be conceived of as having come forth from God, in a [470] sense appropriate to this passage. You may take, if you choose, the words I came forth from the Father, in yet another sense, as follows: The Pharisees, only apt in error, as I have already said, thought that Christ came before the world like one of the false prophets, with no mission from God, but of His own motion; inasmuch as they were accustomed to point out to those that went to Him, that Christ's teaching conflicted with the Law. And for this reason they considered Him guilty of disobedience, declaring that the keeping of the Law is most acceptable to God the Father, but it was broken by His teaching. They therefore rejected Christ as an enemy of God, and as having chosen to oppose the dispensation given to them from Him through Moses, and argued that He was for this reason an alien from God. But not so the blessed disciples. For they loved Him, and had their minds exalted above the madness of the Jews, and they had a genuine faith that He came out from God, as we have just been told. For this cause then were they

beloved of the Father, and were requited, as it were, by receiving equal favour from Him. And if they who believe that the Son came out from God are very dear and acceptable to God the Father, surely they who are diseased with the contrary opinion are accursed and abominable in God's sight. And if God is very ready to hearken to those who love the Son, clearly He will not accept the prayers of His enemies; and this is what is said by the mouth of Isaiah to them: And when ye spread forth your hands to Me, I will hide Mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood.

28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

Herein, then, in the fact that our Lord went back to the Father and returned with power to the place from which He knew that He had gone forth, is proof [471 clear and incontrovertible, that He was not one of the false prophets, and that He did not come to utter to us the promptings of man's private judgment, or to teach us doctrines contrary to the Father's Will, as the demented Jews ignorantly imagined. Granting then, (so a man might speak, wishing to combat the perverse opinions of the Jews) that He was not the true Christ, as you say. O Jews, and that without the approval of God the Father He introduced the teaching of the life according to the Gospel, showing that the commandment of the Law was now barren, and so profitless for the attainment of perfection in piety; (for you accuse Him as a Sabbath-breaker, and, when He did any wonderful works among you, you impiously said that He used to do them by Beelzebub the prince of the devils); how then was it that He ascended into heaven itself? How was it that the Father gave a share of His throne, and the angels threw open wide the gates of heaven, to Him Who combated His decrees as you say, and propounded doctrines contrary to the Will of the Sovereign of the Universe? Was His Ascension unobserved? Of a truth, great was the crowd of witnesses to whom the Divine and heavenly messenger spake the words: Ye men of Galilee, why stand ye looking into heaven? this Jesus, Which was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. What hast thou, O Jews, to say in reply? Wilt thou not honour with obedience even the voice of an angel? Wilt thou not accept the testimony of the witnesses, though those who gazed upon the scene were many in number? And yet the Law says clearly, In the mouth of two or three witnesses shall every word be established. How then any longer can the reproach of being a false prophet be brought with any justice against Him, Who of His own power returns to the Father in heaven? And will it not rather follow, by the convincing logic of facts, that we should entertain the firm conviction that He came from God, that is from the [472 Father, and is in fact no other than He Whom the Law and the prophets foretold unto us? And when He says that He came into this world and again left the world and went to the Father, He does not mean that He either abandoned the Father when He became Man, nor that He abandoned the race of man when in His flesh He went to the Father; for He is truly God, and with His ineffable power filleth all things, and is not far from anything that exists.

29, 30 His disciples say unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now know we that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou earnest forth from God.

They marvel at the convincing nature of the proof He gives them, and are amazed at the clearness of His language, for without any concealment He made His speech to them right openly. They

rejoice therefore at receiving a proof rid of all difficulty, and declare that His words have in them nothing hard to understand, but that His language here is so easily intelligible that it does not seem in the smallest degree to partake of the nature of a parable. And they get also this additional benefit: Since Thou knowest, they say, what is whispered in secret, and hast now given us this information in the words Thou hast just spoken, anticipating thereby the questions we might have asked in our desire to elicit it, we are persuaded that Thou art indeed come from God. For to know, they say, what is secret and hidden can belong to the God of all and to none other. And since Thou knowest all things of Thyself, is it not beyond question that Thou hast emanated from God that knoweth all things? So this truly Divine and marvellous sign also availed to nurture in the disciples with the rest undoubting faith, so that we can see in them the truth of the saying: Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. And they say, "Now are we sure;"

|473 not meaning thereby that they then let into their minds the first beginning of faith when they heard these words and recognised the sign, I mean the omniscience of Christ; but rather that they began to establish firmly in their hearts the faith that had at first gained admittance there, and to attain a state of unalterable conviction that He was God, and sprang from the true and living God. We shall accept then the expression "Now are we sure," as referring not to the first beginning of faith, but to the occasion of its first being firmly settled in that apprehension of Christ's Nature now honoured with approval.

31, 32 Jesus answered them, Be ye now believe? Behold, the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. The Saviour, however, very gently tells them that the time when they should be confirmed in all goodness was not yet; but that this would come to pass on the occasion of the descent of the Holy Ghost unto them from heaven and power from on high, according to the Scripture. For then, declaring that their human faintheartedness was perfected in strength, they were pre-eminent for their invincible hardihood, not fearing the risings of the Jews against them, nor the unbridled wrath of the Pharisees, nor any other peril, but showing themselves the champions of the Divine message, and openly declaring: We must obey God rather than men; for we cannot but speak the things which we saw and heard. While then He points out that they are not yet confirmed in perfect faith, through their not having partaken of communion with the Spirit; setting before them, as a proof, the cowardice that they would presently display; at the same time, by foretelling that this would shortly come to pass, He manifestly confers on them no small benefit. For they would be grounded more firmly in the faith, that He was by Nature God, when they had fully grasped the belief |474 that the future was in no way hid from Him. Behold then, He says, the time will shortly come, nay, is now at hand, when ye will leave Me alone and depart to your own. Herein He says indirectly, only by implication, that, overcome by unmanly cowardice, they would take thought only for their own lives; and, preferring their own safety to the affection they owed to their Master, would flee to the nearest place of refuge. How then "are ye now sure," when you have not yet quit yourselves of the reproach of imputations on your courage, because as yet you have no participation in the courage which is given by the Spirit? And that the blessed disciples betook themselves to flight and were terrified at the onslaught of the Jews, when the traitor appeared bringing with him the impious band of soldiers and the servants of the leaders, is beyond question. Then did they leave Christ alone; that is, with

reference to the absence of all those who were wont to follow and attend upon Him: for He was not alone, insomuch as He was God, and of God, and in God, by Nature and indivisibly. Christ indeed says this, speaking rather as Man and for our sakes, with intent to teach us that when we are assailed by temptation, persecution, and such like, and are called to encounter some peril that may bring us glory, I mean in God's service, we are not therefore to be fainthearted about our ability to escape, because none of our brethren of kindred soul to us are running the race side by side with us, cheering us so far as in them lies, and all but sharing by their sympathy the danger which is imminent. For even if all these betake themselves to flight, gaining in their own persons an advantage over us by their cowardice which is grievous and hard to bear, we ought to bear in mind that God's arm will not be shortened on that account. For He will alone avail to save him that is faithful unto Him. For we are not alone; and, though we see no friend beside us, as I have just said, we have God Who is all powerful with us at our side, to aid and fight in the conflict, shielding us |475 with all-sufficient succour, as the Psalmist says: With favour hast Thou encompassed us as with a shield! We make these observations on this passage, not as considering love of life something honourable and worthy admiration, on occasions when we can bring our life in the body to a glorious end, fighting in the ranks with those who risk their lives for God's sake, but that we may rather be persuaded of this, that even though there be none willing and zealous to share the conflict with us, we ought not to be faint at heart, for we shall not be alone, for God is with us.

33 These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

Christ herein, so to say, well sums up to our profit His discourse to them; and, compressing into a few words the meaning of what He had said, sets before them in brief the knowledge of His Will. For I have now, He says, spoken these words unto you, exhorting you to have peace in Me, and that ye may also know clearly that you will meet with trouble in the world, and will be involved in many tribulations for My sake. But you will not be vanquished by the perils that encompass you, for I have overcome the world. But that I may make what I have said as clear as possible unto you, come let me first explain what "having peace in Christ" means. For the world, or those who are enamoured of the things in the world, are continually at peace among themselves, but in nowise have they peace in Christ. As, for example, the dissolute seekers of the pleasures of sense are therefore most dear and acceptable to those of similar pursuits; and the man who covets riches that do not belong to him, and is for this reason grasping or thievish, will be altogether to the taste of those who practise a kindred vice. For every creature loves his kind, according to the saying, and man will be attracted to his like. But in all connexions |476 of this sort the holy name of peace is put to base uses; and the proverb is true, but it is not with the Saints as it is with the wicked. For sin is not the bond of peace, but faith, hope, love, and the power of piety towards God. And this is in Christ. The chiefest then of all good gifts towards us is clearly peace in Christ, which brings in its train brotherly love as near akin to itself. Paul says that love is the perfect fulfilling of the Divine Law; and that to those who love one another will surely come the love of God Himself above all things else is beyond question, as John says that if a man love his brother he will as a consequence love God Himself.

He points out also another truth, I mean in the words: In the world ye have tribulation: but be of good cheer; I have overcome the world. Any one choosing to construe these words in a simple sense might reason thus: Christ appeared superior to, and stronger than, every sin and worldly

hindrance; and since He has conquered, He will also bestow the power to conquer upon such as attempt the struggle for His sake. And if any man seek to find a more recondite meaning for the words, he might reflect in this wise: Just as we have hereby overcome corruption and death, since as Man, for us and for our sakes Christ became alive again, making His own

Resurrection the beginning of the conquest over death, the power of His Resurrection will surely extend even unto us, since He that overcame death was one of us, insomuch as He was Incarnate Man; and as we overcome sin, and as we overcome death that wholly died in Christ first, Christ, that is, being the purveyor to us of the blessing as His own kindred, so also we ought to be of good cheer, because we shall overcome the world; for Christ as Man overcame it for our sakes, being herein the Beginning and the Gate and the Way for the race of man. For they who once were fallen and vanquished have now overcome and are conquerors, through Him Who conquered as one of ourselves, and for

|477 our sakes. For if He conquered as God, then it profiteth us nothing; but if as man, we are herein conquerors. For He is to us the Second Adam come from heaven, according to the Scripture. Just as then we have borne the image of the earthy, according to its likeness falling under the yoke of sin, so likewise also shall we bear the image of the heavenly, that is Christ, overcoming the power of sin and triumphing over all the tribulation of the world; for Christ has overcome the world.

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CHAPTER III. That no man should consider that the Son has any lack of God-befitting glory, though He be found to say, Father, glorify Thy Son. xvii. 1 These things spake Jesus; and lifting up His eyes to heaven He said, Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee.

Having given His disciples a sufficiency of things necessary for salvation, and incited them by fitting words and arguments to a more accurate apprehension of His doctrines, and made them best able to battle against temptation, and confirmed the courage of each one, he straightway changes the form of His speech for our profit, and turns it into a kind of prayer, allowing no interval to elapse between His discourse to them and His prayer to God the Father; herein also by His own conduct suggesting to us a type of admirable life. For the man who aims at serving God ought, I think, to bear in mind that he ought at all events either to be fond of discoursing to his brethren of things profitable or necessary for their salvation, or, if he be not so engaged, to hasten to employ the service of the tongue in supplications to God, so as to render it impossible for any random words to slip in between; for in this way the governance of the tongue may be well and suitably ordered. For is it not quite obvious that, in vain conversations, things blameworthy may very readily escape a man? Moreover, a wise man has said: In the

|479 multitude of words thou shalt not escape sin: but he that refraineth his lips is wise.

You may find besides another thing to admire, which is in no small degree profitable for us. The beginning of His prayer has reference to His own glory and that of God the Father, and afterwards, in intimate connexion with this, He introduces His prayer for us. And why is this? The reason is one which convinces the pious man that loves God, and actually disposes the worker of good deeds to prayer. For just as we ought to perform good actions, and do all things, not turning to our

own glory our zeal herein, but to the glory of the Father of the Universe, I mean God, for He says: Let your light shine before men, that they may see your good works, and glorify your Father Which is in heaven; so also it best befits us, when occasion calls us to prayer, to pray for what redounds to God's glory before what concerns ourselves, as indeed Christ also Himself enjoins us when He says: After this manner pray ye: Our Father Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done as in Heaven so on earth. Give us this day our daily bread. What Christ here does, then, ought to be to us the pattern of prayer. For it was necessary that not an elder or messenger, but Christ Himself, should manifest Himself to be our Leader and Guide in all good, and in the way which leadeth to God. For we are called, and are in very truth, as the prophet says, taught of God. And what He says to His Father it is right that we should consider with the greatest care. For I think we ought in a spirit of the most earnest attention to handle the investigation of His words, and most carefully search after the true intent of His teaching. Father, then, He says, The hour is come; glorify Thy Son that Thy Son may also glorify Thee. So far as the mere form of His language is concerned, one could think that the speaker had some lack of glory; but any one who considers the majesty of the Only-begotten would, I think, quickly [480 shrink from so grievous a conclusion. For it were great folly to think that the Son has any lack of glory, or falls short of the honour which is His due, though He is the Lord of glory, for so the inspired writings call Him. Especially when in another place we observe Him saying to His Father: O Father, glorify Me with the glory which I had with Thee before the world was. Then who can any longer doubt, or who is so demented and so far the enemy of all truth as not to know and confess that the Only-begotten is not bereft of Divine glory so far as His own Nature is concerned; but that since being in the form of God, and in perfect equality with Him, He counted it not a prize to be on an equality with God, but nevertheless descended to the humiliation of human nature, and emptied Himself of His glory, wearing this mean body; and from love towards us putting on the likeness of human littleness, now that the fitting time had actually arrived, at which He was destined, after fulfilling the mystery of our redemption, to gird Himself about with His pristine and essential glory; having wrought out the salvation of the whole world, and secured life and the knowledge of God to those that are therein; herein I say He shows that He has God's Will and favour, and makes this speech to Him, saying that He ought to recover the majesty due unto His Nature. And how does He ascend into heaven? Surely He That even in the flesh showed Himself able to accomplish the deeds of a God was not in this subject to another's power, but ascended of Himself, being the Wisdom and Might of God the Father. For we must think that thus in no other way He accomplishes the words of a God with power. For all things are from the Father, but not without the Son. For how could God the Father perform any of His proper functions, if His Wisdom and Might, I mean the Son, were not with Him, and accomplishing with Him those things in which His power is seen in active operation? Therefore also the wise Evangelist who wrote this book at the beginning of [481 His work says: All things were made by Him; and without Him was not any thing made. Since then the doctrine of His Consubstantiality compels us by consequence to think that all things proceed from the Father, but wholly through the Son in the Spirit, and that He, having slain death and corruption and taken away from the devil his kingdom, was about to illumine the whole world with the light of the Spirit, and to show Himself thereby henceforth in very deed the true God by Nature, He is impelled to say, Father, glorify Thy Son, that Thy Son may also glorify Thee. And no man of sense would maintain that the Son asks glory from the Father as a man from man, but rather that He also promises to give Him glory, as it were, in return. For it would be very

unbecoming, nay rather wholly foolish, to have such an idea about God. The Saviour indeed spake these words to show how very necessary His own glory was to the Father, that He might be known to be Consubstantial with Him. For just as it would entail dishonour on God the Father, that the Son That was begotten of Him should not be such as He That is God by Nature and of God ought to be, so I think, to have His own Son invested with those attributes, which He is conceived of as having, and which are predicated of Him, will confer honour and glory upon Him. The Father therefore is glorified in the glory of His Offspring, as I said just now; giving glory to the Son, by considering throughout His earthly career, both from how great, and of what, a Father the Only-begotten sprang; and in turn receiving glory from the Son by the consideration of how great indeed is the Son, of Whom He is the Father. The honour and glory then, which is Theirs essentially and by Nature, will be reflected from the Son on the Father, and in turn from the Father on the Son.

If any man concede that, owing to the degradation of His Incarnation, our Lord here speaks more humbly than His true Nature warrants, for this was His custom, he will not altogether miss arriving at a proper

[482 conclusion, but will not quite attain to the truth in the inquiry. For, if He were seeking only honour from the Father, there would be nothing unlikely in setting down the request to the inferiority of human nature; but, since He promises to glorify the Father in turn, does it not follow of necessity, that we should readily embrace the view we have just given?

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CHAPTER IV. That it will in no way damage the glory of the Son, when He is said to have received aught from God the Father, since for this we can assign a pious reason.

2 Even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He shall give eternal life. In these words Christ expounds once more to us the kind of glory whereby God will exalt and glorify His own Son; and He will also Himself be glorified in turn by His own Offspring. And He expands the saying, and makes the point clear to our edification and profit. For what need had God the Father, Who knoweth all things, of learning the kind of request? He invites then the Father's goodness towards us. For since He is the High Priest of our souls, insomuch as He appeared as Man, though being by Nature God together with the Father, He most fittingly makes His prayer on our behalf; trying to persuade us to believe that He is, even now, the propitiation for our sins, and a righteous Advocate; as John saith. Therefore also Paul, wishing us to be of this mind, thus exhorts us: For we have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are; yet without sin. Then, since He is an High Priest, insomuch as He is Man, and, at the same time, brought Himself a blameless sacrifice to God the Father, as a ransom for the life of all men, being as it were the firstfruits of mortality, that in all things He might have the pre-eminence, as Paul says; and He reconciles to Him the reprobate race of man upon the earth, purifying them [484 by His own Blood, and shaping them to newness of life through the Holy Spirit; and since, as we have often said, all things are accomplished by the Father through the Son in the Spirit; He moulds the prayer for blessings towards us, as Mediator and High Priest, though He unites with His Father in giving and providing Divine and spiritual graces. For Christ divideth the Spirit, according to His own Will and pleasure, to every man severally, as He will. So far with reference to this. Now let us

examine and declare what is meant by the form of prayer used. Father, then, He saith, glorify Thy Son, that Thy Son may also glorify Thee. How then, or in what manner, will what I have said be brought to pass? I will, He says, that as Thou hast given Me power over all flesh, that so also, all that Thou hast given Me may have life eternal. For the Father glorified His own Son, putting the whole world under His rule: and He was glorified Himself also in turn by Him. For the Son was glorified of the Father, being believed of all to be the Offspring and Fruit of Him That is all-powerful, and at His pleasure puts all things under the yoke of His Son's kingly power; and the Father was glorified in turn, so to speak, by His own Son. For since the Son was known to be able to accomplish all things at His pleasure, the splendour of His reputation has reached to Him That begat Him. As therefore, He says, Thou didst glorify and wast glorified, giving to the Son power and sovereignty over all, after the manner just now stated, so I will that nothing that Thou hast given Me be lost; for this honour will pass from the Father to the Son, and from the Son to the Father. For it was meet that all those who were wholly subject to, and under, the rule of the Word, the all-powerful God, now having been saved once for all, should also abide in blessings without end; so as to be freed from the power of death, and the dominion of corruption and sin, and should no longer lie in subjection to their ancient enemies. [485

And, as the words, Thou gavest Him authority over all flesh, may possibly perplex some simple-minded hearers, let us make a few reflections thereon which may be useful; without scruple, as it is necessary, even though language may be wholly inadequate to such an exposition. For the Lord will say this most suitably in the character He had assumed; I mean His humiliation and His lowly humanity. For listen to the argument: If indeed we feel ashamed, when we hear that He became a slave for our sakes, though Lord of all with the Father; and that He was set up as King upon His holy hill of Zion, though He had the power to reign over the universe by right of His own Nature, and borrowed it not from others; we must needs also feel ashamed, if He says that He receives anything as Man. And, if we marvel at His voluntary subjection, when we bear in mind the dignity that is His by birthright, why are we not also astonished when we hear this saying? For, possessing all things as God, He says that He receives as Man, to whom kingly power comes, not by natural right, but by gift. For What hast thou that thou didst not receive? will suit the limitations of created beings; and Christ is also a creature in so far as He is Man; though by Nature uncreate, in so far as He came from God. For all things are conceived of, as naturally and individually being in God's hand, and are so in truth; but all good things in us are borrowed and brought down to us by Divine grace. When then, as Man, being appointed to rule over us, He says that the Father has given Him power over all flesh, we must not be offended at it; for we must bear in mind the scheme of our redemption. But, if you choose to listen to His words as having more reference to His Divinity, think on what the Lord said to the Jews: Verily, verily, I say unto you, no man can come to Me except the Father which sent Me draw Him. For whom the Father will quicken, them, as by His own life-giving power, He brings to His Son, and through Him gives them power and wisdom; nay, if He will to bring any into subjection to

[486 His own rule, He calls them in no other way, save by the living and all-sufficient Might, whereby He rules over the universe----I mean His Son. For men, who have of themselves no power to accomplish anything that is above and beyond themselves, borrow from God the power, which can bring all things superhuman into subjection; for through Him, kings have their dominion, according to the Scripture, and monarchs through Him rule over the earth. And the God of the

universe, having this power in Himself alone, subjects to Himself the race of man, who are reprobates from His love, and have shaken off the yoke of His kingdom, together with all beside; receiving, as it were, from His own might, the gift of dominion over them, and subjugating thereby whatsoever He will. For God the Father subjects them to His Son, as to His own power; and through Him wholly, and in no other way, all things that exist become His willing subjects, through obedience to His yoke. For as He endows with wisdom, and quickens with life, all things through Him, so also He rules over the universe through Him.

We must observe, however, that it was not to Israel alone any longer, that the favour of the Divine love of mankind was confined, but it was extended to all flesh. For that which is wholly subject to the power of the Saviour, will wholly partake in life and grace from Him.

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CHAPTER V. That the Son will not be excluded from being true God, even though He named God the Father the only true God.

3 And this is life eternal, that they should know Thee the only true God, and Him Whom Thou didst send, even Jesus Christ.

He defines faith as the mother of eternal life, and says that the power of the true knowledge of God will be such as to cause us to remain for ever in a state of incorruption, and blessedness, and sanctification. And we say that that is true knowledge of God, which cannot incur the reproach of turning aside to aught else, or running after things unseemly. For some have worshipped the creature rather than the Creator, and have dared to say to a block of wood: Thou art my Father; and to a stone, Thou hast begotten me. For to such abysmal ignorance did miserable men relapse, that they even gave, in all its fulness, the great Name of God, to senseless blocks of wood; and invested them with the ineffable glory of that Nature, which is over all. He calls God the Father, then, the only true God, by contrast to spurious gods, and with the intention to distinguish the true God, from those who are so named in error; for this is the object of His words. Very appropriately, then, He first speaks of God as being One and One only, and then makes mention of His own glory in the words: And Jesus Christ Whom Thou hast sent. For a man can in nowise attain to complete knowledge of the Father, unless side by side, and in most intimate connexion with it, he lay hold on the knowledge of His Offspring; that is, the Son. For, if a man know what the

|488 Father is, he cannot but know also the Son. When, then, He said that the Father was the true God, He did not exclude Himself. For being in Him, and of Him, by Nature, He will be also Himself the true God and the only God, as He is the only God: for beside Him, there is none other god who is the only true God. For the gods of the heathen are devils. For the creation is enslaved, and I know not how any worship them, or sink into such a slough of unreasoning and sensuous folly. With the many gods, then, in this world, who are erroneously so conceived, and have won this spurious title, the only true God is brought into contrast; and the Son also, Who is by Nature in Him, and of Him, at once in diversity and in identity of Nature, according to a natural Unity. I say in diversity of Nature, because He has in fact an individual Existence; for the Son is the Son, and not the Father. In identity of Nature also, because the Son, Who came forth from Him, is inseparably joined by Nature, with the existence of His Father. For the Father is one with the Son, even though He is the Father; and is so spoken of, because He did in fact beget Him.

This, then, He says, is eternal life, that they should know Thee the only true God, and Jesus Christ Whom Thou hast sent. Then one of those who are never weary of hearkening to the Scripture, and seriously pursue the study of Divine doctrines, will ask: Do we say that knowledge is eternal life; and that to know the one true and living God will suffice to give us complete security of expectation, and nothing else be lacking? Then how is faith apart from works dead? And when we speak of faith, we mean the true knowledge of God, and nothing else; for by faith comes knowledge: and the prophet Isaiah bears us witness, who said to some: If ye do not believe neither shall ye understand. And that the writings of the holy men are referring to the knowledge which consists in barren speculations, a thing wholly profitless, I think you will perceive from what follows. For one of the holy disciples said: Thou believest that |489 God is one; thou doest well: the devils also believe and shudder. What then shall we say to this? How does Christ speak truth, when He says that eternal life is the knowledge of God the Father, the One true God, and (with Him) of the Son? I think, indeed, we must answer that the saying of the Saviour is wholly true. For this knowledge is life, travailing as it were in birth of the whole meaning of the mystery, and vouchsafing unto us participation in the mystery of the Eucharist, whereby we are joined unto the living and life-giving Word. And for this reason, I think, Paul says that the Gentiles are made fellow-members of the body and fellow-partakers of Christ; inasmuch as they partake in His blessed Body and Blood; and our members may in this sense be conceived of, as being members of Christ. This knowledge, then, which also brings to us the Eucharist by the Spirit, is life. For it dwells in our hearts, shaping anew those who receive it into sonship with Him, and moulding them into incorruption and piety towards God, through life according to the Gospel. Our Lord Jesus Christ, then, knowing that the knowledge of the One true God brings unto us, and, so to speak, promotes our union with, the blessings of which we have spoken, says that it is eternal life; insomuch as it is the mother and nurse of eternal life, being in its own power and nature pregnant with those things which cause life, and lead unto it. And I think we ought attentively to observe in what way Christ says that the knowledge of the One true God is perfected in us in all its fulness. For see how it cannot exist apart from the contemplation of the Son, and it is clear that it cannot exist apart from the Holy Spirit; for such is the nature of the belief in each Person of the Trinity, according to the Scripture. The Jews indeed, following in the steps of Moses' commandments, rejected the many false gods, and betook themselves to the worship of the One true God, under his guidance. Thou shalt worship the Lord thy God, saith the Law, and Him |490 only shalt thou serve. But those who still cling to the worship of the One true God, as not yet having complete knowledge of Him they worship, are called thereto to know not that the Creator of all things is one only, the One true God, but that He is a Father and has begotten a Son; and moreover, and yet more than all this, to gaze attentively on Him in His unchangeable Likeness, that is, the Son. For through the lineaments of that which is modelled, we can readily attain to perfect knowledge of the model. Very necessary then was it, for our Lord Jesus Christ to tell us, that those who have been called through faith to sonship and eternal life, not only ought to learn that the true God is One only, but that He is also a Father; and is the Father of One Who became flesh for our sakes, and Who was sent to restore the corrupted nature of rational beings, that is, of mankind. |491

CHAPTER VI. That the Son is not bare of God-befitting glory, even though He is found saying to the Father, And now glorify Me with the glory which

I had, &c.

4, 5 I glorified Thee on the earth: I accomplished the work which Thou hast given Me to do it. And now, O Father, glorify Thou Me with Thine own Self, with the glory which I had with Thee before the world was. Our Saviour's speech now intertwines the human element in His Nature with the Divine, and is of composite nature, looking both ways; not merging overmuch the Person of the Speaker in the perfect power and glory of His Divinity, nor allowing it altogether to rest on the lowly level of His Humanity; but mingling the twain into one, which is not foreign to either. For our Lord Jesus Christ thought that He ought to teach His believers, not merely that He is God the Only-begotten, but that He also became Man for us, that He might reconcile us all to God the Father, and mould us into newness of life; purchasing humanity with His own Blood, and venturing His life for the salvation of the world, while, though He was One, He was more precious than all mankind. He says, then, that He glorified the Father upon the earth, for He finished the work which He gave Him to do.

Come now, let us follow out, as it were, two roads, in our investigation of this passage, and say that it has reference both to His Divine and His Human Nature. If then, as Man, He says this, you may take it in this way: Christ is for us a type and origin and pattern of the Divine life, and shows us plainly how, and in what way, we ought to live our lives; for after this fashion the commentators on the Divine writings give a most subtle exposition of the passage. He instructs us, then, by what He here says, that each one of us, if he fulfils his allotted task, and follows out to the end what is commanded of God, then in truth he glorifies Him by his righteous acts; not indeed as though He had any lack of glory, for the Ineffable Nature of God is complete, but because he causes His praise to be sung by those who see his acts, and are profited thereby. Yea, the Saviour saith: Let your light shine before men, that they may see your good works, and glorify your Father Which is in heaven. For when we are made truly manly, and willing to do good works for God's sake, we are not winning for our own selves the reputation thereof, but are carrying God's worship into our actions, to the honour and glory of Him That ruleth over all. For just as when, for leading a profligate life displeasing to God, we are rightly called to account, as doing despite unto His unspeakable glory, and make our own souls liable to punishment, as the prophet tells, if we hearken to his voice: My Name through you is continually blasphemed among the Gentiles, on the same grounds I think that when we display pre-eminent virtue, we are then preparing for Him a song of praise. When, therefore, we have accomplished the work that God has given us to do, then and most rightly may we attain to a freedom of speech in His own most seemly words; and claim, as it were, like glory in return from God Who has been glorified by us: For as I live, saith the Lord, them that honour Me will I honour, and he that lightly esteemeth Me shall be lightly esteemed. In order, then, that He might show us, that we might suitably ask for glory in return from the only true God, I mean glory in the world to come, when we have displayed towards Him perfect and blameless obedience, and have shown ourselves keepers of His commandments to the letter, Christ says that He glorified the Father, when He finished the work upon earth that He gave Him. He requests, however, for Himself in return, no foreign or borrowed glory, as we do, but rather that honour and renown which is His own. For we were bound to ask for it, and not He. Observe how in and through His own Person, He first renders possible to our nature this boldness of speech, on two accounts. For in Him first, and through Him, we have been enriched both with the ability to fulfil those things essential to our salvation, which are entrusted to us by God, and also the duty of boldly asking for the honour which is due to those who distinguish themselves in His service. For of old time, through the sin that reigned in us, and the fall that was in Adam, we

both failed of ability to accomplish any of those things which make for virtue, and also were very far removed from freedom of speech with God. Yea, God, to that end, out of the abundance of His kindness, spake consolation by the voice of the prophet, saying: Fear not, because Thou hast been ashamed, neither be confounded because thou hast been put to shame. As, then, in all other things that are good our Lord Jesus Christ is the Beginning, and the Gate, and the Way, so also is He here. But if the Saviour is seeking His own glory that He had before the world began, and we, suiting the meaning of the passage so as to make it apply to our case, maintain that we ourselves ought also with great zeal to do God's Will, and so boldly ask for glory from above, let no one think that we say this,----that it becomes a man imitating Christ, to ask for some ancient glory that was before the world began, as due also to himself; but let him rather remember that each ought to speak according to his deserts. For if Christ, like us, had only the human element in His Nature, let Him then speak only as befits the earth-born, and not exceed the limits of humanity. But if the Word, being God, became Flesh, when He says anything as God, it will be suitable to Himself alone, and not to those who are not as He is.

Considering, then, the passage as though He spoke it [494 more as a Man, we shall take it in the sense above given; but if we reflect, on the other hand, on the Divine dignity of Christ, we rightly think it has a meaning above human nature. We say, then, that He glorified His own Father, God, when He fulfilled the work which He received from Him, not being His servant or in any ministerial capacity; and this as of necessity, that the Lord of all might not appear in the lowliness of our nature and that of the creation which is enslaved. For to perform the duties of a servant, and submissively obey the Divine commands, is the part of men and angels. Rather, we say that He, being the Power and Wisdom of His Father, well accomplished the task of our redemption, entrusted as it were to Him; as indeed also said the Divine Psalmist, expounding the meaning of the mystery: O God, command Thy Strength; strengthen, O God, that which Thou hast wrought for us. For in order that he may clearly prove that the Son is the Power of the Father, though not separate from Him so far I mean as His identity of Essence and Nature is concerned, he first says, Command Thy Strength, bringing in a duality of Persons----I mean Him that commands and Him to Whom the command is given---he suddenly unites them in their natural unity, attributing to the Ineffable Nature of God in its entirety the result achieved; for he says in his wisdom: "Strengthen, O God, that which Thou hast wrought for us." The Son, then, receives or has entrusted to Him from the Father, the work of saving the world. But in what manner, or how, God commands His own Strength, we ought to examine and explain, so far as it is possible humanly to interpret things which exceed man's understanding. Let us take for example, then, some man among us, and imagine him learned in the art of making bronzes. Then let us suppose that he sets himself to mould a statue, or perhaps to repair one that is decayed or mutilated. How, then, will he work, or how will he repair, as he has determined? Clearly he will entrust to the power of his hands and his skill in the art, [495 the fulfilment of what he chooses to do. But if any one thinks his wisdom and power appear distinct in some sense from himself, so far as their conception is concerned, still are they not in fact distinct. For these also are included in the definition of his essence. You must think the case is something like this wise, but must not accept the illustration as exactly similar. For God is above all things, and must be thought superior to any power of illustration. The sun and the fire, taking this by way of illustration, may be thought to occupy a similar relative position. For, just as the sun commands the light which it sheds to illumine the whole world, and allots to the power of its rays as their function, so to say, to cast the power of their heat on all things that receive it, so

likewise also the fire commands and enjoins in some sort the peculiar qualities of its nature to fulfil its peculiar duties; but we do not, on this account, say that the ray and the light are in the position of ministers and servants to the sun, or the power of burning to the fire. For each of the two works by means of its own inherent qualities. But if they appear to be in a sense not self-working, yet are they not distinct in nature from their own. Some such idea we must hold about the relation between God the Father and the Word Who is by Nature begotten of Him, whenever He is said to be entrusted with work to do to us-ward. His Wisdom and Power, therefore, that is Christ, glorified God the Father upon the earth, having finished the work which He gave Him. And, as He brings His work to its fitting termination, He claims the glory which always attaches to Him; and now that occasion calls for the recovery of His ancient glory He seeks it. What work, then, has He fulfilled, whereby He says that He glorified the Father? For while He was the true God He became Man, by the approval and will of the Father, through His desire to save the whole world, and raise up anew the fallen race on the earth to endless life and the true knowledge of God. And this was in very [496 truth accomplished by the Divine power and might of Christ, Who made death powerless, upset the dominion of the devil, destroyed sin, and showed incomparable love towards us, by remitting the charges against us all, and giving light to those astray, who now know the One true God. Christ, then, having accomplished this by His own power, the Father was glorified by all----I mean all those in the world who knew His wisdom, and power, and the mercy and love towards mankind, which is in Him. For He has shone forth and manifested Himself in the Son, Who is, as it were, the Likeness and Express Image of His Person; and by its fruit the tree is known, according to the Scripture. And when the works were fulfilled, and the wonderful scheme of our redemption brought to its fitting conclusion, He returns to His own glory, and assumes His ancient honour; save only, that being still endued with the human shape, He moulds accordingly the form of His prayer, and asks as though He possessed it not: for man hath all things from God. For though in the fullest sense, as He was God of God the Father, He was invested with Divine glory, still, since at the season of His Incarnation for us He in a sense diminished it, taking upon Him this mean body, He with reason seeks it as though He had it not, speaking the words as Man. The wise Paul also himself had some such idea, when he enjoins us concerning Him: Let this mind be in each of you which was also in Christ Jesus: Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the Cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name; that in the Name of Jesus Christ every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the [497 glory of God the Father. For though the Son is high, inasmuch as He proceeded as God and Lord from the Father, none the less is the Father recorded to have exalted man in Him, for on man the degradation of his nature brings the need of exaltation. He prays, then, for the recovery of His own glory, even in the flesh. He is not wholly bereft of His own glory when He so speaks, even though He were to ask without receiving, for the Word, being the true God, was never robbed of His own majesty. He rather refers to the glory which belongs ever to Him, and its appropriate temple in the heavens, and His own return thither in the raiment of the flesh, on which the interval of His humiliation had been consequent. For that He may not appear to be claiming for Himself a strange and unusual glory to which He had not been accustomed in time past, He distinguishes it by the addition of the epithet "before the world was,"

and the words "with Thine own Self." For the Son has never been excluded from the honour of the Father, but ever reigneth with Him, and with Him is adored and worshipped by us and by the holy angels as God, and of God, and in God, and with God. And this is, I think, what the inspired Evangelist John means to teach us, when He says: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. [498]

CHAPTER VII. That the fact that something is said to have been given to the Son from the Father does not rob Him of God-befitting dignity; but He plainly appears to be Consubstantial, and of the Father, even if He is said to receive aught.

6, 7, 8 I manifested Thy Name unto the men whom Thou hast given Me out of the world: Thine they were, and Thou hast given

them to Me; and they have kept Thy word. Now they know that all things whatsoever Thou hast given Me are

from Thee; for the words which Thou hast given Me I have given unto them; and they received them and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me.

I have previously stated with reference to the passages I have just examined, not without care, if I may say so, that Christ made His prayer to the Father in the heavens both as Man and also as God. For He carefully moderates His language so as to avoid either extreme, neither keeping it altogether within the limits of humanity, nor yet allowing it to be wholly affected by His Divine glory; and none the less here also may we see the same characteristic observed. For, as being by Nature God, and the express Image of His unspeakable Nature, He says to His Father: I manifested Thy Name unto the men, using the word "Name" instead of "glory;" for this is the usual practice in speech amongst us. Moreover, the wise Solomon wrote: A good name is more to be desired than great riches; that is, "a good reputation and honour" is better than the splendour and eminence which wealth confers. And God Himself says, by the mouth of Isaiah, to those who have made [499] themselves eunuchs for the kingdom of heaven's sake, Let not the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My commandments, and choose the things that please Me, Even unto them will I give in Mine house and within My walls a place and a name better than of sons and daughters: I will give them an everlasting name. And no man ought to imagine, I think, if he be wise, that the honour with which God will requite them will be paid out in bare names and titles to those who, with noble and virtuous aspirations, have wrestled with worldly pleasure, and have mortified their members which are upon the earth, and regarded only those things which are not displeasing to the Divine law; rather He uses the word name instead of glory, for they who reign with Christ will be enviable and worthy all admiration. The Saviour therefore plainly declares that He has manifested the Name of God the Father; that is, He has established His glory throughout the whole world. And how? Clearly by the manifestation of Himself, through His exceeding great works. For the Father is glorified in the Son, as in an Image and Type of His own form, for in the lineaments of that which is modelled, the beauty of the model is always clearly seen. The Only-begotten, then, has manifested Himself, being in His Essence Wisdom and Life, Architect and Creator of the universe, superior to death and corruption, holy, blameless, compassionate, sacred, pure. Hereby all men know that He That begat Him is even as He is; for He cannot be different in Nature from His Offspring. He showed Himself, therefore, as in an Image and Type of His own form, in the glory of the Son. Such was

indeed the language concerning Him among the men of old time, but now has He manifested Himself to our very sight, and that which we see with our eyes is more convincing than any words.

I think, indeed, that what we have here stated is not irrelevant. We must now, however, tread another path, [500 that is, enter on another line of speculation. For the Son manifested the Father's Name clearly by bringing us to the knowledge and perfect apprehension, not of the fact that He is God alone (for this message was conveyed to us before His coming by the inspired Scripture), but that, besides being God in truth, He is also Father in no spurious sense; having in Himself, and proceeding from Himself, His own Offspring, Coequal and Coeternal with His own Nature. For He did not beget in time the Creator of the ages. And God's Name of "Father" is in some sort greater than the Name God itself; for the one is symbolical only of His Majesty, while the other is explanatory of the essential attribute of His Person. For, when a man speaks of God, he indicates the Sovereign of the universe; but, when he utters the Name of Father, he touches on the definition of His individuality, for he manifests the fact that He begat. And Christ Himself gives to God the Name of Father, as in some sense a more appropriate and truer appellation; saying on one occasion, not "I and God" but I and the Father are One; and on another occasion, with reference to Himself, For Him the Father, even God, hath sealed. And also when He bade His disciples baptise all nations, He did not bid them do this in the Name of God, but He expressly enjoined them to do this into the Name of the Father, and of the Son, and of the Holy Spirit. And the inspired Moses, when he was explaining the origin of the world, did not attribute its creation to a single person, for he wrote, And God said, Let us make man in our Image, after our Likeness: and by the words Let us make, and in our Likeness, the Holy Trinity is signified; for the Father created and called into being the universe, through the Son, in the Spirit. But the men of old found such expressions hard to understand, and the language obscure; for the Father was not individually named, nor was the Person of the Son expressly introduced. Our Lord Jesus Christ, however, without any concealment, and with perfect freedom of speech, called [501 God His Father; and by naming Himself Son, and showing that He was Himself in very truth the Offspring of the Sovereign Nature of the universe, He manifested the Father's Name, and brought us to perfect knowledge of Him. For the perfect knowledge of God and the Creator of the universe standeth not in believing merely that He is God, but in believing also that He is the Father; and the Father also of a Son, not unaccompanied of course by the Holy Spirit. For the bare belief, that God is God, suits us no better than those under the Law; for it does not exceed the limit of the knowledge the Jews attained. And just as the Law, when it brought in this axiom of instruction, which was insufficient to sustain a life of piety in God's service, perfected nothing, so also the knowledge which it instilled about God was imperfect; only able to restrain men from love of false gods, and persuade them to worship the One true God: For thou shalt have, it says, no other gods beside Me. Thou shalt worship the Lord thy God, and Him only shalt thou serve. But our Lord Jesus Christ sets better things before those who are under the Law of Moses; and, giving them instruction clearer than the commandment of the Law, vouchsafed them better and clearer knowledge than that of old. For He has made it plain to us, not merely that the Originator and Sovereign of the world is God, but also that He is a Father; and facts prove this; for He has set Himself before us as His Likeness, saying, He that hath seen Me hath seen the Father. I and the Father are One. And this, as we suppose, as being God and of God by Nature, He saith openly 1, in His Divine character, to His Father; but He adds at once, speaking more as Man: Whom Thou hast given Me out of the world: Thine they were, and Thou hast given them to Me. We must think that our Lord

says this, not as though some [502 separate and particular portion had been allotted and belonged to the dominion of the Father, in which the Son Himself had no part, for He is King before the ages began, as the Psalmist says, and eternally shares the Father's rule. Moreover, the wise Evangelist John, teaching us that all things belong to Him and are put under His sway, wrote: He came unto His own, and they that were His own received Him not; calling those His own who knew Him not, and were rejecting the yoke of His kingdom. He spake this on this occasion, from the wish to make clear to His hearers, that there were some in this world, who did not even so much as receive into their minds the One true God, but served the creature, and devils, and the inventions of devils. Still, though they knew not the Creator of the world, and were astray from the truth, they were God's; insomuch as He is Lord of all, as their Creator. For all things belong to God, and there is nothing that exists over which the One God is not ruler, though the creature may not know his Maker. For no man can maintain that the fact, that some have gone astray from Him, can avail to deprive the Creator of the world of His universal dominion; but he must rather admit that all things are subjected to His rule, through His having made them and brought them into being. Since, then, this is the truth, even they who were fast bound by the snares of the devil, and entangled in the vanities of the world, belonged in fact to the living God. And how were they given to the Son? For God the Father consented that Emmanuel should reign over them; not as though He then first began His reign----for He was ever Lord and King as being God by Nature----but because, having become Man and ventured His life for the salvation of the world, He purchased all men for Himself, and through Himself brought them to God the Father. He then, That of old reigneth from the beginning with His Father, was appointed King as a Man, to Whom like all else the sceptre comes by gift, according to the [503 limitations of human nature. For not in the same sense as that in which man is a rational being, capable of thought and knowledge (these things being included in his natural advantages), is he also a king; for while the former attributes are comprehended in the definition of his essence, the latter is extraneous and additional, and not among those which attach inseparably to his nature; for kingly power is given and taken away from a man, without affecting in any degree at all the definition of his essence. The dignity of kingship, therefore, is thrust upon a man by God as a gift, and from without: For by Me, He says, kings rule, and princes reign over the earth. He then, That ruleth over all with the Father, insomuch as He was, and is, and will be, by Nature God, receives power over the world, according to the form and limits proper to a man. And therefore He saith: All things whatsoever Thou hast given Me are from Thee. For in a special and peculiar sense all things are God's, and are given to us His creatures. Universal possession and power are most appropriate to God, but to us it is most fitting to receive. He bore witness, however, before His devout believers, to what was fitting to the servant, and prompted to obedience. For, He saith, the words which Thou hast given Me I have given unto them, and they received them and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me. He expressly here calls His own words the sayings of God the Father, because of Their identity of Substance, and because He is God the Word declaratory of His Father's Will; just as the word, which proceeds out of our own mouths, and by its utterance assailing the hearing of one who stands by, interprets the hidden mysteries of the heart. Therefore also the saying of the Prophet declared concerning Him: His Name is called Messenger of Great Counsel. For the truly great, wonderful, and mysterious counsel of the Father is conveyed to us by the Word That is in Him, and of Him, through the words He uttered as a [504 Man, when He came among us, and also by the knowledge and light of the Spirit after His ascent into heaven; for He revealeth to His Saints

His mysteries, as Paul bears witness, saying: If ye seek a proof of Christ That speaketh in Me.

He testified then to those who love Him, that they received and kept the words given Him by the Father, and were besides satisfied that He came, and was sent, from God; while those who were diseased with the contrary opinion were otherwise minded. For they who neither received His words nor kept their minds open to conviction, were not disposed to believe that He came from God, and was sent by Him. Moreover, the Jews said on one occasion: If this Man were from God, He would not have broken the Sabbath; and on another, We are disciples of Moses: we know that God hath spoken unto Moses, but as for this Man we know not whence He is. You see how they denied His mission; so that they even cried in their shamelessness, they knew not whence He was. And that they did not admit His unspeakably high birth from everlasting, I mean His proceeding from God the Father, diseased as they were by the great perversity of their thoughts, and ready to stone Him with stones merely because of His Incarnation, you may easily satisfy yourself, if you will listen to the words of the Evangelist: For this cause therefore the Jews sought to kill Him, because He not only brake the Sabbath, but also called God His own Father, making Himself equal with God. And what the impious Jews said unto Him is also recorded: For a good work we stone Thee not, but for blasphemy; because that Thou, being a man, makest Thyself God. You will understand then very clearly, that those who truly keep His words have believed and confessed that He manifested Himself from the Father (for this is, I think, what I came forth means), and that He was sent to us to tell us the commandment of the Lord, as is said in the Psalms; while they who laughed to scorn the Word, Who was thus Divine and

|505 from the Father, rejected the faith, and plainly denied that He was God and from the Father, and that He came to us for our salvation, and dwelt among us, yet without sin. Justly, then, does He commend to God the Father, those who are good men, and are His own, and have submitted their souls to the hearing of His words, and will ever hold them in remembrance; that what He said may be made clear, beginning from the time of His sojourn amongst us. And what are His words? Everyone therefore who shall confess Me before men, him will I also confess before My Father Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in heaven. This also God the Father Himself long ago declared that He would do, speaking by the mouth of Isaiah: Ye are My witnesses, saith the Lord, and the servant whom I have chosen. Our Saviour then speaks, at the same time, in His character as God, and in His character as Man. For He was at once God and Man, speaking in either character without reproach, suiting each occasion with appropriate words as it required.

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CHAPTER VIII. That nothing which is spoken of as belonging to the Father will be excluded from the kingdom of the Son, for Both alike rule over all.

9, 10, 11 I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine: and all things that are Mine are Thine, and Thine are Mine; and

I am glorified in them. And I am no more in the world, and these are in the world, and I come to Thee.

He once more mediates as Man, the Reconciler and Mediator of God and men; and being our truly great and all-holy High Priest, by His own prayers He appeases the anger of His Father, sacrificing

Himself for us. For He is the Sacrifice, and is Himself our Priest, Himself our Mediator, Himself a blameless Victim, the true Lamb Which taketh away the sin of the world. The Mosaic ceremonial was then, as it were, a type and transparent shadowing forth of the mediation of Christ, shown forth in the last times, and the high priest of the Law indicated in his own person that Priest Who is above the Law. For the things of the Law are shadows of the truth. For the inspired Moses, and with him the eminent Aaron, continually intervened between God and the assembly of the people; at one time deprecating God's anger for the transgressions of the people of Israel, and inviting mercy from above upon them when they were faint; at another, praying and blessing the people, and ordering sacrifices according to the Law and offerings of gifts besides in their appointed order, sometimes for sins, and sometimes thank-offerings for the benefits they felt that they had received from God. But Christ Who manifested Himself in the last times above the types and figures of the Law, at once our High Priest and Mediator, prays for us as Man; and at the same time is ever ready to cooperate with God the Father, Who distributes good gifts to those who are worthy. Paul showed us this most plainly in the words: Grace to you and peace from God our Father, and the Lord Jesus Christ. He then prays for us as Man, and also unites in distributing good gifts to us as God. For He, being a holy High Priest, blameless and undefiled, offered Himself not for His own weakness, as was the custom of those to whom was allotted the duty of sacrificing according to the Law, but rather for the salvation of our souls, and that once for all, because of our sin, and is an Advocate for us: And He is the propitiation for our sins, as John saith; and not for ours only, but also for the whole world. But perhaps someone, wishing to controvert what we have said, will exclaim, "Is not what the disciple says quite contrary to the Saviour's words?" For our Lord Jesus Christ expressly in these words repudiates the necessity of praying to God for the whole world, while the wise John affirmed quite the contrary. For he maintains that the Saviour will be the Advocate and propitiation, not merely for our sins, but also for the sins of the whole world. It is not hard to find the solution to this difficulty, or to say how the disciple may be seen to be in accord with his Master's saying. For the blessed John, as he was a Jew and of the Jews, that some might not perhaps think that our Lord was merely an Advocate for the Israelites, and not in any sense for the rest of the nations scattered over the whole world, though destined to distinguish themselves by faith on Him and to be shortly called to knowledge of salvation through Christ, is perforce impelled to declare that our Lord will not only be the propitiation for the race of Israel, but also for the whole world; that is, those of every nation and kindred, who shall be called through faith to righteousness and sanctification. Our Lord Christ distinguishes from His own those who are otherwise minded, and who have chosen to insult Him by stubborn disobedience; and, referring to those who are prone to listen to His Divine commands, and who have already submitted, as it were, the necks of the hearts, and well-nigh bound round them the yoke of submission to God, said that for them only it was most fitting for Him to pray. For to those only, whose Mediator and High Priest He is, He thought it meet to bring the blessings of His mediation; to those, I mean, who, He says, were given to Himself, but were the Father's, as there is no other way of fellowship with God save by the Son. And He will Himself teach you this in the words: No one cometh unto the Father, but by Me. For observe how the Father, when He gave to His Son those of whom He speaks, won them over to Himself. And the Apostle, who was so conversant with the sacred writings, knowing this well, says: God was in Christ, reconciling the world unto Himself. For when Christ acted as Mediator, and received those who come to Him by faith, and brought them aright through Himself to the Father, the world was reconciled to God. Therefore also the Prophet Isaiah

taught us, in anticipation, to choose peace with God, in Christ: Let us have peace with Him; let us who are in the way have peace. For if we banish from our hearts whatsoever estrangeth us from the love of Christ, I mean the base lasciviousness which hankers after sinful pleasure and is ever inclined to the delights of the world, and is besides the mother and nurse of all vice, and leads us widely astray, we shall become united in fellowship with Christ, and shall make peace with God, being joined to the Father Himself through the Son, inasmuch as we receive in ourselves the Word That was begotten of Him, and cry out in the Spirit, Abba, Father.

Those then who have been given to Christ are the Father's, but are not therefore removed from Christ. For God the Father reigneth with Him, and through

|509 Him ruleth over His own. For the Holy and

Consubstantial Trinity share the same kingdom, and their universal dominion is one and the same; and whatever is the Son's will be subject to the glory of the Son and the Father; and also, whatever is said to be under the rule of the Father, over that the Son will surely hold sway. And therefore He

saith: And all Mine are Thine, and Thine are Mine. For as in Them perfect identity of Nature is visible and evident, the opinion held about Their majesty is not various, and does not attribute anything individually to One apart from the Other, but considers one and the same glory, identical in every respect, to attach to Both. For He That is by right of His Nature the Heir of His Father's Divine dignities will clearly have all that the Father hath, and will also show that His Father hath all that He Himself hath. For Either naturally reveals the Other in Himself; and the Son is seen in the Father, and the Father also in the Son. This kind of instruction the inspired writings gave us in the mystery. When, then, universal dominion is one of the dignities of the Father, it will belong also to the Son; for He is the express Image of His Person, and can endure no shadow of unlikeness or variance at all. He declares that He has been glorified in them, showing that His prayer for them is, as it were, a recompence well deserved.

What then is His request, and why does He endeavour to obtain God's favour for His followers? I am no more in the world, He says, and these are in the world, and, I come to Thee. For while He yet lived in converse with His holy Apostles in the flesh upon earth, the consolation of His visible Presence was ever with them in their daily path, as it were to give instant succour to those in peril; and they were therefore sustained in courage. For the mind of man is readier to rely upon the things that are seen than the things that are unseen, for encouragement or pleasure. When we say this, we are far from asserting that the Lord is

|510 powerless to save, if He be not visibly present; for any one who thought this would rightly be convicted of folly. For Jesus Christ is the same yesterday, and today, yea, and for ever. But He knew that His disciples were very faint at heart, left desolate as it were on the earth, with the world raging round them like fierce billows, and ever ready to beleaguer with intolerable terrors and imminent and great dangers those who persist in bearing God's tidings to the uninitiated.

Since then, He says, I come to Thee, for I shall soon ascend to sit on the throne of God the Father, and reign with Him, and these will remain the while in the world, I pray for them, for Thou gavest them Me; and as Thine and Mine now I rightly care for them, and I am glorified in them, for all things whatsoever Thou hast given Me are Thine, and Thine are Mine. And the saying is true. For

those in the world who have been given to Christ, and are on that account the Father's, have not therefore disavowed the duty of praising Him through Whom they were united to God the Father, and having been brought to Him, will remain none the less His. For He hath all things in common with the Father, together with His inherent Godhead and power. For there is one God in us, Who is worshipped in the Holy and Consubstantial Trinity; and we all of us belong to the one true God, being subject as servants to the Holy and Consubstantial Trinity.

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CHAPTER IX. That the dignity of Godhead is inherent in the Son; even though He is said to have received this from the Father, because of His humanity and the form of His humiliation.

11 Holy Father, keep them in Thy Name which Thou hast given Me, that they may be one, even as We are.

He still preserves the blending of two things into one: the human element, I mean, which, so far as we are concerned, imparts humiliation, and the Divine element, which is pregnant with the most exalted majesty. For His speech is combined of both; and, just as we stated in our interpretation of the foregoing passage, the Divine element is not perfectly exalted to the height, nor yet is it wholly sundered from the limitations of humanity, holding as it were a middle place by an unspeakable and ineffable fusion of the two, so as not to pass outside the limits of true Godhead, nor yet altogether to leave behind those of humanity. For His ineffable descent from God the Father exalts Him, inasmuch as He is the Word and Only-begotten, into a Divine Nature and the majesty which naturally accompanies it, while His humiliation brings Him down in some sort to our level, not as though it availed perforce to overpower the kingship over the universe which He shares with the Father, for the Only-begotten could never submit to violence against His Will. Rather was His humiliation self-chosen, accepted and maintained from love towards us. For He humbled Himself, that is, of His own Will and not by any compulsion. For He would be proved to have undergone the Incarnation against His Will, if there were any one at all |512 able to prevail over Him, and who bade Him unwillingly take this upon Him. He humbled Himself therefore willingly for our sakes, for we should never have been called His sons and God's, if the Only-begotten had not undergone humiliation for us and on our account; to Whose Likeness we are conformed by participation in the Spirit, and so become children of God, and God's. Whenever, therefore, in His sayings, He blends together in some way the human with the Divine, do not be therefore offended, nor lightly relinquish the admiration you ought to feel at the incomparable art displayed in His sayings, skilfully preserving for us in divers ways their twofold character, so that we can see at the same time the God and the Man speaking truly in His Nature, marvellously combining the humiliation of His Humanity with the glory of His ineffable Divinity; preserving wholly blameless and irreproachable the harmonious fusion of the two. And how is it that, when we say this, we do not affirm that the Nature of the Word is degraded from its original majesty? To think this would indeed display the greatest ignorance; for that which is Divine is altogether and wholly changeless, and endureth no shadow of turning but rather ever remaineth on one stay. We rather make such a statement because the manner of His voluntary degradation, as by necessary inference investing Him with the form of humiliation, causes the Only-begotten, Who is coequal with, and in the Likeness of, the Father, and in Him and proceeding from Him, to be apparently in an inferior position to Him. Be not astonished at hearing this, if the Son appear to fall short of the Father's

majesty because of His Humanity, when for this very reason Paul declared that He was thus inferior even to the angels, in the following words: Him Who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, though the holy angels were bidden to worship Him, [513 for when, He says, He bringeth in the Firstborn into the world, He saith, And let all the angels of God worship Him, as well as also the Holy Seraphim, who stood around and fulfilled the office of servants when He appeared unto the prophet sitting on a high and lofty throne. Then, so far as His being begotten and proceeding from God the Father is concerned, His Humanity is not proper to the Son; but it is proper to Him in so far as He is Incarnate Man, and remaineth ever what He was and is, and will be such for evermore, and debaseth Himself to what He was not of old for our sakes.

He saith, then: Holy Father, keep them in Thy Name which Thou hast given Me; that they may be one, even as We are. He desires His disciples to be kept by the power and might of the Ineffable Divine Nature, well and suitably attributing the power of saving whomsoever He will, yea, and with ease, to the true and living God; and thereby, again, He glorifies no other nature than His own, as in the Person of the Father, from Whom He proceeded as God. Therefore He

saith, Father, keep them in Thy Name which Thou hast given Me; that is, the Name of God. He says again, that the Name of God was not given unto Him as though He had not been God by Nature, and were now called from without to the dignity of Godhead. For then would He be created, and possess a spurious and elective glory and an adulterate nature, which it were impious for us to imagine. For thereby He would be mulcted of His inherent character of

Sonship. But since, as the inspired writings prophesy, the Word became flesh, that is, man, He says that He received Divine attributes by gift; for clearly the title and actuality of Divine glory could not naturally attach to man. But consider, and attentively reflect, how He showed Himself the living and inherent Power of God the Father, whereby He doeth all things. For when, addressing His Father, He says, Keep them, He did not indeed suffice for

[514 them alone, but suitably brought in Himself as working for their preservation and being for that purpose also the power and instrument of His Father; for He says: Keep them in Thy Name which Thou hast given Me. Note how guarded the saying is. For allotting and attributing as suitable only to the Nature of God providential care over us, He declares at once that to Himself has been given the glory of Godhead, because of the form of manhood, saying that what was His by natural right was given to Him; that is, the Name which is above every name. Therefore also we say that this Name belongs to the Son by nature, as proceeding from the Father; but, so far as He is Man, those things are His by gift which He receives as Man, using herein the form of speech applicable to ourselves; for man is not God by nature, but Christ is God by nature, even though He be conceived of as Human because He was amongst us.

He wishes indeed the disciples to be kept in unity of mind and purpose, being blended, as it were, with one another in soul and spirit and the bond of brotherly love; and to be linked together in an unbroken chain of affection, so that their unity may be so far perfected as that their elective affinity may resemble the natural unity which exists between the Father and the Son; and, remaining undebased and invincible, may not be distorted by anything whatever that exists in the world, or by the lusts of the flesh, into dissimilarity of purpose; but rather preserving in the unity of true piety and holiness the power of love intact, which also came to pass. For, as we read in the Acts of the

Apostles, the multitude of them that believed were of one heart and soul, in the unity that is of the Spirit. And this is what Paul himself also meant, when he said: One body and one Spirit; for we who are many are one body in Christ, for we all partake of the one bread, and we have all received the unction of one Spirit, that is, the Spirit of Christ. As, then, they were to be one body, and

to partake of one and the selfsame Spirit, He desires His disciples to be preserved in a unity of spirit which nothing could disturb, and in unbroken singleness of mind. And if any man suppose that after this manner the disciples are united even as the Father and the Son are One, not merely in Substance, but also in purpose (for the holy Nature of God has one Will, and one and the selfsame purpose altogether), let him so think. For He will not stray wide of the mark, since we can see identity of purpose among true Christians, though we have not consubstantiality as the Father and the Word That proceeded from Him, and is in Him.

12, 13 While I was with them, I kept them in Thy Name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition; that the Scripture might be fulfilled. But now I come to Thee. Our Saviour's speech soon proceeds to illustrate His meaning more plainly; and while at the first dark hints were given, it is now proclaimed and revealed like a storm breaking into sunshine. For the disciples thought that our Saviour's abandonment of them,---I mean in the flesh,---would inflict on them great loss; for nothing could prevent His being with them as God. But they expected that no one could then save them after Christ's Ascension into heaven, but that they would fall a prey to those who wished to injure them, and that there would be nothing to restrain the hand of their powerful adversaries, but rather that any one so disposed might work his will on them without hindrance, and involve them in any peril. But wise as they were and fathers in the faith, and bearers of light to the world, we need not shrink from saying that they ought not merely to have regarded the Incarnate Presence of our Saviour Christ, but to have known that even though He were to deprive them of converse with Him in the flesh, and they saw Him not with the eye of the body, yet that it was their duty at any rate to think of Him as present with them for evermore in the power of His Godhead. For will God ever lose the attributes of His Person? Or what power can resist an Omnipotent Nature, or is able perforce to hinder it in the performance of its functions? And it is the power and actuality of God's Being to be present everywhere, and unspeakably to fill the heavens and also the earth, and to contain all things, but to be contained of none. For God is not bounded by place, nor separated by distance within any sphere, however great; for such like things cannot avail to affect that Nature which has nothing to do with the dimensions of space. Then, since Christ was at the same time God and Man, the disciples ought to have been aware that, though He were absent in the body, yet He would not wholly forsake them, but would be ever with them by reason of God's unspeakable might. And for this reason also our Saviour Himself said, in the foregoing passage: Holy Father, keep them in Thy Name which Thou hast given Me; and here again: While I was with them, I kept them in Thy Name which Thou hast given Me; almost pointing out this fact to His disciples, that the ability to save them suited rather the working of His power as God than His Presence in the flesh: for this very flesh was not sanctified of itself; but when, by His Incarnation, the Word was made one with it, it was in some sort transformed into His inherent power, and is now become the channel of salvation and sanctification to those who partake thereof. We must not then attribute the whole of the Divine activities of Christ to the flesh by itself, but we shall be rather right if we ascribe them to the Divine power of the Word. For does not "keeping the disciples in the Name of the Father" mean this, and

nothing else? For they are kept by the glory of God. He removes, then, from His disciples' minds, the fear which they felt because they thought themselves forsaken; often following the same course of thought, He assures them that they will be in perfect safety, not through living with their Master in the body, but rather [517 because He is by Nature God. Evidently the universal dominion and might which are His have no end; for He can suffer no change or alteration from that state in which He dwells eternally, but will keep them safe with ease for evermore, and rescue them from every peril that may assail them. Consider also the forethought wrapped up in the saying, to our profit and edification. For when He asks that they----I mean His holy disciples ----should be kept by God the Father, He declares that He Himself had done this, showing Himself like in power and works to His Father, or rather, His inherent might. For surely He Who is seen to have the same power as God, He Who is acknowledged the true God, must be thought to be wholly inherent in Him, and to possess equality of power and identity of Nature with Him. And how can He Who kept them as God in the Name of God, and as a God crowned them with the glory that proceeded from righteous actions befitting the title, be foreign to God, or of different nature? Is He not in very deed shown to be that which He is, namely, God? For nothing that exists can do those works which are peculiar to God, without being in its own nature that which we imagine God to be. He still preserves in the passage the twofold conception of His character owing to His Incarnation. For He takes away, as it were, from His Nature, as a created Being, the power of saving and preserving all to whom this is due for their piety towards God. and ascribes it to the Name of the Father, attributing to the Divine Nature alone the things which are of God. And for this reason, again, though He says that He kept the disciples, He did not give the honour of taking up the work to His Humanity, but rather says that it was fulfilled in the Name of God; excluding Himself, in a manner, from its accomplishment, so far as He is flesh and is so conceived of, but not excluding Himself from the power of keeping them, and of accomplishing the works of a God, insomuch as He is God, and from God, the all-working power of the [518 Father----a Divine force which even when at rest displays by its very attributes the Nature from which it ineffably proceeded 2. And if here too, again, He says that the Name of God has been given unto Him, although He is in fact God by Nature, as the Only-begotten Who proceeded from Him, He is not thereby in truth degraded, nor would He thereby exclude Himself from the honour and glory which is His due. Far from it. For to receive is appropriate to His Humanity, and can be fittingly ascribed thereto; for, of itself, humanity possesses nothing.

He says that He so kept His disciples, and had such care for them, that none of them was lost save one, whom He called the son of perdition; as though he were doomed to destruction of his own choice, or rather his own wickedness and impiety. For it is inconceivable that the traitor disciple was by a Divine and irresistible decree entangled, as it were, in the snare of the fowler, and brought within the devil's noose; for then would he surely have been guiltless when he succumbed to the verdict of heaven. For who shall oppose the decree of God? And now he is condemned and accursed, and it would have been better for him if he had never been born. And why? Surely the wretched man met his doom as a consequence of his own volitions, and is not convicted by destiny. He that was so enamoured of destruction may well be called a son of perdition, inasmuch as he merited ruin and corruption, and ever awaits the day of perdition as fraught with anguish and lamentation 3. And as Christ added to the words He used concerning him, that the Scripture might be fulfilled, we have given an explanation which may be useful to readers of this passage. For it was not because of any prophecy in Scripture that the traitor was

lost, and became so vile as to barter for a few coins the precious Blood of Christ, [519 but rather, as through his own innate wickedness he betrayed his Lord, and was infallibly destined to destruction on that account, the Scripture, which cannot lie, foretold that so it would be. For the Scripture is the Word of God, Who knows all things, and carries in His own consciousness the character and life of each one of us, and his conversation from the beginning to the end. Moreover, the Psalmist, attributing to Him knowledge of all things, of the past as well as of the future, thus addresses Him: Thou understandest all my thoughts afar off; Thou compassest my path and my lying down, and art acquainted with all my ways. The Divine Word, then, Which had complete foreknowledge, and saw the future as though it were already present, besides all the rest which It told us about Christ, revealed unto us that he that was ranked a disciple would also die the death of a traitor. Still, the foreknowledge and foretelling of the future indicated not the pleasure and commandment of God; nor yet was the prophecy directed to compel the actual fulfilment of the evil that was foreshadowed and the conspiracy against the Saviour, but rather to avert it. For when Judas had this knowledge he might, at any rate, if he had so chosen, have shunned and avoided the result, as he was free to determine his inclinations in any direction.

Put perhaps you will say, "How, then, can Christ be said to have kept His disciples, if merely in pursuance of the inclinations and volitions of their own wills the rest escaped the devil's net while Judas alone was taken, ill-fated beyond the others? How, then, can the safekeeping here spoken of be said to have been of profit?

Nay, my good friend, we answer, soberness is indeed a good thing, and the keeping guard over our minds profiteth much, together with an earnest endeavour towards the doing of good works and stablishing ourselves in virtue, for so shall we work out our own salvation; but this alone will not avail to save the soul of man. For it stands in urgent need of assistance and

[520 grace from above, to make what is difficult of achievement easy to it, and to render the steep and thorny path of righteousness smooth. And to prove to you that we are not able to do anything at all of ourselves without the aid of Divine grace, hearken to the voice of the Psalmist: If the Lord build not the house, their labour is in vain that build it: and if the Lord keep not the city, the watchman waketh but in vain.

I say, then, that it is our bounden duty to foster and practise a home-bred self-denial and a religious frame of mind; but in so doing also to ask help of God, and, receiving the aid that comes from above as a panoply proof against every assault, to acquit ourselves like men. When God has once for all vouchsafed to grant our prayer, and it is therefore in our power to subdue the might of our adversaries, and conquer the power of the devil, if we do not choose to follow him when he allures us to pleasure or any other kind of sin; then, I say, if we let our wills comply with him, and, yielding to our wicked inclinations, are entangled in his noose, how can we any more with justice accuse any one else, or fail to attribute our doom to our own folly? For is not this what Solomon said long ago: The foolishness of man perverteth his way, and his heart fretteth against the Lord? And this is unquestionably the case. If, however, the traitor was unable to enjoy the succour of the Saviour as much as the other disciples, let any man only prove this, and we submit; but if, while he was, in common with the rest, encompassed by the Divine grace, of his own will he relapsed into the abyss of perdition, how can Christ be said not to have kept him, when He vouchsafed him the riches of His mercy, and increased, so far as it was possible in any man's case, his chance of

safety, if he had not chosen his doom of his own will? His grace, moreover, was conspicuous in the rest, continually keeping in safety those who made their own free-will, as it were, co-operate therewith. For this is the manner in which the salvation of each one of us is achieved. [521 13 And these things I speak in the world, that they may have My joy fulfilled in themselves.

Keep in mind once more what we were just now saying, and you will easily understand the drift of the passage. For He on all occasions preserved the juxtaposition of the two aspects of His character, at the same time displaying the Divine majesty for which He was pre-eminent, and not discarding the proper limitations of the Human Nature which He assumed at His Incarnation. For there would be something absurd in the supposition that He wished to disown what He had willingly taken upon Himself. For being Himself in lack of nothing, but the all-perfect Son of a perfect Father, He emptied Himself of His glory, not to do Himself any service, but rather to convey to us the blessing which would result from His humiliation. Showing Himself, then, to them as at the same time both God and Man, He, as it were, induces His disciples to reflect that absent, as well as present, He would work the things which made for their salvation in God; and that, as He had them in His keeping while He was yet with them on the earth in the form of Man, so also would He keep them while absent from them as God, through the excellency of His Substance. For that which is Divine is not bounded by space, and is not far from anything that exists, but fills and pervades the universe, and though present in all things is contained of none. When, addressing His own Father, He says: Holy Father, keep them, He at once refers, by right of its existence, to the universal working of the power of the Father; and at the same time shows that He standeth not apart from His Nature, but, being in it and proceeding from it, is indivisibly united with it, though He be conceived of as independently existing. Keep them, He says, in Thy Name which Thou hast given Me; and again: While I was with them, I kept them in Thy Name which Thou hast given Me. We are bound, therefore, to think that, if He had kept them hitherto in the

[522 Name given Him by the Father, that is, in the glory of Godhead, for He gave unto Him the Name which is above every name; and if He wishes the Father Himself also to keep them in the Name given unto Him, He will not be excluded from acting in the work; for the Father will keep those who are knit to Him by faith through the agency of the Only-begotten, Who is His power and might. For He will not exercise His power in any way save through Him. Then, if even in the flesh He kept them, by the power and glory of His Godhead, how can we think that He will fail to think His disciples worthy of the mercy which they need; and how can they ever lose His sure support while the Divine power of the Only-begotten abideth evermore, and the power which is His by Nature is for ever firmly established? For that which is Divine admits of no variance at all, or of any change into any evil agency, but shines forth for ever in those attributes which belong to it eternally.

I have spoken then, He says, these things in the world, that My disciples might have My joy fulfilled in them. What kind of joy is meant we will proceed to show, putting away from us fear of dispute, because of the obscurity of the expression. The blessed disciples, then, thought indeed that while Christ was present with them in their daily lives, I mean, of course, in the flesh, they could easily rid themselves of every calamity and readily escape danger from the Jews, and that they would remain proof against every assault of their foes; but that when He was separated from them, and had gone up to heaven, they would fall an easy prey to perils of every sort, and would have to bear the attack of the king of terrors himself, as there was no one any more with them who was strong

to save, and who could scare away the temptations that assailed them. For this cause, then, our Lord Jesus Christ neither disavowed the Manhood He had once for all taken upon Himself, nor yet showed Himself deficient in Divine power; speaking plainly to this intent, and

1523 saying that the Name of God had been given to Him as Man, but that through Him, and in Him, the Father c showed mercy to those who worshipped Him, and had them in safe keeping. What, then, was the wise object that He here had in view"? It was that the blessed disciples might understand and know well, if they only slightly considered this saying, that even when He was in the flesh, it was not through the flesh that He was working for their salvation, but in the omnipotent glory and might of His Godhead. My absence in the flesh then, He says, will do My disciples no harm, while the Divine power of the Only-begotten can easily keep them safe, even though He be not visibly present in the body.

We give this explanation, not as making of no account the holy Body of Christ---God forbid; but because it were more fitting that the accomplishment of His Word should be ascribed to the glory of the Godhead. For even the Body Itself of Christ was sanctified by the power of the Word made one with it. and it is thus endowed with living force in the blessed Eucharist, so that it is able to implant in us its sanctifying grace. Therefore also our Saviour Christ Himself, once conversing with the Jews, and speaking many things concerning His own Body, calling it the true Bread of Life, said: The bread which I will give you is My Flesh,; which I will give for the life of the world. And when they were sore amazed and perplexed to know how the nature of earthly flesh could be to them the channel of eternal life, He answered and said: It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I spake unto you are spirit, and are life. For here, too, He says that the flesh can profit nothing, that is, to sanctify and quicken those who receive it, so far, that is, as it is mere human flesh; but when it is understood and believed to be the temple of the Word, then surely it will be a channel of sanctification and life, but not altogether of itself, but through God, Who has been 1524 made one with it, Who is holy and Life. Ascribing everything, then, to the power of His Godhead, He says that His disciples will suffer no loss from His departure in the body, with reference, at any rate, to their seeking to be in His keeping. For the Saviour, though He be vanished into heaven, will yet not be far from those who love Him, but will be with them by the power of His Godhead. In order, then, that they may have My joy fulfilled in themselves, He says, I have spoken these things in the world. What, then, is this joy which is fulfilled and perfect? It is the knowledge and belief that Christ was not a mere Man as we are, but that, besides being as we are, yet without sin, He is also the true God. It is clear, then, and beyond dispute, that He will always have the power to save those who worship Him at any time He will, even though He be not present in the body. For this knowledge will involve the perfect fulfilment of our own joy, inasmuch as we have an ally ever near us, Who is strong enough to rescue us from every evil.

14, 15 I have given them Thy Word; and the world hated them, because they are not of the world, even as I am not of the

world. I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one.

He points out to us the most needful increase of favour from above and from the Father, which, He says, is almost owed by Him to those who incur danger for His sake, as a just and well-deserved return. For the world hateth on God's account those who worship Him, and who are obedient to the

laws that He has laid down, and who lightly esteem worldly pleasure, and who also, as is most right, will receive succour and grace from Him, and continuance in well-being. For surely they who after a manner rely upon Him, and are of good courage and engage in warfare on His account, |525 will receive a recompense in harmony with the aim they have in view. Therefore the Saviour says: I have given them Thy Word; and the world hated them, because they are not of the world, even as I am not of the world. For they received with great gladness, He says, Thy Word given unto them by Me, that is, the Gospel message, which easily extricates from a worldly life and thoughts of earth, those who welcome it. Therefore also are they hated of the world, that is, of those who choose to have at heart the things of this world, and who love this pleasure-loving and most impure life. For the conversation of Saints is displeasing to worldlings; ever making light as it does of the hardships of this life, and pointing out how abominable is a worldly career, and accusing its vileness, and assailing with bitter rebukes those who think that pleasure consists in succumbing to temptation, and in having continual intercourse with the evil of this world, and triumphing over all selfish desire, and contemning ambition, and teaching men to abhor covetousness the mother of all evils, and to cast it far from them, and furthermore bidding those who are ensnared in the net of the devil to escape from old deceits, and to betake themselves to the God of the universe. For this cause, therefore, O Father, He says, are they hated. For they are in ill odour with the world, not because they have been convicted of any crime or impiety, but because I have given unto them Thy Word, so that they are also out of the world even as I am. For the life and conduct that is in Christ is wholly dissevered from earthly thoughts and worldly conversation; that life, by following after which we shall ourselves also, so far as possible, escape being reckoned among the men of this world. Therefore the inspired Paul enjoins us to follow His steps; and we shall then best follow Him, when we love only the things that are not of this world, and, lifting our minds above fleshly thoughts, gaze only on heavenly things. He ranks Himself, too, with |526 His disciples because of His Manhood, by imitating which, in the conception of Him as Man, we attain every kind of virtue, as we just now said; passing unscathed through all the wickedness of the world, and showing ourselves strangers and aliens to its wickedness. Just so, then, the Divine Paul indeed himself exhorts us; and, with reference to himself and Christ, through Which the world hath been crucified unto me, and I unto the world, bids us, speaking in another place, Be ye imitators of me, even as I also am of Christ. Paul did not indeed imitate Christ in so far as our Lord is Creator of the world; for he did not establish a new firmament, nor did he ever reveal to us new seas, or a new earth. How, then, did he imitate Him? Surely it was by moulding in his own character and conduct an admirable pattern of the life of which Christ was Himself the exemplar, so far at least as Paul could attain to it; for who can be equal to Christ?

Putting Himself, then, on a level with us, because of His Human Nature, or, to speak more accurately, as first presenting us with the blessing of taking ourselves out of the world by the life which transcends worldly things, for the life and teaching of the Gospel is above the world, He says that He Himself is not of the world, and that we are even as He is, since His Divine Word has taken up its abode in our hearts. Furthermore, He declares that as the world hated Him so will it also hate them. The world indeed hateth Christ, because it is in conflict with His words, and accepts not His teaching, men's minds being wholly yielded up to base desires; and even as the world hates our Saviour Christ, it hath hated also the disciples who carry through Him His message, as Paul also did, who said: We are ambassadors,

therefore, on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God.

What, then, is His prayer, after that He has shown that the disciples are hated by those who are fast bound by the evil things of the world? I pray not, He

saith, that [527 Thou shouldest take them from the world, but that Thou shouldest keep them from the evil one. For Christ does not wish them to be quit of human affairs, or to be rid of life in the body, when they have not yet finished the course of their apostleship, or distinguished themselves by the virtues of a godly life; but he wishes them, after they have lived their lives in the company of men in the world, and have guided the footsteps of those who are His to a state of life well pleasing to God, then at last, with the glory they have achieved, to be carried into the heavenly city, and to dwell with the company of the holy angels. We find, moreover, one of the Saints approaching the God Who loves virtue with the cry: Take me not away in the midst of my days; for pious souls cannot, without a pang, put off the garment of the flesh before they have perfected their life in holiness above their fellows. Therefore also the Law of Moses, teaching us that sinners are visited as in wrath, and by way of penalty, with premature death, often reiterates the warning to stand aloof from evil, that thou diest not before thy time. Besides, if the Saints chose to keep themselves

apart from our daily life, it would infer no small loss to those who are unstable in the faith; nay, they could in nowise be guided in the way of righteousness, without the aid of those who are able to lead them therein. Paul knew this when he said, To depart and be with Christ is far better for me, yet to abide in the flesh is more needful for your sake. Christ, therefore, in His care for the salvation of the uninstructed, says that those who are in the world ought not to be left desolate without the Saints, who are men of light, and the salt of the earth; but prays rather for the safe keeping of His holy ones, and that they may be ever untouched by the malice of the evil one, shunning the assault of temptations by the power of His Omnipotent Father.

We must also remark that He calls the Word, which is His, and came forth from Him----I mean the Gospel----the

Word of God the Father, showing that He is not [528

separate from the Father, but Consubstantial with Him. For we shall find in the writings of the Evangelists that the people of the Jews were amazed at Him, because He taught them as one having authority, and not as their Scribes. For these latter were seen to apply the teaching of the Law in every case in their discourses to them; while our Lord Jesus Christ did not at all follow slavishly the types shadowed forth in those writings, but, illumining His own Word by Divine power, exclaimed: It was said to them of old time, Thou shalt not commit adultery: but I say unto you, Thou shalt not covet; though the Law expressly says, with reference to the statutes of God, that none should add thereto or take away

therefrom: but Christ took away from, and also added unto them, changing the type into truth. Therefore He cannot be reckoned among those under the Law, that is, among creatures; for on whomsoever Nature has put the brand of slavery, on him is imposed the necessity of being under the Law. Christ, then, represented His own Word as the Word of the Father. For He is the Word That is in the Father and proceedeth from Him, and That enunciates the Will of the Godhead----I

mean the only true Godhead Which is in the Father, Son, and Holy Spirit.

16, 17 They are not of the world, even as I am not of the world. Holy Father, keep them in truth: Thy Word is truth. By these words He indicates once more, and makes clear to us, the reason why He requires to ascend to God the Father, and why so to do becomes Him, while He is still our Mediator, and High Priest, and Advocate, according to the Holy Scripture; and shows us that it is in order that, if at any time we encounter failure, or miss the straight path in thought or action, or are assailed by unexpected perils or buffeted by the tempest of the devil's malice, He may approach His Father on our behalf in His appropriate character as Mediator; and [529 join with Him in granting good gifts to those who are worthy. For it would well become Him so to do, as He is God by Nature. Those then, He says, who have received Thy Word, O Father, through Me, show forth My Likeness in themselves and are conformed to the pattern of Thine own Son, who, like Him, pass unscathed through the ocean of the world's wickedness, and have shown themselves foreigners and strangers to the love of pleasure in this life, and every kind of vice. Therefore keep them in Thy truth, for exceeding purity is inherent in Christ. For He is truly God, and cannot be subject to sin nor endure it, but is rather the fountain of all goodness, and the beauty of holiness. For the Divine Nature, that ruleth over all, can do nothing but what is in truth suitable and belongeth thereto. And the holy disciples, I mean all who believe on Him, cannot otherwise exhibit purity unspotted by the wickedness of this world than by means of forgiveness and grace from above, which putteth away the defilement of previous offences and the accusing sins of their past lives; and, further, conferring on them the glory of a life of sanctification, though their continuance therein be not free from conflict, as Paul wisely teaches us, saying: Wherefore let him that thinketh he standeth take heed lest he fall. For our life is cast upon the deep, and we are tossed by divers storms, as the devil tempts without ceasing, and continually assails and strives to defile if he can, by the insidious inventions of malice, even those who have been already made pure. For his meat is well chosen, as the prophet says. Having then borne witness to His disciples that their life was out of the world, and that they were conformed to the likeness of His own essential purity, He proceeds to pray to His Father to keep them. It is almost as though He said: O Holy Father, if they were in the world---that is, if they lived the life that has honour in this world---if, sowing the seed of earthly and temporary pleasure in their hearts, they imprinted on themselves the foul image of the evil one, [530 would not have attacked them with temptation, nor have armed himself against his own children, for he would have in them the likeness of his own inherent wickedness. But since they, following after Me, laugh to scorn the deceitfulness of this world, and are out of the world, and, moreover, in their conduct show most clearly the impress of My incomparable holiness, and on that account have Satan, who is ever murmuring against the Saints, for their bitter foe, ever lying in wait for them; therefore of necessity I desire them to be in Thy safe keeping. And to be in Thy safe keeping is not to be far from Thy truth, that is, from Me. For I am by Nature Thy truth, O Father, the Essential, True, and Living Word.

We must suppose that this is what He thinks right to say. See how, in all His sayings, so to speak, He insinuates His own Person into the action of the Father, whatever that action has reference to, and puts Himself altogether side by side with Him, wishing probably to show how true the statement is: All things were made by Him; and without Him was not anything made. In the previous passage, indeed, He briefly besought His Father to keep the disciples in the Name which had been given unto Himself. In this, however, He desires His prayer on their behalf to be fulfilled

in the truth of the Father. What, then, does this mean; or what does the change in the language signify? Is it meant to show that the working of the Father, shown through Him in mercy to the Saints, is not uniform? For in the first passage, when He says that His disciples ought to be kept in the Name of the Father, that is to say, in the glory and power of His Godhead, so that they should be out of the power of the enemy, He declares that aid is vouchsafed to the Saints in whatever happens unto them, after the secret fashion that Christ at the proper season revealed to His disciples when He said: Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy [531] fail not. For many of God's dealings concerning us are in secret, Christ taking thought for the life of each of us, and covering us as with a shield. But here, when He says Keep them in the truth, He signifies clearly their being led by revelation of the truth to apprehend it. For no man can attain to the knowledge of truth without the light of the Spirit, nor can he at all, humanly speaking, work out for himself an accurate comprehension of the Divine doctrines. For the mysteries of Holy Writ exceed our understanding, and glorious is the blessing of having even a moderate knowledge concerning Christ. The blessed Peter, moreover, when he confessed that the Lord was in truth the Son of the living God, heard the words: Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven. For He reveals to the Saints His Son, Who is truth, and does not allow Satan to lead the mind of His believers astray to false knowledge; relying on whom, in their season, Hymenaeus and Alexander have made shipwreck concerning the faith, rejecting the true doctrine of the faith. Of great avail, then, towards a right continuance in the straight path of thought and action, is our safe keeping by the Father in the Name of God and in truth; that we may not fail in making our light shine forth in action, nor, by turning aside to folly, stray far away from the doctrines of true holiness. And this may easily be our lot, if we are seen to be out of the world while not disavowing our birth in the world; for of the dust of the earth are we all framed, as the Scripture saith, but by the quality of our deeds we rid ourselves of life in the world. For while they walk upon earth, those who love conformity with Christ are citizens of heaven.

We must also remark that He very appropriately here calls the Father holy, almost, as it were, reminding Him that, as He is holy, He takes pleasure in those that are holy. And all men are holy, whosoever are seen to be

[532] unspotted by the world, and whosoever are by nature in Christ, in the Father's likeness adopted, and chosen to be His disciples by the sanctification according to grace, and the light and goodness of their lives. For a man may thus be conformed to the Image of God, Which transcends the world.

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CHAPTER X. That Christ is not holy from participation in anything different from Himself; and that the sanctification through the Spirit is not alien to His

Substance.

18, 19 As Thou didst send Me into the world, even so sent I them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

After giving the Father here especially the name of Holy, and praying that the disciples might be kept in the truth, that is, in His Spirit (for the Spirit is the truth, as John says, as He is also the Spirit

of truth, that is, of the Only-begotten Himself), He declares that He sent them into the world after the fashion of His own mission; for Jesus is the Apostle and High Priest of our confession, as Paul says, in the appropriate character of His Manhood, and by the way of His humiliation. He says, then, that the disciples, after having been once for all thereto prepared, stand wholly in need of sanctification by the Holy Father, Who implanteth in them the Holy Spirit through the Son. For in truth the disciples of the Saviour would never have become so illustrious as to be the torchbearers of the whole world, nor would they have withstood the brunt of the temptations of their enemies, nor the terrible assaults of the devil, had they not had their minds fortified by communion with the Spirit; and had they not been continually thereby enabled to accomplish a bidding unheard of before and passing mere human power; and had they not been ever led by the light of the Spirit, without effort, to a perfect knowledge of the inspired writings and the holy

[534 doctrines of the Church. Furthermore, the

Saviour, being assembled together with them after His resurrection from the dead, as is recorded, and bidding them preach grace through faith throughout the whole world, charged them not to depart from Jerusalem, but to wait for the promise of the Father, which they had heard of Him as well as by the mouth of the holy prophets. For it shall come to pass in those days, saith the Lord, that I will pour out My Spirit upon all flesh. And the Saviour Himself plainly declared that His Holy Spirit would be shed forth upon them, in the words: I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He shall guide you into all truth; and again: I will pray the Father, and He shall give you another Comforter. For the Spirit belongeth unto God the Father, and none the less also unto the Son Himself, not as distinct Entities, or as though He was inherent or existed in Either divisibly; but, inasmuch as the Son by Nature proceeds from the Father and is in Him (being the true Offspring of His Essence), the Spirit---Which is the Father's by Nature---is brought down to men; shed forth indeed from the Father, but through the Son Himself conveyed to the creature; not merely ministerially or in the manner of a servant, but, as I said just now, proceeding from the Substance Itself of God the Father; and shed forth on those worthy to receive Him through the Word, Which is Consubstantial with and proceeded from Him, and so proceeded as to have a self-dependent being, and ever abideth in Him, at the same time in unity, and also, as it were, with an individual existence. For we maintain that the Son has an independent existence, but still inheres in His Father, and has in Himself Him that begat Him; and that the Spirit of the Father is indeed the Spirit of the Son; and that, when the Father sends or promises to distribute the Spirit to the Saints, the Son also vouchsafes the Spirit to them as His own, because of His identity in Substance with the Father. And that the Father works in every respect

[535 through Him He has Himself very clearly pointed out to us in the words: It is expedient for you that I go away: for if I go not away the Comforter cannot come unto you; but when I depart I will send Him unto you. And again: I will pray the Father, and He shall give you another Comforter. Plainly here He promises to send us the Comforter.

Since, then, the disciples, who respect My sayings, have been sent forth on their mission in the world, even as I myself, keep them, Holy Father, in Thy truth; that is, in Thy Word, in Which, and through Which, the Spirit Which sanctifies is and proceeds. And what is the Saviour's aim in saying this? He besought the Father for that sanctification which is in and through the Spirit to be

given to ourselves; and He desires that which was in us at the first age of the world, and at the beginning of creation by gift of God, to be quickened anew into life. This we say, because the Only-begotten is our Mediator, and fulfils the part of Advocate for us before our Father Which is in heaven. But that we may free our explanation from all obscurity, and make the meaning of what is said clear to our hearers, let us say a few words about the creation of the first man. The inspired Moses said concerning him, that God took dust from the earth and formed man of it. He then goes on to tell the manner in which, after the body was perfectly joined together, life was given to it. He breathed, he says, into his nostrils the breath of life; signifying that not without sanctification by the Spirit was life given to man, nor yet was it wholly devoid or barren of the Divine Nature. For never could anything, which had so base an origin, have been seen to be created in the Image of the Most High, had it not taken and received, through the Spirit moulding it, so to speak, a fair mask, by the Will of God. For as His Spirit is a perfect Likeness of the Substance of the Only-begotten, according to the saying [536 of Paul: For whom He foreknew, He also fore-ordained to be conformed to the Image of His Son, He maketh those in whom He abides to be conformed to the Image of the Father, that is, the Son; and thus all thoughts are uplifted through the Son to the Father, from Whom He proceeds by the Spirit. He desires, therefore, the nature of man to be renewed, and moulded anew, as it were, into its original likeness, by communion with the Spirit; in order that, putting on that pristine grace, and being shaped anew into conformity with Him, we may be found able to prevail over the sin that reigns in this world, and may simply cling to the love of God, striving with all our might after whatsoever things be good, and, lifting our minds above fleshly lusts, may keep the beauty of His Image implanted in ourselves unspoiled. For this is spiritual life, and this is the meaning of worship in the Spirit. And if we may sum up in brief the whole matter, Christ called down upon us the ancient gift of humanity, that is, sanctification through the Spirit and communion with the Divine Nature, His disciples being the first to receive it; for the saying is true, that the husbandman that laboureth must be the first to partake of the fruits. But that He might herein also indeed have the preeminence (for it was meet that He, being, as it were, one of many brethren, and still Man even as we are men, should, through being in our likeness, be seen to be and in fact be the Beginning, and the Gate, and the Way, of every good thing for us), He is impelled to add what follows, namely, the words: For their sakes I sanctify Myself.

And, indeed, the saying is hard to explain and difficult to understand. Still, the Word Which maketh all things clear, and discovereth deep things out of darkness, will reveal to us even this mystery. That which is brought by any one to God by way of an offering or gift, as sacred to Him, is said to be sanctified according to the custom of the Law; as, for example, every firstborn child

[537 that opens the womb among the children of Israel. For sanctify unto Me all the firstborn, whatsoever openeth the womb, God said to the good Moses; that is, offer and dedicate and set down as holy. We do not indeed assert, nor would we listen to any one's suggestion, that God bade Moses impose on any the sanctification of the Spirit, for the stature of created beings attains not unto ability to perform any such act, but it is adapted and can be ascribed to God only. Moreover, when He wished to appoint to office the elders together with Him, He did not bid Moses himself impose sanctification upon those who were selected; but, instead, plainly said that He would take of the Spirit That was upon him and would put It upon each of those who were called. For the power of sanctifying by communion with the Spirit belongs only to the Nature of the Ruler

of the Universe; and what the meaning of sanctification is, I mean so far as the customs of the Law are concerned, the saying of Solomon will make quite clear to us: It is a snare to a man hastily to sanctify anything that is his, for after he has made his vow repentance cometh.

Since, then, this is what sanctification is, so far as the custom of offering and setting apart is concerned, we say that the Son sanctified Himself for us in this sense. For He brought Himself as a Victim and holy Sacrifice to God the Father, reconciling the world unto Himself, and bringing into kinship with Him that which had fallen away

therefrom, that is, the race of man. For He is our Peace, according to the Scripture. And, indeed, our reconciliation to God could no otherwise have been accomplished through Christ that saveth us than by communion in the Spirit and sanctification. For that which knits us together, and, as it were, unites us with God, is the Holy Spirit; Which if we receive, we are proved sharers and partakers in the Divine Nature, and we admit the Father Himself into our hearts, through the Son and in the Son. Further, the wise John writes for us concerning Him: Hereby know

[538 we that we abide in Him, and He in us, because He has given us of His Spirit. And what does Paul also say? And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father, as, if we had chanced to remain without partaking of the Spirit, we could never at all have known that God was in us; and, if we had not been enriched with the Spirit that puts us into the rank of sons, we should never have been at all the sons of God. How, then, should we have had added to us, or how should we have been shown to be partakers in, Divine Nature, if God had not been in us, nor we been joined to Him through having been called to communion with the Spirit? But now are we both partakers and sharers in the Substance That transcends the universe, and are become temples of God. For the Only-begotten sanctified Himself for our sins; that is, offered Himself up, and brought Himself as a holy Sacrifice for a sweet-smelling savour to God the Father; that, while He as God came between and hedged off and built a wall of partition between human nature and sin, nothing might hinder our being able to have access to God, and have close fellowship with Him, through communion, that is, with the Holy Spirit, moulding us anew to righteousness and sanctification and the original likeness of man. For if sin sunders and dissevers man from God, surely righteousness will be a bond of union, and will somehow set us by the side of God Himself, with nothing to part us. We have been justified through faith in Christ, Who was delivered up for our trespasses, according to the Scripture, and was raised for our justification. For in Him, as in the first-fruits of the race, the nature of man was wholly reformed into newness of life, and ascending, as it were, to its own first beginning, was moulded anew into sanctification. Sanctify them, He says, O Father, in Thy truth; that is, in Me, for Thy Word is truth; that is, I once more. For I sanctified Myself for them; that is, brought Myself as an offering, One dying for many, that I might reform

[539 them into newness of life, and that they might be sanctified in truth, that is. in Me.

Now that the foregoing speech has been explained, and understood in the sense we have just given out, we shall not be slack to enter on another investigation. For to be very zealous in searching out the meaning of difficult passages in Scripture, must, I think, reflect much honour both on those who have this desire, and also on those who listen to them attentively. Our Lord Jesus Christ, then, said that He sanctified Himself for our sakes, that we also may be sanctified in truth. In what sense He is sanctified, being Himself by Nature holy, in order that we may be

sanctified also, let us then, adhering to the doctrines of the Church, and not starting aside from the right rule of faith, so far as we can, carefully consider. We say, then, that the Only-begotten, being by Nature God, and in the form of God the Father, and in equality with Him, emptied Himself according to the Scripture, and became Man born of a woman, receiving all the properties of man's nature, sin only excepted, and in an unspeakable way uniting Himself to our nature by His own free will, in order that He might in Himself first, and through Himself, regenerate it into that glory which it had at the beginning; and that He, having proved Himself the second Adam, that is, a heavenly Man, and being found first of all, and the firstfruits of those who are built up into newness of life, in incorruption that is, and in righteousness and the sanctification which is through the Spirit, He might henceforth through Himself send good gifts to the whole race. For this cause, though He is Life by Nature, He became as one dead; that, having destroyed the power of death in us, He might mould us anew into His own life; and being Himself the righteousness of God the Father, He became sin for us. For, according to the saying of the Prophet, He Himself beareth our sins, and He was counted together with us among transgressors, that He might justify us through Himself, rending the bond that was [540] against us, and nailing it to His cross, according to the Scripture. Being also Himself by Nature holy as God, and granting to the whole creation participation in the Holy Spirit, to their continuance and establishing and sanctification, He is sanctified on our account in the Holy-Spirit; no one else sanctifying Him, but rather He Himself working for Himself to the sanctification of His own Flesh. For He receiveth His own Spirit, and partakes of It in so far as He was Man; yea, and giveth it unto Himself as God. And He did this for our sakes, not for His own, that, originating in Him first, the grace of sanctification might henceforth reach even unto all mankind. Just as by Adam's transgression and disobedience, as in the founder of the race, human nature was doomed to die by the fault of one man, the first of men hearing the sentence, Dust thou art, and unto dust shalt thou return; in the same way, I think, through the obedience and righteousness of Christ, in so far as He became under the Law, though as God He was Himself the Lawgiver, the Eucharist and the quickening power of the Spirit might be extended unto men universally. For the Spirit reforms into incorruption that which was by sin corrupted, and fashions into newness of life that which was obsolete through apathy, and verging to decay. But perhaps you will ask, How, then, was He That is holy by Nature sanctified, and that through participation? And in what sense does He Who granteth His own Spirit to all who are worthy to receive it, both those, I mean, in heaven and those on earth, do Himself this service? Such things are indeed hard to fathom or comprehend, and difficult to explain, when you consider the Word That proceeded from God as still devoid of, or as only partially endued with, the humanity so sanctified; but when you think with wonder on His incomprehensible Incarnation and union with the flesh, and have present before your minds the true God now become Man, even as we are men, you will no longer be [541] surprised; but, putting off all perplexity of mind, and having before your thoughts the Son Who is at the same time God and Man, you will not think that the proper attributes of humanity ought to be cast aside, even though they be merged in the Person of One Who is the Son by Nature, I mean Christ. For do we not think, for example, that death is foreign to the Nature of the all-quickening Word?

Still, you will say, He endured death in the flesh; for the body is mortal, and therefore is said to die, for His own Body died.

You are quite right in your idea, and say well; for of a truth in His scheme for our redemption, He did give up His Body to die, and again infused His own life into it, and did not, that is, rescue Himself from the bonds of death, by the power He actually has as God. For He came among us and became Man, not for His own sake, but rather He prepared the way, through Himself and in Himself, for human nature to escape from death and to return to its original incorruption. Let us, then, by an analogous train of reasoning, find out the manner of His sanctification. Can we then at all maintain that the body, which is of earth, is holy by the law of its own nature, even if it receive not sanctification from God, Who is by Nature holy? How could this be? For what difference could there then be any longer between earth-born flesh and that Substance Which is holy and pure? And if it be true to say that all rational creatures, and in general everything that has been called into being and ranks among created things, do not enjoy sanctification as the fruit of their own nature, but, as it were, borrow grace from That Which is by Nature holy, would it not be the height of absurdity to think that the flesh had no need of God, Who is able to sanctify all things? Since, then, the flesh is not of itself holy, it was therefore sanctified, even in the case of Christ---the Word That dwelt therein sanctifying His own Temple through the Holy Spirit, and changing it into a living instrument of [542 His own Nature. For the Body of Christ is for this cause holy and pure; as being, in accordance with what I said just now, in a corporeal sense, as Paul says, the Temple of the Word united with it. Therefore the Holy Spirit, in the form of a dove, descends upon Him from heaven; and the wise John bore testimony to this, that we might also know that on Christ first, as on the first-fruits of the renewed nature of man, the Spirit came down, in so far as He was Man, and so capable of sanctification. We do not indeed affirm that Christ then became holy as to His Flesh, when the Baptist saw the Spirit descending upon Him; for He was holy when He was still unborn and in the womb. Yea, and it was said unto the Blessed Virgin, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. Rather was the sight given as a sign to the Baptist. We are of opinion, nevertheless, that Christ's Flesh was sanctified by the Spirit; the Word, Which is by Nature holy, and proceedeth from the Father, anointing His own Temple that is in Him, like all else that is created. And the Psalmist, knowing this, exclaimed, while he gazed upon the human Person of the Only-begotten: Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. For when the Son anoints the Temple of His Body, the Father is said so to do. For He only works through the Son. For whatsoever the Son doeth is referred to the Father from Whom He springs, as the Father is, as it were, the Root and Source of His Offspring. And no marvel if He declares that even He Himself is sanctified, though by Nature He is holy, when the Scripture calls God His Father, though He is Himself by Nature God. But I think one may well and justly attribute such expressions, without fear of error, to the requirements of human reason, and to analogy with human relationships. Just as, then, He died in the flesh for our sakes as Man, though being by Nature God; and just as, ranking Himself among creatures, and [543 under subjection on account of His Manhood, He calls God His Father, though He was Lord of all; so He affirms that He sanctifies Himself for our sakes: that, when the influence thereof reaches even to us, as through the firstfruits of regenerate human nature in Him, we also may be sanctified in truth, that is, in the Holy Spirit. For the Spirit is the truth, as John says; for the Spirit is not separate from the Son, in Substance at any rate, inasmuch as He exists in Him and proceeds through Him.

He says that He was sent into the world, though He was in it before His Incarnation. For He was in the world, though the world knew Him not, according to the Scripture; signifying that the manner in

which His mission was given Him was by the unction of the Holy Spirit, in so far as He was Man, and was the Angel of great counsel, after the analogy of the prophetic office. And when He says that His disciples have been prepared, as He was Himself, and sent from Him to announce to the world the message of the Gospel from heaven, He declares that they stand in great need of being sanctified in truth, that they may be enabled well and strenuously to run the course of their apostleship to the end.

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CHAPTER XI. That the Son is naturally One with God His Father; and that He is in the Father and the Father in Him, according to the essential bond and character of their Unity; and that likewise also we ourselves, when we receive faith in Him, are proved one with each other and with God, both in a corporeal and in a spiritual sense.

20, 21 Neither for these only do I pray, but for them also that

believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou didst send Me.

Christ is, as it were, the Firstfruits of those who are built up into newness of life, and Himself the first heavenly Man. For, as Paul says: The second Adam, is the Lord from heaven. Therefore also John wrote: And no man hath ascended into heaven, but He That descended out of heaven, even the Son of man. And in close connexion with Him, the Firstfruits, yea, and far nearer unto Him than others, were those who were chosen to be disciples, and who held the rank of His followers; who also with their own eyes beheld His glory, ever attending upon Him, and in converse with Him, and gathering in, as it were, the firstfruits of His succour into their hearts. They were then, and are after Him, Who is far above all others, the Head of the body, the Church, the precious and more estimable members thereof. Furthermore, He prays that on them the blessing and sanctification of the Spirit may be sent down from His Father, but through Him wholly; for it could not be otherwise, since He is the living, and true, and active, and |545 all-performing wisdom and power of Him That begat Him. But that none of those, who are not well-practised attentively to hearken to the inspired writings, might thoughtlessly imagine that upon the disciples only He prayed that the Spirit of God might come down, and that He did not pray for us, who clearly follow after them, and live in an early age of Christianity, the Mediator between God and man, the Advocate and High Priest of our souls, is induced, with a view to check beforehand the foolish imaginations of such men, to add this passage to what He had said, namely: Neither for these only do I pray, but for them also that believe on Me through their word. For it would have been in a manner absurd, that the sentence of condemnation should fall upon all men through one man, who was the first, I mean Adam; and that those who had not sinned at that time, that is, at which the founder of our race transgressed the commandment given unto him, should wear the dishonourable image of the earthy; and yet that when Christ came among us, Who was the Man from heaven, those who were called through Him to righteousness, the righteousness of course that is through faith, should not all be moulded into His Image. And, just as we say that the unlovely image of the earthy is seen in types, and in a form bearing the defilement of sin, and the weakness of death and corruption, and the impurity of fleshly lusts and worldly thoughts; so also, on the other hand, we think that the Image of the heavenly, that is, Christ, shines forth in purity and sincerity, and perfect incorruption, and life, and sanctification. It was, perhaps, impossible for us who had once fallen away through the original

transgression to be restored to our pristine glory, except we obtained an ineffable communion and unity with God; for the nature of men upon the earth was ordered at the beginning. And no man can attain to union with God, save by communion with the Holy Spirit, Who implants in us the sanctification of His own Person, and moulds [546] anew into His own life the nature which was subject to corruption, and so brings back to God and to His Likeness that which was bereft of the glory that this confers. And the Son is the express Image of the Father, and His Spirit is the natural Likeness of the Son. For this cause, moulding anew, as it were, into Himself the souls of men, He stamps them with the Likeness of God, and seals them with the Image of the Most High. Our Lord Jesus Christ, then, prays not for the twelve Apostles alone, but rather for all who were destined in every age to yield to and obey the words that exhort those who hear to receive that sanctification that is through faith, and to that purification which is accomplished in them through partaking of the Spirit. And He thought it not right to leave us in doubt about the objects of His prayer, that we might learn hereby what manner of men we ought to show ourselves, and what path of righteousness we ought to tread, to accomplish those things which are well-pleasing to Him. What, then, is the manner of His prayer? That, He says, they may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. He asks, then, for a bond of love, and concord, and peace, to bring into spiritual unity those who believe; so that their unitedness, through perfect sympathy and inseparable harmony of soul, might resemble the features of the natural and essential unity that exists between the Father and the Son. But the bond of the love that is in us, and the power of concord, will not of itself altogether avail to keep them in the same unchangeable state of union as exists between the Father and the Son, Who preserve the manner of Their union in identity of Substance. For the one is, in fact, natural and actual, and is seen in the very definition of the existence of God; while the other only assumes the appearance of the unity which is actual. For how can the imitation be wholly like [547] the reality? For the semblance of truth is not the same in conception with truth itself, but presents a similar appearance, and will not differ from it so long as there does not occur an occasion of distinction.

Whenever, then, a heretic, imagining that he can upset the doctrine of the natural identity and consequent unity of the Son with God the Father, and then, to demonstrate and establish his crazy theory, brings forward our own case, and says, "Just as we are not all one by reason of actual physical identity, nor yet by the fusion of our souls together, but in temper and disposition to love God, and in a united and sympathetic purpose to accomplish His Will, so also the Son is One with the Father," we shall then reject him wholly, as guilty of great ignorance and folly. And for what reason? Because things superhuman do not entirely follow the analogy of ourselves; nor can that which has no body be subject to the laws to which bodies are subject; nor do things Divine resemble things human. For if there were nothing at all to separate or create a distinction between us and God, we might then apply the analogy of our own case to the things which concern God; but if we find the interval betwixt us to be something we cannot fathom, why do men set up the attributes of our own nature as a rule and standard for God, conceiving of that Nature Which is not bound by any law in the light of our own weaknesses, and so suffer themselves to be guilty of doing a thing which is most irrational and absurd? In so doing, they are constructing the reality from the shadow, and the truth from that which is conformed to its image; giving the second place of honour to that which has of right the first, and inferring their conception of that which is first from that which is second to it. But that we may not seem to dwell too long on the discussion of this subject, and so to be straying away from the text, we must once more repeat the assertion, that

when Christ brings forward the essential unity |548 which the Father has with Himself, and Himself also with the Father, as an Image and Type of the inseparable fellowship, and concord, and unity that exists in kindred souls, He desires us in some sort to be blended with one another in the power that is of the Holy and Consubstantial Trinity; so that the whole body of the Church may be in fact one, ascending in Christ through the fusion and concurrence of two peoples into one perfect whole. For as Paul says: For He is our peace, Who made both one, and brake down the middle wall of partition, having abolished in His Flesh the enmity, even the law of commandments contained in ordinances; that He might create in Himself of the twain one New Man, so making peace; and might reconcile them both in one Body unto God through the Cross, having slain the enmity thereby. And this was, in fact, accomplished; those who believed on Christ being of one soul one with another, and receiving, as it were, one heart, through their complete resemblance in piety towards God, and their obedience in believing, and aspirations after virtue. And I think that what I have said is not wide of the mark, but is rather requisite and necessary. But, as the meaning of the passage compels us, leaving this subject, to enter upon a more profound inquiry, and our Saviour's words especially incite us thereto: Even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us, we must attentively consider what explanation we must here give. For in what has gone before we rightly maintained that the union of believers, in concord of heart and soul, ought to resemble the manner of the Divine unity, and the essential identity of the Holy Trinity, and Their intimate connexion with Each Other; but in this place we are now desirous of pointing out a sort of natural unity by which we are joined into each other, and all of us to God, not altogether falling short of a kind of physical unity, I mean with each other, even though we are distinguished by having different bodies, each one of us, as it were, retiring to his own personal environment and |549 individuality. For Peter cannot be Paul, or be spoken of as such; or again, Paul as Peter, even though both be in fact one, after the manner of their union through Christ. Taking for granted, then, the physical unity that exists between the Father and the Son, and also of course the Holy Spirit (for we believe and glorify One Godhead in the Holy Trinity), let us further inquire in what manner we are proved to be one with each other and with God, both in a corporeal and a spiritual sense. The Only-begotten, then, proceeding from the very Substance of God the Father, and having entirely in His own Nature Him That begat Him, became Flesh according to the Scripture, blending Himself, as it were, with our nature by an unspeakable combination and union with this body that is earthy; and thus He That is God by Nature became, and is in truth, a Man from heaven; not inspired merely, as some of those who do not rightly understand the depth of the mystery imagine, but being at the same time God and Man, in order that, uniting as it were in Himself things widely opposed by nature, and averse to fusion with each other, He might enable man to share and partake of the Nature of God. For even unto us has reached the fellowship and abiding Presence of the Spirit, which originated through Christ and in Christ first, when He is in fact become even as we are, that is, a Man, receiving unction and sanctification, though He is by Nature God, insomuch as He proceeded from the Father Himself, sanctifying with His own Spirit the temple of His Body as well as all the creation that to Him owes its being, and to which sanctification is suitable. The mystery, then, that is in Christ is become, as it were, a beginning and a way whereby we may partake of the Holy Spirit and union with God; for in Him are we all sanctified, after the manner I have just indicated. In order, then, that we ourselves also may join together, and be blended into unity with God and with each other, although, through the actual difference which exists in |550 each one of us, we have a distinct individuality of soul and body, the

Only-begotten has contrived a means which His own due Wisdom and the Counsel of the Father have sought out. For by one Body, that is, His own, blessing through the mystery of the Eucharist those who believe on Him, He makes us of the same Body with Himself and with each other. For who could sunder or divide from their natural union with one another those who are knit together through His holy Body, Which is one in union with Christ? For if we all partake of the one Bread, we are all made one Body; for Christ cannot suffer severance. Therefore also the Church is become Christ's Body, and we are also individually His members, according to the wisdom of Paul. For we, being all of us united to Christ through His holy Body, inasmuch as we have received Him Who is one and indivisible in our own bodies, owe the service of our members to Him rather than to ourselves. And that, while Christ is accounted the Head, the Church is called the rest of the Body, as joined together of Christian members, Paul will prove to us by the words: That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but, speaking truth in love, may grow up in all things into Him, Which is the Head, even Christ; from Whom all the Body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several member, maketh the increase of the Body unto the building up of itself in love. And that those who partake of His holy Flesh do gain therefrom this actual physical unity, I mean with Christ, Paul once more bears witness, when he says, with reference to the mystery of godliness: Which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy Apostles and Prophets in the Spirit; to wit, that the Gentiles are fellow-heirs and fellow-partakers of the promise in Christ. And if we [551 are all of us of the same Body with one another in Christ, and not only with one another, but also of course with Him Who is in us through His Flesh, are we not then all of us clearly one both with one another and with Christ? For Christ is the bond of union, being at once God and Man. With reference, then, to the unity that is by the Spirit, following in the same track of inquiry, we say once more, that we all, receiving one and the same Spirit, I mean the Holy Spirit, are in some sort blended together with one another and with God. For if, we being many, Christ, Who is the Spirit of the Father and His own Spirit, dwells in each one of us severally, still is the Spirit one and indivisible, binding together the dissevered spirits of the individualities of one and all of us, as we have a separate being, in His own natural singleness into unity, causing us all to be shown forth in Him, through Himself, and as one. For as the power of His holy Flesh maketh those in whom It exists to be of the same Body, so likewise also the indivisible Spirit of God That abideth in all, being one, bindeth all together into spiritual unity. Therefore also the inspired Paul thus addressed us: Forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all, and through all, and in all. For while the Spirit, Which is One, abideth in us, the One God and Father of all will be in us, binding together into unity with each other and with Himself whatsoever partaketh of the Spirit. And that we are made one with the Holy Spirit through partaking of It, will be made manifest hereby. For if, giving up the natural life, we have surrendered ourselves wholly to the laws of the Spirit, is it not henceforth beyond question, that by denying, as it were, our own lives, and taking upon ourselves the transcendent Likeness of the Holy Spirit, Who is joined unto us, we are well-nigh [552 transformed into another nature, so to say, and are become no longer mere men, but also sons of God, and heavenly men, through having been proved partakers of the Divine Nature? We are all, therefore, one in the Father, and

the Son, and the Holy Spirit; one, I mean, both in identity of mental condition (for I think we ought not to forget what we said at first), and also in conformity to the life of righteousness, and in the fellowship of the holy Body of Christ, and in the fellowship of the Holy Spirit, Which is One, as we just now said. [553

CHAPTER XII. That the Son is by Nature One with God His Father, though He says that He received, as by way of grace, His being One with the Father.

22, 23 And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are One: I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me.

We say, and therein we are justified, that the Only-begotten hath an essential and natural unity with His Father, insomuch as He was both in the true sense begotten, and from Him proceeds, and is in Him: and though He seem in His own Person to have a separate and distinct Being, yet that He is accounted, by reason of His innate identity of Substance, as One with the Father. But since, in His Incarnation, on our behalf, in order to save our souls, He abdicated, as it were, that place which was His at the beginning, I mean His equality with God the Father, and appears to have been in some sort so far removed therefrom as to have stepped outside His invisible glory, for this is what is meant by the expression, He made Himself of no reputation, He that of old and from the very beginning was enthroned with the Father, receives this as a gift when in the Flesh; His earthy and mortal frame and human form, which was actually part of His Nature, of necessity requiring as a gift that which was His by Nature; for He was and is in the form of the Father, and in equality with Him. Though, therefore, the flesh from a woman's womb, that temple wherewith the Virgin endowed Him, was not in [554 any wise consubstantial with God the Father, nor of like Nature with Him; yet, when once received into the Body of the Word, henceforth it was accounted as One with Him. For Christ is One, and the Son is One, even when He became Man. In this aspect of His Person He is conceived of as taken into union with the Father, being admitted thereto even in the Flesh, which originally enjoys not union with God. And, to speak more concisely and clearly, the Only-begotten says, that that which was given unto Him was given to His Flesh; given too, of course, wholly by the Father, through Himself, in the Spirit. For in no other way than this can union with God be effected, even in the case of Christ Himself, so far as He manifested Himself as, and indeed became, Man. The flesh, that is, was sanctified by union with the Spirit, the twain coming together in an ineffable way; and so unconfusedly attains to God the Word, and through Him to the Father, in habit of mind, that is, and not in any physical sense. This favour and glory then, He says, given unto Me, O Father, by Thee, that is, the glory of being One with Thee, I have given unto them, that they may be one, even as We are One. For we are made one with each other after the manner already indicated, and we are also made one with God. And in what sense we are made one with Him, the Lord very clearly explained, and to make the benefit of His teaching plain, added the words: I in them, and Thou in Me, that they may be made perfected into one. For the Son dwells in us in a corporeal sense as Man, commingled and united with us by the mystery of the Eucharist; and also in a spiritual sense as God, by the effectual working and grace of His own Spirit, building up our spirit into newness of life, and making us partakers of His Divine Nature. Christ, then, is seen to be the bond of union between us and God the Father; as Man making us, as it were, His branches, and as God by Nature inherent in His own Father. For no otherwise could that nature which is subject to corruption be [555 uplifted into

incorruption, but by the coming down to it of That Nature Which is high above all corruption and variableness, lightening the burthen of ever sinking humanity, so that it can attain its own good; and by drawing it into fellowship and intercourse with Itself, well-nigh extricating it from the limitations which suit the creature, and fashioning into conformity with Itself that which is of itself contrary to It. We have, therefore, been made perfect in unity with God the Father, through the mediation of Christ. For by receiving in ourselves, both in a corporeal and spiritual sense, as I said just now, Him that is the Son by Nature, and Who has essential union with the Father, we have been glorified and become partakers in the Nature of the Most High. When Christ desires us to be admitted to union with God the Father, He at the same time calls down upon our nature this blessing from the Father, and also declares that the power which the grace confers will be a convincing refutation of those who think that He is not from God. For what ground will there be any longer for this false accusation, if of Himself He exalts to union with the Father those who have been brought near to Him through faith and sincere love? When, then, O Father, they gain union with Thee, through Me, then the world will know that Thou didst send Me; that is, that I came to succour the earth by Thy lovingkindness, and to work out the salvation of those who err therein. Besides, none the less, He says, will they know, who have partaken of a grace so acceptable, that Thou lovedst them, even as Thou lovedst Me. For surely He that received into union with Himself Him that is Man, even as we are, that is, Christ, and deemed Him worthy of so great love (we are arguing here concerning Christ as Man), and gave to us the chance of gaining this blessing, surely He would speak of His love as dealt out to us in equal measure. And let not any attentive hearer be perplexed hereby. For it is clear beyond dispute, that the servant can never vie with his [556 master, and that the Father will not give as full a measure of His love to His creatures, as to His own Son. But we must consider that we are here looking upon Him That is beloved from everlasting, as commencing to be loved when He became Man. What, therefore, He then, as it were, took and received, we shall find that He took not for Himself, but for us. For just as, when He lived again after subduing the power of death, He accomplished not His Resurrection for Himself, for He is the Word and God, but gave us this blessing through Himself, and in Himself (for man's nature was in Christ in its entirety, fast bound by the chains of death); in like manner we must suppose that He received the Father's love, not for Himself, because He was continually beloved of Him from the beginning, but rather He accepts it at His Hands upon His Incarnation, that He may call down upon us the Father's love. Just as, then, we shall be, nay, we are even now, as in Christ first the Firstfruits of our race, made conformable to His Resurrection and His glory, even so are we, as it were, like Him; beloved, but yielding the supremacy in all things to the Only-begotten, and justly marvelling at the incomparable mercy of God, shown towards us; Who showers, as it were, upon us the things that are His, and shares with His creatures what appertains to Himself alone.

24 Father, those whom Thou hast given Me, I will that where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

After having prayed for His disciples, or rather all those who come to Him through faith, and having required of the Father that they may have union with Him, and love, and sanctification, He proceeds at once to add these words; showing that to live with Him and to be deemed worthy to see His glory, belongeth only to those who have been already united to the Father [557 through

Him, and have obtained His love, which He must be conceived to enjoy from the Father. For we are loved as sons, according as we are like Him Who is actually by Nature His Son. For though it be not dealt out to us in equal measure, yet as it is a complete semblance of the love the Father hath for the Son, and is coincident therewith, it images forth the glory of the Son. I will, therefore, He says, O Father, that those who are Mine, through their coming to Me through faith, and the light that proceedeth from Thee, may be with Me and see My glory. And what language can reveal the greatness of the blessing which is implied in being with Christ Himself? For we shall enjoy ineffable fruition of soul, and eye hath not seen, nor ear heard, nor mind conceived, what God hath prepared for those that love Him. For what thing that maketh for the fulness of joy can be lacking to those who have allotted to them the portion of being with Christ Himself, the Lord of all? Yea, the wise and holy Paul seems to have thought it a thing surpassing conception, for he says, to depart and be with Christ is far better. And surely he that preferred this great and acceptable reward to this world's life, will bear us true testimony that great is the blessing of converse with Him which He confers on His own; He that giveth all things to all men plenteously. And the word spoken through him to us will also help to support our contention. For having in himself Christ speaking, and revealing the powers of the age to come, he spoke also after this manner: For the dead shall rise, he says, and also we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Further, our Lord Himself plainly promised us this blessing, saying: I go and will prepare a place for you. I will come again, and will receive you with Myself; that where I am, there ye may be also with Me. For either, without thinking deeply on the subject, [558 we shall readily conclude that our abiding home in heaven is meant, or, following another line of thought, we shall suppose that the same place will be allotted to us as to Christ; that is, similar and analogous honours, according to our likeness to Himself. For we shall be conformed to His glory, and shall reign with Him, according to Holy Writ; and He promises that, like as He is wont, we shall also be enthroned in the kingdom of the heavens.

Leaving, then, for the present, as beyond dispute, any further proof that we shall be with Christ and share His glory, and be partakers in His kingdom, we proceed to the other point, I mean the words, that they may behold My glory. Not, therefore, to the profane and sinners, nor to those who dishonour the law of God, will it be given to gaze on the vision of Christ's glory; but only to the holy and righteous. This also we may know by the prophet's words: Let the impious man be taken away, that he see not the glory of the Lord; and in the Gospel message of our Saviour Christ: Blessed are the pure in heart, for they shall see God. And who can the pure in heart be but they who, by union with God, through the Son, in the Spirit, have rid themselves of fleshly lusts, and put far away from them the pleasure of the world, and have, as it were, denied their own lives, and resigned them wholly to the Will of the Spirit, and who are in all purity and sincerity fellow-citizens with Christ; such as was Paul, who out of his own exceeding purity feared not to say: I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me? I hear also the voice of another of the Saints in his song: Make me a pure heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Give me again the comfort of Thy salvation, and establish me with Thy free Spirit. He calleth the Spirit the comfort of salvation, as giving men joy unceasing and perpetual, and affording them guidance through all the [559 changes and chances of the world; for the Spirit belongeth to the only true Saviour, that is, Christ. He giveth Him many names, and adds a pure heart to his prayer, and straightway invokes the Spirit; since they who are not yet united unto God, and made partakers of Christ's blessing

through the Spirit, have not a perfect heart, but rather one that is froward and distraught. To sum it up, therefore, in brief: Christ desired that to His followers might be granted in special the blessing of being with Him, and beholding His glory; for He says that He was loved even before the foundation of the world, hereby clearly showing how ancient was the great mystery of the redemption He wrought for us, and that the way of our salvation, effected through the mediation of Christ, was foreknown by God the Father. This knowledge was not, indeed, vouchsafed to men upon earth at the beginning, but the Law intervened, which was our schoolmaster to teach us the Divine life, creating in us a dim knowledge through types, God the Father keeping for the fitting time the blessing through the Saviour. And this knowledge seems to us of much avail to show how groundless was the scorn and impious murmuring of the children of Israel, who chose continually to advocate the Law, even when at the advent of the truth, they ought henceforth to have made of no account the types; and it seems very useful also to controvert the others who think that the counsel of the Father, Which contrived the great mystery of our redemption, was an afterthought. Therefore also Paul said concerning Christ (destroying the contention of those who hold this view), that He was foreknown before the foundation of the world, but was revealed at the last times.

We must observe, also, that He says that the Father had given unto Him the disciples themselves, as well as Divine glory and universal dominion; not in His character as by Nature God, the Lord of all, Who

[560 therefore has kingly dignity inherent in Himself, but rather in so far as He manifested Himself as man, who has all things as gifts from God, and not as his birthright. For the created world receives everything from God; and nothing at all that is in it is its own, though it appear to possess things that are good.

25 O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me.

He here calls the Father righteous, where He might have used another title. For He is holy, pure, undefiled, Maker and Creator of the world, and whatever else befits the Ruler of the Universe. It is very desirable, then, to inquire why Christ entitled Him righteous, when He might have given Him another name. It will, then, be productive to us of much profit, if we do not allow any passages of Holy Writ to escape us. When, then, Christ desired us to be sanctified by the favour of His Father, fulfilling Himself the character of Advocate and Mediator, He made His intercession for us in the words: Holy Father, keep them in Thy Truth; meaning by Truth nothing but His own Spirit, by Whom He secureth our souls, sealing them in His Likeness, and edifying them, as it were, by His ineffable power, so that courage is undaunted; and exhorting us to manifest unrestrained zeal in abundant good works, and to let nothing stand in our way, or avail to call us back, that so we may hasten eagerly on our course to do God's pleasure, and may set at naught the manifold inventions of the devil and the pleasures of the world. For they who have once been sealed by the Holy Spirit, and who receive into their minds the earnest of His grace, have their hearts fortified, as they are girded with power from on high. Christ, therefore, besought the Father that He would sanctify us, in order that we might enjoy blessings so acceptable. Here, too, I think, He seems to have some such idea in His mind. For besides what He said about our need of sanctification from the Father,

[561 He also added these words concerning us: And the glory

which Thou hast given Me I have given unto them; that they may be one, even as We are One; for Thou lovedst them, even as Thou lovedst Me; and again: Father, those whom Thou hast given Me, I will that where I am, they also may be with Me.

After thus speaking, He straightway calls the Father righteous, and with reason; for by His approval and consent the Son became Man, that He might endow the nature of man, which was created for good works, with sanctification through the Spirit, and union with God, and with an abiding place in the mansions above, there to live and reign with Him. For God did not create man at the beginning to work wickedness; but his nature was perverted into vice by the impious wiles of the devil, and was led astray from its guidance of old by the hand of God, and, as it were, upheaved from its foundation. Truly, it well beseemed the righteous Father to lift up again that human nature which had been cast down through the devil's malice, and to establish in its former position that which had been unduly debased, and to rid it of the foulness of sin, and, as it were, transform it into its original image as it had been at first created, and also to subject the adversary that assaulted man and impiously dared to compass his ruin, that is, Satan, to the vengeance that was meet; though methinks any kind of chastisement were slight for him who exhibited such madness against God. Therefore He

saith: O righteous Father----for Thou art righteous and good, and true is Thy judgment; for Thou hast sent down Me, Who am Thine own true Son, to the world to succour and renew it. But, alas for the blindness of the world! He says: For though Thou wert such as I have said, the world knew Thee not. For surely they should straightway have seen the loving-kindness of Thy judgment and Thy merciful Will, and should have hastened to welcome their

Saviour, and have brought Him willing service.

Christ, then, held this discourse with the Father, |562

offering up, as it were, thanks on our behalf and for our sake, inasmuch as He, in His righteousness, had vouchsafed salvation to those who had suffered through the devil's malice, and had doomed the devil to perdition. And the world, He says, that is, they who oppose the Divine message of the Gospel through their worldly-mindedness, have not learnt that the Father is righteous, for the god of this world hath blinded the minds of the unbelieving, as Paul says, that the light of the Gospel of the glory of Christ should not dawn upon them. But He bore witness to His own disciples that they knew and understood Him, and hereby He endows them once more with a great and enviable dignity. For He shows them to be far above all the humiliation and contumely of the world, through their knowledge of the Father, and clearly also through their confession that Christ was the Son. When, therefore, at the same time as the charge was brought against the world that it knew not the Father, that is, the true and living God, He bore witness to the disciples that they knew Him, is it not henceforth quite beyond dispute, that they were not of the world now that they had become Christ's, Who is above the world, according to the saying of Paul: Through which the world hath been crucified unto me, and I unto the world; who saith again concerning us: And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof? When we say that the disciples were out of the world, we do not mean that they were absent so far as their bodies and position in space were concerned, for they appear as lights in the world, holding forth the Word of Life. We rather mean that, while they still walked upon earth, they were citizens of heaven; and that, bidding farewell to the lusts of the flesh, and lifting their minds high

above all worldly desire, they had attained to an exceeding height of virtue, according to the saying in the Psalms: The

mighty men of God have been exalted high above the earth. For they who have reached true manliness through God have put aside the grovelling thoughts of earth, and

[563 turned their minds heavenward; for this, I think, is the meaning of the word exalted. The world then, He says, O Father, knew not Thee in Thy righteousness. But I know Thee, for I am Thy Counsel and Wisdom. I regarded not the glory and Divine dignity that is Mine by Nature, but humbled Myself, and descended to human poverty, that I might save with Thine approval the race that had fallen away from kinship with Us. Though the world knew not this, yet were the disciples enriched with this knowledge, and verily comprehended that Thou hast sent Me; that is, that I have come to bring Thy purpose to a glorious issue, by rescuing the world which was in peril.

26 And I made known unto them Thy Name, and will make it known; that the love wherewith Thou lovedst Me may be in them, and I in them.

He says that knowledge of God the Father was at once in Him and in the disciples who attended Him. And, lest any man should be beguiled into gross extravagances of opinion, and think that His disciples had this knowledge in an equal degree with Himself, Christ at once distinguishes between them and Himself, and makes the difference very clear, showing that He revealed God unto them, while they, through Him, received knowledge. For our Lord Jesus Christ, as He is the Word, and Counsel, and Wisdom of the Father, intuitively knows what is in Him, and concerns Himself about His Father's most secret thoughts; just as, indeed, the mind of a man knows what is in him, and as nothing that is in our hearts is hidden from our human understanding. The inspired disciples, on the other hand, do not enjoy, as the fruit of their own understanding, the ability to form any conception about God; but, through the light of the Spirit, lay hold of the true meaning of the mysteries of the Son, and so are enabled to know the Father. Very appropriately, then, and to our profit, Christ added the words: And I made known unto them Thy Name, and will make it known.

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Observe, too, how Both Persons, I mean the Father and the Son, effectually work together to make the Godhead comprehensible to men. For the Father makes us wise by revealing to us His own Son, and none the less also the Son makes us wise by revealing to us the Father. To the blessed Peter, moreover, He spake these words, about the parts of Caesarea called Philippi: Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven. For the disciple confessed and maintained his belief that He was Christ, the Son of the living God. And now He says, concerning Himself: I made known unto them Thy Name, and will make it known. For the Only-begotten ceaseth not to reveal unto us the meaning of the mystery concerning Himself, as He revealed it to His first followers at the beginning; and this He doeth continually, implanting in each of us the light of the Spirit, and guiding those that love Him to knowledge of those things which pass their understanding and conception. What His purpose is, and what kind of benefit He will confer on us by His declaration that He had already revealed the Father unto the disciples, and would also make Him known to their successors, He pointed out to us, when He said, that the love wherewith Thou lovedst Me may be in them, and I in them. For

they who have been able, by purity of thought, to know God the Father, and have been thoroughly instructed in the knowledge of the mystery that is in Christ, will wholly gain and indisputably enjoy the perfect love of the Father, like unto the Son. For the Father loves His Son with a perfect love; and Christ also Himself abideth in Him, through the Holy Spirit, uniting, through Himself, into spiritual fellowship with God the Father him that knows Him, and is in travail, as it were, with the unperverted word of Divine Truth. He makes known to us the Name of the Father by declaring to us Himself, Who is His Son. For hand in hand with the knowledge of Him That was begotten will be closely [565] linked the knowledge of Him That begat Him, just as the converse is also true. And if the saying is true, and to be accepted without question, that the conception of the Son is necessarily implied in that of the Father, and so also the conception of the Father in that of the Son, and the knowledge of One is contained in the knowledge of the Other; how can the Son any more be a creature, as some impious men say? For if a man speak of the Son, he thereby instils the idea of a Father in his hearers; while if he were to call Him a creature, he leads them on to the conception of a maker. But as the Son calls God Father, not Maker or Creator, He is clearly conscious that He is Himself in fact a Son. Therefore the Son is deemed, and is, a Son, and not a creature, as they say, which would imply that He That made Him was His Creator, and not His Father. And the force of the argument will be no whit damaged by the fact, that the title of child or son is accounted human. For the attributes which peculiarly and especially belong to Him, as being by Nature the Son of God His Father, these were brought down even to us; Holy Writ often so applying them on occasion, and at times investing those who are sons by adoption with the attributes of a son by nature. And it is no marvel, if we also have obtained the title of son, and that God has thus chosen to honour us in His loving-kindness, as He has even called those gods who are avowedly sprung from the earth. xviii. 1, 2 When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, Himself and His disciples. Now Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples.

After having enlightened His disciples, and turned them by suitable instruction to all those things that make for righteousness, and after having bidden them

[566] choose the life which is most spiritual and pleasing to God, and besides also promising Himself to fulfil them with spiritual graces, and saying that blessings from the Father above would be showered down upon them, Jesus goes forth readily, not shrinking from the time of His suffering, nor yet fearing to die for all men. For what likelihood could there be that He should do this, Who was brought face to face with suffering, that, by His own agony, He might purchase exemption for all; when, too, for this purpose only He had come, that He might by His own Blood reconcile the whole earth to God the Father? It is true, that often when the Jews chose to rage against Him, and attempted in their fury to stone Him, He escaped by His Divine power, rendering Himself invisible, and withdrawing Himself with the greatest ease from the reach of those who sought Him; for He was not willing yet to suffer, the fitting time not yet calling Him thereto. But, as the time had now come, Christ left the house where He had instructed His disciples in the mystery, and came to the place whither He Himself, the Saviour of all mankind, was wont often to resort, together with His holy disciples. He did this, too, from a wish to make it easy for the traitor to find Him. The place was a garden, typifying the Paradise of old. For in it, as it were, all places were summed up; and in it was consummated our return to man's ancient condition. For in Paradise the

troubles of mankind had their origin; while in the garden began Christ's suffering, which brought us deliverance from all evil that had befallen us in time past.

3 Judas then, having received the band of soldiers and officers from the chief priests and Pharisees, cometh thither, with lanterns, and torches, and weapons.

Very appropriately, then, the inspired Evangelist says that Jesus was in the garden, when no number of men, nor any crowd, were congregating together, or [567 contemplated coming to His succour; and that He was alone with His disciples, that He might display, in all its nakedness, the great folly of the thoughts the traitor harboured in his heart. For our conscience is very apt to create alarms in us, and torment us with the pangs of cowardice, whenever we are bent on any unholy deed. Such, I think, was the state of the traitor's mind, when he brought in his train the cohort, armed with weapons of war, together with the officers of the Jews, as though to capture a notorious malefactor. For in all likelihood he knew that he could never take Him, unless He chose to suffer, and encountered death by His own Will. But he had his understanding perverted by his unholy enterprise, and was, as it were, intoxicated by his own excessive audacity; and so he did not see whither he was tending, nor perceive that he was attempting what it was beyond his power to perform. For he thought, that by the multitude of his followers, and by the hand of man, he could prevail over the Divine power of Christ. And be not amazed that the miserable man should be afflicted with such madness, and be convicted of conceiving so ridiculous an idea. For when he gave up the rudder of his mind into another's hand, and sold to the devil the power over his desires, he was wholly possessed by his madness; for the devil leapt upon him once for all, and nestled in his bosom like a poisonous snake. Surely, one may well wonder at the traitor's fall, and find in it cause for ceaseless weeping. He that had just been supping with Christ, and shared His food, and partaken at the Holy Table, and, equally with the rest, had had the benefit of His words exhorting unto righteousness, and had heard Him declare plainly that one of you shall betray Me, so to say, leapt up from his seat at that very Table, and straightway, after reclining with Him at the Board, hurried off to the Jews to earn the reward of his treachery. He gave no thought to Christ's inspiring words, entertained not the desire of future glory, and paid no heed to the honour [568 given unto him; in short, preferred before the perfect blessedness, which has no end, a mean and paltry sum of money, and proved himself the net and snare wherewith the devil entrapped Christ, the prime mover and fellow-worker with the Jews in their iniquity against God. The following thought, too, moves my scorn in no small degree. The crowd that attended the traitor, when they made their attack upon Christ, carried lanterns and torches. They would seem to have guarded against stumbling in the dark, and falling into pitfalls unawares, for such accidents often happen in darkness. But, alas for their blindness! The miserable men, in their gross ignorance, did not perceive that they were stumbling on the stone concerning which God the Father says: Behold, I lay in Sion a Stone of stumbling and a Rock of offence. They who were on occasion seized with fear of a small pitfall, saw not that they were rushing into the depths of the abyss, and the very bowels of the earth; and they, who were suspicious of the twilight of evening, took no account of perpetual and endless night. For they who impiously plotted against the Light of God, that is, Christ, were doomed to walk in darkness and the dead of night, as the prophet says; and not only so, but also to vanish away into outer darkness, there to give an account of their impiety against Christ, and to be consigned to bitter and endless punishment.

4, 5, 6 Jesus therefore, knowing all the things that were coming upon Him, went forth, and saith unto them, Whom seek ye?

They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him,

was standing with them. When therefore He said unto them, I am He, they went backward, and fell to the ground.

During the night the traitor appeared, bringing with him the servants of the Jews together with the band of soldiers. For, as we said just now, he thought that he [569] would take Him even against His will, trusting in the number of his followers, and believing that he would find Him lingering in the spot whither He was wont to resort, and that day had not yet dawned to allow of His going forth elsewhere, but that night would be still detaining the Lord in the place of His lying down. Christ, then, in order to show that Judas, in holding either view, had been regarding Him as a mere Man, and that his plans were vain, anticipates their attack and goes out readily to meet them; showing thereby that He well knew what Judas presumed to attempt, and that, though it were easy for Him, through His foreknowledge, to escape unawares, He went of His own Will to meet His sufferings, and was not, by the malice of any man, involved in peril; to the intent that the scorn of philosophers among the Greeks might not be moved thereby, who, in their levity, make the Cross a stumblingblock and a charge against Him, and that Judas, the murderer of his Lord, might not be highly exalted against Christ, thinking that he had prevailed over Him against His Will. He inquires of those who come to capture Him, Whom they have come in search of, not because He did not know (for how could that be?), but that He might thereby prove, that those who were for that very reason come, and were gazing upon Him, were not able so much as to recognise Him of Whom they were in search, and so confirm us in the true conviction that He would never have been taken, if He had not of His own Will gone to those who sought Him. For observe, that when He openly asks, Whom seek ye? they did not at once rejoin, We are here to take Thee Who thus speakest; but they reply, as though He were not yet present or before their eyes, and say, Jesus of Nazareth. But perhaps some may reply: The Roman soldier perhaps knew not Jesus, and the servants of the Jews shared their ignorance. We answer that any such suggestion is groundless. For how could they who were selected to the priesthood fail to know Him, Who was in their [570] power continually when He was teaching daily in the temple, as our Saviour Himself says? But that no one should trust in arguments of this sort, and miss apprehending the truth, the inspired Evangelist, foreseeing this, is impelled to add, that with the soldiers and the servants was standing Judas also, which betrayed Him. Then how could the traitor fail to recognise the Lord? You may answer that it was night, and dark, and therefore not easy to see Him of Whom they were in search. How worthy our admiration is the writer of the book, in that not even so small a point as this has escaped his notice! For he has said that, when they came into the garden, they had lanterns and torches in their hands. A solution, therefore, is found to this curious inquiry, and the Divine dignity of Christ is seen, Who brought Himself to those who were seeking Him, though they could no longer of themselves recognise Him. In order to prove that they were so blinded as not to be able to recognise Him, He says plainly, I am He. And that He might show the fruitlessness of numbers, and the utter incapacity of all human power to affect anything against the ineffable power of God, by merely addressing them in mild and courteous language He bows down to the earth the multitude of those who sought Him, that they might be taught how powerless to endure His

threatenings is the nature of created beings, unable as it is to bear one word of God, and that spoken in kindness; according to the word of the Psalmist: Terrible art Thou, and who shall withstand Thy wrath? That which happened to a portion, and befell those who came to take Him, is, as it were, symbolical of the humbling of the entire race; yea, the prophet Jeremiah laments for the Jews, saying: The house of Israel is fallen: there is none to raise it up. That which here happened is a type of what inevitably comes to pass in a similar case; for it teaches us, that he is altogether doomed to fall who practises iniquity against Christ. [571

7, 8, 9 Again, therefore, He asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I

am He: if therefore ye seek Me, let these go their way: that the word might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one.

He asks them again a second time, of set purpose, that He might show the extent of the blindness He had put in their minds. For they were robbed of their right judgment, and had their minds, as it were, deranged by their impiety, and knew not that they were speaking to Him Whom they sought. Christ, indeed, proved by His actions the truth of what He professed: I am, He says, the Good Shepherd: the good shepherd layeth down his life for the sheep. Christ, then, saves the Apostles as with a shield; and, bearing the brunt of the danger Himself, advances to those who were come to lead Him to death, sent thereunto, that is, by the high priests and Pharisees. When they answered, Jesus of Nazareth, to His question, Whom have ye come to take and bind in the bonds of death? He pointed to Himself, and, well-nigh accusing them of delay, bade them take Him away and let the rest go free; for it was necessary that One should die for all, Whose life was an equivalent for the lives of all men, that He might be Lord of both the dead and the living. For other reasons, too, it were wholly impossible to accept the opinion of some that the deaths of the holy Apostles themselves also resulted in the overthrow of death and corruption, when they must themselves be reckoned among those who have been delivered from death and corruption; and with great reason, for their nature is one with ours, and over us death had dominion. It was necessary, then, that alone, and first of all, the Son of the living Father should give over His own Body to death as a ransom for the lives of all men, that by connexion with the Life of the Word, Which was united with Itself, It might so prepare the way, that our mortal bodies might be enabled henceforth also to triumph over [572 the bondage of death. For the Lord is the Firstfruits of them that are asleep, and the Firstborn from the dead; and so, by His own Resurrection, makes smooth for those who come after Him the way to incorruption. He therefore withdraws the disciples from the peril of the moment, as well knowing that the conflict was in special meet for Himself; and showing thereby that our redemption was the work of none other, save only that Nature Which is supreme over the universe. The wise Evangelist turns to a clear proof of the general and universal mercy, which will be shown to all who come to Him through faith, this partial and special care here manifested to those who were with Him. For, he says, He procured that His disciples should be suffered to go their way, that the word might be fulfilled which He spake, Of those whom Thou gavest Me I lost not one. For how can there be any question that He will show mercy on them that come after the disciples? For where care is shown in small things, how can there be neglect in greater? And is it likely that He, Who showed mercy to a mere handful, will pay no heed to a multitude whom no man can number? For the multitude of believers is exceeding great. You must

receive, then, the partial as a type of the universal; and you can easily perceive, by His refusal to put His disciples in any danger at all, what and how great will be His wrath against His murderers. For does He not altogether hate whatever opposes His Will? Can there be any further doubt that severe and endless punishment awaits those who do the things which are hateful to Him?

10 Simon Peter therefore, having a sword, drew it, and struck the high-priest's servant, and cut off his right ear. Now the servant's name was

Malchus.

What was it, someone may say, that induced the inspired Evangelist to make mention of this, and point out to us the disciple using a sword, contrary to his wont, against those who came to take Christ, and stirred to a [573] hotter and more precipitate fit of wrath than was meet, and Christ thereupon rebuking him? This narrative may, perhaps, seem superfluous; but it is not so. For he has here given us a pattern expressly for our learning; for we shall know, from what took place here, to what lengths our zeal in piety towards Christ may proceed without reproach, and what we may choose to do in conflicts such as this, without stumbling on something displeasing to God. For this typical instance forbids us to draw a sword, or lift up stones, against any man, or to strike our adversaries with a stick, when, through our piety towards Christ, we are in conflict with them: for our weapons are not of the flesh, as Paul saith; but we ought rather to treat even our murderers with kindness when occasion precludes our escape. For it is far better for other men to be corrected for their sins against us by Him That judgeth righteously, than that we ourselves should make excuses for our blood-guiltiness, making piety our plea. Besides, we may call it most irrational to honour by the death of our persecutors Him Who, to set men free from death, Himself cheerfully suffered death. And herein we must surely follow Christ Himself; for if He had been called to die perforce and of necessity, as unable by His own power to repel the assault of His foes, who were invincible through the number of the servants of the Jews, there might perhaps have been nothing unreasonable in those who chose to love Him succouring Him with all their might, and showing the utmost courage in order to rescue Him from the peril, into which He had been brought by the impiety of His foes, against His Will. But since, being truly God, He was able to destroy His adversaries, root and branch, and at the very outset of the conflict, so to say, had given them such a token of His might, as by a single word, and that spoken in courtesy, to lay them low on the earth, for they all fell backward; how could it be right for us, in unbridled and inordinate wrath, to wilfully and recklessly proceed to lengths that He did not, though He [574] might have done so with the utmost ease? We find also traces of the same spirit elsewhere recorded by the holy Evangelists. For our Saviour once came to a village bordering on Judaea, to lodge there. It belonged to the Samaritans; and when He was drawing nigh unto it they roughly drove Him away. The disciples were enraged thereat, and came to Him, and said: Lord, wilt Thou that we bid fire to come down from heaven, and consume them? And the Saviour answered them: Let them alone; know ye not that I can beseech My Father, and He shall even now send Me twelve legions of angels? For He came not as God to use His own innate power against those who vented their fury upon Him; but rather to school us to patient forbearance under every affliction, and to be Himself a type of the most perfect and passionless tranquillity. Therefore also He said: Learn of Me; for I am meek and lowly in heart. The purpose of Peter in drawing his sword against the adversaries does not trespass outside the commandment of the Law; for the Law bade us requite unreprieved evildoers----foot for foot, hand for hand, wound for wound, stripe for stripe. For

with what other object did they come armed with swords and staves, equipped with armour, and banded together in numbers, than to wage such a conflict as they thought the disciples would wage in their extremity? For that they brought swords and staves, the Saviour tells us plainly, when He says elsewhere to them: Are ye come out as against a robber with swords and staves to seize Me? I sat daily in the temple teaching, and ye took Me not. The passion of Peter, therefore, was lawful, and accorded with the old enactments; but our Lord Jesus Christ, when He came to give us teaching superior to the Law, and to reform us to His meekness of heart, rebukes those passions which are in accordance with the Law, as incompatible with the perfect accomplishment of true virtue. For perfect virtue consists not in requital of like for like, but is rather seen in perfect forbearance. |575

Someone may now, perhaps, raise the question, and ask himself. Why did Peter carry a sword? We reply, that the duty of repelling the assaults of evil-doers, according to the Law, brought the need of a sword. For if one of the disciples had chosen to strike the innocent with a sword, how could the same issue have been tried? It is likely, too, that the holy disciples, as they were hurrying at midnight from their place of rest, and expected to find woods and gardens in their way, were suspicious of the attacks of wild beasts; for of these Judaea was very fertile. Perhaps you may rejoin: "But what need had the disciples of a sword? Was not Christ sufficient for them in time of peril; and could not He scare away wild beasts, and release them from all fear on that account?" If you say this, you say well; for Christ can do all things. But we shall find that, though Christ might have effected it otherwise, the disciples continued to live after the manner usual to men. For must we not suppose that Christ was able to turn stones into bread, and out of nothing to create money sufficient to defray their expenses? Still they fetched loaves and carried a purse, taking alms of those who brought them. And when Christ wished to cross the sea in their company, they entered into a ship, though He might have walked over the billows, if He had been so minded. It is fruitless, then, to cavil at the disciples, for following the ordinary usages of mankind.

Peter strikes off the right ear of the servant, and his action points, as in a figure, to the inability of the Jews to hear aright. For they would not hearken to Christ's words. They rather, so to say, honoured the left ear, obeying simply the dictates of their own misguided prejudice, deceiving and being deceived, according to the Scripture; for even when walking in the Law ordained them of old, they turned to doctrines the precepts of men.

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11 Jesus therefore said unto Peter, Put up thy sword into its sheath: the cup which the Father hath given Me, shall I not drink it?

Christ's bidding is fraught with the enactment of life according to the Gospel, and the spirit, not of the Mosaic Law revealed to the men of old time, but of the dispensation of Christ; which so dissuades us from using the sword, or offering resistance, that if a man choose to smite us on one cheek, and then to demand the other to be smitten, we ought to turn to him the other also; cutting out, as it were, by the roots the human weakness of our hearts. But, He says, in effect, even if no law had been laid down by Me concerning forbearance under evil, thy mind, Peter, has failed to reason aright, and thou hast made an attempt altogether un-suited to the occasion. For when it was the decree and pleasure of God the Father, that I should drink this cup, that is, willingly undergo, as it were, the deep sleep of death, in order to overthrow death and corruption, how then

can I shrink from it, when so great blessings are certain to result to the race of man through My drinking it? The foregoing words well explain the drift of the passage before us. There is another passage also of a similar purport. Our Lord Jesus Christ, wishing to confirm the disciples in the faith, and to remove, in anticipation, the stumblingblock of His precious Cross, said once to them in His discourse, as they were halting on the way: Behold, we go up to Jerusalem; and the Son of Man is betrayed unto the hands of sinners: and they shall crucify Him, and shall kill Him, and the third day He shall be raised up. And the inspired Peter, not considering the benefits of His death, but only regarding the ignominy of the Cross, said: Be it far from Thee, Lord; this shall never be unto Thee. What answered Christ? Get thee behind Me, Satan; thou art a stumblingblock unto Me: for thou mindest not the things of God, but the things of men.

|577 For he that savourest the things that be of God, makes it his end and object to set at naught worldly

honours, and to account as nothing the loss of reputation among men, so long as the good of his fellow-men is achieved thereby; for love, the Apostle says, seeketh not its own. But he who is absorbed in the contemplation of the things of men, deems the loss of the paltry honours of earth intolerable, and looks only to his own advantage, and feels no sympathy with the losses of others. Just as, in that passage, Christ called Peter an offence unto Him, though he was not wont so to be, and though he spoke out of love, which yet could not escape blame, because he looked only at the death on the Cross, and not at the benefits to result

therefrom; Peter tried, so far as in him lay, to prevent that which had been resolved and determined for the salvation of all men. So also here we see him doing the same, by his passion and impetuous act with his sword. He is once more rebuked, not merely by the words: Put up thy sword into its sheath; but, according to another Evangelist, Christ added: For all they that take the sword, shall perish with the sword. And, to repeat once more what we said before, seeing that His capture was effected by His own Will, and did not merely result from the malice of the Jews, how could it be right to repel or thwart, in any way, and with a sword, too, the bold attack of His combined foes and the impious conspiracy of the Jews? He says, that God the Father gave unto Him the cup, that is, death, though it was prepared for Him by the obstinate hatred of the Jews; because it would never have come to pass if He had not suffered it for our sakes. Therefore also Christ said to boasting Pilate: Thou wouldest have no power against Me, except it were given thee from above. When Christ says that power was given Pilate from above, He refers to His own willingness to suffer death, and the consent of His Father in heaven.

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12, 13, 14 So the band, and the chief captain, and the officers of the

Jews, seized Jesus and bound Him, and led Him away to Annas first; for he was father-in-law to

Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

Now that all obstacles had been overcome, and Peter had put away his sword, and Christ had, as it were, surrendered Himself to the hand of the Jews, though He need not have died, and it was easier for Him to escape, the soldiers and servants, together with their guide, give way to cruel

rage, and are transported with the ardour of victory. They took the Lord, Who gave Himself up wholly to their will, and put fetters upon Him, though He came to us to release us from the bondage of the devil, and to loose us from the chains of sin. And they bring Him to

Annas, who was the father-in-law of Caiaphas, whence we may conclude that he was the prime mover and contriver of the iniquity against Christ, and that the traitor, when he received his hire, obtained from him the band to take Christ. He is, therefore, taken away to him first of all. For the Jews were bent on showing to us, that that was indeed truly spoken of them which the prophet put into their mouths: Let us bind the righteous Man, for He is useless unto us. Christ was, indeed, to the Jews useless, not because of His own Nature, but because, as they were prone to love sin and pleasure, He seemed to bring them no good thing, when He expounded to them a righteousness exceeding the Law, and set before them, without concealment, the knowledge of the pleasure of the God that loves virtue, when the Law pointed out no such way, but rather, in the darkness of allegory, feebly and indirectly indicated what might be of profit to its hearers. Just as, then, the sunlight is useless to those whose sight is injured, and brings them no profit, because the disease prevents it; and just as,

[579 to people in bad health, healthy food sometimes seems the most useless, though it used to bring the health so much desired; so likewise to the Jews the Lord seemed useless, though He was the Prince of Salvation. For they refused to be saved.

They sent Him bound to Caiaphas, the high priest. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. The sacred and holy Victim, then, that is, Christ, was captured by the malice of Annas and the services of his hirelings; and, ensnared within the net, was led to him that compassed and instigated the slaughter of the innocent. This was

Caiaphas, and he was adorned with the office of the priesthood. And by his questions he seems to have begun the shedding of blood, as he also is convicted of having originated the impious enterprise. He receives Jesus bound, and, as the fruit of his counsel and impious designs, the miserable man committed the most impious act that has ever been committed. For what can be more grievous than impiety against Christ?

15 And Simon Peter followed Jesus, and so did the other disciple.

While the other disciples, it seems, were panic-stricken, and fled from the present wrath of the murderers, Peter, who was always moved thereto by more fervent passion, clings to his love for Christ, and follows Him at the peril of his life, and watches the issue of events; the other disciple accompanying him, and, with like courage, sustaining a similar resolution. This was John, the truly pious writer of this Divine work. For he calls himself that other disciple, without giving himself a definite name, fearing to seem boastful, and abhorring the appearance of being better than the rest. For the crowning achievements of virtue, if manifested by any of the righteous, yet are never blazoned forth to the world by their own mouth. For it very ill beseems a man to win praise rather out of his own mouth than the conversation of other men. In the Book of Proverbs it is written: Let

[580 another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

15 Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest. The Apostle shows great forethought in condescending to mention this fact, and does not scruple to enter into detail where it is profitable for us. For, as he was about to set down in order in his book what was done and said in the palace of the high priest, he was, as it were, compelled to show us how he was able to enter there with Christ; for, he says, he was known unto the high priest. He enters, therefore, without hindrance, his knowledge of the leader of the people---for he has not thought proper to say friendship---allowing him free entrance within the doors. In order, then, that he might convince us that he did not compile his account of what took place in the palace from information drawn from others, but that he himself saw and heard what passed, he has given us this most useful explanation of his knowledge of the high priest.

16 But Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out, and spake unto her that kept the door, and brought in Peter.

Peter did not lag behind from any lack of fervour of heart, but only because the vigilance of the damsel at the gate made entrance perilous for those with whom she had no previous acquaintance. And though it might not have been difficult for a man to push a woman aside, yet it might have involved a charge of unruly

behaviour. The disciple, therefore, though in great distress of mind, was compelled to stay without, till the other, seeing that he was much grieved thereat, brought him in with himself by speaking to the maiden presiding at the door, and asking as a favour that his companion in jealous fervour might accompany him.

|581

17 The maid, therefore, that kept the door, saith unto Peter, Art thou also one of this Man's disciples? He saith, I am not. As Christ had already foretold to Peter that he would thrice deny our Saviour Christ, and that before the cock crew his faith would fail, the inspired Evangelist relates in detail where, and how, the prophecy was fulfilled. The maid, seated at the door, then, inquires of him whether he was not one of the number of the disciples of Him Who was undergoing the unjust trial. Peter denies it, and parries the question as though it were a charge, saying, "I am not;" not fearing at all to be taken, or shrinking from proclaiming the truth, but disregarding and making light of enduring any kind of evil against his will in comparison with being with Christ. His transgression, then, proceeds from love, and his denial has its root in the love of God; not indeed proceeding from any just reasoning, but, at any rate, testifying to the fervour of his desire to be with Christ.

18 Now the servants and the officers were standing there, having made a fire of coals; for it was cold, and they were warming themselves: and Peter also was with them, standing and warming himself.

Peter, having passed inside the door, and finding himself encircled by the servants, affects to do what they do (though bowed down with grief and with an intolerable burden of agony at heart), that he might not be convicted by his despondent and sorrowful countenance of feeling sympathy with the Man Who was on trial, and be cast out from the doors which contained all he loved. For it is quite incredible that the disciple should have been so carnally minded as to seek out a means of appeasing the chill of winter, when he was thus heavy with grief. For if he might have enjoyed greater luxuries than this, he could not have borne to do so while Christ was thus afflicted. He

intentionally models his behaviour on the apathy of the attendants, and, as though he had no inducement to despondency, shakes off the chill of winter,

]582 in order that he might create the belief that he was one of the inmates of the house, and might thus for the future escape answering any further questions with a denial. But the word of the Saviour could not be falsified; for He foretold to the disciple what He, as God, knew would certainly happen.

19 The high priest therefore asked Jesus of His disciples, and of His teaching. A teacher of the people, learned in the Law, one of those on whom the Divine bidding lays the duty, "Judge ye righteous judgment," after having taken the Lord, as though He had been a notorious robber, by a band of armed soldiers and a number of impious officers, asks Him of His disciples and of His doctrine, showing thereby that he was in want of charges to bring against Him. For the Man Who was now on trial knew no sin. He asks Him about His doctrine, to elicit from Him whether it accorded with the Mosaic Law, or coincided and concurred with the old dispensation; and what purpose His disciples had implanted in their hearts, whether to submit to be guided by ancient customs, or to practise any strange and novel kind of worship. He did this in malice, for he supposed that Christ would make an outspoken attack on the Law, and that, by pleading for the rejection of the Mosaic dispensation, He would excite the Jews to embittered and furious revilings against Himself, so that He might in the future appear to be paying a just penalty for deliberately fighting against God. For to enter the lists against the Divine commandments, if any mere human being were convicted of any word or deed with that intent, were to declare oneself an open enemy of God. And they were treating Christ as a mere man, and thought that they were doing well to chastise the Lord of the Law for the transgression of the Law, not remembering him that said: Impious is he that saith unto a king, Thou art a law-breaker.]583

20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

It were fruitless labour, Christ says, to search out as obscure what is universally known; and how can it be seemly, where full knowledge is present, to set up a pretence of ignorance? This is what Christ seems to us to say, with the object of releasing Himself from the charges that had been fabricated and maliciously devised against Him by the malice of the leaders of the people. But I think, also, that there is a suggestion of another meaning. For He says: I have spoken openly to the world; that is to say, the utterances given to you by the mediation of Moses come in types and shadows, and do not teach expressly the Will of God, but rather create a vision of the actual truth beyond themselves, and, wrapped up in the obscurity of the letter, do not completely reveal the knowledge of those things which are needful for us. I have spoken openly to the world; and, apart from riddles, and the shadow, as it were, of the form of that which is good, I set before you the right, and pointed out the straight path of piety towards God without any tortuous turnings. I spake to the world----not, He says, to the one nation of the Israelites; for if the things that are of Me are not yet known throughout the whole world, they will be so in due season. I ever taught in synagogues. We can scarcely fail to see what He means here. He reminds those of the Jews who were in His Presence, methinks, however reluctant, of prophecy which thus spoke concerning Him. For what said the Divine Isaiah, putting the words in Christ's mouth? I have not spoken in secret, in a dark place of the earth; and again: I have spread out My hands all the day unto a

disobedient and rebellious people. For what else can "not speaking in secret, in a dark place" mean, but giving discourses openly, and speaking in places where there is no small concourse of hearers? Very well and appropriately He brings to

|584 their recollection the saying of the prophet, that they might learn that they are judging impiously that Messiah, Who was the due fulfilment of their hopes. For to the Jews belonged the promise, as Paul says.

21 Why askest thou Me? Ask them that have heard Me, what I spake unto them: behold, these know the things which I said.

He rebukes those learned in the Law, for that they themselves sinned against the Law in which they took pride. For before He had been condemned, they passed premature sentence upon Him, and yet busied themselves in seeking for errors on His part. Why, then, He says, dost thou question Me, and call on Me to answer, Who have already endured your attack, and had punishment allotted Me before conviction? Or you may put another construction on what He said: Those who already hate Me, and receive with such extreme dishonour whatever I tell them of the things that are Mine, would not, perhaps, shrink from proclaiming what is false. Learn, then, from the lips of others. The search for witnesses would not be at all difficult, for these heard My words. Someone may, perhaps, imagine that He That knoweth the hearts and reins indicated some of the bystanders as having chanced to hear His words. But it is not so. For He referred to certain of the officers who once marvelled at His doctrine; and perhaps, to make our meaning clear, we ought to explain the time and occasion when this occurred. This same inspired Evangelist has told us, that once, when our Saviour Christ was preaching, and unfolding the doctrine concerning the Kingdom of Heaven to the assembled Jews, the teachers of the Jewish ordinances were sore enraged, and full of bitter envy of Him. and strove to remove Him from their midst. In the words of the Evangelist: And the chief priests and the Pharisees sent officers to take Him. But as our Saviour was continuing His long and full discourse, those which were sent by the Jews were

|585 convinced along with all the rest, and were more amazed than any one else among the multitude of His hearers. Thus speaks the Evangelist: The officers, therefore, came to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him? The officers answered, Never man so spake. The Pharisees, therefore, answered them, Are ye also led astray? Observe how distressed at heart the Pharisees were, when they found that the officers had been at length convinced and sore amazed. The

Saviour, then, knowing this, says: Ask them that have heard Me: behold, these know the things which I said. Either, then, He says, these know, looking at those who were then standing by, or else referring to the fact, that even they who ministered to the impiety of the chief priests themselves marvelled at the beauty of His teaching.

22 And when He had said this, one of the officers standing by struck Jesus with his hand, saying unto Him, Answerest Thou the high priest so?

It had been foretold, by the mouth of the prophet, that with Christ this would come to pass: I gave My back to the scourge, and My cheeks to them that smite. He was being led on in truth to the end long ago foretold, to the verdict of Jewish presumption, which was also the abolition and determination of our deserved dishonour, for that we sinned in Adam first, and trampled under foot

the Divine commandment. For He was dishonoured for our sake, in that He took our sins upon Him, as the prophet says, and was afflicted on our account. For as He wrought out our deliverance from death, giving up His own Body to death, so likewise, I think, the blow with which Christ was smitten, in fulfilling the dishonour that He bore, carried with it our deliverance from the dishonour by which we were burthened through the transgression and original sin of our forefather. For He, being One, was yet a perfect Ransom for all men, and bore our dishonour. [586 But I think the whole creation would have shuddered, had it been suffered to be conscious of such presumption. For the Lord of glory was insulted by the impious hand of the smiter. And I think that it would display a spirit of pious research to desire to learn why this insolent and presumptuous officer smites Jesus, Who had made no stubborn or angry reply at all, but had returned a very gentle answer to all the charges brought against Him. And it may be observed, that the leader of the Jewish nation had not bidden him smite Jesus, and assail Him with such extravagant impiety. Some may, perhaps, allege as a reason the ordinary and received custom among the officers, when they brought to the rulers men accused of some transgression to compel them to reply courteously, even against their will, and treat them at times with contumely when they returned a rude answer. But I do not think this ever occurred to excite his passion against Christ; and, if we fix our attention on what has already been said, we shall find another reason for his insolence. For we said just now, that certain of the officers, who were bidden to take Jesus, came into collision with the rulers, and returned so far initiated into the mysteries of Christ, and amazed at Him, that they openly declared: Never man so spake. Whereat the Pharisees were greatly enraged, and said: Are ye also led astray? Hath any of the rulers or of the Pharisees believed on Him? But this multitude, who know not the Law, are accursed. As, then, the Saviour's words reminded the rulers of the indignation then stirred up in them against the officers (for He referred to them as witnesses of His teaching, saying: Behold, these know the things which I said), the officer was charged before them with having been struck with admiration of Christ; and, wishing to repel the suspicion of being well-disposed towards Him, and to divert their thoughts elsewhere, smote Him on the mouth, not suffering Him to say anything that could injure the reckless band of officers. [587 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?

He proves the officer guilty of a gross wrong, even if He That was on His trial had been a man of obscure position. For he smote Him causelessly, contrary to his express duty; not urged thereto by legal commands, but rather incited to brutal ferocity of behaviour by his own inbred madness. Call in question, if it please thee, and refute My words, as not spoken aright; but if thou canst not do this, why smitest thou Me, with Whose speech thou canst find no fault? This is, indeed, the ordinary and most usual interpretation of the passage; but I think the meaning of the passage is different from this. For it may be, that He convicts the officer as guilty of the greater sin; not because he smote Him merely, but because, after having been previously amazed at His teaching, and not having now found Him in any wise guilty, he yet endured to treat Him with contumely. For if, He says, thou hadst not once been struck by My words; if I had not then seemed to you to teach most noble doctrines, and thou hadst not been convinced that I expounded Holy Writ in a marvellous way; if thou hadst not thyself exclaimed: Never man so spake, perhaps some plea might have been found for giving mercy to thy inexperience, and acquitting thee of this charge; but since thou hast known and hast marvelled at My teaching, and wouldst not, perhaps, Christ says, have borne witness against My words, if thou didst now think it right to bear in mind thine own

words, how canst thou have any cloak for thy sin? You may understand the passage in this way; but also remark how the Saviour herein sketches for us the pattern of His great long-suffering towards us, in all its incomparable excellence, and, as in a well-defined portrait, by the actions of His life, gives us a type of the nature of His exceeding great mercy. For He That, by one single word, might have brought utter ruin on the Jews, endures to be smitten as a slave. He offers no resistance, and does [588 not requite His persecutors with instant chastisement; for He is not subject to our infirmities, nor under the dominion of passion, or resentment, or discomposed by their malicious insults; but He gently puts His adversary to shame, and tells him, that he did not right to strike One Who answered courteously, and in the hour of His imminent peril forgets not the virtues He continually practised. For, by proper argument, He strives to induce the servant that ministered to the malice of the Jews to abandon his fit of passion, Himself receiving evil for good, according to the Scripture, but requiting those who were dishonouring Him with good instead of evil. But our Lord Jesus Christ, even when He was smitten, endured it patiently, though He was truly God, the Lord of heaven and earth; and we poor miserable mortals, mean and insignificant as we are, mere dust and ashes, and likened to the green herb: For, as for man, his days are as grass; as a flower of the field, so he flourisheth, according to the Scripture,---when one of our brethren happens to have some words with us, and lets fall some vexatious expression, we think we do right to be enraged with the fury of dragons, and cease not to pelt him with a storm of words in return for one; not granting forgiveness to human littleness, nor considering the frailty of our common humanity, nor burying in brotherly love the passions that thus arise, nor looking unto Jesus Himself, the Author and Perfecter of our faith; but eager to avenge ourselves, and that to the uttermost, though Holy Writ declares in one place: He that pursueth vengeance, pursueth it to his own death; and in another: Let none of you harbour resentment in your heart against your brother. But let Christ, the Lord of all, Himself be unto us a Pattern of gentleness to one another, and exceeding great forbearance; for He, for this very reason, saith unto us: A disciple is not above his master, nor a servant above his lord.

[End of the eleventh book.] [Page running titles] The Spirit illustrated Christ's glory to the Saints. 455 456 An illustration of the relation of Son and Spirit.

458 Language is insufficient to express the relations of the Persons of the Holy Trinity. 459 460 Out of consideration for His disciples Christ did not allude to His Passion. 461 462 Christ vouchsafes further information, and adds comfort thereto. 463 464 Their joy cannot be lost.

We ask in the Name of Christ, the Mediator. 465 466 The superiority of this manner of prayer.

We shall understand perfectly after tins life. 467 468 God, from His own Good Will, will bestow the riches of His Goodness. 469 470 The disciples rigid faith rendered them acceptable.

Christ's Divinity proved by His Ascension. 471 472 Christ's Divinity accepted by the disciples, by reason of His omniscience. 473 474 We may take courage in God's service, for we are not alone. 475 476 Christ was superior to sin, and conquered death. 477 God's glory must hold the first place. 479 480 Christ was not bereft of Divine glory.

God the Father gave and received glory. 481 482 Christ spoke as God and Man.

484 The method by which God gave and received glory. 485 486 The Father works through the Son, 488 Jesus Christ is One God with the Father. 489 490 The Gospel reveals God as the

Father.

492 We glorify God by good works, through Christ. 493 494 Christ worked as God; not in a ministerial capacity. 495 496 Christ never relinquished His own glory, even in His humiliation. 497 The Father's glory is manifested by Christ's works. 499 500 The Name "Father" greater than "God."

Christ revealed God as Father. 501 502 All things are God's, and were "given" to Christ as Man. 503 504 The "words" which the disciples accepted signify His Divine Mission. 505 Christ mediates as Man; as did Aaron. 507 508 Those given to Christ are yet the Father's.

Christ and the Father glorified in the disciples. 509 510 Christ's prayer is for the disciples left in the world.

512 The fusion of Christ's Divinity and Humanity.

God's Name is inherently Christ's Name. 513 514 The unity of the disciples resembles the unity of purpose of Father and Son. 515 516 Christ promises protection to His disciples through His power as God. 517 518 Judas fell by his own act.

Scripture foretold, but did not compel, his action. 519 520 Christ did sustain and aid His disciples.

Christ indicates His twofold Nature. 521 522 Christ, whether present or absent in Body, saved through the power of His Godhead. 523 524 The "joy" is the knowledge of Christ's Divinity.

Christian life is dissevered from the world. 525 526 Christ puts Himself on a level with us, for our encouragement. 527 528 The Saints remain for our example.

They must continue in purity. 529 530 Satan, being of necessity a foe, renders Divine assistance necessary. 531 532 God, being holy, takes pleasure in the holy.

534 The Father, Son, and Spirit are essentially One. 535 536 The Saviour "sanctified" Himself by offering Himself for us. 537 538 Sanctification is by the Spirit, through Christ.

Jesus bore our sins. 539 540 Further explanation may be found in the mystery of the Incarnation. 541 542 The requirements of human reason render such expressions necessary. 543 Christ prayed for all. 545 546 The Divine Type of our unity does not support the heretic's contention. 547 548 We are one with each other and with God both in a corporeal and a spiritual sense. 549 550 Corporeal union is through the Eucharist, spiritual union is through the Spirit. 551 552 All are one in the Holy Trinity.

554 By receiving Christ we are partakers of the Divine Nature. 555 556 Christ accepted the gift for us. The blessedness of being with Christ. 557 558 The pure will behold His glory.

Man's redemption foreknown by the Father. 559 560 Why did Christ use the word "righteous?"

Because He sent Christ into the world. 561 562 The disciples were out of the world by their knowledge of the Father and Son. 563 564 The mutual revelation of Father and Son demonstrates the Divinity of the Son. 565 566 Christ shrank not from suffering. The utter madness of Judas. 567 568 The folly of the crowd.

Christ manifested His Divine Power. 569 570 How great and terrible is God!

Christ the Good Shepherd. 571 572 Christ's care extends to all believers.

S. Peter is our warning and example. 573 574 Christ taught perfect meekness. The disciples lived in human fashion. 575 576 Christ bowed to the Father's pleasure.

Christ suffered for man's salvation. 577 578 The Jews bound Christ Who loosed us from the chains of sin. 579 580 S. John was an Eye-witness.

S. Peter's transgression originated in love. 581 582 Caiaphas questioned Christ out of malice.

Christ spoke openly and taught plainly. 583 584 Christ refers Caiaphas to the occasion when His enemies had been convinced. 585 586 The officer acted from self-interest. The enormity of the officer's sin. 587 588 Christ a Pattern of gentleness.

[All of the footnotes moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted] 1. a Very questionable what is the proper meaning. ■νεωγμ■νως as suggested, seems unintelligible.

2. a The text here is probably corrupt. It is unintelligible as it stands.

3. b Is ο■ μον a false reading for ο■μωγ■, or some kindred word? This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 12

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 12. Vol. 2 pp. 589-708.

[Translated by T. Randell]

[589 CHAPTER IN THE TWELFTH BOOK.

1. That the Son is by Nature God, even though we find Him calling the Father His God: on the words:----I go to My Father and your Father, and My God and your God. [590 OUR FATHER AMONG THE SAINTS,

CYRIL, Archbishop of Alexandria, ON THE GOSPEL ACCORDING TO JOHN.

BOOK XII.

[Introduction] xviii. 24, 25, 26, 27 Annas therefore sent Him bound unto Caiaphas, the high priest. Now Simon Peter was standing warming himself. They said therefore unto him, Art thou also one of His disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter therefore denied again: and straightway the cock crew. The inspired Evangelist, to our profit, checks the course of his narrative, like a horse at full speed, and turns it back again. And why? Because he was bound, before narrating what next ensued, to point out to us Peter's third denial; and this event is best and most appropriately described as it occurred. He therefore designedly refers to what took place at first, and says, that Jesus was sent by Annas to Caiaphas; and shows us that Peter was questioned by the servants who were warming themselves with him at the fire, and also by a kinsman of him whom he had smitten; and that this was the occasion of his third denial. Then He mentions the crowing of the cock, making, it plain to us that no word of our Saviour ever falls to the ground; for He had foreknown and foretold the frailty of His own disciple in the midst of danger. Perhaps the divinely taught compiler of this book would have made no mention at all of this fact, had he not bethought himself of the captious [591 spirit and ceaseless babbling of the adversaries of God. For some of those who seek to make bitter war on the glory of the Saviour would straightway have said: "Show us the denial of Peter, and how, and where, that came to pass which was foretold by Christ, Who, you say, cannot lie. For you maintain that He is Truth, and that He proceedeth from a Father Who is true." It was very essential, therefore, that the inspired Evangelist should narrate to us this occurrence, and show that Christ at all times said what was true. But perhaps some opponent, abstaining from bringing any such attack against us, will bring a grievous charge against Peter, and accuse the well-beloved disciple of incomparable cowardice, and say that he was so ready to make this verbal repudiation of his Lord, as thrice to fall away and deny Him, when he had not so much as had any actual experience of danger, and when peril was not, indeed, nigh at hand. Talk of this sort may be suitable to those who are not yet initiated in the faith; but I will at once dismiss it, and, bidding farewell to such nonsense, will

attempt to make some excuse for the Apostle's conduct, setting forth my argument for the benefit of those who are already accustomed to reflect upon the mysteries contained in the mysterious working of Divine Providence. For it was the bounden duty of the wise Evangelist to make mention of such things, that his hearers might know what even the teachers of the world were in themselves before Christ's Resurrection, and before the Holy Spirit descended upon them; and what they were thereafter, when they had received the grace of the Spirit, Which Christ called power from on high. For any one may see how very jealous they were in assuming virtue; how readily they girded up their loins to follow Christ, and to overcome perils of every sort which they so frequently encountered. But when our Saviour Christ had not yet subdued the power of death, the fear thereof was still stubborn, and altogether invincible; and they who had not yet received the Spirit, nor had their |592 hearts steeled by grace from above, showed that their minds were not yet wholly free from human frailty, and they were not altogether unshaken by the terrors of death. For just as iron, though naturally strong, cannot encounter without injury the harder kinds of stone, if it be not strengthened in the forge; so the soul of man may be buoyed up with unslacking enthusiasm for every thing that is good, but can never be triumphant in the conflicts that so arise, except it be first perfected by the grace of the Spirit of God. Even the disciples, therefore, themselves were frail at first; but, when they had received the Spirit of Almighty God, cast aside their native weakness, and, by communion with Him, attained to exceeding boldness.

It was expedient, then, that the frailty of the Saints should be recorded to the praise and glory of God, Who changed their weakness into power, and raised up, like a strong tower, their spirits, which were easily daunted even by slight dangers, and at times broken down by the mere apprehension of suffering. And that which befell a single one, or some few of the Saints, may afford us at the same time a lesson and a consolation. For we are taught thereby, not, through dwelling on our own infirmities inconsiderately, to slacken in God's service, but rather to trust in Him Who is able to make us all strong, and to boast ourselves in His miraculous works and favour shown to us beyond hope.

28 They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but that they might eat the passover.

Judge righteous judgment, and Thou shalt not slay the innocent and just man, were the express injunctions of the Law and the Word of God. These miserable men could not help being ashamed of their lack of charges against Him; but, finding their fury against Christ to be without excuse, and being prevented from killing Him

|593 with their own hands by the approach of the atoning sacrifice (for they were about to sacrifice the Paschal lamb, according to the Law, which yet with them had lost its power), they bring Him to Pilate; trusting, in their gross folly, that they would not be quite implicated in the charge of shedding blood unjustly if they did not slay Him themselves, but only brought Him to suffer death at the hands of another; though what was in their hearts was altogether at variance with the Mosaic Law. And we must convict them, besides, of the greatest folly in acting as follows. For, while sentencing the sinless One to the doom of death, and bringing down upon their own heads the guilt of so frightful an impiety, they yet shun the threshold of the judgment hall, as though it would cause them to be defiled, and anxiously shrink from having intercourse with men who were

still unclean. For they believed, I suppose, that stones, and the bodies of men who were their brethren, could defile the soul of man; but deemed that the worst of all crimes, the most unjust shedding of blood, stained them not a whit. And, marvel of marvels, the most absurd and irrational idea of all, they think themselves purified by the slaughter of a lamb, which typified for us nothing but the shadow of the mystery that is in Christ; and, while honouring the type of what is coming to pass, they scorn the reality itself. For while they were performing that which was but the semblance of His Atonement, they were defiled by the shedding of the Blood of Christ. Christ, then, said well when He called them whited sepulchres, outwardly adorned with the superficial embellishments of art, but inwardly full of evil odours and detestable impurity; and when, in another place, He said that they strained out the gnat and swallowed the camel. For while they were often exact about matters that were, so to say, wholly unimportant and insignificant, or, rather, about a mere nothing (for what is the gnat?), they made of no account the most weighty of all the charges against themselves, and made

[594 clean the outside of the cup and platter, while they regarded not at all the uncleanness within. For see how, though the prophet Jeremiah said plainly: Wash thy heart from wickedness, O Jerusalem, that thou mayest be saved, they were thoroughly convinced that the inward impiety of the soul mattered not a whit; and, when they brought Christ to Pilate, they shrank from places as accursed, and from the bodies of uncircumcised men; and if they did not commit the lawless act with their own hands, they yet made Pilate, as it were, minister to their cruelty, and in their stupidity imagined that they remained free from all blame. It may well excite our wonder to find that the holy prophets were well aware even of this impiety of theirs; for the blessed Isaiah said concerning them: Woe unto the wicked I for the reward of his hands shall be given him. And Ezekiel also: As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. Moreover, the inspired Psalmist exclaims: Render to them their desert; give them according to the work of their hands. For as they led Christ, the Saviour of all, captive to the Roman officers, so they received in their turn their reward, and were abandoned to the dominion of Rome, and were spoiled by the hand of their conquerors. For so fearful was the war that was kindled against them, and so frightful the extremities in which they were involved, that, if it had been possible, some, nay many, among them would rather have chosen to go into the mountains and rocks, and die there, before they saw the war---a choice which Christ foretold that they would make, when He said: When ye see Jerusalem compassed with armies, then shall ye say to the mountains, Cover us; and to the hills, Fall on us.

29 Pilate therefore went out unto them, and saith, What accusation bring ye against this Man?

They shrank from the pollution, as they deemed it, of stones and walls, but Pilate went forth and inquired of

[595 them the reason of their coming to him, and required them to tell him the charges against the Captive they had brought unto him, judging the leaders of the Jews on the other hand. For, though he was a foreigner, he held in respect the ordinances of the Jews, and treated with consideration their prevailing customs. For he hastened out of the judgment hall, as was not his habit, expressing to the Jews by this significant action that their Law ought to be observed. They, being contrariwise minded to the Divine commandments, and paying very little heed to the Mosaic dispensation, were bringing about an unrighteous blood-shedding; while Pilate, who was outside

the pale of the Law, inquired the charges, and investigated the accusations, they brought against Him, and pointed out to them, that it was absurd to chastise or exact a penalty from a Man Who had done no sin. And they, though they had nothing to say against Him, brought Him to Pilate, like a fierce robber. Well, then, was it said to the Synagogue of the Jews: Sodom has been justified by thee; and Christ Himself cries out, accusing the madness that the children of Israel here showed: Thou hast not done according to the judgments of the nations round about. And the saying is true; for the Greeks would not with defiled and unwashed hands have brought the usual sacrifices to the stones and blocks of wood they conceived to be gods, nor would they have destroyed one, unless it was in the most evil plight; but the Jews, though about to sacrifice the Passover to the true God, had their souls stained with the guilt of innocent blood, and were hastening to put to death unjustly Him Who was a stranger to all sin.

30 They answered and said unto him, If this Man were not an evil-doer, we should not have delivered Him up unto thee.

They were perplexed for a specious plea against Him, but cloak the baseness of their impiety, and their apparent resolution to put Him to death unjustly, by the sophistical reply, that they would never have brought

[596 Jesus to suffer justice, if they had not taken Him in a criminal act. For they still affected to observe the Law, which bade them execute righteous judgment in all things; and, marvellous to relate, they use their respect for the Law as a weapon against the Lawgiver. They, who did not shrink from bringing an accusation against the Lawgiver, claimed credit as keepers of the Law. They declared that He That had come to take away sin had done evil, that the truth of the words that Christ spake, by the mouth of the Prophet Isaiah, might be seen: Woe unto them! for they have fled from Me: their doom is misery, because they have transgressed against Me. Though I have redeemed them, yet they have spoken lies against Me.

31 Pilate therefore said unto them, Take Him yourselves, and judge Him according to your Law.

I should not do justice, he says, if I were to subject to legal penalties a Man Who has been convicted of no wrong, and Whose doom you left undecided; but judge Him, rather, according to your Law, if, indeed, he says, it has ordained that the Man Who is wholly without guilt deserves chastisement. It is not a little absurd, or, I should rather say, it is a subject for perpetual regret, that, while the Law of the Gentiles justified our Lord, so that even Pilate shrank from punishing Him That was. brought to him on so vague a charge, they, who made it their boast that they were instructed in the Law of God, declared that He ought to be put to death.

31, 32 The Jews therefore said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which He spake, signifying by what manner of death He should die.

They answer, that their purification, accomplished by the slaughter of the Paschal lamb (if any purification at all were possible for such murderers), stood in their way, and was, as it were, an overpowering obstacle to their

[597 shedding His innocent Blood. For, surely, they would have been very ready to commit the impious crime, and would not have needed the co-operation of any other. The Jewish mind was

very prone to work every kind of evil deed, and to shrink from no atrocity; and to feel no shame at doing anything displeasing to God. They deemed it right for Pilate to lend them the service of his own cruelty, and to imitate the fury of the Jews, and to minister to them on this occasion, and to be by them overruled, so as to partake of their madness. And this also they say, that Christ might be proved to speak truth, and to have foreknown what manner of death He would die, and to have foretold it to His holy disciples. For what spake He unto them? Behold, we go up to Jerusalem; and the Son of Man is betrayed unto the hands of sinners; and they shall crucify Him, and kill Him, and the third day He shall be raised up. It is requisite to make mention of this. For it was necessary that He should have this foreknowledge, that none might suppose that He, in Whose sight all things are naked and laid open, encountered His death involuntarily; but that men should believe that, of His own Will, He underwent the Cross on our behalf, and for our sakes.

33 Pilate therefore entered again into the palace, and called Jesus, and said unto Him. Art Thou the King of the Jews?

Having nothing at all to accuse Him of, and none of those crimes to allege against Him, which seem to bring in their train just punishment on the doers of them, and Pilate persisting in inquiring why they had brought Him, they assert that Jesus had sinned against Caesar, in assuming on Himself the dominion which Caesar had acquired over the Jews, and in changing the glory of his kingdom to suit His personal pretensions. Great was the malice which suggested this device, and caused the false accusation to assume this shape; for they knew that Pilate, however reluctant he might be, would take

|598 thought for his own safety, and would swiftly and precipitately punish the man against whom any such outcry was raised. For, as the inhabitants of Judaea ever were continually moved to tumults and civil strife, and were easily provoked to revolt, Caesar's officers were the more vigilant in this respect, and were more careful guardians of order, and inflicted the most summary penalties on men who had this charge brought against them, sometimes groundlessly. The Jews, therefore, make it a charge against Christ, that He reigned over Israel. Therefore justly were they cast out, and the Gentiles brought in, and made subject to the yoke, and put into the Kingdom of Christ. Ask of Me, He says, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. For when the one nation of the Jews provoked Him to wrath, all the nations of the world are given to Christ; and instead of one country, I mean Judaea, the uttermost parts of the earth. For, as Paul saith: Their fall is the riches of the world, and their loss the riches of the Gentiles. Pilate, then, speaks out plainly what he heard the Jews muttering, and bids Jesus answer him, whether He was in truth the King of the Jews. He was full of anxiety, it would appear, and thought Caesar's rule was menaced, and was, therefore, very desirous to learn the truth, in order to visit what had been done with appropriate retribution, and acquit of blame the office entrusted to him by the Romans.

34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning Me? As no one, He says, has openly brought this charge against Me, whence proceeds your question? There can be no doubt that this trick proceeds from the malice of the Jews, and that they devised this cruel stratagem; for else you would not be, He says, at once judge and accuser. And Christ said this, wishing to bring it to the knowledge of Pilate that nothing that was unseen, |599 and devised, and said in secret, could escape Him; and that, seeing that He was more than man, he might be

more reluctant to minister to the cruelty of those who brought Him; and at the same time to teach him that he did very wrong in forcing Him, Who had been convicted of no crime, on the mere word of others to pay the penalty.

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered Thee unto me: What hast Thou done?

He now exposes the villainy of the Jews, and almost publishes the multitude of His accusers. It is as though he said: "It does not concern me to know about Thee, for I am not a Jew; but rather befits Thine own nation and kindred, who, it may be, have this knowledge, and so bring Thee to suffer death." He then accuses himself. For to say, What hast Thou done, implies nothing else but this. The holy Evangelist was very zealous to narrate every detail about the trial of Christ, and among them he tells us the fact that Pilate asked Jesus the question: What hast Thou done? And hereby we may best observe the total absence of charges against Him, and that, as none were brought forward, and Christ our Saviour was convicted of no crime, the sentence of death that went forth against Him was impious and most unjust.

36 Jesus answered, My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence.

He dispelled the fear Pilate felt as the appointed guardian of Caesar's kingdom, for he supposed that Christ was meditating insurrection against temporal rule, as the Jews had vainly talked. For they hinted at this when they said: If this Man were not an evildoer, we should not have delivered Him up unto thee;

[600 meaning insurrection by the evil they said He was doing. For they affected to be so well-disposed to the Romans, as not even to be able to utter the word revolt. For this cause, then, they said they had brought Him to Pilate, to suffer judgment. Christ, in His reply, denied not that He was a King, for He could not but speak truth; but He clearly proved that He was no enemy to Caesar's rule, signifying that His Kingdom was not an earthly kingdom, but that He reigned, as God, over heaven and earth, and yet greater things than these.

What proof, then, did He give? and how did He remove this suspicion? He says, that He had never employed any spearmen or warriors, and had never had with Him any men at all resolved on resistance; not merely in order to prevent His losing His Kingdom, but not even, that He might escape from the imminent danger cast upon Him by the hand of the Jews; for it did not proceed from their ruler himself, namely, Caesar. When, then, He had shown the groundlessness of this outcry by so clear a proof, Pilate perceived that the presumptuous attempt against Christ was without excuse. Yet, without any compulsion, and when there was nothing to incite him to that consequence, he complied with the pleasure of the Jews, to the perdition of his own soul, and shared with them the guilt of having put Christ to death. Christ, indeed, when He said that His Kingdom was a supernatural kingdom, not only freed Pilate from all alarm, and dispelled his suspicions about an insurrection, but induced him also to have an exalted opinion of Him, and by His reply in some sort commenced to instruct him.

37 Pilate therefore said unto Him, Art Thou a king then?

He makes use of Christ's truth-speaking to charge Him withal. When he heard Him say: My Kingdom is not from hence, he was indeed quit of his fear of an insurrection; but he still compels Him to openly profess this thing, and defines as a charge His mere assertion

[601 that He had a kingdom, though He asserted that it was not of this world. He drives Jesus, as it were, to make this profession; and says, Thou hast confessed already that Thou art a King.

37, 38 Jesus answered him, Thou sayest that I am a King. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every

one that is of the truth heareth My voice. Pilate saith unto Him, What is truth?

He does not deny the glory of His Kingdom, nor leave it to the voice of Pilate only to affirm it, for as God He is King, whether man so will, or no; but He once more showed the power of the truth which impelled Pilate, though reluctant, to declare the glory of Him Who was on His trial; for, He says: Thou hast said, that I am a King. For this cause was I born, He says, and came into this world when I became Man, that I should bear witness unto the truth; that is, that He might take lying out of the world, and, having subdued the devil, who gained his way by guile, He might show truth triumphant over the universe; truth---that is, that nature that is truly sovereign by nature, which has not by craft acquired the ability to hold rule and dominion over heaven and earth, and, in a word, everything that is brought into being; nor has this been added unto it from without, but it is seen to be essentially and naturally inherent. In order, too, that He might show that Pilate's dulness of apprehension arose from his stubborn heart, and his reluctance to admit the truth, Christ fitly adds the word: Everyone that is of the truth heareth My voice. For the word of truth gains a ready acceptance from those who have already learnt and love it; but with others it is not so. Yea, the Prophet Isaiah said to some: If ye will not believe, neither shall ye understand. Pilate showed at once the truth of this, when he said: What is truth? For, just as those whose sight is injured, and who have wholly

[602 lost the use of their eyes, have their sense of colour entirely annihilated, so as not to note when gold is brought before them, or a shining and precious stone shown them, nay, even the very light of the sun's rays excites in them no wonder, as they have no perception thereof, and can gain no profit from any such thing; so to men whose minds are warped, truth seems a foul and ugly thing, although it instils into the minds of those who behold it its spiritual and Divine radiancy.

38, 39 And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in Him. But ye have a custom, that I should release unto you one prisoner at the Passover: will ye therefore that I release unto you the King of the Jews? For a condemnation at once of the want of piety, and of the cruelty of the Jews, he excels them in the knowledge of what was just and right, though he could not boast of Divine instruction, but was merely the guardian of human ordinances, and revered most of all the enactments of those from whom he had his office as a gift. If the teachers of the Jewish Law had so done, and chosen to be thus minded, they might very likely have escaped the net of the devil, and shunned the most abominable of all crimes, I mean the shedding of the Blood of Christ. Pilate, then, hesitates to condemn Christ, Who had been taken in and convicted of no criminal act, and says that He That was far removed from all guilt ought not to pay a penalty, and strongly maintains that it is wholly at variance with the laws he observed; putting to shame the frightful frenzy of the Jews in contradiction to their own Law. For he thought

that, as they professed to reverence the doctrine of impartial justice, they ought at once to yield to the statement of what was just and right that he put before them. But, perceiving that to acquit Him That they had brought to him of all blame would imply no small condemnation of the precipitancy of the Jews, that they might not on this account insist [603 the more vehemently, and stir up a strange commotion, he paved the way, as it were, and put the best complexion upon the matter, by saying: Ye have a custom, that I should release unto you one prisoner at the Passover: will ye therefore that I release unto you the King of the Jews? When he called Jesus King of the Jews, he spoke in jest, and tried to abate by ridicule the anger of the furious mob, and hereby also clearly showed that this particular accusation was brought in vain; for a Roman officer would never have thought a man condemned of plotting for a kingdom and revolution against Rome, worthy to be released. He bore witness, then, to His utter guiltlessness by the very reasons he gave for His release.

I think these words explain the drift of the passage. And as I was considering and meditating in my mind how the custom arose for the Jews to ask for one man to be released to them (a robber, it might be, or a murderer), the idea occurred to me that they no longer regulated their actions altogether according to the Law, but, choosing rather to use their own customs, they fell into a decayed state of manners not altogether in accordance with the Mosaic dispensation. But while I was searching the Divine Scriptures, and hunting everywhere for the origin of this custom, I came upon one of the Divine dictates, which caused me to suspect that when the Jews sought the release of a malefactor, they were, in fact, in however mistaken a way, fulfilling one of the customs of the Law. At the end of the book called Numbers we find recorded the law concerning voluntary and involuntary homicide; and when the penalty in the case of premeditated murder has been clearly laid down, the book goes on to speak of involuntary homicide, and, after other remarks, makes the following declaration: But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait, or with any stone wherewith a man may die, seeing him not, and cast it upon him that he die, and was not his enemy,

[604 neither sought his harm: then the congregation shall judge between the slayer and the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled. Such, then, being the written commandment, when any, as it chanced, were involved in such a calamity, the Jews, when they were congregated together, that they might not appear altogether to neglect this enactment, sought the release of one of them. For the Law laid down that it was to be the act of the entire assembly. As, then, they were permitted by the Law to ask for the release of a prisoner, they make this request of Pilate. For after they had once accepted the Roman yoke they were henceforth, for the most part, in the administration of their affairs ruled by their laws. Nay, further, though it was lawful for them to put to death any one convicted of a crime, they brought Jesus to Pilate as a criminal, saying: It is not lawful for us to put any man to death. For though they alleged as a plea their purification by the sacrifice of the Passover, yet they showed themselves flatterers of Rome, in entrusting to the laws of the Romans the duty which the Divine commandment from heaven laid upon themselves.

40 They cried out therefore again, saying, Not this Man, but Barabbas. Now Barabbas was a robber.

Herein also the Jews show themselves indeed lawbreakers, and more inclined to give way to their own inclinations than to honour their ancient commandments; for though the Mosaic Law ordered that a man who had committed involuntary homicide should be released, and not a man like Barabbas (for how could such a thing be?), they prefer to ask for a notorious robber. And that the man here named was, in fact, a dangerous and brutal criminal, and not free from blood-guiltiness, the words of the inspired Peter to the people of the Jews will make clear to us: But ye denied the Holy and Righteous One, and asked for a murderer to [605 be granted unto you. For they preferred a robber to Him Who regarded not His equality with God the Father, and took our poverty upon Him for this very end, that He might deliver us from the true murderer, that is, Satan; and they were men adorned with the priesthood of the Law, and who greatly vaunted themselves thereon. Yet they passed by and utterly rejected the commandment, Judge righteous judgment, and justified the murderer, condemning Christ, and cried with one accord: Not this Man, but Barabbas. The Jews, however, will pay the penalty of their impious act; but we may well admire the Holy Scripture, examining it in the light of Christ's Person, and this desperate outcry; for thus saith the Prophet Jeremiah: I have forsaken mine house, I have left mine heritage, I have given my beloved soul into the hand of her enemies. Mine heritage is unto me as a lion in the forest; it crieth out against me. It may be well to explain this simile of the lion in the forest. He says it is with his heritage as when this great and frightful beast desires to seize some prey in the forest, it goes up to a high peak, and gives forth a great and fearful roar, and strikes such terror into those who hear, that man or beast at once fall prostrate, not able to endure the awful sound of his threatening voice, and the beast, as it were, makes them fall by the breath of his mouth. And God confirms this saying also by the prophet, when he thus speaks: The lion roareth; who will not fear? The assembly of the Jews, therefore, was as a lion in the forest to our Saviour Christ, so far, at least, as their presumptuous clamour against Him went; for the Nature of God endureth not panic or fear at all. For the assembly, by its clamour, put Him to death, though Pilate invited them to choose His release; so that even those who had not yet learnt the Divine Law might be proved better than men instructed in the Law. [606 xix, 1, 2, 3 Then Pilate therefore took Jesus, and scourged Him. And the soldiers plaited a crown of thorns, and put it on His head, and arrayed Him in a purple garment; and they came unto Him, and said, Hail, King of the Jews! And they struck Him with their hands.

He scourges Him unjustly, and suffers the crowd of soldiers to insult Him, and put a crown of thorns about His Head, and throw a purple robe upon Him, and buffet Him with the palms of their hands, and otherwise dishonour Him. For he thought he could easily put to shame the people of the Jews, if they saw the Man Who was altogether free from guilt suffering this punishment, only without a cause. He was scourged unjustly, that He might deliver us from merited chastisement; He was buffeted and smitten, that we might buffet Satan, who had buffeted us, and that we might escape from the sin that cleaves to us through the original transgression. For if we think aright, we shall believe that all Christ's sufferings were for us and on our behalf, and have power to release and deliver us from all those calamities we have deserved for our revolt from God. For as Christ, Who knew not death, when He gave up His own Body for our salvation, was able to loose the bonds of death for all mankind, for He, being One, died for all; so we must understand that Christ's suffering all these things for us sufficed also to release us all from scourging and dishonour. Then in what way by His stripes are we healed, according to the Scripture? Because we have all gone astray, every man after his own way, as says the blessed Prophet Isaiah; and the Lord hath given

Himself up for our transgressions, and for us is afflicted. For He was bruised for our iniquities, and has given His own back to the scourge, and His cheeks to the smiters, as he also says. The soldiers indeed take Jesus as a pretender to the throne, and insult Him soldierlike. And for this cause was a crown of thorns brought and put upon His brow, being the symbol of earthly [607 sovereignty; and the purple robe was, as it were, an image and type of royal apparel; and ridicule also was thereby heaped upon Him, for they came near unto Him, and cried, as the Evangelist says: Hail, King of the Jews! And I have heard some say, and to some the conceit is well-pleasing, that the crown of thorns further signifies the multitude of idol-worshippers who will be taken up by Christ, as it were, into a diadem, through faith in Him; and they liken the Gentiles to barren and useless thorns, through their bearing no fruit of piety, and being rather fit to feed consuming fire---just like rubbish in the fields, just as wild thicket, which grows up without any culture; and the royal apparel, I mean the purple robe, they say, means Christ's Kingdom, which will be extended over all the world. We may well receive any interpretation which is not alien to the truth, and which it is not unprofitable to believe in. We need not therefore reject such a construction of the passage, indicative as it is of careful ingenuity.

4 And Pilate went out again, and saith unto them, Behold, I bring Him out to you, that ye may know that I find no crime in Him.

He confesses the wrong he had done, and is not ashamed. For he admitted that he had scourged Him without a cause, and declares that he will show Him unto them, supposing that he would glut their savage passion by so pitiable a spectacle, and well-nigh accuses them henceforth, and that publicly, of putting Him to death unjustly, and of compelling him openly to be a law-breaker, who, if he transgressed his own laws, could not escape scot free. The saying was fulfilled in Christ, and shown to be true, that the prince of this world cometh, and he will find nothing in Me. For observe how Satan, after throwing everything into confusion, finds nothing at all cast out from God, and ranked under the power of sin, which he might, perhaps, if it had been referred to the Saviour Christ, have caused to be rightly

[608 condemned and implicated in his accusations. Just as; then, in Adam he subdued the whole human race, showing it to be subject unto sin, so now was he vanquished by Humanity. For He That was truly God, and had no sin in Him, was yet Man; and just as the sentence of condemnation for transgression went forth over all mankind, through one man, the first Adam, so likewise, also, the blessing of justification by Christ is extended to all through One Man, the Second Adam. Paul is our witness, who says: As through one the judgment came unto all men to condemnation; even so through One the free gift came unto all men to justification of life. We therefore are diseased through the disobedience of the first Adam and its curse, but are enriched through the obedience of the Second and its blessing. For He that was Lord of the Law as God came among us, and kept the Law as Man. Yea, we find Him saying unto us: He that loveth Me will keep My commandments; even as I have kept My Father's commandments, and abide in His love. Note how He, as Lawgiver and God, has enjoined upon us the keeping of His commandments; and how, as keeping the Law while a Man among men, He declares that He Himself also kept the commandment of His Father.

5, 6 Jesus therefore came out, wearing the crown of thorns, and the purple garment. And Pilate saith unto them, Behold

the Man! When therefore the chief priests and the officers saw Him, they cried out, saying, Crucify Him, Crucify Him.

He showed, then, the Lord of all impiously outraged, and mocked by the intolerable insults of the soldiers, trusting that the furious wrath of the Jews would be sated, and now, at last, abate, and rest content with that most pitiable and dishonourable spectacle. But they were so far from showing any mercy in word or deed towards Him, and from entertaining any kind of good intentions, as even to surpass the ferocity of beasts, and to hurry onward to greater evil still, and make a still

[609 more furious outcry, condemning Him to the worst of deaths, and compelling Him to undergo the extremity of suffering. For what punishment can be as severe as the Cross? And it is to the leaders of the Jews alone, it appears, that the wise Evangelist ascribed the origin of this impious doom. For see how, as it were, carefully guarding his words, he says: When, therefore, the chief priests and the officers saw Him, they cried out, saying, Crucify Him, crucify Him. For, when the multitude of the vulgar were, it may be, somewhat ashamed by the sight of Christ's sufferings, for perhaps they called to mind the wonderful miracles wrought by Him, the rulers first start the clamour, and kindle into strange fury the passions of the people subject unto them. That which was said of God in the prophets, concerning them, is true: For the pastors have become brutish, and have not sought the Lord; therefore all their flock perceived Him not, and were scattered abroad. And the saying is true. For as those in the pasture, that is, the multitude of the vulgar, did not enjoy the direction of their rulers to the knowledge of Christ, they perished, and relapsed into ruinous heedlessness of Christ. For let any man that likes probe the origin of the impious crime, and he will ascribe it to the rulers. For it was in the outset their most unholy design; they it was who induced the traitor to make a bargain with them, and bought Him over with the money of the Sanctuary; they joined the band of soldiers to the officers, bade them bind Him like the meanest of robbers, and brought Him to Pilate; and now, when they saw Him scourged, and well-nigh beside Himself with insults from every quarter, are but exasperated the more, and utter the dictates of their unmeasured hatred. For they purposed to put the Lord of the Vineyard to death, and thought they would securely enjoy His heritage, and, if Christ were removed, that they would again rule and enjoy all honour. But, as the Psalmist says: He that sitteth in the heavens, shall laugh them to scorn; the Lord shall hold them in derision. For nothing happened

[610 according to their expectation, but, on the contrary, the course of events was completely reversed.

6 Pilate saith unto them, Take Him yourselves, and crucify Him; for I find no crime in Him.

Pilate is in consternation, that the people of the Jews and the inhuman crowd of the chief priests should attain to such a pitch of presumption, as not even to shrink from subjecting Christ to so frightful a death, though no fault was found in Him to bring Him to such a doom. And, therefore, he says, almost like one annoyed at an insult offered to himself: "Make you me a judge of this unjust shedding of blood? Am I, contrary to all Roman Law, become the murderer of the Innocent? and shall I, at your beck and call, fling to the winds all thought of myself? and shall I not, if I minister at my own peril to your requests, live in expectation of paying the penalty? If you do not think that you are doing an unholy deed; if you think the work presents no difficulty; do you yourselves, he says----you, who boast of Divine instruction, you, who vaunt so highly your knowledge of your

Law----do you fix the cross, dare the murder, do of yourselves the unholy deed, bringing down on your own heads the charge of this great impiety; let the presumptuous act be the act of Jews, and upon them let the blood-guiltiness rest. If you have a Law that subjects the Sinless to so fearful a penalty, that chastises the Guiltless, execute it with your own hands; I will not endure to be a party to it." We may imagine this to be what Pilate says, for his words are pregnant with some such meaning. And the shamelessness of the Jews may here also well excite our amazement, for they are not even put to shame by the just judgment of a foreigner, though the Divine Law said concerning this people: For the priest's lips should keep judgment, and they should seek the Law from his mouth. [611 7 The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When their false accusation that they had at first contrived proved fruitless, and they established against Him no attempt at revolution or revolt against Caesar's rule (for the Lord parried these charges, saying: My Kingdom is not of this world; if my Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews), and when Pilate thereupon gave a just and impartial verdict, and did not as yet comply with their will, but said openly that He found no fault in Him, the audacious Jews completely changed their tactics, and asserted that they had a law, which condemned the Saviour to death. What law was that? That which fixes the punishment for blasphemers; for in the book called Leviticus it is recorded, that certain men, who were counted among Jews, strove together, according to the Scripture, in the camp, and that one of them made mention of the Name of God, and blessed Him, for thus saith the Scripture euphemistically, meaning that he cursed and blasphemed Him, and was then doomed to die, and to pay a bitter penalty for his impious tongue, God plainly declaring: Whosoever curseth his God shall bear his sin, and he that taketh the Name of the Lord in vain, shall be put to death, and all the congregation of Israel shall stone him: as well the stranger as he that is born in the land, when he taketh the Name of the Lord in vain, shall be put to death.

But, perhaps, someone may be in doubt, and ask this question: "What, then, does the Law say, and what does it intend to signify hereby?" For that a man who is convicted of blasphemy against God should die is, indeed, just, and he very rightly meets his doom. But suppose a man treat a false god with contumely, is he then not free from guilt? For the words of the Law are, If any man curse God, he shall bear his sin. What do we reply? The Lawgiver is infallible, for to [612 love to hurl scorn upon false gods is, as it were, a course of preparation which makes us ready to utter blasphemies against the true God. Therefore also, in another passage, He dissuades us from it, saying: Gods thou shalt not revile; for He thought it meet to give unto the name of Godhead, though it be sometimes misplaced, the honour that is its due. The Law, however, did not certainly bid us ascribe any honour to gods erroneously so called, but teaches us to regard as holy the name of Godhead, though it be stolen by some. As the Law, then, orders that the man who is convicted of blasphemy should be rewarded with death, they say that Christ is subject to the penalty, for that He made Himself the Son of God. We ought to bear in mind where, and in what sense, this was said by Christ. At the pool that was called after the sheep-gate, He healed the impotent man of his long and grievous infirmity on the Sabbath-day. And the Jews, when they ought to have marvelled at the wonders that He wrought, were, on the contrary, offended at His breaking the Sabbath, and for that reason only railed against Him. Then Christ answered, and said: My Father worketh even until now, and I work; and thereupon says the Evangelist: For this cause therefore the Jews persecuted Jesus, because He not only brake the Sabbath, but also

called God His own Father, making Himself equal with God. The Jews, then, were offended when Christ called the Lord of all His Father; and then He made this most mild reply to them, saying: It is written in your Law, I said, Ye are gods, and are all sons of the Most High. If he called them gods unto whom the Word of God came (and the Scripture cannot be broken), say ye of Him Whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? But the people of the Jews, remembering none of these things, make the truth a charge against the truth; and because Christ said what [613 was in fact the truth, they assert that He is worthy of death. Here I will make use of the Prophet's words: How do ye say, We are wise, and the Law of the Lord is with us? For would it not have been right, either first to ascertain by the strictest scrutiny Who Christ was, and whence He came; and if He had been convicted of falsehood, then, very justly, to pass sentence upon Him, or if He spoke the truth, to worship Him? Why, then, did you Jews give up searching and satisfying yourselves by Holy Writ, and betake yourselves to making a mere outcry against Him? and why made you what was in fact the truth, the ground for accusation? You ought, when you said unto Pilate: He made Himself the Son of God, to have charged Him also with the works of Godhead, and to have made His mighty wonder-working power a count in the indictment; you ought to have cried out thereafter, that a man who had been three days dead, rose again, and came back to life at the mere bidding of the Saviour; you ought to have brought forward the only child of the widow, and the daughter of the leader of the synagogue; you ought to have called to mind that Divine saying, spoken unto the son of the widow: Young man, I say unto thee, Arise; and to the damsel: Maiden, Arise. You ought, besides, to have told Pilate, that He gave sight to the blind, and cleansed the lepers of their leprosy; and also, that by a single word of command He calmed the storm of the angry sea, and the onslaught of the raging billows; and whatever else Christ did. All this, however, they bury in the silence of ingratitude, and passing over those miracles whereby Christ was seen to be God, in malice they proceed to basely state the paradox; and, miserable wretches that they were, they cried out to a foreigner, who had no knowledge of the Divine Scripture, and saw that Jesus was a Man: He made Himself the Son of God; though the inspired Scripture declared that the Word of God should visit the world in human form: Behold, the Virgin shall be with child, and shall bring [614 forth a Son, and they shall call His Name Emmanuel; which is, being interpreted, God with us. And what could that which was born of a virgin be but a man, like unto us in bodily appearance and nature? But, besides being Man, He was also truly God.

8, 9 When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. The malicious design of the Jews had a result they little expected. For they wished to pile up the indictment against Christ, by saying that He had ventured to sin against the Person of God Himself. But the weighty character of the accusation itself increased Pilate's caution, and he was the more oppressed with alarm, and more careful concerning Christ than before, and questioned Him the more particularly, what He was, and whence He came; not disbelieving, as I think, that though He was a Man, He might be also the Son of God. This idea and belief of his, was not derived from Holy Writ, but the mistaken notions of the Greeks; for Greek fables call many men demi-gods, and sons of gods. The Romans, too, who in such matters were still more superstitious, gave the name of god to the more distinguished of their own monarchs, and set up altars to them, and allotted them shrines, and put them on pedestals. Therefore Pilate was more earnest and anxious than before, in his inquiry Who Christ was, and whence He came. But He, the Scripture

saith, answered him not a word, remembering, I suppose, what He Himself had said unto him: Every one that is of the truth, heareth My voice. And how could Pilate, a worshipper of idols, have hearkened to the voice of the Saviour, when He said that He was Truth, and the Child of truth? And how could he at all have received and honoured the name of truth, who at once ridiculed it, and said, What is truth? because he still worshipped |615 false gods, and was buried in the darkness of their deceitfulness?

10 Pilate therefore saith unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?

Pilate thought this silence the silence of a madman. Therefore, he stretches over Him, as it were, the wand of his official power, and thought that he could induce Him by fear, against His Will, to return a fruitless answer. For he says that nothing could hinder his inclining whichever way he chose, either to punish Him, or to take compassion upon Him; and that there was nothing to turn him aside, to give a verdict against his will, with whom alone rested the fate of the accused. He rebukes Him, therefore, as though he felt himself insulted by untimely silence, and, so far as that went, his indignation were whetted against Him. For he perceived not at all the hidden meaning of Christ's silence. Observe here the accurate fulfilment of that which was foretold by the voice of the Prophet: He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away. Thus saith the blessed Isaiah, and the Psalmist also, assuming the Person of Christ, saith in the Spirit:

I have kept My mouth with a bridle, while the wicked congregated themselves before Me. I was dumb, and humbled Myself, and kept silence from good words. By good words, curses must be understood. For it is usual with Holy Scripture to speak euphemistically on such occasions, when reference is made to the Person of God Himself.

11 Jesus answered him, Thou wouldest have no power against Me, except it were given thee from above: therefore he that delivereth Me unto thee hath greater sin.

He makes no clearer revelation of what He was, or |616

whence He came, or Who was His Father. Nor, indeed, does He suffer us to waste the word of revelation, by giving it to ears that are estranged, saying: Give not that which is holy unto the dogs, neither cast your pearls before the swine. When, then, Pilate was parading before Him his official power, and, in his folly, alleging that he could wholly determine His fate according to his mere will and pleasure, He very appropriately meets him with a declaration of His own power and might, and stops him short, as it were, as he was vaunting himself with vain and empty boasting against the glory of God. For, in truth, it were no small calamity that any should suppose that Christ could be dragged, against His Will, to suffer insult; and that the malice of the Jews vanquished Him, Who was truly God, and proclaimed Sovereign of the universe by the holy and inspired writings. He has, therefore, removed this stumblingblock from our path, and cuts up, as it were, such an error by the roots, by the words: Except it were given thee from above. And when He says, that power was given to Pilate from above, He does not mean that God the Father inflicted crucifixion upon His own Son, against His Will; but that the Only-begotten Himself gave Himself to suffer for us, and that the Father suffered the fulfilment of the mystery in Him. It is, then, plainly the consent and approval of the Father that is here said to have been given, and the pleasure of the Son is also

clearly signified. For, no doubt the force of numbers could never have overcome the power of the Saviour; but we may easily see this from the numerous plots they laid against Him, which resulted in nothing but their being convicted of having made an insolent attempt. They, indeed, desired to seize Him, as the Evangelist says; but He, going through the midst of them, went His way, and so passed by. He says, so passed by, meaning, not cautiously, or with bated breath, or practising the manoeuvres that men do who wish to escape; but with his usual step, free from all alarm. For

[617 He hid Himself by His Divine and ineffable might, and then eluded the sight of His would-be murderers; for He did not wish as yet to die nor did He suffer the passions of His persecutors to determine, as it were, without His consent the hour of His peril. Therefore He says, that by His own command, and the consent of God the Father, power was given unto Pilate, so that he was enabled to accomplish the deeds which he did, in fact, venture to perform. For the nature of the Most High God is wholly invincible, and cannot be subdued by anything that exists; for in Him the power of universal dominion of necessity exists. He accuses of the greater sin---that is, of greater sin against Himself---the traitor that brought Him to Pilate; and with great reason. For he was, as it were, the source from which the impious crime against Him sprang, and also the gate through which it passed; while the judge was but the minister to the crimes of others, and so showed himself, by his ill-timed cowardice, a partaker in the iniquity of the Jews. Who, then, is the traitor, and to whom is the prime authorship of the charges to be referred? Surely, to that most venal disciple, or rather traitor and destroyer of his own soul; and besides him, the crowd of the rulers and the people of the Jews; and though Christ attributes to them the greater part of the blame, He does not acquit Pilate wholly of complicity in guilt.

12 Upon this Pilate sought to release Him: but the Jews cried out, saying, If thou release this Man, thou art not Caesar's friend: everyone that maketh himself a king speaketh against Caesar. The exclamation of the Jews afflicts Pilate with panic, and sharpens the keenness of his caution, and makes him pause before putting Him to death. For they shouted out, that that very prisoner had made Himself the Son of God, Whom Pilate had been most anxious to release from all danger, and to acquit of every false [618 accusation, having this fear at heart. The Israelites saw this, and returned to their original falsehood, saying, that Jesus had courted the people, and transgressed against Caesar's power, and, so far as His power went, had waged war against the rule of Rome, for He had made Himself a king. See how laborious and passionate was the attempt of His accusers against Him! For, first of all, they cried out with one accord, miserable wretches that they were, and asserted that He had ventured to assail Caesar's power. But when they did not meet with much success, Christ declaring that His Kingdom was not an earthly kingdom, they alleged, even unto Pilate, who sat in a Roman tribunal, His offence against God Himself, saying: He made Himself the Son of God. For the villains thought that they could thereby spur Pilate to heedless wrath, and lend him courage to doom the Saviour to death, making His action a mark of His piety towards God; but when their malicious attempt proved unavailing, they once more recurred to the charge they had presumed to make at first, declaring that He had ventured to assail the rule of Caesar, and violently accusing the judge of taking up arms against Caesar's majesty, if he did not consent to pass the sentence of fitting condemnation upon Him Who, as they alleged, had spoken against Caesar, by daring to take upon Himself, in any shape, the title of King; though Caesar did not claim an empire in the heavens, such as that of which Christ was, indeed, the Lord, but an earthly and inferior empire, which itself had its root in the power of Christ. For through Him kings

reign, according to the Scripture, and monarchs rule over the earth. Therefore these most impious men bridled not their tongues, but, in their excessive enmity to God, attacked the glory of the Saviour. Them did the blessed Prophet Isaiah justly rebuke, saying: But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against Whom do ye sport |619 yourselves? against Whom make ye a wide mouth, and draw out the tongue? Are ye not children of perdition, a lawless seed? For it was not against any mere man that they made their outcry, and spoke out with unbridled tongues, and practised every sort of calumny; but against their own Lord Himself, Who ruleth over all with the Father. Therefore rightly did they become, and are in truth, children of perdition, and a lawless seed,

13, 14 When Pilate therefore heard this saying, he brought Jesus out, and sat down on the judgment-seat, at a place called the Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, Behold your King! The Evangelist, when he thus speaks, throws the whole burden, as it were, of the charge of shedding Christ's blood upon the Jews. For he now clearly says, that Pilate was well-nigh overcome against his will by their opposition, so that he put away the thought of justice, and paid little heed to the consequence; and, therefore, he was dragged down to do the will of Christ's murderers, though he had often expressly told them, that Jesus had been found guilty of no fault at all, and it is this which will make Him subject to the worst of penalties. For, by preferring the pleasure of a mob to honouring the Just, and giving over a guiltless Man to the frenzy of the Jews, he will be convicted out of his own mouth of impiety. He ascends, therefore, to his usual judgment-seat, as about to pronounce sentence of death against Christ. The inspired Evangelist is induced to signify to our profit the day and hour, because of the resurrection itself, and His three days' sojourn among the departed, that the truth of our Lord's saying to the Jews might appear: For as Jonah was three days and three nights in the belly of the whale, so also shall the Son of Man be three days and three nights in the heart of the earth. The Roman ruler on his judgment-seat, pointing to |620 Jesus, says: Behold your King! Either he was jesting with the multitude, and was granting, with a scornful smile, the innocent blood to those who thirsted for it without a cause, or, perhaps, he was casting in the teeth of the savage Jews the reproach that they endured to see in such evil plight Him Whom they themselves named and asserted to be King of Israel.

15 They therefore cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King?

They reiterate their old cry with the same fury, and desisted not from their lust for blood, and were not softened at all by the insults He had endured, nor inclined to clemency by the outrages inflicted upon Him; but were rather goaded to a greater pitch of fury, and intreat that He Who had raised the dead in their midst, and shown Himself the worker of such marvels, should be crucified; at which Pilate was sore amazed, seeing that they declared with such vehemence, that He, Who had acquired such eminence among them as to be deemed the Son of God, and King, was not merely worthy of death, but that He deserved so cruel a fate, for crucifixion is the worst of deaths. The judge, therefore, makes their outcry a charge and reproach against them, that they should be desirous that He should be crucified, Who had excited so great admiration by deeds which were so pre-eminent as to transcend anything on earth. For what is there that is equal to what does not fall short of the Son of God, and King?

15 The chief priests answered, We have no king but Caesar.

Hereupon the well-beloved Israel spurned his God, and started aside from his allegiance, and, as Moses said, abandoned the God that was his Father, and remembered not the Lord his helper. For see how he turned his eyes upon an harlot, according to the Scripture, refused to be ashamed, disowned his own glory, and

[621 denied his Lord. Of this very charge God accused Israel of old, speaking by the mouth of Jeremiah: For pass over the isles of Chittim, and send unto Kedar, and see whether the nations change their gods, who are yet no gods; but My people have changed their glory. And again: The heavens were astonished thereat, and were horribly afraid, saith the Lord; for My people have committed two evils: they have forsaken Me the fountain of living waters, and have hewed them out cisterns, broken cisterns, that hold no water. For while other nations throughout the whole world clung fast to the deceitfulness of their idols, and steadfastly adhered to the gods whom they so deemed, and did not readily undergo a change of faith, nor easily alter their form of worship, the Israelites started aside, and joined themselves to the empire of Caesar, and cast off the rule of God. Therefore, very justly, were they given over into Caesar's hands, and, having at first welcomed his rule, afterwards brought themselves to grievous ruin, and underwent expulsion from their country, and the sufferings of war, and those irremediable calamities that befell them.

Observe, too, here the minuteness of the writer. For he does not say that the people started the impious cry, but rather their rulers. For he says: the chief priests cried out, everywhere pointing out, that it was through their submissively following their leaders that the multitude was carried down the precipice, and fell into the abyss of perdition. The chief priests incur the penalty, not merely as losing their own souls, but also as having been leaders and responsible guides of the people subject unto them, in the fatal shedding of blood; just as also the prophet rebuked them, saying: Because ye have been a snare unto the watch-tower, and as a net stretched out upon Tabor, which they who catch the prey have spread. The Prophet here means by the watch-tower the multitude, who were subject unto them, who were arrayed, as it were, to observe the conduct of their rulers, and to conform their own to it. And, therefore, the leading men of the people are

[622 called watchmen in Holy Writ. The chief priests themselves, then, were a snare and a net unto the watch-tower; for they both started this denial, and also induced all the rest to cry: We have no king but Caesar. These miserable men presumed so to say, though God the Father, by the mouth of the Prophet, predicted the coming of the Saviour, and cried out: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. These men, who had once brought Jesus into Jerusalem riding upon an ass, and honoured Him as a God with blind praises, with one accord, for they cried: Blessed is He that cometh in the Name of the Lord! now make an outcry against Him, accusing Him only of attacking the Roman rule, and shaking off, as it were, the yoke of the Kingdom of God from their necks. For this was the plain meaning of the cry: We have no king but Caesar. But we shall find that then, too, it was the people that raised the shout for the Saviour Christ, and that it was the chief priests who presumed in their madness to make this exclamation, just as the others had proceeded from them.

16 Then therefore he delivered Him unto them to be crucified.

Pilate henceforward permits the Jews, in their unbridled resentment, to run to all lengths in lawlessness; and, divesting himself of the power due unto a judge, suffers their uncontrolled passions at length to take their course unreprieved, in allowing them to crucify One Who was wholly guiltless, and Who received this monstrous condemnation merely because He said He was the Son of God. One must lay the whole guilt of the impious crime at the door of the Jews; and rightly and justly, I think, accuse them of being the prime movers in the act, for with them originated this impiety against Christ. Yet we cannot acquit Pilate of complicity in their iniquity; for he shared their responsibility, inasmuch as when he might have

delivered and rescued Him from the madness of His murderers, he did not merely refrain from releasing Him, but even gave Him up to them for the very purpose, that they might crucify Him.

16, 17, 18 They took Jesus therefore. And He went out, bearing the Cross for Himself, unto the place called the place of a

skull, which is called in Hebrew, Golgotha: where they crucified Him, and with Him two others, on either side one, and Jesus in the midst.

They lead away, then, to death the Author of Life; and for our sakes was this done, for by the power and incomprehensible Providence of God, Christ's death resulted in an unexpected reversal of things. For His suffering was prepared as a snare for the power of death, and the death of the Lord was the source of the renewal of mankind in incorruption and newness of life. Bearing the Cross upon His shoulders, on which He was about to be crucified, He went forth; His doom was already fixed, and He had undergone, for our sakes, though innocent, the sentence of death. For, in His own Person, He bore the sentence righteously pronounced against sinners by the Law. For He became a curse for us, according to the Scripture: For cursed is everyone, it is said, that hangeth on a tree. And accursed are we all, for we are not able to fulfil the Law of God: For in many things we all stumble; and very prone to sin is the nature of man. And since, too, the Law of God says: Cursed is he which continueth not in all things that are written in the book of this Law, to do them, the curse, then, belongeth unto us, and not to others. For those against whom the transgression of the Law may be charged, and who are very prone to err from its commandments, surely deserve chastisement. Therefore, He That knew no sin was accursed for our sakes, that He might deliver us from the old curse. For all-sufficient was the God Who is above all, so dying for all; and by the death of His own Body, purchasing the redemption of all mankind. The Cross, then, that Christ bore, was not for His own deserts, but was the cross that awaited us, and was our due, through our condemnation by the Law. For as He was numbered among the dead, not for Himself, but for our sakes, that we might find in Him, the Author of everlasting life, subduing of Himself the power of death; so also, He took upon Himself the Cross that was our due, passing on Himself the condemnation of the Law, that the mouth of all lawlessness might henceforth be stopped, according to the saying of the Psalmist; the Sinless having suffered condemnation for the sin of all. And of great profit will the deed which Christ performed be to our souls---I mean, as a type of true manliness in God's service. For in no other way can we triumphantly attain to perfection in all virtue, and perfect union with God, save by setting our love toward Him above the earthly life, and zealously waging battle for the truth, if occasion calls us so to do. Moreover, our Lord Jesus Christ says: Every man that doth not take his cross and follow after Me, is not worthy of

Me. And taking up the Cross means, I think, nothing else than bidding farewell to the world for God's sake, and preferring, if the opportunity arise, the hope of future glory to life in the body. But our Lord Jesus Christ is not ashamed to bear the Cross that is our due, and to suffer this indignity for love towards us; while we, poor wretches that we are, whose mother is the insensate earth beneath our feet, and who have been called into being out of nothing, sometimes do not even dare to touch the skirt of tribulation in God's service; but, if we have anything to bear in the service of Christ, at once account the shame intolerable, and shrinking from the ridicule of our adversaries, and those who sit in the seat of the scornful, as an accursed thing, and preferring to God's pleasure this paltry and [625 ill-timed craving for reputation, fall sick of the disease of disdainful arrogance, which is the mother, so to say, of all evils, and so make ourselves subject to the charge. For thus is the servant above his lord, and the disciple above his master, and thinks and acts accordingly. Alas, for this grievous infirmity, which always in some strange shape lies athwart our path, and leads us astray from the pursuit of what is meet!

Call to mind, too, how the inspired Peter could not endure Christ's prophecy, when He foretold His sufferings upon the Cross, for He said: Behold, we go up to Jerusalem, and the Son of Man is betrayed unto the hands of sinners; and they shall crucify Him, and kill Him. The disciple, not yet understanding the mysterious ways of God's providence, God-loving and teachable as he was, was moved by his scruples to exclaim: Be it far from Thee, Lord; this shall never be unto Thee. What answered Christ? Get thee behind Me, Satan; thou art a stumblingblock unto Me: for thou mindest not the things of God, but the things of men. But we may hence derive no small profit, for we shall know, that when occasion calls us to exhibit courage in God's service, and we are compelled to endure conflicts that ensue for virtue's sake; yea, even if they who honour and love us best strive to hinder us from doing anything that may tend to stablish virtue, alleging, it may be, our consequent dishonour among men, or from some worldly motive, we must not yield. For they, then, are in nowise unlike Satan, who loves and is ever wont to cast stumblingblocks in our path by divers deceits, and sometimes by smooth words, so as to divert from the pursuit of what is meet, the man who is urged thereto by the spirit of piety. And methinks Christ meant something like this, when He said: If, therefore, thy right eye causeth thee to stumble, pluck it out, and cast it from thee. For that which does us injury is no longer our own, even

[626 though united to us by the bond of love, and though its connexion with us be but its natural desert.

Two robbers were crucified together with Christ, and this was owing to the malice of the Jews. For, as though to emphasize the dishonour of our Saviour's death, they involved the just Man in the same condemnation as the transgressors of the Law. And we may take the condemned criminals, who hung by Christ's side, as symbolical of the two nations who were shortly about to be brought into close contact with Him, I mean the children of Israel and the Gentiles. And why do we take condemned criminals as the type? Because the Jews were condemned by the Law, for they were guilty of transgressing it; and the Greeks by their idolatry, for they worshipped the creature more than the Creator. And after another manner those who are united with Christ are also crucified with Him; for enduring, as it were, death to their old conversation in the flesh, they are reformed into a new life, according to the Gospel. Yea, Paul said: And they that are of Christ Jesus have crucified the flesh, with the passions and the lusts thereof; and again, speaking of himself in words applicable to all men: For I, through the Law, died unto the Law, that I might live unto God. I have

been crucified with Christ: yet I live; and yet no longer I, but Christ liveth in me. And he exhorts also the Colossians: Wherefore, if ye died from the world, why do ye behave yourselves as though living in the world? For, by becoming dead unto worldly conversation, we are brought to the rudiments of conduct and life in Christ. Therefore the crucifixion of the two robbers, side by side with Christ, signifies in a manner to us, through the medium of that event, the juxtaposition of the two nations, dying together, as it were, with the Saviour Christ, by bidding farewell to worldly pleasures, and refusing any longer to live after the flesh, and preferring to live with their Lord, so far as may be, by fashioning their lives according to Him, and consecrating them in His service. And the meaning of the figure is in no way affected by the fact, that the men who hung by His side were malefactors; for we were by nature children of wrath, before we believed in Christ, and were all doomed to death, as we said before.

19 And Pilate wrote a title also, and put it on the Cross. And there was writ/en, Jesus of Nazareth, the King of the Jews. This is, in fact, the bond against us which, as the inspired Paul says, the Lord nailed to His Cross, and in it led in triumph the principalities and the powers as vanquished, and as having revolted from His rule. And if it were not Christ Himself that fixed the title on the Cross, but the fellow-worker and minister of the Jews, still, as He suffered it so to be, it is as though He were recorded as having inscribed it with His own Hand. And He triumphed over principalities in it. For it was open to the view of all who chose to learn, pointing to Him Who suffered for our sake, and Who was giving His Life as a ransom for the lives of all. For all men upon the earth, in that they have fallen into the snare of sin (for all have gone aside, and have all together become filthy, according to the Scripture), had made themselves liable to the accusation of the devil, and were living a hateful and miserable life. And the title contained a handwriting against us---the curse that, by the Divine Law, impends over the transgressors, and the sentence that went forth against all who erred against those ancient ordinances of the Law, like unto Adam's curse, which went forth against all mankind, in that all alike broke God's decrees. For God's anger did not cease with Adam's fall, but He was also provoked by those who after him dishonoured the Creator's decree; and the denunciation of the Law against transgressors was extended continuously over all. We were, then, accursed and condemned, by the sentence of God, through Adam's transgression, and through breach of the Law laid down after him; but the Saviour wiped out the handwriting against us, by nailing the title to His Cross, which very clearly pointed to the death upon the Cross which He underwent for the salvation of men, who lay under condemnation. For our sake He paid the penalty for our sins. For though He was One that suffered, yet was He far above any creature, as God, and more precious than the life of all. Therefore, as the Psalmist says, the mouth of all lawlessness was stopped, and the tongue of sin was silenced, unable any more to speak against sinners. For we are justified, now that Christ has paid the penalty for us; for by His stripes we are healed, according to the Scripture. And just as by the Cross the sin of our revolt was perfected, so also by the Cross was achieved our return to our original state, and the acceptable recovery of heavenly blessings; Christ, as it were, gathering up into Himself, for us, the very fount and origin of our infirmity.

20 This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek.

We may remark that it was very providential, and the fruit of God's inexpressible purpose, that the title that was written embraced three inscriptions ---- one in Hebrew, another in Latin, and another

in Greek. For it lay open to the view, proclaiming the Kingdom of our Saviour Christ in three languages, the most widely known of all, and bringing to the crucified One the first-fruits, as it were, of the prophecy that had been spoken concerning Him. For the wise Daniel said that there was given Him glory and a Kingdom, and all nations and languages shall serve Him; and, to like effect, the holy Paul teaches us, crying out that every knee shall bow; of things in heaven, and things on earth, and things under the earth; and every tongue shall confess that

|629 Jesus Christ is Lord, to the glory of God the Father. Therefore the title proclaiming Jesus King was, as it were, the true firstfruits of the confession of tongues. And, in another sense, it accused the impiety of the Jews, and all but proclaimed expressly, to those who congregated to read it, that they had crucified their King and Lord, purblind wretches that they were, without thought of love toward Him, and sunk in crass insensibility.

21, 22 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews, but, that He said, I am King of the Jews. Pilate answered, What I have written, I have written. The rulers of the Jews took ill the writing on the title, and, full of bitter hatred, once more denied the Kingship of Christ, and said in their great folly that He had never reigned in fact, nor been accepted as King, but had merely used this expression: not knowing that to lie is contrary to the nature of truth, and Christ is Truth. He was, then, King of the Jews, if He was proved to have given Himself this title, as they themselves also confirmed by their own words. And Pilate rejected their request that he should alter the inscription, not consenting in all things to do despite unto the glory of our Saviour, doubtless owing to God's Ineffable Will. For the Kingship of Christ was firmly rooted, and beyond the reach of calumny, though the Jews might not consent thereunto, and might strive to deface the confession of His glory.

23, 24 The soldiers therefore, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My garments among them, and upon My vesture did they cast lots. These things therefore the soldiers did. The soldiers, then, divided our Saviour's garments |630 among themselves, and this is indicative of their brutal ferocity and inhuman disposition. For it is the custom of executioners to be unmoved by the misery of condemned criminals, and to obey orders sometimes with unnecessary harshness, and to show a masculine indifference to the fate of the sufferers, and to divide their garments among themselves, as though the lot fell upon them by some sufficient and lawful reason. They divided, then, the dissevered garments into four portions, but kept the one coat whole and uncut. For they did not choose to tear it in pieces, and make it altogether useless, and so they decided it by casting lots. For Christ could not lie, Who thus spake by the voice of the Psalmist: They divided My raiment among them, and upon My vesture did they cast lots. All these things were foretold for our profit, that we might know, by comparing the prophecies with the events, what He is of Whom it was foretold that He should come for our sake in our likeness, and of Whom it was expected that He should die for the salvation of all men. For no man of sense can suppose that the Saviour Himself, like the foolish Jews, would strain out the gnat, that is, foretell a trifling detail concerning His sufferings, as in this mention of the partition of His raiment, and, as it were, swallow the camel, that is, think of no account the great lengths to which the impious presumption of the Jews carried them. Rather, when He foretold these details, He foretold also the great event itself; firstly, in order

that we might know that, as He was by Nature God, He had perfect knowledge of the future; secondly, also, that we might believe that He was in fact the Messiah of prophecy, being led to the knowledge of the truth by the many and great things fulfilled in Him. And if it behoves us also to declare another thought which strikes us with regard to the partition of the garments----a thought which can do no harm, and may possibly do good to those who hear it----I will speak as follows: Their division of the Saviour's garments into [631 four parts, and retention of the coat in its undivided state, is perhaps symbolical of the mysterious providence whereby the four quarters of the world were destined to be saved. For the four quarters of the world divided, as it were, among themselves the garment of the Word, that is, His Body which yet remained indivisible. For though the Only-begotten be cut into small pieces, so far as individual needs are concerned, and sanctify the soul of every man, together with his body, by His Flesh; yet is He, being One, altogether subsistent in the whole Church in indivisible entirety; for, as Saint Paul saith, Christ cannot be divided. That such is the meaning of the mystery concerning Him, the Law dimly shadows forth. For the Law represented the taking of a lamb at the fitting time, and the taking, not of one lamb for every man, but of one for every house, according to the number of the household; for every man (if his household were too small) was to join with his neighbour that was next unto his house. And so the command was, that many should have a part in one lamb; but, in order that it might not appear, therefore, to be physically divided, by the flesh being dissevered from the bones, and taken from house to house, the Law laid down the further injunction: In one house shall it be eaten: ye shall not carry forth ought of the flesh abroad out of the house. For observe how, as I said just now, the Law took care that many who might be in one household should have a part in one lamb, but most carefully also took great precautions that it should not appear physically divided, but should be found in its completeness and entirety as one in all who partook of it, being, at the same time, divisible and indivisible. We must entertain some such view with regard to Christ's garments, for they were divided into four portions, but the coat remained undivided. And it can do no harm also to add, that if any man choose, by way of speculation, to look upon the coat that was woven from the top throughout, and seamless, as an [632 illustration of Christ's holy Body, because It came into being without any connexion or intercourse of man with woman, but woven into its proper shape by the effective working of the Spirit from above, this view is worthy our acceptance. For such speculations as do no damage to the elements of the faith, but are rather fertile of profit, it would surely be ill-advised for us to reject; nay, we ought rather to commend them, as the fruit of an excellent disposition of mind.

25 But there were standing by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. This also the inspired Evangelist mentions to our profit, showing herein also, that none of the words of Holy Writ fall to the ground. What do I mean by this? I will tell you. He represents, as standing by the Cross, His mother, and with her the rest, clearly weeping. For women are ever prone to tears, and very much inclined to lament, especially when they have abundant occasion for shedding tears. What, then, induced the blessed Evangelist to go so much into detail, as to make mention of the women as staying beside the Cross? His object was to teach us that, as was likely, the unexpected fate of our Lord was an offence unto His mother, and that His exceeding bitter death upon the Cross almost banished from her heart due reflection; and, besides the insults of the Jews, and the soldiers also, who probably stayed by the Cross and derided Him Who hung thereon, and who presumed, in His mother's very sight, to divide His garments among themselves, had this effect. For, doubtless, some such train of

thought as this passed through her mind: "I conceived Him That is mocked upon the Cross. He said, indeed, that He was the true Son of Almighty God, but it may be that He was deceived; He may have erred when He said: I am the Life. How did His crucifixion come to pass? and how was He entangled in the snares of His murderers? How [633] was it that He did not prevail over the conspiracy of His persecutors against Him? And why does He not come down from the Cross, though He bade Lazarus return to life, and struck all Judaea with amazement by His miracles?" The woman, as is likely, not exactly understanding the mystery, wandered astray into some such train of thought; for we shall do well to remember, that the character of these events was such as to awe and subdue the most sober mind. And no marvel if a woman fell into such an error, when even Peter himself, the elect of the holy disciples, was once offended, when Christ in plain words instructed him that He would be betrayed unto the hands of sinners, and would undergo crucifixion and death, so that he impetuously exclaimed: Be it far from Thee, Lord; this shall never be unto Thee. What wonder, then, if a woman's frail mind was also plunged into thoughts which betrayed weakness? And when we thus speak, we are not shooting at a venture, as some may suppose, but are led to suspect this by what is written concerning the mother of our Lord. For we remember that the righteous Simeon, when he received the infant Lord into his arms, after having blessed Him, and said: Now lettest Thou Thy servant depart, O Lord, according to Thy Word, in peace; for mine eyes have seen Thy salvation, he also said to the holy Virgin herself: Behold, this Child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea, and a sword shall pierce through thine own soul, that thoughts out of many hearts may be revealed. By a sword he meant the keen pang of suffering, which would divide the mind of the woman into strange thoughts; for temptations prove the hearts of those who are tempted, and leave them bare of the thoughts that filled them. [634]

26, 27 When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold

thy Son! Then saith He to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home.

He took thought for His mother, paying no heed to His own bitter agony, for His sufferings affected Him not. He gave her into the charge of the beloved disciple (this was John, the writer of this book), and bade him take her home, and regard her as a mother; and enjoined His own mother to regard him as none other than her true son----by his tenderness, that is, and affection, fulfilling and stepping into the place of Him, Who was her Son by nature. But as some misguided men have thought that Christ, when He thus spake, gave way to mere fleshly affection ----away with such folly! to fall into so stupid an error is only worthy of a madman----what good purpose, then, did Christ hereby fulfil? First, we reply, that He wished to confirm the command on which the Law lays so much stress. For what saith the Mosaic ordinance? Honour thy father and thy mother, that it may be well with thee. His commandment unto us did not cease with exhorting us to perform this duty, but threatened us with the extreme penalty of the Law, if we chose to disregard it, and has put sin against our parents after the flesh on a par with sin against God. For the Law which ordered that the blasphemer should undergo the sentence of death, saying: Let him that blasphemeth the Name of the Lord be put to death, also subjected to the same penalty the man who employs his licentious and unruly tongue against his parents: He that curseth father or mother shall surely be put to death. As, then, the Lawgiver hath ordained that we should pay such honour

to our parents, surely it was right that the commandment thus proclaimed should be confirmed by the approval of the Saviour; and as the perfect form of every excellence and virtue through Him first came into the world, why should not this virtue be put on the same footing as the rest? For, surely, honour to parents is a [635 very precious kind of virtue. And how could we learn that we ought not to lightly regard love toward them, even when we are overwhelmed by a flood of intolerable calamities, save by the example of Christ first of all, and through Him? For best of all, surely, is he who is mindful of the holy commandments, and is not diverted from the pursuit of duty in stormy and troublous times, and not in peace and quietness alone.

Besides, also, was not the Lord, I say, right to take thought for His mother, when she had fallen on a rock of offence, and when her mind was in a turmoil of perplexity? For, as He was truly God, and looked into the motions of the heart, and knew its secrets, how could He fail to know the thoughts about His crucifixion, which were then throwing her into sore distress? Knowing, then, what was passing in her heart, He commended her to the disciple, the best of guides, who was able to explain fully and adequately the profound mystery. For wise and learned in the things of God was he who received and took her away gladly, to fulfil all the Saviour's Will concerning her.

28, 29 After this, Jesus, knowing that all things are now finished, that the Scripture might be accomplished, said, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to His mouth. When the iniquity of the Jews had fully wrought the impious crime against Christ, and when there was nothing left wanting to the perfect satisfaction of their savage cruelty, the flesh, at the last extremity, felt a natural craving, for it was parched by the various acts of outrage, and felt thirst. For pain is very apt to provoke thirst, spending the natural moisture of the body in excessive inward heat, and burning the inward parts with the pangs of inflammation. It would have been easy for the Word, the Almighty God, to have released His Flesh from this torment; but, just as He willingly underwent His other sufferings, so He bore this also [636 of His own Will. Then He sought to drink; but so pitiless and far removed from the love of God were they, that, instead of liquid to quench His thirst, they gave Him something to aggravate it, and, in rendering the very service of love, committed a further act of impiety. For, in acceding at all to His request, were they not assuming the appearance of affection? But it was impossible that the inspired Scripture should ever lie, which put into the mouth of the Saviour these words concerning them: They gave Me gall to eat, and when I was athirst, they gave Me vinegar to drink. The blessed Evangelist John says that they filled a sponge with vinegar, and put it on hyssop, and so brought it. Luke makes no mention of anything of the kind, but merely declares that they brought Him vinegar. Matthew and Mark say that the sponge was put on a reed. Some may perhaps think there is a discrepancy in the accounts of the holy Evangelists; but no one who is right-minded will be so persuaded. We must rather try to search, and see by every means in our power, in what way the act of impiety was effected. The inspired Luke, then, disregarding the way in which the vinegar was brought, says, in brief, that vinegar was brought to Him when He was athirst. And there can be no question, that the Evangelists would not have disagreed with each other in these trifling and unimportant details, when, in all essential matters, they are in such perfect harmony and concord. What, then, is the difference between them? and of what treatment is it susceptible? There is no doubt, that the officers who executed the impious crime against Christ were many in number, I mean the soldiers who brought Him to the Cross; several also of the Jews shared in their cruelty, some putting the sponge on a reed,

others on a stick of what is called hyssop----for the hyssop is a kind of shrub----and gave Jesus to drink of it; doing this, purblind wretches that they were, to their own condemnation. For, unawares, they were proving themselves utterly [637 undeserv-ing of compassion, when they thus altogether discarded mercy and humanity, and with unparalleled audacity vied with each other in impiety alone. Therefore, by the mouth of the Prophet Ezekiel, God thus spake unto the mother of the Jews, I mean Jerusalem: As thou hast done, so shall it be done unto thee: thy reward shall return upon thine own head; and by the mouth of Isaiah, to lawless Israel: Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him. This completed the measure of all the crimes that had been committed against Christ; but here, too, we may find a lesson to our profit. For hereby we may know that those who are of a God-loving temper, and who are firmly rooted in the love of Christ, shall wage, as it were, a ceaseless war with those who are of a different spirit; who will not, even to their latest breath, desist from raging against them, preparing for them severe temptations from every quarter, and eagerly devising every sort of thing that may hurt them. But, just as the wicked cease not from troubling them, so also shall their courage be continually sustained; and just as their trials, and the tribulation of temptation, have no abatement, so also the blessedness of the Saints shall have no end, and the joy of their state of glory shall remain for evermore, and world without end.

30 When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His Head, and gave up His Spirit. When this indignity had been added to the rest, the Saviour exclaimed, It is finished; meaning that the measure of the iniquity of the Jews, and of their furious rage against Him, was completed. For what had the Jews left untried, and what extremity of atrocity had they not practised against Him? For what kind of insult was omitted, and what crowning act of outrage do they seem to have left undone? Therefore rightly did He exclaim, It is finished, the hour already summoning Him to preach to the spirits in hell. For He [638 visited them, that He might be Lord both of the living and the dead; and for our sake encountered death itself, and underwent the common lot of all humanity, that is, according to the flesh, though being as God by Nature Life, that He might despoil hell, and render return to life possible to human nature; being thus proved the firstfruits of them that are asleep, and the firstborn from the dead, according to the Scriptures. He bowed His head, therefore; for as this generally befalls the dying, through the slackening of the sinews of the flesh, when the spirit or soul that united and sustained it is fled, the Evangelist made use of this expression. The expression also, He gave up His Spirit, does not differ from language usually employed, for the vulgar use it as equivalent to "his life was extinguished, and he died." But it is probable that it was of set purpose, and advisedly, that the holy Evangelist, instead of saying simply, He died, said, He gave up His Spirit; gave it up, that is, into the hands of God the Father, according to the saying that He spake: Father, into Thy hands I commend My Spirit; and for us, also, the meaning of the expression lays down a beginning and foundation of firm hope. For, I think, we ought to believe, and for this belief there is much ground, that the souls of Saints, when they quit their earthly bodies, are, by the bountiful mercy of God, almost, as it were, consigned into the hands of a most loving Father, and do not, as some infidels have pretended, haunt their sepulchres, waiting for funeral libations; nor yet are they, like the souls of sinful men, conveyed to the place of endless torment, that is, to hell. Rather, do they hasten into the hands of the Father of all, by the new way which our Saviour Christ has prepared for us; for He consigned His Soul into the hands of His Father, that we also, making it our anchor, and being firmly rooted and grounded in this belief, might entertain the bright hope that when we undergo the

death of the body, we shall be in God's hands; yea, in a far better condition than when we [639 were in the flesh. Therefore, also, the wise Paul assures us that it is better to depart, and be with Christ. And when He gave up the ghost, the veil of the temple was rent in twain, from the top to the bottom. The veil of the temple was of fine linen, let down to the floor of the centre of the temple, and shrouding the inner portion thereof, and allowing only the high priest to enter into the innermost shrine. For it was not in the power of any one at will to penetrate into the interior with unwashed feet, and carelessly to gaze upon the Holy of holies. How very necessary it was that this curtain should make this division, Paul shows us by his words in the Epistle to the Hebrews: For there was a tabernacle prepared; the first, which is called the Holy place. And after the second veil, the tabernacle, which is called the Holy of holies, having a golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot holding the manna, and the tables of the covenant, and Aaron's rod that budded. But into the first tabernacle, he says, the priests go in, accomplishing the services; but into the second, the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holy place hath not yet been made manifest, while as the first tabernacle is yet standing. For there can be no question, that a veil was let down at the very entrance of the temple. And so there came into his mind the first tabernacle, which he called holy; for no one could affirm that any part of the temple was not holy, or, if he did so, he would lie, for it was all holy. And after the first tabernacle came the veil which was betwixt, which is the second veil, separating the innermost portion, that is, the Holy of holies. But, as the blessed Paul said, the Spirit signified, by figures and types, that the more fitting way in which the Saints should tread had not yet been made manifest; for the people were still kept at a distance, and the [640 first tabernacle was yet standing. For there had not, as yet, in fact, appeared unto men the manner of the life that Christ gave unto those who were called by the Spirit unto sanctification; and not yet had the mystery concerning Him been made manifest, for the written commandment of the Law was still in force. Therefore, also, the Law placed the Jews in the outer court. For the dispensation of the Law was, as it were, a porch and vestibule leading unto the teaching and life of the Gospel. For the one is but a type, the other is the truth itself. The first tabernacle was, indeed, holy, for the Law is holy, and the commandment righteous and good; but the innermost portion of the temple was the Holy of holies, for though the men who partook of the righteousness of the Law were holy, they became yet holier when they accepted the faith that is in Christ, and were anointed with the Holy Spirit of God. The righteousness of faith, therefore, is greater than the righteousness of the Law; and by faith we are far more abundantly sanctified. Therefore, also, the wise Paul says, that he gladly and readily endured the loss of the righteousness that is of the Law, that he might gain Christ, and might be found in Him, not having a righteousness of mine own, even that which is of the Law, but that which is through faith in Jesus Christ. And some fell backwards, and, after running well for a time, were bewitched; and the Galatians were of this class: after pursuing the righteousness which is of faith, turning back to the commandment of the Law, and recurring to the state of life shadowed forth by types and figures; and to these Paul administered the well-merited reproof: If ye receive circumcision, Christ will profit you nothing. Ye are severed from Christ, ye who would be justified by the Law; ye are fallen away from grace. But (to bring our explanation of the passage to a good and proper conclusion) we will simply repeat, that the veil of the temple was rent in twain, from the top to the [641 bottom; to signify, as it were, that God was in the very act of revealing the Holy of holies, and making the way into the inmost shrine open henceforth to those

who believe on Christ. For the knowledge of the Divine mysteries is now laid bare before us; no longer shrouded in the obscurity of the letter of the Law, as it were a curtain, nor hidden by any covering from our quest, nor defended against the intrusion of the eye of the mind by types through which we could see but dimly. Rather are these mysteries now seen in simplicity of faith; yea, but few words suffice to explain them. For the word is nigh thee, says Paul, in thy mouth, and in thy heart; that is, the word of faith, which we preach: because, if thou shalt say with thy mouth, Jesus is Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Herein is seen in its completeness the mystery of piety towards God. But, while Christ had not as yet waged the conflict for our salvation, nor undergone the death of the flesh, the veil was still spread out, for the power of the commandment of the Law still prevailed. But when the iniquitous Jews, in their presumption, had wreaked to the utmost their malice upon Christ, and He had given up the ghost for our sake, and the sufferings of Emmanuel were accomplished, the time had then come that the broad veil, that had so long been spread out, should from henceforth be rent asunder----that is, the protection of the letter of the Law----and that the fair vision of the truth should lie bare and open before those who had been sanctified in Christ by faith. The veil was torn throughout; for what other meaning can be put upon the words: From the top to the bottom? And why was this? It was because the revelation of the message of salvation was not partial, but our enlightenment concerning the Divine mysteries was [642 perfected thereby. Therefore, also, the Psalmist said unto God, in the person of His new people: The hidden secrets of Thy wisdom hast Thou, revealed unto me; and, furthermore, the inspired Paul thus addresses believers on Christ: I thank my God always concerning you, for the grace which was given you in Christ Jesus; that in every thing ye were enriched in Him, in all utterance, and all wisdom, and all knowledge. The rending of the veil, then, not in part, but entirely throughout, signified then, that the worshippers of the Saviour were about to be enriched in all wisdom, and in all knowledge, and in all utterance, manifestly receiving the knowledge of the mystery concerning Him, undefiled and unclouded by blot or shadow. For this is what is meant by the words: From the top to the bottom. We say, then, that the most appropriate and fitting time for the revelation of the Divine mysteries was the occasion on which the Saviour laid down His life for us, when Israel spurned His grace, and wholly started aside from the love of God, in his frenzy against Him, and headstrong impiety. For any one may see that the measure of their iniquities was complete, when he learns that they persecuted, even unto death, the Giver of Life.

I think, therefore, that we have said enough on this subject, and that our explanation of the Divine purpose does not fall short of the mark. But, as we find the inspired Evangelist is very diligent to say: When He gave up the ghost, the veil of the temple was rent, thereby almost signifying as essential for us to know the occasion of that event, let us supplement our remarks by a further consideration, which savours, I think, of the spirit of pious research. For it is a thought which will be found in no way abhorrent to those fundamental doctrines, which are at once a blessing and a necessity to us. To proceed, then: the following custom was in vogue, both among the people and the rulers of the Jews. When they saw anything being done which they thought would especially offend the

[643 Giver of the Law, or when they heard any outrageous or blasphemous utterance, they tore their garments, and put on the appearance of mourners; thereby, in a manner, taking up the

defence of God, and by the intolerance they displayed of such offences, passing sentence of condemnation on the madness of the transgressors, and acquitting themselves of complicity therein. Moreover, the disciples of the Saviour, Barnabas and Paul, when certain of those who had not yet received the faith, thinking them to be gods (for they called Barnabas, Jupiter; and Paul, Mercury), brought sacrifices and garlands, in company with the priests, and attempted to make sacrifices in their honour, leapt down from the platform on which they stood, because of the outrage that would be inflicted upon the glory of God, if any sacrifice were offered to men, and rent their garments, as is recorded, and by fitting words prevented the ignorant endeavour of the worshippers of idols. Also, when our Saviour Christ was on His trial before the rulers of the Jews, and was required to say Who He was, and whence He came, and said plainly in reply: Verily, I say unto you, henceforth ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven, Caiaphas leapt up out of his seat, and rent his garments, saying, He hath spoken blasphemy. The temple of God, then, followed, so to say, the custom that prevailed among the Jews, and rent its veil, as it had been clothes, at the moment when our Saviour gave up the ghost. For it condemned the impiety of the Jews as an insult against itself. And the accomplishment of this was God's work, that He might show unto us the temple itself bewailing Israel's guilt.

31 The Jews therefore, because it was the preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.

It is not with the motive of testifying to the reverence |644

for holy days felt by men inured to shed blood with brutal ferocity, and found guilty of so monstrous an iniquity, that the blessed Evangelist says this; but rather from the wish to show that, in their gross stupidity, they committed that folly of which Christ spoke. For they strained out the gnat while they swallowed the camel; for they are found to reckon as of no account at all the most outrageous and awful of all crimes against God, while they exercised the greatest diligence with reference to the most paltry and insignificant matters, showing their folly in either case. The proof of this is not far to seek. For, behold, in the very act of putting Christ to death, they put great store on the respect due to the Sabbath; and, while they insulted the Lawgiver by outrages which surpass description, they parade their reverence of the Law; and, as that Sabbath was a high day, they affect to pay honour to it---the very men who destroyed the Lord of the high day; and they ask a favour, which well suited their cruel spirit. For they besought Pilate that their legs might be broken, wishing to embitter, by this last intolerable outrage, the pangs of approaching death, to those who were already in agony.

32-37 The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with Him: but when they came to Jesus, and saw that He was dead already, they brake not His Legs: howbeit, one of the soldiers with a spear pierced His Side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the Scripture might be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him Whom they pierced. In pursuance of the request of the Jews, men afflicted with a madness akin to their cruelty---I mean the soldiers of Pilate---break the legs of the two

robbers, [645 as they were still numbered among the living, intensifying the bitter pang of their last agony, and finally despatching them by the most grievous act of violence. But when they found Jesus with His Head bowed down, and saw that He had already given up the ghost, they thought it lost labour to break His Legs; but, as they still had a faint suspicion that He might not be actually dead, they with a spear pierced His Side, which sent forth Blood, mingled with Water; God presenting us thereby with a type, as it were, and foreshadowing of the mystery of the Eucharist, and Holy Baptism. For Holy Baptism is of Christ, and Christ's institution; and the power of the mystery of the Eucharist grew up for us out of His Holy Flesh. By his account of what took place, the wise Evangelist confirms his hearers in the belief that He was the Christ long ago foretold by Holy Writ; for the events of His life harmonised with what was written concerning Him. For not a bone of Him was broken, and He was pierced with the spear of the soldier, according to the Scripture. He says himself, that the disciple that bare record of these things was a spectator and eye-witness of what took place, and knew, in fact, that his testimony was true; and the disciple to whom he thus alludes is none other than himself. For he shrank from speaking more openly, putting away from himself the assumption of love of glory, as an unholy thing, and as a grievous infirmity.

Concerning the request for the Body of the Lord.

38 And after these things, Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the Body of Jesus: and, Pilate gave him leave. He came, therefore, and took away His Body. This saying is indeed fraught with a grievous charge against the Jews, as it shows that to become a disciple of Christ was dangerous, and exposed a man to penalties; for he plainly introduces this most excellent young [646 man---I mean Joseph---to our notice, as most especially anxious to escape the notice of the Jews, though he had been induced by Christ's teaching to choose that worship which was the reality itself, and better and more pleasing to the God Who loves virtue than the commandment of the Law, and at the same time gives us a proof necessary to confirm our faith. For it was necessary for us to believe that Christ laid down His Life for us. And is it not an inevitable consequence that, when a man is entombed, we must have a firm conviction that he also died? And we may well condemn, as guilty of gross brutality, the presumption, hard-heartedness, and merciless temper of the Jews, who did not even pay unto Christ the respect due to the dead, nor honour Him with burial rites, when they saw Him lying before them an inanimate corpse; though they knew that He was the Christ, and had often been amazed by the marvellous works that He did, even though their bitter hatred might never have allowed them to profit by His miraculous power. The disciple of Arimathaea, therefore, passes judgment on the inhumanity of the Jews, and condemns the men of Jerusalem, when he goes and tends with fitting care the Body of Him Whom he did not as yet honour by an open confession of faith, but still believed on Him in secret, for fear of the Jews, as says the blessed Evangelist.

39 And there came also Nicodemus, he who at the first came to Him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight.

He says that this disciple was not alone in taking counsel wisely, as well as in fervent zeal, to go to dress the sacred

Body for burial, but he makes mention of a second along with the first. This was Nicodemus, who completed the body of testimony to the event that is respected by the Law. For, says the Law: In the mouth of two or three witnesses shall every word be established. The men who laid Jesus in the tomb were two in

[647 number, Joseph and Nicodemus; men who received the faith inwardly in their hearts, but were still scared by a foolish fear, and did not yet prefer to the honour and glory of the world that which is of God. For then they would have dismissed all fear of the Jews, and, paying slight heed to any danger from that quarter, would have indulged their faith fearlessly and freely, and thus have proved themselves holy, and good keepers of the commandment of our Saviour.

40, 41 So they took the Body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new tomb, wherein was never man yet laid.

Christ was numbered among the dead, Who for our sake became dead, according to the Flesh, but Whom we conceive to be, and Who is, in fact, Life, of Himself, and through His Father. And, that He might fulfil all righteousness, that is, all that was appropriate to the form of man, He of His own Will subjected the Temple of His Body not merely to death, but also to what follows after death, that is, burial and being laid in the tomb. The writer of the Gospel says that this sepulchre in the garden was a new one; this fact signifying to us, as it were, by a type and figure, that Christ's death is the harbinger and pioneer of our entry into Paradise. For He entered as a Forerunner for us. What other signification than this can be intended by the carrying over of the Body of Jesus in the garden? And by the newness of the sepulchre is meant the untrodden and strange pathway whereby we return from death unto life, and the renewing of our souls, that Christ has invented for us, whereby we baffle corruption. For henceforth, by the death of Christ, death for us has been transformed, in a manner, into sleep, with like power and functions. For we are alive unto God, and shall live for evermore, [648 to the Scriptures. Therefore, also, the blessed Paul, in a variety of places, calls those asleep who have died in Christ. For in the times of old the dread presence of death held human nature in awe. For death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression; and we bore the image of the earthy in his likeness, and underwent the death that was inflicted by the Divine curse. But when the Second Adam appeared among us, the Divine Man from heaven, and, contending for the salvation of the world, purchased by His death the life of all men, and, destroying the power of corruption, rose again to life, we were transformed into His Image, and undergo, as it were, a different kind of death, that does not dissolve us in eternal corruption, but casts upon us a slumber which is laden with fair hope, after the Likeness of Him Who has made this new path for us, that is, Christ. And if any one choose to give an additional meaning to the saying that the sepulchre was a new one, and that no man had been lain therein, be it so. He says, then, we may suppose, that the sepulchre was new, and that no one had been ever laid therein, that no one might be thought to have arisen from the sleep of death save Jesus only.

42 There, then, because of the Jews' preparation {for the tomb was nigh at hand), they laid Jesus.

He not only says plainly that Christ's Body was dressed for burial, and that there was a garden nigh unto the cross, and that there was a new sepulchre in it, but he also explains that He was laid therein, not leaving the least of the things which were done untold. For most essential truly to any

creed or system of the mystery of our faith is the confession and the knowledge that Christ died. Therefore, also, the wise Paul, defining our rule of faith, speaks as follows: The word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith, which [649] preach: because, if thou shalt say with thy mouth, Jesus is Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. And in another passage also: For I delivered unto you first of all that which also I received, how that Christ died for our sins, according to the Scriptures; and that He was buried; and that He hath been raised on the third day, according to the Scriptures. Very essential, then, for us is the narrative which the writer of the book gives us on these points. For it was our bounden duty to believe that He died and was buried; after that will easily follow the true belief, that He burst asunder the bonds of death, and returned as God to the life that was His own. For it was not possible that He should be holden of death. For, being by Nature Life, how could He have undergone corruption? And how could He in Whom we live, and move, and have our being, have been subjected to the laws to which our human nature is subject? Could He not rather, as God, have easily quickened that which lacked life? xx. 1-9 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth, therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid Him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon His Head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw and believed. For [650] as yet they knew not the Scripture, that He must rise again from the dead. This excellent and pious woman would never have endured to remain at home and leave the sepulchre, had not her fear of the law for the Sabbath, and the penalty which impended upon those who transgressed it, curbed the vehemence of her zeal, and had she not, allowing ancient custom to prevail, thought she ought to withdraw her thoughts from the object of her most earnest longings. But, when the Sabbath was already past, and the dawn of the next day was appearing, she hurried back to the spot, and then, when she saw the stone rolled away from the mouth of the tomb, well-grounded suspicions seized her mind, and, calling to mind the ceaseless hatred of the Jews, she thought that Jesus had been carried away, accusing them of this crime in addition to their other misdeeds. While she was thus engaged, and revolving in her mind the probabilities of the case, the woman returned to the men who loved the Lord, anxious to obtain the co-operation of the most intimate of His disciples in her quest. And so deep-rooted and impregnable was her faith that she was not induced to esteem Christ less highly because of His death upon the cross, but even when He was dead called Him Lord, as she had been wont to do, thereby showing a truly God-loving spirit. When these men (I mean Peter, and John the writer of this book, for he gives himself the name of the other disciple) heard these tidings from the woman's mouth, they ran with all the speed they could, and came to the sepulchre in haste, and saw the marvel with their own eyes, being in themselves competent to testify to the event, for they were two in number, as the Law enjoined. As yet they did not meet Christ risen from the dead, but infer His Resurrection from the bundle of linen clothes, and henceforth believed that He had burst

asunder the bonds of death, as Holy Writ had long ago proclaimed that He would do. When, therefore, they looked at the issues of [651] events in the light of the prophecies which turned out true, their faith was henceforth rooted on a firm basis.

Observe that the blessed Evangelist, John, when he tells us the time of the Resurrection, says: On the first day of the week early, while it was yet dark, cometh Mary Magdalene unto the tomb; while Matthew, also, wishing to indicate the time to us, says that the Resurrection took place when the night was far spent. No one, I suppose, will imagine that the inspired writers are at variance, or that they fix the time of the Resurrection differently. For any one that chooses to investigate the meaning of the indications they give of the time, will find that their accounts tally. For early dawn and late night fix the same point of time, that is, the very dead of night, so to say. There is, therefore, no discrepancy between them; for the one, taking as his starting-point the end of night, and the other the beginning, both reach the middle watch, and meet at the same point, that is, as I just now said, the dead of night.

10, 11 So the disciples went away again unto their own home. But Mary was standing without at the tomb weeping. The wise disciples, after having gathered sufficiently satisfactory evidence of the Resurrection of our Saviour, being in travail, as it were, with their confirmed and unshaken faith, and by comparison of events as they had actually occurred with the prophetic utterances of Holy Scripture, went back home, and hastened, as is likely, to see their fellow-workers, to recount to them the miracle, and afterwards to consider the course to be pursued. And we shall not err if we think that they had another object in so acting. For while the passion of the Jews was at its height, and the rulers were thirsting eagerly for the blood of every man who marvelled at the teaching of the Saviour, and admitted His Divine and ineffable power and glory, but most of all for the blood of the holy disciples themselves, they had good reason [652] for shrinking from encountering them, and left the sepulchre before it was quite light, as they could not have done so without risk, if seen in the daytime, the sun's rays revealing them to all beholders. We are far from saying that unmanly cowardice was the motive of their cautious flight. Rather should we suppose that the knowledge of what was expedient for them was instilled in the minds of the Saints by Christ, Who did not permit these who were destined to be lights and teachers of the world to run untimely risks. For it was necessary that the truth of His saying should be seen, which He spake concerning them to the Father in heaven. Holy Father, keep them, He says, in Thy Name which Thou hast given Me, that they may be one, even as We are One. While I was with them, I kept them in Thy Name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition. The disciples therefore retired, thinking they ought to await the time when they should speak openly. And this they did in obedience to the Saviour's words. For He charged them not to depart from Jerusalem, as it is written, but to wait for the promise of the Father, which they had heard of Him: for John indeed baptised with water, but they shall be baptised with the Holy Ghost not many days hence; an event which we find actually came to pass in the days of the Holy Pentecost, when there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. For then were they invested with a spirit of the greatest courage and endurance, and, high exalted above the frailty of their fellow men, boldly encountered the madness of the Jews, and thought their plotting against them worthy of no account. The wise disciples, then, concealed themselves from the motive of expediency, as I said just now, while Mary, in her love of Christ free from all fear and not much suspecting the wrath of the Jews, sat on

the watch persistently, and, affected after the manner of women, wept abundantly, and continually wiped away the tears [653 that kept falling from her eyes, mourning not only because the Lord was dead, but also because she thought He had been taken away from the sepulchre.

11, 12, 13 So, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the Body of Jesus had lain.

And they say unto her, Woman, why weepest thou?

Observe that the tears let fall for Christ do not lose their reward, nor is it long before love for Him bears fruit; rather will His grace and rich requital follow closely in the wake of pain. For, behold, as Mary was sitting there, her cheeks bedewed with mourning for her beloved Lord Whom she had lost, the Saviour vouchsafed unto her the knowledge of the mystery concerning Him, by the mouth of holy angels. For she saw angels in bright apparel, the garments wherewith they were clad signifying to her the perfect beauty of angelic purity, who interrupted her lamentations, and said unto her, Woman, why weepest thou? It was not, indeed, that they desired to learn the reason why her tears were falling, for they would have known it even had the woman not told it them, and the very circumstances themselves were sufficient to indicate it. Rather do they bid her cease from weeping, as there was no occasion for tears, and as she had made what was a subject for rejoicing a cause of grief. Why, indeed, say they, when death has been subdued, and corruption lost its power, and our Saviour Christ has therefore risen again, and made a new pathway for the dead back to incorruption and to life, why dost thou, O woman, mistake the time, and why art thou so distraught by bitter pangs of woe, when the issue of events rather calls you to rejoice? For, in truth, thou shouldest be glad, and of good cheer. Why, then, weepest thou, and thus in some sort detractest from the honour due unto a festival? The angels appeared sitting at the head and at the [654 feet where the Body of Jesus had lain; thereby, as it were, signifying to the woman, who thought that the Lord had been taken away, that no one could have done despite unto the holy Body while angels kept watch and holy powers encompassed the Temple of God, for they knew their Lord. One may raise the question, not unreasonably, how it was that the blessed angels said nothing to the holy disciples, and did not even appear unto them, but were both seen by the woman and also spake unto her. We reply, then, that it was the object of the Saviour Christ to instil into the minds of those who loved Him the perfect knowledge of the mystery concerning Him; but that this perfect knowledge was in different ways given unto them, and adapted to the requirements of those who stood in need of it. The course of events itself, as compared with the expectations raised in Holy Writ, sufficed to give the holy disciples adequate knowledge, and begat in them a confidence that did not admit of doubt. For they went home trusting in the Holy Scriptures, and it would have been superfluous for those, whose faith was thus firmly grounded, to be taught by the mouth of the holy angels; but it was very necessary to the woman, who knew not the Holy and Divine Scripture, and by no other means could apprehend the deep mystery of the Resurrection.

13, 14 She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. The woman, or rather all womankind, is slow of understanding. For she does not understand the hidden meaning of what met her gaze, but rather announces it as the cause of her grief. But as she ceased not to call Christ Lord, and thereby signified her love

towards Him, she is justly permitted to enjoy the sight of the object of her desire. For she beholds
[655 Jesus, though she did not think Him to be at her side; and why? Either her ignorance was caused by our Saviour Christ still concealing Himself by His Divine power, and not allowing Himself very easily to be recognised by the eye of the beholder; or, as it was still early in the morning, she could not readily distinguish what was before her eyes, as night somehow prevented her from so doing, and scarcely revealed the Figure of Him Who was drawing nigh. Therefore, also, our Lord Jesus Christ Himself, in the Song of Songs, makes mention of His walk on this night, and the moisture of the morning dew, in the words: For My Head is filled with dew, and My Locks with the drops of the night.

15 Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. As it was still dark, and the night had not yet wholly passed away, she sees Jesus, Who stood near her, but dimly, and knows not Who He is, being unable to distinguish the Form of His Body or His Features, but hears Him say, Woman, why weepest thou? The Saviour's words are indeed words of courtesy, still such as to arouse in her the suspicion that they were most like the words of one of the gardeners. It follows, too, that the Lord, when He thus spake, was not in point of fact asking her the reason for her weeping, nor desirous to learn of whom she was in search; but was rather anxious to stop her lamentations, just as, indeed, were the two blessed angels, for it was in their company that He spake. Why, then, weepest thou, O woman? He says; Whom seekest thou? That is to say, wipe away thy tears, as thou hast the object of thy search. I, He says, am He Who is the occasion of thy mourning, as having been dead, and as having suffered a dreadful fate, and as having also been taken away out [656 of the tomb. But, as I am alive and am here, give up thy lamentations, and contrariwise be of good cheer. He asked the question, then, wishing to end her sorrow. For it was meet that the Lord should be our restorer in this way also. For by Adam's transgression, as in the firstfruits of the race, the sentence went forth to the whole world: Dust thou art, and to dust thou shalt return; and to the woman in special: In sorrow thou shalt bring forth children. To be rich in sorrow, then, as by way of a penalty, was the fate of woman. It was, therefore, necessary that by the mouth of Him That had passed sentence of condemnation, the burden of that ancient curse should be removed, our Saviour Christ now wiping away the tears from the eyes of the woman, or rather of all womankind, as in Mary the firstfruits. For she, first of women, being offended at the death of the Saviour, and grieving thereat, was thought worthy to hear the voice that cut short her weeping; the power of the word, in fact, extending also to the whole race of women, if indeed they be pained by the outrages against Christ, and honour faith in Him, and almost fall to quoting that saying in the Psalms: Do not I hate them, O Lord, that hate Thee? And am I not grieved with those that rise up against Thee? I hate them with a perfect hatred: I count them mine enemies.

While, however, our Lord Jesus Christ says this to put a stop to her weeping, she, supposing the speaker to be one of the gardeners, undertook very readily to transfer the remains to another place, if only it were shown her where he had laid Him. For, not yet apprehending the great mystery of the Resurrection, she was disturbed by suspicions of this kind. For the feminine mind is slow-witted and ill-prepared to readily comprehend even what is not very difficult, far less miracles which baffle description.

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16 Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say, Master, and ran forward to touch Him.

He invites the recognition of the woman, whose mind had already been enlightened, and, allowing her to gaze upon Him without let or hindrance (for indeed she loved Him ardently), He almost rebukes her for having been so slow to perceive that He was Christ, for there is some such implied meaning in His calling her by name. She understood at once, and at the sight of Him casts aside the suspicions she felt at first, and offers Him the usual tribute of respect, calling Him Rabboni, that is to say, Master; and, with her mind full of a heavenly joy, ran eagerly to touch the holy Body, and to gain blessing therefrom.

17 Jesus saith to her, Touch Me not; for I am not yet ascended unto My Father. The meaning of this saying is not easily understood by the vulgar, for a mystery underlies it; but we must probe it for our advantage. For the Lord will vouchsafe unto us the knowledge of His own Words. For He repulses the woman as she was running up to Him, and though she longed to embrace His Feet, He suffered her not; and, in explanation of His reason for so doing, said: For I am not yet ascended unto My Father. We must inquire into the meaning of this saying. For what if He were not yet ascended to His Father? How could this reason suffice to render it improper for those that loved Him to touch His holy Body? Would it not be blameworthy for any one to imagine that the Lord shrank from the pollution of the touch, and thus spake that He might be pure when He ascended to the Father in heaven? Would not such a man stand convicted of great folly and madness? For the Nature of God can never be polluted. For just as the light of the sun's ray, when it strikes upon a dunghill or any other [658 earthly impurities, suffers no stain----for it remains as it is, that is, undefiled, and partakes in no degree of the ill odour of the objects that it encounters----even so the all-holy Nature of God can never admit of the blemish of defilement. What, then, is the reason why Mary was prevented from touching Him, when she drew near and yearned so to do? What can the Lord mean when He says: For I am not yet ascended unto My Father? We must investigate this according to the best of our ability. We say, therefore, that the reasons for our Saviour's sojourn amongst us were manifold and diverse, but this one the principal of all, which is indicated in His own words: For I came not to call the righteous, but sinners to repentance.

Therefore, before the saving Cross and the Resurrection from the dead, while as yet His providential scheme had not received its appropriate fulfilment, He mingled both with the just and the unjust, and ate with publicans and sinners, and allowed any that so willed to come to Him and touch His holy Body, that He might sanctify all men and call them to a knowledge of the truth, and might bring back to health those who were diseased and enfeebled by the constant practice of sin. Therefore also, in another place, He said unto them: They that are whole have no need of a physician; but they that are sick. Therefore, before His Resurrection from the dead, He had intercourse indiscriminately with the righteous and with sinners, and never frightened away any that came unto Him. Moreover, when He was once reclining at the house of a Pharisee, a woman came in unto Him weeping, who was a sinner in the city, as is written, and let down her wanton locks, scarcely released from the service of her past sins, and wiped His Feet therewith; and we see that He did not stop her. Again, when He was on His way to bring back to life the daughter of the leader of the Synagogue, once more a woman came near unto Him, who had an issue of blood, and touched the border of His garment; and we find that He was in [659 nowise offended,

but rather vouchsafed unto her the comforting assurance: Daughter, thy faith hath made thee whole; go in peace. But at that time, by His Providence, men who were still unclean, and who were polluted both in mind and body, were suffered without let or hindrance to touch the holy Flesh Itself of our Saviour Christ, and to gain every blessing thereby; but when, after having completed the scheme of our redemption, He had both suffered the Cross itself, and death thereon, and had risen again to life, and shown that His Nature was superior to death, henceforward, instead of granting them a ready permission, He hinders those who come to Him from touching the very Flesh of His holy Body; thereby giving us a type of the holy Churches, and the mystery concerning Himself, just as also the Law given by the all-wise Moses itself did, when it represented the slaughter of the lamb as a figure of Christ; for no uncircumcised person, said the Law, shall eat thereof, meaning by uncircumcised impure---and humanity may justly be deemed impure in its own nature. For what is the nature of man, as compared with God's inherent purity? We may not, therefore, while we remain uncircumcised, that is, impure, touch the holy Body, but only when we have been made pure by the true circumcision of the Spirit. For circumcision is that of the heart, in the Spirit, as Paul saith. And we cannot be spiritually circumcised if the Holy Spirit hath not taken up His abode in us by faith and Holy Baptism. Surely, therefore, it was meet that Mary should for a while be restrained from touching His sacred Body, as she had not yet received the Spirit. For even though Christ was risen from the dead, still the Spirit had not yet been given to humanity by the Father through Him. For when He ascended to God the Father, He sent the Spirit down to us; wherefore also He said: It is expedient for you that I go away: for if I go not away, the Comforter cannot come unto you; but if I depart, I will send Him unto you. As, therefore, the Holy Spirit had not yet been sent down [660] unto us, for He had not yet ascended to the Father, He repulses Mary as not yet having received the Spirit, saying: Touch Me not, for I am not yet ascended unto the Father; that is to say, I have not yet sent down unto you the Holy Spirit. Hence the type is applicable to the Churches. Therefore, also, we drive away from the Holy Table those who are indeed convinced of the Godhead of Christ, and have already made profession of faith, that is, those who are already catechumens, when they have not as yet been enriched with the Holy Spirit. For He does not dwell in those who have not received Baptism. But when they have been made partakers of the Holy Spirit, then indeed there is nothing to hinder them from touching Our Saviour Christ. Therefore, also, to those who wish to partake of the blessed Eucharist, the ministers of Divine mysteries say, "Holy things to the holy," teaching that participation in holy things is the due reward of those who are sanctified in the Spirit. [661] CHAPTER I. That the Son is by Nature God, even though we find Him calling the Father His God. xx. 17. But go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God and your God. For reasons which we have given, Christ suffers not Mary to touch Him, though, in her love of God, she greatly yearned for this boon; but still rewards her for her watchful care, and doubly requites her for her passionate faith and love for Him, showing that those who are diligent in His service meet with a recompence. And, what was even yet more glorious, she achieved the deliverance of woman from the frailties of old; for in her first---I mean in Mary---all womankind, so to speak, are crowned with a double honour. For though at first she thus lamented, and made Christ an occasion for weeping, she turned her mourning into joy when she was told to forbear from tears by Him, Who, by His own sentence of old, had made woman easy to be overcome by the attacks of sorrow. For God had said to the woman: In sorrow shalt thou bring forth children; but just as He once made her subject unto sorrow in Paradise, when she hearkened to the voice of the

serpent, and ministered to the devil's wiles, so now again in a garden He bids her refrain from weeping. Releasing her from that curse which bound her unto sorrow, He bids her be the first messenger of tidings of great joy, and proclaim [662 to the disciples His journey heavenward; that as the first woman, the mother of all mankind, was condemned for listening to the devil's voice, and through her the whole race of women, so also this woman, in that she had hearkened to our Saviour's words, and announced tidings fraught with life eternal, might deliver the entire race of women from the charge of old. The Lord, therefore, grants unto Mary that, besides being delivered from tears, and from a heart ever prone to sorrow, her feet also should be beautiful. For, as the Prophet exclaims: How beautiful are the feet of them that bring glad tidings of good things! while the feet of that woman of old time were not beautiful, for no good tidings did she bring when she enticed our forefather to transgress the Divine command. That Mary is worthy our admiration we may infer, from the fact that she was deemed worthy of mention in prophecy. For what said the Prophet concerning her, and the women with her, who announced unto the holy disciples the Resurrection of the Saviour? Ye women, who come from the sight, come hither; for it is a people that hath not understanding. For this Divine prophecy bids these women, true lovers of Christ, come, as it were, with quickened steps, that they may tell what they themselves have seen, and condemns the insensibility of the Jews in that they laughed to scorn the words of our Saviour Christ Himself concerning the Resurrection. And though there were also other women there (for this the other Evangelists are pleased to record), and the wise John made mention only of Mary, we shall yet find no discrepancy in the accounts of these holy men. For it is probable that John made mention only of Mary Magdalene, because her love for Christ was more impassioned, and she outran the others, so that she first saw the tomb, and was in the garden, and visited every place that was nigh unto the sepulchre, to search for the Body; for she thought, in fact, that the Lord had been taken away. For results are always ascribed to those [663 who take the lead in counsel and action, though there may be others who co-operate in both.

Therefore, to her honour and glory and perpetual renown, the Saviour vouchsafed unto Mary the duty of proclaiming to the brethren the tidings contained in His words: I ascend unto My Father and your Father, and My God and your God; and do thou for thy part accept this great and profound mystery, not suffering thine heart to vault over the measure of the truth of the Divine doctrines. Observe how the Only-begotten Word of God came among us, that we also might be even as He is, so far as is possible for our nature to attain thereto, and so far as relates unto our new creation by grace. For He humbled Himself that He might exalt that which was by nature lowly to His own high station; and wore the form of a servant, though He was by Nature Lord and Son of God, that He might uplift that which was by nature enslaved to the dignity of Sonship, in conformity with His own Likeness, and in His Image. How, and in what sense, then, He, becoming one of us as Man, in order that we also might be like Him, that is, Gods and Sons, receives our attributes into Himself, and gives back unto us His own, you may well be anxious to inquire. I will explain, then, as far as I am able: In the first place, then, though we are servants by rank and nature (for creatures are subject to their Creator), He calls us His brethren, and designates God the common Father of Himself and us; and, making humanity His own, by taking our likeness upon Him, He calls our God His God, though He is His Son by Nature; that, as we mount up to His exceeding great dignity of station by likeness to Him (for it is not because we are by nature sons of God that we are so called, for He cries in our hearts by His own Spirit, Abba, Father), so also He, since He took our form---for He became Man, according to the Scriptures---might have God for His God,

though He was truly God by Nature, and proceeded from Him. Be not, therefore, offended,

[664 though you hear Him calling God His God, but rather contemplate His words in a teachable spirit, and attentively consider their true meaning. For He says that God is both His Father and our God; and both sayings are true. For, in very truth, the God of the universe is Christ's Father, but not ours by nature; but rather our God as our Creator and Sovereign Lord. But the Son, as it were, blending Himself with us, vouchsafes to our nature the dignity that is in a special and peculiar sense His own, calling Him That begat Him the common Father of us all; while, on the other hand, He receives into Himself, by taking upon Him our likeness, that which belonged to our nature. For He calls His Father His God, being unwilling, through His inherent love and mercy toward mankind, to dishonour our likeness that He had taken upon Himself. If, then, you choose in ignorance to cavil at this saying, and it seem intolerable to you that the Lord should say that God the Father was His God, you will then, in your perversity, be bringing a charge against the scheme for your own redemption; and when you ought to be offering up thanksgiving you will be dishonouring your Benefactor, and be foolishly objecting to the manner in which He manifested His love towards you. For if He humbled Himself, despising shame, and became a Man for your sake, on your head is the charge of humiliation, and to Him Who chose to undergo this for your sake, exceeding great is the honour due. And I am amazed that you have ears merely for the eclipse of glory (for He humbled Himself for our sake), and consider not its restoration, and, regarding only the degradation, reflect not upon the exaltation. For how was He humiliated, if you do not regard Him as perfect, as being God? And in what sense was He degraded, if you do not take into account the lofty attributes of His ineffable Nature? Therefore, when He was perfect and all-sufficient as God, He humbled Himself for your sake, transforming Himself to your likeness; and though He was high

[665 exalted as the Son of God, and of the very Essence of the Father, He degraded Himself, being mulcted of the attributes of Divine glory, so far as His Nature admitted. As therefore, now, He is at the same time God and Man, being high exalted because of His parentage (for He is God of God and truly Begotten of His Father), and also made lowly for our sake (for He became Man for us); be of a tranquil mind when you hear Him saying:

I ascend unto My Father and your Father, and My God and your God. For it was very meet and right that, as being by Nature God and Son of God, He should call Him That begat Him His Father; and that, as being Man, even as we are men. He should call God His God.

18 Mary Magdalene cometh and telleth the disciples that she had seen the Lord; and how that He had said these things unto her. That race which is specially subject to weakness---I mean the race of women---is restored by the loving-kindness of our Saviour, Who, in a manner, rolled up in one the source and origin of our infirmities, and ameliorated them for the future. For Mary announced that she had seen the Lord, Who had escaped from the bonds of death, and had heard His Voice, and brought to the disciples the words of life, and the firstfruits of the Divine Gospel.

19, 20 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He showed unto them His Hands and His Side. On the selfsame day on which He had appeared unto Mary, and discoursed with her, He also showed Himself to the holy disciples, who dreaded the intolerable

attacks of the impious Jews, and were, on that account, collected together in a certain house. For it was not likely that [666] they who had been so instructed, and had often been bidden to make haste to escape from the wrath of their would-be murderers, would be found lacking in proper prudence. Christ miraculously appears unto them. For while the doors were shut, as the Apostle says, Christ unexpectedly stood in the midst, by His ineffable Divine power rising superior to the chain of cause and effect, and showing Himself able to dispense with the design and method appropriate to His action. For let no man say, "How did the Lord, Whose Body was of solid Flesh, enter without let or hindrance, though the doors were shut?" but rather let him reflect that the Evangelist is not here speaking of one of ourselves, but rather of Him Who is enthroned by the side of God the Father, and Who easily doth whatsoever He will. For He that was by Nature the true God, was of necessity not subject unto the sequences of cause and effect, as are the creatures that owe their being to Him; but rather does He exercise Lordship over necessity itself, and due and appropriate methods of performance. For how did He make the sea afford a footing unto His Feet, and walk thereon as upon dry land, though we are not so framed that we can tread upon the paths of the sea? And how did He perform the rest of His marvellous works with God-like power? All these things, you will say, surpass man's understanding. Put this miracle of Christ side by side with the rest, and do not, following the opinion of certain men, who, in the folly of their hearts, have been led astray to judge falsely, imagine on account of this very occurrence that Christ rose again without His human Body, wholly bereft thereof, and severed from the Temple that He had taken on Himself. For if thou canst not understand the working of God's ineffable Nature, why dost thou not rather cry out against the infirmity of man's reason ----for that would be the wiser course----and then silently acquiesce in the limit prescribed to you by the Creator? For in rejecting the conclusion of wisdom, thou doest [667] wrong to the great mystery of the Resurrection, on which all our reliance is fixed. For remember the exclamation of Paul: If the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain, and ye are yet in your sins. And again: Yea, and we are found false witnesses of God; because we witnessed of God that He raised up Christ: Whom He raised not up, if so be that the dead are not raised. For what can be raised up save that which is fallen? or what restored to life, save that which is bowed down in death? And how shall we expect to rise again, if so be that Christ raised not up His own Temple, making Himself, for us, the Firstfruits of them which are asleep, and the Firstborn from the dead? Or how shall this mortal put on immortality, if, as some think, it be lost in total annihilation? For how shall it escape this fate if it have no hope of a new life? Do not, then, swerve from orthodoxy in the faith, because a miracle was accomplished; but rather be wise, and add this to the other marvellous works that Christ did. For observe how, by unexpectedly entering when the doors were shut, Christ showed, once more, that He was by Nature God, and no other than He Who had erewhile dwelt among them; and also, by laying bare the wounded Side of His Body, and by showing the print of the nails, He gave us complete satisfaction that He had raised that Temple of His Body which had hung upon the Cross, and had restored to life that Body which He had worn, thereby subduing death, which is due to all flesh, inasmuch as He was by Nature Life and God. What need, then, was there for Him to show them His Hands and Side, if, as some perversely think, He did not rise again with His Body? And, if He wished His disciples not to entertain this idea concerning Him, why did He not rather appear in another form, and, disdaining the likeness of flesh, conjure up other thoughts in their minds'? But, as it is, He thought it of so great importance that they should be convinced of the [668]

Resurrection of His Body, that, when the time even seemed to call Him to change His Body into some form of ineffable and surpassing Majesty, He resolved in His Providence to appear once more as He had been of old, that He might not be thought to be wearing any other form than that in which also He had suffered crucifixion. For that our eyes could not have endured the glory of the holy Body, if Christ had chosen to reveal it unto the disciples before He ascended to the Father, is easily to be inferred, when we reflect upon His transfiguration on the Mount before the holy disciples. For the blessed Matthew the Evangelist writes, that Jesus took Peter, and James, and John, and went up into the mountain, and was transfigured before them: and His Face did shine as lightning, and His garments became white as snow, and they could not endure the sight, but fell on their faces. Very appropriately, then, our Lord Jesus Christ, as He had not yet transformed the Temple of His Body into its due and proper majesty, still appeared in His original shape, not wishing the belief in the Resurrection to be transferred to another form or body than that which He had received from the Holy Virgin, in which also He was crucified, and died, according to the Scripture, the power of death extending only over Flesh, from which also it was driven forth. For if His Body, after death, did not rise again, what sort of death was vanquished, and in what way was the power of corruption weakened? For it could not be by the death of a single rational being, or soul, or angel, or even the very Word of God. When, then, the power of death has reference only to that which is doomed by nature to corruption, with this it is that the power of the Resurrection is concerned, and with this alone, in order that the dominion of the lord of this world might be taken away. The entry of our Lord through the closed doors must be classed, by men of wisdom, with the other miracles that He wrought. He then greeted His holy disciples. Peace be unto you, He says; meaning by peace, Himself. For while Christ is present among men it follows that the tranquillity of their minds is assured unto them. Paul also declared that this boon is granted to those who believe on Him, when he says: The peace of Christ, which passeth all understanding, shall guard your hearts and your thoughts; meaning by the peace of Christ which passeth all understanding nothing else than His Spirit, of Which if any man partake he shall be filled with everything that is good.

20 The disciples, therefore, were glad when they saw the Lord.

Hereby, also, the blessed Evangelist testifies to the truth of our Saviour's Words, when he says that the disciples were full of peace and joy of heart when they saw Jesus. For we remember the mysterious utterance that He spake unto them concerning His precious Cross and Resurrection from the dead, saying: A little while, and ye behold Me no more; and again a little while, and ye shall see Me; and your heart shall rejoice, and your joy no one taketh away from you. The Jews, indeed, whose minds were transported by a frenzy of fury, rejoiced when they saw Jesus nailed to the Cross, while the heart of the holy disciples was heavy laden with an intolerable burthen of sorrow. But as He is by Nature Life, He overcame the power of death, and rose again, and the joy of the Jews was extinguished, while the heaviness of the holy disciples was turned into joy, and nothing could rob or deprive them of their soul's delight. Christ, having died once for all to put away sin, dieth no more, as is written. For He is alive for evermore, and of a surety He will preserve those whose hope is in Him, in joy without ceasing. He once more greets them with the oft-repeated assurance: Peace be unto you; laying down, as it were, this law for the children of the Church. Therefore, also, more especially in the assembling and gathering of ourselves together in holy places, at the very commencement of the blessed mystery of the Eucharist, we repeat this

saying to one another. For

[670 our being at peace with each other and with God must be accounted a fountain and source of all good. Therefore, also, Paul, when he prays that those who are called may enjoy the highest of all blessings, says: Grace to you and peace, from God our Father and the Lord Jesus Christ; and also, when he invites those who have not yet believed to make their peace with God, he says: We are ambassadors on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. None the less, also, the Prophet Isaiah exhorts us, crying out: Let us make peace with Him, let us make peace who come. The meaning of the saying well befits the Dispenser of Peace, or rather the Peace of all men; that is, Christ, for He is our peace, according to the Scripture.

21 Then said He to them again, Peace be unto you: as the living Father sent Me, even so send I you.

Hereby our Lord Jesus Christ ordained the disciples to be guides and teachers of the world, and to be ministers of His Divine mysteries, and also bade them, for the time was now come, like lights to illuminate and enlighten, not merely the country of Judaea, according to the limit of the commandment of the Law, which extended from Dan even unto Beersheba, according to the Scripture, but rather also all under the sun, and men scattered throughout all lands, wheresoever they dwelt. The saying of Paul, therefore, is true: No man taketh the honour unto himself, but he that is called of God. For our Lord Jesus Christ called into His most glorious apostleship, before all others, His own disciples, and firmly fixed the whole earth, which was well-nigh tottering and in the act of falling, pointing out, as God, men to be props thereof who were well able to support it. Therefore, also, He thus spake by the mouth of the Psalmist, concerning the earth and the Apostles: I have fixed the pillars of it; for the blessed disciples were as the pillars and ground of the truth, whom also He says

[671 that He sent forth, even as the Father had sent Him; showing at the same time the dignity of their apostle-ship, and the incomparable honour of the power vouchsafed unto them, and also in all likelihood suggesting the method of life the Apostles were to follow. For if He thought it meet that He should send forth His own disciples, even as the Father had sent Him, was it not necessary for those who were destined to imitate His mission to ascertain what the Father sent forth the Son for to do? In divers ways, then, expounding unto us the character of His own mission, He said in one place: I came not to call the righteous, but sinners to repentance; and again: They that are whole have no need of a physician; but they that are sick: and again, in another place: For I am come down from heaven, not to do Mine own Will, but the Will of Him That sent Me; and yet once more: For God sent not His Son into the world to judge the world; but that the world should be saved through Him. Summing up, therefore, in a few words the character of their mission, He says that He sent them even as the Father had sent Him, that they might know thereby that they were bound to call sinners to repentance, and to minister to those who were in evil plight, whether of body or soul, and in all their dealings upon earth, not in any wise to follow their own will, but the Will of Him That sent them, and to save the world by their teaching, so far as was possible. And in truth we shall find the holy disciples eager to show the utmost zeal in performing all these things; and it is not difficult for any one to satisfy himself of this, who has once turned his attention to the Acts of the Apostles, and the words of the holy Paul.

22, 23 And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.

After dignifying the holy Apostles with the glorious [672] distinction of the apostleship, and appointing them ministers and priests of the Divine Altar, as I have just said, He at once sanctifies them by vouchsafing His Spirit unto them, through the outward sign of His Breath, that we might be firmly convinced that the Holy Spirit is not alien to the Son, but Consubstantial with Him, and through Him proceeding from the Father; He shows that the gift of the Spirit necessarily attends those who are ordained by Him to be Apostles of God. And why? Because they could have done nothing pleasing unto God, and could not have triumphed over the snares of sin, if they had not been clothed with power from on high, and been transformed into something other than they were before. Therefore, also, it was said to one of old time: The Spirit of the Lord will come upon thee, and thou shalt be turned into another man; and the Prophet Isaiah also declared that those who waited upon the Lord should renew their strength. The wise Paul, too, when he says that he surpassed some in his labours, that is, in the deeds of an Apostle, adds at once: Yet not I, but the grace of God which was with me. Besides, we say this, that the disciples would never at all have understood the mystery that is in Christ, nor have been true guides in this knowledge, if they had not advanced in the light of the Spirit to a revelation of things which surpass man's reason and understanding, a revelation which is able to point out to them the heights to which they were bound to ascend; for no man can say Jesus is Lord, as Paul says, but in the Holy Spirit. As, then, they were destined to proclaim that Jesus was the Lord, that is, to preach that He was God and Lord of necessity, therefore they received the grace of the Holy Spirit in immediate connexion with the office of apostleship, Christ granting Him unto them, not ministering to the desires of another, but rather vouchsafing Him of Himself; for the Spirit could only come down unto us from the Father through the Son. The old and written Law, [673] however, which contained shadows and types of the reality, ordained that the appointment of priests should be performed in a more physical way, so to say, and that their appointment should be attended with more outward display. For the blessed Moses, by God's command, bade Aaron and the Levites wash themselves with water: then he slew the ram of consecration and anointed with the blood the tip of Aaron's right ear, as is written, and also put of the blood upon the thumb of the right hand, and upon the big toe of the right foot, giving an outline and type, as in a picture, of the mystery concerning Christ. For in the presence here of water and blood, the instruments of sanctification, how can there be any question that in an obscure type an outline was given of the fair beauty of the reality? Our Lord Jesus Christ, transforming into the power of truth the figure of the Law, consecrates through Himself the ministers of the Divine Altar. For He is the Lamb of consecration, and He consecrates by actual sanctification, making men partakers in His Nature, through participation in the Spirit, and in some sort strengthening the nature of man into a power and glory that is superhuman. And there can be no doubt that the explanation I have here given can be proved not to err from the truth. But, perhaps, someone will come and say as follows, with a praiseworthy desire for knowledge, it may be, putting to us the question, "Where then, and when, did the Saviour's disciples receive the grace of the Spirit? When the Saviour appeared unto them in the house, immediately after the Resurrection, and breathed upon them, saying: Receive ye the Holy Ghost; or in the days of the holy Pentecost, when, as they were again assembled together in one place, suddenly there came from heaven a sound as of the rushing of a mighty wind. And there appeared unto them tongues

parting asunder, like as of fire; and it sat upon each one of them. And they began to speak with other tongues, as the Spirit gave [674 them utterance?" For either, such an one will say, we must suppose that a double grace was given unto them, or we must remain in ignorance of the occasion on which they, in fact, became partakers in the Holy Spirit; if indeed our Saviour's saying, and that which is written in the Acts of the holy Apostles, is found to be true. And, indeed, the question may well excite our perplexity, especially as Christ Himself said: It is expedient for you that I go away; for if I go not away the Comforter cannot come unto you; but when I depart, I will send Him unto you; for the inquirer will perhaps go on to say, "The Truth, that is, Christ, cannot lie. When, then, He said in plain words that the Comforter would not come unto the disciples unless He were taken up unto the Father, but of a surety He would send Him then, when He was in heaven at His side; how, then, can He be supposed to grant the gift of the Spirit, though His journey from hence was not yet accomplished?" Still, though the inquiry is very obscure, and very likely to cause perplexity, it yet allows of an appropriate solution, when we remember our faith that Christ is not as one of ourselves, but rather is God, and of God, and so exercises dominion over His own Words, and moulds them to suit His purposes. For He proclaimed that He would send down to us from heaven the Comforter, when He was ascended to God the Father; and this, indeed, He did, when He had gone away to the Father, and vouchsafed to shed forth the Spirit abundantly upon all who were willing to receive it. For any man could receive it, through faith, that is, and Holy Baptism; and then was fulfilled that which was spoken by the voice of the Prophet: I will pour out of My Spirit upon all flesh. But it was necessary that the Son should appear as co-operating with the Father in granting the Spirit; it was necessary that those who believed on Him should understand that He is the Power of the Father, That has created this whole world, and called man out of nothing into being. [675 For God the Father, at the beginning, by His own Word, took of the dust of the ground, as is written, and fashioned the animal, that is man, and endowed him with a soul, according to His Will, and illuminated him with a share of His own Spirit; for He breathed into his nostrils the breath of life, as is written. And when it came to pass that through disobedience man fell under the power of death, and lost his ancient honour, God the Father built him up and restored him to newness of life, through the Son, as at the beginning. And how did the Son restore him? By the death of His own Flesh He slew death, and brought the race of man back again into incorruption; for Christ rose again for us. In order, then, that we might learn that He it was Who at the beginning created our nature, and sealed us with the Holy Spirit, our Saviour again grants the Spirit, through the outward sign of His Breath, to the holy disciples, as being the firstfruits of renewed nature. For Moses writes concerning our creation of old, that God breathed into man's nostrils the breath of life. As, then, at the beginning, man was formed and came into being, so likewise is he renewed; and as he was then formed in the Image of his Creator, so likewise now, by participation in the Spirit, is he transformed into the Likeness of his Maker. For that the Spirit impresses the Saviour's Image on the hearts of those who receive Him surely does not admit of question; for Paul plainly exhorteth those who had fallen through weakness into observance of the Law, in the words: My little children, of whom I am again in travail until Christ be formed in you. For he says that Christ will not be formed in them save by partaking of the Holy Spirit, and living according to the law of the Gospel. Therefore, as in the firstfruits of creation, which is made regenerate into incorruption and glory and into the Image of God, Christ establishes anew His own Spirit in His disciples. For it was necessary that we should also perceive this truth, namely, that He brings down and grants the Spirit [676 unto us. Therefore, also, He said: All things, whatsoever the Father hath, are Mine. And

as the Father hath, of Himself and in Himself, His own Spirit, so also the Son hath the Spirit in Himself, because He is Consubstantial with Him, and essentially proceeded from Him, having by Nature in Himself all the attributes of His Father. From the following fact we can prove that, many as were the actions that He repeatedly promised us that He would perform in due season, He even in part anticipated the appointed time in the performance of them, for our edification, that we might be fully convinced that whatsoever He has spoken will assuredly come to pass. He declared that He would raise up the dead, and bring back again to life those who are lying in the earth and in tombs. The hour cometh, He says, when the dead shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment. And, desiring to satisfy us that He could readily accomplish this, He taught, saying: I am the Resurrection and the Life. But, inasmuch as the vastness of the miracle made it difficult of belief that the dead could ever be restored to life, He anticipated to our profit the time of the Resurrection, and gave us a sign by raising Lazarus and the widow's son and the daughter of Jairus. And what else besides? As He said that full of glory would be the resurrection of the Saints, for then, He says, shall the righteous shine forth as the sun in the Kingdom of their Father, in order that here again He might be believed to speak truth, He granted the sight thereof before the time to the disciples. For He took Peter and James and John, and went up into the mountain, and was transfigured before them: and His Face did shine as lightning, and His garments became white as snow. Just as, then, although He promised to accomplish these things in their season, yet He performed the works in part and with a limited scope even out of due time, as [677] an earnest and foretaste of that which was expected to come to pass and to affect the whole world, so doing in order that faith in Him might not be shaken; even so, likewise, after having said that He would send the Comforter to us when He went away to the Father, and having fixed this occasion for granting this grace universally, He performed in the persons of His disciples the first instalment, as it were, of the promise, for the many just and sufficient reasons we have previously given.

They, therefore, partook of the Holy Spirit when He breathed on them, saying, Receive ye the Holy Ghost; for

it were impossible for Christ to lie, and He would never have said "Receive" without giving; but in the days of Holy Pentecost, when God more openly proclaimed His grace, and manifested the establishment of the Holy Spirit in their hearts, there appeared unto them tongues through flame, not signifying the beginning of the gift of the Spirit in their hearts, but rather having reference to the time when they were first endowed with the gift of languages. It is written, indeed, that they began to speak with other tongues, as the Spirit gave them utterance. Note, that they began to speak, not to receive sanctification, and that the gift of divers tongues came down upon them; and this was the working of the Spirit that was in them. For just as the Father spake from heaven, and bare witness to His Son, saying, This is My beloved Son, in Whom I am well pleased; and did this to satisfy the minds of those who heard, uttering, or causing to be uttered, a sound as of some instrument which fell upon the ear; even so, also, in the case of the holy disciples He made the manifestation of the grace given them more public, sending down upon them tongues as of fire, and causing the descent of the Holy Spirit to resemble the sound of the rushing of a mighty wind. And that this very portent was given unto the Jews by way of a sign, you will readily see, if you listen to God, the Lord of all, saying by the mouth of the

[678 Prophet: By men of strange tongues, and by the lips of strangers, will I speak unto this people, and yet will they not believe. And to the intent that we might believe that the blessed disciples did, in fact, partake of the Holy Spirit, and were from henceforth honoured with the grace of Christ from above, and that they were able to expound the truth, and that the glory of their apostleship was worthy all admiration, witness being borne thereto by the gift from on high, therefore it was that fire came down in the form of tongues.

I think, indeed, that I have here said enough to accurately explain the meaning of the passage; but, inasmuch as we are bound to take every precaution in our treatise, that no stumblingblock spring up to offend the brethren through the carping spirit of any amongst us, let us make this addition to what we have said, and refute the vain talk that we may expect will be started. We shall find, then, in the passage that follows, the words: Thomas, called Didymus, was not with the disciples when Jesus came. How, then, someone may not unreasonably inquire, if he were away, was he in fact made partaker in the Holy Spirit when the Saviour appeared unto the disciples and breathed on them, saying: Receive ye the Holy Ghost? We reply that the power of the Spirit pervaded every man who received grace, and fulfilled the aim of the Lord Who gave Him unto them; and Christ gave the Spirit not to some only but to all the disciples. Therefore, if any were absent, they also received Him, the munificence of the Giver not being confined to those only who were present, but extending to the entire company of the holy Apostles. And that this interpretation is not strained, or our idea extravagant, we may convince you from Holy Writ itself, bringing forward as a proof a passage in the Books of Moses. The Lord God commanded the all-wise Moses to select elders, to the number of seventy, from the assembly of the Jews, and plainly declared: I will take of the Spirit which is upon thee and will put it upon them.

[679 Moses, as he was bidden, brought them together, and fulfilled the Divine decree. Two only of the men who were included in the number of the seventy elders were left behind, and remained in the assembly, to wit, Eldad and Medad. Then when God put upon them all the Divine Spirit, as He had promised, those whom Moses had collected together immediately received grace, and prophesied; but none the less also the two who were in the assembly prophesied, and, in fact, the grace from above came upon them first. Nay, further, Joshua, that was called the son of Nun, who was the constant attendant of Moses, not understanding at once the meaning of the mystery, but thinking that after the manner of Dathan and Abiram they were rivals in the art of prophecy to those whom Moses had brought together, said unto him: Eldad and Medad do prophesy in the camp; my lord Moses, forbid them. And what answered that truly wise and great man, seeing in his wisdom the working of the grace given unto them, and the power of the Spirit? Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them! Observe how he rebukes the saying of Joshua, who knew not what had been done. Would that, he says, the Spirit were given to all the people! Nay, this will indeed come to pass in due season, when the Lord, that is, Christ, will grant unto them His Spirit; breathing upon His holy Apostles as upon the firstfruits of those whose due it is to receive Him, and saying: Receive ye the Holy Ghost. Then, if Thomas were absent, he was not cut off from receiving the Spirit, for the Spirit pervaded all whose due it was to receive Him, and who were included among the number of His honoured disciples.

Christ, when He gave the Spirit unto them, said: Whosoever sins ye forgive, they are forgiven; and whosoever sins ye retain, they are retained; though only the living God is able and powerful

to grant unto sinners remission of sins; for whom could it befit to pardon the

[680 transgressions that sinners have committed against the Divine Law, save the Lawgiver Himself? You may, if you choose, see the meaning of the saying from the analogy of human affairs. Who has authority to meddle with the decrees of earthly monarchs, and who tries to undo that which has been ordained by the will and judgment of rulers, save only someone who is invested with regal honour and dignity? Therefore, wise was the saying, Insolent is he who saith unto the king, Thou breakest the law. In what way, then, and in what sense did the Saviour invest His disciples with the dignity which befits the Nature of God alone? The Word that is in the Father cannot err; and this He did, and whatsoever He doeth, He doeth well. For He thought it meet that they who have once been endued with the Spirit of Him Who is God and Lord, should have power also to remit or retain the sins of whomsoever they would, the Holy Spirit That dwelt in them remitting or retaining them according to His Will, though the deed were done through human instrumentality.

They who have the Spirit of God remit or retain sins in two ways, as I think. For they invite to Baptism those to whom this sacrament is already due from the purity of their lives, and their tried adherence to the faith; and they hinder and exclude others who are not as yet worthy of the Divine grace. And in another sense, also, they remit and retain sins, by rebuking erring children of the Church, and granting pardon to those who repent; just as, also, Paul gave up him that had committed fornication at Corinth, for the destruction of the flesh, that the spirit may be saved, and admitted him again into fellowship, that he might not be swallowed up with his overmuch sorrow, as he says in his letter. When, then, the Spirit of Christ dwelling in our hearts doeth things which befit God alone, surely He is the living God, invested with the glorious dignity of the Divine Nature, and having power over sacred laws.

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24, 25 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and put my hand into His Side, I will not believe. The greatest marvels are always attended by incredulity, and any action which seems to exceed the measure of probability is ill-received by those who hear of it. But the sight of the eyes succeeds in banishing these doubts, and, as it were, compels a man by force to assent to the evidence before him. This was the state of mind of the wise Thomas, who did not readily accept the true testimony of the other disciples to our Saviour's Resurrection, although, according to the Mosaic Law, in the mouth of two or three witnesses every word shall be established. I think, however, that it was not so much that the disciple discredited what was told him, but rather that he was distracted with the utmost grief, because he had not been thought worthy to see our Saviour with his own eyes. For he, perhaps, thought that he would never receive that blessing. He knew that the Lord was by Nature Life, and that He was able to escape death itself, and to destroy the power of corruption; for surely He "Who released others from its trammels could deliver His own Flesh. In his exceeding great joy he affected incredulity, and though he well-nigh leapt in his ecstasy of delight, he longed to see Him before his very sight, and to be perfectly satisfied that He had risen again to life according to His promise. For our Saviour said: Children, a little while and ye behold Me no more; and again a little while, and ye shall see Me, and

your heart shall rejoice. I think that the disciple's want of faith was extremely opportune and well-timed, in order that, through the satisfaction of his mind, we also who come after him might be [682] unshaken in our faith that the very Body that hung upon the Cross and suffered death was quickened by the Father through the Son. Therefore, also, Paul saith: Because if thou shalt say with thy mouth, Jesus is Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved. For since it was not the nature of flesh itself which brought back life, but the deed was rather accomplished by the working of the ineffable Nature of God, in which naturally abides a quickening power, the Father through the Son manifested His power upon the Temple of Christ's Body; not as though the Word was powerless to raise His own Body, but because the Father doeth whatsoever He doeth through the Son, for He is His Power, and whatsoever the Son bringeth to effect proceedeth also of a surety from the Father. We, therefore, are taught, through the slight want of faith shown by the blessed Thomas, that the mystery of the Resurrection is effected upon our earthly bodies, and in Christ as the Firstfruits of the race; and that He was no phantom or ghost, fashioned in human shape, and simulating the features of humanity, nor yet, as others have foolishly surmised, a spiritual body that is compounded of a subtle and ethereal substance different from the flesh. For some attach this meaning to the expression "spiritual body." For since all our expectation and the significance of our irrefutable faith, after the confession of the Holy and Consubstantial Trinity, centres in the mystery concerning the flesh, the blessed Evangelist has very pertinently put this saying of Thomas side by side with the summary of what preceded. For observe that Thomas does not desire simply to see the Lord, but looks for the marks of the nails, that is, the wounds upon His Body. For he affirmed that then, indeed, he would believe and agree with the rest that Christ had indeed risen again, and risen again in the flesh. For that which is dead may rightly be said to return to life, and the Resurrection surely [683] was concerned with that which was subject unto death.

26, 27 And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and

stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and see My Hands; and reach hither thy hand, and put it into My Side: and be not faithless, but believing.

Christ appeared once more unto His disciples miraculously by His Divine power. For He did not, like unto us, bid them open the doors for Him to enter in, but disdaining, as it were, the natural sequence of events, passed within the doors, and unexpectedly appeared in the middle of the room, presenting the same kind of miracle before the sight of the blessed Thomas as He had performed on the former occasion. For he that was most deficient in faith had need of healing medicine. He made use of the greeting so often on His Lips, and solemnly gave them the blessed assurance of peace, as a pattern unto us, as we have said before. One may well be amazed at the minuteness of detail shown in this passage. For such was the extreme accuracy that the compiler of this book took pains to observe, that he is not content with simply saying that Christ manifested Himself to the holy disciples, but explains that it was after eight days, and that they were gathered together. For what else can their being all brought together in one house mean? We say this to point out the diligent care that the Apostle so admirably displays, and because Christ hereby has made clear unto us the occasion of our assembling, and gathering ourselves together on His account. For He visits, and in some sort dwells with, those assembled together for His sake,

especially on the eighth day, that is, the Lord's day. Let us reckon it up, if you so please: On the one occasion He appeared unto the other disciples; on the other, He manifested Himself to them, when Thomas was also [684] present. It is written in the preceding passage: When therefore it was evening, on that day, the first day of the week, and when the doors were shut, He stood in the midst. Note, that it was on the first day of the week, that is, the Lord's day, when the disciples were gathered together, that He was seen of them, and that likewise also He appeared unto them on the eighth day following. And we must not, because he says eight days after, suppose that he means the ninth day, but that when he says this he includes the eighth day itself, on which He appeared, in the number given. With good reason, then, are we accustomed to have sacred meetings in churches on the eighth day. And, to adopt the language of allegory, as the idea necessarily demands, we indeed close the doors, but yet Christ visits us and appears unto us all, both invisibly and also visibly; invisibly as God, but also visibly in the Body. He suffers us to touch His holy Flesh, and gives us thereof. For through the grace of God we are admitted to partake of the blessed Eucharist, receiving Christ into our hands, to the intent that we may firmly believe that He did in truth raise up the Temple of His Body. For that the partaking of the blessed Eucharist is a confession of the Resurrection of Christ is clearly proved by His own Words, which He spake when He Himself performed the type of the mystery; for He brake bread, as it is written, and gave it to them, saying: This is My Body, which is given for you unto remission of sins: this do in remembrance of Me. Participation, then, in the Divine mysteries, in addition to filling us with Divine blessedness, is a true confession and memorial of Christ's dying and rising again for us and for our sake. Let us, therefore, after touching Christ's Body, shrink back from unbelief in Him as utter ruin, and rather be found well grounded in the full assurance of faith.

Let the attentive reader call to mind that our Lord repulsed Mary Magdalene from touching Him, saying

[685] plainly: Touch Me not, for I am not yet ascended unto the Father. Yet He allows Thomas to touch His Side, and to feel with his fingers the print of the nails. We have already explained why our Lord did this, but none the less will we call back to mind the reason, briefly recapitulating what we said. For not yet had the time arrived for Mary to touch Him, because she had not yet been sanctified by the grace of the Holy Spirit; for while Christ was yet in our midst, and had not yet ascended to the Father in heaven, it was impossible to see the descent of the Comforter fully accomplished among men. It was meet, however, for Thomas to touch Him, as he, as well as the rest, had been enriched with the Spirit. For, as we said before, he was not on account of his absence without his share in the Spirit. For the munificence of the Giver reached unto him also, when the boon was granted to the entire company of the holy disciples.

I think we ought also to investigate the following question. Thomas felt our Saviour's Side, and found the wounds made by the soldier's spear, and saw the print of the nails. Then how was it, someone may inquire, that the marks of corruption were apparent in an incorruptible Body? For the abiding trace of the holes bored through the Hands and Side, and the marks of wounds and punctures made by steel, affords proof of physical corruption, though the true and incontrovertible fact that Christ's Body was transformed into incorruption points to a necessary discarding of all the results of corruption, together with corruption itself. For will any man who is lame, at the Resurrection have a maimed foot or limb? And if any man have lost the sight of his eyes in this life, will he be raised again blind? How then, someone may say, can we have shaken off the yoke of

corruption, if its results still remain and rule over our members? It is essential, I think, to inquire into this question; and this we say, with reference to the difficulties raised by the

[686 passage. We are as far as possible anxious to assent to the contention that at the time of the resurrection there will be no remnant of adventitious corruption left in us, but, as the wise Paul said concerning this body of ours, that which is sown in weakness is raised in power, and that which is sown in dishonour is raised in glory. And what can we expect the resurrection of this body in power and glory to be, if it does not imply that it will cast off all the weakness and dishonour of corruption and disease, and return to its original purity? For the human body was not made for death and corruption. But, inasmuch as Thomas required this proof for his perfect satisfaction, our Lord Jesus Christ, of necessity, therefore, in order to leave no excuse for our want of faith, appears even as he sought to see Him; for even when He ascended into heaven itself, and made known the meaning of the mystery concerning Himself to the rulers, principalities, and powers above, and to those who commanded the legions of angels, He appeared also unto them in this same guise that they might believe that in very truth the Word That was of the Father, and in the Father, became Man for our sake, and that they might know that such was His care for His creatures that He died for our salvation. And, in order to make the meaning of my explanation clearer to my hearers, I will add the very words spoken by the mouth of Isaiah on this subject. He saith: Who is This That cometh from Edom, with dyed garments from Bosra? They who raise this shout, I mean the cry: Who is This That cometh from Edom? that is, from the earth, are angels and rational powers, for they are marvelling at the Lord ascending into heaven. And, seeing Him almost, as it were, dyed in His own Blood, they say unto Him, not yet apprehending the mystery: Why is Thy apparel red, and why are Thy garments like him that treadeth in the wine-vats? For they compare the colour of the blood to new wine, lately trodden in the press. And what saith

[687 Christ unto them? First, in order that He may be known to be the living God, He saith: I speak righteousness; using the word speak, instead of "teach." And most assuredly. He that teacheth righteousness must be a Lawgiver, and if a Lawgiver, surely also God. Then say the angels unto Him, as Christ sheweth them the marks of the nails: What are these wounds in Thy Hands? and the Lord answereth: Those with which I was wounded in the house of My beloved. For Israel was the house that the Lord loved, and Israel smote Him with nails and spear. For the outrages of the soldiers may justly be ascribed unto the Jews, for they brought the Lord to His death. Therefore, when He wished to satisfy the holy angels that He was, in fact, a Man, and that He had undergone the Cross for us, and that He was risen again to life from the dead, Christ was not content with mere words, but showed unto them the marks of His suffering. What is there to astonish us in the fact, that when He desired to rid the blessed Thomas of his unbelief He showed the print of the nails, appearing unto him, contrary to expectation, for the advantage of all men, and to the intent that we might believe without question that the mystery of the Resurrection was actually accomplished, no other body being raised but that which suffered death?

28 Thomas answered Him, and saith unto Him, My Lord and my God.

He that had shortly before been slack in the duty of faith was now eager to profess it. and in a short time his fault was wholly cured. For after an interval of only eight days the hindrances to his faith were removed by Christ, Who showed unto him the print of the nails and His wounded Side. But, perhaps, someone will ask the question: "Tell me why did the minds of the holy disciples carry

out so rigid an inquiry, and so careful a scrutiny? For would not the sight of the Lord's Body, the features of His Face, and the measure of His Stature,

[688 have sufficed to prove that He had indeed risen from the dead, and to secure His recognition?" What do we reply? The inspired disciples were not free from doubt, although they had seen the Lord. For. they thought that He was not in very truth the same as He Who of old had lived and dwelt among them, and had hung upon the Cross, but rather that He was a Spirit, cunningly fashioned like unto our Saviour's Image, and simulating the features of the form which they knew. For they fell into this delusion not without some apparent excuse, as He miraculously entered when the doors were closed; in spite of the fact that a body of coarse earthy mould requires a hole through which it can pass, and necessitates the aperture of the door to correspond in width with the size of the body. For this cause our Lord Jesus Christ, greatly to our profit, laid bare His Side to Thomas, and exposed the wounds on His Person, through his agency giving adequate proof to all. For though of Thomas alone is recorded the saying: Except I shall put my hands and see the prints of the nails, and put my hand into His Side, I will not believe, yet was the charge of lack of faith common to them all; and we shall find that the minds of the other disciples were not free from perplexity, though they said unto the holy Thomas: We have seen the Lord. And that what we say does not err from the truth we may easily perceive by what the Divine Luke tells us: As they spake these things, He stood in the midst of them, that is, of course, Christ, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And He said unto them, Why are ye troubled? and wherefore do reasonings arise in your hearts? See My Hands and My Feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having. And when He had said this, He showed them His Hands and His Feet. And while they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to

[689 eat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before

them. You see how the thought of unbelief is found lurking, not in the blessed Thomas alone, but that the minds of the other disciples were afflicted with a kindred disease. For, lo and behold! seeing that their faith wavered even after the sight of the wounds upon the Cross, He thought it right to convince them by another act, in nowise suited to a spirit, but specially appropriate to earthly bodies and the nature of flesh. For He ate the fish that was brought unto Him, or the portion of one. For when no mark at all of corruption any longer remained after the Resurrection of His holy Flesh, because He lived again to incorruption, and when it was incredible that His Body stood in need of food as heretofore, He yet showed unto them the print of the nails, and did not refuse to partake of food, in order that He might establish the great mystery of the Resurrection, and cause faith in it to spring up in the souls of us all. He does acts wholly alien to the nature of spirits. For how, and in what way, could the prints of nails, and the traces of wounds, and participation in bodily food, be found to exist in a naked spirit unconnected with flesh, to which all these things are suitable by the law of its being and the conditions under which it exists? In order, then, that none might think that Christ rose again a mere spirit, or an impalpable body, shadowy and ethereal, to which some give the name of spiritual, but that the selfsame body that was sown in corruption, as Paul saith, might be believed to have risen again, He openly did acts suitable to a palpable human form. What we said at first, however, namely, that the blessed disciple did not so much lack faith

owing to infirmity of judgment, but rather was affected in this way by excess of joy, will not be wide of the mark. For we have heard the saying of the blessed Luke concerning all the others: And while they disbelieved for joy and wondered. It

[690 was wonder, therefore, that made the disciples slow to be convinced. But as henceforward there was no excuse for unbelief, as they saw with their own eyes, the blessed Thomas accordingly unflinchingly confessed his faith in Him, saying: My Lord and my God. For we must all confess that it follows of a surety that He That is Lord by Nature and Ruler over all is also God, just as also universal dominion and the glory of sovereignty is clearly seen to appertain to the living God.

Observe, too, that when he says My Lord and my God, he uses the article to show that there was One Lord and One God. For he does not say without the qualification of the article, My Lord and my God, to prevent any one from imagining that he called Him Lord or God as he might have done one of ourselves or of the holy angels. For there are gods many and lords many, in this sense, in heaven and on earth, as the wise Paul has taught us; but rather he recognises Him as, in a special sense, the One Lord and God, as begotten of the Father, Who is by Nature Lord and God, when he says, My Lord and my God; and, what is a still greater indication of the truth, the Saviour heard His disciple saying this, and saw that he rested in the firm conviction that He was, in fact, the Lord and God, and thought it not right to rebuke him. Christ, then, approved his faith, and with justice. And you may easily see that what I say is true. For to him that was possessed of this faith He says, at the end of the Gospel, as unto the rest: Go ye and make disciples of all the nations. And if He bids him who was thus minded teach all nations, and appointed him to instruct the world in His mysteries, He wishes us to have a like faith. For He is, in fact, Lord and God by Nature, even when Incarnate Man. For observe that the disciple, when he had touched His Hands, and Feet, and Side, made unto Him this confession of faith, not severing Emmanuel into a duality of Sons, but recognising Him as one and the same in the Flesh, for Jesus Christ is One Lord, according to the Scripture.

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29 Jesus saith unto him, Because thou hast seen Me, thou hast believed: Blessed are they that have not seen and yet have believed. This saying of the Saviour is very pertinent and we may derive the greatest profit therefrom. For hereby He showed His great care for our souls; for He is good, and willeth that all men should be saved and come to the knowledge of the truth, according to the Scripture. What is here said may not unlikely excite surprise. It was, indeed, necessary for Him to be long-suffering, as was His wont, with Thomas, who uttered that saying, and also with the other disciples with him, who thought that He was a spirit or apparition; and also to exhibit, as He very readily did for universal satisfaction, the print of the nails and His pierced Side; and also, contrary to use and need, to partake of food, that no plea for their unbelief might be left to those who sought to gain the benefits of His death. But it was also essential to have regard to the security of our faith. It was necessary also to have another end in view, namely, that those who should come at the last times should not easily be drawn into unbelief. For it was likely that some should err from the straight path, and from ignorance, practising a spurious kind of caution, refuse to accept the resurrection of the dead, and put themselves forward, and say unto us, like that unbelieving disciple: Except I shall see in His Hands the print of the nails, and put my hand into His

Side, I will not believe. What sufficient means of satisfying them would there have been, Christ being no longer on earth but having ascended into heaven? And would they not have been, at times, thought to be justified in thus speaking, when they appeared to be imitating therein the disciple of the Saviour, and, considering it a noble thing not to believe off-hand, but rather to require more for their complete assurance, claimed for themselves the sight that was shown to the holy disciples? Christ, therefore, restrains [692 men from such an inclination, and keeps them from falling. For being truly God, He knew well the malicious designs of the devil and his practice to deceive. And, therefore, He declares that blessed are they who believe without seeing, for they are surely worthy of admiration. And why? Because unquestioning belief is due to what lies before our eyes, for there is nothing at all to raise doubt in us. But if a man accept what he has not seen, and believe that to be true which the words of his instructor in mysteries have brought to his ears, then he honours with praiseworthy faith Him that is preached. Blessed, therefore, shall be the lot of every man that believeth through the voice of the holy Apostles, which were eye-witnesses of Christ's actions, and ministers of the Word, as Luke says. To them must we hearken if we are enamoured of life eternal, and cherish in our hearts the desire to abide in the mansions above.

30, 31 Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have eternal life in His Name.

He sums up the book in a manner, and makes plain to His hearers the object of the preaching of the Gospel. For, he says, this book was composed that ye may believe, and believing might have eternal life. He says that the signs were many, and does not limit the actions and marvellous works of our Saviour to those which were accurately known by him personally, and recorded by him, and leaves the other disciples to publish, if they chose, whatever was vividly impressed on their memory. For all the signs, he says, are not written in this book, but those only have been inserted by me which I thought best able to convince my hearers that Jesus is the Christ, the Son of God. [693 This is what the inspired Evangelist says; and I think, too, that it may be of use to make the following observation: For if the whole meaning of the record is directed to producing in us this faith, and is well calculated to make us steadfast in the conviction that the Child of the Holy Virgin, Who was called Jesus by the voice of the angel, is the very Christ Whose coming was proclaimed by Holy Writ; and if He be, indeed, very Christ and none other----not merely a son but the Son of God in a unique and special sense; what then, I ask, can they who, through ignorance, are in doubt about the faith, and who, furthermore, strive to teach others to believe that there are two Christs---what can they do or say in their defence, and what will be the sentence passed upon them when the great day shall come? For they divide Christ into two separate Beings, Man and God the Word, even after His union with man, and His ineffable and wholly incomprehensible Incarnation. Therefore are they in error, and have wandered far astray from the truth, and denied the Master that bought them. For if we examine into the definition of the being of Christ, and form a conception of Him, we find that the flesh is different from God the Word, Which is in the Father, and proceedeth from Him; but if we consider the meaning of 'the Incarnation, and strive to fathom so far as we are able this exceeding great mystery, we conceive of the Word as One with His own Flesh, though not converted into flesh. God forbid that we should so say, for the Nature of the Word is inconvertible and unchangeable, and admits of no shadow of turning. Rather do we maintain, according to our Holy and inspired Scriptures, that the Messiah, conceived of as

attaining to the perfect definition of manhood through the Temple of flesh that enshrined His Godhead, is One only----Jesus, the Christ and the Son of God. Consider that the selfsame truth is found to have existence in the nature of ourselves who are men. For we are combined into one man composed of soul and [694] body; the body and the soul that it contains being distinct, but nevertheless coinciding to form one perfect animal, and wholly incapable of separation after combination with each other. xxi.1-6 After these things Jesus manifested Himself again to the disciples at the sea of Tiberias; and He manifested Himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus saith unto them, Children, have ye ought to eat? They answered Him, No. And He said unto them, Cast the net on the right side of the boat, and ye shall find. And they said, We toiled all night and took nothing: but at Thy word we will cast down the net. They cast therefore, and now they were not able to draw it for the multitude of fishes. Our Lord Jesus Christ once more gladdens His disciples with the enjoyment of the sight of Himself, Whom they so greatly longed to see, and vouchsafes unto them a third visit, in addition to the other two, in order that He might confirm their minds, and render them unchangeably steadfast in faith towards Him. For how after they had seen Him not once, but now for the third time, could they fail to have their minds released from all wavering in the faith, and to become faithful instructors of the rest of mankind in the doctrines of the religion of Christ? Peter then goes forth with the others a fishing. For when he was bound on this errand they hurried with him, and doubtless our Saviour Christ is here seen working for their good. For He once said to them, when He put upon them the yoke of their discipleship, and called them to the dignity of [695] apostleship: Come ye after Me, and I will make you to become fishers of men. In order, then, that He might convince them by a palpable sign that every Word that He had spoken would surely come to pass, and that His promise would result in complete fulfilment, He draws a convincing proof from the trade at which they were at work. For the blessed disciples were practising their art, and were fishing, but yet had they caught nothing, though they had toiled all the night. And when it was already early morning, and the dawn was beginning to break, and the sun's rays to appear, Jesus stood on the beach. And they knew not that it was Jesus. And when He questioned them whether they had any fish fit for the table in their nets, they said they had taken nothing at all. Then He bids them cast down the net on the right side of the boat. And they, although all the night they had spent their toil in vain, replied: "At Thy word we will cast down the net." And when this was done, the weight of the fish that were caught overpowered the strength of the fishermen who were hauling it up.

Such is the narrative of the inspired Evangelist. As we have just observed, the Saviour, by the actual performance of a palpable miracle, satisfied the holy disciples that they were destined to be, as He had said, fishers of men. Come, then, let us convert, so far as in us lies, that which was fulfilled in type into the truth of which it is symbolical; and let us bear witness to the truth of the Saviour's Words, and, according to our ability, unfolding the meaning of everything that took place, let us put before those who may light on these pages what may serve in some measure, I think, to start a spiritual train of thought. For give instruction to a wise man, and, he will be yet wiser: teach a just man, and he will increase in learning. I think, then, that the fact of the disciples fishing all the night, and taking nothing, but spending their labour in vain, signifies that no one, as we shall find,

or very few, would be wholly won over by [696 the teaching of the first instructors of old, and caught into their net to do God's pleasure in all things. We may regard what is very small in amount as equivalent to nothing, especially when it is taken out of a great multitude. And, surely, we must regard the number of mankind scattered throughout the whole world as exceedingly great. What hindrance, then, or obstacle was there in the way which rendered the labour of the pioneers of the faith fruitless? And why did their preaching fail to bear fruit? There was still night and darkness, and a kind of mental mist and devilish deceit brooding over the eyes of the mind, not suffering men to perceive the true light of God. For there was no man that doeth good, as said the Psalmist; yea, not one; but all had gone astray and become abominable. And though the Israelites had been, in a manner, caught in the net by Moses, yet were they as though they had not been caught at all, and were devoted to the worship of types and shadows, and had no instruction in the law that bringeth to perfection. For that we shall find that the worship of types was abominable, and displeasing to God, it is easy to see, from His rejection of bloody sacrifices, and every kind of earthly and physical offering. To what purpose, He says, bring ye to Me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto Me. This we say not wishing to disparage the first commandment given of old, nor with the intent to accuse the Law, but rather desiring to suggest to our hearers that as God the Lord of all hath regard only to the beauty of the Gospel life, even those who were caught in the net by the Law, and brought to the barren worship of shadows and types, were but on a par with those who had not been caught at all until the time of reformation dawned, Christ saying clearly, when He became Man, I am the Truth. And if it be necessary to add any further words, I shall not shrink from doing so, if it be for our profit. [697 They who were called by Moses to learn the Law, spurned the Law given unto them, and, as it were, opened their mouth wide and gaped upon the holy ordinance, and made the precepts of men their code of instruction, and relapsed into such stubbornness and perversity of heart that even the word of the holy prophets lost its power. Therefore, also, they cried: Lord, who hath believed our report? Jeremiah also exclaims: Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth: I have not helped any man, nor hath any man helped me. My strength hath failed me because of them that curse me. Surely, then, one is constrained to admit that the disobedient and unruly Israelites were on a par with those who had not been caught at all, when they trampled under foot even the Law that Moses had laid down. And it needs no demonstration to show that the great multitude of the Gentiles was still uncaptured, and remained altogether outside the net. Darkness, then, and devilish night was in their hearts, driving out the light of true knowledge of God. Therefore they toiled, so to say, during the whole night, and still had their spiritual net barren of fish before Christ's coming; but when early morning came, that is, when the mist of the devil was dispersed, and the true light dawned, that is, Christ, and when Christ inquired of the toilers, Have you anything within your nets which may serve as food for God, Who thirsts, as it were, for the salvation of us all (for the Scripture called the conversion of the Samaritans His food), and when they gave His question the plain answer that they had nothing, then Christ bade them cast down the net again on the right side of the boat. For the blessed Moses also let down the line of instruction, that is, by the letter of the Law; but this was fishing on the left side, the commandment of Christ unto us being on the right. For incomparably greater, then, and far exceeding in honour and glory the commandments of the Law, is the teaching of Christ; for the reality [698 greatly surpasses the type, and the Master the servant, and the grace of the Spirit, which justifies,

surpasses the letter, which condemneth. Christ's teaching, therefore, is placed on the right, the right hand signifying to us its superiority over the Law and the prophets. The inspired disciples, then, without hesitation, obeyed the bidding of our Saviour, and let down the net. And the meaning of this is, that they did not seize for themselves the grace of apostleship, but at His bidding went forth to capture the souls of men. Go ye, He said, and make disciples of all the nations. The disciples themselves say, that at the Word of Christ they let down the net. For they fish for men only by the Saviour's Words and commandments in the Gospels. And great was the, multitude of fish within the net, so that the disciples, were no longer able to haul it up. For they who have been caught, and believed, are innumerable, and the marvel thereof seems in truth to surpass, and be out of all proportion to the strength of the holy Apostles. For it is the working of Christ, Who gathereth by His own power the multitude of the saved into the Church on earth, as into the net of the Apostles.

7-14 That disciple therefore, whom Jesus loved, saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and

cast himself into the sea. But the other disciples came in the little boat (for they were not far from land, but about two

hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals

there, and fish laid thereon, and bread. And Jesus saith unto them, Bring of the fish which ye have now taken.

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for

all there were so many, the net was not rent. Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of Him, Who art Thou? knowing

that it was the Lord. Jesus cometh, and taketh the bread, [699

and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to His disciples, after that He was risen from the dead.

Again, in this passage, the writer of this book calls himself the beloved disciple----and he would seem to have been thus well beloved on account of his great discernment and purity of mind, and the keenness of his mental vision, and a disposition which enabled him readily to grasp the truth. And, in fact, he seized the meaning of the sign before the rest, and perceived Christ's Presence, and told the rest, entertaining not a shadow of doubt, but crying out to them with a very confident voice, It is the Lord. The inspired Peter leapt into the sea, thinking that to go by the ship would cause delay, for he was always fervent in zeal, and easily stirred up to confidence and love of Christ. The rest followed his lead, with the ship, dragging the net. Then they see a fire of coals, for the Saviour had kindled a fire miraculously, and put a fish upon it that He had caught by His ineffable power; and this too He had done of design. For it was not the hand of the holy Apostles, or the preaching of these spiritual fishermen among men, but the power of the Saviour that started the work. For He first caught one as the firstfruits of those who were to come (not that we mean one precisely, for by one is signified a small number), then afterwards the disciples caught the

multitude in their nets, being enabled by His Divine bidding to take something of what they sought. Peter then hauls up the net; by which it was to be understood, that the labour of the holy Apostles would not be without its effect. For they put the mass of captured fish before Him Who had commanded them to be caught; and the quantity of the fish is indicated by the number 153. The number 100, to the best of my judgment, signifies the complement of the nations, for the number 100 is a very perfect number, being compounded of 10 times 10; and for this reason our Lord

[700 Jesus Christ Himself, in one place, speaks in the parable of having 100 sheep belonging to Him, signifying the complete sum of rational creatures, and in another place declares that the best ground will bring forth a hundredfold, meaning thereby the perfect fertility of the righteous soul. The number 50, on the other hand, betokens the elect remnant of the Israelites, saved by grace; for 50 is half 100, and falls short of the perfect number in amount. And by the three, reference is made to the Holy and Consubstantial Trinity, the number alone showing this; for to the glory and ceaseless praise of the Trinity the life of those who have been taken captive through faith is consecrated, and implies connexion with the Godhead. For God is in all those who believe in Him, and keeps nigh unto Him, by means of sanctification, those who have been won over by the teaching of the Gospel. And when the net had been drawn up, our Lord said again to the holy disciples: Come and break your fast; thereby teaching them, that after their pain and tribulation in gathering in those who were called and saved, they should sit down with Him, as the Saviour Himself said, and their table would be spread with food such as no tongue can name, the spiritual, that is, and Divine, and that passeth man's understanding. Christ also wishes to imply that which is said by the Psalmist: Thou shalt eat the fruit of the labours of thy hands. They did not take food for themselves, and eat thereof, but Christ gave to them of it; that we might learn, as in a type, that on that day Christ will Himself provide us with Divine blessings, and apportion unto us those things which may be profitable unto us as our Lord.

15, 16, 17 So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love

Thee. He saith unto him, Feed My lambs. He saith unto him again, a second time, Simon, son of Jona, lovest thou

[701 Me? He saith unto him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Tend My sheep. He saith unto him the third time, Simon, son of Jona, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep.

Peter started to reach Jesus before the rest, disdaining, as it appears, to go by boat, because of the incomparable fervour and admirable zeal of his love towards Christ. Therefore He comes first to land, and draws up the net; for he was always an impressionable man, easily excited to enthusiasm both in speech and action. Therefore, also, he first made confession of faith when the Saviour put to them the inquiry in the parts of Caesarea Philippi, saying: Who do men say that I the Son of Man am? And of the other disciples some said Elijah, and others Jeremiah, or one of the prophets. But when Christ put the further question to them: But Who say ye that I am? Peter took the lead, and becoming spokesman for the rest, hastened to reply: Thou art the Christ, the Son of the living God. Moreover, when the band of soldiers came, together with the officers of the Jews, to take Jesus away to the rulers, the rest all left Him and fled, but Peter struck off Malchus' ear with

a sword. For he thought it right by every means in his power to defend his Master, though the attack that he made was in fact altogether displeasing to Him. As, therefore, he came more impetuously than the rest, Christ puts to him the question whether he loved Him more than they, and repeated it three times; and Peter answers in the affirmative, and confesses his love for Him, saying that Christ Himself was a witness to his state of mind. And, after each confession, he heard Christ telling him in different words to take thought of His sheep, as He calls mankind in the parable. And I think (for I say that we ought to search out [702 the hidden meaning that is here implied) that these words were not written without a purpose, but the saying is pregnant with meaning, and the sense of the passage contains something more than meets the eye. May not someone reasonably ask, Why is it that Christ only asks Simon, though the other disciples were present? And what is the meaning of the words, Feed My lambs, and the like? We reply, that the inspired Peter had indeed already been elected, together with the other disciples, to be an Apostle of God (for our Lord Jesus Christ Himself named them Apostles, according to the Scripture), but, when the events connected with the plot of the Jews against Him came to pass, his fall came betwixt; for the inspired Peter was seized with uncontrollable fear, and thrice denied the Lord. Christ succours His erring disciple, and elicits by divers questions his thrice-repeated confession, counterbalancing, as it were, his error thereby, and making his recovery as signal as his fall. For a transgression which was verbal, and only in mere words supplied ground of accusation against him, could surely be wiped out in the same fashion as it was committed. He requires him to say whether he loved Him more than the rest. For in truth, as he had enjoyed a greater measure of forgiveness, and received from a more bountiful Hand the remission of his transgression, surely he would be likely to feel greater love than the rest, and requite his Benefactor with the extremity of affection. For although all the holy disciples alike betook themselves to flight, the inhumanity of the Jews inspiring them with a terror that they could not overcome, and the ferocity of the soldiers threatening them with cruel death when they came to take Jesus, still Peter's transgression by his thrice-repeated denial was special and peculiar to him.

Therefore, as he had received a greater measure of forgiveness than the rest, he is asked to tell Christ whether he loved Him more; for, as the Saviour Himself

[703 said, he to whom most is forgiven will also love much. Herein, also, is a type given to the Churches, that they ought thrice to ask for a confession of Christ from those who have chosen to love Him by coming to Him in Holy Baptism. And, by dwelling on this passage, instructors in religion may arrive at the knowledge that they cannot please the Chief Shepherd, that is Christ, unless they take thought for the health of the sheep of His fold, and their continuance in well-being. Such was the inspired Paul, who shared the infirmities of his weak brethren, and called those who through him believed, and chose to gain repute by the glory of their deeds, the boast, and joy, and crown of his apostleship. For he knew that this was the visible fruit of love for Christ. And this, if he reason well and justly, any one may perceive. For if He died for us, surely He must esteem the salvation and life of us all as deserving of all care. And if they who sin against the brethren, and wound their conscience when it is weak, in truth sin against Christ; surely it is true to say, that they are doing the Lord Himself service who take, as it were, by the hand the mind of those who have been admitted to the faith, and who are expected to be called to perfection therein, and are eager to stablish them firmly in the faith, by every help that they can offer. Therefore, by his thrice-repeated confession the thrice-repeated denial of the blessed Peter was

done away, and by the saying of our Lord, "Feed my lambs," we must understand a renewal as it were of the apostleship, already given unto him, washing away the disgrace of his fall that came betwixt, and obliterating his faint-heartedness, that arose from human infirmity.

18, 19 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and others shall gird thee, and carry thee whither thou wouldest not. Now this He spake, signifying by what [704 manner of death He should glorify God. And when he had spoken this, He saith unto him, Follow Me. With great kindness and tenderness our Lord Jesus Christ testifies to the fervour of the love which His disciple bore unto Him, and the high honour of his piety and endurance, tried to the uttermost. For He tells him clearly what would be the issue of his apostleship, and what would be the end of his life. For He foretold unto him, that one would take him to a place whither he would not go; that is, in which his persecutors, or those who condemned him to the penalty of death, had fixed the cross. He says, that the place of his crucifixion would be a place whither Peter would not go. For no one of the Saints suffers death of his own free choice. But though death be bitter, and though it come upon them sorely against their will, yet do they who yearn for the glory that God gives disdain earthly life. Therefore Christ foretold, that the blessed Peter would be taken to a place to die in, sore displeasing and hateful unto him. But he would never have attained to so glorious a death, nor have been crucified for Christ, had he not followed His injunction to take charge of the sheep of His fold, and, having the power of the love of Christ firmly rooted in his heart, called to obedience those who have been ensnared into error by the wiles of the devil. For they who ventured on this crime, and slew the blessed Peter, had no other accusation to charge him withal, save only his zeal in Christ's service. We may see then hereby, that our Lord Jesus Christ well, and of necessity, foretold Peter's end, that by the doom that he was destined to suffer he might in a manner put the seal of truth upon the words he spake unto Him: Yea, Lord; Thou knowest that I love Thee. For that he met his death at all on account of preaching the Gospel was surely a plain and incontrovertible proof of affection, and showed that he was in no way lacking in perfect love towards Christ. [705 Christ, then, adds to what He had said, the words "Follow Me," which bear the signification they so commonly have of following Him as a disciple, and also hinting darkly, as I think, at something else; or meaning, Tread in the track of the perils through which I have passed, and walk in the same path, by deed and word succouring the souls of those who are called, and hesitate not to encounter death itself upon the cross, which, Christ says, will be your lot when you reach old age; not suffering Peter to be alarmed before the time, but deferring for a long season the approach of the king of terrors.

20-23 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on His Breast at the supper, and said unto Him, Lord, who is he that betrayeth Thee? Peter therefore seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him that he should not die; but, If I will that he tarry till I come, what is that to thee? The inspired Evangelist points to himself obscurely, but still sufficiently to indicate who is meant. For he it was who was the beloved disciple, and who leaned upon Christ's Breast at the last Supper, and asked who it was that should betray Him. Peter, then, observing him, longed for information, and sought to know in what perils he would be involved in the time to come, and in what way his life would end. But the question

seemed unseemly, and it appeared to savour rather of a meddlesome and inquisitive spirit, that, after having learnt what was to happen unto himself, he should seek to know the future fate of others. For this cause, then, I think the Lord makes no direct reply to his question or inquiry, but, diverting the aim of the questioner, does not say that John will not die, but, If I will that he [706 tarry till I come, what is that to thee? That is to say, Thou hast heard, O Peter, the things concerning thyself, what need is there for thee to ask questions about others, and to seek to fathom out of season the knowledge of the Divine decrees. For if he never die at all, He says, what consolation will this be to thy heart? The man who is wise and prudent, then, if he is doomed to die, will not trouble himself as to whether another will be saved alive or not; for it will be enough for him to suffer his own doom, and he will receive no comfort at all from the misfortune or good cheer of another. The passage is fraught with some such meaning as this. Peter's speech here seems to imply that the blessed Peter anxiously desired to know what was destined to be John's fate, as he would have considered it a consolation in his own sufferings if John were surely fated to, die by torture, either of the same or of some other kind. And do not be amazed at this, but rather take the following thought into consideration. It is common to us, however profitless it be, to like at times not to be seen to be the only ones who are suffering, or who are destined to undergo some dreadful fate, but to prefer to hear that others have either suffered it already or are expected to suffer it in the future.

24 This is the disciple which also beareth witness of these things, and wrote these things: and we know that his witness is true.

I think no wise man will doubt that the Lord would not have loved John if he had not been specially remarkable for virtue, and apt and perfectly equipped for every good work. For God can never be found to be inclined by any irrational leanings to those unworthy of His love, for such affections are more worthy of men. And He that was wholly proof against every assault and inroad of passion, and trod firmly in the path of every virtue, nay rather, was Virtue itself in all its forms, most

[707 assuredly would act in this, too, with judgment, and have His inclination free from all reproach---I mean, the inclination which led Him to deem him to whom this boon was due worthy of His love. After this admirable preface, then, and after having said that he was beloved, he modestly and with great humility says that he testified of these things; well and admirably inviting his hearers, as a necessary consequence, to assent to the things which he had written, and of which he had testified; for the preacher of truth cannot lie. Therefore, also, he says: We know that His witness is true. Dangerous, then, and awful is it assuredly, to lie at all; for man knoweth not how to bridle his tongue, and the Truth cannot love him that sinneth against truth.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself would not contain the books that should be written. Amen.

Very great, then, says the Apostle, will the number of the miracles that God hath wrought, and altogether without number will the list of His deeds be seen to be, and out of many thousands have these that are recorded been taken, as not being inadequate to profit to the uttermost those who read them. And let no one who is of a teachable spirit and loveth instruction, S. John implies, blame him that wrote this book because he has not recorded the rest. For if the things that He did had been written every one, without any omission, then would the immeasurable number of the

books have filled the world. We maintain that, even as it is, the power of the Word has been displayed more than abundantly. For it is open to every one to observe, that a thousand miracles were performed by the power of our Saviour. The preachers of the Gospels, however,, have recorded the more remarkable of them, in all probability, and such that their hearers could best be confirmed by them in [708 incorruptible faith, and receive instruction in morality and doctrine; so that, conspicuous for the orthodoxy of their faith, and glorified by manifold works that make for righteousness, they might meet at the very gates of the city above, and being joined unto the Church of the firstborn in the faith, might at length attain unto the Kingdom of Heaven in Christ; through Whom and with Whom be glory to God the Father, with the Holy Spirit, for ever and ever. Amen. THE END.

Thanks be to Christ.

Christ's prophecy fulfilled. 591 592 God's glory shown in the frailty of the Saints. The inconsistency of the Jews. 593 594 The rebukes of the Prophets.

Pilate was less guilty than the Jews. 595 596 Christ justified by the Law of the Gentiles.

Christ's Word fulfilled. 597 598 The crafty malice of the Jews.

Pilate, accusing the Jews, is self-accused. 599 600 Christ dispels Pilate's suspicion.

Christ acknowledges the glory of His Kingdom. 601 602 Pilate endeavours to release Christ by appeasing the mob. 603 604 The Jews demand Barabbas and rage against Christ. 605 606 Christ was punished that we might go free. 607 608 Christ, being guiltless, freed humanity. The rulers were foremost in the crime. 609 610 Pilate refuses to be responsible. The law concerning blasphemy. 611 612 Christ declared Himself the Son of God. His works testified to His Divinity. 613 614 Pilate disposed to believe Christ. The Scripture again fulfilled. 615 616 Power was given to Pilate, inasmuch as Christ suffered willingly. 617 618 The Jews return to their first charge.

Pilate overcome, against his better judgment. 619 620 The Jews reproached by Pilate.

Israel's unfaithfulness to God. 621 622 The exceeding great guilt of the rulers.

Christ bore the curse for us. 623 624 We must bear the Cross that is our due.

Man's tendency to fail in the strife. 625 626 The thieves a type of Jews and Gentiles. The significance of the inscription. 627 628 The three languages typify the universality of Christ's Kingdom. 629 630 The prophecy and symbolical meaning of the division of garments. 631 632 The doubts and pangs in the mind of the Blessed Virgin. 633 634 Christ honoured the Law by His tenderness towards His Mother. 635 636 A reconciliation of the accounts, and the lesson to be drawn. 637 638 Christ's Soul consigned to the Father, The significance of the veil rent. 639 640 The purpose of the Law. The Divine Mysteries laid bare. 641 642 The veil was rent to condemn the impiety of the Jews. 643 644 The Law kept----the Lawgiver outraged.

Prophecy fulfilled; the Sacraments typified. 645 646 Joseph puts the Jews to shame. The signification of the new tomb. 647 648 The minute details of the narrative confirm belief in Christ's death. 649 650 The loving spirit of Mary. The time of the Resurrection. 651 652 The disciples act cautiously.

Mary's reward. 653 654 The reason of the revelation to Mary.

Mary's misconception. 655 656 Womankind comforted, as in Mary the firstfruits. The mystery of Christ's command. 657 658 Christ came to call sinners to repentance, but Mary was not yet purified by the Spirit. 659 660 The Eucharist denied to the unbaptised.

662 Mary contrasted with Eve.

How Christ says "My" God. 663 664 God was Christ's Father by Nature, and His God by His Incarnation. 665 666 Christ worked by miraculous power.

Christ raised the Temple of His Body. 667 668 Christ raised His former Body. The joy of the disciples. 669 670 Christ our Peace. The nature of the Apostles mission. 671 672 The gift accompanying Ordination. The Aaronic Ceremonial was a Type. 673 674 Christ co-operates with the Father in granting the Spirit. 675 676 Christ gave an earnest and foretaste of what was coming to pass. 677 678 The absent Thomas received the Gift.

Eldad and Medad furnish an illustration. 679 680 Remission of sins is by the Spirit.

Thomas longed to see Christ. 681 682 The Resurrection of the Body. The minuteness of the Evangelist. 683 684 Christians follow Apostolic customs.

Other doubts investigated. 685 686 Christ retained the marks in His Body for the satisfaction of men and angels. 687 688 The Apostles might naturally doubt. But Christ established their faith. 689 690 Jesus Christ the one Lord.

Christ commends the faithful of every age. 691 692 Jesus gave other signs.

Christ----though God and Man----is One. 693 694 Jesus vouchsafes another visit, to make the disciples fishers of men. 695 696 The Law having caught nothing, the Gospel net must be let down. 697 698 The Gospel net caught many. The full signification of the miracle. 699 700 The reward of the Apostles' labour. The zealous nature of S. Peter. 701 702 S. Peter's threefold denial forgiven, through his threefold confession of love. 703 704 The issue of S. Peter's Apostleship foretold.

S. Peter inquires concerning S. John. 705 706 It is sufficient to know our own fate.

S. John testified to the Truth. 707 708 The adequacy of what is written.

[There are no footnotes in book 12. The margin contains mainly biblical references and fragments of Greek. These have been omitted] This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 2

Cyril of Alexandria, Commentary on John, LFC 43, 48

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[Translated by P. E. Pusey]

|130 CHAPTERS IN BOOK II.

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

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

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

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

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

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

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

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

Chapter 9. That the Son is in nothing inferior to God the Father, but is of Equal Might in operation as to all things, as God of God, on the words, I can of Mine own Self do nothing: as I hear, I judge.

|131 OUR FATHER AMONG THE SAINTS

CYRIL Archbishop of Alexandria ON THE GOSPEL ACCORDING TO JOHN.

BOOK II.

[Introduction] 29 The next day he seeth Jesus coming to him. In a very little time, the Baptist is declared to be Prophet alike and Apostle. For Whom he was heralding as coming, Him now come he points out. Therefore, he bounded beyond even the measure of prophets, as the Saviour Himself saith when discoursing with the Jews concerning him, What went ye out into the wilderness for to see? A prophet, yea, I say unto you and more than a prophet. For they in their times prophesied that Christ should be revealed, but he, crying that He shall come, also pointed Him out come. For the next day, saith he, he seeth Jesus coming to him. And saith, Behold the Lamb of God, Which taketh away the sin of the world. No longer has prepare ye the way fit place, since He at length is seen and is before the eyes for Whom the preparation is made: the nature of the thing began to need other words. It needed to explain, Who He is Who is come, and to whom He maketh His descent Who hath come to us from Heaven. Behold, therefore, saith he, the Lamb of God Which taketh away the sin of the world, Whom the Prophet Isaiah did signify to us, saying, He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb: Whom of old, too, saith he, the law of Moses typified, but then it saved in part, not extending mercy to all (for it was a type and shadow): but now He Who of old was dimly pictured, the very Lamb, the spotless Sacrifice, is led to the slaughter for all, that He might drive away the sin of the world, that He might overturn the destroyer of the earth, that dying for all He might bring to nought death, that He might undo the curse that is upon us, that He might at length end Dust thou art, and unto dust shalt thou return, that He might become the second Adam, not of the earth, but from heaven, and might be the beginning of all good to the nature of man, deliverance from the imported corruption, Bestower of eternal life, foundation of our reconciliation to God, beginning of godliness and righteousness, way to the Kingdom of Heaven. For one Lamb died for all, saving the whole flock on earth to God the Father, One for all, that He might subject all to God, One for all, that He might gain all: that at length all should not henceforth live to themselves but to Him Which died for them and rose again. For since we were in many sins, and therefore due to death and corruption, the Father hath given the Son a redemption for us, One for all, since all are in Him, and He above all. One died for all, that all should live in Him. For death having swallowed up the Lamb for all, hath vomited forth all in Him and with Him. For all we were in Christ, Who on account of us and for us died and rose again. But sin being destroyed, how could it be that death which was of it and because of it should not altogether come to nothing? The root dying, how could the shoot yet survive? wherefore should we yet die, now that sin hath been destroyed? therefore jubilant in the Sacrifice of the Lamb of God we say: O death, where is thy sting? O grave, where is thy victory? For all iniquity, as the Psalmist sings somewhere, shall stop her mouth, no longer able to accuse those who have sinned from infirmity. For it is God that justifieth, who is he that condemneth? Christ hath redeemed us from the curse of the law, being made a curse for us, that we might escape the curse from transgression.

30 This is He of Whom I said.

He leads the hearers to remembrance of his words, and yields to Christ the superiority in glory, accomplishing the work, not of love, but rather of truth and necessity. For the creature is subject, even if it willeth not, to the Creator?

[133 the bond to the Lord, the supplied to the Giver. But in what manner Christ was after John, but preferred before him, for He was before him, as himself confesseth, we have spoken sufficiently in what has preceded.

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

He that leaped in the depth of the womb of his mother at the voice of the Holy Virgin while yet bearing the Lord, prophet before the travail-pang, disciple in the womb, says of the Saviour, I knew Him not, and says truly, for he does not lie. For God knows all things of Himself and untaught, but the creature, by being taught. For the Spirit indwelling in the Saints, fulfils what is lacking, and gives to human nature His Own good, I mean, knowledge of things to come, and of the hidden mysteries. Therefore the holy Baptist saying that he does not know the Lord, will by no means speak untruly, in regard of the property of human nature, and the measure befitting the creature, but will attribute the knowledge of all things to God Alone, Who through the Holy Ghost enlighteneth man to the apprehension of hidden things. And very profitably doth he say that of himself he knew not Christ, but is come for that very purpose, to make Him manifest to Israel, that he may not seem to run of his own accord to bear testimony, nor be thought by any the minister of his own will, but the worker of the Divine dispensation, the minister of the Counsel from above revealing to him the Lamb Which taketh away the sin of the world. In order therefore that the Jews may the more easily come to believe on our Saviour Christ, and may have the most worthy conception of Him, he says that having not known Him, he knows Him, that they may understand then at length God Who revealed Him, and awestruck at the judgment from above, may receive his word concerning Him, and, seeing the servant so great, may proportionally estimate the Dignity of the Master. For his saying, that he was come to make Him manifest to Israel, how does it not denote the care belonging to a servant? [134 CHAPTER I. That the Holy Ghost is in the Son not by participation, not from without, but Essentially and by Nature.

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

the Holy Ghost.

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

carping will jump up, and with a big laugh, say; What again, sirs, say ye to this too, or what argument will ye bring [135 forth, wresting that which is written? Lo, he saith that the Spirit descendeth upon the Son; lo, He is anointed by God the Father; That Which He hath not, He receives forsooth, the Psalmist co-witnessing with us and saying, as to Him: Wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. How then will the Son any more be Consubstantial with the Perfect Father, not being Himself Perfect, and therefore anointed? To this then I think it right to say to those who overturn the holy doctrines of the Church, and pervert the truth of the Scriptures: Awake, ye drunkards, from your wine, that viewing the clear beauty of the truth, ye may be able with us to cry to the Son: Of a truth Thou art the Son of God. For if thou fully believe that He is by Nature God, how will He not have perfection? For time is it that ye now speak impiously against the Father Himself also: for whence must He needs, as thou sayest, have perfection? how will He not be brought down to the abasement of His Offspring, which according to you is imperfect, in that the Divine Essence in the Son has once received the power of not having Perfection, according to your unlearned and uninstructed reasoning? For we will not divide that Great and Untaint Nature into different Words, so that it should be imperfect perchance in one, and again Perfect in the other. Since the definition of human nature too is one in respect of all men, and equal in all of us, what man will be less, qua man? but neither will he be considered more so than another. And I suppose that one angel will differ in nothing from another angel in respect of their being what they are, angels to wit, from sameness of nature, being all linked with one another unto one nature. How then can the Nature Which is Divine and surpassing all, shew Itself in a state inferior to things originate in Its own special good, and endure a condition which the creature cannot endure? How will It be at all simple and uncompounded, if Perfection and imperfection appear in It? For It will be compounded of both, since Perfection is not of the same kind as imperfection. For if they be of the same kind, and there be no difference between them, every thing which is perfect will without [136 distinction be also imperfect: and if ought again be imperfect, this too will be perfect. And the charge against the Son will be nought, even though according to your surmisings He appear not Perfect: but neither will the Father Himself, though witnessed to in respect of His Perfection, surpass the Son, and there is an end of our dispute. But if much interval severs imperfection from perfection, and the Divine Nature admits both together, It is compound, and not simple. But perchance some one will say, that contraries are incompatible, and not co-existent in one subject at the same time, as for instance in a body white and black skin together. Well, my friend, and very bravely hast thou backed up my argument. For if the Divine Nature be One, and there be none other than It, how, tell me, will It admit of contraries? How will things unlike to one another come together into one subject? But since the Father is by Nature God, the Son too is by Nature God. He will therefore in nothing differ, in respect of being Perfect, from the Father, since He is begotten of His Divine and most Perfect Essence. For must not He needs be Perfect Who is of a Perfect Parent, since He is both His exact Likeness, and the express Image of His Person, as it is written? But every one will I suppose consent and agree to this. Or let him come forward and say, how the Son is the exact Image of the Perfect Father, not having Perfection in His Own Nature, according to the uncounsel of some. For since He is the Impress and Image, He is Himself too perfect as He, Whose Image He is.

But, says one, John saw the Spirit descending from Heaven upon the Son, and He has Sanctification from without, for He receives it as not having it. Time then is it to call Him openly a creature, barely honoured with a little excellence, perfected and sanctified in equal rank with the

rest, and having His supply of good things an acquired one. Then how does the Evangelist not lie, when he says, Of His fulness have all we received? For how will He be full in His Own Nature, Who Himself receiveth from Another? Or how

[137 will God be at all conceived of as Father if the Only-Begotten is a creature, and not rather Son? For if this be so, both Himself will be falsely called Father, and the Son will not be Truth, having upon Him a spurious dignity, and a title of bare words. The whole therefore will come to nothing; the Father being neither truly father, nor the Son this by Nature, which He is said to be. But if God be truly Father, He surely has whereof He is Father, the Son, that is, of Himself.

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

Besides what has been already said, let this too be considered, for it brings in a kindred idea: All reasoning will demonstrate that the partaken is somewhat other by nature than the partaker. For if this be not true, but that shall in no wise differ from this, and is the same; that which partakes of ought partakes of itself, which is incredible even to think of (for how can any one be imagined to partake of [138 himself?). But if the things mentioned lie altogether in natural diversity one to another, and the necessity of reasoning separates them, let them who give the Spirit by participation to the Only-Begotten, see to what a depth of impiety they sink unawares. For if the Son is partaker of the Spirit, and the Spirit is by Nature holy, He Himself will not be by Nature holy, but is shewn to be hardly so through combination with another, transelemented by grace to the better, than that wherein He was at first. But let the fighter against God again see, into how great impiety the question casts him down. For first some change and turning, as we said before, will be found to exist respecting the Son. And being according to you changed, and having advanced unto the better, He will be shewn to be not only not inferior to the Father, but even somehow to have become superior: and how this is, we will say, taking it from the Divine Scripture. The divine Paul says somewhere of Him: Be each among you so 1 minded, according to what was also in Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Since then even before the Incarnation, He was in the form and equality of the Father, but at the time of the Incarnation receiving the Spirit from Heaven was sanctified, according to them, and became by reason of this better alike and greater than Himself, He surpasses at length it is plain even the measure of His Father. And if on receiving the Spirit He mounted up unto dignity above that of the Father, then is

the Spirit superior even to the Father Himself, seeing that He bestows on the Son the superiority over Him. Who then will not shudder at the mere hearing of this? For hard is it in truth even to go through such arguments, but no otherwise can the harm of their stubbornness be driven off. Therefore we will say again to them: If when the Word of God became Man, He is then also sanctified by receiving [139 the Spirit: but before the Incarnation was in the Form and Equality of the Father, not yet according to them sanctified, time is it they should boldly say, that God the Father is not holy, if the Word Who is in all things altogether Con-formal and Equal to Him, was not holy in the beginning, but barely in the last times became so. And again, if He is truly the Word of God, Who receiveth the Spirit, and is sanctified in His Own Nature, let our opponents say, whether in doing this, He became greater or less than Himself, or remained the Same. For if He hath nothing more from the Spirit, but remaineth the same as He was, be not offended at learning that It descended on Him. But if He was injured by receiving It, and became less, you will introduce to us the Word as passible, and will accuse the Essence of the Father as wronging rather than sanctifying. But if He became better by receiving the Spirit, but was in the Form and Equality of the Father, even before, according to you, He became bettered, the Father hath not attained unto the height of glory, but will be in that measure of it, in which the Son Who hath advanced to the better was Con-formal and Equal to Him. Convenient is it then, I deem, to say to the ill-instructed heretics, Behold o foolish people and without understanding, which have eyes, and see not; which have ears and hear not; for the god of this world hath indeed blinded the eyes of them, which believe not, lest the light of the glorious gospel of Christ should shine unto them: worthy of pity are they rather than of anger. For they understand not, what they read. But that the reasoning is true, will be clear from hence, even if we have not, by our previous attempts, made the demonstration perfectly clear. Again shall this that is spoken by the mouth of Paul be brought forward: Be each among you, saith he, so minded, according to what was also in Christ Jesus, Who being in the Form of God thought it not robbery to be equal with God, but emptied Himself, and took upon Him the Form of a servant, and was made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Lo, he much marvels at the Son, as being Equal and Con-formal [140 with God the Father, not, by reason of His Love to us, seizing this, but descending to lowliness, through the Form of a servant, emptied by reason of His Manhood. But if, sirs, He on receiving the Spirit were sanctified rather, when He became Man, and were, through the sanctification, rendered superior to Himself, into what kind of lowliness shall we see Him to have descended? How is That made low that was exalted, how did That descend that was sanctified, or how did it not rather ascend, and was exalted for the better? What emptiness hath filling through the Spirit? or how will He at all be thought to have been Incarnate for our sakes, Who underwent so great profit in respect of Himself? How did the Rich become poor for our sakes, who was enriched because of us? How was He rich even before His Advent, Who according to them received in it what He had not, to wit the Spirit? Or how will He not rather justly offer to us thank-offering for what by means of us He gained? Be astonished, as it is written, O ye heavens, at this: and be horribly afraid, saith the Lord: for the people of the heretics have in truth committed two evils, understanding neither what they say, nor whereof they affirm, and think it not grievous thus to incur such danger in the weightiest matters. For else would they, shedding bitter tears from their eyes, and lifting up a mighty voice on high, have approached, saying, Set a watch, O Lord, before my mouth, keep the door of my lips. Incline not my heart to words of wickedness. For words of wickedness in truth are their words, travailing with extremest mischief to the hearers. But we, having expelled their

babbling from our heart, will walk in the right way of the faith, bearing in mind that which is written: Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Come then, and bringing into captivity our mind as to the subjects before us, let us subject it to the glory of the Only-Begotten, bringing all things wisely to His obedience, that is, to the mode of the Incarnation. For, being Rich, for our sakes He became poor, that we through His poverty might be rich. |141

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

What then He contrives to this end, how He implanted in us the inviolate grace, or how the Spirit again took root in man,

|142 in what manner nature was re-formed to its old condition, it is meet to say. The first man, being earthy, and of the earth, and having, placed in his own power, the choice between good and evil, being master of the inclination to each, was caught of bitter guile, and having inclined to disobedience, falls to the earth, the mother from whence he sprang, and over-mastered now at length by corruption and death, transmits the penalty to his whole race. The evil growing and multiplying in us, and our understanding ever descending to the worse, sin reigned, and thus at length the nature of man was shewn bared of the Holy Ghost Which indwelt him. For the Holy Spirit of wisdom will flee deceit, as it is written, nor dwell in the body that is subject unto sin. Since then the first Adam preserved not the grace given him of God, God the Father was minded to send us from Heaven the second Adam. For He sendeth in our likeness His own Son Who is by Nature without variableness or change, and wholly unknowing of sin, that as by the disobedience of the first, we became subject to Divine wrath, so through the obedience of the Second, we might both escape the curse, and its evils might come to nought. But when the Word of God became Man, He

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

Therefore through Himself He receives the Spirit for us, and renews to our nature, the ancient good. For thus is He also said for our sakes to become poor. For being rich, as God and lacking no good thing, He became Man lacking all things, to whom it is somewhere said and that very well, What hast thou that thou didst not receive? As then, being by

[143 Nature Life, He died in the Flesh for our sakes, that He might overcome death for us, and raise up our whole nature together with Himself (for all we were in Him, in that He was made Man): so does He also receive the Spirit for our sakes, that He may sanctify our whole nature. For He came not to profit Himself, but to be to all us the Door and Beginning and Way of the Heavenly Goods. For if He had not pleased to receive, as Man, or to suffer too, as one of us, how could any one have shewn that He humbled Himself? or how would the Form of a servant have been fittingly kept, if nothing befitting a servant were written of Him? Let not then the all-wise account of the dispensation be pulled to pieces, whereof the divine Paul himself rightly cries in admiration: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. For wisdom indeed and God-befitting, is the great mystery of the Incarnation seen to be.

Such an apprehension of our Saviour do I suppose that we who choose to be pious, and rejoice in orthodox doctrines, ought to have. For we too will not descend to such lack of reason as to suppose that in the Son by Nature was the Spirit by participation and not rather essentially inherent even as in the Father Himself. For as of the Father, so also of the Son, is the Holy Ghost. So did we also read in the Divine Scriptures. For it says: After they were come to Mysia, they assayed to go into Bithynia, and the Spirit of Jesus 2 suffered them not. But if it seem good to any one, with over contentious zeal, to object to our words hereon, and to assert again, that the Spirit is in the Son by participation, or that, not being in Him before, He then came to be in Him, when He was baptized, in the period of His Incarnation, let him see, into what and how great absurdities he will fall. For first, the Saviour saith: Among them that are born of women there [144 hath not arisen a greater than John the Baptist. And the word is true: but we see him who hath attained to the summit of glory and virtue that belong to us, honouring Christ with incomparable excellencies. For I am not worthy, says he, to stoop down and unloose the latchet of His shoes. How then is it not absurd, yea rather impious, to believe that John was filled with the Holy Ghost, even from his mother's womb, because it is so written of him: and to suppose that his Master, yea rather the Master and Lord of all, then first received the Spirit, when He was baptized, albeit holy Gabriel says to the holy Virgin: The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God. And let the lover of learning see, with how great a meaning the word travaileth. For of John, it saith, he shall be filled with the Holy Ghost (for the Holy Ghost was in him as a gift, and not

essentially), but of the Saviour, he no longer saith shall be filled, (in rightness of conception,) but that holy Thing which shall be born of thee. Nor did he add shall be, for It was always Holy by Nature, as God. But since I deem that we ought to seek after what is profitable from all quarters; the voice of the archangel having been once brought forward, come, let us exercise ourselves a little in it. The Holy Ghost, says he, shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also That Holy Thing which shall be born of thee, shall be called the Son of God. Let him then, who from great unlearning, opposeth the right doctrines of the Church, tell us, whether even before the Incarnation the the Word of God the Father was Son, or had the glory in name only, but was a bastard, and falsely called. For if he say that He was not the Son at all, he will deny the Father (for of whom will He be the Father, if He have no Son?): and he will think contrary to all the Divine Scriptures. But if he confess that the Son even before the Incarnation both was and was called Son, how does the Archangel tell us that That which should be born of the holy Virgin shall |145 be called the Son of God, albeit He was this by Nature even long before? As therefore the Son being from eternity with the Father, as having Origin of Being, is at the time of His Incarnation called Son of God, from His appearing in the world with a Body; so, having in Himself Essentially His Own Spirit, He is said to receive It as Man, preserving to the Humanity the order befitting it, and with it appropriating for our sakes the things befitting it. But how can the Word be thought of at all apart from Its Own Spirit? For would it not be absurd to say, that the spirit of man, which is in him, according to the definition of nature, and for the completeness of the living-being, was separated from him? But I suppose that this is most evident to all. How then shall we sever the Spirit from the Son, Which is so inherent and essentially united, and through Him proceeding and being in Him by Nature, that It cannot be thought to be Other than He by reason both of Identity of working, and the very exact likeness of Nature. Hear what the Saviour saith to His own disciples, If ye love Me, keep My Commandments, and I will pray the Father, and He shall give you Another Comforter, the Spirit of Truth, Whom the world cannot receive. Lo, plainly He calls the Holy Ghost Spirit of Truth. But that He and none other than He is the Truth, hear Him again saying, I am the Truth. The Son by Nature then being and being called Truth, see how great Oneness with Him the Spirit hath. For the disciple John saith somewhere of our Saviour, This is He that came by water and blood and the spirit 3, Jesus Christ; not by water only, but by water and blood: and it is the Spirit That beareth witness, because the Spirit is Truth. Therefore also, the Holy Ghost indwelling in our inner man, Christ Himself is said to dwell therein, and so it is. And indeed the blessed Paul most clearly teaching this, says, But ye are not in the flesh, but in the Spirit, If so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body |146 is dead because of sin, but the Spirit is life because of righteousness. Apply, sir, a quick ear to what is said. Having named the Spirit of Christ That dwelleth in us, he straightway added, If Christ be in you, introducing the exact likeness of the Son with the Spirit, Which is His Own and proceeding from Him by Nature. Therefore He is called the Spirit of adoption also, and in Him we cry Abba, Father. And as the blessed John somewhere says, Hereby know we that He dwelleth in us, because He hath given us of His Spirit.

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

Divine Nature. For since he said above, that no man hath seen God at any time, and now says that the blessed Baptist saw the Spirit descend from Heaven upon the Son, he adds of necessity, I saw the Spirit, but in the form of a Dove, not Himself by Nature, as He is, but shadowed in the gentlest animal; that in this again He might be shewn to preserve His Natural Affinity and Likeness to the Son, Who saith, Learn of Me, for I am meek and lowly in heart. Therefore the Spirit will not fall away from being God by Nature: for the never having been seen at any time has been preserved to Him, save under the form of a dove, by reason of the need of the disciple. For the blessed Baptist says that the descent of the Spirit was given him by way of a sign and token, adding to his testimonies respecting our Saviour, He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending and remaining on Him, the Same is He Which baptizeth with the Holy Ghost. Therefore I think we may fitly laugh to scorn those senseless heretics who take as matter of fact, that which was set forth by way of sign, even though [147 it took place as part of the oeconomy, as hath been already said, for the need's sake of the human race.

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

Sure is the witness; who, what he hath actually seen, that he also speaketh. For haply he was not ignorant of that which is written, That which thine eyes have seen, tell. I saw then, says he, the sign, and understood That Which was signified by it. I bear record that this is the Son of God, Who was proclaimed by the Law that is through Moses, and heralded by the voice of the holy Prophets. The blessed Evangelist seems to me again to say with some great confidence, This is the Son of God, that is, the One, the Only by Nature, the Heir of the Own Nature of the Father, to Whom we too, sons by adoption, are conformed and through Whom we are called by grace to the dignity of sonship. For as from God the Father every family in Heaven and earth is named, from His being properly, and first, and truly Father, so is all sonship too from the Son, by reason of His being properly and Alone truly Son, not bastard nor falsely-called, but of the Essence of God the Father, not by off-cutting or emanation or division or severance (for the Divine Nature is altogether Impassible): but as One of One, ever Co-existing and Co-eternal and Innate in Him Who begat Him, being in Him, and coming forth from Him, Indivisible and without Dimensions; since the Divinity is neither after the manner of a body, nor bounded by space, nor of nature such as to make progressive footsteps. But like as from fire proceedeth the heat that is in it, appearing to be separate from it in idea, and to be other than it, though it is of it and in it by nature, and proceedeth from it without suffering any harm in the way of offcutting, division, or emanation (for it is preserved whole in the whole fire): so shall we conceive of the Divine Offspring too, thinking thereon in a manner most worthy of God, and believing that the Son subsists of Himself, yet not excluding Him from the One Ineffable Godhead, nor saying that He is Other in substance than the

Father. For then would He no longer be rightly conceived [148

of as Son, but something other than He, and a new god would arise, other than He That Only Is. For how shall not that which is not consubstantial with God by Nature, wholly fall away from being Very God? But since the blessed Baptist is both trustworthy, and of the greatest repute, and testifieth that This is the Son of God: we will confess the Son to be altogether Very God, and of the Essence of the Father. For this and nothing else, does the name of Sonship signify to us.

35, 36 Again the next day after John stood, and two of his

disciples, and looking upon Jesus as He walked, he saith, Behold the Lamb of God, Which taketh away the sin of the world.

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

To write the same things to you, to me indeed is not grievous, but for you it is safe.

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

Seest thou the fruit, handmaid of teaching, yielded therefrom? Seest thou how great gain accrued from repetition? Let him then who is entrusted with teaching learn from this, to shew himself superior to all indolence, and to esteem silence more hurtful to himself than to his hearers, and not to bury the Lord's talent in listless sloth, as in the earth, but rather to give His money to the exchangers. For the Saviour will receive His own with usury, and will quicken as seed the word cast in. You have here a most excellent proof of

[149 what has been said. For the Baptist, not shrinking from pointing out the Lord to his disciples, and from saying a second time, Behold the Lamb of God, is seen to have so greatly profited them, as to at length even persuade them to follow Him and already to desire discipleship under Him.

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

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

They said unto Him, Rabbi, where dwellest Thou?

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

39 He saith unto them, Come and see.

He doth not point out the house, though asked to do it, but rather bids them come forthwith to it: teaching first, as by example, that it is not well to cast delays in the way of search after what is good (for delay in things profitable is altogether hurtful): and this too besides, that to those who are still ignorant of the holy house of our Saviour

[150 Christ, that is, the Church, it will not suffice to salvation that they should learn where it is, but that they should enter into it by faith, and see the things mystically wrought therein.

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

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

40, 41, 42 One of the two which heard John speak and followed Him, was

Andrew Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus.

They who even now received the talent, straightway make traffic of their talent, and bring it to the Lord. For such are in truth obedient and docile souls, not needing many words for profit, nor bearing the fruit of their instruction, [151 after revolutions of years or months, but attaining the goal of wisdom along with the commencement of their instruction. For give, it says, instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. Andrew then saves his brother (this was Peter), having declared the whole mystery in a brief summary. For we have found, he says, Jesus, as Treasure hid in a field, or as One Pearl of great price, according to the parables in the Gospels. And when Jesus beheld him, He said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone.

He after a Divine sort looketh upon him, Who seeth the hearts and reins; and seeth to how great piety the disciple will attain, of how great virtue he will be possessed, and at what consummation he will leave off. For He Who knoweth all things before they be is not ignorant of ought. And herein does He specially instruct him that is called, that being Very God, He hath knowledge untaught. For not having needed a single word, nor even sought to learn who or whence the man came to Him; He says of what father he was born, and what was his own name, and permits him to be no more called Simon, already exercising lordship and power over him, as being His: but changes it to Peter from Petra 4: for upon him was He about to found His Church.

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

Likeminded with those preceding was Philip, and very ready to follow Christ. For Christ knew that he would be good. Therefore also He says Follow Me, making the word a token of the grace that

was upon him, and wherein he bid him follow, testifying to him that most excellent was his conversation. For He would not have chosen him, if he had not been altogether good.

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

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

46 Can there any good thing come out of Nazareth?

Nathanael readily agrees that something great and most fair is that which is expected to appear out of Nazareth 5. It is, I suppose, perfectly clear, that not only did he take Nazareth as a pledge of that which he sought, but bringing together knowledge from the law and Prophets, as one fond of learning he gained swift understanding.

Come and see.

Sight will suffice for faith, says he, and having only |153

conversed with Him you will confess more readily, and will unhesitatingly say that He is indeed the Expected One. But we must believe that there was a Divine and Ineffable grace, flowing forth with the words of the Saviour, and alluring the souls of the hearers. For so it is written, that all wondered at the gracious words which proceeded out of His Mouth.

For as His word is mighty in power, so too is it efficacious to persuade.

47 Behold an Israelite indeed, in whom is no guile. Not having yet used proof by means of signs, Christ endeavoured in another way to persuade both His own disciples, and the wiser of those that came to Him, that He was by Nature Son and God, but for the salvation of all was come in human Form. What then was the mode that led to faith? God-befitting knowledge. For knowledge of all things becometh God Alone. He receiveth therefore Nathanael, not hurrying him by flatteries to this state, but by those things whereof he was conscious, giving him a pledge, that he knoweth the hearts, as God.

48 Whence knowest thou me?

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

Before that Philip called thee, when thou wast under the fig-tree, I saw thee. The Saviour undid his surmise, saying that even before his meeting and conversing with Philip, He had seen him under the fig-tree, though not present in Body. Very profitably are both the fig-tree and the place named, pledging to him the truth of his having been seen. For he that has already accurate knowledge of what was with him, will readily be admitted. [154 49 Rabbi, Thou art the Son of God, Thou art the King of Israel.

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

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

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

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

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

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Chap. ii.2,3 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus

was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine.

Seasonably comes He at length, to the beginning of miracles, even if He seems to have been called to it without set purpose. For a marriage feast being held (it is clear that it was altogether

holily), the mother of the Saviour is present, and Himself also being bidden comes together with His own disciples, to work miracles rather than to feast with them, and yet more to sanctify the very beginning of the birth of man: I mean so far as appertains to the flesh. For it was fitting that He, Who was renewing the very nature of man, and refashioning it all for the better, should not only impart His blessing to those already called into being, but also prepare before grace for those soon to be born, and make holy their entrance into being.

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

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

Most excellently did the Saviour fashion for us this |156

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

5 His mother saith unto the servants, Whatsoever He saith unto you, do. The woman having great influence to the performing of the miracle, prevailed, persuading the Lord, on account of what was fitting, as her Son. She begins the work by preparing the servants of the assembly to obey the things that should be enjoined.

7, 8, 9, 10 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. The ministers accomplish what is commanded, and by unspeakable might was the water changed into wine. For what is hard to Him Who can do all things? He that calleth into being things which are not, how will He weary, trans-ordering into what He will things already made? They marvel at the thing, as strange; for such are Christ's works to look upon. But the governor of the feast charges the bridegroom with expending what was better on the latter end of the feast, not unfitly, as appears to me, according to the narration of the story. |157

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

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

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. The Jews are again hereby too convicted of despising the laws given them, and making of no account the Mosaic writings, looking only to their own love of gain. For whereas the law commanded that they who were about to enter into the Divine temple should purify themselves in many ways; those who had the power of forbidding it hindered not the bankers or

money-changers, and others besides, whose employment was gain, usury and increase, in their lusts (for the whole aim of merchants is comprised in these things): they [159 hindered them not from defiling the holy court, from entering into it as it were with unwashed feet, yea rather they themselves altogether used to enjoin it, that God might say truly of them, Many pastors have destroyed My vineyard, they have: trodden My portion under foot, they have made My pleasant portion a desolate wilderness, they have made it desolate. For of a truth the Lord's vineyard was destroyed, being taught to trample on the Divine worship itself, and through the sordid love of gain of those set over it left bare to all ignorance.

15 And when He had made a scourge of small cords, He drove them all out of the temple.

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

dishonour the Temple of God, him shall God dishonour.

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

He commands as Lord, He leads by the hand to what is fitting, as teacher; and along with the punishment He sets before them the declaration of their offences, through shame thereof not suffering him that is censured to be angry. But it must be noted that He again calls God His own Father specially, as being Himself and that Alone by Nature of Him, and truly Begotten. For if it be not so, but the Word be really Son with us, as one of us, to wit by adoption, and the mere Will of the Father: why does He alone seize to Himself the boast common to and set before all, saying, Make not My Father's House, and not rather, our Father's House. For this I suppose would have been more meet to [160 say, if He had known that Himself too was one of those who are not sons by Nature. But since the Word knows that He is not in the number of those who are sons by grace, but of the Essence of God the Father, He puts Himself apart from the rest, calling God His Father. For it befits those who are called to sonship and have the honour from without, when they pray to cry, Our Father Which art in Heaven: but the Only Begotten being Alone One of One, with reason calls God His Own Father. But if we must, applying ourselves to this passage, harmonize it more spiritually with that above, the lection must be considered differently. And found in the temple those that sold oxen and sheep, &c.

See again the whole scheme of the Dispensation to usward drawn out by two things. For with the Cananites, I mean those of Galilee, Christ both feasts and tarries, and them that bade Him, and hereby honoured Him, He made partakers of His Table; He both aids them by miracles and fills up that which was lacking to their joy (and what good thing does He not freely give?): teaching as in a type that He will both receive the inhabitants of Galilee, that is the Gentiles, called as it were to them through the faith that is in them, and will bring them into the Heavenly Bridal-chamber, that is unto the church of the first-born, and will make them sit down with the saints (for the holy disciples sat down with the feasters): and will make them partake of the Divine and spiritual feast, as Himself saith, Many

shall come from the east and west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven, nought

lacking unto their joy. For everlasting joy shall be upon their heads. But the disobedient Jews He shall cast forth of the holy places, and set them without the holy inclosure of the saints; yea, even when they bring sacrifices He will not receive them: but rather will subject them to chastisement and the scourge, holden with the cords of their own sins. For hear Him saying, Take these things hence; that thou mayest understand again those things which long ago by

[161 the mouth of the Prophet Isaiah He saith, I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks and of he goats, neither come ye to appear before Me, for who hath required this at your hand? tread not My courts any more. If ye bring an offering of fine flour, vain is the oblation, incense is an abomination unto Me; your new moons and sabbaths and great day I cannot endure, your fasting and rest and feasts My soul hateth: ye are become satiety unto Me, I will no longer endure

your sins. This He most excellently signifies in type, devising for them the scourge of cords. For scourges are a token of punishment.

17 And His disciples remembered that it was written, The zeal of Thine House hath eaten Me up. The disciples in a short time get perfection of knowledge, and comparing what is written with the events, already shew great progress for the better.

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

19 Destroy this temple. To them who of good purpose ask for good things, God very readily granteth them: but to them who come to Him, tempting Him, not only does He deny their ambition in respect of what they ask, but also charges them with wickedness. Thus the Pharisees demanding a sign in other parts of [162 the Gospels the Saviour convicted saying, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. What therefore He said to those, this to these too with slight change: for these (as did those) ask, tempting Him. Nor to those who were in such a state of mind would even this sign have been given, but that it was altogether needful for the salvation of us all. But we must know that they made this the excuse of their accusation against Him, saying falsely before Pontius Pilate, what they had not heard. For, say they, This Man saith, I am able to destroy the Temple of God. Wherefore of them too did Christ speak in the prophets, False witnesses did rise up: they laid to My charge things that I knew not: and again, For false witnesses are risen up against Me, and such as breathe out cruelty. But He does not urge them to bloodshed saying, Destroy this Temple, but since He knew that they would straightway do it, He indicates expressively what is about to happen.

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

They mock at the sign, not understanding the depth of the Mystery, but seize on the disease of their own ignorance, as a reasonable excuse for not obeying Him, and considering the difficulty of the thing, they gave heed rather as to one speaking at random, than to one who was promising ought possible to be fulfilled, that that may be shewn to be true that was written of them, Let their eyes be darkened, that they see not, and ever bow Thou down their backs: in order that in a manner ever stooping downwards and inclining to the things alone of the earth, they may receive no sight of the lofty doctrines of piety towards Christ, not as though God Who is loving to man grudged them those things, but rather with even justice was punishing them that committed intolerable transgressions. [163 For see how foolishly they insult Him, not sparing their own souls. For our Lord Jesus Christ calls God His Father, saying, Make not My Father's House an House of merchandise. Therefore when they ought now to deem of Him as Son and God, as shining forth from God the Father, they believe Him to be yet bare man and one of us. Therefore they object the time that has been spent in the building of the Temple, saying, Forty and six years was this Temple in building, and wilt Thou rear it up in three days? O drunken with all folly, rightly, I deem, one might say to you, if a wise soul had been implanted in you, if ye believe that your Temple is the House of God, how ought ye not to have held Him to be God by Nature, Who dares fearlessly tell you, Make not My Father's House an House of merchandise? How then, tell me, should He have need of a long time for the building of one house? or how should He be powerless for anything whatever, who in days only seven in number, fashioned this whole universe with ineffable Power, and has His Power in only willing? For these things the people skilled in the sacred writings ought to have considered.

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

Acceptable to the wise man is the word of wisdom, and the knowledge of discipline abideth more easily with men of understanding, and as in wax not too hard, the impression of seals is well made, so in the more tender hearts of men the Divine Word is readily infixed: wherefore the hard of heart is also called wicked. The disciples then, being of a good disposition, become wise, and ruminate the words of divine Scripture, nourishing themselves to more accurate knowledge, and thence coming firmly to belief. Since the Body of Christ is called a temple also, how is not the Only-Begotten Word Which indwelleth therein, God by Nature, since he that is not God cannot be said to dwell in a [164 Temple? Or let one come forward and say, what saint's body was ever called a temple; but I do not suppose any one can shew this. I say then, what we shall find to be true, if we accurately search the Divine Scripture, that to none of the Saints was such honour attached. And indeed the blessed Baptist, albeit he attained unto the height of all virtue, and suffered none to exceed him in piety, was through the madness of Herod beheaded, and yet is no such thing attributed to him. On the contrary, the Evangelist devised a grosser word for his remains, saying this too, as appears to me by an oeconomy, in order that the dignity may be reserved to Christ Alone. For he writes thus; And the blood-shedder to wit, Herod, sent and beheaded John in the prison, and his disciples came and took up his carcase 6. If the body of John be called a carcase, whose temple will it be? In another sense indeed, we are called temples of God, by reason of the Holy Ghost indwelling in us. For we are called the temples of God, and not

of ourselves. But haply some one will say: How then, tell me, doth the Saviour Himself call His own Body a carcase, For wheresoever He saith the carcase is, there will the eagles be gathered together. To this we say, that Christ saith this not of His Own Body, but in manner and guise of a parable He signifieth that concourse of the Saints to Him, that shall be at that time when He appeareth again to us, with the holy angels, in the glory of His Father. For like as, saith He, flocks of carnivorous birds rush down with a sharp whizzing to fallen carcasses, so shall ye too be gathered together to Me. Which indeed Paul too doth make known to us, saying, For the trumpet shall sound, and the dead shall be raised incorruptible; And again in another place, and we shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. That therefore which is taken by way of similitude for an image will no wise damage the force of the truth. |165

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

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

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

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

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

Divine is this excellence too along with the rest which are in Christ, and in no one of created beings is it. For to Him Alone Who is truly God doth the Psalmist ascribe it,

saying, He fashioneth their hearts alike, He considereth all |166

their works. But if while God Alone understandeth what is in us, Christ understandeth them: how shall He not be God by Nature, Who knoweth the secrets, and knoweth the deep and secret things, as it is written? For what man knoweth the things of a man, save the spirit of man which is in him? Though no man knoweth, God will not be ignorant, for neither is He reckoned in the number of all, of whom "No man" may rightly be predicated, but as being external to all, and all things under His Feet, He will know. And Paul too will testify, saying, For the word of God is quick

and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the Eyes of Him. For as having planted the ear, He hears all things, and as having formed the eye, He observeth. And indeed He is introduced saying in Job, Who is this that hideth counsel from Me, holding words in his heart, and thinketh to conceal them from Me? In order then that we might acknowledge that the Son is by Nature God, needs does the Evangelist say that He needed not that any should testify of man, for He knew what was in man.

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

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

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

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

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

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

Nicodemus is convicted hereby of being still carnal, and therefore no way receiving the things of the Spirit of God. For he thinketh that this so dread and illustrious Mystery is foolishness. And hearing of the birth spiritual and from above, he imagineth the carnal womb returning to birth-pang of things already born, and, not attaining beyond the law of

[168 our nature, measureth things Divine; and finding the height of its doctrines unattainable by his own conceptions, he falleth down, and is carried off. For as things that are dashed by mighty blows upon the hard stones again rebound, so too I deem the unskilled mind falling upon conceptions of greater calibre than it, being relaxed returns, and ever glad to remain in the measure that suits it, despises an understanding better and loftier than itself. In which case the ruler of the Jews now being, receives not the spiritual birth.

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

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

[169 kettle, being associated with the vigour of fire, receives in itself the impress of its efficacy, so through the inworking of the Spirit the sensible water is trans-elemented to a Divine and ineffable efficacy, and sanctifieth those on whom it comes.

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

you through the Gospel.

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

It is the excellence of a teacher, to be able manifoldly to manage the mind of the hearers, and to go through many considerations, heaping up proofs where the argument appears hard. He takes then the figure of the mystery from examples, and says, This spirit belonging to the world and

[170 of the air, blows throughout the whole earth, and running where it listeth, is shewn to be present by sound only, and escapeth the eye of all, yet, communicating itself to bodies by the subtlest breaths, it infuseth some perception of its natural efficacy. So do thou, saith He, conceive of the new birth also through the Spirit, led on by little examples to what is greater, and by the reasoning brought forward as it were in an image, conceiving of what is above the senses.

9, 10 Nicodemus answered and said unto Him, How can these things

be? Jesus answered and said unto him,

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

Art thou a master of Israel and knowest not these things? By one Christ convicts all, that adorned with the name of teachers, and clothed with the mere repute of being learned in the law, they bear a mind full of ignorance, and unable to understand one of those things, which they ought not only to know, but also to be able to teach others. But if he that instructeth be in this condition, in what is he that is instructed, seeing that the disciple exceedeth not the measure of his master, according to the word of the Saviour? For the disciple, saith He, is not above his master. But since they were thus uninstructed, true is Christ in likening them to whited sepulchres. Most excellently doth Paul too say to the ruler of the Jews, God shall smite thee, thou whited wall. [171 11 Verily, verily, I say unto thee, We speak that we do know and testify that we have seen.

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

stronger meats. And the most wise Solomon again somewhere says to us, Thou shalt wisely know the souls of thy flock, meaning that we should not set before those who come to us the word of doctrine indiscriminately, but fitly adapted to the measure of each. And ye receive not our witness. As having in Himself the Father and the Spirit Naturally, the Saviour set forth the person of the Witnesses in the plural number, that, as in the law of Moses, by the mouth of two or three witnesses, what is said may be established. For He shews that the Jews in no wise will to be saved, but with unbridled and heedless impetus are they being borne unto the deep pit of perdition. For if they can neither from their great unlearning understand what is proclaimed to them, nor yet receive it in faith, what other means of salvation may be devised for them? Well then and very justly did the Saviour say that Jerusalem would be without excuse, as [172 snatching upon herself self-called destruction. O Jerusalem, Jerusalem, saith He, that killest the prophets and stonest them, which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you.

12, 13 If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, the Son of man Which is in heaven. A doctrine, saith He, not exceeding the understanding befitting man, ye from your extreme folly received not, and how shall I explain to you things more Divine? For they who in their own matters are most foolish, how shall they be wise in matters above them? And they who are powerless as to the less, how shall they not find the greater intolerable? And if, says He, ye believe not Me being Alone in speaking, but seek many witnesses for every thing, whom shall I bring to you as a witness of the heavenly Mysteries? For no man hath ascended up to heaven but He That came down from heaven the Son of man. For since the Word of God came down from heaven, He says that the son of man came down, refusing after the Incarnation to be divided into two persons, and not suffering certain to say that the Temple taken by reason of need of the Virgin is one Son, the Word again which appeared from God the Father another: save only as regards the distinction which belongs to each by nature. For as He is the Word of God, so Man too of a woman, but One Christ of both, Undivided in regard of Sonship and God-befitting Glory. For how does He clothe as its own the Temple of the Virgin, with what befitteth the bare Word Alone: and again appropriateth to Himself what befitteth the Flesh only? For now He saith that the Son of man hath come down from heaven: but at the time of His Passion, He feareth, and is sore afraid, and very heavy, and is recorded as Himself suffering the Sufferings which befitted His Human Nature only. [173

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

Him should not perish but have eternal life. Having explained sufficiently, and set before him the reason, why His Word of teaching does not run forth into the boundless and supernatural, but descends again to those things that were typically done by Moses of old, knowing that he could by leadings by means of figures scarce arrive at knowledge of the truth, rather than by the exactitude of spiritual inspirations, He saith He must surely be lifted up, as the serpent was by Moses, shewing that search of history is most necessary, and all but saying to this man of no understanding, Search the Scriptures, for they are they which testify of Me. For serpents were

springing upon them of Israel in the wilderness, and they, falling like ears of corn, and not a little distressed at this danger unexpectedly visiting them, with most piteous cry called for salvation from above and from God. But He, since He was Good and full of compassion, as God, commands Moses to set up a brazen serpent; and commands them therein to have a forethought of the salvation by faith. For the remedy to one bitten, was to look at the serpent put before him, and faith along with the sight wrought deliverance at the last extremity to the beholders. So much for the history. But it represents in act as it were in a type, the whole Mystery of the Incarnation. For the serpent signifies bitter and manslaying sin, which was devouring the whole race upon the earth, manifoldly biting the soul of man, and infusing the varied poison of wickedness. And no otherwise could we escape it thus conquering us, save by the succour alone which is from heaven. The Word of God then was made in the likeness of sinful flesh, that He might condemn sin in the flesh, as it is written, and to those who gaze on Him with more steadfast faith, or by search into the Divine doctrines, might become the Giver of unending salvation. But the serpent being fixed upon a lofty base, signifies that Christ was altogether clear and manifest, so as to be unknown to none, or His being lifted up from the earth, as Himself says, by His Passion on the Cross.

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

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

He, so loved the world that He gave His Only Begotten Son.

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

law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God? For confessedly

|175 he that despised trampleth under foot, but not the Very Son, but a fellow servant of Moses, if indeed creature be always akin to creature, in respect at least of having been made, even if it surpass the glory of another, in the excellences of being greater or better. But the word of Paul is true; and a severer penalty shall he pay who hath trodden under foot the Son, not as though he were transgressing against a creature, or one of the fellow servants of Moses. Great then and above nature is the Love of the Father, Who for the life of the world gave His Own Son and Who is of Himself.

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

Having plainly called Himself the Son of God the Father, He thought not good to leave the word without witness, but brings forward proof from the quality, so to say, of the things themselves, making the hearers more steadfast unto faith. For I was not sent, saith He, like the law-expounder Moses, condemning the world by the law, nor introducing the commandment unto conviction of sin, nor do I perform a servile ministry, but I introduce loving-kindness befitting the Master: I free the embondaged, as Son and Heir of the Father, I transform the law that condemneth into grace that justifieth, I release from sin him that is holden with the cords of his transgressions, I am come to save the world, not to condemn it. For it was right, it was right, saith He, that Moses, as a servant, should be a minister of the law that condemns, but that I as Son and God should free the whole world from the curse of the law and, by exceedingness of lovingkindness, should heal the infirmity of the world. If then the grace that justifieth is better than the commandment that condemneth, how is it not meet to conceive that He surpasseth the measure of the servant Who introduceth so God-befitting authority, and releaseth man from the bonds of sin? This then is one aim of the passage under consideration, and no mean one. A second besides this, revolving through the same circuit, and introducing a consideration akin to |176 those above, will be given from love of learning. The Saviour saw that Nicodemus was cleaving to the law of Moses, and was fast held to the more ancient commandment, and was somehow startled at the new Birth through the Spirit, shrinking from the new and Gospel polity, supposing it seems that this would be more burdensome than the things already enjoined. Being therefore not ignorant, as God, of the fear which from his ignorance had sprung upon him, by using one short argument, He frees him from all trouble on this score, and shews that the commandment of Moses, by reason of its condemning the world, is harder to be borne, and introduces Himself as a mild Judge, saying, For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

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

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

much the more will that which despises be condemned for his dire transgression. He says that he that believeth not is condemned already, in that he hath already determined against himself the due sentence of punishment, by knowingly rejecting Him Who gives not to be condemned. [177 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light.

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

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

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

[178 understand in all calm collectedness, whether he hath transgressed the Divine commandment, and whether he hath wrought all things according to the Law of God.

It is then a plain proof of an unbridled tendency to evil, and unrestrained pleasure in what is worse, not to wish to learn that whereby one may avail to attain unto what is better: again of desire for the best, to thirst for illumination, and to make His Law a rule so to say and index unto a conversation pleasing to God. And the Divine Psalmist knowing that this was so, sings, The Law of the

Lord is perfect converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

22, 23, 24 After these things came Jesus and His disciples into the land

of Judaea. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came,

and were baptized. For John was not yet cast into prison.

After the conversation with Nicodemus had now reached its conclusion, the Divine Evangelist again prepares something else most profitable. For enlightened by the Divine Spirit to the exposition of things most needful, he knew that it would exceedingly profit his readers to know clearly, how great the excellence, and by how great measures, the baptism of Christ surpasses that of John. For it was indeed not far from his expectation, that certain would arise who of their folly should dare to say, either that there was no difference whatever between them, but that they ought to be crowned with equal honours; or, having stumbled into folly even wilder than this, say, that the vote of superiority ought to be taken away from Christ's baptism, and the superiority shamelessly lavished on the baptism by water. For what daring is not attainable by the ill-instructed, or through what blasphemy do they not rush, who rising up against the holy doctrines of the Church, pervert all equity, as it is written? The most wise Evangelist then, that he might destroy beforehand the plea for their vain-babbling,

[179 introduces the holy Baptist laying before his disciples the solution of the question. Christ therefore baptizes through His own disciples: likewise John too, and not altogether by the hands of others, nor yet did he baptize in those same fountains, where Christ was manifested doing this, but near to Salim, as it is written, and in one of the neighbouring fountains. And through the very distinction (in a way) of the fountains of waters does he shew the difference of the baptism, and signify as in a figure that his baptism is not the same as that of our Saviour Christ: yet was it near and round about, bringing in a kind of preparation and introduction to the more perfect one. As then the law of Moses too is said to have a shadow of the good things to come, not the very image of the things (for the Mosaic letter is a kind of preparatory exercise and pre-instruction for the worship in the Spirit, travelling with the truth hidden within), so shalt thou conceive too of the baptism unto repentance.

25, 26 Then there arose a question between some of John's disciples and a Jew 7 about purifying. And they came unto John, and said unto him, The Jews being powerless to commend the purifications of the law, and not able to advocate the cleansing through the ashes of an heifer, plan something against John's disciples, whereby they thought to cause them no slight vexation, albeit easily worsted in their own matters. For since they who attended the blessed Baptist, appeared to be more excellent and of more understanding than the Pharisees, admiring the baptism of their own teacher, and opposing the purifications after the law; they are vexed at these things, who are diligent in reviling only and most ready unto all wickedness: and even overturning their own case, they praise Christ's Baptism, not rightly disposed, nor pouring forth true praise on it, but exasperated to the mere distressing of them; and lending out a statement against their opinion, until their purpose should attain its accomplishment. They cannot [180 then adduce any reasonable proof, nor do they even support Christ out of the holy Scriptures (for, whence were such understanding to the uninstructed?): but they merely allege in confirmation of their own arguments, that very few in number are those who come to John, but that they flock together to Christ. For haply they in their exceeding folly thought that they should carry off the vote of victory, and might speak out in behalf of the legal purifications, as having already conquered, by giving the palm over John's to the Baptism bestowed by Christ on those who come to Him. And they vex those with whom their dispute was: but they get off with difficulty and leave the disciples of John, much more beaten by their ill-considered dispute. For they crown with compulsory praises, and

against their will, the Lord.

27 Rabbi, He that was with thee beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come to Him. John answered and said, The disciples bitten by the words of the Pharisees, and looking to the very nature of the thing, were not able to convict them as liars, but were reasonably at a loss, and being ignorant of the great dignity of our Saviour, are exceedingly startled at John's shortcoming, and mingling words of love with reverence and admiration, they desire to learn, why He That was borne witness to by his voice, prevents him in honour, outstrips him in grace, and in baptizing takes in His net, not a portion of the whole Jewish multitude, but even all of them. And they made the inquiry as it seems not without the Will of God: for hence the Baptist invites them to an accurate and long explanation respecting the Saviour, and introduces the clearest distinction between the baptisms. A man can receive nothing, except it be given him from heaven.

He says that there is nothing good in man, but must needs be wholly the gift of God, For it befits the creation to hear, What hast thou that thou didst not receive? I think then that we ought to be content with the measures allotted

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

28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him.

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

29 He That hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; this my joy therefore is fulfilled. The discourse again took its rise from likeness to our affairs, but leads us to the knowledge of subtle thoughts. For types of things spiritual are those which endure the touch of the hand, and the grossness of corporeal examples introduceth oftentimes a most accurate proof of things [182 spiritual. Christ then, says he, is the Bridegroom and ruler of the assembly, I the bidder to the supper and conductor of the bride, having as my chiefest joy and illustrious dignity, to be only enrolled among His friends, and to hear the Voice of Him That feasteth. I have therefore even now that that I long for, and my dearest wish is fulfilled. For not only did I preach that Christ would come, but Him already present have I seen, and His very Voice do I lay up in my ears. But ye,

most wise disciples, seeing the human nature that is betrothed to Christ, going to Him, and beholding the nature which was cut off and a run-away from its love to Him attaining to spiritual union through holy Baptism, grieve not, saith he, that it befits not me, but rather runs very gladly to the spiritual Bridegroom (for this were in truth just and more fitting). For He That hath the bride is the Bridegroom; that is, seek not in me the crown of the Bridegroom, not for me does the Psalmist rejoice, saying, Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house, for the King hath desired thy beauty: nor seeking my chamber doth the bride say, Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: she has the Bridegroom from Heaven. But I will rejoice, having surpassed the honour becoming a bondman, in the title and reality of friendship.

I deem then that the meaning of the passage, has been full well interpreted: and having already sufficiently explained the spiritual marriage, I think it tedious to write any more about it.

30 He must increase, but I must decrease.

He convicts his disciples of being yet troubled about trifles, and of taking unseasonable offence at what they by no means ought, and of not yet knowing accurately, Who and whence Emmanuel is. For not thus far, saith he, shall His Deeds be marvelled at, nor because more are baptized by Him, shall He for this alone surpass my honour, but He [183 shall attain to so great a measure of honour, as befitteth God. For He must needs come to increase of glory, and, through daily additions of miracles, ever mount up to the greater, and shine forth with greater splendour to the world: but I must decrease, abiding in that measure wherein I appear, not sinking from what was once given me, but in such a degree inferior to Him That advanceth ever to an increase of glory, as He hasteth and passeth on. And this the blessed Baptist interpreteth to us. But our discourse will advance profitably through examples, making the force of what has been said clearer. Let then a stake two cubits long be fixed in the ground: let there lie near a plant too, just peeping above the ground, putting forth green shoots into the air, and ever thrust up to a greater height by the resistless vigour from the roots; if then one could put voice into the stake, and it should then say of itself and its neighbour the plant, This must increase, but I decrease; one would not reasonably suppose that it indicated any harm to itself, nor that its existing measure would be clipped, but it would be affirming its decrease in that sort only, in which it is found less than that which is ever advancing towards increase. Again you may take an example akin to this one, and suppose the brightest of the stars to cry out saying of the sun, It must increase, but I decrease. For while in the gloom of night the depth of the atmosphere is darkened, one may well admire the morning star flashing forth its golden light, and conspicuous in its full glory: but when the sun now gives notice of its rising, and bedews the world with a moderate light, the star is surpassed by the greater, and gives place to him advancing little by little. And it too might well speak the words of John, being in that same state, which he says he is enduring. [184 CHAPTER II. That the Son is not in the number of things originate, but above all, as God of God.

31 He That cometh from above is above all. No great thing is it, saith he, nor exceeding wonderful, if Christ surpass the glory of human nature: for not thus far doth He set the bounds of His own glory, but is over all creation, as God, is above all things made, not as numbered among all, but as excepted from all, and Divinely set over all. He adds the reason, shaming the gainsayer, and silencing the opposer. He That cometh from above, saith he, that is, He That is born of the root

from above, preserving in Himself by Nature the Father's Natural goodness, will confessedly possess the being above all. For it would be impossible that the Son should not altogether appear to be such as He That begat is conceived of, and rightly. For the Son Who excelleth in sameness of Nature, the Brightness and express Image of the Father, how will He be inferior to Him in glory? Or will not the Property of the Father be dishonoured in the Son, and we insult the Image of the Begotten, if we count Him inferior? But this I suppose will be manifest to all. Therefore is it written also, That all men, should honour the Son even as they honour the Father: he that honoureth not the Son honoureth not the Father. He That glorieth in equal honour with God the Father, by reason of being of Him by Nature, how will He not be conceived of as surpassing the essence of things originate? for this is the meaning of is above all. [185 But I perceive that the mind of the fighters against Christ will never rest, but they will come, as is probable, vainly babbling and say, "When the blessed Baptist says that the Lord sprang from above, what reason will compel us to suppose that He came of the Essence of the Father, by reason of the word from above, and not rather from heaven, or even from His inherent superiority above all, so that for this reason He should be conceived of and said to be also above all?" When therefore they aim at us with such words, they shall hear in return, Not your most corrupt reasonings o most excellent, will we follow, but rather the Divine Scriptures and the Sacred Writings only. We must then search in them, how they define to us the force of from above. Let them hear then a certain one of the Spirit-clad crying, Every good gift and every perfect gift is from, above, and cometh down from the Father of lights. Lo, plainly he says that from above is from the Father: for knowing that nought else surpasseth things originate save the Ineffable Nature of God, he rightly attached to it the term from above. For all things else fall under the yoke of bondage; God alone riseth above being ruled, and reigneth: whence He is truly above all. But the Son, being by Nature God and of God, will not be excluded from the glory in respect of this. But if ye deem that from above ought to be taken as Of heaven, let the word be used of every angel and rational power. For they come to us from heaven who inhabit the city that is above, and ascend and descend, as the Saviour somewhere says, upon the Son of man. What then persuaded the blessed Baptist to attribute that which was in the power of many to the Son Alone specially, and as to One coming down from above to call Him, He That cometh from above? For surely he ought to make the dignity common to the rest, and say, They that come from above are above all. But he knew that the expression was due to the One Son, as sprung of the Supreme Root.

Therefore from above does not mean from heaven: but will be piously and truly understood, in the sense we spoke of before. For how is He at all above all, if from above [186 signify not From the Father, but rather From Heaven? For if this be so, every one of the angels too will be above all, as coming from thence. But if each one escapes being reckoned among all, of whom at last will all be composed? or how will the word all remain intact, preserving accurately its meaning, while such a multitude of angels overpass and break down the boundary of all? For all it is no longer, if they remain outside, who were in all. But the Word That shone forth ineffably from God the Father, having His Proper Birth from above, and being of the Essence of the Father as of a fountain, will not by His coming wrong the word all, seeing He escapes being reckoned among all as if a part: but rather will be above all, as Other than they, both by Nature and God-befitting Power and all other Properties of Him Who begat Him. But perchance they will say abashed at the absurd result of the investigation, "From above means not from heaven, but from His inherent superiority above all." Come then, testing more accurately the force of what is said, let us see at what an end their

attempt will terminate. First then, it is wholly foolish and without understanding, to say that the Son Himself hath come from His Own Dignity, and that as from a certain place or out of one, He One and the Same advances from His Own Excellency to be above all. In addition to this, I would also most gladly enquire of them, in respect of the excellence above all, whether they will grant it to the Son Essentially and irrevocably, or added from without in the nature of accident. If then they say that He hath the Excellence by acquisition, and is honoured with dignities from without, one must needs acknowledge that the Only-Begotten could exist deprived of glory, and be stripped of the acquired (as they call it) grace, and be deprived of being above all, and appear bare of the excellence which they now admire, since an accident may be lost, seeing that it belongeth not to the essence of its subject. There will therefore be change and varying in the Son: and the Psalmist will lie hymning Him with vain words, The heavens [187 shall perish, but Thou shalt endure: yea all of them shall wax old like a garment, as a vesture shalt Thou change them and they shall be changed: but Thou art the Same, and Thy years shall have no end. For how is He the Same, if with us He changeth, and that with changes for the worse? Vainly too (it seems) doth He glory of Himself, saying, Behold, behold, I am, I change not, and there is no God beside Me. And how will not the passions of the offspring reach up to the Father Himself too, since He is His Impress and Exact Likeness? God the Father then will be changeable, and has the Supremacy over all accruing to Him: I omit the rest. For what belongs to the Image will of necessity appertain unto the Archetype. But they will not say that He hath the supremacy from without (shuddering at such difficulties alike and absurdities of their arguments), but Essential rather and irrevocable. Then again (o most excellent) how will ye not agree with us even against your will, that the Son being by Nature God, is above all, and therefore cometh of the Alone Essence of God the Father? For if there be nought of things originate which is not parted off by the force of the All, but the Son is above all, to wit, as Other than all, and having the Essential Supremacy over all, and not the same in nature with all, how will He not be at length conceived of as Very God? For He Who is Essentially separate from the multitude of created beings, and by Nature escapes the being classed among things originate, what else can He be, save God? For we see no mean, as far as regards existing essence. For the creation is ruled over, and God is conceived of as over it. If then the Son be by Nature God, and have been ineffably begotten of God the Father, from above signifies the Nature of the Father. Therefore the Only Begotten is above all, inasmuch as He too is seen to be of that Nature.

He that is of the earth is earthly and speaketh of the earth. The earthborn (says he) will not effect equally in power of persuasion with Him Who is God over all. For he that

[188 is of the earth will speak as man, and will rank merely as an adviser, committing to his disciples the whole reins of desire to believe: but He That cometh from above, as God, having used discourse with a certain Divine and ineffable grace, sends it into the ears of those who come to Him. But in proportion as He is by Nature Superior, so much the more effectually will He surely in-work. And with much profit does the blessed Baptist say such things to his disciples. For since they were beholding him surpassed by the glory of the Saviour, and were now not a little offended thereat, wherefore they came to him and said, Rabbi, He

That was with thee beyond Jordan, to Whom thou barest witness, behold the Same baptizeth, and all men come to Him; needs did the Spirit-clad, cutting off the sickness of offence, and implanting in his disciples a healthful perception on most necessary points, explain the Saviour's supremacy

over all, and teach no less the cause why all men were already going to Him, and leaving the baptism by water alone, went to the more Divine and perfect one, to wit, that by the Holy Ghost.

He that cometh from heaven is above all. This testifieth (saith he) that very great and incomparable the distinction between those of the earth and the Word of God That cometh down from above and from Heaven. If I am not fit to teach, and my word alone suffice you not, the Son Himself will confirm it, testifying that in an incomprehensible degree differs the earth-born from the Beginning Which is above all. For disputing somewhere with the unholy Jews, the Saviour said, Ye are from beneath; I am from above. For He says that the nature of things originate is from beneath, as subject and of necessity in bondservice to God Who calleth them into being: from above again He calleth the Divine and Ineffable and Lordly Nature, as having all things originate under Its feet, and subjecting them to the yoke of His Authority. For not idly did the blessed Baptist add these things to, |189 those above. For that; he may not be supposed by his disciples to be inventing empty arguments, and from fear of seeming with reason inferior to Christ, to call Him greater and from above, himself from beneath and of the earth; needs does he from what the Saviour Himself said, seal the force of the things said, and shew the explanation to be not as they thought, an empty excuse, but rather a demonstration of the truth. But since the other part of the verse runs thus, And what He hath seen and heard, that He testifieth, come we will discuss a few things on this too. We are so constituted and habituated, as to receive the full proof of everything, by means of two especial senses particularly, I mean sight and hearing. For having been both ear-witnesses and eye-witnesses of anything, we come to speak positively thereof. Persuading them therefore to hasten to belief in Christ (for He speaks, says he, that He knows accurately), he takes again, as it were, from the likeness to us, that we may understand it more Divinely, and says, What He hath seen and heard, that He testifieth. And no man receiveth His testimony. Not as though no one receiveth the testimony, that Christ is God by Nature and, sprung from above and the Father, is above all, does the blessed Baptist say this (for many received, and have believed it, and before all Peter, saying, Thou art the Christ, the Son of the Living God): but as having himself conceived of the great dignity of the Speaker more rightly than they all, does he all but shaking his head, and smiting with right hand on his thigh, marvel at the folly of them that disbelieve Him. |190 CHAPTER III. That Christ is God and of God by Nature.

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

them) the fairest of creatures. But since, when Christ is believed, the declaration of being true extendeth to God, it is I suppose altogether clear, that He being God, not falsely so called, Himself taketh honour to Himself from those who believe. [191 But the enemy of the truth will not (it seems) agree to these words of ours, but will start up strong, not admitting the Son to be by Nature God: and will say again, Thou cavillest, sir, and contrivest turns of many-varied reasonings, ever rejecting somehow the simple and right sense. For since the Word of God hath come down from Heaven, calling out openly, I speak not of Myself, but the Father Which sent Me, He gave Me a commandment, what I should say and what I should speak: and again, All things that I have heard of My Father, I will make known unto you: or also, as the holy Baptist averred in the following words, For He Whom God hath sent speaketh the words of God: therefore of Him is he saying, He that receiveth His testimony hath set to his seal, that God is True. For verily is God the Father true, but thou attemptest to bring round to the Son what is due to Another.

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

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

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

These things, o heretic, by considering, thou shalt release thyself from bitter disease, and us from trouble in argument [193 and controversy. For He Whom God hath sent speaketh the words of God. If these words be considered simply, what will there be of marvel in the Son? For was not every one of the holy Prophets also both sent from God, and did he not declare His words? And indeed it is somewhere said to the hierophant Moses, And now come, I will send thee into Egypt, and thou shalt say unto Pharaoh, Thus saith the Lord: to the most holy Jeremiah, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. What more then is there in the Son by Nature Who speaketh the words of God, because He is sent by Him? He will be declared to us again (it seems) as a Prophet, and nothing else, in respect of ministry. Therefore you will here understand hath sent, either in respect of the Incarnation and the Coming into this world with Flesh: or again you will take it in a more God-befitting and higher sense. For the Father hid not the Son in Himself, but He beamed forth of His Nature, as brightness from light, after the unspeakable and inexplicable mode of Divine Generation: which too the Only-Begotten was making known to us, in saying, I came forth from the Father, and am come. For the Son hath come forth from the Father into His Proper Being, even though He be in Him by Nature. And what I came forth there means, this again the being sent here signifies. The Word then (he says) That hath appeared and flashed forth from the Father, in that He is God of God, will use words befitting God: but the words befitting God are true words, and such as reject all stain of falsehood. He then that receiveth the testimony of the Saviour hath sealed that God is true; for He is indeed by Nature God. For He giveth not the Spirit by measure. Promise now specially keen attention, my good friend, that with me you may wonder at the sober wisdom of the Saints. He said therefore that the Son was both sent of God, and speaketh the words of God. But he is observed as far as belongs to the simple force of the words to clothe [194 Him with the prophetic measure, as we have just said. He: removes Him then in these words from equality with them, and through this one token gives us to understand, how great, yea, rather now how incomparable the difference. For it is impossible, saith he, that they who have received the Spirit by measure, could give It to another. For never hath saint to saint been the bestower of the Holy Ghost: but the Son giveth to all, as of His own fulness. He then giveth not by measure, nor hath He, as they, some little portion of the Spirit, and this by participation: but since He was shewn to be the Giver too of It, it is manifest I suppose that He hath It wholly Essentially in Himself. He then that hath so great superiority over them, will not speak the. things of God as one of them, but being God of God, will pour forth words befitting God. But it will no how interfere with what has been said that certain deem that by Apostolic hands the Spirit was given to some: for we will believe them to be invokers of the Spirit, rather than truly givers of It: since the blessed Moses too was not enjoined himself to take of the Spirit that was on him but God kept this too in His Power alone, saying that he must put forth the seventy, and promising to take of the Spirit that was on him, and put it upon them. For He knew that it befits God Alone to perform things God-befitting.

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

35 The Father loveth the Son and hath given all things into His Hand. For since he had said, that it behoved not the Son Who had beamed forth God of God, to be able to use words other than He That begat Him, to wit, true words; for He Whom God hath sent, saith he, speaketh the words of God, needs does he subjoin what is before us, and saith, The Father loveth the Son. We shall not grieve (saith he) God the Father by clothing in equal honour Him That is begotten of Him, we shall not offend Him by crowning with God-befitting Glory Him Who is Essentially the Heir of the Father's goods. For He loveth the Son. He will therefore be pleased at His being glorified by us, and be grieved by the contrary. And let no one suppose, saith he, that He hath His Own Son Heir of this one Divine Excellence only. For He hath given all things into His Hand; i. e., everything, which is essentially good in the Father, this is altogether in the power of the Son. For he calleth power Hand in these words, as when God saith by one of the Prophets, My right Hand hath spanned the heavens, instead of, My Power. But the Son hath in Himself the whole Property of the Father, not by participation, though the Father be said to have given it (for so He would have an acquired, not a Natural Godhead) but the Father gives all that is His to His Son, just as a man too may be conceived to give to the child born of him all the properties of manhood, or as the fire too may be said to give to the heat proceeding from it in the way of energy, the property [196 of its own nature. In such things, both is the giving no loss to the givers (for not by division or severance is the going forth of what is conceived to be given) and the appearance of receiving is blameless on the part of the recipients. For only because of the 'whence,' are such things said, and the offspring are conceived of as being a certain natural quality, so to say, of their begetters, shewing clearly what the generator is by nature, and flashing forth the natural energy of their own source. And these things again are adduced by way of examples, but God is above them all. We will not for this accuse human language which is weak, for the glory of God hideth speech, as it is written. And if we see through a glass and darkly, and conceive in part, how shall we not be yet more powerless in the words through the tongue? You will then piously conceive, either that in this way all things are given by the Father to the Son: or you will take it again of the oeconomy with Flesh, no longer introducing the giving and receiving in respect of Natural Properties, but as putting the Son in authority over all things originate, that you may conceive of it in some such way as this, The Father loveth the Son and hath given all things into His Hand.

Let not the slow to hearken (he says) be bold in speech, at seeing the Lord of all a Man, nor let him suppose that the Truth is false, rejecting the due belief in God by reason of the Flesh. Let him receive His testimony, let him readily set to his seal that God is true, lest he grieve the Father Which is in Heaven. For He loveth His Son: and the proof of His Love for Him, is that authority over all is given to Him. Which also the Saviour Himself says, All things are delivered unto Me of My Father, and again, All power is given unto Me in heaven and in earth. Nor do I suppose that because of the Son's seeming to receive it, will He reasonably be predicated by any as lesser: and why? for He receives when He became Man, when He humbled Himself for our sakes,

[197 when the Lord was called a slave, when the Son, Who is free, became among servants. For how did He humble Himself? or how is He said to have descended from His Equality with God the Father? Dost thou not in these things see Him Who Divinely giveth, Him Who Humanly and as a servant is said to receive what as God He had? For not strictly a gift from the Father is that which

appointed the Son to the beginning of Lordship over all things; but rather a return and regain with the Flesh also of the authority that He had before the Flesh. For not when He became Man, did He then begin to rule the creation.

Since to what lowliness would one say that He had descended, if, when He became Man, He then began to have lordship? how will He appear in the Form of a servant, if then at length and scarcely declared Lord of all? Away with the absurdity of the reasonings herein. But when He became Man, then even so begins He to rule, not losing by reason of His Flesh the Divine Dignity, but mounting again with the Flesh also, to what He was from the beginning. But that the things spoken of as Christ's, were but the regain of what He had before, Himself will prove, saying, Father, glorify Thou Me with the glory which I had with Thee before the world was. Seest thou that He asketh not for a beginning of glory, but a renewal of the pristine glory, saying this too as Man? But that because of the Human Nature is it said that all things are given to the Son, he that is fond of learning will from all quarters heap up proofs with wisdom, and will be able to understand, but specially from that most dread vision of Daniel, wherein he savs that he saw the Ancient of Days set on His Throne, and declares that thousand thousands ministered unto Him and ten thousand times ten thousand stood before Him. And hereto he added, And behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him. Thou seest how here is the whole Mystery of the Incarnation accurately delineated

[198 to us; thou seest how the Son is said to receive the kingdom of the Father; shewn to the Prophet as no bare Word

8, but as the Son of Man (for He humbled Himself, as it is written, being found for our sakes in fashion as a Man), that He first brought back to His Kingdom, might be shewn forth a Beginning and Way to us of Glory into the Kingdom. And as He being by Nature Life did for our sakes descend unto death after the Flesh for all, that He might free us both from death and corruption, by His likeness to us having immingled us as it were with Himself and rendered us partakers of eternal life: so doth He confashion Himself to our low repute, being Lord of Glory as God, that He might restore the nature of man to the royal honour also. For in all things He hath the preeminence, as Paul saith, being both the Way and the Door and the Firstfruits of the good things of human nature, from death to life, from corruption to incorruption, from weakness to might, from bondage to sonship, from dishonour and ignominy to honour and kingly glory. Therefore when the Son appears to receive as Man what He had as God, let us no wise be offended but let us consider rather the mode of the

oeconomy on our account and for us. For so we shall preserve our mind unwounded and unhurt.

36 He that believeth on the Son hath everlasting life. Not simply, nor without examination doth the most wise Baptist testify that to them that believe in Christ is life set forth, as their Reward, but he brings forth to us the proof of it from the very quality so to speak of things. For the Only Begotten is by Nature Life: for in Him we live and move and are. But He is introduced into us of a surety through faith, and dwelleth in us through the Holy Ghost: and the blessed John the Evangelist will testify saying in his epistles Hereby know we that He dwelleth in us, because He hath given us of His Spirit. Christ will therefore quicken them that believe in Him, as being Himself Life by Nature and [199 dwelling in them. But that the Son indwelleth in us by faith, Paul will furnish proof, saying,

For this cause I bow my knees unto the Father, of Whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit; that Christ may dwell in your hearts by faith. Since then through faith Life by Nature entereth into us, how is he not true that saith, He that believeth on the Son hath everlasting Life? that is to say, the Son Himself, nought else than Him being conceived of as Life. and he that believeth not the Son shall not see life.

Doth then (will haply some one say) the Baptist preach to us another opinion, and corrupt the doctrine of the resurrection, saying that he that believeth shall be quickened, wholly asserting that he that doth not shall not see life? We shall not all, it seems, rise; his word introducing to us this distinction. Whither then will that pass away, that is said absolutely and as it were to all, The dead shall be raised? What is Paul too about, saying, For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad? I suppose then that he that is eager after learning ought to be praised, nevertheless most accurate scrutiny must be made in Holy Scripture. For see clearly, I pray you, the distinction between the things said. For of the believer he says that he shall have everlasting life, of the unbeliever, the word hath a different significance. For he does not say that he shall not have life: for he shall be raised by the common law of the resurrection; but he says that he shall not see life, that is, he shall not so much as arrive at the bare sight of the life of the saints, he shall not touch their blessedness, he shall remain untasting of their life passed in bliss. For that is indeed life. But to exist in punishment is bitterer than all death, holding the soul in the body only for the sensation of sufferings. Some such difference in life Paul also brings forward. Hear what he says to those who are dead to evil for Christ's sake, For [200 ye are dead, and your life is hid with Christ in God; when Christ, your 9 life, shall appear, then shall ye also appear with Him in glory. Seest thou how he calls appearing in glory with Christ the life of the saints? But what when the Psalmist too sings to us, saying, What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil. Shall we not say that herein is signified the life of the saints? but it is, I think, evident to all. For he does not, forsooth, bid some to refrain from evil, that they may obtain the resurrection of the flesh hereafter (for they will rise again even if they do not cease from evil), but he rouses them rather to that life, wherein they may wholly see good days, passing an endless life in bliss and glory. but the wrath of God abideth on him.

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

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Chap. iv.2, 3 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John

(though Jesus Himself baptized not but His disciples), He left Judaea and departed again into Galilee.

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

There being then a question between some of John's disciples and a Jew about purifying, there was much disputing on both sides. For the one taking the part of their own master, were contending that his Baptism was far superior to the legal sprinklings and typical purifications of the others. And indeed probably they were adducing as a proof of this, that many came to him, and very gladly left the more ancient and older customs. These again on the other hand, when the argument was being borne down headlong by the opposite party, and the force of truth rushing down like waters, was overwhelming the feeble mind of its opponents, go against their own opinion, and against their own will say that the baptism bestowed through Christ is far more excellent. And now they begin to have the upper hand, using like arguments for their proof, and rising up against their conquerors with the same arguments. For they were affirming that many more are seen going to Christ, and that all men hasten to Him rather than to John. Whence I suppose the disciples of John kindled with grief go to their master and say, Rabbi, He

[202 That was with thee beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come to Him. The propositions or arguments of the Jews put forth out of strife, they put forward interrogatively. Hence therefore the Evangelist says that the Lord knew that the Pharisees had heard that Jesus made more disciples than John, then that He shunning their lawless jealousy, and keeping His Passion for its own time, retreats from the land of the Jews, and withdraws again into Galilee.

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

O great readiness of mind and deep prudence! He prevents by his answers the things that would have been asked of him. For some one would straightway have said, either speaking to another, or secretly reasoning, Why did our Lord Jesus Christ, in not fit season, give illumination to the Samaritans? For once there came to Him the Syrophenician woman, with tears entreating mercy for her wretched daughter; and what said the Compassionate to her? It is not meet, saith He, to take the children's bread, and to cast it to dogs. For He did not think it right, I suppose, to pour forth upon the Gentiles before the time the grace assigned to them of Israel. And this Himself made clearer by saying, I am not sent but unto the lost sheep of the house of Israel. How then (will one say) did He Who was sent to Israel alone begin to instruct the race of the Samaritans, albeit

Israel had not yet wholly spurned the grace? To such things does he introduce the reply persuasive with power, to wit, that He must needs go through Samaria. For not for this reason alone did He arrange His sojourn with the Samaritans, that He might preach the word among them, and wholly transfer the whole blessing from Israel: but since He must needs pass through, therefore doth He teach, fulfilling the work of wisdom. For as fire will never cease from its inherent natural operation of burning; so I deem it wholly impossible, that [203 the Wisdom of all should not work what befits wisdom. And as, while saying that it is not meet to take the children's bread and to cast it unto dogs, yet to the woman who wept and entreated for pity with many words, He cast the grace, not admonished by another of the season for giving it, but Himself with the Father being Appointer of it, as Son and God and Lord: so did He pity the Samaritans too, and unveiling the Ineffable Might of His God-befitting Authority, He made the illumination of a whole country the bye-work of a journey.

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

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

Having crossed the borders of Judaea, and being now among aliens, the Saviour rests upon Jacob's well: shewing us again as in a type and darkly, that even though the preaching of the Gospel should depart from Jerusalem, and the Divine Word at length hasten forth to the Gentiles, there shall not be lost therewith to Israel the love to their fathers, but Christ shall cleave to them again, and shall again be refreshed and rest, as in His Saints, preserving to them the pristine unfading grace. For He loveth to dwell in the memories of His saints, that He may make Himself an en-sample to us in this also, and may become the Beginning

[204 and Door of the honour given to the fathers. But being wearied with His journey, as it is written, He resteth, that in this too He may accuse the impiety of those that drove Him away. For whereas they ought to have gained His friendship by kindly honours, cherishing Him with reverence and fear, as a Benefactor, they maltreat the Lord with toil and labours, that He may be true, saying of them in the book of

Psalms, And they rewarded Me evil for good.

Herein then is seen the daring of the Jews. But what will the Arians again, neighbours of these in folly, answer us to this, yea rather to whom it would rightly be said, Sodom was justified by thee? For the one crucify Christ in the Flesh, but the others rage against the Ineffable Nature Itself of the Word. Lo, He was wearied with His journey: Who was He Who suffered this? will ye bring before us the Lord of Hosts lacking in might, and will ye lay upon the Only Begotten of the Father the toil of the journey, that He may be conceived of as even Passible, Who cannot suffer? Or will ye,

acting rightly, refuse so to think, and attribute the charge of these to the nature of the Body only, yea rather will ye say that the toil befits the Human Nature, rather than Him Who is, and is conceived of, as bare Word by Himself? As then He Who possesseth in His Own Nature Power over all things, and is Himself the Strength of all, is said to be wearied (for do not I pray do not divide the One Christ into a Duality of Sons, even though He make His own the sufferings of His Human Nature) albeit He abideth Impassible, since He became Man, Who had it not in Him to be weary; so if He at all speak also of things which we think rather befit man, and not God, let us not hunt after words, nor, when we most need skill unto piety, be then caught in exceeding folly, putting the plan of the oeconomy of the Flesh far away from us, ascending hotly to the Very Godhead of the Word, and laying hold with much folly of the things above us. For if He were not altogether called Man, if He were not made in the form of a servant, it were right to be troubled, when one said anything servile of Him, and to demand rather all things according to what befits |205 God. But if in firm faith and unswervingly we are confident, that according to the voice of John, The Word was made Flesh, and tabernacled among us, when thou seest Him speaking as Flesh, that is, as Man, receive discourse befitting man, for confirmation of the preaching. For in no other way could we know certainly, that He being God and Word, became Man, had not the Impassible been recorded to have suffered something, and the High One to have uttered something lowly. it was about the sixth hour.

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

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

7, 8, 9 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink. (For His disciples were gone away unto the city to buy meat). Then saith the woman of Samaria unto Him, The Saviour was not ignorant of the woman's coming. For right well did He know being Very God, that she would forthwith be there to draw the cold stream from the fountain. But when she was now come, He began to get His prey within the toils, and straightway holding forth the word of teaching, made His discourse from what was before Him. The Law appointed for the Jews that they must not be defiled in any way, and therefore ordered them to withdraw from every unclean thing, and not to mix themselves up with strangers, or uncircumcised. But they, carrying forward the force of the commandment to something more, and |206 following most empty observances, rather than the exactness of the Law, nor venturing so much as to touch the flesh of any alien, used to think that they would incur all uncleanness, if they were found having to do with the Samaritans in anything. To so great an extent did their disagreement at length advance, that they recoiled from tasting water or food brought to them by the hand of aliens. In order then that the woman may exclaim, and that His unwonted conduct may invite her to ask Who He is, and whence, and how He despises the Jewish customs; and so at length the conversation may come to His aim, He makes as though thirsty, saying, Give Me to drink. But she said,

10 How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the

Samaritans. Jesus answered and said unto her,

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

11 If thou knewest the gift of God, and Who It is That saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. The woman saith unto Him, Not knowing the Essence of the Only Begotten, surpassing earth and heaven, yea rather being wholly ignorant of the Incarnate Word, the woman was calling Him a Jew. And profitably is He silent to this, that the foundation of His discourse with her may be kept. Yet does He uplift her to a higher conception of Himself, saying that she knows not Who It is Who asked drink, or how great grace Divine gifts have, insomuch that if she had had knowledge of it, she would not have endured to be behindhand, for she would have prevented the Lord in asking. He rouses her then by these things to a very earnest wish to learn. Observe how now too fashioning His discourse skillfully and free from boast, He says that He is God, even though the woman be slow to understand. For inducing her to marvel [207 at the gift of God, He introduces Himself as the Giver of it. For if (says He,) thou knewest the gift of God and Who It is That saith to thee, thou wouldest have asked of Him. But whom would it befit to give the things of God? would it not Him Who is by Nature God? But He calls the quickening gift of the Spirit living water, whereby alone human nature, albeit well nigh parched to its very roots, rendered now dry and barren of all virtue by the villainies of the devil, runneth back to its pristine beauty of nature, and drinking in the life-giving grace, is adorned with varied forms of good things, and shooting forth into a virtuous habit puts forth most thriving shoots of love towards God. Some such thing as this God says to us by the Prophet Isaiah also, The beast of the field shall honour Me, the dragons and the owls, because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen, whom I have formed for Myself to declare Mine excellencies. And another of the Saints says that the soul of the righteous shall be as a fruitful tree, and shall spring up as grass among the waters, and shall appear as the willow by running water.

We might heap up, besides those already quoted, many other testimonies also from the Divine Scripture, whence it would be very easy to shew, that under the name of water, the Divine Spirit is often named. But it is no time to linger here. Wherefore we will swim to other places, pressing on upon the great and wide sea of Divine meditations.

Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? The woman imagines nothing more than what she is accustomed to; and by no means understands the force of what is said, but supposes that like some of those who are accustomed to work wonders by means of charms and devilish deceit, without a line or other contrivance He will draw up the water to her from the depths of the well. But she calls that living water, according to her own meaning, which has fresh flowed from the breasts of the fountain. [208

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

and that as quickly as possible, being conscious that she had taken up ideas of Him neither holily nor surely true. For it was not possible that she should not be altogether profited to understanding, who is wholly enjoying the Divine words. Since then it was possible that He Who speaks should not be a magician, but rather a Prophet, and one of those surpassing in holiness, and had therefore promised to give her the living water, without the usual means of buckets, or having found water far better to use from another source, she straightway changes her discourse for the soberer, and as it were compares saint with saint, saying, Art Thou greater than our father Jacob who gave us this well? Receive the intelligence of her thought, from her no longer wondering at His promising water with out a rope, but speaking only of its quality to the taste. The Samaritans then were aliens (for they were colonists of the Babylonians), but they call Jacob their father for two reasons. For as inhabiting a country bordering on, and the neighbour of the Jews' land, they were taking a little impression themselves of their worship, and were accustomed to boast of the Jews' ancestors. Besides, it was really true that the greater number of the inhabitants of Samaria were sprung from the root of Jacob. For Jeroboam, the son of Nebat, having gathered together ten tribes of Israel, and the half-tribe of Ephraim, departed from Jerusalem in the time of the kingdom of Rehoboam the son of Solomon, and took Samaria, and built houses therein and cities.

14, 15 Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto Him, The woman of Samaria proposing, as a hard question |209 and difficult to cope with. Art Thou greater than our father Jacob; the Saviour most skilfully avoids all boasting, not saying clearly that He is greater, yet from the nature of the actions does He persuade her to approve Him who excels. Therefore He shews that incomparable is the difference between the spiritual waters, and the sensible and grosser ones, saying, Whosoever shall drink of this water shall thirst again, but he that is filled (saith He) with My water, shall not only be shewn to be superior to thirst henceforth, but he shall have in him a well of water able to nourish him to eternal life. Therefore He that giveth the greater, is greater (saith He) than he that hath the less, and the worsted will not carry off the same glory as the conqueror.

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

draw water with joy out of the wells of salvation.

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

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

Go call thy husband, and come hither.

Well and not untruly might one say, that the minds of woman are womanish, and that an effeminate soul is in them, never having the power of understanding readily. But the nature of man somehow is apter for learning, and far more ready for reasoning, having a mind awake to

[210 wisdom, and (so to say) warm, and of matured manhood. For this reason (I suppose) did He bid the woman call her husband, secretly convicting her as having a heart most slow to learn, not practised in the words of wisdom; yet He is at the same time contriving something else most beautiful.

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

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

20, 21 Our fathers worshipped in this mountain, and YE say that

in Jerusalem is the place where men ought to worship. Jesus saith unto her,

Conceiving that the Lord is in truth a Prophet and a [211

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

this mountain, &c.

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

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

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

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

22 Ye worship ye know not what: we know what we worship, for salvation is of the Jews.

He speaks again as a Jew and a man, since the economy of the matter in hand demands now too this mode of speaking (for Christ would not have missed meet opportunity): yet does He attribute something more in respect of understanding to the worship of the Jews. For the Samaritans worship God simply and without search, but the Jews having received through the Law and Prophets the knowledge of Him Who is, as far as they were able. Therefore He says that the Samaritans know not, but that the Jews have good knowledge, of whom He affirms, that salvation shall be revealed, that is Himself. For Christ was of the seed of David according to the flesh, David of the tribe of Judah. Amongst the worshippers again as Man does He class Himself, Who together with God the Father is worshipped both by us and the holy angels. For since He had put on the garb of a servant, He fulfilleth the ministry befitting a servant, having not lost the being God and Lord and to be worshipped. For He abideth the Same, even though He hath become Man, retaining throughout the plan of the dispensation after the Flesh. And even though thou see an abasement great and supernatural, approach wondering, not accusing, not faultfinding, but rather imitating. For such Paul desireth to see us, saying, Let this mind be in each of you, which was also in Christ Jesus, Who, being in the Form of God, thought [213 it not robbery to be equal with God; but emptied Himself: taking upon Him the form of a servant, made in the likeness of men, and being found in fashion as a Man, He humbled Himself. Seest thou how the Son became to us a Pattern of lowliness, being in Equality and Form of the Father as it is written: yet descended for our sakes to a voluntary obedience and lowliness? How then could the garb of obedience, how could that of lowliness appear, otherwise than through deeds and words beneath His God-befitting Dignity, and having a great inferiority to those wherein He was while yet bare Word with the Father, and not involved in the form of a servant? How shall we say that He has at all descended, if we allow Him nothing unworthy of Him? How was He made in the likeness of men, according to the voice of Paul, if He imitated not what befits man? But a thing most befitting men is worship, regarded in the light of a debt, and offered by us to God. Therefore He worshippeth as Man, when He became Man; He is worshipped ever with the Father, since He was and is and will be, God by Nature and Very. But our opponent will not endure this, but will withstand us, saying: "Think it not

strange when we say that the Son worships: for we do not suppose that the Son ought to worship the Father, in the same way as we or the angels, for example: but the worship of the Son is something special and far better than ours."

What then shall we reply to these things? Thou thinkest, fellow, to mislead us, by putting a most noble bondage about the Only-Begotten, and gilding over the dignity of a servant by certain words of deceit. Cease from glorifying the Son with dishonour, that thou mayest continue to honour the Father. For he that honoureth not the Son, neither doth he honour the Father, as it is written. For what (tell me) will it profit the Only-Begotten in respect of freedom, that His worship of the Father should be made more excellent than ours? For so long as He is found among worshippers, He will be altogether a bondman, and [214 even though He be conceived of as a superior worshipper, yet will He by no means differ from creatures in respect of being originate, but only in the remaining excellencies, as to men is superior Michael or any other of the holy and reasonable powers, to whom superiority to those upon earth seems essentially to belong, either in respect of holiness or any superabundance of glory, it having been so decreed by the Chief Artificer of all things, God: but the being classed with things originate, as having been created, is common to them with the rest. The Word then Who is in the Father and of the Father by Nature will never escape being originate, even though He be said to worship in a more excellent way. Then how will that which is made be yet Son, or how will the bondman and worshipper be by Nature Lord? For I suppose that the royal and lordly dignity is pre-eminent in being worshipped: but the office of servant and slave is defined in his paying worship. We confess then by being subject that we hold ourselves bound to worship the Nature which is superior and above all. Wherefore it was proclaimed to the whole creation by the all-wise Moses, Thou shalt worship the Lord thy God and Him only shalt thou serve. So that to whatsoever servitude belongs by nature, and whatever boweth under the yoke of the Godhead, this full surely must needs worship, and submit to the garb of adoration. For in saying Lord, he defines the bond, in saying God, the creature. For together are they conceived of, and contrasted, the bond with Him who is by Nature Lord, and that which is brought into being, with the Inoriginate Godhead. But seeing the Son is eternally in the Father and is Lord as God, I am at a loss to shew whence He can appear to owe worship. But let them proceed with their babbling: "The Only Begotten (says he) will worship the Father, neither as bond nor created, but as a Son the Father." We must therefore take adoration into the definition of Sonship, and say that it altogether behoves the Son to worship the Father, for that in this consists [215 His being, even as does ours in being reasonable mortal creatures, recipient of mind and knowledge, rather than in committing ourselves to motions external and impulsive, and to the mere swayings of will. For if there have been implanted by Nature into the Only Begotten, the duty wholly and of necessity to worship, and they so hold and say, how will they not be caught in naked blasphemy against the Father Himself? For it is altogether necessary to conceive of Him too as such, since the Son is His Image and Impress, and whatever things are in exact likeness, these full surely will differ in nothing. But if they say that the Son pays worship to the Father in will alone, they are guessers, rather than knowers of the truth. For what would hinder others too from saying, fabricating a hazardous piety, that it was the will of the Father to worship the Son, though not a worshipper by Nature?

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

What sayest thou, o sir? Dost thou again bring forth to us oracles as from shrines, or Greek tripods, or comest thou like that Shemaiah the Nehelamite, belching forth out of thine own heart, and not out of the mouth of the Lord? and dost thou not blush, opposing to us fitness, as though invincible in these matters? For dost thou not think it befits Him Who is by Nature God, to have the Word begotten of Him God, and that He Whom the whole creation worships, should be called and be by Nature the Father of a Son Who is worshipped, rather than a worshipper? But I think I say nothing displeasing to the truly wise. But how shall we define that it also befits that the Father be worshipped by His Own offspring, when such a conception as to Both endures so great damage? For in the first place that which worships not will be neither in equality of dignity, nor in exact Image of nature with that which worships. For it worships as inferior, and that not [216 measurable by quantity, in respect of any natural quality (for He That is God or Lord will not be lesser), but as differing in the definition of mode of being. Then how will He be shewn to be true in saying, He that hath seen Me hath seen the Father? how doth He say that He ought to be honoured in no less degree than the Father, if He be not His Equal in glory by reason of His worshipping? Then besides, the Father will Himself too appear to be in no slight unseemliness. For it is His glory to beget such as Himself is by Nature: on the other hand it is no slight disgrace, to have a son of another kind and alien, and to be in such case as even the very nature of things originate shrinks from. For they that have received power to bear, bear not worse than themselves, by the ordinance and will of the Artificer of all things. For, saith He, let the earth bring forth grass, the fruit tree yielding fruit after his kind and after his likeness. The Godhead then will be in worse case than things originate, since they are thus, It not so, but that which was adjudged alike to befit and to have been well arranged for the successions of things which are, this It Alone will be found without. Who then, most excellent sirs, will endure you saying, that it befits the Son to worship His Father? But when it has been added to those words of yours, that neither is this unwilling by the Only-Begotten, and this gratuitous argument of yours ye fortify merely by fitness; come, let us consider this too from the Divine Scriptures, whence I think one ought zealously to look for proof on every disputed point. The law therefore enjoined the half of a didrachm to be paid by every one of the Jews to Him Who is God over all, not as devising a way of getting wealth, nor contributions of money to no purpose, but imparting us instruction by clearest types: first, that no one is lord of his own head, but that we all have one Lord, enrolled unto servitude by the deposit of tribute; next, depicting the mental and spiritual fruits, as in a grosser representation and act. For (says he) Honour the Lord with thy [217 righteous labours, and render Him the first fruits of thy fruits of righteousness, which came to pass through the Gospel teaching, the worship after the law being at last closed. For no longer do we think we ought to worship with external offerings the Lord of all, pressing to pay the didrachm of corruptible matter: but being true worshippers, we worship God the Father in Spirit and in truth. This meaning we must suppose to lie hid in the letter of the law. When then the Lord was in Jerusalem, the gatherers of the didrachm were asking of Peter, saying, Doth not your Master pay the didrachm? But when he was come into the house, as it is written, Jesus prevented him, saying, of whom do the kings of the earth take custom or tribute? of their own children or of strangers? When he said, Of strangers, Jesus said, Then are the children free; yet lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a stater: that take and give unto them for Me and thee. Seest thou that the Son endured not to be under tribute, and as one of those under' the yoke of bondage, to undergo a servile thing? For knowing the free dignity of His

Own Nature He affirms that He owes nothing servile to God the Father: for He says, The children are free. How then hath He the worship befitting a slave, and that of His own will? He who shrank at even the bare type of the thing, how could He accept the verity? For shall we not reckon worship as a tribute and spiritual fruit-bearing, and say that it is a kind of service? For why did the law join service to worship, saying, Thou shalt worship the Lord thy God and Him only shalt thou serve? For worship is so to say the gate and way to service in deed, being the beginning of servitude to God. Wherefore the Psalmist says to some, O come, let us worship and fall down, and weep before the Lord our Maker. Seest thou how the duty of falling down follows upon, and is joined to, worshipping? than which what will be more befitting a servant, at least in the estimation of those who rightly weigh the qualities of things, I cannot say. But if our opponents persist, bearing themselves haughtily in yet unbroken impudence, and cease not from their uninstructed reasonings on these subjects, let them going through the whole Holy Scripture, shew us the Son worshipping God the Father, while He was yet bare Word, before the times of the Incarnation and the garb of servitude. For now as Man, He worships unblamed: but then, not yet so. But they will not be able to shew this from the Divine and sacred Scriptures, but heaping up conjectures and surmisings of corrupt imaginations, will with reason hear. Ye do err, not knowing the Scriptures, nor the glory of the Only Begotten. For that He does not worship in that He is Word and God, but having become as we, He undertook to endure this too as befits man, by reason of the dispensation of the Flesh----; the proof shall not be sought by us from without, but we shall know it from His own Words. For what is it that He is saying to the woman of Samaria? YE worship ye know not what, WE know what we worship. Is it not hence too clear to every body that in using the plural number and numbering Himself with those who worship of necessity and as bond, that it is as made in human nature which is bond that He is saying this? For what (tell me) would hinder His drawing the worship apart into His own Person, if He wished to be conceived of by us as a worshipper? for He should rather have said, I know what I worship, in order that, unclassified with the rest, He might appropriate the force of the utterance to Himself alone. But, now most excellently and with all security He says WE, as already ranked among the bond by reason of His Manhood, as numbered among the worshippers, as a Jew by country.

23, 24, 25 But the hour is coming and now is when the true worshippers shall worship the Father in spirit and truth, for the Father

seeketh such to worship Him. God is a Spirit and they that worship Him must worship in spirit and truth. The woman

saith to Him,

He is intimating the time now present of His Own |219

Presence and says that the type shall be transferred to truth and the shadow of the Law to spiritual worship: He tells that through the Gospel teaching the true worshipper, that is, the spiritual man, shall be conducted to a polity well-pleasing unto the Father, hasting unto oneness with God. For God is conceived of as a Spirit, in reference to the embodied nature. Rightly therefore does He accept the spiritual worshipper, who does not in form and type carry in Jewish wise the form of godliness, but in Gospel manner resplendent in the achievements of virtue and in rightness of the Divine doctrines fulfilleth the really true worship.

We know that Messiah is coming, Which is called Christ: when He is come, He will tell us all things.

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

26 Jesus saith unto her, I that speak unto thee am He. Not to untutored or wholly ignorant souls doth Christ reveal Himself, but shines upon and appears the rather to those who are more ready to desire to learn, and travelling with the beginning of the faith in simple words, press forward to the knowledge of what is more perfect. Such an one as this was the woman of Samaria also shewn to us, giving her mind more grossly than she ought to the truly Divine ideas, but not entirely removed from the desire of understanding somewhat. For first, on Christ asking for drink, she does not readily give it: but beholding Him breaking (as far as one can speak [220 humanly) the national customs of the Jews, she begins to seek first the reason of this, all but, by her mentioning it, inviting the Lord to an explanation: How is it (says she) that THOU being a Jew askest drink of me which am a woman of Samaria? But when during the progress of questioning, she at length begun to confess that He was a Prophet, having received His reproof a medicine unto salvation, she added another inquiry saying with zeal for learning: Our fathers worshipped in this mountain, and YE say that in Jerusalem is the place where men ought to worship. But He was teaching this again, that the time shall come, yea, is already present, when the true worshippers, rejecting worship on the mountains of earth, shall offer the higher and spiritual worship to God the Father. She attributing the best of all as the due of the Christ alone, and keeping the more perfect knowledge for those times, says, We know that Messiah cometh Which is called Christ; when He is come, He will tell us all things. Seest thou how ready to believe the woman was already getting, and as though ascending a staircase, springs up from little questions to a higher condition? It was right then to lay open to her with now clearer voice what she longed for, telling her that that which was preserved in good hope is at length set before her in sight, I that speak unto thee am He.

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

27 And upon this came His disciples The presence of the disciples is the conclusion of His [221 conversation with the woman. For the Saviour is at length silent, and having placed in the Samaritans the glowing spark of the faith, commits it to their inward parts to be kindled to a mighty flame. Thus you may understand what was said by Him, I am come to send fire on the earth, and

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

Let him that teacheth in the Church gain this too as a pattern, and not refuse to help women. For one must in every thing follow not one's own will, but the service of preaching. yet no man said, What seekest Thou? or, Why talkest Thou with her?

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

28 The woman therefore left her waterpot and went her way into the city, The woman now shews herself superior to and above the cares of the body, who two or three days ago was the wife of many, and she who oftentimes was easily taken captive by vain pleasures, now overreaches the flesh of its necessary [222 want, disregarding alike thirst and drink, and is re-wrought unto another habit through faith. Forthwith doth she, exercising love the fairest of all virtues, and neighbourly-affection, diligently proclaiming to others also the good which appeared to her, hasten quickly into the city. For probably the Saviour was telling her, and secretly whispering in her mind, Freely ye received, freely give. Learn we hereby, not to imitate that sloth-loving servant, and who therefore hid his talent in the earth, but rather let us be diligent to trade with it. Which thing too that much-talked-of woman well doing, communicates to the rest the good which fell to her, no longer taking the water which she came to draw, from its fountain-depths, nor carrying home her waterpot of the earth, but rather with Divine and heavenly grace and the all-wise teaching of the Saviour filling the garner of her understanding.

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

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

O wondrous change! O truly great and God-befitting Might, translucent with unspeakable marvel! Skilful workwoman unto doctrine, and initiator is she, who understood none of the things that were said at first, and

therefore rightly heard, Go, call thy husband and come hither. For see how skilfully she conversed with the Samaritans. She does not say at once that she has found the Christ, nor does she introduce Jesus at first into her account. For rightly would she have been rejected, as far surpassing the measure of words befitting her, finding her hearers not ignorant of her habits. She first then prepares the way for this wonder, and having first astonished them with the miracle,

makes the way smoother, so to say, to the faith. Come and see, she wisely says; all but crying aloud with more earnest voice, Sight alone

|223 will suffice to belief, and will assure those present with its more note-worthy marvels. For He Who knoweth the hidden things, and hath this great and God-befitting dignity, how shall He not speed with prosperous course to the fulfilment of those things which He willeth?

30 They went out of the city, and came unto Him. The obedience of the Samaritans is a conviction of the hardness of heart of the Jews, and their inhumanity is clearly shewn in the gentleness of these. And let the seeker of learning see again the difference of habit in both, that he may justly wonder at Jesus, departing from the Synagogue of the Jews, and giving Himself rather to the aliens. For that Christ should come to the Jews, and for what causes He should be revealed, the law of Moses declared to us, the all-august choir of the Prophets did proclaim, and did point Him out at length all but present at the

doors, saying, Behold your God, Behold the Lord; and last of all John, the great among them that are born of women,

did manifest Him already appeared, and dwelling among us, saying, Behold the Lamb of God which taketh away the sin of the world; and (yet more wonderfully than all) the Saviour was revealing Himself through many deeds of power and God-befitting authority. What then do these men unbridled unto strange counsels at last meditate yet? They devise murder unjustly, they plot impiously, they envy stubbornly, they drive forth of their land and city, the Life, the Light, the Salvation of all, the Way to the kingdom, the

Remission of sins, the Bestower of sonship. Wherefore rightly said the Saviour, O Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto

you. But the Samaritans shew themselves superior to the folly of the Jews, and by obedience victorious over their innate unlearning, having given ear to one miracle only, they flock quickly to Jesus, not persuaded thereto by the voices of the holy Prophets, or by the proclamations

|224 of Moses, nor yet the actual pointings of John, but one only woman and she a sinner telling them of Him. With reason then, let us too admiring the sentence of the Saviour against them, say, Righteous art Thou, o Lord, and upright Thy Judgment.

31, 32 In the mean time His disciples prayed Him, saying

Master, eat. But He saith unto them

Most excellently doth the Divine Evangelist manage the compilation of this book, and omits nothing which he believes will at all be of use to the readers. Hear therefore how he introduces Jesus again as the Ensample of a most note-worthy act. For I do not think that any thing has been put in vain in the writings of the saints, but what any man deems small, he sometimes finds pregnant with no contemptible profit. The conversion of the Samaritans being then begun, and they on the point of looking for Him (for He knew as God that they would come): wholly and entirely is He intent upon the salvation of them which are called, and makes no account of bodily

food, although wearied with His journey, as it is written: that hereby again He might profit the teachers in the Churches, and persuade them to disregard all fatigue, and use more diligent zeal for those who are being saved, than for the care of their bodies. For Cursed, saith the Prophet, be he that doeth the work of the Lord negligently. In order then that we may learn that the Lord was accustomed to go without food at such times, he introduces the disciples, begging and all but on their knees, that He would take a little of their provisions, as inevitable and necessary food. For they had gone away into the city to buy meat which they had now got and come with.

I have meat to eat that YE know not of.

Skilfully does the Saviour fashion His answer from what was before Him. He all but says darkly, that if they knew that the conversion of the Samaritans was at the doors, they would have persuaded Him rather to cling to that as a delicacy than to nourish the flesh.

From this [225 again we may learn how great love for man the Divine Nature hath: for It considereth the return of the lost unto salvation as both meat and treat.

33, 34 Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, The disciples not yet understanding the discourse which was obscure, were reasoning about what had often happened among themselves, and descend to common place ideas, fancying that food had been brought Him by some one, and that it was perhaps more costly or sweeter than what had been got together by them. My meat is to do the Will of Him That sent Me and to complete His Work.

Having wholly torn away the veil from His speech, He shewed them in full translucence the truth, and forthwith introduces Himself as a type unto future teachers of the world, of steadfast and most exceeding excellent zeal, to wit in respect of the duty of teaching, and on this account fitly keeping thought for the needful care of the body secondary. For in saying that it was to Himself most pleasant meat, to do the Will of Him that sent Him and to finish His Work, He limns the office of the Apostolic ministry and clearly shews, what manner of men they ought to be in habit. For it was necessary (as it seems) that they should be strung to taking thought for teaching only, and it behoved them to be so far removed from the pleasure of the body, as at times not even to desire the service necessary for the mere accomplishing its preservation from death. And let this be said for the present, as tending to the type and pattern of Apostolic polity. But if we must in addition to what has been said, apply ourselves to speak more doctrinally, He says that He was sent, clearly by God the Father, either in respect of the Incarnation, wherein He beamed on the world with Flesh, by the good Pleasure and Approbation of the Father; or as the Word proceeding 10 [226 in some way from the begetting Mind, and sent and fulfilling His decree, not as though taken as a minister of others' wills, but Himself being alike both the Living Word and the most evident Will of the Father, readily saving those that were lost. Therefore in saying that it is the work of Him That hath sent Him, Himself is shewn as its Fulfiller: for all things are by the Father through the Son in the Spirit. For that the Son is the Word and Counsel and Will and Power of the Father is, I suppose, evident to all: but it is no trouble to prove it from the Divine Scripture also. Therefore let any one see that Ho is the Word in this, In the beginning was the Word and the Word was with God and the Word was God: let him see Counsel, in that the Psalmist says, as to God the Father, In Thy Counsel Thou guidedst me and with glory didst Thou receive me: let him see Will again in his saying, Lord in Thy Will give strength to my beauty. For He strengthened the beauty of His

saints, that is, their vigour unto every virtue, He, the Living and Hypostatic Will of the Father, that is the SON. That He is Power also, thou shalt again understand hence, Command, O God (he says) Thy strength: strengthen, O God, that which Thou wroughtest for us. Thou seest clearly herein, that by the good Pleasure of God the Father, His Power, that is, the Son, was Incarnate, that He might strengthen this body, which He perfected for us. For if He had not tabernacled among us, neither would the nature of the flesh at all have put off the infirmity of corruption. The Son then being Himself the good Will of the Father, perfects His Work, being shewn forth salvation to them that believe on Him. But some one will say to this: "If the Son is Himself the Will of the Father, what will was He sent to fulfil? for the fulfilled must needs be other than the fulfiller." What therefore do we say to this? The giving of names [227] indeed demands difference in the things signified, but often there is no difference in respect of God, and word regarding the supreme Nature rejects accuracy herein. For Its Properties are spoken of, not altogether as they are in truth, but as tongue can express, and ear of man hear. For he that seeth darkly, darkly also he speaketh. For what wilt thou do when He Who is by Nature Simple introduceth Himself to us as compound, in that He saith of them of Israel, And their children they made pass through the fire, which I commanded not, neither came it into My heart? for must not the heart needs be other than he in whom it is? and how then shall God be yet conceived of as Simple? The things therefore about God, are spoken of after the manner of men: they are so conceived of, as befits God, and the measure of our tongue will not wrong the Nature That is above all. And therefore even though the Son be found speaking of the Will of the Father, as of something other than He, you will make no difference, attributing fitly to the weakness of our words their not being able to say any thing greater, nor to signify their meaning in any other way. And let these things be said in proof of the Son being conceived of as also the Will of the Father; but in the passage before us, no reason will compel us to conceive that the Will of the Father means the Son, but rather we may well receive it as His good Will to the lost.

35 Say not YE, There are yet four months and the harvest cometh?

He again taketh occasions of His Discourse from the time and event, and from the grosser things of sense He fashioneth His declaration of spiritual ideas. For it was yet winter at that time, and the tender sprouting and fresh stalk of the seed was scarce bristling forth from the soil: but after the expiration of four months, it was awaiting its fall into the hand of the reaper. Do not therefore YE men say (saith He) that there are yet four months, and the harvest cometh? [228] Behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. That is, raising up the eye of your understanding a little from the affairs of the earth, consider ye the spiritual sowing, that it hath progressed already and whitened unto the floor, and at length calls for the reaper's sickle unto itself. But from the similarity to things in actual life, you will see what is meant. For you will conceive that the spiritual sowing and multitude of spiritual ears, are they who, tilled beforehand by the voice of the Prophets, are brought to the faith that should be shewn through Christ. But it is white, as being already ripe and ready to the faith, and confirmed unto piety. But the sickle of the reaper is the glittering and most sharp word of the Apostle, cutting away the hearers from the worship according to the law, transferring them to the floor, that is, to the Church of God: there they bruised and pressed by good toils shall be set forth pure wheat worthy of the garner of Him Who gathereth it.

36, 37 And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that

reapeth may rejoice together. For herein is the saying true, One soweth and another reapeth.

It is the time (saith He) of the Word calling to the Faith, and shewing to the hearers the arrival at its consummation of the legal and Prophetic preachings. For the law by typical services, as in shadows did foreshew Him That should come, that is, Christ: the Prophets after it, interpreting the words of the Spirit, Yet a little while, were fore-signifying that He was even now at hand and coming. But since He hath stepped within the doors, the word of the Apostles will not remove to far distant hope that which was expected, but will reveal it already present: and will reap from legal worship those who are yet in bondage to the law and who rest in the letter only, and will transfer them as sheaves into the Evangelic habit and polity; and will likewise cut off from polytheistic straying |229 the worshipper of idols, and will transfer him to the knowledge of Him That is in truth God, and, to speak all in brief and succinctly; will transform them who mind things on the earth unto the life of the Angels through faith to Christ-ward. This (saith He) the word of the reapers will effect, yet shall it not be without an hire: for it shall surely gather for them fruit which nourisheth unto life eternal: nor shall they who receive rejoice in themselves alone but as having entered into the labours of the Prophets, and having reaped the seed fore-tilled by them, shall fill up one company with them. But I suppose that the most wise Paul, having thoroughly learnt the types of things to come, hence says of the holy fathers and Prophets that, These all, perfected through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. For the Saviour thought good, that the reaper should rejoice together with him who before had sown.

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

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

|230 as having gone before them in labour and time. That this will be to us too a most beautiful lesson, who will refuse to admit?

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

that ever I did.

Israel is again hereby too condemned, and by the obedience 11

of the Samaritans, is convicted of being alike reckless of knowing and harsh. For the Evangelist marvels much at the many who believed on Christ, saying, For the saying of the woman; although they who were instructed through the law to the knowledge hereof, neither received the words of Moses, nor acknowledged that they ought to believe the heraldings of the Prophets. He in these

words prepares the way before, or rather wisely makes a defence before, for that Israel should with reason be thrust away from the grace and hope that is to Christ-ward and that instead should come in the more obedient fulness of the Gentiles, or aliens.

40, 41 So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there

two days. And many more believed because of His Own Word,

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

[231 they began zealously to entreat Him to come into their city, and to pour forth to them of the word of salvation; and readily does Christ assent to both, knowing that the grace will not be unfruitful. For many believed because of His own Word.

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

42 And said unto the woman, No longer do we believe, because of thy saying: for ourselves have heard Him and know that This is indeed the Saviour of the world. From the greater things does the faith of the Samaritans spring, and not any longer from what they learn from others, but from those whereof they are the wondering ear-witnesses. For they say that they know that He is indeed the Saviour of the world, making the confession of their hope in Him the pledge of their faith.

43, 44 Now after the two days He departed thence unto Galilee.

For Jesus Himself testified that a prophet hath no honour in his own country.

He departs from Samaria, having now sown the Word of salvation, and like a husbandman hidden the faith in them that dwell there, not that it might be bound captive in the silence of them that received it, quiet and deep buried, but rather that it might grow in the souls of all, creeping on and advancing ever to the greater, and running to more evident might. But since He passes by Nazareth lying in the midst, wherein it is said that He was also brought up, so that He seemed to be from thence and its citizen, and goes down rather to Galilee; of necessity he offers an explanation of His passing it by, and says that Jesus Himself had testified that a prophet hath no honour in his own country. For it is our nature to think nothing of what we are accustomed to, even though it be great and of price. And the Saviour thought not good to seek honour from them,

[232 like a vain-glorious man and a braggart, but knew well that to those who have no thought that one ought to honour one's teacher, neither would the word of the faith be any longer sweet and acceptable. With reason then does He pass by, not thinking it right to expend useless labours upon them who are nothing profited, and thus to lay down grace before them that despise it. For it was not reasonable that they who sinned so deeply should do so unpunished; since it is altogether

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

45 When therefore He was come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went unto the feast. Not without consideration do the Galileans receive Jesus, but in just astonishment at the wondrous works which they themselves had already seen Him do, both by their piety towards Him condemning the folly of the Jews, and found far superior in good feeling to those who were instructed in the law.

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

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

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

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

Lord, come down ere my child die.

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

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

Thus believing he ought to have come, but Christ doth |234

not reject our lack of apprehension; but benefiteth even the stumbling, as God. That then which the man should have been admired for doing, this does he teach him even when he doth it not,

revealed alike as the Teacher of things most lovely, and the Giver of good things in prayer. For in Go thy way is Faith: in thy son liveth is the fulfilment of his longings, granted with plenteous and God-befitting Authority.

51 The man believed the word that Jesus said to him, and went his way. And as he was now going down, his servants met him and told him, saying, Thy son liveth. The one command of the Saviour healeth two souls. For in the nobleman it worketh unwonted faith, the child it rescueth from bodily death. Which is healed first it is hard to say. Both, I suppose, simultaneously, the disease taking its departure at the command of the Saviour. And his servants meeting him tell him of the healing of the child, shewing at the same time the swiftness of the Divine commands (Christ ordering this very wisely), and by the fulfilment of his hope, speedily confirming their master weak in faith.

52, 53, 54 He therefore enquired of them the hour when he began to amend; and they said unto him, Yesterday at the seventh hour

the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and

himself believed and his whole house. This is again the second miracle that Jesus did, when He was come out of Judaea

into Galilee.

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

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Chap. v.2, 3, 4 After this was the feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem the pool which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel of the Lord used to go down at a certain season into the pool, and trouble the water: whosoever therefore first after the troubling of the water stepped in was made whole of whatsoever disease he had. Not for nothing does the blessed Evangelist straightway connect with what has been said the Saviour's return thence to Jerusalem: but his aim probably was to shew how superior in obedience were the aliens to the Jews, how great a difference of habit and manners is seen between them. For thus and in no other way could we learn, that by the just judgment of God Who ruleth all and knoweth not to accept the person of man, Israel with reason falleth from the hope, and the fulness of the Gentiles is brought in in his place. It is not hard by looking at the contrast of the chapters 12 to test what has been said. He shewed therefore that He had by one miracle saved the city of the Samaritans, by one likewise the nobleman, and by it had profited full surely (I ween) and exceeding much those who were therein. Having by these things testified the extreme readiness of the aliens to obedience, he brings the Miracle-worker back to Jerusalem, and shews Him accomplishing a God-befitting act. For He wondrously frees the paralytic from a most inveterate disease even as He had the nobleman's son just dying. But the one believed with his whole house, and confessed that Jesus is God, while the others. who ought

to have been astonished, straightway desire to kill, and persecute, as though blasphemously transgressing, their Benefactor, themselves against themselves pronouncing more shameful condemnation in that they are found to fall short of the understanding of the [236] aliens, and their piety towards Christ. And this it was which was spoken of them in the Psalms, as to our Lord Jesus, Thou shalt make them the back. For they having been set in the first rank because of the election of the fathers, will come last and after the calling of the Gentiles. For when the fulness of the Gentiles is come in, then shall all Israel be saved. This line of thought the well-arranged order of the compilation of chapters brings forth to us. But we will make accurate inquiry part by part of the meaning of single verses.

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

Here then will end the course of the history; but we must transform again the typical letter unto its spiritual interpretation. That Jesus grieved departs from Jerusalem after the killing of the sheep, goes to the Samaritans and Galileans, and preaches among them the word of salvation, what else will this mean, save His actual withdrawal from the Jews, after His sacrifice and Death at Jerusalem upon the Precious Cross, when He at length began to freely give Himself to them of the Gentiles and aliens, bidding it to be shewn to His Disciples after His Resurrection, that He goeth before them all into Galilee? But His return again at the fulfilment of the weeks of [237] holy Pentecost to Jerusalem, signifies as it were in types and darkly, that there will be of His Loving Kindness a return of our Saviour to the Jews in the last ages of the present world, wherein they who have been saved through faith in Him, shall celebrate the all-holy feasts of the saving Passion. But that the paralytic is healed before the full time of the law, signifies again by a corresponding type, that Israel having blasphemously raged against Christ, will be infirm and paralytic and will spend a long time in doing nothing; yet will not depart to complete punishment, but will have some visitation from the Saviour, and will himself too be healed at the pool by obedience and faith. But that the number forty is perfect according to the Divine Law, will be by no means hard to learn by them who have once read the Divine Scriptures. 7 Jesus saith unto him, Wilt thou be made whole? The impotent man answered Him, An evident proof of the extreme goodness of Christ, that He doth not wait for entreaties from the sick, but forecometh their request by His Loving Kindness. For He runneth, as you see, to him as he lieth, and compassionateth him that was sick without comfort. But the enquiry whether he would like to be relieved from his infirmity was not that of one asking out of ignorance a thing manifest and evident to all, but of one stirring up to more earnest desire, and inciting to most diligent entreaty. The question whether he willed to obtain what he longed for is big with a kind of force and expression, that He has the power to give, and is even now ready thereto, and only waits for the request of him who receiveth the grace.

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

About the day of the holy Pentecost, Angels coming down from heaven used to trouble the water of the pool, then they would make the splash therefrom the herald of their presence. And the water would be sanctified by

[238 the holy spirits, and whoever was beforehand of the multitude of sick people in getting down, he would come up again disburdened of the suffering that troubled him,, yet to one alone, him who first seized it, was the might of healing meted out. But this too was a sign of the benefit of the law by the hands of Angels, which extended to the one race of the Jews alone, and healed none other save they. For from Dan so called even unto

Beer-sheba, the commandments given by Moses were spoken, ministered by Angels in Mount Sinai in the days afterwards marked out as the holy Pentecost. For this reason, the water too of the pool used not to be troubled at any other time, signifying therethrough the descent of the holy Angels thereon. The paralytic then not having any one to thrust him into the water, with the disease that holds him, was bewailing the want of healers, saying, I have no man, to wit to let him down into the water. For he fully expected that Jesus would tell and advise him this.

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

sabbath.

God-befitting the injunction, and possessing clearest evidence of power and authority above man. For He prays not for the loosing of his sickness for the patient, lest He too should seem to be as one of the holy Prophets, but as the Lord of Powers He commandeth with authority that it be so, telling him to go home rejoicing, to take his bed on his shoulders, to be a memento to the beholders of the might of Him That had healed him. Forthwith the sick man does as is bidden him, and by obedience and faith he gaineth to himself the thrice longed for grace. But since in the foregoing we introduced him as the image and type of the multitude of the Jews, who should be healed in the last times: come let us think of something again harmonizing with the thoughts hereto pertaining, analagous to those before examined. [239 On the Sabbath day doth Christ heal the man, when healed He immediately enjoins him to break through the custom of the law, inducing him to walk on the Sabbath and this laden with his bed, although God clearly cries aloud by one of the holy Prophets, Neither carry forth a burthen out of your house on the Sabbath day. And no one I suppose who is sober-minded would say that the man was rendered a despiser or unruly to the Divine commands, but that as in a type Christ was making known to the Jews, that they should be healed by obedience and faith in the last times of the world (for this I think the Sabbath signifies, being the last day of the week): but that having once received the healing through faith, and having been re-modelled unto newness of life, it was necessary that the oldness of the letter of the law should become of no effect, and that the typical worship as it were in shadows and the vain observance of Jewish custom should be rejected. Hence (I think) the blessed Paul too taking occasion of speech writes to them who after the faith were returning again to the Law, I say unto you, that if ye be circumcised, Christ shall profit you nothing; and again, Ye are severed from Christ, whosoever of you are justified by the law, ye are fallen from grace.

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

Most seasonably (I think) doth He cry over them, Hear now this O foolish people and heartless, which have eyes and see not. For what can be more uninstructed than such people, or what greater in senselessness? For they do not even admit into their mind that they ought to wonder at the Power of the Healer: but being bitter reprovers, and skilled in this alone, they lay the charge of breaking the law about him who had just and with difficulty recovered from a long disease, and foolishly bid him lie down again, as though the honour due to the Sabbath were paid by having to be ill. [240 11, 12 He answered them, He That made me whole, He said unto me, Take up thy bed and walk. They asked him therefore The sentence is replete with, wisest meaning and repulsive of the stubbornness of the Jews. For in that they say that it is not lawful on the sabbath day to take up his bed and go home, devising an accusation of breaking the law against him that was healed, needs does he bring against them a more resolved defence, saying that he had been ordered to walk by Him, Who was manifested to him as the Giver of health, all but saying something of this sort, Most worthy of honour (sirs) do I say that He is, even though He bid me violate the honour of the sabbath, Who hath so great power and grace, as to drive away my disease. For if excellence in these things belongeth not to every chance man, but will befit rather God-befitting Power and Might, how (saith he) shall the worker of these things do wrong? or how shall not He Who is possessed of God-befitting Power surely counsel what is well-pleasing to God? The speech then has within itself some pungent meaning.

13, 14 What Man is He Which said unto thee, Take up thy bed and

walk? But he that was healed wist not Who it was: for Jesus had conveyed Himself away, a multitude being in the

place. Afterward Jesus findeth him in the temple and said unto him,

Insatiable unto bloodshed is the mind of the Jews. For they search out who it was who had commanded this, with design to involve Him together with the miraculously healed (for he alone, it seems, was like to be vexing them in respect of the Sabbath, who had but now escaped impassable toils and snares, and had been drawn away from the very gates of death) but he could not tell his Physician, although they make diligent enquiries, Christ having well and economically concealed Himself, that He might escape the present heat of their anger. And not as though He could suffer anything of necessity, unless He willed to suffer, doth He practise flight: but making Himself an Example to us in this also. [241 Behold, thou art made whole: sin no more, lest a worse thing come to thee. Being hid at first economically, He appears again economically, observing the time fit for each. For it was not possible that ought should be done by Him Who knew no sin, which should not really have its fit reason. The reason then of His speaking to him He made a message for his soul's health, saying that it behoved him to transgress no more, lest he be tormented by worse evils than those past. Herein He teaches that not only does God treasure up man's transgressions unto the judgment to come, but manifoldly scourgeth those yet living in their bodies, even before the great and notable day of Him. That shall judge all. But that we are oftentimes smitten when we stumble and grieve God, the most wise Paul will testify, crying, For this cause many are weak and sickly among you, and many sleep: for if we would judge ourselves, we should not be judged: but when we are judged, we are chastened of the Lord, that we be not

condemned with the world.

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

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

16, 17 And therefore did the Jews persecute Jesus and sought to slay Him, because He was doing these things on the sabbath day. But Jesus answered them, The narrative does not herein contain the simple relation of the madness of the Jews: for the Evangelist does not shew only that they persecute Him, but why they blush |242 not to do this, saying most emphatically, Because He was doing these things on the sabbath day. For they persecute Him foolishly and blasphemously, as though the law forbid to do good on the sabbath day, as though it were not lawful to pity and compassionate the sick, as though it behoved to put off the law of love, the praise of brotherly kindness, the grace of gentleness: and what of good things may one not shew that the Jews did in manifold ways spurn, not knowing the aim of the Lawgiver respecting the Sabbath, and making the observance of it most empty? For as Christ Himself somewhere said, each one of them taketh his ox, or his sheep, and leadeth them away to watering, and that a man on the sabbath day receiveth circumcision, that the law of Moses be not broken: and then they are angry, because He made a man every whit whole on the sabbath day, by reason of the exceeding stubbornness alike and undisciplinedness of their habits, not even to brutes preferring him that is made in the Divine Image, but thinking that one ought to pity a sheep on the sabbath day, and unblamed to free it from famine and thirst, yet that they are open to the charge of transgressing the law to the last degree, who are gentle and good to their neighbour on the sabbath? But that we may see that they were beyond measure senseless, and therefore with justice deserve to hear, Ye do err, not knowing the Scriptures; come let us taking somewhat from the Divine Scriptures too shew clearly, that Jesus was long ago foredepicted as in a type taking no account of the sabbath. The all-wise Moses then, having at a great age (as it is written) departed from things of men and been removed to the mansions above, by the judgment and decree of God That ruleth all, Joshua the son of Nun obtained and inherited the command over Israel. When he therefore, having set in array heavy armed soldiers ten thousand strong round about Jericho, was devising to take at length and overthrow it, he arranged with the Levites to take the ark round about for six whole days, but on the seventh day, that is, the Sabbath, |243 he commanded the innumerable multitude of the host to shout along with the trumpets, and thus the wall was thrown down, and they rushing in, took the city, not observing the unseasonable rest of the Sabbath, nor refusing their victory thereon, by reason of the law restraining them, nor yet did they then withstand the generalship of Joshua, but wholly free from reproach did they keep the command of the man. And herein is the type: but when the Truth came, that is Christ, Who destroyed and overcame the corruption set up against man's nature by the devil, and is seen doing this on the Sabbath, as in preface and commencement of action, in the case of the paralytic, they foolishly take it ill, and condemn the obedience of their fathers, not suffering nature to conquer on the sabbath day the despite done it by sickness, to such extent as to be zealous in persecuting Jesus Who was working good on the

sabbath day. My Father worketh hitherto, and I work.

Christ is speaking, as it were, on the sabbath day (for this the word Hitherto must necessarily signify, that the force of the idea may receive its own fitting meaning) but the Jews, who were untutored, and knew not Who the Only-Begotten is by Nature, but attributed to God the Father alone the appointing of the Law through Moses, and asserted that we ought to obey Him Alone; these He attempts to clearly convince, that He works all things together with the Father, and that, having the Nature of Him Who begat Him in Himself, by reason of His not being Other than He, as far as pertains to Sameness of Essence, He will never think ought else than as seemeth good to Him Who begat Him. But as being of the Same Essence He will also will the same things, yea rather being Himself the Living Will and Power of the Father, He worketh all things in all with the Father. In order then that He might repel the vain murmuring of the Jews and might shame them who were persecuting Him on those grounds whereon they thought good [244] to be angry, as though the honour due to the sabbath were despised. He says, My Father worketh hitherto and I work. For He all but wisheth to signify some such thing as this, If thou believest, O man, that God, having created and compacted all things by His Command and Will ordereth the creation on the sabbath day also, so that the sun riseth, rain-giving fountains are let loose, and fruits spring from the earth, not refusing their increase by reason of the sabbath, the fire works its own work, ministering to the necessities of man unforbidden: confess and know of a surety that the Father worketh God-befitting operations on the sabbath also. Why then (saith He) dost thou uninstructedly accuse Him through Whom He works all things? for God the Father will work in no other way, save through His Power and Wisdom, the Son. Therefore says He, And I work. He shames then with arguments ad absurdum the unbridled mind of His persecutors, shewing that they do not so much oppose Himself, as speak against the Father, to Whom Alone they were zealous to ascribe the honour of the Law, not yet knowing the Son Who is of Him and through Him by Nature. For this reason does He call God specially His own Father, leading them most skilfully to this most excellent and precious lesson.

18 For this therefore did the Jews seek the more to kill Him, because He was not only breaking the sabbath, but saying also that God was His Father, making Himself Equal with God. The mind of the Jews is wound up unto cruelty, and whereby they ought to have been healed, they are the more sick, that they may justly hear, How say ye, WE are wise? For when they ought to have been softened in disposition, transformed by suitable reasoning unto piety, they even devise slaughter against Him Who proves by His Deeds, that He hath in no whit transgressed the Divine Law by healing a man on the sabbath. They weave in with their wrath on account of the sabbath, the truth as a charge of blasphemy, snaring themselves in the meshes of [245] their own transgressions unto wrath indissoluble. For they seemed to be pious in their distress that He being a Man, should say that God was His Father. For they knew not yet that He Who was for our sakes made in the form of a servant, is God the Word, the Life gushing forth from God the Father, that is, the Only-Begotten, to Whom Alone God is rightly and truly inscribed and is Father, but to us by no means so: for we are adopted, mounting up to excellency above nature through the will of Him That honoured us, and gaining the title of gods and sons because of Christ That dwelleth in us through the Holy Ghost. Looking therefore to the Flesh alone, and not acknowledging God Who dwelleth in the Flesh, they endure not His springing up to measure beyond the nature of Man, through His saying that God was His Father (for in saying, My Father, He would with reason

introduce this idea) but they deem that He Whose Father God properly is, must be by Nature Equal with Him, in this alone conceiving rightly: for so it is, and no otherwise. Since then the word introduces with it this meaning, they perverting the upright word of truth are more angry. |246

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

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

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

|247 be in all respects not the same. Therefore as Very God of Very God the Father, He says that He can do these things equally with Him; but that He may appear not only Equal in Power to the Father, but likeminded in all things, and having in all things the Will One with Him, He saith

that He can do nothing of Himself, but what He seeth the Father do.

Just as though He should say distinctly to those who are trying to persecute Him for healing a man on the Sabbath day, Ye deem the honour of the Sabbath broken, but I would not have done this, had I not seen My Father do the like; for He worketh for the good order of the world on the Sabbath too, even though through Me. It is then impossible (saith He) that I, the Son of Him by Nature, should not wholly in all things work and will the works of the Father, not as though I received from without by being taught the exemplar of action, or were called by a deliberate motion to will the same with the Father, but by the laws of Uncreated Nature I mount up to Equal Counsel and Action with God the Father. For the being able to do nothing of Himself, is excellently well defined herein. And thus I deem that piously minded we ought to bring into captivity every thought to the obedience of Christ, as it is written. But perchance the opposer of the truth will disbelieve, and will make what is said the food so to say of his own ill counsel saying: "If the Son were Equal to the Father, attributing to Him no Preeminence as of necessity, by reason of the inferiority of His Own Nature, what induced Him so unconcealedly to say, that He could do nothing of Himself but what He seeth the Father do? For clearly (saith he) does He herein confess that He can do nothing at all of Himself, as knowing Him that is the Better and superior to Himself. But do thou

again refute our argument."

What then is to be said to these things by us? Bold unto blasphemy is the enemy of Christ and drunken with folly he perceives it not. For one must, most excellent sir, [248 test accurately the force of what has been said, and not dash offhand to reasonings springing from unlearning. For to what kind of equality with the Father dost thou deem it right to bring down the Son, by reason of His saying that He can do nothing of Himself, but what He seeth the Father do? Is it as not having Equality in Power that He says these things, although from the very passage under consideration one may see that the Son is Equal in Power with the Father, rather than inferior in God-befitting Might? For plainly He does not say, The Son can do nothing of Himself, except He receive Power of the Father (for this would be the part of one really weak) but, but what He seeth the Father do. But that by the sense of seeing, we are not usually called to be powerful, but to look at something, I suppose no one will dispute. The Son then in saying that He looketh on the works of His Father doth not shew Himself impotent, but rather a zealous Imitator, or Beholder: and how, shall be more accurately spoken of in what follows. But that through His exact and likest working, I mean in all things, He is shewn to have Equality in Power, Himself will clearly teach below, adding as of His Father, for what things soever He doeth, these (saith He) doeth also the Son likewise. How then is He inferior, Who is Eminent in equal workings with God the Father? for will the offspring of fire work ought different from fire, any change being seen in its work? how could it be so? How then will the Son work in like manner with the Father, if by reason of having inferiority He come short of equal Might with Him? And these things were taken from the words at present under comment. But let us consider, going through other considerations also, whether the Nature of the Son admits any law of inferiority to that of the Father. Let the consideration of Power also be before us. Do they confess that the Son is God of God by Nature and verily and of the actual Essence of the Father; or do they say indeed that He is God, but blasphemously add, that He is [249 outside of the Essence of the Father? If then they say that He is not of the Essence of the Father, He will neither be God by Nature, nor Very Son. For that which is not of God by nature, neither ought it at all to be conceived of as by nature God, nor yet Son if it be not begotten of the Essence of the Father, but they are bringing in privily to us some bastard and new god. If they do not say this, blushing at the absurdity that is in their own doctrines, but will grant that the Only-Begotten is truly of the Father, and is God by Nature and Verily: how will He be inferior to the Father, or how powerless to ought, and this not accuse the Essence of Him Who begat Him? For if it be possible that He Who is by Nature God should at all be impotent, what is to hinder the Father from being in the same case, if the Divine and Ineffable Nature once has the power of being so, and is already so manifested in the Son, according to their account? Hence then neither will the Divinity be Impassible, nor will It remain in sameness and Bliss wholly Unchangeable. But who (tell me) will endure them that hold such opinions? Who when the Scripture crieth aloud that the Son is the Lord of Hosts, will not shudder to say, that He must needs be strengthened, and is imperfect in that which of right is His alone with the Father and Holy Ghost? But our opponent will say again, "We say, that the Father surpasses the Son in this. For the One is the First Beginner of works, as having Perfection both in Power and in the knowledge of all things: but the Son becomes first a spectator then a worker by receiving into Himself the imitation of the Father's working, in order that through the similarity of works, He too might be thought to be God. For this He teacheth us, saying that He can do nothing of Himself but what He seeth the Father do."

What art thou saying, thou all-daring? doth the Son receive into Himself the types of the Father's Working, that thereby He may be thought to be God? By learning then will He be God, not by Nature. As in us is (it may

[250 be) knowledge and art, so is in Him the Dignity, and He is rather an Artificer of the works of Deity than Very God: yet is He (I suppose) altogether other than the art that is in Him, though it be God-befitting. Him then that has passed forth of the boundaries of the Godhead, and has his glory in the art alone, how do angels in Heaven worship Him, we too worship without blame, albeit the Holy Scripture admonisheth us that we ought not to serve any apart from Him Who is truly God? for it says, Thou shalt worship the Lord thy God and Him only shalt thou serve.

Yet the holy multitude of Angels in particular erred not from what is befitting, but they worship the Son and serve Him with us, acknowledging Him to be God by Nature, and not by learning, as those babbling say: for they perceive not (it seems) into how great absurdities they will thence fall. For in the first place the Son will admit change and variation as from the less to the greater, albeit Himself saith

through the Prophet, Behold, behold I am, and change not. The Psalmist too will surely lie in the spirit, crying out to the Son, But Thou art the Same. For He awaiteth, as those say, the Father's working at something, as a Guide and Teacher, that He may see and imitate. Then how will not such an one appear to mount up from ignorance of certain things unto knowledge thereof, and to turn from worse to better, if we reckon that knowledge of any thing-good is better than not knowing it?

Next, what additional absurdity is herein beheld? Let them tell us who introduce God as an Instructor rather than a Father, Doth the Son await the sight of His Father's works in ignorance of them, or having most perfect knowledge of them? If then they say that He awaits though He knows them, they clearly shew that He is doing something very superfluous, and the Father practising a most idle thing: for the One, as though ignorant looks at what He knows perfectly, the Other attempts to teach One Who knows: and to whom is it not evident, that such things incur the charge of the extremest absurdity? But perchance they will not say this; but will go over to the

[251 opposite alternative. For they will affirm that He awaiteth of necessity the Father working in order to learn by seeing. How then doth He know all things before they were? or how will He be true saying of Himself, Am I a God at hand, saith the Lord, and not a God afar off? Shall ought be hidden from Me? But how is it not absurd and unlearned to believe that the Spirit searcheth and knoweth the deep things of God, and to suppose that the Giver of the Spirit is in ignorance of the works of the Father and of His own Spirit, so as to come short in knowledge? For will not the Son at length lose His being Wisdom, if He be wholly ignorant and receive by learning? for He will be a recipient of wisdom, rather than Wisdom Itself by Nature. For wisdom is that which maketh wise, not that which is formed to become wise, just as light too is that which enlighteneth, not that which is formed to receive light. Therefore is He again other than the wisdom which is in Him, and in the first place He is not Simple, but compounded of two: next besides this, He will also lose the being God, I mean God by Nature and Essentially. For the Divine Nature endureth not the being taught by any at all, nor the duplication of composition, seeing It hath as Its Proper Good the being both Simple and All-Perfection. And if the Son be not God by Nature, how doth He both work and do things befitting God Alone? will they say that it suffices for Him unto God-befitting Power, only to

see the Father working, and by the mere sight does He attain to being by Nature God, and to being able to do such things as He That sheweth Him doth? There is therefore nothing to hinder, but that many others too should be manifested to us as gods, if the Father be willing to shew them too the mode of His works, and the excellence of the Father's Essence will consist in learning something over and above. For He that was taught (as those say) is found to have mounted up to the dignity of the God-head by Nature, saying, I and My Father are

One, He that hath seen Me hath seen the Father.

Let them weigh then how great a crowd of blasphemies |252

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

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

Thou seest how through the exact likeness too in the works, He sheweth Himself like in all things to the Father, that thereby He may be shewn to be Heir of His Essence also. For in that He must of necessity and incontrovertibly be conceived of as being God by Nature, Who hath Equal working with God the Father, the Saviour says thus. But let no one be offended, when He says economical, that He can do nothing of Himself but what He seeth the Father do. For in that He was now arrayed in the form of the servant and made Man by being united to flesh, He did not make His discourse free, nor altogether let loose unto God-befitting boldness, but used rather at times by an economy such discourse as befits alike God and Man. For He was really both in the same. And this is one true word, but I think one ought again to explain what is before us in another way too, and to apply more keenly to the accurate meaning of the passage. The Son (it says) can do nothing of Himself but what He seeth the Father do. The word cannot, or impossibility, is predicated of certain things, or is applied to certain of things that are. For this being predicated we |253 say is not indicative at all of necessity, nor of weakness; but often denotes the stability of natures and the immoveable condition of essences, in respect of what each thing mentioned either is or has been, and of what it can effect by nature and without change. But let our argument, if you please go through demonstration also. When for instance a man says that he cannot carry a piece of wood, immeasurable c perhaps and heavy, he predicates his innate weakness: but when another says, I being by nature a reasonable man, and born of a father by nature reasonable, cannot do anything my own and of myself, which I do not see belonging to the nature of my parent; the words "I cannot" express the stability of essence, and its inability to change into any thing but what it is. For (says he) I cannot of myself be not a reasonable creature, strengthened by increases accruing to me by nature: for I do not see the power of doing this in the nature of my father. In this way then you may hear Christ saying, The Son can do nothing of Himself but what He seeth the Father do. For do not (saith He) blame the works of the Son: for He beholding, as in

His Proper Thoughts or Natural Motions, the Essence of Him That begat Him; what things He seeth That Nature befittingly work, these He doeth and none other, not being able to suffer ought contrary to His Nature, by reason of His being of It. Thus, the Nature of the Father hath the Will to compassionate: the Son seeing this inherent therein, is Compassionate as being of Him by Nature, not being able to be Other than what It is. For He hath of the Father, as Essence, so the good things too of the Essence, simply that is and uncompound as God, therefore He wisely subjoins to the former words, For what things soever He doeth, these doeth also the Son likewise: in these words collecting, so to say, the whole meaning of His being able to do nothing of Himself, but what He seeth the Father do. But by considering the cause why the Son says these things, you will apply your mind more accurately to the things spoken by us. [254 When then He on the sabbath day was compassionating the paralytic, the Jews began trying to persecute Him: but Christ shames them, shewing that God the Father hath mercy on the sabbath day. For He did not think He ought to hinder what things were tending to our salvation. And indeed He said at the beginning, My Father worketh hitherto, and I work. But when they of their great ill-counsel shewed that they were vexed at these things, He subjoins again The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these doeth also the Son likewise. For since (saith He) the Father refuseth not to have mercy on the sabbath day, I, seeing that He is altogether full of compassion, am therefore Myself too wholly compassionate, not able to cut out anew in Myself the Essence of My Father, through not appearing and being such as He is by Nature. For I wholly work what is His, as being of Him. But the saying that the Father is antecedent in the work⁹, is not free from the deepest unlearning. For how should He ever of Himself and alone begin, Who has the Son as the operative Power for all things, Eternally with Him, the Exponent of His Will as to ought and of His motion to operation in respect of ought. But if they uninstructedly assert that He awaits the Separate Operation of the Father for each several work, in order to imitate equally, let them shew us that the Father wrought anything separately and of Himself, or what paralytic He having first healed, hath given the deed as a pattern to His Son.

20 For the Father loveth the Son

Those who were heedlessly blaspheming against Him by reason of the sabbath, Christ convicts of being foolishly exasperated to empty anger, making most clear proof of the matter by saying that He is loved by His Father. For if the Father wholly loveth the Son, it is plain that He loves Him not as grieving Him, but rather as gladdening Him in what He does and works. Vainly then do they [255 persecute Him Who refuseth not to shew mercy on the sabbath, and hereby again are they found opposing the decrees of God the Father. For they think they ought to hate Him Whom He loves, but it is altogether (I suppose) manifest, that He would never have loved Him if He had gone contrary to the Will of His Father, and been accustomed to do of Himself and Alone whatsoever Himself willed. But since He justly loves, He approves, it is plain, and agrees to the breaking of the sabbath, and shews that it has nothing in respect of which God the Lord of the Law might reasonably be angry. and sheweth Him all things that Himself doeth;

Needs does He subjoin this too to the preceding; and wherefore, I will say. Fathers who are among us, sometimes overcome by natural affection, bear with their sons grieving them, and seeing them attempt things against their judgment, they often suffer it. For vehement is the yearning love implanted in them in respect of their children persuading them to overcome all littleness of soul towards them. But not thus (saith He) does God the Father love the Son, for He

cannot do anything which He too does not work by Nature, but as having One Essence with Him, He is called by certain Physical laws, so to say, to identical Will and Power. The Son then (saith He) worketh nothing contrary to what is pleasing or fitting to the Father, nor does He vaunt Himself in the love of the Father, as though a lover of novelty in His works and unbridled, but whatsoever things He sees Him doing, as in conception, all these He performeth restrained by Identity of Essence from falling aside in ought that is befitting God. For He hath no part with change in ought, or variableness: for He remaineth the Same unceasingly, as the Psalmist says. The Father again sheweth the Son what He Himself doeth, not as though setting before Him things depicted on a tablet, or teaching Him as though ignorant (for He knoweth all things as God): but depicting Himself wholly in the Nature of His Offspring, [256 and shewing in Him His Own Natural Properties in order that from what Properties Himself is and is manifested, He may know of what kind and Who He is by nature That begat Him. Therefore Christ says, that no man knoweth Who the Son is but the Father, and Who the Father is, but the Son. For the accurate knowledge of each is in Both, not by learning, but by Nature. And God the Father seeth the Son in Himself, the Son again seeth the Father in Himself. Therefore He saith, I am in the Father and, the Father in Me. But "to see" and "to be seen" must here be conceived of after a Divine sort. And greater works than these will He shew Him, that YE may marvel.

Above the blessed Evangelist says, The Jews were seeking to kill Jesus, because He was not only breaking the sabbath, but saying also that God was His Father, making Himself Equal with God. He therefore put down the accusation respecting the sabbath, by shewing that the Father Himself worked on the sabbath day, and expending many words thereupon: and endeavours to teach them that He is in Equality with the Father, even when made Man for our sakes (for this was what the argument yet lacked), and therefore does He say And greater works than these will He shew Him that YE may marvel. And what again does He will to shew us hereby? The paralytic (it says) has been healed, which had an infirmity thirty and eight years. And marvellous indeed the Power of Him That healed him, God-befitting exceedingly the Authority. This so great Wonderworker, no one (I suppose) in his senses would blame for saying that He is God, and since He is Son, Equal in all things to Him That begat Him. But since ye (He says) imagining things most wicked and foolish, are offended because of this mortal Body, ye must needs learn that My Authority and Power stop not here: for ye shall be, even though ye will it not, spectators of greater wonders, to wit of the resurrection of the dead, and yet more shall ye be [257 astonished, seeing Power and Glory befitting God, in Me Whom now ye charge with blasphemy and are not ashamed to persecute, for merely saying, I am the Son of God. But how God the Father shews His Works to the Son, we have already said at much length.

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

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

Himself too, He attributes the Power of quickening the dead as though accruing to each separately. [258 CHAPTER VII. That nought of God-befitting Dignities or Excellences is in the Son, by participation, or from without.

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

He introduceth another God-befitting and marvellous thing, in many ways persuading them that He is God by Nature and Verily. For to what other would it befit to judge the world, save Him Alone Who is God over all. Whom too the Divine Scriptures call to this, saying in one place, Arise, O God, judge the earth, in another again, For God is the Judge, He putteth down one and setteth up another. But He says that judgment has been given Him by the Father, not as being without authority hereto, but economically as Man, teaching that all things are more suitably referred to the Divine Nature, whereto Himself too being not external, in that He is Word and God, hath inherently authority over all; but in that He is made Man, to whom it is said, What hast thou that thou didst not receive, He fittingly acknowledges that He received it. To these things again one of our opponents will say, "Lo, the Son evidently declares that He hath received judgement of the Father; but He receives (it is plain) aa not having. How then will not He That gives with Authority be greater and of Superior Nature to Him Who must needs receive?"

What then do we say to these things? Our prearranged argument has been, I think, not unskilfully managed, introducing a consideration specially befitting the time, to wit of the Incarnation, and most accordant with the economy of the Flesh, when He was called a servant, when

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

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

How then He must be conceived of as giving, hear now. |260 As God the Father, having the Power to create, createth all things through the Son, as through His own Power and Might: so having the Power too to judge, He will work this too through the Son, as His Own Righteousness. As though it were said that fire too yielded up burning to the operation that is of itself by nature, the fact taking this direction: so piously interpreting, Hath committed, shall we escape the snare of the devil. But if they persist in shamelessly asserting that glory is added to Him of the Father, through His being manifested Judge of the earth, let them teach us, how He is any longer to be considered Lord of glory, Who in the last times was crowned with the honours hereunto pertaining. |261

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

23 That all should honour the Son even as they honour the Father: he that honoureth not the Son honoureth not the Father Which sent Him. A cause and reason of the things already enumerated, is now evident, viz., that the Son ought to be honoured in Equality and likeness with the Father. For recapitulating a little, and carried back to a recollection of the preceding, you will view accurately the force of the passage. He said then that God was His Father, making Himself Equal with God; then again He began shewing that He was of Equal strength and skill, saying, For what things soever He doeth, these doeth also the Son likewise. That He is both Life and Life-giving by Nature, as is He too Who begat Him, He shewed plainly, adding, For as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He will. But that He will be also Judge of all, the Father in all things co-approving and consenting, He declared, saying, For neither doth the Father judge any man, but hath committed all judgment unto the Son. What then is the cause of these things? what induced the Only-Begotten to say all this? That all men (He saith) should honour the Son even as they honour the Father. For if He hath all things whatever the Father hath, as far as appertains to God-befitting Dignity, how is it not fitting that He to Whom nothing is lacking to Identity of essence should be crowned with equal honours with Him? What then do they say to this too who pervert all equity, as saith the Prophet Isaiah? |262

"If (he says) by reason of its being said, That all men should honour the Son even as they honour the Father, ye suppose that one ought to magnify the Son with equal honours with the Father, ye know not that ye are stepping far away from the truth. For the word As does not altogether introduce equality of acts, in respect of those things it is affixed to, but often marks out a kind of likeness, just as (he says) the Saviour counsels, saying,

Be ye therefore merciful as your Father also which is in Heaven is merciful. Shall we then be as merciful as the Father, on account of the as? And again Christ says to His Father of His disciples: Thou hast loved them, AS Thou hast loved Me. But we will not grant that the disciples are loved just as the Son, on account of the as. Why then dost thou multiply words, and distort what is said into blasphemy, though it introduces no obligation on the hearers to honour the Son in equal measure with the Father?"

What then is our answer to these things? With bitter words do the fighters against God bay at us, but without are dogs, as Paul saith, without are evil workers, without the right faith are the concision. For we are sons of the truth and children of the light. Therefore we will glorify the Only-Begotten together with God the Father, not with any difference, but in equality of honour and glory, as God of God, and Light of Light, and Life of Life. And overmuch enquiry into what is to be

received as faith, is not without hazard: nevertheless we must test the force of the As, lest our opponents be overwise in their own conceits. When therefore As is applied to things unlike in their nature, it does not wholly introduce absolute equality, but rather likeness and resemblance, as ye yourselves acknowledged above; but when it is applied to things in all respects like to one another, it shews equality in all things and similitude and whatever else is found to have the same force with these. Just as if I say, Bright is the sun in Heaven, bright too is silver which is of the earth, yet is the nature of the things mentioned diverse. Let

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

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

[264 Fount of His Own Nature, even though He be seen throughout the whole Holy Scriptures as everlastingly with Him.

"Yea (saith the opponent) let the charge from dishonouring the Son go to whatsoever you please, or rather let it reach even unto God the Father Himself. For He will be angry, and that with reason, yet not wholly so, as though His Very Nature were insulted in the Son, according to our just now carefully finished argument, but since He is His Image and Impress, formed most excellently after His Divine and Ineffable Essence, He is with reason angry, and will wholly transfer the wrong to Himself. For it were indeed most absurd, that he who insulted the Divine Impresses, should not surely pay the penalty of his sin against the Archetype. Just as he who has in-suited the images of earthly kings, is punished as having indeed transgressed against the ruler himself. And in like manner shall we find it decreed by God in respect of ourselves also: for Whoso (saith He) sheddeth man's blood, for his blood shall he be poured forth: because in the Image of God He

made man. Seest thou then hereby very clearly (saith he) that if the Image be wronged, and not altogether the Divine Nature, God the Father deems it right to be angry? In this way then let that which is said by Christ be conceived of and adapted, He that honoureth not the Son, neither doth he honour the Father." Shall then the Only Begotten be classed with us as external to the Essence of the Father? how then will He yet be God by Nature, if He altogether slip out of the bounds of the Godhead, situate in some nature of his own and of other sort than that wherein the Father is? and we do wrong, it seems, in bringing into one count of Godhead, the order of the Holy Trinity. We ought, we ought at length to worship the Father as God, to impart some glory of Their Own to the Son and the Spirit, severing them as it were into different natures, and defining severally to Each the mode of His Existence. Yet do the Divine Scriptures |265 declare unto us One God, classing with the Father the Son and the Spirit, so that through Their Essential and exact sameness the Holy Trinity is brought unto one count of Godhead. The Only-Begotten is not then alien from the Nature of Him who begat Him, but neither will He be a whit conceived of as Son in truth, if He beamed not forth from the Essence of the Father (for this and no other is the definition and mode of true son ship in all) but if there be no Son, God's being Father will be wholly taken away too. How then will Paul be true in saying of Him, Of Whom every family in Heaven and earth is named? For if He have not begotten of Himself in God-befitting manner the Son, how shall the beginning of Fatherhood be in Him, going through in imitation to those who are in Heaven and earth? But God is in truth Father: the Only-Begotten therefore is by Nature Son, and is of a surety within the bounds of the Divinity. For God will be begotten of God even as man (for example) of man, and the Nature of God the Father, Which transcends all things, will not err by bearing fruit not befitting It. But since some blasphemously and foolishly say, that it is not the Nature of God the Father That is insulted in the Son, when He does not receive due honour from any, but that He is angry reasonably and rightly, at His Own Image being dishonoured in Him; we must ask them in what sense they would have the Son be and be called the Image of the Father. Yea rather let us forestalling their account, determine beforehand the Nature of the Image, according to legitimate reasoning: for so will the result of our enquiries be clear and more distinct. Therefore one and the first mode of image is that of sameness of nature in properties exactly alike, as Abel of Adam, or Isaac of Abraham: the second again is that consisting in likeness of impress, and accurate impression of form, as the King's delineation in wood, or made in any other way, most excellently and skilfully, as respects him. Another image again is taken in respect of habits and manners, and conversation and inclination to either good or bad, as for instance |266 it may be said that the well-doer is like Paul, him that is not so like Cain (for the being equally good or bad, works likeness with either, and with reason confers it) Another form of image is, that of dignity and honour and glory and excellence, as when one for instance succeeds another in a command, and does all things with the authority which belongs to and becomes him. An image in another sense, is in respect of any either quality or quantity of a thing, and its outline and proportion: for we must speak briefly.

Let then the most critical investigators of the Divine Image teach us, whether they think one ought to attribute to the Only-Begotten the Essential and Natural Likeness, and thus say that the Only-Begotten Word proceeding from the Father is an Image of Him in the same sense as Abel is of Adam, who retained in himself the whole nature of his parent, and bore the count of human nature all-complete? or will they be vexed at this, compelled to confess the Son truly God of God by Nature, and turning aside according to their custom to fight against the truth, advance to the

second kind of image, which is conceived to exist in mere form, impress and outline? But I suppose they will shrink from saying this. For no one, even if he be a very prater, will suppose that the Godhead can be estimated in respect of size, or circumscribed by outline, or meted by impress, or that the Unembodied will wholly undergo what belongs to bodies. Do they say then that He is conformed to Him in respect of manners and habits and will, and are they not ashamed to dress Him in this image? for how is He yet to be conceived of as God by Nature, Who has Likeness to Him in will only, but has another Being separately of Himself? For they will surely acknowledge that He subsists. Then what is there in Him more than in the creature? For shall we not believe that the angels themselves hasten to perform the

[267 Divine Will, who are by nature other than God? But what, when this is conceived of as belonging to us too? for does not the Only-Begotten teach us foolishly to jump at things above our nature, and to aim at impossibilities, saying, Be ye merciful, as your Father also which is in Heaven is merciful? For this were undoubtedly to say that we ought to gain the likeness of the Father by identity of will. And Paul too was an imitator of Christ, of the (as they babbling say) Image of the Father in will only. But they will shift their ground (I suppose) from these miserable conceptions, and as though thinking something greater and better, will surely say this, "The Only-Begotten is the Image of God the Father, in respect of identity of will, in respect of God-befitting Dignity and Glory and Power, in respect of Operation in creation and working miracles, in respect of reigning and ruling over all, in respect of judging and being worshipped by angels and men and in short by all creation. By all these He shewing us the Father in Himself, says that He is not of His Person, but is the Impress of His Person." Therefore as we said just now, the Son is none of these by nature, but is altogether separate from all of them according at least to your most foolish reasoning, and is neither Very God, nor Son, nor King, nor Lord, nor Creator, nor Mighty, nor in respect of His own "Will is He by Nature Good: but in boasts solely and only of what is God-befitting is He seen. And as is the application of tints to paintings on tablets, beautifying them by the variety to the eye, but having nothing true: so as to the Son too, the beauty of the Excellencies of God the Father decks Him around with bare names only, but is as it were applied from without like certain tints: yea rather the Divine Nature is outlined in Him, and appears in bare type.

Next, how will ye not be shewn to be fighting outright with all the holy Scriptures, that ye may with justice hear, Ye stiffnecked and uncircumcised in heart and ears, YE are always resisting the Holy Ghost: as your fathers did, so do YE too, for when do they not call the Son Very God, or

[268 when do they bear Him forth from the Essence of His Father? which of them has dared to say that He is by Nature neither Creator nor King nor Almighty nor to be worshipped? For the Divine Psalmist says as to the Only-Begotten Himself, Thy Throne, O God, is for ever and ever: Thomas again the most wise disciple in like wise calls Him God alike and Lord. He is called Almighty and Creator by every voice of saint, and as having not according to you the Dignity from without, but as being by Nature what He is said to be, and therefore is He worshipped both by the holy Angels and by us, albeit the Divine Scripture says that we ought to worship none other, save the Lord God Alone.

If then they hold that the God-befitting Dignity in Him is acquired and given, and think that they ought to worship such an one, let them know that they are worshipping the creature rather than the

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

Therefore let us swimming away from the absurdity of such doctrines, as from a ship sinking in the sea, hasten to

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

24 Verily verily I say unto you, he that heareth My Word and believeth on Him That sent Me, hath everlasting Life, and cometh not into condemnation, but is passed from death unto life.

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

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

Having said that believers shall pass from death to life, He introduces Himself as Performer of the promise, and Accomplisher of the whole thing, partly hinting to the Jews, that marvellous in truth is the Power shewn in the case of the paralytic, but that the Son will be revealed as a Worker of things yet more glorious, driving away from the bodies of men not only sickness and the infirmities of diseases, but also overthrowing death and the heavily-pressing corruption (for this was what was said a little before, The Father loveth the Son and sheweth Him all things that Himself doeth and greater works than these will He shew Him, that YE may marvel; for the greater wonder is shewn in the raising of the dead), partly also preparing the way for that which would probably in no slight degree affright the hearers. For He plainly declares that He will raise the dead, and will bring the creature to judgment, that through the expectation of one day being brought before Him and giving account of everything, they might be found more backward in their daring to persecute Him, and might receive more zealously the word of teaching and guidance. To these things then the aim of the chapter looks and tends: but we must now explain the words. The common account then is (as it seems) that the time will come, when the dead shall hear the Voice of Him That raiseth them: and they suppose that it is now too no less present, either as when Lazarus for instance is to hear the Voice of the Saviour, or as saying that the dead are those not yet called through faith unto eternal life, who will surely attain unto it, by having received the doctrine of the Saviour. And this method of considering it does indeed preserve a plausible appearance, but accuracy not at all. Wherefore ruminating again the force of the words, we will affix a more suitable sense, and thus open the reading: [271

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

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

Observe again the economy in these words, that thou mayest marvel at the form of expression and not, by falling into offence thereat from ignorance, bring upon thyself perdition. For the Only-Begotten, being Man in respect of the nature of His Body, and seen as one of us while yet upon the earth with flesh, manifoldly instructing the Jews in matters pertaining to salvation, clothed Himself with the glory of two God-befitting things. For He clearly affirmed, that He would both raise the dead, and set them at His Judgement-seat to be judged. But it was extremely likely that the hearers would be vexed at this, accusing Him with reason, because He said that God was His Father, making Himself equal with God. Having mingled therefore with God-befitting Authority and Splendour language befitting the human nature, He beguiles the weight of their wrath, saying more modestly and lowly [272 than was necessary, For as the Father hath life in Himself, so hath He given to the Son too to have life in Himself. Marvel not (saith He) if I, Who am now as you, and am

seen as a Man, promise to raise the dead, and threaten to bring them to judgement: the Father hath given Me Power to quicken, He hath given Me to judge with authority. But when He had hereby healed the readily-slipping ear of the Jews, He bestows zealous care for the profit too of what follows, and immediately explaining why He says that He hath received it, He alleges that human nature hath nothing of itself, saying, Because He is the Son of Man. For that the Only Begotten is also Life by Nature, and not a partaker of life from another, and so quickeneth as doth the Father, I think it superfluous to say now, since no small discourse was expended hereupon in the beginning of the book, upon the words, In Him was Life.

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

life, and they that have done evil unto the resurrection of doom.

He signifies by these words the time of the resurrection of all, when, as the Divine Paul wrote to us, The Lord Himself shall descend from heaven with a summons, with the voice of the Archangel, with the trump of God, to judge the world in righteousness, and render to every man according to his works. He leads therefore by repetition of the same things the most unlearned understanding of the Jews, to be able clearly to understand, that He will be a Worker of greater deeds than those in which the paralytic was concerned, and that He will be revealed as a Judge of the world: and by profitably contrasting the healing of one sick person with the resurrection of the dead, He shews that greater and more noteworthy is the operation that undoes death and destroys the corruption of all, and reasonably and of necessity says, in respect of the lesser

[273 miracle, Marvel not at this. And let us not at all suppose that by these words He means to find fault with the glory of His own works, or to enjoin the hearers that they ought not to hold worthy of wonder, those things whereat one may reasonably wonder, but He wishes those who were astonished at that to know and believe that the subject of wonder as yet was small. For He raiseth by a word and God-befitting Operation not only the sick from little diseases, but those also who have been already submerged by death and overcome by invincible corruption. And hence introducing the greater, He says, The hour is

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

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

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

Give more exact heed again to the things said, and receive the force of its thought with intelligence. For the Jews not knowing the deep Mystery of the economy of flesh, nor yet acknowledging the Word of God indwelling in the Temple of the Virgin, were often excited by

zeal, mistaken and not according to knowledge, as Paul saith, to savageness of manners and fierce anger: and indeed were attempting to stone Him, for that He, being a Man, was making Himself God, and again because He said that

God was His Father, making Himself Equal with God. But since they were thus hard of understanding and utterly unable to endure God-befitting words, but both thought and spake meanly of Him, the Saviour by an economy acts the child with them, and made His explanation a mixed one, neither wholly foregoing words befitting God, nor altogether rejecting human language: but having said something worthy of His Divine Authority, He forthwith represses the untutored mind of the hearers, by bringing in something human also; and again having said something human by reason of the economy, He suffers not what belongs to Him to be seen in mean estate only, shewing often by His Superhuman Might and Words that He is by Nature God. Some such contrivance will you find now too in the passage at present before us. For what

did He say before? For as the Father raiseth up the dead |275

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

Since then He knew that the ignorant people of the Jews were vexed at these things, He rids them of their accustomed anger by saying in more human language, I can of Mine Own self do nothing: as I hear, I judge. As far then as one can say, taking the words superficially, He derides the understanding of the Jews. For the form of expression gives the idea of a sort of weakness, and of authority not altogether free; but it is not so in truth, since the Son being Equal in all things to the Father, hath by Nature the same Operation and Authority in respect to all things. But He saith that He can do nothing of Himself, but as He heareth, so He judgeth: in another way again shewing Himself Equal in Mind and Power to God the Father. For neither will the Father be conceived of as doing anything without the Son, Alone and by Himself, seeing He hath Him as His Might and Power (therefore all things were made by Him, and without Him was not made any one thing) nor will the Son again do ought of Himself, the Father not co-with Him. Therefore He saith also, Of Myself I do nothing; but the Father That dwelleth in Me, He doeth the works. And we shall not suppose that the Son is strengthened by the Father, as though weak, and again that authority over all things is given Him: for then |276 would He be no longer God by Nature, as having the glory of

the Godhead bestowed; but neither would the Father Himself still exist in unimpaired excellency of good things, if He had the Word, the Impress of His Nature, such as to require Power and Authority from another. For a giver of the things spoken of will be sought for analogously for the Image and Archetype, and thus in short our argument will go forth into boundless controversy, and will run out into the deep sea of blasphemy. But since the Son being of the Essence of the Father takes to Himself by Nature all the Properties of Him who begat Him, and Essentially attains to one Godhead with Him, by reason of Identity of Nature, He is in the Father, and hath again the Father in Himself: wherefore He frequently, Unblamed and Truly, attributes to the Father the Power of His Own Works, not excluding Himself from the power of doing them but attributing all things to the Operation of the One Godhead: for One is the Godhead in the Father, the Son, and the Holy Ghost. And that the Son is not inferior to the Father either in Power or Operation unto ought, but is Like in all things and of Equal Might, has been demonstrated by us elsewhere, on the words, The Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these doeth the Son too likewise. But since I think it just and becoming, to display the most devoted zeal in Divine doctrines; come let us after the custom of sailors on the sea wind back anew (as a cable) the whole argument of the chapter. For in this way one may see, that the Son does not accuse His Own Nature by saying that He can do nothing of Himself, but rather exposes the folly of the Jews, and plainly shews that they trample on the law of Moses. For in that to the words, I can do nothing of Myself, is immediately subjoined, As I hear, I judge, it frees the Son from all reproach of not being able to act of His Own Power: rather it shews clearly that He is in all things Filial and Consentient with Him Who begat Him. For if as though impotent He were borrowing His [277 Power of the Father, as not having sufficient of Himself: how ought He not rather to say, I can of Mine Own Self do nothing, I receive the power of my Father? But now as He does not say this, but rather adds to the being able to do nothing of Himself, that He so judges as He hears, it is evident that not in respect of weakness of operation as to ought, does He put that He cannot, but by reason of impossibility of transgressing in anything the Will of the Father. For since One Godhead is conceived of in the Father and the Son, the Will too (I suppose) will be surely the Same; and neither in the Father, nor yet in the Son or the Holy Ghost will the Divine Nature be conceived of as at variance with Itself; but whatsoever seemeth good to the Father (for example), this is the Will of the Whole Godhead.

Needs therefore does the Son introduce Himself as co-approving and consenting to the Father in whatever seemeth good to Him, explaining that He cannot do anything which is not altogether according to the Mind of the Father, for this is the meaning of Of Myself . Just as if He should say that He cannot commit sin, He would not rightly seem to any to incur the charge of weakness, but rather to set forth a wondrous and God-befitting Property of His Own Nature (for He gives to understand

that He is Immoveable and Unchangeable): so when He acknowledges that He can do nothing of Himself, we shall rather be awestruck as seeing Unchangeableness the fruit of the Unchangeable Nature, than unseasonably account the not being able to be a mark of weakness.

Let these things be said by us conformably to our own ability, and let the lover of learning search out for better: but we will not shrink from interpreting the saying in another way too, lowering our manner of speech a little from the bounds of the Godhead and the Excellence of the Only-Begotten: and since the Son truly was and was called Man, translating the force of the

passage to the economy with Flesh, and shewing that what follows is akin and connected with what preceded. Therefore He clearly testified

[278 that all that are in the graves shall hear His Voice, and that they shall come forth to be judged. When He has once begun on the subject of His judging the world, He not only promises to be a righteous Judge at that time, in which He says the Resurrection of the dead will take place, but also declares that even now He judges rightly and justly of matters in this life. What was the question and of what the discourse, hear. For our sakes was He born of a

woman: for as Paul saith, He taketh not hold of angels, but of the seed of Abraham, wherefore it behoved Him in all things to be made like unto His brethren. But since He was made

Man and in servant's form, He the Law-giver as God and Lord is made under the Law also. He speaks then sometimes as under the Law, sometimes again as above the Law, and hath undisputed authority for both. But He is discoursing now with the Jews as Law-keeper and Man, as not able to transgress the commands ordered from above, nor venturing to do ought of His Own Mind, which does not agree with the Divine Law. Wherefore He says, I can of Mine own self do nothing; as I hear,

I judge. By testifying to Himself that He can do nothing of Himself, which is not wholly in accordance with the Law, and that He judges and gives sentence in matters, according as He hears, to wit by declaration of the Law, He exposes the unbelief of the Jews, and lays bare their headstrong habit. For this too the words I can of Mine own self do nothing, well hint at, as contrasting with, YE recklessly transgress the commandments given you, ye were bold to do all things of yourselves, fearlessly, and in every matter are ye zealous to give judgments not consonant to the Divine decrees. For ye teach for doctrines the commandments of men, and make your own will a law.

What then is the aim of this way of speaking, or how He introduces Himself as judging justly, and they not, shall be told next. He had healed the paralytic on the Sabbath day, He compassionated a man who had spent long time in sickness, shewing forth right and good judgment upon him. For it was right to pity the sick man

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

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

|280 not be broken, thus without due cause are ye vexed at seeing a man every whit healed on the sabbath day? I therefore judged justly, but ye by no means so, for ye do all things of yourselves. But I can of Mine Own Self do nothing; as I hear, I judge, and My Judgment is just, because I seek not Mine Own Will, as ye do, but the Will of the Father Which sent Me.

What manner of sending this is, and the mode of the being sent, we having before spoken of at length, will refrain from speaking any more thereof. But we must observe for profit's sake that He says that the Law is the Will of God the Father.

31, 32 If I bear witness of Myself, My witness is not true: there is another that beareth witness of Me, and I know that the witness which He witnesseth of Me is true. The most wise Solomon, gathering together the things in which a man may very reasonably glory, and shew his manner of life to be enviable, and placing them before those who are apt to learn, says, The righteous man is his own accuser in the opening of the trial, and again, Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips. For a thing truly burdensome and most intolerable to the hearers, is it that some like not to be praised by the voice of others, but attest unrestrainedly their own most noble and excellent deeds. But with reason is such language distrusted; for we are wont to be invited by certain (so to speak) natural and necessary drawings of self-love, readily to ascribe to ourselves nought that is ill, but ever to put about us and not altogether truthfully, the things whereby any may be thought well-behaved and good. When then our Lord Jesus Christ adjudged to Himself that He judgeth righteous judgments, saying openly that He could do nothing of Himself, but that He makes the Will of the Father His Rule in all His Actions, and in saying this, introduced Himself as witness to Himself, |281 although it was true, yet of necessity considering the sophistry of the Pharisees, and what they would say in their folly (for they knew not that He is God by Nature): He anticipates them in putting it forward, and says, Ye following the practice of the common people, and not advancing beyond surmise befitting Jews, will surely say, THOU bearest record of Thyself, Thy record is not true; but ye shall hear this in reply (saith He), I endure yet with your blasphemies, I am by no means exceeding angry with you belching forth your words from the ignorance most dear to you, I grant you for argument's sake, that even this hath been well said by you: Be it so, ye reject My Voice, there is Another That beareth witness of Me. He here indicates God the Father Which is in heaven Who hath now in divers manners attested the Verity of the Essence of His Own Son; and He says that He knows that His witness is True shewing that His Own Judgement too is in fact most trustworthy and true. For lest by admitting as it were that He said things untrue of Himself, He should give room for malice, and a loophole against Himself to them who are accustomed to think otherwise, He having ceded of necessity to what is becoming

and customary, that one ought not altogether to credit as true him who praises and approves himself, returns again as God to His due position and says that He knows that the witness of the Father is true, all but teaching this; I being Very God know Myself (says He), and the Father will say nothing of favour concerning Me. For I am Such by Nature, as He, being True, will declare Me. In the former 13 part then there was an assent 14 so to say of condescension, and the words hypothetic 15 rather than true; in His saying that He knows that [282 the witness of the Father is true, is the demonstration of God-befitting credibility. But it must be observed that in respect of His Own Person the Father is Other than the Son, and is not, as some uninstructed heretics have imagined, introduced as the Son-Father.

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

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

He doth not reject the word of John as useless, nor declare the witness of the truth to be of none effect (for He would with justice have seemed to have wrought

[283 absurdity against Himself, by unreasonably dismissing from credence him whom He sent to cry. Prepare ye the way of the Lord, make straight the paths of our God) but as striving with the unbounded disobedience of the Jews He proceeds to what is better and of more weight, saying that not of necessity is testimony to Himself from voice of man admitted, but rather giving them more glorious proof from the Authority befitting Him Who is by Nature God, and from the Excellence of the Divine Miracles. For a person will sometimes reject the voice of man, as not true, even though he be haply enrolled among the saints. Which some not scrupling to do, used to oppose the words of the Prophets, crying out. Speak unto us other things and declare unto us another deceit: and yet besides these, certain of them of Jerusalem, or of the land of Judah, who had escaped into Egypt: to wit, Azariah the son of Hoshaiah, and Johanan the son of Kareah and all the proud men, as it is written, openly disbelieving the prophecies of Jeremiah, said, Thou speakest falsely, the Lord sent thee not to say to us, Go not into Egypt. But demonstration through miracles, what gainsaying will it admit of; and the being borne witness to by the Excellencies of God the Father, what mode of stubbornness will it yet grant to the faultfinders? And verily Nicodemus (he was one of their rulers, and ranked among those in authority) gave incontrovertible

testimony from His miracles, saying, Rabbi, we know that Thou art a Teacher come from God, for no man can do these miracles that THOU doest, except God be with Him.

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

[Page running titles] 132 We in Christ, because human nature is one.

How S. John Baptist knew not Christ. 133 The Son Perfect because the Father Perfect. 135 136 The Son by Nature God and Perfect, lest the Father cease to be Father or Perfect. 137 138 God the Son always Holy; else exalted, not lowered by the Incarnation. 139 140 Words against the Son "words of wickedness."

Man's loss through sin. 141 142 God the Son gives again to man the Spirit. The Son Incarnate shamed not to abase Himself. 143 144 S. John the Baptist sanctified, the Son Essentially holy. The Intimate Union between the Son and the Holy Ghost. 145 146 God the Holy Ghost, Unseen, as God. The Intimate Union between the Father and the Son. 147 148 Christ taketh away the sin of the world. The Lord looks on them who turn to Him. 149 150 The tenth hour the latter end of the world.

Christ's Divine fore-knowledge. 151 152 Christ born in Bethlehem, brought up at Nazareth.

Christ proves that He is God by His fore-knowledge. 153 154 Angels serve Christ as their God.

Christ present at the marriage blesses marriage. 155 156 Christ begins miracles at His mother's instance.

Restoration of lost nature by the Spiritual Bridegroom. 157 158 Christ's Bounty. The scourge a punishment befitting slaves. 159 160 Christ honours them who honour Him. commands even those who will not to obey. 161 162 The Temple of God.

He Who says, My Father's House, is God. 163 164 Christ God, Whose Body is a Temple.

Long growth & diligence needed for maturity of life. 165 166 Christ God Who knoweth the heart.

God the Holy Ghost by Nature God. 167 168 The new Birth in Baptism two-fold, for body and soul.

We are born of the Spirit, how. 169 170 The air, itself unseen, its working seen, a type.

Teachers must teach step by step. 171 172 God and man One Christ. The brazen serpent fixed aloft a type of Christ. 173 174 God's Love, that He gave for us creatures, God the Son. 175 176

Christ tries every way not to condemn, condemns those who will be condemned. 177 178 Knowledge an aid to a holy life.

S. John Baptist knows the excellence of Christ's Baptism. 179 180 Trouble of S. John Baptist's disciples.

We must deeply prize what God allots us. 181 182 Christ is All.

Examples of increase and decrease. 183 True meaning of From above. 185 186 God the Son God, All the creature.

God the Son God apart from All. 187 188 Man teaches, God draws.

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Sent, God the Son's Eternal Generation. 193 194 None but God can give the Spirit.

196 Human language weak to express things Divine.

God the Son He Who emptied Himself. 197 198 God the Son receives, the Firstfruits of our clay.

Christ our Life. 199 200 All rise, not all to life. The Son ever knows, does all in season. 201 202 Christ illumines the Samaritans, when He, the Very Light, passes through them. 203 204 Christ, the Strength of all, wearied with the journey. The Word made Flesh endures what is below God. 205 206 Exclusiveness of the Jews.

God the Son God Who can give the gift of God. 207 208 The Samaritan woman awakes unto faith in Christ.

Christ above man. Apostles wells. Mind of men stronger. 209 210 Christ above man: the woman's gradual progress.

Jews and Samaritans. The Father suggests the Son. 211 WORD emptied Himself, shewn in acts. 213 214 As God He is worshipped, as Man He worshipping; else would the FATHER too be lowered. 215 216 Either the SON GOD, or the Father below His creation. The Son told S. Peter that He was Free. 217 218 The Son worships as Man.

God is Spirit. Messias' coming known. Woman zealous. 219 220 Christ teaches how to teach; kindles Samaria. The reverence of the Disciples. 221 222 The Samaritan woman's zeal and skill and example. The Samaritans shame the Jews. 223 224 The Saviour neglects food to hunt souls.

Deep moment of teaching. WORD how sent. 225 226 SON, Word Counsel Will Power of FATHER.

Human language powerless to express things of GOD. 227 228 Wheat, Prophets' sowing, Apostles' reaping. The Saviour loves both, gives one honour to both. 229 230 Jews through their conduct lose Christ, Samaritans gain Him: the seed left to fructify. 231 232 Grace to the good, woe to despisers.

He That repels death is God. 233 234 Christ healeth the nobleman and his son.

Aliens teachable, Jews perverse. 235 236 He leaveth them, but returneth; and will return to Jews at end of world. Why The Good questions. 237 238 Why one cured by pool. Christ cures with authority.

Why bed carried on Sabbath: to blame Benefactor, bitter. 239 240 Mighty the Healer. Christ an example of flight.

Christ observes fit time. The healed good. 241 242 False sabbath-keeping. Non-observance of sabbath under Joshua. Christ co-worker with the Father. 243 244 God works on sabbath. The Son God, because God His Father. 245 The Son cannot do counter to His Nature. 247 248 The Son Equal Who does equal works: if inferior, the Godhead admits weakness. 249 250 God Whom angels worship. Demonstration ad absurdum. The SPIRIT His: He GOD or compound. 251 252 GOD by Nature, yet Man too. Different meanings of cannot. All which the FATHER, the SON too. 253 254 Of Both the works the same, Father not antecedent. The Father's Love in Perfect sameness of the Son. 255 256 Their knowledge One of Other: Each works on sabbath. The SON GOD Who does the works of GODHEAD. 257 Receiver and giver may be equal. Judging an operation not of essence. 259 260 Creation and judging thro' the Son. Fire's operation.

262 As indicates various degrees of likeness. Christ foresaw and met the cavillings of heretics. 263 264 The SON GOD lest The TRINITY be unequal;

GOD beget worse than the creature. Senses of Image. 265 266 The SON Very God, or His likeness to the FATHER that of the creatures, and in mere embellishment. 267 268 The SON Very GOD; or things made put in God's place. His treatment of the Jews. 269 270 The Son the Judge. The hour that cometh the Resurrection-day. Our Lord's mixed speech. 271 272 As man He receives to judge, as God quickeneth. His works, less and great: He will Reward and Doom. 273 The SON GOD Who is Judge, Who doth nought of Himself. 275 276 The SON hath all the Power of the FATHER.

One Will in all the Holy TRINITY. Of Myself what. 277 278 The Incarnate SON Law-giver and Law-keeper. I cannot implies YE do. God tends His creatures on Sabbath. 279 280 He Just, they unjust. Self-praise worthless. The SON GOD by the witness of the FATHER. 281 282 Father Other than Son. Baptist asked witnessed.

If man's witness rejected, GOD's abideth. 283 284 For their salvation every means used.

[Most of the footnotes, moved to the end and

renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. a S. Cyril reads Το■το φrove■τε (or φrove■τω)

■καστος ■ν ■μ■ν α■το■ς, a little

below and Book 2. c. 5; 3. c. 4; 9.: ad Herm. 404 E, 718 B; de recta fide 141 B.

2. b " The Spirit of Jesus." So reads S. Cyril with oldest MSS. and the early Syriac version, containing the first translation of most of the N. T.

3. c So reads S. Cyril here, cf. De recta fide p. 95; infra Book iii. c. 4. " by water

and the Spirit;" the latter is also the reading of the codex Alexandrinus.

4. 9 π■τρά, a rock. S. Matt. xvi. 8.

5. d As if S. Cyril read, not as a question but affirmatively " Out of Nazareth can something good come."

6. c πτ■μα, S. Mark vi. 29, and so reads S. Cyril in S. Matthew too, as do the uncial MSS. BCDL and the Codex Sinaiticus.

7. a So S. Cyril reads with the Vatican and Alexandrine Codices and other old MSS. and the Syriac version (dating from the second century).

8. a γυμν■ς Λ■γος, used constantly by S. Cyril to express God the Word as He was before the Incarnation, before He deigned to clothe Himself with our flesh.

9. b S. Cyril seems to have read "your" with the uncial MSS. CDP.

10. b προκ■πτων. This word is used by S. Cyril (above p. 123 and elsewhere) of the Son's Eternal Generation: cf.

προελθ■ντα, p. 147. The word that expresses the Procession of the Holy Ghost is ■κπορε■εται.

11. f ε■πειθε■ας. This word seems to include also, readiness to believe, as the germ and parent of obedience: to which

■φιλομαθ■ς,

" reckless of knowing," the germ and parent of wilful blindness, is contrasted.

12. h τ■ τ■ν κεφάλα■ων ■ντιπαράθ■σει i. e., the histories of the Samaritans and of the nobleman (contained in what is

the 4th chapter according to the division of the Gospel now in use among us) and the history of the Jews contained in this present chapter.

13. a ver. 31 If I bear witness of Myself,

My witness is not true.

14. b συνα■νεσις. S.

Cyril means that our Lord agreed to the general principle that a man's witness

to himself is not trustworthy, and says it of Himself, in a sense, not refusing

to those who thought He was mere Man, what belongs to a man, and yet in the next

verse, re-asserts with the Testimony of the Father His own Testimony also (I know &c),
hence that (because God) He was a sufficient witness to Himself.

15. c i. e., on the hypothesis of His being mere Man. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 3

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 3. pp. 285-381.

[Translated by P. E. Pusey]

|285 CHAPTERS TREATED MORE AT LARGE IN THE THIRD BOOK.

Chapter 1. A critical enquiry, why the blessed Baptist is called by Christ not only a lamp, but burning and shining; on the words, He was the burning lamp.

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

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

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

Tiberias.

Chapter 5. That the Only-Begotten is the Impress of the Person

of the Father, and no other impress save He, either is or is conceived of; on the words, Which the Son of Man shall give you, &c.

Chapter 6. On the manna, that it was a type of Christ's Presence and of the spiritual graces by Him; on the words, Jesus therefore said unto them, Verily verily I say unto you, not Moses hath given you the Bread from Heaven. |286 OUR FATHER AMONG THE SAINTS

CYRIL Archbishop of Alexandria ON THE GOSPEL ACCORDING TO JOHN.

BOOK III.

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

Having but now with toil stayed our pen on the second book, and swum through the deep and wide sea of Divine contemplations, thinking so to reach the end, as a harbour, and all but mooring our skiff on the mainland, we see the commencement of another ocean, to wit; our course on the sequel. Which that we should accomplish with all diligence, both the nature of the thing shames us into, and that said by some one persuades us no less unto, For glorious is the fruit of good labours. Come then, let us, mounting up unto a courageous purpose of mind, commit our affairs to

the guidance of the good and loving God: let us, spreading forth like a sail, the expanse of our understanding and embracing the grace of the Spirit as the sound of a fair wind from the stern, run out into deep in-search. For it is Christ Which maketh a way in the sea and a path in the water. Our second book then ended with, But I receive not testimony from man; but these things I say, that YE might be saved. Let us begin the third, joining in order what follows concerning the holy Baptist, of whom Christ says; [287 35 He was the lamp burning and shining; and YE were willing for a season to rejoice in his light.

He likens the holy Baptist to a lamp, in that as far as appertains to the measure of man, he shone forth before His Coming, yet not with his own light: for not its own is the light in the lamp, but from without and bestowed and added: thus will you see in the saints also the illumination that is from Christ in the Spirit. Wherefore they both thinking and acting most wisely do themselves confess out of their own mouth, Of His fulness have all WE received. For the Only-Begotten is by Nature Light, in that from Light too He beamed forth, I mean, from the Essence of the Father: but the creation partakes of it, and whatever is endowed with power of reasoning and thinking, is as a vessel most excellently fashioned by God the Most Excellent Artificer of all things, with capacity for being filled with Divine Light. The blessed Baptist then is a lamp according to the above-given explanation. The Saviour saying this economically calls the foolish Pharisees to remembrance of the Voice of God the Father, saying of Him, I prepared a lamp for My Christ. Very profitably and of necessity does Christ now subjoin these things to those already aforesaid. For. since, cutting off all occasion of unbelief from the Jews, and from all sides compelling them to the duty of believing on Him, He thought good to agree with them in not receiving his testimony, saying, I receive not testimony from man, that they might not suppose that the Lord was really and truly so minded respecting His forerunner, as the form of the words gives,----profitably to His present purpose, does He introduce him, not as Himself saying anything of him, but as proclaimed by the Voice of the Father. For He thought that from reverence certainly to God the Father, the gainsayer must either be ashamed, or shew himself now more nakedly fighting against God, as unrestrainedly going against the very words of God the Father. [288

He then (saith He) was the lamp, and YE were willing for a season to rejoice in his light. For it behoved Him not only to shew that the Pharisees easily went astray from what is right, and had by the great impiety of their ways thrust from them the will to believe, but also to convict them of being fickle, and by no means accustomed to cleave to the desire of good things, but after having barely tasted, and approved in words only those whom they thought to be holy, they were not ashamed quickly to go over to the contrary habit. For this I think is the meaning of their being willing for a season to rejoice in his light. For at the commencement they admired the holy Baptist, as an ascetic, as a lover of God, as an example of all piety, but they who honour the miracle again insult it, not enduring to hear, Prepare ye the way of the Lord, make straight the paths of our God. For this they are clearly found doing through unbelief. And now (as I think) having kept the well-trodden and commonly-used method of interpretation of the passage, we have put forth the meaning of it, according to our power: but since the Word of the Saviour extendeth to deep meanings, and evidently all but necessitateth the taking hold of more subtil conceptions, not merely signifying that John was a lamp, but also burning and shining, we deem it needful to apply ourselves more keenly to the force of the words and so track out the beauty of the truth. The sentence itself shall again be brought forward. He was the Lamp, He says. It would have been

sufficient by this alone to have pointed out the holy Baptist, so that the hearers should go back to the thought of the prophecy concerning Him, which runs thus, I prepared a lamp for My Christ. But since He adds to the word lamp, the burning and shining, it is thence manifest that He carries the hearer back not merely to the prophet's voice, but also to some pre-figuring of the Law, fore-representing, as in figure and shadow, the torch-bearing of John, which he well performed by his testimony to Christ the Lord. He again convicts the Pharisees wise in their own conceits, [289 who were conversant in the Law of Moses and that constantly, of being ignorant, and rather seeming to be wise than really having understanding of the Law. This then is the whole aim of the discourse: but I think we ought, bringing forward the Divine oracle itself, incontrovertibly to shew that the blessed Baptist is not simply a lamp, but one burning and shining. When then God was ordaining the arrangements of the holy tabernacle, after the completion of the ten curtains, He saith to the hierophant Moses, And do thou command the children of Israel and let them bring thee olive oil refined pure beaten to burn for a light, that the lamp burn always in the tabernacle of the congregation without the vail, which is upon the testament, Aaron and his sons shall burn it from evening to morning before the LORD: a statute for ever unto your generations on the behalf of the children of Israel: and take thou unto thee Aaron thy brother and his sons with him from among the children of Israel to minister unto Me. Thus far the oracle of God, we must now proceed to the interpretation of it as far as may be. The oil without lees and pure, seems to signify the most pure and undefiled Nature of the Holy Ghost, Which penetrating us incomprehensibly like oil, nourishes and preserves and increases the illumination in the soul, as in a lamp. And thus we believe that the Divine Baptist also shed forth the light of his testimony concerning our Saviour, having received the power of being able to illuminate from no other source than through the spiritual oil, which mightily and effectually availeth to kindle within us the Divine Light, to which also the Saviour Himself darkly alluded, saying, I am come to cast fire on the earth and what will I, if it be already kindled? The blessed Baptist then was again as in type the lamp, that was ever burning and shining in the tabernacle of testimony: and its shining in the tabernacle of testimony shews full well that his illumination was received in the churches, and will not be outside the holy and Divine Tabernacle of the Saviour. But the lamp being seen without the vail, seems [290 to shew that he will bring in a simpler introductory illumination, saying, Repent, for the Kingdom of Heaven hath drawn nigh; but of the things hidden within the vail, to wit, the mysteries of our Saviour, he revealeth nothing at all. For he baptized not unto participation of the Holy Ghost, nor did his illumination introduce within the vail: for it was in the outer tabernacle, while yet standing, according to the mouth of Paul. But when it says, that Aaron and his sons shall burn it from evening to morning before the Lord: a statute for ever unto your generations, I think we ought to understand it after this sort. Aaron and his sons signify those who execute the priest's office in the Churches in their time, that is to say, the teachers therein and ministers of the Divine Altars. These are commanded to keep the spiritual lamp, that is, John, ever bright, for this is the meaning of, They shall burn it from evening to morning. For the whole period during which the light of the lamp was to appear, is the space of night, whereby is signified the term of the present life. For by light we understand the life to come. But the lamp burns or is kept bright, by always making its illumination perceptible to those who believe in Christ, and by testifying through the mouth of the Priests then being that it is true in saying such things of Christ. That God may teach thee, that by this He was portraying the fore-messenger of the Saviour, He straightway subjoins the election of the Priests. You will attain again to the whole scope of the passage by ruminating on some such

idea as this, and not amiss, as seems to me. On the completion of the tabernacle the ordering of the lamp is introduced, and immediately after, the appointment and function of the priests. For at the completion of the law and the Prophets, shone forth the voice of the forerunner crying in the wilderness (as it is written) Prepare ye the way of the Lord, make straight the paths of our God; immediately after whom is the ordination and manifestation of the holy Apostles by Christ. For the Lord chose out twelve, whom also He named Apostles. [291 Our consideration of the lamp being herein completed, let us look again at the Voice of the Saviour. He was (saith He) the burning and shining lamp, and YE were willing for a season to rejoice in his light. He blames in the Pharisees their habit of mind unlearned and hard to be brought to obedience and convicts them again of being sick with incomparable ill-instructedness and not able to understand even what they professed to know, and very far indeed from an accurate knowledge of the law, wholly ignorant of what the Lawgiver was portraying afore in outline through Moses. For by saying that he was the burning and shining lamp, He shames (it is like) those who did not yet understand that which was long ago too limned out in figures of the Law: by saying, and YE were willing for a season to rejoice in his light, He introduceth them again as ever preferring their own will to the Divine Decree, and accustomed to follow only whom they would. For whereas the lawgiver (says He) commanded the lamp always to shine and be burning, YE were willing for it to shine not always, but for a season only, that is for the very briefest period. For ye at first marvelling quenched (as far as you are concerned) the light of the lamp, most unreasonably accusing him that was sent from God, and not only yourselves refusing to be baptized, but also forbidding him from baptizing others. For ye sent to him, saying, Why baptizest thou then, that is, why dost thou enlighten to repentance and the knowledge of Christ? The Saviour then brought a charge alike of folly and transgression of the Law upon the senseless Scribes and Pharisees, contending with them in behalf of the words of John. This I think that the blessed Luke also understanding, most excellently declares and cries aloud against their folly, saying, And all the people that heard, that is, the words of the Saviour, justified God, being baptized with the baptism of John: but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. [292

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

Me: and the Father Which sent Me HE hath borne witness of Me.

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

teaches clearly, that it was not possible that God-befitting Operation and Power should be in all exactitude in any one, unless he too were by Nature God. For He is testified of by His works, in no other way (I suppose) save this. For if He is seen a Finisher 1 of the works of His Father, and whatever things are more suited to Him Alone, these He too accomplisheth by His Own Power: how shall it not be clear to every one, that He hath obtained the Same Nature with Him, and Radiant |293 with the Properties of the Father, as being of Him, hath Equal Power and Operation with Him?

Yet He says He hath received the Works from Him, either by reason of the garb of human nature and servant's form speaking more lowly that was needful, and this economically, or extolling by the title of gift the good Pleasure and Approval of the Father, in regard to all His wondrous Miracles. For thus does He affirm that He was also sent, in that He emptied Himself, as it is written, of His unalloyed God-befitting Dignity by reason of His Love for us. For He humbled Himself, and we shall find the lowliness of this His humbling Himself in no other ways than in those whereby He sometimes speaks as Man. To this agreeth that which is said by the Psalmist of Him in human wise for our sakes, I was set a King by Him

upon Sion His Holy Mountain declaring the Law of the Lord. For He That is King for ever with the Father, Co-enthroned and Co-seated, as God with God who begat Him, says that He has been ordained King and Lord, saying that what as God He had, He received when He was made Man to whom reigning is not inherent by nature, but both the title and reality of lordship are wholly from without.

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

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

One may see that not simple is the arrangement of ideas poured forth upon the passage before under consideration, but that it is a swarm of hidden contemplations, which very easily escapes the mind of uncritical hearers, and haply admits of being seen by those only who investigate more keenly. For what was it (will one perchance say) that induced Jesus, when He was saying that He was borne witness to by His God-befitting Operation, to come to something most exceeding remote as though it belonged to the subject? I mean that the Pharisees had neither at any

time heard the Voice of God the Father nor seen His Form nor yet had His Word abiding in them. And I will agree, and so I suppose will every one else, that not without some cause is this their difficulty. What sense then we shall adapt to the passage before us, and what again we, on all sides holding by the truth, searching shall provide ourselves with, by the Operation and grace of the Spirit I will endeavour to tell forth.

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

own words unpassed, [295 but to what they are counselling and imagining in themselves, to this He keenly replies, and by it shews that He is by Nature God, as knowing what lies in the depth and searching the hearts and reins. If any one will, let him receive the most clear demonstration hereof, from the other Evangelists, I mean Luke and his companions. It is written then in the Gospels, that there were once gathered together from all the region round about Judea, Pharisees and doctors of the law. And, behold (he says) men bearing on a bed a man which was taken with a palsy, and they were seeking to bring him in and to lay him before him; and when they found not by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when He saw their faith, He said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason saying, Who is This which speak-eth blasphemies? who can forgive sins but One, God? But when Jesus perceived (it says) their thoughts, He answering said unto them, What are ye reasoning in your hearts? whether is easier to say, Thy sins be forgiven thee, or to say, Rise and walk? Seest thou how He not waiting their answer or murmuring in utterance of words, answers as God their inward thoughts? You will find again another example too, fashioned after this same manner. For thus says the blessed Luke, And it came to pass also on another sabbath that He entered into the Synagogue and taught, and there was a man there whose right hand was withered. And the Scribes and Pharisees watched Him whether He would heal on the sabbath day, that they might find an accusation against Him: but He knew (it says) their thoughts and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, I will ask you, Is it lawful on the sabbath day to do good or to do evil? Seest thou again evidently herein, that He framed His words as looking into the very heart of those who were foolishly trying to accuse Him? Something of this sort again in the passage too before us [296 we will suppose to have been seen by the Saviour in the hearts of the Pharisees. But you will see that the discourse does not spurn the right line, or order of the subject, if you do not shrink from going over again each of those things which have been already said. This great long discourse with them took its beginning about the man that was healed on the Sabbath Day, and by manifold devices and arguments was Christ endeavouring to persuade those who were waywardly vexed at the healing on the sabbath, that it is lawful even to have compassion on the sabbath, and to do good to all, and besides, that the Law made the rest of the sabbath a shadow of a most note-worthy reality; moreover having in their judgement broken the honour of the sabbath, and hereby specially transgressed the law, He was affirming and that very strongly, that He had been sent by God the Father, and further was clearly telling them that He was borne witness unto by Him, and was well-pleasing to Him in all that He did. To these things (as far at least as the evidence of the arguments goes) the Pharisees again are reasoning with themselves (as waiting on the writings of the law, and ever holding out as a pretext the commands through Moses, and saying they had read) What does this Man say? how will God the Father be well-pleased with one who breaks the Law? when has He testified, or what judgement did He give concerning Him? For we know from the Mosaic writings that God descended upon Mount Sinai, and His Face was seen by the fathers, and His Voice (say they) was heard: He spake to the whole Synagogue, and commanded them to keep the Sabbath Day, clearly commanding thus. Remember the sabbath day to keep it holy, six days shalt thou labour and do all thy work, but on the seventh day is a holy sabbath to the Lord thy God: in it thou shalt not do any work. And none other (say they) heard we saying these things: the multitude of the fathers was ear-witness to the Voice from God, and after

them the Word of God was in us: But who is This? [297 When He perceived that they were thus imagining, He exposes them as keenly ignorant, saying, Ye have neither heard His Voice at any time nor seen His Form, and ye have not His Word abiding in you, for whom HE sent, Him YE believe not. For the things done in a type at that time, and why the descent of God upon Mount Sinai was figured out to them, these things they knowing nothing of, received them not as images of spiritual realities, but were imagining that the Divine Nature could actually be seen with the eyes of the body, and believed that He used a bodily voice. But that the Word of the Saviour to them was true, and that they neither at any time heard the Voice of God the Father, nor had any one with bodily vision seen His Form, that is, the Word in all things like unto Him, I think that we ought again to shew clearly, bringing to spiritual investigation and test the things written in Exodus. It says thus, And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof was going up as the smoke of a furnace, and the whole people quaked greatly. And the voices of the trumpet sounded, going forth exceeding mighty, Moses spake, and God answered him by a voice. Thus far then the oracle of the all-wise Moses: but I think we ought now too to convict the Jews of stumbling into a most absurd idea of God, imagining that they had both seen His Form, and heard the Voice actually inherent in the Divine Nature.

Come then taking courage in the bounty and grace of the Saviour, let us refine the grossness of the letter of the law into spiritual contemplation: for so will that be shewn to be true which was said to the Pharisees of God; Ye

have neither heard His Voice at any time nor seen His Form. The people then being brought forth by Moses

to meet God, as it is written, will be a manifest sign and token as in enigma, that none can unled and uninstructed come to God, but by the law are they led to the

[298 knowledge of the things which they seek to learn. For Moses will be understood to be put for the Law, according as is said by a certain one, They have Moses and the Prophets. But the standing by under the mount, when God had now descended and was on it, signifies the readiness of disposition and resolve of those who are called to serve Him, not refusing in any way to apply themselves even to things above their power and superior to their nature, while God is with them. Such in all respects are they who are partakers of the Saviour. Wherefore they practising manliness above men say, Who shall separate us

from the Love of Christ? shall tribulation or distress or persecution or famine or nakedness or peril or sword? for all

dreadful things are tolerable to the godly for love of Christ, and though tribulation should rise up as a mountain, they will rise superior against all danger, and will not withdraw their mind from love to God. But God is said to come down, not upon any low ground, but somewhere on high and on a mountain is He seen, that you may think some such thing as this with yourself, that although the Divine Nature condescending to our understandings, brings Itself to our conception, yet is It exceeding far above us, both in words and thoughts. For the height and intensity of the doctrines respecting It, are signified by the mountain, which he tells us was wholly darkened with smoke. For

keen indeed and not very clear to us are words respecting the Godhead, wounding like smoke the eyes of the understanding. Therefore the most wise Paul testified that we see through a glass and darkly: the Psalmist again says

that He, that is, God, made darkness His secret place, under the name of darkness hinting the Incomprehensibleness around Him, whereof the smoke about the fire on the mount may well be taken as a type. But the Godhead Itself descended in the form of fire, at that particular time, fittingly and of necessity for the nature of the thing. For it behoved, it behoved that He Who called Israel unto bondage and understanding through the law that should be put forth, should appear as an Enlightener and an Avenger.

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

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

[300 with a sound, though It conform Itself to our needs and speak like us, economically.

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

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

[301

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

We will then, looking to what is more profitable and agreeable to what preceded, read it not imperatively, but rather as in connection and with a comma. Of this kind again will be the meaning of the passage before us. For when He saw that they were ever running to the books of Moses, and ignorantly collecting thence materials for gainsaying, but seeking for nothing else, nor receiving what would avail them for due belief: needs therefore does He shew them that their labour in searching for these things is useless and unprofitable, and clearly convicts them of exercising themselves in a great and most profitable occupation in a way not becoming its use. For what tell me (saith He) is the use of your searching the Divine Scriptures, and supposing that by them ye will attain unto everlasting life, but when ye find that they testify of Me and call Me everlasting life, ye will not come to Me that ye might have life? Whence then ye ought to be saved (He saith) ye perceive not that thence [302 ye get the greatest damage to your own souls, ye who are sharpened from the Mosaic books only unto gainsaying, but the things whereby ye could gain eternal life, ye do not so much as receive into your minds. For that in the Law and the holy Prophets there is much said concerning Him Who is by Nature Life, that is the Only-Begotten, will I think be plain to all who are lovers of learning.

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

He perceives again, yea rather He sees in a God-befitting way, that the stubborn and contumacious band of the Pharisees were cut to the heart, and that not altogether at being accused of not searching the Divine Scriptures as they ought, but rather at His saying, Ye will not

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

[303 destitute of Love to God (says He) how should ye come to Me, Who am the Only Begotten, God of God?

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

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

He accuses the Pharisees of love of rule and of prizing honours from men, covertly hinting that they do exceeding ill, in unadvisedly putting the diseases of their own soul upon God Who can by no means know disease. Next

[304 He says that they, fast held by vain glory, thereby lose the fairest prize, meaning faith in Him: whereof Paul too speaketh clearly to us: for if (says he) I were yet pleasing men, I should not be Christ's servant. It usually then as of necessity befalls those who hunt for honours from men, to fail of the glory that cometh from above and from the only God, as saith the Saviour. He says only, opposing God to the gods of the Gentiles, and not excluding Himself from the honour of the Only. For as we have often said already, the Fullness of the Holy and Consubstantial Trinity mounteth up

to One Nature and glory of Godhead.

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

Having said that the Pharisees cared more to live vain-gloriously than piously, and having taught that hence they turned aside to unmeasured unbelief, He says that they were accused by Moses himself, of whom it was their custom to boast very vehemently. And indeed when the man who was blind from his birth once said to them of Christ, Will YE also be His disciples? immediately they cry out and say openly, THOU art His disciple, but WE are Moses disciples. Even Moses himself therefore (says He) shall accuse you, in whom ye put all your hope, and he despised with the rest will denounce before God your innate folly. And we do not deem that they who believe not in Him will be without blame from Christ, by reason of His saying to the Jews, Do not think that I will accuse you to the Father. For what shall we say when we hear Him saying, Whosoever therefore shall confess Me before men, him will I too confess before My Father which is in Heaven: but whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven? shall we not reasonably suppose, that they shall be accused to God the Father for their denial, who meet with this from Christ? But I suppose this is clear to every one. The Jews then are not surely free from accusal who have through long unbelief denied Christ, but this applies to them most naturally. For since they shook off His admonitions, and made no

[305 account of His Divine and Heavenly teaching, but are ever about duly keeping the Mosaic law, so as to be seen at length even more nakedly crying out, WE know that God

hath spoken unto Moses, this man we know not from whence He is:---most necessarily does He convict them of transgressing against that Moses, in whom they boast, and says that they need no other accuser, but that the law given through him will alone suffice for their with reason being accused for their unbelief in Him, even though the Voice of the Judge, that is, Christ, should be dumb.

46 For had ye believed Moses, ye would have believed Me: for of Me he wrote.

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

We ought then perhaps having interpreted what is before us, to proceed in order, committing it to sincere lovers of learning to investigate the images of Christ through Moses. For his books are full of passages, and there is much said by him, yet full of difficulty to understand and replete with exceeding subtle and hidden meanings. But lest we seem to let indolence have the mastery over us, and unreasonably to shirk so glorious a toil, by simply clothing with difficulty the books of Moses, we will apply ourselves to this too, knowing what is written, The Lord will give utterance to them who evangelize with much power. [306 But since there are, as we have said, many words on

these things, and since the all-wise Moses hath through many forms foretypified the Mystery of Christ, we shall not deem it necessary to heap up a great multitude before our readers, but having chosen one out of the whole number, we will essay to make clear proof that the Word of our Saviour was true, which He spake to the Jews, saying, If ye had believed Moses, ye would have believed Me, for of Me he wrote. [307 CHAPTER III. That Moses was indicating the Coming of the Saviour. From Deuteronomy, concerning Christ. The Lord thy God (it says) will raise up unto thee a Prophet from thy brethren, like unto me, Him shall ye hear; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let us not hear again the voice of the LORD our God, neither let us see this great fire any more, nor let us die: and the LORD said unto me, Well is all which they spake: I will raise them up a Prophet from among their brethren like unto thee, and will put My word in His Mouth, and He shall speak unto them as I shall command Him. And the man who shall not hearken unto what the Prophet shall speak in My Name, I will require it of him. Deuteronomy is a kind of repetition and summary of the Mosaic books: it is not therefore possible to take from it a type and image of the legal priesthood. Yet since we are not accustomed to be without understanding, who in all think rightly by Christ's aid, we will tell our readers and throw open the meaning of the passage in hand: Lo again is the mystery of Christ plainly told us, skilfully moulded by most subtle contemplation from likeness to Moses. For (says he) a Prophet shall the Lord your God raise up unto you of your brethren like unto me: himself explaining, and that unflinchingly, what is the idea which from the likeness to himself his declaration introduces to us, clearly subjoins, According to all that thou desiredst of the LORD thy God in the mount Sinai in the day of the assembly, saying, Let us not hear any more the voice of the LORD our God, neither let us see this great fire any more, and let us not die. For he affirms that himself [308 was at that time spoken of as a mediator, the Synagogue of the Jews being yet powerless to have to do with things above nature, and therefore prudently declining things above their power. For such was the sight of God, surprising the vision with unwonted sights, and the echoes of the trumpets supernatural and intolerable to the hearers.

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

Him, and in-being in It, as He is conceived to be [309 also of it. But He was Man too, in that He became Flesh likening Himself to us, that through Him that which is by nature far separated might be conjoined to God. When then Moses says, A Prophet shall the Lord raise up unto you like unto me, you will understand it no other wise than we have just said. Since God Himself also sets His seal on the word saying, Well is all which they spake; I will raise them up a Prophet like unto thee, and will put My Words upon Him, and He shall speak unto them according to all that I shall command Him. For the Son upholdeth all things by the word of His Power, as Paul saith, and telleth us the words of the Father, inasmuch as He is ordained a Mediator by Him, as is sung in the Psalms, as of Christ Himself, And I was set King by Him upon Sion His holy Mountain, declaring the decree of the Lord. But if it seem good to any, by other considerations also to attain unto the mode of likeness, he will understand Like unto me as lawgiver, and will bring forward as proof the words, It was said by them of old, Thou shalt not commit adultery, but I say unto you, Thou shalt not lust. He will understand again like unto me, saying that He is a kind of leader and master unto the being able to understand the will of the Father, and to the things whereby there is the high road into the Kingdom of Heaven: just as to them of old too the blessed Moses appeared a teacher of the instruction through the Law, adding everywhere to his own words, That thou mayest live long, and that the Lord thy God may bring thee into the land which He sware to thy fathers. But since he subjoined to what has been said, And the man that will not hear what the Prophet shall speak in My Name, I will require it of him; let the ignorant Jews, who harden their minds to most utter stubbornness, consider that they are pouring self-invited destruction upon their own heads. For they shall be under Divine wrath, receiving the total loss of good things as the wages of their rage against Christ. For if they had believed Moses, they would have believed Christ, for of Him he wrote. [310 47 But if ye believe not his writings, how shall ye believe My Words? The verse might appear to a person, and with good reason, to have great obscurity. For he might even without being out of the mark, take to untrue surmises, supposing that the books of Moses excel the words of the Saviour. For the verse hath some such appearance, and as far as one can say, taking it without accurate consideration, it furnishes to the Mosaic writings a more worthy repute than to the words of the Saviour. For by saying, If ye believe not Ms writings, how shall ye believe My Words, He somehow gives us to understand that the writings of Moses are in a superior position to His Own words. But the very nature of the thing will shew that this so incredible idea is replete with the extremest folly: for how shall the writings of Moses be conceived to excel the words of the Saviour, when his were types and shadows, Christ's the truth? And it would not perhaps be hard to expend much reasoning hereupon: but things which are obvious and receive their proof, not from without, but from themselves, I think it superfluous to say that they are not in ill case or the reverse. For why should one waste time making fine distinctions about such things, and mince up what is by no means hard into unseasonable babblings?

Some such meaning as this then hath that which is said by the Saviour. If (says He) ye who have the Law written by Moses, and thoroughly study his writings, make no account of transgression of them, burying in strange oblivion that which is full often read, how will ye be better disposed to My Words, or how will ye shew yourselves more ready and more obedient to My sayings, since ye have not often nor always attended them, but hear them by the way, and scarce once admit them into the bodily ears? You shall either clothe the verse in this dress, or you may consider it in another way: for to love of learning belongs the labour and research herein. The writings of Moses then introduce a kind of preparation for, and typical outline

|311 of the Mysteries of Christ, and the elements, so to say, of knowledge of Him are the things limned in Moses, as we shewed more at large by the things already examined. But the end of the instruction of the Law is Christ, according as it is written, Christ is the fulfilment of the law and the Prophets. They then (saith He) who received not the

elements of the beginning of the words 4 of God, and in their

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

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

Chap. vi. And after these things Jesus departed across the sea of Tiberias.

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

After these things (saith he) Jesus departed across the sea of Tiberias. After what things, must be sought not negligently. Christ then was manifested in Jerusalem as a wondrous Physician. He had healed the man who had been thirty and eight years in his infirmity, not by giving him any medicine, not by devising any disease-repelling remedy, but rather by a word, as God, by Almighty Authority and God-befitting beck: for Arise (saith He)

take up thy bed, and go unto thy house. But since it was |313

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

evil for good.

After these deeds therefore and words, the Lord, as of necessity, departs from Jerusalem, and since the Jews' Passover was nigh (as we shall find a little further on) He sailed across the sea of Tiberias, or the lake in the country of the Jews so called. But since what principally drove Him away, and induced Him to withdraw and to go to other places and those so far removed from Jerusalem, was (we have just said) that the Jews' Passover was nigh, I think it fitting to shew that exceeding well did Jesus eschew being found in Jerusalem at that time. The Law of Moses then commanded that the Jews should hasten from the whole country round about to Jerusalem, there to celebrate in a type the feast of tabernacles. And the spiritual person will thence perceive the gathering together of all the Saints into Christ, when they shall be brought together from the whole world after the resurrection of the dead to the city which is above, the heavenly Jerusalem, there to offer the thank-offerings of the true pitching of tabernacles, that is of the framing and abidance of bodies, corruption having been destroyed and death fallen into death. As far as one can speak as to the fact of history, the multitude of them who went up to Jerusalem knew not number, and it was probable that at that time the Pharisees had great influence, making believe to take the part of the law, and amidst so great a multitude crying out against the transgressor, or Him Who seemed to them to transgress. For it is not at all hard to fire up the countless swarm of common people, when one says that they are wronged and endeavours to stir them up even against those that have nothing wronged them. For like water or fire, they are flung about everywhere by unconsidered and random impulses, and advance to everything that can hurt. These things then the Lord not ignorant of, withdraws privily from Jerusalem with His disciples, and goes across the sea of Tiberias. But that He does exceedingly well in shunning the Jews who desire to kill Him, we shall see by these things also. For the blessed Evangelist himself says, And after these things Jesus walked in Galilee, for He would not walk in Jewry because the Jews were seeking to kill Him. That He avoids walking in Jewry, in order not to undergo death before His time, I will grant (will some one haply say) but whether He also avoids the feast, I do not yet know. They then that were reputed His brethren come to Christ in Galilee, saying, Depart hence and go into Judaea, that Thy disciples also may see the works that Thou doest. But the Lord answered them, Go YE up unto the feast, I go not up unto this feast, for My time hath not yet been fulfilled.

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

Christ. But if you fix again the keen eye of the understanding upon what is written, you will be surprised to find a most excellent economy in the departures of our Saviour, I mean from Jerusalem. For He is driven out oftentimes by the mad folly of the Jews, and lodging with the aliens, seems both to be kept safe by them, and to enjoy due honour. Where by He gives judgment of superiority to the Church of the Gentiles, and through the piety of others, convicts them of Israel of their hatred of God, and shews the [316] cruelty that is in them by means of the gentleness that is in these, that in every respect they may be proved to have been well and rightly thrust out of the promise to the fathers. But the Lord having hastened away from Jerusalem, lodges not at one of the cities round about, nor takes up His abode in the neighbouring villages, but goes across the sea of Tiberias, by a most evident act all but threatening those who blasphemously take up the idea that they ought to persecute Him, that He would so far depart from them and estrange Himself from their whole nation, as even to make the way of their conversion to Him in some sort impassable: for the sea can by no means be trodden by foot of man. Some such thing as this will He be found saying to them in what follows too, Ye shall seek Me and shall not find Me, and whither I go, YE cannot come. For most smooth and easy and free from ruggedness to those who by faith go to Him is the way of righteousness; rugged and up-hill, yea rather, wholly impassable to them that provoke Him, as is said by one of the holy Prophets, For right are the ways of the Lord, and the just shall walk in them, but the transgressors shall fail therein. Therefore the intervening tract of sea signifies the toilsomeness yea rather the impassableness by the Jews, of the way to Him, since God declares that He hedges up the ways of the ungodly soul, saying in the Prophets, Therefore, behold, I will hedge up her way with thorns, and she shall not find her path. What then the thorns there signified, this here too the sea in that it separates the Insulted from those who chose recklessly to insult Him, and severs the Holy from the unholy. But the type seems as though it were pregnant to us with yet another hidden mystery. For when Israel was sent forth from the country of the Egyptians, Pharaoh was following in exceeding exasperation and, maddened at the unexpected well-doing of the nation, was hastening by law of battle to dare his envious and grievous designs; he was following, thinking he should be able to constrain to return to bondage those who had late and hardly slipped [317] away from under his serfdom: but God was leading His people through the midst of the sea; and he hotly pursuing, and by no means enduring to abate his anger, and foolishly persuaded of his ungoverned wrath to fight against God, was swallowed up in the midst thereof with his whole army, and Israel alone was saved. But let now too Moses come forward in the midst of us, who lamented beforehand the mad folly of the Jews, and let him in his indignation at their impiety towards Christ say to them, An evil and adulterous generation, do ye thus requite the Lord? Him that bare thee through the midst of the sea and through mighty waves thou drivest over the sea, and dost thou not blush at persecuting Him? Thine then is the suffering, O Jew: thee will the sea at last swallow up. For to the persecutors, not to the persecuted did death belong both then in their case, and now in regard of Christ and of the unholy Jews. The divine David too singeth to us, Let not the waterflood overflow me, neither let the deep swallow me up, hinting at the all-dread shipwreck of the Synagogue of the Jews, and entreating not to be swallowed up with them in their depth of ignorance. But in respect of the Egyptians and him that ruled over them, the peril was then of their earthly bodies, but the Jews' conduct being in respect of what is more precious, more severely are they punished; for they undergo punishment of the soul, receiving recompence proportionate to their wickednesses. For with reason was Pharaoh punished, endeavouring to get what was free into bondage: contrariwise

again justly is Israel punished, for not entering into bond-service under the Lord of all: but what the one was to him in the might of his greed, this was he too found to be towards God from his great vain-glory.

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

the gathering together of the waters called the Creator Seas. Among profane writers too the word is often indifferently used, insomuch that some do not hesitate sometimes to call the sea a lake.

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2, 3, 4 And a great multitude was following Him because they saw His miracles which He did on them that were diseased: and Jesus went up into the mountain and there He sat with His disciples, and the Passover, a feast of the Jews, was nigh. For when Christ had gone forth from Jerusalem, according to that which is said in the Prophets; I have forsaken Mine House, I have left Mine heritage; when having spurned the disobedient and unruly people of the Jews, He gave Himself to the aliens, then a great multitude followeth Him. But He goeth up into a mountain, according to that surely which He had afore said, And I, if I be lifted up from the earth, will draw all men unto Me. For He was lifted up from the earth, on ascending the Cross for our sakes; He was lifted up again in another way having ascended as unto a mountain, unto God-befitting honour and glory. For we do not, like Israel, dishonour Him as Man, but WE worship Him as God and Saviour and Lord. For among them He was conceived of as some lowly one and as nothing at all; and verily they would shrink not from calling Him a Samaritan, and with graver dishonour would call Him the carpenter's Son: but among them who believe on Him, He is admired as the Mighty Worker and God, a Doer of miracles. For you may hear how pious is the purpose of them who followed Him. For because they saw His miracles upon the infirm, therefore they thought they ought to follow Him more zealously, as being led from the things performed proportionably unto the knowledge of the Performer, and from His God-befitting Authority considering that He who was clothed therewith is by Nature Son. For by this way the Saviour commanded us to advance unto faith in Him. For the works that I do (saith He) the very works bear witness of Me, and again, If I do not the works of My Father, believe Me not, but if I do, though ye believe not Me, believe My works. As then from the greatness of the beauty of the creatures, their Maker God is seen, so from miracle, by a like process of thought, the Perfector of |319 signs is seen, and the faith of His followers is rightly marvelled at. But I deem that some more special and not obvious interpretation is concealed in the things said. For we see that the Evangelist says that they who followed Christ were not only glad beholders of miracles, but also of what miracles they were most just admirers. For he adds, Which He did on them that were diseased, that hence he might shew that the frame of mind of those that followed Him was contrary to that of the Jews. For these because He had healed the sick of the palsy, are impiously angry, but the former not only admire Him for these things when present, but also flock together to Him at His departure, as Wonder-worker and God. Let us then, who have subscribed 6 unto ourselves Christ as our Lord, flee the ignorance befitting the Jews, let us cleave to Him by patience, as the most wise disciples did enduringly, by no means enduring to depart from Him and be deserters, but by our very deeds crying aloud, that which was valiantly spoken by Paul, Who shall separate us from the love of Christ? Let us then follow Him, both persecuted and in fleeing from the stubbornness of those who strive against Him, that we may both go up into a

mountain and there sit with Him, that is, may spring up into glorious and most excellent grace, by reigning together with Him, according as Himself said, YE which have followed Me in My temptations, in the regeneration when the Son of Man shall sit in the throne of His glory, YE also shall sit upon twelve thrones, judging the twelve tribes of Israel. For I think that the disciples being said to abide with the Saviour, and to go up into a mountain and sit with Him, introduces these ideas.

5, 6, 7 When Jesus therefore lifted up His Eyes and saw that a great company cometh unto Him, He saith unto Philip, Whence shall we buy bread that these may eat? and this He said to prove him, for He Himself knew what He would do. Philip answered Him, A lesson most excellent did Christ again devise for His 320 disciples, and fittest for the most holy men, both persuading them in utter straits to overcome cowardice in respect of hospitality, and to cast far away hesitation hereto, rather with more zealous motions to attain unto the virtue thereof. For what is there greater than this among those who know and will the things whereby it befitteth to purchase unto themselves the friendship from above? For when no small crowd cometh to Him, and an innumerable multitude is pouring forth like waters upon the parts, wherein He was stopping, He immediately ordered them to make preparations for feeding them. And in truth it was not unlikely that the zeal even of a very rich man would numb, by the multitude of those he saw startled into fear of not being able to be hospitable. But Christ shews that it is nothing at all great, when our brotherly love comes to a few, but wills that we should overcome with manful courage also things that surpass our expectation, firmly grounded by confidence in Him to boldness unto all good things. In regard then of the narrative, the force of what is said, aims not away from the mark; but changing again these things unto their spiritual significance, and cutting away the gross typical dress, we say more openly, that those who by good zeal and faith seek Him, God fore-beholdeth, as from a mountain, that is from His high and God-befitting foreknowledge, according to that which is said by Paul, For whom He did foreknow and predestinate to be conformed to the Image of His Son, these He also called. Christ then lifts up His Eyes as shewing that they who love Him are worthy of the Divine Gaze, even as in blessing it was said to Israel, The Lord lift up His Countenance upon thee and give thee peace. But not by the mere looking on them is His grace toward them that honour Him bounded, but the blessed Evangelist adding something more, shews that the Lord was not unmindful of the multitudes, but well prepared for their food and entertainment: that hereby again thou mayest understand that which is delivered us in Proverbs, The Lord will not suffer 321 the righteous soul to famish. For He sets before them Himself, as Bread from Heaven, and will nourish the souls of them that fear Him: and prepareth all things sufficient to them for sustenance; as he saith in the Psalms, Thou preparest their food, for thus is Thy provision. And Christ Himself somewhere saith, Verily, verily I say unto you, he that cometh to Me shall never hunger. For He will give, as we said before, food from heaven, and will richly bestow the manifold grace of the Spirit. He prepareth moreover to give food to them that come to Him, not even awaiting their asking. For we know not what we should pray for as we ought, but He forecometh us in reaching forth those things which preserve us unto eternal life.

He saith then unto Philip, Whence shall we buy bread? We must needs see, why to Philip, although the rest of the disciples were standing by and cleaving to Him: Philip then was a questioner and apt to learn, but not over quick in ready power of understanding the more Divine. This you will learn, if you consider with yourself that he, after having followed the Saviour for a long

time and gathered manifold lessons concerning His Godhead and gotten to himself apprehension through both deeds and words, as though he had learnt nothing yet, in the last times of the economy says to Jesus, Lord, shew us the Father, and it sufficeth us; but as saying it in his simplicity he was fitly re-instructed, So long time am I with you, and hast thou not known Me, Philip? saith Christ. Therefore as to one duller of understanding, and advancing more slowly than he ought to the apprehension of things more Divine, He puts forth the question, exercising the disciple in faith. For this is one meaning of, To prove him, in this passage, although as the blessed Evangelist affirmed, He Himself knew what He would do. But His saying Whence shall we buy proves the uncared for money of them that were with Him, and their voluntary poverty for God's sake, in that they had not even wherewithal to buy necessary food. Together with this He works something, and orders it skillfully. For He [322] says Whence, not emptily, as to those who had taken no trouble to provide anything at all, but as to those who were accustomed to entire uncared for money. Excluding then, and cutting short most skillfully expectation arising from money, He well nigh persuades them to go on to entreat the Lord, that He would, if He willeth them when they have nothing to feed those that come to Him, by His unspeakable Power and God-befitting Might create food. For this was what yet remained, and He was calling them at length to see that their only remaining hopes were thence, according to the Greek poets, ----- the iron wound of necessity.

Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

Feebly again does Philip advance, not to the power of Jesus to do all things, and that easily, but on hearing Whence shall we buy said to prove him, forthwith he catches at it, and looks at the means by money alone, not conceiving that the nature of the thing may be accomplished otherwise than by the common law, and that practised by all, to wit, prodigality of expenditure. Therefore as far as regards the disciples' uncared for money and their possessing nothing, and Philip's own apprehension, which did not as yet with perfect clearness view the exceeding dignity of our Saviour, liberality towards the multitudes is turned into an impossibility. But it was not so, the will of the Saviour conducts it to its completion. The impossible with men is possible with God, and the Divine Power proves on all sides superior to the natural order of things with us, strong to accomplish all things wondrously, even what overleap our understanding.

8, 9, 10 One of His disciples, Andrew, Simon Peter's brother, saith

unto Him, There is a lad here which hath five barley loaves and two small fishes, but what are they among so many?

Jesus saith,

He both thinks and reasons akin to Philip, and is [323] convicted of having a kindred apprehension of the Saviour Christ. For neither considering the power, nor yet led by the greatness of His preceding works unto Jesus' being able for all things, and that most easily; he points out what the lad has, but is evidently weak in faith: for what are these (he says) among so many? Albeit (for we must say it) in no unready way but resolutely rather ought he to go forth to the memory of those things which had been already miraculously wrought, and to consider that it was a work by no means strange or foreign from Him Who had transformed into wine the nature of water, had

healed the palsied and driven away so great an infirmity by one word, that He, I say, should create food of that which had no being, and multiply Divinely the exceeding little that was found ready to hand. For the Authority that wrought in the one, how should it not be able to work in the other? Wherefore the pair of disciples answered more feebly than was meet. But herein we must consider this again. For those things which appear to have been little falls in the Saints, are oftentimes not without their share of profit, but have something wrapt up with them, helpful to the nature of that in regard to which is the charge of their apparent infirmity. For the above mentioned holy disciples, having considered, and openly said, one, that Two hundred pennyworth of bread is not sufficient for them that every one may take a little, the other, of the five loaves and two little fishes, that what are these among so many? raise the marvel to its height, and make the Might of the Saviour most marked, indicating by their own words the multitude that but now was to be filled, and the strength of their unbelief is converted into good testimony unto Christ. For in that they confessed that so large money would not suffice the multitude for even a slight enjoyment, by this very thing do they crown the Ineffable Might of the Host, when He, while there was nothing (for, as Andrew says, what were the lad's supplies among so many?) very richly outdid His work of love towards the multitude. The like littleness of faith we shall find in the wilderness [324 in the all-wise Moses too. For they of Israel were weeping and, excited to a foul lusting after the tables of Egypt, were picturing to themselves unclean dishes of flesh, and turning aside after most strange pleasure, of onions and garlic, and the like unseemly things, and disregarding the Divine good things, were attacking Moses their mediator and leader. But God was not ignorant, for what the multitude were eagerly groaning, and promised to give them flesh. But since the promise of liberality was made in the wilderness, and the thing appeared hard of accomplishment, as regards man's understanding, Moses came to Him crying out, The people among whom I am, are six hundred thousand footmen, and THOU saidst, I will give them flesh, and they shall eat a whole month: shall the flocks and the herds he slain for them, and shall it suffice them? And what said God to these things? Will the Lord's Hand suffice not? For unto what can God be powerless?

Therefore one may well say to the words of Philip and Andrew also, Will the Lord's Hand suffice not? And let us too taking the nature of the thing by way of example, hold that littleness of faith is the worst of sicknesses and surpasses all evil, and if God work or promise to do, be it full surely received in simple faith, and let not the Deity be accused, from our inability to conceive how what is above us shall happen, by reason of our own powerlessness unto ought. For it becomes the good and sober-minded and him that hath his reason sound, to consider this too in his mind, how the bodily eye too sees not surely as far as one would like, but as far as it can, and as the limit of our nature permits. For the things that are situated at too great a height, it cannot distinguish, even if it imagine them, with difficulty snatching even the slightest view of them. So do thou conceive of the mind of man also, so far as the bounds given it by its Maker it attaineth and stretcheth forth, even if it be wholly purified; for it will see none of those things that are beyond, but will give way, even against its will, to what is above nature, wholly unable to grasp them. The things then that are above

[325 us are received by faith, and not by investigation, and as he that so believes is admired, so he that falls into the contrary is by no means free from blame. And this will the Saviour Himself testify, saying, He that believeth on the

Son is not condemned, but he that believeth not is condemned already.

Now having once taken up the discourse upon the duty of not mistrusting God, come, let us again shewing forth somewhat out of the sacred writings, put it forward, and blazon forth the punishment of the unbelief for the profit of our readers. Therefore (for I will go again to the hierophant Moses) he was once bidden, in the wilderness, when the people were oppressed with intolerable

thirst, to take Aaron, and smite the rock with his rod, that it might gush forth fountains of water. But he, not wholly believing the words of Him Who bade Him, but fainthearted by reason of human nature, saith, Hear now, ye

rebels, must we fetch you water out of this rock? And Moses lifted up his hand and with his rod he smote the rock once and again, and much water came out: and the Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given

them. Is it not hence clear to every one, how bitter the wages of unbelief? And if Moses so great as he was, was reprov'd, whom shall God spare, upon whom will not He who thus respecteth not persons, inflict His wrath for their unbelief, since He would not spare even that Moses, to

whom He had said, I know thee above all, and thou didst find grace in My Sight.

Make the men sit down: and there was much grass in the place: the men therefore sat down, in number about five thousand. The Saviour practised His accustomed gentleness, and takes away the sharpness of His reproaches. For He doth not rebuke bitterly His disciples, albeit they were deeply slumbering in respect of their faintheartedness and littleness of faith in Him: but rather He leads them by His [326 Deeds to the apprehension of the things which as yet they believe not. For the words Make the men sit down have no slight force, and wellnigh shew Jesus speaking after this sort, O slow to understand My Power, and to perceive Who it is that speaketh, Make the men sit down, that ye may see them filled with the nothing that lies before you and marvel. Make the men sit down. For it is what is lacking to them. For not two hundred pence would have sufficed to get means of life for the multitudes, but the lack of money such as men use, in respect of its being able to preserve life, My Power shall attain, which calleth all things into being, and createth out of things which are not. Nor did Elias the Prophet render the widow's cruse of oil unfailing, and make the barrel the source of unwasting food: but He, Who gave him the power, shall He not be able to multiply nothing, and to render any mere chance supply a fount of His ineffable Bounty and the principle and root of unlooked for grace?

It is not incredible that such were Christ's thoughts in what He said. Profitably doth the blessed Evangelist mention, that there was much grass in the place, shewing that the country was fit for the men to sit down in. But observe how, whereas the multitude of them that were fed was promiscuous, and that women were there with their children, he numbered the men only, following I suppose the custom of the Law. For

God commanded the hierophant Moses, saying, Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, by their polls, every male from twenty years old and upwards. The Prophet did as he was commanded, and collected a great list of names, and is seen to have completely passed over females and childhood, and enrolls the multitude that are of full age. For honourable in the book of God too is all that is manly and vigorous, and not what is infantile in purpose after good things.

Therefore did he honour the custom of the Law also herein, and form again some spiritual conception. For shall we not with reason say, if

[327 we look to the whole mind of the passage, that the violent and vainglorious people of the Jews Christ rightly turns away from and leaves: but receives very graciously them that come to Him, and fattens them with heavenly Food, reaching them the Spiritual Bread, which strengthened man's heart? For He feedeth them not sadly, but joyously and freely and with much enjoyment in piety. For this the reclining of the multitudes on the grass signifieth, so that now too it is fit that each one to whom such grace has been vouchsafed should say that in the Psalms, The Lord is my Shepherd, and nought shall fail me: in a grassy spot there He settled me. For in much enjoyment and delight through the gifts of the Spirit is the mind of the Saints fed, as it is said in the Song of Songs, Eat and

drink and he inebriated, ye neighbours. But while there were many, and they sitting down promiscuously, as we said before, he mentioned the men alone, passing over in silence the women and children profitably for the idea [conveyed thereby]. For he teaches us, as in a riddle, that to those who quit them as men, that is, in good, will the food be supplied by the Saviour more fittingly and specially, and not to those who are effeminate unto no good habit of life, nor yet to those who are infantile in understanding, so as to be thereby able to understand none of the things that are necessary to be known.

11 Jesus therefore took the loaves, and when He had given thanks, He distributed

7 to them that were set down; likewise of the fishes also as much as they would.

He gives thanks, as an ensample to us and a pattern of the piety which ought to be in us: and attributes again as Man the Power of the miracle to the Divine Nature. For this was His custom, both helping by an example of piety, as we have said, those to whom He was manifested as a Teacher of what is most excellent, and by an economy concealing yet His God-befitting Dignity, till the time of His Passion should be at hand: for it was [328 His earnest care that it should be hid from the prince of this world. For this reason, doth He elsewhere too use words befitting men, as a Man, and heals again the understanding of His hearers, sometimes making most wise alluring as in the words, Father, I thank Thee that Thou heardest Me. Seest thou in how human guise His speech, and well calculated to trouble the understanding of the more simple? But when He says this, as Man, then again He straightway unfolds the mode of the economy, and the object of His will to lie hid, by most excellent arrangement fortifying the mind of the more simple which had received a shock. For I knew (He saith) that Thou hearest Me always. Why then dost Thou speak these things? Because of the multitude which stood by I said it, that they may believe (saith He) that Thou sentest Me. Is it not then hereby plain, that with a view manifoldly to assist us, and to fulfill, as befitted Him, the secret economy with Flesh, He sometimes speaks more lowly, than He really is? As therefore in that passage, I thank Thee, is taken economically, so here too. [8 He blessed is understood of the bread.] But we must observe that instead of gave thanks, Matthew has said, blessed, but the edition of the saints will in no wise differ. For Paul will shew that they are both one, saying that every meat 9 of God is good, and nothing to be refused: for it is sanctified by the word of God and prayer. But that which is sanctified through the prayer in supplication, which we are wont ever to make over the table, is surely blessed.. But since it is fit that nothing profitable be left uninvestigated by us; come let us say a little of the five loaves which the lad had and of the

two little fishes: for both the [329 species itself, and besides the numbers are replete with mystery. For why (will some more studious person say) were not the loaves rather five, and the fishes three? why not five, and the fishes four? what occasion was there at all for recounting the number found, and why did not he rather say more simply and absolutely that the innumerable multitude of them that followed Him were fed off exceeding few chance things? But the fact that the blessed Evangelist recounted very diligently these things too, gives us something surely to think of, which we must needs search into.

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

12, 13 When they were filled, He saith unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten. To some one Christ may seem out of sparing of the [330 fragments to have bidden His disciples to gather them together. Yet (I think) every one will fitly imagine, that Christ would not endure to descend to such littleness: and why say I Christ? not even one of us would do so: for what would be supposed to be the remnant of five barley loaves? But the verse has a great economy, and makes the miracle evident to the hearers. For so great is the efficacy of God-befitting Authority in this matter, that not only was so great a multitude sated from five barley loaves and two little fishes, but twelve baskets full of fragments were gathered besides. Moreover the miracle repelled another (as is like) suspicion, and by the finding of the fragments confirmed the belief of there having been really and truly an abundance of food, and not rather the appearance of a vision deceiving both the eye of the feasters and of those who minister to them. But greater yet and more noteworthy, and of exceeding profit to us, is this: consider how by this miracle He makes us most zealous in our desire to exercise hospitality most gladly, wellnigh calling aloud to us by the things that were done, that the things of God shall not fail him that is ready to communicate, and rejoiceth in habit of neighbourly love, and readily fulfilleth what is written, Break thy bread to the hungry. For we find that the disciples at the beginning were hampered by reluctance about this, but seeing they were thus minded, the Saviour gave them, a rich gathering from the fragments: and teacheth us too thereby, that we, on expending a little for the glory of God, shall receive richer grace according to the saying of Christ, Good measure, pressed down and shaken together and running over, shall they give into your bosom. We must not be slothful therefore unto the communion of love to the brethren, but rather advance unto good resoluteness, and put as far as possible from us the cowardice and fear that dispose us to inhospitality and, confirmed in hope through faith in

the power of God to multiply little things too, let us open our bowels to the needy, according to the appointment of the Law, for He says, Thou shalt open [331 thy bowels 10 wide unto thy needy brother within thee. For when wilt thou be found merciful, if thou remainest hard in this life? when wilt thou fulfil the commandment, if thou sufferest the time of being able to do it to slip by in idleness? Remember the Psalmist saying. For in death there is none that remembereth Thee: in the grave who shall confess to Thee? For what fruit is there yet of the dead, or how shall one of them that have gone down into the pit remember God by fulfilling His Commandments? For God closed upon him, as it is written. Therefore did the most wise Paul too instruct us, writing to certain, While we have opportunity let us do good. And these things shall be said for profit from the narrative. But since we taking what has been said in a spiritual sense (for so we ought, and not otherwise) said that by the five barley loaves the book of Moses was hinted at, and by the two little fishes, the wise writings of the holy Apostles: in the gathering together of the fragments too, I suppose we ought to perceive some mystical and spiritual conception, agreeing with the order of the account. The Saviour then commanded the multitudes to sit down, and having blessed, He distributed the bread and the fishes, i. e., through the ministry of the disciples: but when they that had eaten were miraculously filled, He commands them to gather together the fragments, and twelve baskets are filled, one (it seems) for each of the disciples: for so many were they too. What then shall we understand from thence, save surely this, and truly, that Christ is the President of them that believe on Him, and nourishes them that come to Him with Divine and heavenly food? doctrines plainly of the Law and Prophets, Evangelic and Apostolic. But He does not altogether Himself appear as the Worker of these things, [332 but the disciples minister to us the grace from above (for it is not they that speak, as it is written, but the Spirit of the Father which speaketh in them) yet not without reward to the holy Apostles shall be their labour therein. For they having dispensed to us the spiritual food, and ministered the good things of our Saviour, will receive richest recompense and obtain the fullest grace of bounty from God. For this and nothing else, I think, is the meaning of the gathering together of a basketful by each at the commandment of Christ, after their toils and the service expended upon the feasters. But there is no doubt, that after them the things typically signified will pass also to the rulers of the holy Churches.

14 The men therefore, when they had seen the miracle that Jesus did, said, This is of a truth the Prophet that should come into the world.

They marvel at the sign who know how to approve things God-befitting, and regulate themselves by human reason rather than are diseased with unreason befitting the beasts, as were the blasphemous Jews, who, when they ought to have profited by the publicity of the things wrought, lost even the power of right judgment. For they deemed that Jesus ought now to be stoned also, because He so often appeared as a Worker of miracles. Superior then, and that in no small degree, to the folly of those men, are they who marvel, soberly persuaded by this one great miracle, that He it surely was Whose coming into the world as a Prophet was foretold. But observe, how great a difference hence appears, I mean, between the race of Israel, and those situate out of Judaea; for the one, although they were spectators of many things, and those not unworthy of admiration, are not only hard of heart and inhuman, but also desire unjustly to slay Him Who was zealous to save them, driving Him with their wild folly from their city and country: while they who dwelt away from Jerusalem, and hence signify the race of aliens, from one miracle alone glorify Him, and nobly determine that their conceptions of Him should be received with faith

unhesitatingly. From

[333 all these things, was Israel shewn to be self-condemned and self-invited to her final just rejection, and that it was due to the Gentiles to obtain at length their share of mercy from above and love through Christ.

15 When Jesus therefore perceived that they would come and take Him by force to make Him a King, He departed again into the mountain Himself Alone.

Most praiseworthy judgment would one give, and full rightly, to those who had been easily brought by the great miracle to believe, that it was indeed befitting that their very choicest should be Christ's, and their chiefest offered to Him as an honour. For what else but this does their desire to choose Him for their King signify to us? But among other things one may admire this too; for Christ is made an example to us of contempt of glory, in that He flees from those who desire to give Him due honour, and refuses a kingdom that highest earthly prize, although to Him it was in truth no object of envy, in that He with the Father reigneth over all things, yet giveth He to them too who look for the hope to come, to understand that little to them is worldly greatness, and that it is not good to accept honours in this life, that is, in the world, though they offer themselves, that they may mount up to honour from God. For unseemly is it in truth that they should wish to shine in these things, who are pressing on to the Divine grace, and thirsting for everlasting glory.

We must then eschew the love of glory, sister and neighbour of arrogance, and not far distant from its borders. And illustrious honour in this present life let us eschew us hurtful, let us rather seek for a holy lowliness, giving way to one another as the blessed Paul too admonisheth, saying, Be each among you so minded according to what was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be Equal with God, but emptied Himself, taking servant's form, made in the likeness of men, and being found in fashion as a Man, He humbled Himself, made obedient unto death, even the death of the Cross: wherefore God also highly exalted Him and gave [334 Him the 11 Name which is above every Name. Seest thou how His voluntary abasement hath a glorious consummation, and His lowly-mindedness shews itself a root of many good things to us? For the Only-Begotten being in the Form of God the Father hath humbled Himself, being made Man for our sakes, but even though He appeared in this life with Flesh, yet He remained not lowly: for He hastes back to His ancient Dignity and to His God-befitting glory, even though He became Man: this same way may one suppose will it be as to us too. For when we bring ourselves down from the empty heights of the present life and seek low things, then shall we surely receive in return the glory from above, and mount up unto being gods by grace, receiving after likeness so to say to Him Who is truly and by Nature Son, the being called children of God. And that I may say something akin to the subject before us, let us refuse, if it offer itself, excellency upon earth, the mother of all honour, if we mind heavenly things, and live for things above rather than those on the earth. But our discourse is not devoid of spiritual thought, therefore we will repeat, summing up as it were the whole force of what has been done, and again going through from the beginning the account before us. For so will it become clear to us what is about to be said, specially as the blessed Evangelist hath added, as though hinting at something necessary and not to be rejected, that He withdrew into the mountain Himself Alone. Therefore rejecting the cruelty of the Jews, Christ began to depart from Jerusalem, which plainly is, I have forsaken Mine House, I have left Mine heritage. When He had crossed the sea of Tiberias, and was very far removed from their

folly, He goes up into a mountain together with His disciples. This we said signified the impassable so to say and impracticable nature of the way to Him unto the Jews, [335 and Christ's withdrawal from them in anger at His Passion, for a season, that is, the fit time, and that Christ will be manifest, together with His disciples, when He departs from Judaea, and goes unto the Gentiles, transferring His grace to them. From the mountain did He look on them that followed Him, and moreover take thought for their food. And this again we said signified as it were typically, the supervision from above which is due to the Saints according to, The eyes of the Lord are upon the righteous, and that Christ is not without thought for them that fear Him. Next much people were miraculously fed with the five loaves and two little fishes; of which we defined that they ought to be conceived to be the writings of the Saints old and new set by the Apostles before them that love Christ. Moreover, that the choir of the disciples will receive from God the rich fruit of their ministry to usward, and after them, the overseers of the holy churches of God: for the type was in the beginning to all in them. Next the spectators marvel at the miracles, and devise to take Jesus by force for a king. This He understanding, departs alone into the mountain, as it is written; for when Christ was marvelled at by the Gentiles, as Wonder-worker and God, when all enrolled 12 Him their King and Lord, then was He received up Alone into Heaven, no one at all following Him thither. For He, the Firstfruits of the dead, hath gone up Alone into the great and truer mountain, according as is said by the Psalmist, Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart. For such an one shall follow Christ, and shall go up into the spiritual mountain also, at the time of the Kingdom of Heaven. But He hath withdrawn into the mountain, that is, hath gone up into Heaven, not refusing to reign over them that believed on Him, but delaying the time of His more manifest kingdom, until His return to us from above, when He shall descend in the glory of the Father, no longer by miracles, as before, known to be truly and by [336 Nature Lord, but by God-befitting glory confessed that He is undoubtedly King.

Therefore (for I will say it again briefly, compressing the multitude of words), when by His miracles He was believed on and acknowledged to be God, having gone away from the Jewish people, then do all press forward to receive Him for their King, but He ascends into Heaven Alone, laying up for its fitting time the more open manifestation of His Kingdom.

16, 17 And when even was come, His disciples went down unto the sea, and entered into a ship and went over the sea unto Capernaum. The first sign having been miraculously accomplished, His flight and withdrawal are economically found to be the root again and occasion of another, and the Wonderworker proceeds, as it is written, from might to might. For since He was being sought as King by them who were astonished at that great miracle, and was Himself refusing worldly honours according to the preceding account; it was altogether necessary that He should depart from the place, yea, rather from their whole country. In order then that He might seem to have sailed away, and might relax somewhat the intensity of the seekers, He orders the disciples to depart before Him, but Himself stays, advancing opportunely unto the next miracle. For it was His most earnest endeavour, by every occasion and act, to confirm the mind of the Apostles in their faith to Himward. For since they were to be teachers of the earth, and to shine forth as lights in the

world, as Paul saith, He necessarily led them to all things that would profit them. For this was to shew kindness not on them alone, but to those also who should be led by them unto the unerring apprehension of Him. But why (will some one perchance say) after that miracle, is the Power of Jesus to walk on the very sea immediately introduced? Such an one shall hear a very credible cause. [337 For when He desired to feed the multitudes, Philip and Andrew supposed that He would be powerless thereto, the one saying that no small sum of money would barely suffice them for just a little enjoyment, the other telling that five loaves and two small fishes were found with one of the lads, nay that what was found was nothing to so great a multitude; and from all (so to speak) their words, they thought that He could do nothing out of the due course of our affairs:---needs, in order that He might free Himself from so petty a conception, and might bring the still feeble mind of the Apostles to learn, that He doth all things wondrously which He willeth, unrestrained by the nature of things, the necessary order of things not hampering Him in the least, does He place under His Feet the humid nature of the waters, albeit unpractised to lie under the bodies of men, for all things were possible, as to God. Evening then being now come, and the time abating the vigilance of those who were seeking for Him, the choir of the holy disciples goes down to the sea, and began to sail away immediately, obeying in all things their God and Teacher, and that without delay.

18 And it was now dark, and Jesus was not come to them, and the sea
arose by reason of a great wind that blew.

Many things at once are being profitably contrived, and the circumstances
drive the disciples to a more zealous search after the Saviour. For the deep
darkness of the night troubles them, hovering like smoke upon the raving waves,
and takes from them all knowledge of whither at length to steer. Moreover the
fierceness of winds troubles them not a little, riding on the waves with a
rushing noise, and raising the billows to unwonted height. Yea, and though these
things had taken place, Jesus (it says) was not yet come to them:
for herein was their special danger, and the absence of Christ from the voyagers
was working increase of their fear.

They therefore must needs be tempest-tost, who are not with Jesus, but are
cut off, or seem to be absent from

[338 Him through their departure from His holy laws, and severed because of sin from Him Who is
able to save. If then it be heavy to be in spiritual darkness, if grievous to be swallowed up in the
bitter sea of pleasures, let us receive Jesus: for this will deliver us from dangers, and from death in
sin. The figure of what has been said will be seen in what happened, He will therefore surely come
to His disciples.

19, 20 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea and drawing nigh unto the ship; and they were afraid. But He saith unto them, It is I, be not afraid. When they are separated by great interval from the land, and it was like that they in their trouble would no way be saved (for they were now in the midst of the sea) then Christ thrice longed for appears to them. For thus could He give most welcome salvation to those in danger, when fear had already cut off all hope of life. But He appears to them miraculously (for so was it ordered to their greater profit) and they are astonished beholding Jesus going through the midst of the sea and upon the very waters, and make the miracle an addition to their fear. But Christ immediately relieves them from their misfortunes, saying, I am, be not afraid. For need, need must all disquiet be away, and they be openly superior to all danger, to whom Christ is now present. We shall see then by this again, that we ought to have a spirit courageous and manly in temptations, and endurance intense from hope in Christ, confirmed unto good confidence in our being surely saved, even though many be the fears of temptation that pour around us. For observe that Christ does not appear to those in the boat immediately on their setting sail, nor at the commencement of their dangers, but when they are many furlongs off from the land. For not when the condition which harasses us first begins, does the grace of Him who saves visit us, but when the fear is at its height, and the danger now shews itself mighty, and we are found, so to [339 say, in the midst of the waves of afflictions: then unlooked for does Christ appear, and puts away our fear, and will free us from all danger, by His Ineffable Power changing the dread things into joy, as it were a calm.

21 They therefore would receive Him into the ship, and immediately the ship was at the land whither they were going. The Lord not only releases the voyagers from dangers, wondrously shining on them, but also frees them both from toil and sweat, by His God-befitting Power thrusting forward the ship on to the opposite shore. For they were expecting that by rowing on still, they should with difficulty be able to reach the end, but He releases them from these their toils, revealing Himself to them in a very little time the Worker of many miracles to their full assurance. When then Christ appears and beams upon us, we shall without any labour succeed even against our hope, and we who are in danger through not having Him, shall have no more need of toil to be able to accomplish what is profitable for us, when He is present. Christ then is our deliverance from all danger, and the accomplishment of achievements beyond hope to them that receive Him. But since we have discoursed on every portion of the subject singly, come and let us, joining the meaning hereof with the connexion of the preceding portions, work out the spiritual interpretation. We said then that Jesus ascended into Heaven as into a mountain, that is to say, being received up, after His resurrection from the dead. But when this has taken place, then His disciples alone and by themselves, a type of Ecclesiastical teachers in succession throughout all time, swim through the billows of this present life as a kind of sea, meeting with varied and great temptations, and enduring no contemptible dangers of teaching at the hands of those who oppose the faith and war against the Gospel preaching: but they shall be freed both from their fear and every danger, and shall rest from their toils and misery, when Christ shall appear to them hereafter [340 too in God-befitting Power, and having the whole world under His Feet. For this I deem His walking on the sea signifies, since the sea is often taken as a type of the world by Divine Scripture, as it is said in the Psalms, This great and wide sea, there are things creeping innumerable, both small and great beasts. When Christ then cometh in the glory of His Father, as it is written, then shall the ship of the holy Apostles, that is, the Church, and they that sail therein, i. e., they who through faith

and love toward God are above the things of the world, without delay and without all toil, gain the land, whither they were going. For it was their aim to attain unto the Kingdom of Heaven, as to a fair haven. And the Saviour confirms this understanding of all that has been said, in that he says to His Disciples at one time, A little while and ye shall no more see Me, and again a little while and ye shall see Me, at another again, Tribulation shall ye have in the world, but be of good cheer, I have overcome the world. But in the night the Lord cometh down from the mountain and visiteth His disciples who are watching, and they look on Him coming, not without fear (for they tremble) that something needful for our understanding may in this too be made known unto us. For He shall descend from Heaven, as in the night, the world yet sleeping and slumbering in much sin. Therefore to us too doth He say, Watch therefore, for ye know not what hour your Lord doth come. The parable too of the Virgins will no less teach us this. For He says that five were wise, five foolish: but while the Bridegroom tarried, they all slumbered and slept: and at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him. Seest thou how at midnight the Bridegroom is announced to us? And what the cry is, and the mode of the meeting, the Divine Paul will make known, saying at one time, For the Lord Himself shall descend from heaven with a summons, with voice of archangel, with the trump of God, at another of the saints who are raised up, WE which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. But the [341] disciples being smitten with fear, albeit they saw Him coming, and were found in toil and watching, signifies that the Judge will come terrible to all, and that the righteous man will surely quake within himself, proven as by fire, albeit ever foreseeing Him Who was to come, and not shrinking from toils in virtue, nourished in vigilance alike and good watching. But the Lord doth not enter into the ship with His disciples, as though He were going to sail with them, but rather moveth the ship on to the land. For Christ will not appear co-working any more with those who honour Him, unto their achievement of virtue, but to give to them that have already achieved their looked-for end.

22, 23 The morrow, when the people which stood on the other side of the sea saw that there was none other boat there save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, yet that His disciples had gone away, howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks. The miracle does not escape notice, I mean Jesus walking on the very sea, although it took place by night and in the dark, and was ordered in secret. But the crowd of those who were wont to follow Him perceives, assured (as is probable) by much watching, that He had neither sailed with His disciples, nor had crossed in any other ship. For there was there the Apostles' ship alone, which they took and went away before Him. Nought then is hidden of what is good even though it be performed in secret by any, and here we see that that is true, Nothing is secret that shall not be made manifest, neither hid that shall not be known and come abroad. I say then that he who desireth to track the footsteps of Christ, and, as far as man can, to be moulded after His Pattern, ought not to be eager to live in much boasting, nor when he practises virtue to be led away in pursuit of praise, nor if he enter upon an extraordinary and exceeding disciplined life, should he desire to glory immoderately thereat, but should desire to be seen alone by the Eyes of the Deity, Who revealeth hidden things, and [342] that which is performed in secret bringeth He into clearest apprehension.

24 When the people therefore saw that Jesus was not there neither His disciples, they also took shipping and came to Capernaum seeking for Jesus.

These men follow Him, marvelling perchance at His miracles, yet not receiving any profit from them unto the duty of faith, but as though they were making some return to the Wonder-worker by merely bestowing on Him a not undesired praise. For this is a dreary disease of a mind and soul which is never accustomed to be led to the choice of what is profitable for her. The reason why this was so with them was, that they delighted solely in the pleasures of the flesh, and jumped eagerly at the meanest temporal food, rather than hasten after spiritual goods, and endeavour to gain what would support them to life eternal. This you will learn clearly by what follows too.

25 And when they had found Him on the other side of the sea, they said unto Him, Rabbi when camest Thou hither? Their speech takes the form of being that of those who love Him and feigns sweetness, but is convicted of being exceeding senseless and childish. For they ought not on meeting with so great a teacher, to have talked to no purpose, and taken no pains to learn anything. For what was the need of being eager to ask Him, when He came there? what good would they be likely to get from knowing? We must then seek wisdom from the wise, and let a prudent silence be preferred to undisciplined words. For the disciple of Christ bids that our speech be seasoned with salt: and another of the wise exhorts us to this, saying, My son, if thou hast a word of understanding, answer, if not, lay thy hand upon thy mouth. And how evil it is to be condemned for an undisciplined tongue, we shall know from another: for he says, If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain. [343

26 Jesus answered them and said, Verily, I say unto you, ye seek Me, not because ye saw the miracle, but because ye ate of the loaves and were filled.

We will say something common, yet worn by little use. Great teachers are often wont to be not slightly angry, when they are questioned about vain and useless matters. And we shall find them so, not out of haughtiness, but rather from annoyance at the folly of the questioners. Of us therefore and those like us I think that this is not unrightly said: but the Saviour inflicts a warm rebuke upon those who made those enquiries, for speaking uninstructedly, and unwisely enquiring not because it was their duty to seek out the things whereby they might become honest and good, but because they followed Him for carnal reward and that a most mean one. For what is less than daily food, and that not sumptuous? We must then practise piety towards Christ and Love of Him, not that we may obtain ought of carnal goods but that we may gain the salvation that is through Him; and let us not say good words to Him, as these say Rabbi, nor devise fair-speaking as a foundation of gain and boundless ingathering of riches. Truly he that attempts such things, will not be ignorant that he shall encounter Christ Who keenly convicteth him, and revealeth his hidden wickedness.

It is meet again to admire also the economy herein. For when He saw that they were enveloped with the afore-mentioned disease, as a Physician skilful and master of his art, He devised a twofold medicine for them, entwining the helpful reproof with most glorious miracle. The miracle then we shall find in His knowing their thoughts; and in the Wonder-worker not telling them what they sought not out of piety to know, you will behold the reproof. And the advantage is twofold. For in that He knows perfectly their devices and has accurate perception thereof, He shews that they

are without understanding, in that they think to escape the Divine Eye, while they heap up wickedness in their heart, and practise sweet words with their tongue. But this is the part of One Who |344 persuades them to leave off this their disease, and to cease from no slight sin. For outrageous is he and lawless, who hath this conception of God. In usefully convicting them of sinning, He restrains in some sort the future course of evil. For that which has no hindrance, creeps on and extends itself; but when caught in the fact, it is well-nigh ashamed, and like a rope contracts into itself. Therefore the Lord profiteth them by reproof also, and by those things whereby one thinks that He smites, by these very things He is seen to be their Benefactor. We must then hold that even though some flatter or with mild words wheedle the rulers of the Churches, yet are not sound concerning the faith, it is not meet that they should be carried away by their fawnings nor by way of payment for their applause lend in turn to them who need correcting, silence in regard to their faults: but we ought rather boldly to rebuke them, and to persuade them to change for the better, or at least hereby if so be to profit others, according to that spoken by Paul, Them that sin rebuke before all, that the rest also may fear. This then for the subjects separately: but that they are in connexion, and of necessity follow those before considered, I think I ought to shew. We said then that our Saviour's coming down from the mountain typified His second and future Coming to us from Heaven, and we added as in summary, that He appeared to His disciples while they were watching, and yet toiling, and released them from their fear, and brought the ship at once to land. And what is hence portrayed to us, as in a type, we have there declared. But now observe, that after Jesus had come down from the mountain, certain miss following Him, and come to Him at last. For they come on the day following, the Evangelist having not without care added this also. Then on meeting with Him, they endeavour to wheedle Him with good words: but Christ chides them, bringing upon them hot and keen reproof, that we might consider this again, that after the Coming of our Lord to us from Heaven, most vain and profitless unto men is the search after good things, nor |345 will the desire to follow Him find any fitting season. Yea even though certain approach Him, thinking to appease Him with smoothest words, they shall meet the Judge no longer mild and gentle, but reproofing and avenging. For thou wilt see the flattery of them that are reproofed, and the reproof itself in the words of the Saviour, when He saith, Many will say to Me in that Day, to wit, the Day of Judgment, Lord, Lord, did we not in Thy Name cast out devils? But says He, Then will I profess unto them, Verily I say unto you, I never knew you. For ye sought Me not purely (saith He) nor loved to excel in holiness, for thereby would I have known you, but since ye practised piety in semblance only and in mere imaginaries for the purpose of gain, justly do I confess that I have not known you. What then in that passage is Lord, Lord, here is Rabbi. To whomsoever therefore punishment is a bitter thing, let him not fall into inertness 13 nor be manifoldly infirm in transgression, looking to the goodness of God, but let him prepare his works for his going forth, as it is written, and make it fit for himself in the field, i. e., while he is in the world. For the Saviour interpreted that the field is the world. Let him prepare to shew holiness and righteousness before the Divine Judgment Seat. For he will behold no unseasonably clement Judge, nor yet yielding to entreaties for mercy, in Him Whom he ought without delay to have obeyed when He was calling him to salvation, while the time of mercy was granting to him both to beg for forgiveness for his already past transgressions, and to seek for loving-kindness from God Who saves.

27 Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life.

Something of this sort doth Paul teach us expanding the discourse universally and more generally, saying, He that soweth to his flesh shall of the flesh reap corruption, but he that soiveth to the Spirit shall of the Spirit reap life |346 everlasting. For he says that they sow to the flesh who giving as it were full rein to the pleasures of the flesh, advance at full speed to whatever they will, by no means distinguishing what is profitable for them from what is hurtful and injurious, nor in any way accustomed to approve what seems good unto the Law-giver, but heedlessly hurried off to that alone which is pleasant and agreeable, and preferring nothing to things seen. Again he affirms that they sow to the Spirit, who expend the whole aim of their mind on those things wherein the Holy Ghost willetth us to excel, employing a mind so intense toward the cultivation of good things, that, did not voice of nature not to be disregarded constrain them to minister needful food to the flesh, they would not endure to descend even to this. I think then that we ought to take no forethought whatever for the flesh for the lusts thereof, but rather to apply ourselves to what is most needful, and to be zealous in practising those things, which bring us to the everlasting and Divine Life. For admiration for the delights of the body, and the esteeming nothing better than the superfluities of the belly, is truly brutish and akin to the extremest folly. But to apply ourselves to good things, and earnestly to strive to excel in virtues, and to be subject to the laws of the Spirit, and with all readiness to seek after the things of God, which are able to support us unto salvation:----I will grant that this truly beseemeth him who knoweth his own nature, and is not ignorant that he hath been made a reasonable creature after the Image of Him that created him. Therefore as the Saviour somewhere saith, Take we no thought, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? but considering that the soul is more than meat, and the body than raiment, let us take thought how the more precious part of us may do well. For though the body do well, and be fat with succession of delights, it will not profit the miserable soul; but on the contrary, will work it much harm. For it will depart into the everlasting fire, since they who have wrought no good, must needs undergo punishment for it: but if the body |347 have been bridled with due reason, and brought under the law of the Spirit, both must surely be saved together. It is then most absurd, that for the flesh we should so take thought, which is but for a time and even now shall perish, as to think that it ought not to lack any one thing which it loves: and to take care for the soul, by way of appendix, or as though it were nothing worth; albeit I think we ought to apply ourselves so much the rather to cares for the soul, as it is of more value than the body. For so of a truth preferring what surpasses in the comparison to what is inferior, and giving a just vote in this matter, we shall become holy and wise jurors, and not bestow upon any other the palm of right reasoning, but rather shall put it upon our own heads. Let us then, as the Saviour saith, labour not for the meat which perisheth, which when it hath passed into the belly, and for a very little while deluded the mind with pettiest pleasure, goeth out into the draught, and is conveyed forth again from the belly. But the spiritual food which strengthened the heart, keepeth the man unto life everlasting, which also Christ promiseth to give us, saying, Which the Son of Man shall give unto you; at once knitting the human with that which is Divine, and connecting the whole mystery of the economy with Flesh in its order. But He hints, I suppose, at the Mystic and more Spiritual Food, whereby we live in Him, sanctified in body and soul. But we shall see Him speaking more openly of this hereafter. The discourse then must be kept for its fit time and place. |348

CHAPTER V. That the Only-Begotten Son is the Impress of the Person of God the Father, and no other Impress either is, or is conceived of, save He. which the Son of Man shall give unto you: for Him the Father sealed, God.

He was not ignorant, as God, of the charges that would result from Jewish folly, nor of the reasons why they were often foolishly enraged. He knew that they would reason in themselves, looking to the flesh alone, and not conceiving of God the Word therein, Who is This That seizeth upon God-befitting words? for who can give unto men food that keepeth them unto everlasting life? for wholly foreign to man's nature is such a thing, and it beseemeth Him Alone Who is God over all. The Saviour therefore defends Himself beforehand, and by seasonable arguments, shames their looked-for shameless talk. For He says that the Son of Man will give them the food which nourisheth them unto everlasting life, and immediately affirmed that He is sealed by the Father. Sealed again is either put for anointed (for he who is anointed is sealed), or as shewing that He has been by Nature formed unto the Father. Just as if He had said, I am not unable to give you food which endureth and bringeth up unto everlasting life and delight. For though I seem as one of you, that is Man with flesh, yet was I anointed and sealed by God the Father unto an exact Likeness with Him. For ye shall see (He

saith) that He is in Me, and I again in Him Naturally, even though for your sakes I was born Man of a woman, according to the Ineffable order of the economy. For I can do all things in God-befitting Authority and do not in any way come short of the Might inherent in My Father. And

[349 though God the Father giveth you the Spiritual Food, which preserveth unto everlasting life, it is clear that the Son too will give it, even though made in Flesh, since He is His Exact Image; the Likeness in every thing being conceived, not after the lineaments of flesh, nor yet ought conceived of in bodily form, but in God-befitting glory and Equal Power and royal Authority. But we must observe again, that when He says that the Son of Man will give the things God-befitting and that He hath been sealed unto the Image of God the Father, He endureth not the division of him that separateth the Temple of the Virgin from the true

Sonship, but defines Himself and willeth to be conceived of again as One. For One in truth over us is Christ, bearing as it were the royal purple His Own Robe, I mean His Human Body, or His Temple, to wit of Soul and Body; since One too of Both is Christ.

But, most excellent sir, will the Christ-opposer again say, give the truth the power of overcoming: deal not subtilly with the saying, dishonourably turning it about, whithersoever thou wilt. Lo clearly hereby is the Son proved to be not of the Essence of the Father, but rather a copy of His Essence. Suppose some such thing (say they) as we say: A seal or signet impressed on wax, for example, or any other matter fit to receive it, and engraving a likeness only of itself, is taken away again by him who pressed it on, having lost no part of itself: so the Father, having imposed and imprinted Himself Wholly upon the Son in some way by a most accurate Likeness, from Himself hath He surely no part of His Essence, nor is conceived of as therefrom but a mere image and accurate likeness.

Let him that is zealous for knowledge see that now too is our opponent darting on us, like a serpent, and rears aloft his head surcharged with venom: but He Who shattereth the heads of the Dragon, will shatter it too, and will give us power to escape his manifold stubbornness. Let him then tell us, who has just been dinning us with dreadful words, Does not the seal or signet, which is made (it may be) of wood or of iron or of gold, full surely seal with

[350 some impress those things whereon it comes, and will it not be and be conceived of as a seal apart from the impress? But I suppose that any one of our opponents too, even against his will constrained by fitness unto the very truth would confess that it will by all means seal with an impress; and without an impress, according to fair reasoning, not at all. Since then, as the Divine Scripture testifieth to us, the Son is the Impress of the Person of God the Father, in that He is in It and of It by Nature, whereupon is Himself impressed, or through whom else will the Father seal His Own Impress? For no one will say that the Father is not altogether in God-befitting Form, which is the Son, the Form of Him That begat Him; Whom if any behold spiritually, it is manifest that he will see the Father. Wherefore He says that He too is in Him Naturally, even though He be conceived to be of Him by reason of His Own Existence: as the brightness for instance, is in the brightening and of the brightening, and something different, according to the mode of conception, and again not different, as viewed in relation to it, because it is said to be of it, and again in it. And not I suppose in the way of division and complete essential partition are these things considered of: for they are inherent in respect of identity of essence in those things whence they are, and of which they are believed to be, tending forth according to expression in idea to something else, of their own, yet not separate. The Word of the Essence of the Father, not bare Word, nor without Flesh, is sealed then by the Father, yea rather through Him are sealed those things which are brought to likeness with God, as far as can be, as we understand in that which certain say, The light of Thy Countenance was marked upon us, O Lord. For he says that the Countenance of God the Father, is the Son, Which is again the Impress, but the light thereof is the grace which through the Spirit passeth through unto the creation, whereby we are remoulded unto God through faith, receiving through Him as with a seal, the conformation unto His Son, Who is

[351 the Image of the Father, that our being made after the Image and Likeness of the Creator, might be well preserved in us. But since the Son is confessedly the Countenance of God the Father, He will surely be the Impress too with which God seals.

Yea (says our opponent) we believe that God through the Spirit seals the Saints, but the things that you are bringing forward have no place in the present question. Wherefore we will recapitulate and say, The seal supposed to be of iron, or may be gold, impresses its own likeness on the matter whereon it comes, losing nothing of its own, but by the operation only of its being pressed on does it mark the things that receive it: thus do we hold that the Son has been sealed by the Father, not having ought of His Essence but possessing merely an accurate likeness thereof, and being Other than He, as the image to the archetype.

O boundless folly, and perilous conceit! how easily hast thou forgotten those things just now gone through. For we said that the Son was the Impress of the Father, and that with Him was sealed other than He, and not Himself, lest He be thought to be His Own Impress. But thou, having not rightly spurned our argument hereon, dost not blush to put about Him a likeness of operation only. In image only then will the Son be God according to you, and by Nature not at all, but merely in that He was fashioned and well formed after the Likeness of Him That begat; haply no longer of Him That begat: for it is time that ye should on these accounts take away the begetting also, yea rather there is every need even if ye will it not. On the duty of believing that the Son is begotten of the Father, we have already expended much argument, or shall do so in its place. But it were more fitting that we should proceed to the matter in hand, putting forward to those who are accustomed unrestrainedly to shameless talk the question, Will they not surely say that that which is given may

also be taken away, and confess that that which is added can altogether be also lost? for does it not at

[352 some time happen that every thing is rejected, which is not firmly rooted in any by nature? It is evident, even should any of them not assent thereto. Some time then or other, according to the argument of possibility, the Son will be bereft of His Likeness. For He was sealed (as ye say) by the mere Operation of His Father upon Him, not having the stability that is of natural Endowments, but conceived of and existing wholly other than His Father, and completely severed from His Essence. Doing then very excellently and fore-seeing matters by most cunning reasoning did ye secure the Father, by saying that He gives nought of Himself to the Son, save that He vouchsafes Him Likeness only, lest ought of passion should be conceived of as about Him. For this is your foolish mystery. For belike ye were ignorant that God the Father Who doeth all things without passion, will also beget without passion, and is superior to fire (for the argument brings us down to this necessity) which without passion or corporeal division, begets the burning which is of it. Let those then hear who are zealous in fancies only, and account unrestrained blasphemy to be not an unholy thing, but rather a virtue, that if they say that the Son is classed with the Father, in the propriety of likeness alone, He will abide in no secure possession of good things, but will wholly risk His being by Nature God, and will in possibility at least, admit of change for the worse. For there was said to that governor of Tyre too, words which reason necessitates us to attribute to the person of the devil, Thou art the seal of the likeness: but he to whom that speech is addressed, is found to have fallen from the likeness. Thou seest then, and clearly too, by such instances, that the mere being in the likeness of God is no security for an unmoved stability in things spiritual, nor yet does it suffice to perfect endurance in the good things in which they are, to have been duly sealed unto the Nature of the Maker. For they too fall, and are borne headlong, oft-times changing into a worse mind, than they had at the beginning. It is then possible, according to this argument,

[353 that the Son, attaining to Likeness with the Father by sameness of work only, and not firm fixed by the prop by Nature, but having His stability in the mere motions of His Own Will, should undergo change, or, though He do not suffer it, should find the not so suffering the result of admirable purpose, and not rather the steadfastness of Native stability, as God.

What then, most noble sirs, is the Son no longer God in truth? And if according to you, He is so found, why do we worship Him? why is He co-glorified with God the Father? why is He borne, as God, upon the highest Powers? Are then with us the Holy Seraphim themselves too ignorant that they do greatly err from what is fit, in glorifying Him Who is not by Nature God? They err, it seems, in calling Him Who is honoured with equal honour Lord of Sabaoth. Or shall we not say, that the highest Powers, Principalities Thrones and Dominions and Lordships, essay, after their power, to appear conformed to God? For if the so small animal of the earth, in respect of that creation, I mean man, be honoured with such beauty, what reason has one not for fully thinking, that to them who are far better than we, far better things are allotted? How then do they both call Him Lord of Sabaoth, and stand around as a guard, as ministering to the King of the universe? why sitteth He with the Father, and that on His Right Hand, the bond with the Lord, the creature with the Creator? For is it not fitter to bring that which by means of heed and wariness is free from passion and perfect, to the level of things originate rather than of God by Essence Who hath Naturally the inability to suffer? But it is manifest, though they confess it not. Who then will endure these babblers, or how will they not with reason hear, Woe to them that are drunken without wine? But

perchance they will Be ashamed of the absurdities of such arguments, and will betake themselves to this, and say, that the Son was sealed by the Father unto a most accurate Likeness, and is Unchangeable in Nature, even though He be not from the Father. [354

How then, tell me, will that which is not of God by Nature, bear His Attribute, and that be found not without share-essentially of the Excellences of the Divine Essence, which proceeded not therefrom, after the true mode of generation? For it is, I suppose, clear and confessed by all, that the Properties of the Godhead are wholly unattainable by the created nature, and that the qualities belonging to It by Nature will not exist in ought else that is, in equal and exact manner: as for example, Immutability is in God Naturally; in us by no means so, but a kind of stability likens us thereto, through heed and vigilance not suffering us readily to go after those things which we ought not. But if it were possible, that according to them, ought of Divine Attributes should be in any who is not of the Divine Nature Essentially, and that they should be so in him as they are in It; what (tell me) is to prevent all things God-befitting from at length coming down even upon those who are not by nature gods? For if one of them unhindered finds place (I mean Immutability) there will be room for the rest also, and what follows? utter confusion. For will not the superior pass below, and the inferior mount up into the highest place? And what is there yet to hinder even the Most High God from being brought down to our level, and us again from being gods even as the Father, when there no longer is or is seen any difference intervening, if the qualities which belong to God Only pass to us, and are in us naturally? And since God the Father contains in Himself Alone, as it seems, those Properties whereby we should be as He, we have remained men, and the angels likewise with us what they are, not mounting up to That which is above all. For if God should reveal Himself not Jealous, by putting His Own Attribute into the power of all, many surely would be those who were by nature gods, able to create earth and heaven and all the rest of the creation. For the Excellencies of Him Who is by Nature the Creator having once passed on, how will not they be as He is? or what prevents that which is radiant with equal goods from appearing in equal glory? But the [355 God-opposer surely sees completely, how great the multitude of strange devices which is hence heaped up upon us and exclaims against the mislearning that is in him. The Godhead then will remain in Its Own Nature, and the creature will partake of It through spiritual relationship, but will never mount up unto the Dignity that unchangeably belongs to It. But our argument being thus arranged, we shall find that Immutability exists Essentially in the Son: He is then God by Nature, and of necessity of the Father, lest ought that is not of Him by Nature should reach to an equal dignity of Godhead. But since they hold out to us as an incontestable argument their saying that the Son is other than the Father, as Image to archetype, and through this subtlety⁴ think to sever Him from the Essence of Him That begat Him, they shall be caught in no slight folly, and to have studied their assertion to no purpose, of any force in truth to accomplish fairly what they have at heart. For what further are they vainly contending for, or whence do they from only the distinctness of His own Being, sever the Son from the Father? For the fact that He exists Personally does not (I suppose) prove that He is diverse from the Essence of Him who begat Him. For He is confessedly of the Father, as being of His Essence; He is again in the Father, by reason of His being in Him by Nature; and you will hear Him say, at one time, I proceeded forth from the Father, and am come, again at another time, I am in the Father and the Father in Me. For He will not withdraw into a Personality wholly and completely separated, seeing that the Holy Trinity is conceived of as being in One Godhead; but being in the Father, in mode or position undivided as to consubstantiality, He will be conceived of as likewise of Him, according to the Procession which ineffably manifesteth

Him in respect of beaming forth. For He is Light of Light. Therefore in the Father and of the Father, alike Undivided and separate, in Him as Impress, but as Image to Archetype will He be conceived of in His Own Person. But we will not simply discourse |356 concerning this, but will confirm it by example from the Law, on all sides fortifying the force of truth against those who think otherwise. The Law then appointed to the children of Israel to give to every man a ransom for his poll, half a didrachm. But one stater contains a didrachm. Yea and herein again was shadowed out to us Christ Himself, Who offered Himself for all, as by all, a Ransom to God the Father, and is understood in the one drachma, but not separately from the other, because that in the one coin, as we said before, two drachmae are contained. Thus may both the Son be conceived of in respect of the Father, and again the Father in respect of the Son, Both in One Nature, but Each Separate in part, as existing in His own Person, yet not wholly severed, nor One apart from the Other. And as in the one coin were two drachmae, having equal bulk with one another, and in no ways one less than the other; so shalt thou conceive of the in nought differing Essence of the Son in respect of God the Father, and again of the Father in respect of the Son, and thou shalt at length receive wholesome doctrine upon all points spoken of concerning Him.

28, 29 They said therefore unto Him, What shall we do, that we might work the work of God? Jesus answered and said unto them, Not of good purpose is the enquiry, nor yet as one might suppose does the question proceed from desire of knowledge on their part, but is rather the result of exceeding arrogance. For as if they would deign to learn nought beyond what they knew already, they well nigh say something of this sort, Sufficient, good Sir, to us are the writings of Moses: we know as much as we need of the things at which he who is skilful in the works of God ought to aim. What new thing then wilt Thou supply, in addition to those which were appointed at that time? what strange thing wilt Thou teach, which was not shewn us before by the Divine words? The enquiry then is rather of folly, than really of a studious will. You have |357 something of this kind in blessed Matthew too. For a certain young man, overflowing with not the most easily-gotten abundance of wealth, was intimating that he would enter upon the due service of God. When he came to Jesus, he eagerly enquired what he should do, that he might be found an heir of everlasting life. To whom the Lord saith, Thou knowest surely the commandments, Do not kill, Do not commit adultery, Do not bear false witness, and the like. But he, as lacking none of these things, or even not accepting an exposition of teaching which fell far short of his existing practice, says. All these things have I kept from my youth up, what lack I yet? what then he did joining haughtiness to ignorance in his question, what lack I yet, the same do these too through their over much arrogance alike and self-conceit, saying, What shall we do, that we might work the works of God? A good thing then is a low conceit, and it is the work of a noble soul, to commit to her teachers the thorough knowledge of what is profitable, and so to yield to their lessons, which they think it right to instil, seeing they are superior in knowledge. For how shall they be accepted at all as teachers, if they have not superiority of understanding above what the mind of their pupils hath, since their advance will scarcely end at the measure of their masters' knowledge, according to the word of the Saviour, The disciple is not above his Master, and, It is enough for the disciple that he be as his Master? This is the work of God, that ye believe on Him whom HE sent.

Most severely doth the Lord, even though secretly as yet and obscurely, attack the folly of the questioners. For one would suppose, looking merely at the simple meaning of the words, that Jesus was commanding them nothing else, save to believe on Him: but on examining the intent of

the words, he will see that they refer to something else. For full well does He arrange His discourse suitably to the folly of the questioners. For they, as though they learnt sufficiently through the Law how [358 to work what was well-pleasing to God, blasphemously neglect the teaching of our Saviour, saying, what shall we do, that we might work the work of God? But it was necessary that He should shew them, that they were still very far removed from the worship most pleasing unto God, and that they knew no whit of the true good things, who cleaving to the letter of the law, have their mind full of mere types and forms. Therefore with some great emphasis does He say, opposing the fruit of faith to the worship of the Law, This is the work of God that ye believe on Him whom HE sent. That is, it is not what YE supposed (He says) looking to the types alone; but know ye, even though ye will not learn it, that the Lawgiver took no pleasure in your sacrifices of oxen, nor needest thou to sacrifice sheep, as though God willed and required this. For what is frankincense, though it curl in the air in fragrant steam, what will the he-goat profit (saith He) and the costly offerings of cinnamon? God eateth not the flesh of bulls, nor yet drinketh He the blood of goats: He knoweth all the fowls of the Heaven, and the wild beasts of the field are with Him. But He hath hated and despised your feasts, and will not smell in your solemn assemblies, as Himself saith: nor spake He unto your fathers concerning whole burnt offerings or sacrifices. Therefore not this is the tvork of God, but rather that, that ye should believe on Him whom He sent. For of a truth better than the legal and typical worship is the salvation through faith and the grace that justifieth than the commandment that condemneth. The work then of the pious soul is faith to Christ-ward, and more excellent far the zeal for to become wise in the knowledge of Him, than the cleaving to the typical shadows. You will marvel also at this besides: for whereas Christ was wont to take no notice of those who questioned Him, tempting Him, He answers this for the present economically (even though He knew that they would be nothing profited) to their own condemnation, as He says elsewhere too, If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin. [359

30, 31 They said therefore unto Him, What sign doest THOU then, that we may see and believe Thee? what dost Thou work? our fathers ate the manna in the desert, as it is written, Bread from Heaven gave He them to eat. The disposition of the Jews unveils itself by little and little, although, hidden and as yet buried in less overt reasonings. For they were saying in their folly, What shall we do that we might work the works of God? as if, as we said before, they held the commandment through Moses sufficient to conduct them to all wisdom, whereby they might know how to perform what was well-pleasing unto God. But their aim being such was concealed, but is now being unveiled, and by little and little comes forth more plainly. For nothing is secret, as the Saviour says, that shall not be made manifest. What then (are they saying) What sign shewest THOU? The blessed Moses was honoured (he says) and with great reason, he was set forth as a mediator between God and man. Yea and he gave too a sufficient sign, for all they that were with him ate the manna in the wilderness. But do THOU at length, since Thou comest to us in a position greater than his, and dost not shrink from adding to the things decreed of old, with what signs wilt Thou give us a warrant, or what of wondrous works dost Thou shewing us, introduce Thyself as the Author of more novel doctrines unto us? Hereby too is our Saviour's word shewn to be true: for they are convicted by their own words of thinking that they ought to seek Him, not to admire Him for those things which He had in God-befitting manner wrought, but because they did eat of the loaves and were filled. For they demand of Him a sign, not any chance one, but such as (they thought) Moses wrought, when not for one day, but for forty whole years, he fed the people that

came out of Egypt in the wilderness, by the supply of manna. For, knowing nothing at all (it seems) of the Mysteries in the Divine Scriptures, they did not consider that it was fit to attribute the marvellous working hereunto to the Divine power which wrought it, but very foolishly crown the head of Moses for this. They therefore ask of [360 Christ a sign equal to that, giving no wonder at all to the sign which had been shewn them for a day, even though it were great, but saying that the gift of food ought to be extended to them for a long time. For that even so hardly would He shame them into confessing and agreeing that most glorious was the Power of the Saviour, and His Doctrine therefore to be received. Manifest then is it even though they do not say it in plain terms, that they wholly disregard signs, and under pretext of marvelling at them, are zealous to serve the impure pleasure of the belly. [361 CHAPTER VI. Of the manna, that it was a type of Christ's Presence and of the spiritual graces through Him.

32 Jesus therefore said unto them, Verily, verily, I say unto you, not Moses hath given you the Bread from Heaven,

Now too does the Saviour most severely convict them of being without understanding, and exceedingly ignorant of what is in the Mosaic writings. For they ought to have known quite clearly that Moses was ministering the things of God to the people, and again those of the children of Israel to God, and was himself the worker in none of the miracles, but a minister rather and under-worker of those things which the Giver to them of all good things willed to do for the benefit of those who had been called out of bondage. What they then were impiously imagining, this Christ very resolutely cuts away (for to attribute things which befit and are due to the Divine Nature Alone, to the honour of men and not rather to It, how is not this replete with folly alike and impiety?) and in that He deprived the hierophant Moses of the miracle, and withdrew it out of his hand, it is (I suppose) manifest that He rather attributes the glory of it to Himself together with the Father, even though He abstained from speaking more openly, by reason of the uninstructedness of His hearers. For it was a thing truly not contrary to expectation, that they should rage, as though Moses were insulted by such words, and should be kindled unto intemperate anger, never enquiring what the truth was, nor recognizing the dignity of the Speaker, but heedlessly going about to only honour Moses, and not reasonably as it happened, when he was compared with what excelled him.

Let us learn then, with more judgment and reason, to [362

practise respect towards our holy fathers and to render, as it is written, fear to whom fear, honour to whom honour (for we shall in no wise injure, if we render what fittingly belongs to each, since the spirits of the Prophets are subject to the Prophets) but when any discourse about our Saviour Christ is entered into, then we must needs say, Who in the

clouds can be equalled unto the Lord? or who among the sons of the mighty shall be likened unto the Lord?

33 but My Father giveth you the True Bread from heaven: for the Bread of God is He which cometh down from heaven and giveth life unto the world.

It was needful not only to remove Moses from God-befitting Authority, according to their conception, and to shew that he was a minister of that miraculous working, rather than the bestower of it, but also to lessen the wonder though miraculously wrought, and to shew that it was

nothing at all in comparison with the greater. For imagine Christ calling out something like this, The great things, sirs, do ye reckon among the little and meanest, and the beneficence of the Lord of all ye have meted out with most petty limits. For with no slight folly do ye suppose that the manna is the Bread from heaven, although it fed the race alone of the Jews in the wilderness, while there are other nations besides without number throughout the world. And ye supposed that God willed to shew forth lovingkindness so contracted, as to give food to one people only (for these were types of universalities, and in the partial was a setting forth of His general Munificence, as it were in pledge, to those who first received it): but when the time of the Truth was at our doors, My Father giveth you the Bread from heaven, which was shadowed forth to them of old in the gift of the manna. For let no one think (saith He) that that was in truth the Bread from heaven, but rather let him give his judgment in favour of That, which is clearly able to feed the whole earth, and to give in full life unto the world.

He accuses therefore the Jew of cleaving to the typical |363 observances, and refusing to examine into the beauty of the Truth. For not that was, properly speaking, the manna, but the Only-Begotten Word of God Himself, who proceedeth from the Essence of the Father, since He is by Nature Life, and quickeneth all things. For since He sprang of the Living Father, He also is by Nature Life, and since the work of that which is by Nature Life is to quicken, Christ quickeneth all things. For as our earthly bread which is gotten of the earth suffereth not the frail nature of flesh to waste away: so He too, through the operation of the Spirit quickeneth our spirit, and not only so, but also holdeth together our very body unto incorruption. But since our meditations have once got upon the subject of manna, it will not be amiss (I think) for us to consider and say some little on it also, bringing forward out of the Mosaic books themselves severally the things written thereon. For thus having made the statement of the matter most clear, we shall rightly discern each of the things signified therein. But we will shew through them all, that the Very Manna is Christ Himself, understood as given under the type of manna to them of old by God the Father. The beginning of the oracles thereon, speaks on this wise, On the fifteenth day of the second month after their departing out of the land of Egypt, the whole congregation of the children of Israel were murmuring against Moses and Aaron, and the children of Israel said unto them, Would to God we had died, stricken by the Lord in the land of Egypt, when we sat by the flesh pots and were eating bread to the full, for ye have brought us forth into this wilderness to kill this whole assembly with hunger. The matter then of the history is clear and very plain, and I do not think it needs any words to test the obvious meaning: but we will speak of it, looking only to the spiritual meaning. The children of Israel then, while still in the country of the Egyptians, by Divine command were keeping typically their feast to Christ, and having taken their supper of the lamb, did thus hardly escape the tyranny of Pharaoh's |364 rule and shake off the intolerable yoke of bondage. Then having miraculously crossed the Red sea, they got into the wilderness: and there famishing craved flesh to eat, and were dragged down to the accustomed desire for food: and so they began murmuring against Moses and fall into repenting of their free gift from God when they ought to have given no small thanks for it. Egypt then will be darkness, and will signify the condition of the present life, and the worldly state, wherein we enrolled as in some state, serve a bitter serfdom therein, working nothing at all to Godward but fulfilling only the works most delightful to the Devil, and hasting down unto the pleasures of impure flesh, like clay or stinking mud, enduring a miserable toil, unpaid, profitless, and pursuing a wretched (so to say) love of pleasure. But when the Law of God speaks to our soul, and we behold at length the bitter bondage of these things, then oh then do

we, thirsting after riddance from all evil, come to Christ Himself, as to the beginning and door of freedom, and provisioned with the security and grace that come through His Precious Blood, we leave the carnal condition of this life, as it were a troublous and stormy sea, and, out of all the tumult of the world, we at length reach a more spiritual and purer state, as it were sojourning in the wilderness. But since he is not unexercised unto virtue, who is through the Law instructed thereunto, when we find that we are at length in this case, then we falling into the temptations which try us, are sometimes devoured by the memory of carnal lusts, and then, when the lust inflames us mightily, we cry oftentimes out of recklessness, albeit the Divine Law hath called us to liberty, being as it were in hunger for our old accustomed pleasures, and making slight account of our toils after temperance, we look upon the bondage of the world as no longer evil. And in truth, the will of the flesh is sufficient to draw the mind to all faintheartedness after goodness. And the Lord said unto Moses, Behold I rain you bread [365 from heaven. In these words you may very clearly see that which is sung in the Psalms, He gave them bread of heaven; man did eat angels' bread. But it is, I suppose, evident to all, that of the reasonable Powers in heaven, none other is the Bread and Food, save the Only Begotten of God the Father. He then is the True Manna, the Bread from heaven, given to the whole rational creation by God the Father. But entering into the order of our subject we say this: Observe how the Divine grace from above draws unto itself the nature of man even though at times sick after its wonted things, and saves it in manifold wise. For the lust of the flesh like a stone falling on the mind thrusts it down, and despotically forces it unto its own will; but Christ brings us round again, as with a bridle, unto longing for better things, and recovers them that are diseased unto God-loving habit of mind. For lo, lo to them that are sinking down into carnal pleasures, He promises to give Food from Heaven, the consolation, that is, through the Spirit, the Spiritual Manna. Through this are we strengthened unto all endurance and manliness and obtain that we fall not through infirmity into those things we ought not. The Spiritual Manna therefore, that is, Christ, was strengthening us before too unto piety. But since we have once, by reason of need, digressed, I think it well not to leave the subject uninvestigated, since it is very conducive to our profit. Some one then may reasonably ask, Why is God who is so Loving to man and so loveth virtue when it behoved Him to forecome their request, tardy in respect of His Promise: and He nowise punishes those so perverse men, albeit He punished them afterwards, when they were sick with the same lusting, and pictured to themselves bread to the full, and fleshpots, and admitted longing for the rankest onions. For we shall find in Numbers, that both certain were punished, and the place, wherein they were then encamping, was called the graves of lust, for there they buried the people that lusted. With respect then to the first question, we [366 say that it assuredly behoved Him to wait for the desire, and so at length to reveal Himself in due season the Giver. For most welcome is the gift to those in good case, when certain pleasures appear before it and precede it, inciting to thirst after what is not yet come: but the soul of man will be devoid of a more grateful sensation, if it do not first stretch after and labour for the pleasures of being well off. But perhaps you will say that there had been no way any entreaty from them, but murmuring rather, repentance, and outcry: for this would indeed be speaking more truly. To this we say, that entreaty through prayer will befit those who are of a perfect habit: and perchance the murmuring of the more feeble from depression or whatever cause, will partake of this: and the Saviour of all, being loving to man is not altogether angry at it. For as in those who are yet babes, crying will sometimes avail to the asking of their needs, and the mother is often called by it to find out what will please the child: so to those who were yet babes, and had not yet advanced to

understanding, the cry of weariness so to say, has the force of petition before God. And He punisheth not in the beginning, even though He see them worsted by earthly lusts, but after a time, for this reason, as seems to me. They who were but newly come forth of Egypt, not having yet received the manna, nor having the Bread from heaven, which strengtheneth man's heart, fall as might be expected, into carnal lusts, and therefore are pardoned. But they who had already delighted in the Lord, as it is written, on preferring carnal delights to the spiritual good things, have to give most righteous satisfaction, and over and above their suffering have assigned them a notable memorial of their fate. For the graves of lust is the name of the place of their punishment. And the people shall go out and gather the day's portion each day. We will consider the sensible manna a type of the spiritual manna; and the spiritual manna signifies Christ Himself, but the sensible manna adumbrates the grosser teaching of the Law. With reason is the gathering daily, [367 and the lawgiver forbids keeping it till the morrow, darkly hinting to them of old, that when the time of salvation at length shines forth, wherein the Only Begotten appeared in the world with Flesh, the legal types should be wholly abolished, and the gathering food thence in vain, while the Truth itself lieth before us for our pleasure and enjoyment. And it shall come to pass, on the sixth day, and they shall prepare that which they bring in, and it shall be double what they gather. Observe again, that thou mayest understand, that He does not suffer them to gather on the seventh day the sensible manna, but commands that which is already provided and gathered to be prepared for their food beforehand. For the seventh day signifies the time of the Advent of our Saviour, wherein we rest in holiness, ceasing from works of sin, and receiving for food, both the fulfilment of our faith, and the knowledge already arranged in us through the Law, no longer gathering it as of necessity, since more excellent food is now before us, and we have the Bread from heaven. The manna is collected in double measure before the holy sabbath: and you will understand thence, that the Law being concluded in respect of its temporal close, and the holy sabbath, that is, Christ's coming, already beginning, the getting of the heavenly goods will be after some sort in double measure, and the grace two-fold, bringing in addition to the advantages from the Law, the Gospel instruction also. Which the Lord Himself too may be conceived to teach when He says, as in the form of a parable. Therefore every scribe instructed unto the kingdom of heaven is like unto a wealthy man which putteth forth out of his treasure things new and old: the old the things of the Law, the new those through Christ. And Moses and Aaron said unto all the congregation of the children of Israel, At even ye shall know that the Lord brought you forth from the land of Egypt, in the morning [368 ye shall see the glory of the Lord, in that the Lord giveth you in the evening flesh to eat and in the morning bread to the full. Moses promises to them of Israel, that quails shall be given them by God in the evening, and declares that hereby they shall know surely that the Lord brought them up out of Egypt. And in the morning ye shall see plainly, (he says) the glory of the Lord, when He shall give you bread to the full. And consider, I pray you, the difference between each of these. For the quail signifies the Law (for the bird ever flies low and about the earth): thus wilt thou see those too who are instructed through the Law unto a more earthly piety through types, I mean such as relate to sacrifice and purifications and Jewish washing. For these are heaved a little above the earth, and seem to rise above it, but are nevertheless in it and about it: for not in the Law is that which is perfectly good and lofty unto understanding. Moreover it is given in the evening: the account again by evening signifying the obscurity of the letter, or the darksome condition of the world, when it had not yet the Very Light, i. e., Christ, who when He was Incarnate said, I am come a Light into the world. But He says the

children of Israel shall know that the Lord brought them out of Egypt. For knowledge only of the salvation generally through Christ is seen in the Mosaic book, while grace was not yet present in very person. This very thing He hinted at, when He added, In the morning ye shall see the glory of the Lord, in that He giveth you bread to the full. For when the mist of the Law, as it were night, hath been dispersed, and the spiritual Sun hath risen upon us all, we behold as in a glass the glory of the Lord now present, receiving the Bread from heaven to the full, I mean Christ Himself. And it was evening and the quails came up and covered the camp, and in the morning as the dew ceased round about the host, and behold, upon the face of the wilderness a small thing, as coriander seed, white. Look at the arrangement of the things to be considered. He says of the quails, that they covered the camp; of the manna again, that [369 in the morning when the dew was gone up, it lay on the face of the wilderness round about the camp. For the instruction through the Law, I mean that in types and figures, which we have compared to the appearance of quails, covers the synagogue of the Jews: for, as Paul saith, the veil lieth upon their heart, and hardness in part. But when it was morning, that is, when Christ had now risen, and flashed forth upon all the world, and when the dew was gone up, that is, the gross and mist-like introduction of legal ordinances (for Christ is the end of the Law and the Prophets); then of a surety the true and heavenly manna will come down to us, I mean the Gospel teaching, not upon the congregation of the Israelites, but round about the camp, i. e., to all the nations, and upon the face of the wilderness, that is the Church of the Gentiles, whereof it is said that more are the children of the desolate than of the married wife. For over the whole world is dispersed the grace of the spiritual manna, which is also compared to the coriander seed, and is called small. For the power of the Divine Word being of a truth subtle, and cooling the heat of the passions, lulleth the fire of carnal motions within us, and entereth into the deep of the heart. For they say that the effect of this herb, I mean the coriander, is most cooling. And when the children of Israel saw it they said one to another, What is this? for they wist not what it was; being unused to what had been miraculously wrought and not being able to say from experience what it was, they say one to another What is this? But this very thing which is said interrogatively, they make the name of the thing, and call it in the Syrian tongue, Manna, i.e., What is this? and you will hence see, how Christ would be unknown among the Jews. For that which prevailed in the type, trial shewed that it had also force in the truth. And Moses said to them, Let no man leave of it till the morning; and they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms and stank, and Moses was wroth with them. The morning in this place [370 signifies the bright and most glorious time of the coming of our Saviour, when the shadow of the Law and the mist of the devil among the nations, being in some sort undone, the Only-Begotten rose upon us like light, and spiritual dawn appeared. The blessed Moses then commanded not to leave of the typical manna until the morning; for when the aforementioned time hath risen upon us, superfluous and utterly out of place are the shadows of the Law by reason of the now present truth. For that a thing truly useless is the righteousness of the Law when Christ hath now gleamed forth, Paul shewed, saying of Him, for whom I suffered the loss of all things, to wit, glorying in the Law, and do count them dung, that I may win Christ and be found in Him, not having mine own righteousness which is of the Law, but that which is through the faith of Jesus Christ. Seest thou then, how as a wise man he took care not to leave of it till the morning? They who kept of it unto the morning are a type of the Jewish multitude which should believe not, whose eager desire to keep the law in the letter, should be a producing of corruption and of worms. For nearest thou how the Lawgiver is exasperated greatly

against them? And Moses said unto Aaron, Take one golden pot, and put therein manna, an omer full, and thou shalt lay it up before God to be kept. Well in truth may we marvel hereat, and say, O the depth of the riches and wisdom and knowledge of God! For incomprehensible in truth is the wisdom hidden in the God-inspired Scriptures, and deep their depth, as it is written, who can find it out? Thou seest then how our last comment fitted these things: For since Christ Himself was shewn to be our Very Manna, declared in type by way of image to them of old, needs does he teach in this place, of Whom and of what virtue and glory will he be full, who treasureth up in himself the spiritual Manna, and bringeth Jesus into the inmost recesses of his heart, through right faith in Him and perfect love. For thou hearest how the omer full of manna was put in a golden pot, and by the hand of Aaron laid up before the Lord to be kept. For the holy and truly pious soul, which travaileth of the Word of God [371 perfectly in herself, and receiveth entire the heavenly treasure will be a precious vessel, like as of gold, and will be offered by the High Priest of all to God the Father, and will be brought into the Presence of Him Who holdeth all things together and preserveth them to be kept, not suffering to perish that which is of its own nature perishable. The righteous man then is described, as having in a golden vessel the spiritual Manna, that is Christ, attaining unto incorruption, as in the Sight of God, and remaining to be kept, that is unto long-enduring and endless life. Christ with reason therefore convicts the Jews of no slight madness, in supposing that the manna was given by the all-wise Moses to them of old, and in staying at this point their discourse thereon and considering not one at all of the things presignified thereby, by His saying, Verily I say unto you, Not Moses hath given you the manna. For they ought rather to have considered this and perceived that Moses had brought in the service of mediation merely: but that the gift was no invention of human hand, but the work of Divine Grace, outlining the spiritual in the grosser, and signifying to us the Bread from Heaven, Which giveth Life to the whole world, and doth not feed the one race of Israel as it were by preference.

34, 35 They said therefore unto Him, Lord evermore give us this Bread. Jesus said unto them,

Hereby is clearly divulged, though much desiring to be hid, the aim of the Jews, and that one might see that it is not lawful for the Truth to lie, which said that not because they saw the miracles, were they therefore eager to follow Him, but because they did eat of the loaves and were filled. With reason then were they condemned for their much dulness, and I suppose one should truly say to them, Lo a foolish people and without heart, they have eyes and see not, they have ears and hear not. For while our Saviour Christ by many words, as one may see, is drawing them away from carnal imaginations, and by His all-wise teaching winging them unto spiritual contemplation, they attain

[372 not above the profit of the flesh, and hearing of the Bread which giveth life unto the world, they still picture to themselves that of the earth, having their belly for god, as it is written, and overcome by the evils of the belly, that they may justly hear, whose glory is in their shame. And you will find such language very consonant to that of the woman of Samaria. For when our Saviour Christ was expending upon her too a long discourse, and telling her of the spiritual waters, and saying clearly, Whosoever drinketh of this water shall thirst again, hut whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing wp into everlasting life: she caught at it through the dulness that was in her, and letting go the spiritual fountain, and thinking nothing at all about it, but sinking down to the gift of sensible wells, says, Lord give me this water, that I thirst not neither come hither to draw. Akin

therefore to her language is that of the Jews. For as she was weakly by nature, in the same way (I think) have these too nought male or manly in their understanding, but are effeminated unto the unmanly lusts of the belly, and shew that that is true of them which is written, For the foolish man will utter folly, and his heart will imagine vain things.

I am the Bread of life

It is the custom of our Saviour Christ when explaining the more Divine and already foretold Mysteries, to make His Discourse upon them darksome and not too transparent. For He commits not His so dread word to lie unveiled before the unholy and profane indiscriminately at their pleasure, to be trodden down by them, but having veiled it in the armour of obscurity, He renders it not invisible to the prudent, but when He seeth among His hearers any foolish ones, and who understand no whit of the things spoken, He opens clearly what He wills to make known, and removing as it were all mist from His Discourse, He sets the knowledge of the Mystery before them bare and in full view, hereby rendering their [373] unbelief without defence. That it was His wont (as we have said) to use an obscure and reserved method of speaking, He will Himself teach us, saying in the Book of Psalms, I will open My Mouth in parables. And the blessed prophet Isaiah too no less will confirm our explanation hereof, and shew it in no wise mistaken, proclaiming, Behold a righteous King shall reign, and princes shall rule with judgment, and a man shall veil his words: for he says that He has reigned a righteous King over us who saith. Yet was I appointed King by Him, upon Sion His holy mountain, declaring the commandment of the Lord: and princes living together in judgment, that is, in uprightness in every thing, he calls the holy disciples who came to the Saviour Christ oftentimes veiling His words, saying, Declare unto us the parable. And He once on hearing the question, Why speakest Thou unto the multitudes in parables? is found to have declared most manifestly the cause, Because they seeing (He says) see not, and hearing they hear not, nor understand. For they were no ways worthy (it seems) seeing that God who judgeth justly, decreed this sentence upon them. The Saviour then, having devised many turns in His Discourse, when He saw that His hearers understood nothing, at length says more openly, I am the Bread, of life, and well-nigh makes an attack upon their unmeasured want of reason, saying, O ye who have the mastery over all in your incomparable uninstructedness alone, when God declares that He will give you Bread from Heaven, and has made you so great a promise in feeding you with manna, do ye limit the Divine Liberality, and are ye not ashamed of staying the grace from above at this, not knowing that it is but a little thing both for you to receive such things of God, and for God Himself to give them you? Do not then believe (saith He) that that bread is the Bread from Heaven. For I am the Bread of Life, Who of old was fore-announced to you as in promise, and shewn as in type, but now am present fulfilling My due promise. I am the Bread of Life, not bodily bread, which cutteth off the suffering from hunger only, and freeth the flesh from the destruction [374] therefrom, but remoulding wholly the whole living being to eternal life, and rendering man who was formed to be for ever, superior to death. By these words He points to the life and grace through His Holy Flesh, through which this property of the Only Begotten, i. e., life, is introduced into us. But we must know (for I think we ought with zealous love of learning to pursue what brings us profit) that for forty whole years was the typical manna supplied to them of Israel by God, while Moses was yet with them, but when he had attained the common termination of life, and Jesus was now appointed the commander and general of the Jewish ranks: he brought them over Jordan, as it is written, and having circumcised them with knives of stone and brought them

into the land of promise, he at length arranged that they should be fed with bread, the all-wise God having now stayed His gift of manna. Thus (for the type shall now be transferred to the truer) when Moses was shrouded, that is, when the types of the worship after the Law were brought to nought, and Christ appeared to us, the true Jesus (for He saved His people from their sins), then we crossed the Jordan, then received the spiritual circumcision through the teaching of the twelve stones, that is of the holy disciples, of whom it is written in the Prophets that the holy stones are rolled upon His land. For the holy stones going about and running over the whole earth, are of a surety these, through whom also we were circumcised with the circumcision made without hands in Spirit, i. e., through faith. When then we were called to the kingdom of Heaven by Christ (for this and nought else, I deem, it pointeth to, that some entered into the land of promise), then the typical manna no longer belongeth to us (for not by the letter of Moses are we any longer nourished) but the Bread from Heaven, i. e., Christ, nourishing us unto eternal life, both through the supply of the Holy Ghost, and the participation of His Own Flesh, which infuseth into us the participation of God, and effaceth the deadness that cometh from the ancient curse. [375 He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst.

There is herein again something concealed which we must say. For it is the wont of the Saviour Christ, not to contend with the praises of the saints, but on the contrary to crown them with glorious honours. But when certain of the more ignorant folk, not perceiving how great His excellence over them, offer them a superior glory, then does He to their great profit bring them to a meeter idea, while they consider Who the Only-Begotten is, and that He will full surely surpass by incomparable Excellencies. But not over clear does He make His Discourse to this effect, but somewhat obscure and free from any boast, and yet by consideration of or comparison of the works it forcibly takes hold on the vote of superiority. For instance, He was discoursing one time with the woman of Samaria, to whom He promised to give living water; and the woman understanding nought of the things spoken said, Art THOU greater

than our father Jacob who gave us the well? But when the Saviour wished to persuade her that He was both greater than he, and in no slight degree more worthy of belief, He proceeds to the difference between the water,

and says, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him, it shall be in him a well of water syringing up into everlasting

life. And what thence does He give to understand but surely this, that the Giver of more excellent gifts must needs be surely Himself more excellent than he with whom was the comparison? Some such method then of leading and instruction He uses now too. For since the Jews were behaving haughtily towards Him, and durst think big, putting forward on all occasions their Lawgiver Moses, and often asserting that they ought to follow his ordinances rather than Christ's, thinking that the supply of manna and the gushing forth of water from the rock, were most reasonable proof of his superiority over all, and over our Saviour Jesus Christ Himself, needs He did return to His wonted plan, and does not say downright,

[376 that He is superior to Moses, by reason of the unbridled daring of His hearers, and their being most exceeding prone to wrath; but He comes to this very thing that is marvelled at, and by comparison of it with the greater, proves that it is small. For he that cometh to Me (He

says) shall never hunger and he that believeth on Me shall never thirst. Yea (saith He) I too will agree with you that the manna was given through Moses, but they that did eat thereof hungered. I will grant that out of the womb of the rocks was given forth unto you water, but they who drank thirsted, and the aforesaid gift wrought them some little temporary enjoyment; but he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.

What then doth Christ promise? Nothing corruptible, but rather that Blessing in the participation of His Holy Flesh and Blood, which restoreth man wholly to incorruption, so that he should need none of the things which drive off the death of the flesh, food (I mean) and drink. It seems that He here calls water, the Sanctification through the Spirit, or the Divine and Holy Ghost Himself, often so named by the Divine Scriptures. The Holy Body of Christ then giveth life to those in whom It is, and holdeth them together unto incorruption, being commingled with our bodies. For it is conceived of as the Body of none other, but of Him which is by Nature life, having in itself the whole virtue of the united Word, and inqualified, yea or rather, fulfilled with His effectuating Might, through which all things are quickened and retained in being. But since these things are so, let them who have now been baptized and have tasted the Divine Grace, know, that if they go sluggishly or hardly at all into the Churches, and for a long time keep away from the Eucharistic gift through Christ, and feign a pernicious reverence, in that they will not partake of Him sacramentally, they exclude themselves from eternal life, in that they decline to be quickened; and this their refusal, albeit seeming haply to be the fruit of reverence, is turned into a snare and an offence. [377 For rather ought they urgently to gather up their implanted power and purpose, that so they may be resolute in clearing away sin, and essay to live a life most comely, and so hasten with all boldness to the participation of Life. But since Satan is manifold in his wiles, he never suffers them to think that they ought to be soberminded, but after having denied them with evils, persuades them to shrink from the very grace, whereby it were likely, that they recovering from the pleasure that leads to vice, as from wine and drunkenness, should see and consider what is for their good. Breaking off therefore his bond, and shaking off the yoke cast upon us from his tyranny, let us serve the Lord with fear, as it is written, and through temperance shew ourselves superior to the pleasures of the flesh and approach to that Divine and Heavenly Grace, and mount up unto the holy Participation of Christ; for thus, thus shall we overcome the deceit of the devil, and, having become partakers of the Divine Nature, shall mount up to life and incorruption.

36 But I said unto you that ye have both seen Me and believe not. By many words doth He struggle with them, and in every way urge them to salvation by faith. But He was not ignorant, as God, that they would run off to unbelief, as their sister or intimate foster sister, and would regard as nought, Him who calleth them to life. In order then that they might know that Jesus was not ignorant what manner of men they would be found, or rather, to speak more fittingly, that they might learn that they were under the Divine wrath, He charges them again, But I said unto you that ye have both seen Me and believe not. I foreknew (says He) and clearly foretold, that ye would surely remain hard, and keeping fast hold of your cherished disobedience, ye would be left without share in My gifts. And when did Christ say any thing of this kind? remember Him saying to the blessed prophet Isaiah, Go and tell this people, Hear ye in hearing and understand not, and looking [378 look and see not, for the heart of this people is waxen fat. Will not the word be shewn to be true by these things also which are before us? for they saw, they saw that the Lord was by Nature God, when He fed a multitude exceeding number which came unto Him with five barley

loaves, and two small fishes, which He brake up. But they have seen and believe not, by reason of the blindness which like a mist hath come upon their understandings from the Divine wrath. For they were (I suppose) without doubt worthy to undergo this, for that they, caught in innumerable stumblings, and fast holden in the indissoluble bands of their transgressions, received not when He came Him who had power to loose them. For this cause was the heart of this people made fat. But that the multitude of the Jews saw by the greatness of the sign that Jesus was by Nature God, you will understand full well by this too. For marvelling at what was done, as the Evangelist says above, they sought to seize Him to make Him a King. No excuse then for their folly is left unto the Jews. For astonished (and with much reason) at the Divine signs, and coming from the works proportionably to the Might of Him Who worketh, they wellnigh, shudder at their readiness to believe, and spring back from good habits, readily making a summerset as it were into the very depths of perdition.

37 All that the Father giveth Me shall come to Me,

It did not behove the Lord simply to say, Ye have both seen Me and believe not, but it was necessary that He should bring in besides the reason of their blindness, that they might learn that they had fallen under the Divine displeasure. Therefore as a skilful physician He both shews them their weakness, and reveals the cause of it, not in order that they on learning it may remain quiet in it, but that they may by every means appease the Lord of all, Who is grieved at them, i. e., for just causes. For He would never be grieved unjustly, nor would He Who knows how to give righteous judgment have given any [379 such judgment upon them, were not reason calling Him thereto, from all sides hasting unto the duty of accusal. The Saviour hereby affirmed that everything should come to Him, which God the Father gave Him; not as though He were unable to bring believers to Himself, for this He would have accomplished very easily if He had so willed, according to the working whereby He is able even to subdue all things to Himself, as Paul saith: but since it seemed somehow necessary and more fit, to say that they who were in ignorance were illumined by the Divine Nature, He again as Man attributes to the Father the operation, as to things more God-befitting. For so was His wont to do, as we have often said. But it is probable that when He says that all that He giveth Him shall be brought to Him by God the Father, He points to the people of the Gentiles now about full soon to believe on Him. It is the word of one skilfully threatening, that both they shall fall away from grace, and that in their stead shall come in all who of the Gentiles are brought by the goodness of God the Father, to the Son, as to Him Who is by Nature Saviour and Lifegiving, that they, partaking of the Blessing from Him, may be made partakers of the Divine Nature, and be thus brought back to incorruption and life, and be reformed unto the pristine fashion of our nature. As though one should bring a sick man to a physician, that he might drive away the sickness that has fallen upon him, so we say that God the Father brings to the Son those who are worthy salvation from Him. Bitter then and full of destruction is hardness of heart to them that have it. Therefore doth the word of prophecy chide the Jews, crying aloud, Be ye circumcised to God, and circumcise the hardness of your heart, ye men of Judah and inhabitants of Jerusalem. Yet not for them, but for us rather hath God the Father kept the circumcision in the heart, namely that which is through the Holy Ghost, wrought according to the rites of him who is a Jew inwardly. It is then right to flee from their disobedience, and with all zeal to renounce hardness of heart, and to reform unto a more toward [380 disposition, if we would avert the wrath that was upon them unto destruction. and him that cometh to Me I will in no wise cast out.

He says that conversion through faith will not be profitless unto them that come to Him. For He had to shew that the being brought by God the Father was a most desirable thing, and productive of ten thousand goods. Things most excellent then (saith He) shall be theirs, who through the grace from above are called to Me and come. For I will not cast out him that cometh, that is I will not discard him as an unprofitable vessel, as is said through

one of the Prophets, Jechonias was despised, as a vessel whereof there is no use, he was cast away, and cast forth into a land which he knew not. Earth, earth, hear the word of the Lord, write ye this man a man proscribed. He shall

not then be proscribed (saith He) nor cast forth, as one despised, nor shall he abide without share of Mine regard, but shall be gathered up into My garner, and shall dwell in the heavenly mansions, and shall see himself possessed of every hope beyond understanding of man. For eye hath

not seen nor ear heard neither have entered into the heart of man, the things which God prepared for them that love Him. It is probable that the word?, I will not cast out him that cometh to Me signify moreover, that the believer, and he that cometh to the Divine Grace, shall not be delivered over to the judgment. For you will find that the word out, has some such meaning, as in that parable in the blessed

Matthew. For (saith He) the Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind, which having brought up and dragged to the shore, they gathered the good into vessels, but cast the bad away. For

that the good are gathered into the Divine and heavenly Courts, we shall understand by His saying that the good were gathered into vessels: and by the unprofitable being cast away, we shall see that the ungodly shall fall away from all good, and go away into judgment. When then

Christ says, Him that cometh to Me I will in no wise cast |381

out, let us understand that the people which cometh unto Him through faith shall never fall into torment. Most wisely does He seem to me in these words to veil a threat against those most abandoned men, that if any will not turn with all speed to obedience, they shall be deprived of all good, and be excluded even against their will from His Friendship. For wherein He promises not to cast out him that cometh, He in the same signifieth that He will surely cast out him that cometh not.

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Sabbath our rest at Christ's coming. Double gathering, what. 367 368 Quails and evening intimate incompleteness.

What signified by Manna, morning, coriander seed. 369 370 The Law's shadow transient. Pot of Manna soul which contains CHRIST. Moses, a mediator. Jews' unwisdom. 371 372 Misconception of Jews as of woman of Samaria.

CHRIST veils His words yet also utters them forth. 373 374 Joshua a type of CHRIST.

Never hunger a gift superior to Moses'. 375 376 CHRIST'S Body our Life. Firm resolve, not keeping away from Eucharist, our duty. Disfavour to unbelief. 377 378 Jews without excuse. CHRIST grieved.

All intimates calling of Gentile Church. 379 380 Out means Doom.

Some will be cast out. 381

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted] 1. a τελειωτ[]ς, referring to the words, The works which the Father hath given Me to finish them.

2. a S. Cyril seems to have had both Name and Son in his Mss. cf. below among his fragments on cap. xii. 28.

The uncial Ms. L reads also Son in place of Name.

3. b π[]μπει, sendeth. This, in place of the future shall send, is the reading of the uncial Mss. A. B. and the codex Sinaiticus.

4. a λ[]γων, as reads the uncial Ms. D. in place of
λογ[]ων.

5. a The words, the Jews' Passover, here and just below have been retained in the text as there is no manuscript authority for omitting them. But the whole context indicates that the true reading is,

■ ■ορτ[] τ[]ν ■ουδα[]ων, the Jews' feast (though no known MS. of the Gospels is cited as so reading); for the whole scope of the passage that follows is upon the Feast of Tabernacles, not the Passover. S. Cyril appears to take this chapter as contemporaneous in time with chapter 7, in the commentary on which no notice is taken of verse 2,

Now the Jews' feast of tabernacles was at hand, except as forming the heading

of the chapter (Book iv chapter v). It was pointed out to me some years ago by the Rev. F. J. A. Hort, that an old Latin translation of this work by George of Trebizond omits the mention of the passover here. But George of Trebizond lived in the fifteenth Century and does not appear to have

had access to any Ms. better or at all differing from that from which Cod. Vat. and Cod. S. Marci, Venice are co-transcripts, and moreover his translation is very free and often of the nature of an abstract rather than a translation. It becomes impossible therefore to lay any stress on Ms omission of the words.

6. b ■πιγροφ■μενοι. The word was used

of the μ■τικοι at Athens who were obliged by Law to have a Patron and to

inscribe his name as their Patron on the public Register. Liddell and Scott sub voce.

7. c The words to the disciples and the disciples S. Cyril appears to omit with the Alexandrine Vatican and Sinaitic

Codices and the earliest Syriac translation.

8. d I have bracketed the words, He blessed is understood of the bread, which as the text at present stands form part of the sentence. But the words seem as if they were a marginal explanation of the next clause, such as occur at times in Mss. The explanation given by S. Cyril in this next clause would seem to be, that what is sanctified (as S. Paul says) by prayer is blessed, and that in prayer thanksgiving is included, so that when our Lord gave thanks, the thanksgiving was itself a blessing of the bread.

9. e βρ■μα. So reads S. Cyril (though no known Ms. of S. Paul has it) in the place of the usual

κτ■σμα, creature.

10. f S. Cyril seems to read ρ■ σπλ■γγνα σου thy bowels for

τ■ν χε■ρα σου thine

hand, which the LXX, following the Hebrew, has. Dr. Holmes in his most diligently laborious edition of the LXX, which he did not live to complete, has cited two other instances from S.

Cyril's writings, viz., De Adoratione lib. 8. p. 271 where S. Cyril cites this among passages of the Pentateuch bidding brotherly love: and in an exhortation to almsgiving in his 18th [19th in ed.] Paschal homily p. 253.

11. g the name which is. This passage is often found in S. Cyril's writings with the article as here: the article is likewise

found in the Alexandrine, Vatican and Sinaitic codices.

12. h ■περγ■ψαντο see above on verse 2, 3, p. 319. note b.

13. k ■νανδρ■αν, the absence of a courageous manly resolve to strive.

14. a So reads S. Cyril constantly, in place of the word householder. No Ms. of the Holy Gospel now extant seems to give this reading. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 4

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 4. pp. 382-510.

|382 CHAPTERS IN THE FOURTH BOOK.

1. That in nothing is the Son inferior to God the Father, because He is of Him by Nature, although He be said by some to be subject, on the words, I came down from Heaven not to do Mine own Will, but the Will of the Father That sent Me. Herein is also a most useful discourse upon the Precious Cross of Christ.

2. That the Holy Body of Christ is Life-giving, on the words I am the Bread of Life, &c. wherein He speaks of His own Body as of Bread.

3. That the Son is not a partaker of life from any other, but rather Life by Nature, as being begotten of God the Father who is Life by Nature, on the words, As the Living Father sent Me and I live by the Father, so he that eateth Me, he too shall live by Me.

4. That a type of Christ was the holy Tabernacle which led the people in the wilderness and that the ark that was in it and the lamp and the altar, well as that of incense, as that of sacrifice signified Christ Himself, on the words, To whom shall we go? Thou hast the words of eternal life.

5. On the feast of tabernacles, that it signifies the restitution of the hope due to the Saints, and the resurrection from the dead, on the words, Now the Jews' feast of tabernacles was at hand.

6. A dissertation upon the rest of the Sabbath, manifoldly shewing of what it is significant, on the words, If a man on the Sabbath day receive circumcision, are ye angry at Me, because I made a man every whit whole on the Sabbath day?

7. A dissertation upon the circumcision on the eighth day, manifoldly shewing of what it is significant, on the words, If a man on the Sabbath day receive circumcision, &c. |383 OUR FATHER AMONG THE SAINTS

CYRIL Archbishop of Alexandria ON THE GOSPEL ACCORDING TO JOHN.

BOOK IV.

CHAPTER I. That in nothing is the Son inferior to God the Father, because He is of Him by Nature, although He be said by some to be subject.

38, 39 Because I have come down from heaven, not to do Mine Own Will but the Will of the Father That sent Me. And this is the Will of Him which sent Me, that of all which He hath given Me I should lose none of it, but should raise it up at the last day. This passage will seem hard to a person who considers it superficially, and not far removed from offence regarding the faith, so that they even expect us hence to fall into difficulties hard to be overcome, which come from our

opponents. But there is nothing at all hard herein, for all things are plain to them that understand, as it is written, and right to them that find knowledge, that is to those who piously study to interpret and understand the mysteries contained in the Divine Scriptures. In these words then Christ gives us a kind of proof and manifest assurance that he that cometh to Him shall not be cast out. For for this cause (saith He) I came down from Heaven, that is, I became Man according to the good pleasure of God the Father, and refused not to be employed in all but undesired works, until I should attain for them that [384 believe on Me eternal life and the resurrection from the dead, having destroyed the power of death. What then was this that Christ both, willed and willed not 1? Dishonour from the Jews, revilings, insults, contumelies, scourgings, spitings, and yet more, false witnesses, and last of all, the death of the Body. These things for our sakes Christ willingly underwent, but if He could without suffering them have accomplished His Desire for us, He would not have willed to suffer. But since the Jews were surely and inevitably going to adventure the things done against Him, He accepts the Suffering, He makes what He willed not His Will, for the value sake of His Passion, God the Father agreeing with Him, and co-approving that He should readily undergo all things for the salvation of all. Herein specially do we see the boundless goodness of the Divine Nature, in that It refuseth not to make that which is spurned, Its choice for our sakes. But that the suffering on the Cross was unwilling by our Saviour Christ, yet willed for our sakes and the Good Pleasure of God the Father, you will hence understand. For when He was about to ascend thereunto, He made His addresses to God, saying, that is, in the form of prayer, Father, if it be possible, let this Cup pass from Me; nevertheless, not as I will, but as THOU. For that in that He is God the Word, Immortal and Incorruptible, and Life Itself by Nature, He could not shudder at death, I think is most clear to all: yet made in Flesh He suffers the Flesh to undergo things proper to it, and permits it to shudder at death when now at its doors, that He may be shewn to be in truth Man; therefore He says, If it be possible, let this Cup pass from Me. If it may be (He says) Father, that I, without suffering death, may gain life for them that have fallen thereinto if death may die without My dying, in the Flesh that is, let this cup (He says) pass from Me; but since it will not take place (He says) otherwise, not as I will, but as THOU. Thou seest how powerless human nature is found, even in Christ Himself, as far as it is concerned: but it is brought [385 back through the Word united with it unto God-befitting undauntedness and is re-trained to noble purpose, so as not to commit itself to what seems good to its own will, but rather to follow the Divine Aim, and readily to run to whatever the Law of its Creator calls us. That we say these things truly, you may learn from that too which is subjoined, For the spirit indeed (He saith) is willing, but the flesh is weak. For Christ was not ignorant that it is very far beneath God-befitting Dignity, to seem to be overcome by death, and to feel the dread of it: therefore He subjoined to what He had said the strongest defence, saying that the flesh was weak, by reason of what befits it and belongs to it by nature; but that the spirit was willing, knowing that it suffered nought that could harm. Seest thou how death was unwilling by Christ, by reason of the Flesh, and the ingloriousness of suffering: yet willed, until He should have brought unto its destined consummation for the whole world the Good Pleasure of the Father, that is, the salvation and life of all? For doth He not truly and indeed signify something of this kind, when He says that this is the Will of the Father, that of those who were brought to Him He should lose nothing, but should raise it up again at the last day? For as we taught before, God the Father in His Love to man brings to Christ as to Life and the Saviour, him that lacketh life and salvation. But I perceive that I am saying what pleases not the enemy of the truth. For he will by no means agree to the things which we have just said: but will cry out loudly,

and will come with his shrill cry, Whither are you leading astray (you sir) our line of thought 2 and are devising intricate inroads of ideas and drawing away the passage from the truth? You blush I suppose (says he) to confess the involuntary subjection of the Son. For is it not hereby also evident to us, that He will never command and bear rule in the management of affairs, but is subject rather to |386 the Will of the Father? For He is conscious of so coming short of Equality with Him, that He is constrained in some sort to make what He wills not His Will, and to do not altogether as seems good to Him, but rather what pleases the Father. And do not tell me (says he) dragging the expression into the Incarnation, It is as Man that He is subject. For lo, as thou seest, He being yet God and bare Word and unentangled with Flesh, came down from Heaven, and before He was at all clothed with the form of a servant, was subject to the Father, i. e., as His Superior and Ruler. With dread words, good sir, as you surely deem, and swift-coursing exceedingly do you overrun us, yet are they words that go not straight forward but are scared out of the Kings beaten highway; and having left (as the Greek proverb hath it) the carriage-way, you are pressing forward upon precipices and rocks. For vainly do ye maintain against us that the Son obeys the Father, ever speaking as though any of them who deem aright thought that one ought to hold the contrary, and were not rather determined to agree with you herein. For we do not conceive of the Holy and Consubstantial Trinity as ever divided against Itself, or cleft into diverse opinions, or that the Father (may be) or the Son or the Holy Ghost are severed unto what seems good to each individually, but They agree in all things, since of One Godhead, it is clear, One and the Same Will ever existeth, in the Whole Holy Trinity. Away then with a long argument with us hereon, still be the spirit that would wrangle where it least of all should, for since none is indignant thereat, it is superfluous still to press it. But since ye, accustomed to think and to hold most perverse things, term the Son's agreement with the Will of the Father, subjection of necessity, on this matter we will discuss with you what is right. For if this statement were put forth by you in simplicity, we too would with reason hold our peace, and not too strictly test the agreement of language. But since we see that it is put |387 forth in deep malice, we shall of necessity oppose you, trusting in the Power of the Holy Ghost, and not to our own words. For not absolutely, nor simply as His rule of conduct, nor yet for every action did. the Son affirm that He did not wholly and entirely hold by His Own Will, but He says that He kept His Father's Will in one definite act, on account of thy wresting of words (as I conceive) providing as God for our security. But He endured what He would not, and for our sakes made it His Will; I mean His Suffering upon the Cross, since so it was well-pleasing unto His Father, as we have said before. And one may see the proof straightway laid down, and the principle evidently set before us, on which (as Himself says) He left His Own Will, and fulfils the Father's. For this (He saith) is the Will of the Father that of all which He hath given Me I should lose nothing but should raise it up at the last day. And that the Suffering on the Cross was really unwilling alike and willed by the Only Begotten, hath been clearly stated before. But we shall state it again hereafter with more accurate proofs, simplifying the truth to our readers. But I will proceed first to the examination of the subjection alleged by you, it being previously laid down and unhesitatingly confessed by you, that the Wills of the Holy Trinity ever coincide into one Will and Purpose. Let those subtle disputers tell us then, whether in the name and fact of subjection the Being of the Son consists, and this is His Nature, in the same way for instance as humanity belongs to a man, or whether He, existing before in His Own Proper Mode, is subject to the Father, as one might conceive of an angel for instance, or any other reasonable power. For these things, being and existing, are recipient of the mode of subjection.

If then ye say that the Being of the Son consists in His being subject to the Father, He will be a subjection rather and not a Son. How then (tell me) will ye not be manifest triflers? for how can this subjection be conceived to exist of itself without having its being in any of the things that are? For such things are usually the accidents of the [388 necessarily pre-existing subjects wherein they are wont to be, and not otherwise: and are viewed as belonging to substances, or befalling them, rather than having any existence in themselves. And as lust for instance, which calls and impels us to any thing, has no existence in itself, but is conceived rather in him who is recipient thereof: so subjection pointing at some sway of the will to the duty of subjection to any, will not be conceived of in its own nature, but will rather be as passion, or will, or desire, in some one of the things that are. Besides the name and fact of subjection spoken absolutely will not be conceived of as properly predicated of any one, nor will one know whether it be good or bad, unless it be added to whom the subjection is: for a man is subject to God, but also to the devil. And as the name wise is a mean term (for some are wise to do evil, and again the wise shall inherit glory, having clearly their wisdom in good things), so too subjection is a kind of mean term, and not a truth definitely expressed, for it is quite uncertain to whom the subjection is. Hence also, the Nature of the Son is left in uncertainty, if It be conceived of as (according to you) a subjection. For a subjection to what, if no one were brought forward, one could not say without falsehood. But that the subjection will not exist of itself, in its own mode of being, we bringing forward some grosser and more obvious reasoning in regard to things already made, shall see: and do thou accept a demonstration besides. For if we grant that the being of a man (for example) consists in his being subject, we shall consider that his not existing consists in his not being subject. How then was it said by the Psalmist to some one, as being indeed and existing, but not yet subjected, Submit thee to the Lord, and entreat Him? Seest thou then how utterly foolish it is to suppose that subjection has any existence in itself? One must then of necessity confess that the Son was and existed previously in His Own Nature, and so say that He was subject to the Father. What then (tell me) is there to constrain that He Who is of the Essence of His Father, [389 the Exact Impress of His Nature, should fall from His Equality with Him, on account of His being obedient? For WE who think and speak rightly, know that He is con-substantial with the Father, and give Him Equal Honour in all respects, and consider that in nought does He come short of God-befitting Divinity: but do THOU see in what manner thou canst thrust away from Equal honour with the Father on account of the alleged subjection Him who enjoys equal goods by reason of Identity of Essence. But this very thing (says he) will make for our side of the argument, namely that the Son is obedient to the Father, and doth not overmuch consider His Own Will, but yields rather to that of the Father, as above Him and greater than He. But this very thing according to your own word sir, which you think will aid your argument, you will find to be nothing but the fruit of your own unlearning. For if we were disputing, which was superior in dignity, and had the greater glory, your ever-repeated argument would even then scarce seem to have any seasonable ground. But since the mode of consubstantiality is being examined into, how shall ye not be caught in no slight folly attributing to God the Father superiority therein over His own offspring? For the terms 'greater' or 'less' or the like, we do not allow to be strictly essences (as we said of subjection) but they are something external, and qualities of essences. For that which already pre-existed and is, will be recipient (it may be) of 'greater' or 'less' by comparison with another thing: but if there is nought before it or pre-existent, in respect to which such things would happen, how will they exist by themselves, albeit conceived of and defined under the class of accidents? Hence in telling us of greater or less

ye do not touch the Essence of the Only-Begotten, nor yet That of the Father, but only with external excellences or short-comings, embellish (as ye suppose) the Father and revile the Son, although ye hear Him openly crying aloud, He that honoureth not the Son neither doth he honour the Father, and that all men ought to honour [390 the Son even as they honour the Father. For that things which can no way be severed into foreign alieniety, but have one and the same essence must be endowed with equal glory, Christ most excellently teaches in that He accepteth not to receive testimony to Himself from men, as Himself said, but came forward as Himself unto Himself a witness credible and more worthy than all that are. And He being by Nature Truth will surely say true, as one may prove from the very quality of things. For you will probably grant that the 'greater' or 'less' belong not to the very essence of ought but to the things in respect of their essence. For instance, a man will not be greater or less than another man, in respect of his being conceived of and called a man: for neither is man less than man qua man, neither is he greater than man, qua man: for the count of nature is seen to be equal in all. And the same method of reasoning will hold, of angels too, or any thing else that is made and enrolled among creation. Therefore such things are found to be utterly without place in regard to the essences themselves, but are the accidents of the essences, or of what belongs to the essences, as we have delivered above. How then will the Father be greater than the Son, God by Nature than God by Nature? For the Son having been begotten of Him, will surely compel you, even against your own will, to grant Him Con-substantiality with Him.

It having been premised then, and unhesitatingly admitted that the Son is by Nature God, let us consider if you please, whether by paying Him equal Honour with Him of Whom He is, we shall confer honour upon the Begetter, or shall do the reverse, by insulting with less and inferior honour the Begotten, as is really and more truly the case. For it is the glory of the Father to have begotten one, such as Himself is by Nature. But the exact contrary will befall (for it is not meet to utter it), if the Son retain not the natural condition befitting Him, having inferiority either in glory or in ought else that should belong to Him, in order to be through all things manifested [391 the All-Perfect and Very God. If then He, being thus by Nature, honour the Father, mock not thereat, O man, nor be found guilty of ignorantly finding fault, where there is least occasion for it. For it were meet (I suppose) to admire Him for this too that He honours and loves His Father: for every species of virtue has, as its source and root, the Essence that is above all; in It first good things have their rise, and flow down to us, who are made after Its Image. Wherefore us too the Lawgiver bade to honour, as was due, father and mother, yea and annexed the most noble rewards thereto (for he knew, I suppose, that it was a thing most great, and so far removed from all reproach, as to be even the giver of long-enduring life). As then WE by being subject to and obeying our parents, are not rendered other in nature than they, but being as they are men of men, and having and keeping the definition of manhood perfect, we practise obedience as an excellent virtue; so conceive in respect of the Father and the Son. For He being what He is, God of God, Perfect of Perfect, Exact Impress of the Essence of His Father, thinketh nought else than He too thinketh, Whose both counsel and Word He is; and will wholly will the same as the Father, compelled by the same laws (so to say) of consubstantiality, to co-will all good things together with the Father. Be no wise offended then, O man, when thou hearest Him say, I have come down from Heaven, not to do Mine own Will, but the Will of Him that sent Me. For what we said at the beginning, this we will say again. Christ said this of a definite and plain matter. For He saith these words, teaching that He willed to die for all because the Divine Nature had so counselled, but willed it not by reason of the

Sufferings on the Cross, and as far as pertained to the flesh which deprecates death. And we have already expended many words: but it is convenient that we should see from the very nature of things that the suffering on the Cross was unwilling by Christ, in that He was Man. We say then that it was a work of Jewish folly, that Christ should be crucified at all, and this was immediately to [392] happen from them, who were not unpractised in boldness hereunto by means of what they had already done both to the holy Prophets, and the saints who were at that time. But since no otherwise was it possible to raise again unto life that which had fallen into death, unless the Only Begotten Word of God became Man, and it was wholly needful that made Man, He should suffer; He made what He willed not, His Will, the Divine Nature having permitted this from Love to us. For the Artificer of all things, Wisdom, i. e., the Son, made that which was a machination of devilish perversity, I mean His Death in the Flesh;---this He made a way of salvation to us and a door of life, and the devil's hopes were overturned, and he learned at last by experience, that hard is it for him to fight against God. The Divine Psalmist too seems to agree with what I have said of these things, and to hint at something of this sort, when he says, as of Christ and the devil, in his net shall he humble him. For the devil laid death as a net for Christ, but in his own net itself has he been humbled. For in the Death of Christ was death undone, and the tyrant who thought not to fall was brought to nought. And it were not hard to add much more to these things: but what is before us, that will we say. If the Death of Christ were not really and truly the work of Jewish wills, and the fruit of their unholy daring, but the Divine Judgment were (as some deem) the sole leading spring thereto: how needed it not that that which was determined upon should of necessity be accomplished and surely by the hands of men, and not otherwise? How then (tell me) would they who subverted the irrevocable decrees of God be yet justly punished? and how would that miserable man, through whom Christ was betrayed, have been in better case, if he had not been born? For if the Passion be conceived of as willed by the Saviour, and not unwilling in any other sense, what penalty would he reasonably pay, who was set forth minister of his Lord's Will, and of things which should surely come to pass? will it not be [393] evident to all, that the things which seem good unto the Divine and Ineffable Nature, must surely come to pass, and be done by some? From these things and many more one may see that since the Son of Man hath come down from Heaven to undergo death for all men, willing alike was He and unwilling, in order that He might raise up all at the last day, since so it pleased the Father Himself for the good of all: but He will not on these accounts that He be conceived of, as by any means of a different nature or in ought inferior to Him who begat Him.

I suppose then that our opponent will at length blush, and not gainsay our words on this point: but if he again oppose and have settled that it is fit to wrangle yet more, I say thus, If the Son hath come down from heaven not to fulfil His Own Will, as Himself says, but the Will of the Father; and our words on the just concluded consideration thereof, haply please thee not: must not one say that Their Wills are in opposition, and that Their Counsel is divided contrarily? But this is clear to all. For if there were no hindrance, the Will in Both would be perforce wholly One: but if He put forward His Will as it were diverse from the Will of the Father, and fulfil that, how is it not foolish to say that they are One, and not other in respect of other?

Let us see then wherein is the Will of the Father; for so shall we discern the other also, whereto it tends. The Will of the Father then, as the Saviour Himself hath said, is that of all which He hath given Him He should lose nothing but should raise it up at the last Day. And that it is good and

loving none will gainsay: but transferring our considerations to the opposing will of the Son, we shall find it neither loving nor good at all, but savouring of what is wholly contrary to the Father, and willing neither to save us, nor yet to raise us up from death. How then is He yet the Good Shepherd, how gave He us a token of the Loving-kindness that is in Him, in giving His Life for us? For if He hath come down from heaven to accomplish this of voluntary Purpose, how doth He fulfil not His

|394 Own Will in not destroying that which, is brought to Him, but in raising it up at the last Day? But if this was not His Will, but He subserves rather the Will of the Father, both in raising up and saving, i. e., those who were lost and overmastered of death, how shall we not be true in asserting that the Son is neither Good nor in any way Loving to man? Let the Christ-opposer then have done: his doubt being convicted on all sides of blasphemy, and let him not bay at us concerning these things with his bitter words.

40 For this is the Will of My Father, that every one which seeth the Son and believeth on Him have everlasting life; and I will raise him up at the last Day.

Having now defined the good Will of the Father, He makes it clear, and sets it forth more at large for the consideration of the hearers, through repeating it yet again. For what the mode of bringing is, and what any gain from being brought, He clearly explains. The Father then giveth to the Son Who hath Power to quicken them, things lacking life, He giveth thus, through knowledge inserting in each one, the true apprehension of the Son, and power to understand purely that He is God of Very God the Father, that he thus minded, and adorned with contemplations hereto belonging, may be brought to the reward of faith, that is a lasting and endless life in bliss. The Father then bringeth to the Son by knowledge and God-befitting Contemplation, those to whom He decreed the Divine grace. The Son receiveth and quickeneth them, and engrafting His Own Good into them who are of their own nature apt to decay, and shedding upon them as a spark of fire the life-giving Power of the Spirit, re-formeth them whole wholly unto immortality. But when thou hearest, that the Father brings them, and that the Son gives the power of living anew to them that run to Him, do not go off into absurd fancies, as though Each were supposed to do Individually and severally what belongs by fitness of Nature unto Each, but rather understand that the Father is Co-worker

|395 with the Son, and likewise the Son with the Father, and that our salvation and recovery from death to life is the Work (so to say) of the Whole Holy Trinity. And know that the Father is sufficient unto all might and need, and likewise the Son, and the Holy Ghost: but through the Whole Holy Trinity come the good things to usward, and God the Father is found all things in all Entirely through the Son in the Spirit.

We must nevertheless observe this also, that great is found to be the value of belief in the Son. For it hath life as its reward. But if God the Father is known in Him Who is Son by Nature, who will endure any longer them who exclude Him from the Essence of the Father, and have a mouth unbarred to blasphemy against Him? For wherein He says He can raise again to life that which has fallen into death, in these same words, without any distinction intervening, He mounts up to Identity of Nature with the Father. For quickening is a work proper to life, and since the Father is by Nature Life, Life surely will He too be conceived Who is of Him by Nature, i. e., the Only-Begotten.

41 The Jews then began murmuring at Him, because He said, I am the Bread which came down from heaven,

Again are they angry who of those things which are spoken by Christ understand no whit: and herein may be especially seen the uninstructed mind. For not being able to grasp the ideas, whereby they might (it is like) be trans-made unto the better, they end in unseasonable littleness of soul. For shall not we find what has been said true in respect of the Jews themselves? for why are they angry? what reason called them thereto? why do they murmur? Albeit they ought rather to have applied a more diligent mind to what was said, and from the very deeds wrought to have considered the truth, and by the miraculousness of what had been accomplished, to have come to most tried knowledge, whether Christ would lie, in calling Himself Bread, and Bread Which had come down [396] from heaven, or whether He was true, and it was really so. For in this way might they by judging aright be led easily unto the discovery of what was profitable for them: but without any enquiry they are angry, although, in what had already passed, Christ had shewn Himself the true and Very Bread of Life, contrasting Himself with the manna, which was given typically and in shadow, to their fathers in the wilderness. For he that cometh to Me (He says) shall never hunger: whereas they who eat of that manna, obtained some little and easily-lost fleshly enjoyment; but they who come to Him by faith will not attain unto an enjoyment like theirs, but will rather have a harvest of the lasting grace of the blessing. The mind of the Jews therefore stumbles, looking only to earthly things: and this it was that was sung of them, Let their eyes be darkened that they may not see, and bow down their back alway, that they never turning them to the knowledge of the Divine Mysteries, may evil evilly perish on account of their own folly, and their most unbridled unbelief. And we calling to mind what is in the writings of Moses, shall find, that murmuring against the most excellent and good was inherent in the Jews as a sort of patrimony: but bitter its end, did experience shew both of old in the case of those and now no less with these. For those did murmur in the wilderness, and make unthankful outcry against God, but were destroyed of serpents, as the wise Paul too testified: and these murmur against Christ, and insult their Lawgiver and Redeemer by their so prolonged unbelief, but command shall be given to the serpent, and he shall bite them, as it is written: and they shall be set as a banquet before the all-devouring beast: for ever doth unbelief of necessity terminate in an all-grievous end.

42 and said, Is not this Jesus the Son of Joseph, Whose father and mother WE know? how is it then that He saith, I have come down from heaven?

O deep unlearning, and understanding darkened with unmixed strong drink: the heart of this people is waxen fat, [397] as it is written. For indeed they perceive not a whit of those things which they ought clearly to understand, and both think and speak things worthy of laughter. For they ought rather, exercising themselves in the writing of the all-wise Moses, and delighting themselves in the preachings of the holy Prophets to have considered, that not without flesh or bodily array was Christ expected to come to us, but in human form was it foretold that He would appear and that He should be found in this common garb of all. Therefore does the Prophet's voice tell us that the holy Virgin shall conceive, and bear a Son: and the Lord is found to have sworn in truth unto blessed David, which He promised He would no wise turn from, that of the fruit of his body would He set upon His throne, as it is written: it was foretold too that there should come forth a rod out of the root of Jesse. But they rushing into so great unreason, perceive it not, supposing that since they knew the mother after the flesh of Him Who was foreannounced to come with Flesh, they

ought therefore utterly to disbelieve that He had come down from heaven. For even though we do not find that this took place in regard of the Body, yet the Divine Word dwelt in His Body from the Virgin, as in His Own Temple, having come from above from the Father unto us, and for the salvation of all laid hold on the seed of Abraham that in all things He might he made like unto His brethren, and might call the nature of man unto sonship with God, being declared alike God and Man. But the Jews not understanding the economy with Flesh of our Saviour Christ, from knowing His mother and father, though he was not His father, are not ashamed of being annoyed, because Christ said He came down from heaven. In this too ariseth to us an example of no small profit: for hence we learn in respect to ourselves, that it will do us much harm, if we do not rather with the spiritual eyes of the heart consider the virtue that dwells in the saints, and look on the glory that is hidden in them, but on account of the frequent meanness of bodily appearance hold [398 of no value what is great before God and precious. Thus God says of the Saints in the prophets, speaking of all in the person of one, Blessed is the man that trusteth in the. Lord, and the Lord shall be his hope and he shall be as a tree vigorous by the water-side, and shall throw forth his root in moist ground, in the year of drought he shall not be afraid and shall not cease from yielding fruit. Deep is the heart above all things, and there is a man and who shall know him? I the Lord Who search the heart, who try the reins. When then WE in our arrogance depreciate him that is known of God, and admirable for the above-mentioned virtues, looking only to the outward-shewing and perishable flesh, and making meanness of body an excuse for littleness of soul towards him, how shall we not be found to be contrary-minded to the King of all, and so incur no slight doom, sometimes calling what is high low, and putting light for darkness, and sweet for bitter?

We must therefore keep to the saints the honour befitting them, and must look at them rather through their inward hidden glory, than what they are in the flesh. Yet most of us cannot bear to think that which is low in the world worthy at all of honour or of any glory, even though he be renowned in virtue, but looking only to the aggrandisement of riches, and beholding the perishable and even now dying glory with no righteous eyes, make no account of right judgment. Such with great reason does the disciple of the Saviour laugh to scorn, saying, Ye hypocrites, if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment, then ye tell (he saith) the rich man to sit in an honourable place, and the poor, Stand thou there or sit under my footstool, are ye not partial in yourselves? Albeit it is meet hence to observe, to how reasonable a charge they become obnoxious who admire a man for external surroundings, and not for internal goods. For riches and the glory of riches, bring in (I suppose) some foreign and factitious glory to their possessors; but the glory in the heart, and the renown of good works,

[399 will be a genuine and native riches to the holders, not abiding with the flesh and. decaying with it, but dwelling with the soul while yet abiding in this life, and removing with it on its departure, whithersoever the Ruler of all shall appoint. For many the mansions with the Father, as we heard.

We must not then honour altogether or of necessity him that is renowned for wealth, and gilt over with the petty glories of earth as in a picture, but rather them to whom the splendour of their deeds begets unfading renown from God, and their inward beauty flashes on them glorified with every form of good things.

43, 44 Jesus answered and said unto them Murmur not among yourselves; no man can come to Me, except the Father Which sent Me draw him, and I will raise him up at the last Day. The Jews look down upon Jesus, ignorant that His Father is in heaven, and in nowise acknowledging that He is by Nature Son of the Lord of all, but looking only to His earthly mother and Joseph. Wherefore He replies more warmly to them, and immediately to their profit hastens back to His very God-befitting Dignity, and whereby He knows as God both their secret murmuring and that which has gone up into their mind, through these very things He gives them to understand that they have fallen from the truth, and formed an exceeding mean conception of Him. For how was it not rather their duty to crown with now God-befitting Honour, Him Who thoroughly knows the hearts, and tries the motions that are in the mind, and is ignorant of no device that is in their souls, and to exalt Him as far above the littleness of man, as God is higher than the earth? He unveiling therefore the thought buried in yet unuttered blame, and making manifest the secretly whispered murmuring in them, for the reason already specified, says, Murmur not among yourselves: then shewing that the Mystery concerning Himself was a God-taught good in men, and the knowledge of Him a work of the grace from above, He says that they cannot attain unto [400 Him, save drawn by the teaching of the Father. But this is the plan of one whose only aim is to persuade them to consider, that they ought, weeping and sorrowing for those things wherein they had already grieved Him, to seek to be made free, and to be drawn unto salvation through faith in Him, through the Counsel of the Father, and the aid from above which lighteneth to them the way and maketh it smooth, which when they sinned, had become exceedingly rugged. Profitably did He confirm the promise that He would raise from the dead him that believeth, and hereby again proves to the senseless ones that He is God by Nature and Very. For that which has the power of quickening, and of compelling to return to life him that is overmastered by death, will rightly appertain to the Nature of God only, and be ascribed to no one of things originate. For quickening is a property of the Living, and not of him who receives that grace from another.

45 It is written in the Prophets, And they shall be all taught of God.

Perceiving as God the folly existing in His hearers, He leaves not this His Word without witness, but shews already that He was of old fore-announced and fore-proclaimed by the holy Prophets, both taking away aforehand occasion from those who imagined that they ought to gainsay Him, and at the same time laying bare no less the unlearning that was in them, in that they were unable to see this, albeit instructed by the law unto the understanding of things to come. He persuades them therefore to consent even against their wills: for it was not likely that they would withstand the voices of the holy Prophets, that God the Father would instil the Mystery of Himself in those who were worthy, and would reveal His Own Son, ineffably speaking to each, and in God-befitting way implanting understanding thereof. But having said above, No man can come to Me, except the Father Which sent Me draw him, He shews that it is not a compulsory nor forcible drawing, adding, [401 Every man that hath heard of My Father and hath learned, cometh unto Me. For where there is hearing and learning and the benefit of instruction, there is faith, to wit by persuasion and not of necessity: and the knowledge of Christ is given by the Father to them that are worthy, helpful as of love, rather than constraining. For the word of doctrine requires that free-will and free choice be preserved to the soul of man, in order that it may ask the just rewards of its good deeds, and if it have fallen from right, and from heedlessness have transgressed the Will of the Lawgiver, it may receive the doom of its transgression and that most reasonable. But we must know that even

though the Father be said to instruct any in the Mystery of Christ, yet He will not work alone to this end, but will rather effect it through His Wisdom, i. e., the Son. For it is convenient to consider, that not without Wisdom will the revelation to their understanding be given to any from the Father. But the Son is the Wisdom of the Father. By means of Wisdom therefore will the Father effect the revelation of His Own Offspring in them that are worthy. And in fact to speak the whole truth, and nothing else, one would not do wrong in saying that all the operations of God the Father toward any, or His Will toward them, are those of the Whole Holy Trinity, similarly also are those of the Son Himself, and those of the Holy Ghost. For this reason, as I suppose, when God the Father is said to reveal His Own Son, and to call to Him those who are more apt to believe, the Son Himself is found doing this, and no less the Holy Ghost. For the Saviour says to the blessed Peter, who had most courageously made confession of faith in Him, Blessed art thou, Simon Bar-Jona, for flesh and blood revealed it not unto thee, but My Father Which is in heaven. But in other instances He Himself is seen, doing this. And full well doth Paul boast as to himself, crying out concerning the Mystery of Christ, For I neither received it of men, neither was I taught but by the revelation of Jesus Christ. And you will see that the Holy Ghost no less reveals Christ to us. And [402 verily the most wise John writes, And YE, the anointing which ye received of Him abideth in you, and. ye need not that any man teach you, but as the same anointing teacheth you of all things: and the Saviour Himself saith of the Paraclete, that is, the Spirit, I have yet many things to say unto you, but ye cannot bear them now: but, when He, the Spirit of truth is come, He will guide you in all truth; for He shall not speak of Himself, but whatsoever He shall hear, He shall speak: and He will declare you things to come. He shall glorify Me, for He shall receive of Mine and shall tell it unto you; for being the Spirit of Truth, He will enlighten them in whom He is, and will lead them unto the apprehension of the truth. And this we say, not as severing into diversity and making wholly separate, either the Father from the Son, or the Son from the Father, nor yet the Holy Ghost from the Father and the Son, but since One Godhead truly IS, and is thus preached as viewed in the Holy and Consubstantial Trinity, the Acts belonging to Each, and which seem to be attributed to Them severally, are defined to be the Will and Operation of the Whole Godhead. For the Divine and Unsevered Nature will work through Itself, in no divided way, so far as pertains to the one count of Godhead, although Each hath Personal Existence: for the Father is What He is, and the Son likewise, and the Holy Ghost. We must besides note this also: that things which point to ought by names, are recognised in either, and one may see the one pointed out in the other. Therefore needs is there that the Son be revealed through the Father, through the Son again the Father. For Each is surely introduced with the Other, and if any know that God is by Nature Father, he will full surely conceive of the Son That is begotten of Him; and just so the reverse. For he who confesses the Son will not deny the Father.

Therefore in that God is Father, and is so conceived of and proclaimed, He implants the knowledge of His Own Son in His hearers: in that the Son is said to be, and is in truth, of Him by Nature, He proclaims the Father: therefore He says, as to Him, I manifested Thy Name to the men.

[403 For since the Son was known by them that believed, He says that the Father's Name has been made manifest. But God the Father will be conceived of as having implanted in us the knowledge of His Own Offspring not by a voice breaking forth from above, and resounding round the earth like thunder, but by the Divine Illumination shining forth as it were in us, to the understanding of the Divinely-inspired Scripture: but unto this again you will find the Son a

co-Worker in us; for it is written of the holy Disciples, Then opened He their eyes, to the understanding, that is, the holy Scriptures.

46 Not that any man hath seen the Father, save He which is of God, He hath seen the Father.

Having foreseen as God, that they would no wise receive the revelation through the Spirit, nor would take in the Wisdom from above in its illuminations, but would reject out of much ill-advisedness the very duty of seeing the Father and (so to say) of being instructed by very Vision of God, which as they supposed was once the case with their fathers, when the glory of God came down upon the mount Sinai: He first draws them back, and turns them as with a bridle to the duty of not having a gross conception of God, and of not supposing that the Invisible Nature will ever be visible: for no one (saith He) hath seen the Father at any time. But probably He was hinting at the hierophant Moses: for the Jews, in this also thinking very foolishly, supposed on account of his entering the thick darkness, that he saw the Ineffable Nature of God, and beheld with the bodily eyes, that which is by Nature the Untaint Beauty. But lest by saying anything more openly respecting the all-wise Moses, He should seem to be urging them to their wonted state of mind, He says indefinitely of all alike, and as of him, Not that any man hath seen the Father. Do not (says He) demand what is above nature, nor be ye borne in senseless course to that which is unattainable by all things that are made. For the Divine and Incomprehensible Nature hath retired and is withdrawn not from our |404 eyes only, but also from those of the whole creation: for in the word No one, He comprehendeth all things, and in declaring that He Alone is of God, and hath seen the Father, He putteth Himself outside of all, whereof the 'no one' may be understood declarative. But since He is apart from all, and while none hath seen the Father, He Alone misseeth not the seeing Him, how shall He not henceforth be conceived of, not among all, as one of them, but external to all, as above all? And if, whereas all things are said to be of God, and none seeth the Father (for all things are of God, as Paul saith), He Alone seeth the Father because He is of God: deeming aright we shall understand the words Of God, to be of the Essence of the Father, in respect of Him Alone. For if it be not so, why, as we said before, since all things are said to be of God, doth He Alone attain unto the Sight of Him That begat Him because He is of God? Wherefore it will be less accurately said of created things (for all things are of God by creation in that they are brought into being by Him): but of the Son, in another and truer sense will His being of God, be demonstrated, as being of Him by Nature. Wherefore He, not numbered among the all, but being external to all, and above all with the Father, will not share the infirmity of all, in that He is excepted from affinity with them, but mounting up unto the Nature of Him that begat Him, will surely see Him from Whom He is. But how or in what manner, either He beholds the Father, or is seen of the Father, it pertains not to our tongue to say: we must nevertheless conceive of it in a God-befitting manner, 47 Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

Faith therefore is the door and way unto life, and return from corruption unto incorruption. But herein no less is the economy a marvel to the learners: for when He perceived that they understood nothing at all, and saw that they did not suppose they ought to give any credence even to the words of the Prophets, He cuts off, as far as possible, |405 their weakness unto faith by human arguments, by an oath to its truth. For setting before them which believe much to be envied prizes, with their longing desire for these as with traces. He all but constrains them against their will, and persuades them to come to what is proclaimed to them. For what would be more precious than eternal life, to them to whom death and the sufferings from decay are bitter? And this too will

beseem a wise teacher, to re-instruct unto the better, by every way (I say) that invites unto life, them who have chosen to think foolishly. But He, being Eternal Life, promises to give Himself to them that believe: that is, that Christ may dwell in our hearts by faith. |406 CHAPTER II. That the Holy Body of Christ is Lifegiving, wherein He speaks of His Own Body as of Bread.

48, 49, 50 I am the Bread of life. Your fathers ate the manna in the wilderness, and died: This is the Bread Which came down from heaven, that a man may eat thereof and not die.

Full clearly may one herein behold that which was spoken afore by the Prophet Isaiah, I was made manifest to them that seek Me not, I was found of them that asked not for Me, I said, Behold Me, unto a nation that was not called by My Name: all the day spread I out My Hands unto a rebellious and gainsaying people. For, removing the whole case from His speech, and having taken away (so to say) all that cloaked it. He at length reveals Himself unveiled to them of Israel, saying, I am the Bread of life, that they may now learn that if they would be superior to corruption, and would put off the death which from the transgression fell upon us, they must needs approach to the participation of Him who is mighty to quicken, and destroyeth corruption, and bringeth to nought death: for this verily is a work proper and most fit for that which is by Nature Life. But since they, affirming that the manna was given to their fathers in the wilderness, received not the Bread which of a truth came down from heaven, that is, the Son, He maketh a necessary comparison between the type and the truth, that so they might know that not that is the Bread which is from heaven, but He Whom the trial shews to be so by Nature. For your fathers (saith He) and ancestors by eating the manna, gave to the bodily nature its need, gaining thereby life for a season, and imparting to the flesh its daily sustenance therefrom, with difficulty effected that it should not die at once. But it will be (He says) the clearest

|407 proof of its not being the Bread which is from heaven in a truer sense, that they who partook were no way benefited thereby unto incorruption: a token again in like way that the Son is properly and truly the Bread of Life, that they who have once partaken, and been in some way immingled with Him through the communion with Him have been shewn superior to the very bonds of death. For that the manna again is taken rather as an image or shadow of Christ, and was typifying the Bread of Life, but was not itself the Bread of Life, has been often said by us: and the Psalmist supporteth us, crying out in the Spirit, He

gave them bread of Heaven, man did eat angels' bread. For it seems to have been said to them of Israel by the Spirit-clad, but in truth it is not so, but to us rather is the aim of the words directed. For is it not foolish and utterly senseless to suppose that the holy angels which are in heaven, albeit they have an incorporeal nature, should partake grosser food, and need such aid in order to prevail unto life, as this body of earth desires? But I think it nothing hard to conceive, that, since they are spirits, they should need like food, spiritual (I mean) and of wisdom. How then is angels' bread said to have been given to the ancestors of the Jews, if the Prophet speaks truly in so crying? But it is manifest, that since the typical manna was an image of Christ, Which containeth and upholdeth all things in being, nourishing the angels and quickening the things on earth, the Prophet was calling that which is signified by shadows by the name of the truth,----from the fact that the holy angels could not partake of the more earthly food, drawing off his hearers even against their will from any gross conception as to the manna, and bringing them up to the spiritual meaning, that of Christ, Who is the Food of the holy Angels themselves also.

They then who ate the manna (He says) are dead, not having received any participation of life therefrom (for it was not truly lifegiving, but rather taken as an aid against carnal hunger and in type of the true); but they who receive in themselves the Bread of Life, will have |408 immortality as their prize, wholly setting at nought corruption and its consequent evils, and will mount up unto boundless and unending length of Life in Christ. Nor will it at all damage our words on this subject that they who have been made partakers of Christ, need to taste bodily death on account of what is due to nature; for even though they falling into this end undergo the lot of humanity, yet, as Paul saith, they that shall live, live to God. 51 I am the Living Bread Which came down from heaven; if any man eat of this Bread he shall live for ever. To say the same things unto you, to me indeed is not grievous, but for you it is safe, writes the Divine Paul to certain, in this too (I suppose) instructed by these very words of the Saviour. For as those who are diseased with wounds, need not the application of a single plaister, but manifold tending, and that not once applied, but by its continuance of application expelling the pain: so (I ween) for the soul most rugged, and withered mind, should many aids of teaching be contrived and come one after the other: for one will avail to soften it not by one and the first leading, but through its successive coming to it, even if it come in the same words. Oftentimes then does the Saviour bringing round the same manner of speech to the Jews set it before them manifoldly, sometimes darkly, and clad in much obscurity, at other times freed delivered and let loose from all double meaning, that they still disbelieving, might lack nothing yet unto their condemnation, but being evil evilly might be destroyed, themselves against their own soul thrusting the sword of perdition.

Christ therefore no longer concealing anything says, I am the Living Bread Which came down from heaven. That was (He says) a type and a shadow and an image. Hear Him now openly and no more veiled, I am the Living Bread, if any man eat of this Bread, he shall live for ever. They who ate of that died, for it was not lifegiving: he that eateth of This Bread, that is Me, or My Flesh, shall live for ever. We must then beware of and reject alike hardening ourselves to the words of piety, since Christ not once only, |409 but oftentimes persuadeth us. For there is no doubt, that they will full surely be open to the severest charges, who turn aside to the uttermost folly, and through boundless unbelief, refuse not to rage against the Author of the most excellent things. Therefore says He of the Jews, If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin. For they who have never by hearing received the word of salvation into their heart, will haply find the Judge milder, while they plead that they heard not at all, even though they shall specially give account for not having sought to learn: but they who often instructed by the same admonitions and words to the seeking after what is profitable, senselessly imagine that they ought to deprive themselves of the most excellent good things, shall undergo most bitter punishment, and shall meet with an offended judge, not able to find an excuse for their folly which may shame Him. And the Bread which I will give is My Flesh for the life of the world.

I die (He says) for all, that I may quicken all by Myself, and I made My Flesh a Ransom for the flesh of all. For death shall die in My Death, and with Me shall rise again (He says) the fallen nature of man. For for this became I like to you, Man (that is) and of the seed of Abraham, that I might be made like in all things unto My brethren. The blessed Paul himself also, well understanding what Christ just now said to us says, Forasmuch then as the

children have partaken of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil. For no

otherwise was it possible that he that hath the power of death should be destroyed, and death itself also, had not Christ given Himself for us, a Ransom, One for all, for He was in behalf of all. Wherefore He says in the Psalms too, offering Himself as a spotless Sacrifice to God the

Father, Sacrifice and offering Thou wouldest not, but a Body preparedst Thou Me. In whole burnt-offerings and offerings for sin Thou tookedst no pleasure: then said I, Lo I come (in

|410 the chapter of the book it is written of Me) to do Thy will, O God, was My choice. For since the blood of bulls and of goats and the ashes of an heifer sufficed not unto the purging away of sin, nor yet would the slaughter of brute beasts ever have destroyed the power of death, Christ Himself came in in some way to undergo punishment for all. For with His stripes WE were healed, as saith the Prophet, and His Own Self bare our sins in His Own Body on the tree; and He was crucified for all and on account of all, that if One died for all, all we might live in Him. For it was not possible that He should be holden by death, neither could corruption over-master that Which is by Nature Life. But that Christ gave His Own Flesh for the Life of the world, we shall know by His words also, for He saith, Holy Father keep them; and again, For their sakes I sanctify Myself. He here says that He sanctifies Himself, not aiding Himself unto sanctification for the purification of the soul or spirit (as it is understood of us), nor yet for the participation of the Holy Ghost, for the Spirit was in Him by Nature, and He was and is Holy always, and will be so ever. He here says, I sanctify Myself, for, I offer Myself and present Myself as a spotless Sacrifice for an odour of a sweet smell. For that which is brought to the Divine Altar was sanctified, or called holy according to the law.

Christ therefore gave His Own Body for the life of all, and again through It He maketh Life to dwell in us; and how, I will say as I am able. For since the life-giving Word of God indwelt in the Flesh, He transformed it into His Own proper good, that is life, and by the unspeakable character of this union, coming wholly together with It, rendered It life-giving, as Himself is by Nature. Wherefore the Body of Christ giveth life to all who partake of It. For it expels death, when It cometh to be in dying men, and removeth corruption, full in Itself perfectly of the Word which abolisheth corruption. But a man will haply say, fixing the eye of his understanding upon the resurrection of them that have slept: They who received not the faith in Christ, and were not |411 partakers of Him, will not live again at the time of the resurrection. What? shall not every created thing that has fallen into death return again to life? To these things we say, Yes, all flesh shall live again: for Prophecy foretells that the dead shall be raised. For we consider that the Mystery through the resurrection of Christ extendeth over the whole nature of man, and in Him first we believe that our whole nature has been released from corruption. For all shall rise, after the likeness of Him That was raised for our sakes, and hath all in Himself, in that He is Man. And as in the first-formed we fell down into death, so in the First-born again, who was so for our sakes, all shall rise again from the dead: but they that did good, unto the resurrection of life (as it is written), and they that wrought evil, unto the resurrection of doom. And I will grant, that in no passing degree bitterer than death is the resurrection unto punishment, and the receiving life again unto disgrace alone. In the stricter sense then we must understand the Life that is really so, the life in Christ, in holiness and bliss and unfailing delight. For that this is truly life the wise John too knows, saying, He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God shall abide on him. For lo, lo, he says that he which is in unbelief shall not see life: although every creature looks to return again to life, and to rise again. It is then manifest, that the Saviour with reason called that the life which is prepared for the Saints, I mean that in glory and in holiness,

which that we ought to pursue after by coming to the participation of the Life-giving Flesh, no right-minded person will doubt. But since the Saviour called Himself Bread in many of the passages that have already been before us, let us see whether He would not hereby too bring to our mind any one of the things fore-announced and is reminding us of the things in Holy Writ, wherein He was long ago signified under the form of bread. It is written then in Numbers, And the Lord spake unto Moses, saying, Speak unto |412 the children of Israel, and thou shalt say unto them., When ye come into the land whither I bring you, then it shall be, that when YE eat of the bread of the land, ye shall offer up an heave-offering a separation unto the Lord: a cake the first-fruit of your dough shall ye offer for an heave-offering: as an heave offering of the threshingfloor, so shall ye heave it, a first fruit of your dough, and ye shall give unto the Lord, an heave offering unto your generations. Obscurely then, and bearing a gross covering as of the letter, did the law typify these things: yet did it proclaim afore the true Very Bread That cometh down from heaven, i. e., Christ, and giveth life unto the world. For observe how He made Man like us by reason of His Likeness to us, a certain First-fruits of our dough and heave offering, as it is written, was offered up to God the Father, set forth the First-Begotten of the dead, and the First-fruits of the resurrection of all ascending into heaven itself. For He was taken of us, He took hold of the seed of Abraham, as Paul saith, He was offered up, as of all, and in behalf of all, that He might quicken all, and might be offered to God the Father, as it were the first handful of the floor. But as He being in truth Light, put that grace upon His disciples; for He says, YE are the light of the world: so too He being the Living Bread, and That quickeneth all things and keepeth them in being, by a likeness and through the shadow of the Law, was typifying in the twelve loaves the holy choir of the Apostles. For thus He says in Leviticus, And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee oil olive pure beaten for the light, to cause the lamp to burn continually without the vail in the tabernacle of the testimony. And then He proceeds, And ye shall take fine flour, and make twelve cakes thereof: two tenth deals shall be in one cake. And ye shall set them in two rows, six in a row, upon the pure table before the Lord, and shall put pure frankincense upon each row, and salt, and it shall be on the loaves for a memorial unto the Lord. The lamp then in the holy tabernacle, and giving light without the vail, we said in the foregoing was the blessed |413 John, nourished with the purest oil, that is, the illumination through the Spirit: outside the vail, because his doctrine was catechetical: for he says, Prepare ye the way of the Lord, make straight the paths of our God. But the things within the vail, that is, the hidden Mystery of Christ, he sheweth not much. For I (he saith) baptize you with water unto repentance, but He That cometh after me is mightier than I, Whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost and with fire. Seest thou then how he shines, as in simpler speech calling unto repentance; but the things within the vail he commits to Him That baptizeth with fire and the Spirit, to lay open? And these things we have set forth more at large, on the words, at the beginning of the book, He was the burning and the shining light: yet we touched on them now cursorily, since it was necessary, on John's passing away, to shew that the preaching of the holy Apostles was near and straightway present. For for this reason, I suppose, the Scripture, having first signified him by the lamp puts before us the consideration of the twelve loaves. Ye shall make (it says) twelve cakes: two tenth deals shall be in one cake. It is the custom of the Divine Scripture, to receive ever the number ten as perfect, and to acknowledge it as the fullest, since the series and order of the consecutive numbers, receiving a kind of revolution and multiplication of the same into the same, advances and is extended to whatsoever one will. He commands then that each

cake be of two tenth deals, that you may see perfection in the disciples, in the even pair, I mean both active virtue, and that of contemplation. He bids two rows to be made (and profitably so) well nigh indicating the very position, which it was (as is like) their custom to take, ever receiving the Lord in the midst of them, and accustomed ever to surround Him as their Master. And that we may know that, as Paul saith, they are unto God the Father a sweet savour of Christ, He bids frankincense to be put on the cakes, and that they be sprinkled also with salt. For it is said to them, YE are the salt of the earth. |414 Yea and with reason does He bid it be offered upon the Sabbath day, for they were made manifest in the last times of the world: and the last day of the week is the Sabbath. And not only so, but because at the time of our Saviour's coming we held a Sabbath spiritually: for we rested from sin. And then were the holy Apostles also made manifest unto us, by whose Divine writings also we nourished attain unto the life in holiness. Therefore on the Sabbath day specially doth He bid the cakes to be set out upon the holy table, that is, in the Church. For the whole is often signified by a part. But what is holier than the holy Table of Christ? Therefore the Saviour was pre-typified as bread by the Law: the Apostles again as cakes by their likeness to Him. For all things were in verity in Christ, but by likeness to Him, they belong to us too through His grace.

52, 53 The Jews therefore were striving among themselves saying, How can This Man give us His Flesh to eat? Jesus

therefore said unto them,

All things are plain to him that understandeth, and right to them that find knowledge, as it is written, but darksome to the foolish is even that which is exceeding easy. For the truly wise hearer shuts up the more obvious teaching in the treasury of his understanding, not admitting any delay in respect of this: but as to the things the meaning whereof is hard, he goes about with his enquiries, and does not cease asking about them; and he seems to me profitably to press on to do much the same as they say that the fleetest dogs of the chase do, who having from nature great quickness of scent, keep running round the haunts of their game. And does not the wise and prophetic oracle call to some similar habit, Seeking seek and dwell with Me? For the seeker must seek, that is, must bring a most unflinching zeal thereto, and not go astray after empty speculations, but in proportion as anything is more rugged in its difficulty, with so much the more vigorous mind must he apply himself and carry by storm with more resolute onset of his thoughts that which is concealed. But the unpractised |415 and unteachable mind, whatever starts up before it, rages at it with its unbelief, rejects the word 'conquering' as spurious, from undisciplined daring mounting up to the last degree of arrogance. For that which will give way to none, nor think that ought is greater than it, how will it not at last be, what we have just said? And we shall find by looking into the nature of the thing that the Jews too fell into this disorder. For when they ought to have accepted unhesitatingly the words of the Saviour, having already through many things marvelled at His God-befitting Power and His incontestable Authority over all, and to have enquired what was hard of attainment, and to have besought instruction wherein they were perplexed: they senseless repeat How to God, as though they knew not that it is a word replete with all blasphemy. For the Power of accomplishing all things without toil belongs to God, but they, being natural men, as the blessed Paul saith, received not the things of the Spirit of God, but the so dread Mystery seems folly to them.

We then ought, to derive benefit herefrom, and reestablishing our own life by others' falls, to hold without question our faith in the teaching of the Divine Mysteries and not to apply How to ought that is told us (for it is a Jewish word, and therefore deserving of extremest punishment). And when the ruler of the synagogue of the Jews, Nicodemus by name, on hearing the Divine words, said, How can these things be? with justice was he ridiculed hearing, Art THOU a master of Israel, and knowest not these things? Let us then, found more skilful in the search after what is profitable, even by others' folly, beware of saying How, to what God works, but rather study to attribute to Him the knowledge of the mode of His Own Works. For as no one will know what God is by Nature, but he is justified who believeth that He is and that He is a Rewarder of them that diligently seek Him: so again will one be ignorant of the mode of His several acts, but by committing the issue to faith, and by confessing the Almighty Power of God Who is over all, will he receive

[416 the not contemptible reward of so good a decision. For the Lord of all Himself willing us so to be affected saith by the Prophet Isaiah, For My Counsels are not as your counsels, neither as your ways are My Ways, saith the Lord, but as the heaven is far from the earth, so are My Ways far from your ways, and your thoughts from My Mind. But He That so greatly surpasseth us in wisdom and might, how shall He not also work wonderfully, and overpass our understanding?

I would fain introduce yet an argument besides, no mean one, as I think. For they who in this life take up the knowledge of mechanics (as it is called) often engage to perform some great thing, and the way of doing it is hidden from the mind of hearers, till they have seen it done; but they looking at the skill that is in them, even before the trial itself, accept it on faith, not venturing to gainsay. How then (may one say) will not they with reason be open to heavy charges, for daring to dishonour with their unbelief God the Chiefest Worker of all things, who refuse not to say how to those things which He worketh, albeit they acknowledge Him to be the Giver of all wisdom, and are taught by the whole Divine Scripture that He can do all things? But if thou persistest, O Jew, saying How! I too will imitate for thy sake thine ignorance, and say to thee, how earnest thou out of Egypt? how (tell me) was the rod of Moses changed into a serpent? how became the hand leprous, and was again restored, as it is written? how passed the water into the nature of blood? how passedst thou through the Red Sea, as through dry land? how by means of a tree was the bitter water of Mara changed into sweet? how too was water supplied to thee from the breasts of the rocks? how was the manna brought down to thee? how again stood the Jordan in his place? or how through a shout alone was the impregnable wall of Jericho shattered? And will that how never fail thee? For thou wilt be detected, already amazed at many mighty works, to which if thou appliest the how, thou wilt wholly disbelieve all Divine Scripture,

[417 and wilt overthrow all the words of the holy Prophets, and, above all, the holy writings of thine own Moses himself. It were therefore meet far, that, believing in Christ and assenting unhesitatingly to His words, ye should be zealous to learn the mode of the blessing, and not be inconsiderately intoxicate saying, How can this Man give us His Flesh to eat? for the word this Man too they say in disdain. For some such meaning again does their arrogant speech hint at.

53 Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in you.

Long-suffering truly and of great mercy is Christ, as one may see from the words now before us. For in no wise reproaching the littleness of soul of the unbelievers, He again richly gives them the

life-giving knowledge of the Mystery, and having overcome, as God, the arrogance of them that grieve Him, He tells them those things whereby they shall (He says) mount up to endless life. And how He will give them His Flesh to eat, He tells them not as yet, for He knew that they were in darkness, and could never avail to understand the ineffable: but how great good will result from the eating He shews to their profit, that haply inciting them to a desire of living in greater preparation for unfading pleasures, He may teach them faith. For to them that have now believed there follows suitably the power too of learning. For so saith the prophet Isaiah, If ye will not believe neither yet shall ye understand. It was therefore right, that faith having been first rooted in them, there should next be brought in understanding of those things whereof they are ignorant, and that the investigation should not precede faith. For this cause (I suppose) did the Lord with reason refrain from telling them how He would give them His Flesh to eat, and calls them to the duty of believing before seeking. For to them that had at length believed He brake bread, and gave to them, saying, Take, eat, This is My Body. Likewise handing round the Cup to them all, He saith, [418 Drink of it all of you, for this is My Blood of the New Testament, which is being shed for many for the remission of sins. Seest thou how to those who were yet senseless and thrust from them faith without investigation. He explaineth not the mode of the Mystery, but to those who had now believed, He is found to declare it most clearly? Let them then, who of their folly have not yet admitted the faith in Christ, hear, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you. For wholly destitute of all share and taste of that life which is in sanctification and bliss, do they abide who do not through the mystical Blessing receive Jesus. For He is Life by Nature, inasmuch as He was begotten of a Living Father: no less quickening is His Holy Body also, being in a manner gathered and ineffably united with the all-quickening Word. Wherefore It is accounted His, and is conceived of as One with Him. For, since the Incarnation, it is inseparable; except as regards the knowledge that the Word Which came from God the Father, and the temple from the Virgin, are not indeed the same in nature (for the Body is not consubstantial with the Word from God), yet are they One by that coming-together and ineffable concurrence. And since the Flesh of the Saviour hath become life-giving (as being united to That which is by Nature Life, the Word from God), when we taste It, then have we life in ourselves, we too united to It, as It to the indwelling Word. For this cause also, when He raised the dead, the Saviour is found to have operated, not by word only, or God-befitting commands, but He laid a stress on employing His Holy Flesh as a sort of co-operator unto this, that He might shew that It had the power to give life, and was already made one with Him. For it was in truth His Own Body, and not another's. And verily when He was raising the little daughter of the chief of the Synagogue saying, Maid, arise, He laid hold of her hand, as it is written, giving life, as God, by His All-Powerful command, and again, giving life through the touch of His Holy Flesh, He shews that there was one kindred operation [419 through both. Yea and when He went into the city called Nain, and one was being carried out dead, the only son of his mother, again He touched the bier, saying, Young man, to thee I say, Arise. And not only to His Word gives He power to give life to the dead, but that He might shew that His Own Body was life-giving (as I have said already), He touches the dead, thereby also infusing life into those already decayed. And if by the touch alone of His Holy Flesh, He giveth life to that which is decayed, how shall we not profit yet more richly by the life-giving Blessing when we also taste It? For It will surely transform into Its own good, i. e., immortality, those who partake of It. And wonder not hereat, nor ask thyself in Jewish manner, How? but rather consider that water is cold by nature, but when it is poured into a kettle and brought to the fire, then it all but

forgets its own nature, and goes away unto the operation of that which has mastered it. We too then in the same way, even though we be corruptible through the nature of our flesh, yet forsaking our own infirmity by the immingling of life, are trans-elemented to Its property, that is, life. For it needed, it needed that not only should the soul be re-created through the Holy Ghost into newness of life, but also that this gross and earthly body should by the grosser and kindred participation be sanctified and called to incorruption. But let not the Jew sluggish of understanding ever suppose that a mode of some new mysteries has been discovered by us. For he will see it in the older books, I mean those of Moses, already fore-shadowed out and bearing the force of the truth, for that it was accomplished in outward forms too. For what (tell me) shamed the destroyer? what provided that their forefathers also should not perish along with the Egyptians, when death, the conqueror of all, was arming himself against the firstborn? is it not manifest to all, that when they, in obedience to the Divine Law sacrificed the lamb, and having tasted of its flesh anointed the doorposts with the blood, death was compelled to pass them by, [420 as sanctified? For the destroyer, that is, the death of the body, was arrayed against the whole nature of man, by reason of the transgression of the first-formed man. For then first did we hear, Dust thou art, and unto dust shalt thou return. But since Christ was about to overthrow the so dire tyrant, by existing in us as Life through His Holy Flesh, the Mystery was fore-typified to them of old, and they tasted of the flesh of the lamb, and were sanctified and preserved by its blood, he that was appointed to destroy passing by, by the appointment of God, those who were partakers of the lamb. Why then art thou angry, O Jew, at being now called from the types to the truth, when Christ says, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have not life in you? albeit thou oughtest to come with more confidence to the comprehending of the Mystery, pre-instructed by the books of Moses, and by most ancient figures led most undoubtingly to the duty of faith.

54 Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day.

Herein too ought we specially to admire the holy Evangelist openly crying, And the Word was made Flesh. For he shrank not from saying, not that He was made in Flesh, but that He was made Flesh, that he might shew the Union. And we do not say either that God the Word, of the Father, was transformed into the nature of the Flesh, or that the flesh passed into the Word (for Each remaineth that which it is by nature, and One Christ of Both); but in a manner unspeakable and passing human understanding, the Word united to His Own Flesh, and having, as it were, transformed It all into Himself (according to the operation which lieth in His power of quickening things lacking life) drove forth of our nature the corruption, and dislodged too death which of old prevailed by means of sin. He therefore that eateth the Holy Flesh of Christ, hath eternal life: for the Flesh hath in Itself the Word Which is

[421 by Nature Life. Wherefore He saith, I will raise him up at the last day. Instead of saying, My Body shall raise him up, i. e., him that eateth It, He hath put I: not as though He were other than His Own Flesh (and not wholly so by nature), for after the Union He cannot at all be severed into a pair of sons. I therefore (He saith) Who am become in him, through Mine Own Flesh, that is, will raise up him who eateth thereof, in the last day. For it were indeed even impossible that He Which is by Nature Life, should not surely overcome decay, and master death. Wherefore even though death which by the transgression sprang on us compel the human body to the debt of decay, yet since Christ is in us through His Own Flesh, we shall surely rise. For it were incredible, yea rather

impossible, that Life should not make alive those in whom It is. For as if one took a spark and buried it amid much stubble, in order that the seed of fire preserved might lay hold on it, so in us too our Lord Jesus Christ hideth life through His Own Flesh, and inserts it as a seed of immortality, abolishing the whole corruption that is in us.

55 For My Flesh is True Meat and My Blood True Drink.

Again does He contrast the Mystic Blessing with the supply of manna, and the savour of the cup with the founts from rocky beds. And what He said afore in other words, this He again says here, manifoldly fashioning the same discourse. For He does not advise them to marvel overmuch at the manna, but rather to receive Him, as Bread from Heaven, and the Giver of eternal life. For Your fathers

(He says) ate the manna in the wilderness and died: this is the Bread Which cometh down from heaven, that a man may eat thereof and not die. For the food of manna

(says He) having for a very little time sported with the need of the body, and driven away the hurt of want, was again powerless, and did not engraft eternal life in them that had eaten thereof. That then was not the true Food, and Bread from heaven, that is; but the Holy Body of Christ, Which nourishes to immortality and life everlasting,

[422 is verily the true Food. 'Yea and they drank water also from the rock.' 'And what then' (He says) 'or what the profit to them who drank? for they have died.' That too then was not true drink; but true Drink in truth is found to be the Precious Blood of Christ, Which uproots from the foundation all corruption, and dislodges death which dwelt in the flesh of man. For it is not the Blood of any chance man, but of the Very Life that is by Nature. Wherefore we are entitled both the Body and the members of Christ, as receiving through the Blessing the Son Himself in ourselves.

56 He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him.

Manifoldly does Christ initiate us by these words, and since His Discourse is hard of attainment by the more unlearned, asking for itself rather the understanding of faith than investigation, He revolving again and again over the same ground makes it easy in divers ways, and from all parts illumines what is useful therein, fixing as a kind of foundation and groundwork the most excellent desire for it. For he that eateth My Flesh (saith He) and drinketh My Blood abideth in Me and I in him. For as if one should join wax with other wax, he will surely see (I suppose) the one in the other; in like manner (I deem) he who

receiveth the Flesh of our Saviour Christ and drinketh His Precious Blood, as He saith, is found one with Him, commingled as it were and immingled with Him through the participation, so that he is found in Christ, Christ again in him. Thus was Christ teaching us in the Gospel too according to Matthew, saying, The Kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. Who then the woman is, what the three measures of meal, or what the measure at all, shall be spoken of in its proper place: for the present we will speak only of the leaven. As then Paul saith that a little leaven leaveneth the whole lump, so the least portion

[423 of the Blessing blendeth our whole body with itself, and filleth it with its own mighty working, and so Christ cometh to be in us, and we again in Him. For one may truly say that the leaven is in

the whole lump, and the lump by like reasoning is in the whole leaven: you have in brief the sense of the words. And if we long for eternal life, if we pray to have the Giver of immortality in ourselves, let us not like some of the more heedless refuse to be blessed nor let the Devil deep in wickedness, lay for us a trap and snare a perilous reverence.

Yea (says he) for it is written, He that eateth of the Bread, and drinketh of the Cup unworthily, eateth and drinketh doom unto himself: and I, having examined myself, see that I am not worthy. When then wilt thou be worthy (will he who thus speaks hear from us) when wilt thou present thyself to Christ? for if thou art always going to be scared away by thy stumblings, thou wilt never cease from stumbling (for who can understand his errors? as saith the holy Psalmist) and wilt be found wholly without participation of that wholly-preserving sanctification. Decide then to lead a holier life, in harmony with the law, and so receive the Blessing, believing that it hath power to expel, not death only, but the diseases in us. For Christ thus coming to be in us lulleth the law which rageth in the members of the flesh, and kindleth piety to God-ward, and deadeneth our passions, not imputing to us the transgressions in which we are, but rather, healing us, as sick. For He bindeth up that which was crushed, He raiseth what had fallen, as a Good Shepherd and One that hath laid down His Life for His sheep. |424

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

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

Obscure is the meaning of this passage, and enveloped in no passing difficulty: but it will not entirely attain to impenetrability: for it will be apprehended and got at by those who choose to think aright. When then the Son saith that He was sent, He signifieth His Incarnation, and nothing else. And when we speak of His Incarnation, we mean that He was made Man complete. As then the Father (He saith) hath made Me Man, and since I God the Word, was begotten Life of That which is by Nature Life, and, made Man, have filled My Temple, that is, My Body, with Mine Own Nature; in like manner shall he also who eateth My Flesh live because of Me. For I took mortal Flesh: but, having dwelt in it, being by Nature Life, because I am of the Living Father, I re-elemented it wholly into Mine Own Life, I have not been overcome of the corruption of the flesh but have rather overcome it, as God. As then (for again I will say it shrinking not for profits sake) although I was made (He says) Flesh (for this the being sent meaneth), I live again because of the Living Father, that is, retaining in Myself the natural excellence of Him That begat Me, so he too who, by the participation of My Flesh, receiveth Me in himself shall live, wholly trans-elemented entire into Me, Who am able to give life, because I am (as it were) of life-giving Root, that is God the Father. But He says that He was Incarnate by the Father, although Solomon says, Wisdom builded her an house: and |425 the blessed Gabriel attributeth the creation of the Divine Body to the Operation of the Spirit, when he was speaking with the holy Virgin (for The Holy Ghost, he says, shall come upon thee, and the Power of the Highest shall overshadow thee) that thou mayest again understand, that the Godhead being by Nature One, conceived of both in the Father and the Son and in the Holy Ghost,---not severally will Each in-work as to ought of things that are, but whatever is said to be done by One, this is wholly the work of the whole Divine Nature. For since the Holy Trinity is One in respect of consubstantiality, one full surely will be also Its Power in

respect to every thing. For all things are of the Father through the Son in the Spirit. But what we have often said, this we will again say. For to say the same things, though it be burdensome, yet it is safe. It was the habit of our Saviour Christ for our profit to attribute those things which surpass the power suitable to man, to the Operation of the Father. For He hath humbled Himself being made Man: and since He accepted the Form of a servant, He spurneth not the measure of servants, yet will He not be excluded from doing all things with the Father. And He That begat Him worketh all things through Him, according to the Word of the Saviour Himself, The Father (He says) That dwelleth in Me, Himself doeth the works. Having then given to the dispensation of the Flesh what befits it, He attributeth to God the Father what is above man's power. For the building a Temple in the Virgin surpasseth man's power. But our opponent will again reply: 'And in what other mode did the Son reveal what He is by Nature, or how did He shew clearly that the Father is greater, save by saying, I live because of the Father? For if the Father is the Giver of Life to the Son, who will rush on to so great stupidity as not full surely to conceive that that which partakes of life, will not be the same by nature as life or that which is mighty to quicken?' To such things we too will array in turn the word of the truth, and opportunely say, The fool will speak folly, and [426 his heart will conceive vain things, to practise transgression, and to utter error against the Lord. For what can be more wicked than such a conception of the heretics? How is not the deepest error uttered by them against Christ who quickeneth all things, since those most foolish ones blush not to say, that He lives by partaking of life from another, just like His creatures? Will then the Son at last be a creature too, inasmuch as it is a partaker of life, but is not very life by nature? for the creature must needs be wholly other than that which is the life in it. But if they suppose that they may be the same, let them call every creature life. But I do not suppose that any one in his senses would do that. Therefore neither is the Only-Begotten a creature, but will be conceived of as by Nature Life: for how would He be true in saying, I am the Resurrection and the Life? for life is that which gives life, not that which needs to receive it from another, just as wisdom too is understood to be that which can make wise, not that which receives wisdom. Therefore according to you the Truth will be false, and Christ will not be true, Who says, I am the Life. Yea and the brilliant choir of saints again will speak falsely, uttering words through the Spirit, and calling the Only-Begotten Life. For the Divine Psalmist is found saying to the Father, With Thee is the Fountain of Life. And the wondrous Evangelist John in his epistles thus says, That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld, and our hands handled, of the Word of Life: and the Word was manifested, and we have seen and bear witness and declare unto you the Eternal Life, Which was with the Father, and was manifested unto us. Seest thou that the Psalmist speaks true, even by the testimony of John, when he says to God the Father of all, With Thee is the Fountain of Life? For the Son was and is with Him the Fountain of Life. For that the Spirit-clad says these things of Him, he will again prove by his words: for he thus writes, And we know that the Son of God is come, and hath given us an understanding, that we may know Him That is True, and we are [427 in 3 His True Son Jesus Christ. This is the True God and Eternal Life. Then who (tell me) will any longer endure the trifling of the heretics? or who will not justly cry out against their impiety, in daring to say that the Son is partaker of life from another, albeit the holy and God-inspired Scripture says no such thing of Him; but rather openly cries aloud, that He is both God by Nature, and Very, and the Fountain of Life, and again Life Eternal. For how will He be conceived of as Very God, who needs life from another, and is not rather Himself Life by Nature? or how will He any more be called Fountain of Life, if He is holpen by another's gifts to be

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

Yet this will not suffice, most noble sirs, to exempt you from blasphemy against the Only-Begotten: but in this too shall your argument be proved untutored and every way falling to pieces. For to have to say that the Son is called Life, because He can quicken things recipient of life, by reason He has in Himself the Father, how is it not replete with unmeasured folly? For ye know not (it seems) what by nature means, or what 'being of any thing by nature means as compared with so being by circumstances

4. As fire is hot by nature, and other things too are hot, by partaking of its operation, as iron or wood: but not because they are heated, are they said to be fire: for they have an external and not a physical operation in them. But our argument will proceed by means of illustrations in regard to ourselves too. Grammar for instance, or Geometry, are held to be species of reasoning science, but when any one becomes skilled in grammar or the other, he is not himself conceived of as Grammar or Geometry, but from the Grammar that is in him, he is called a Grammarian,

[428 and similarly with regard to the other: so too that which is by nature life, is something altogether different from the things wherein it is, transfiguring to itself what is not so by nature. When therefore ye say that the Father is in the Son, as He might be in matter (for instance), in order that, since He is Life by Nature, He too may be able to quicken, ye foolishly grant still that He is Life, and not rather participant of it from another, yet by relation, and not by Essence called to the dignity of a dispenser thereof. And as one would not reasonably call the heated iron fire, albeit it has the operation of the fire, in that it is heated from it: or again a man skilful in grammar is not called grammar, because he can lead others also unto the science, so I do not imagine that any man of sense would call the Son Life because He can quicken others also, though He have not by Nature, according to them, the being Life, but as from the engrafted Operation of the Father, or by reason of the indwelling Father. For what (tell me) is to hinder us at last from conceiving of the Son as one of us, that is, of corruptible nature, if He live because of the Father, that is, having received the gift of life from the Father, as they understand it? For He would perish, according to the analogy of their notions, if He had not the living Father in Himself. And if we confess that He speaks truly, I am in the Father and the Father in Me; He indeed has in Himself the Father Who is Life by Nature, and is Himself in the Father though not Life by Nature. I pass over the blasphemy, though one must utter it to convict the fighters against God of their impiety: for the Father will be found to have in Himself that which is destitute of Life, that is, decay, or a decaying nature. For since the nature of the matter in hand compels us so to conceive of the Son, we must investigate further, and go through various considerations, since our aim is by due precision to refine the question. You say that God the Father is by Nature Life. Well, so He is, but He is in the Son also. For this your argument too allows. I would now with reason ask you, desiring to learn it, 'What will

[429 He work in respect of His Son, being in Him? Will He impart of His Own Life to His Offspring, as though He needed it and had not Life of Himself? how then must we not suppose the Son to be void of Life? That which is void of Life, what is it, but subject to decay? But He will not impart of His Own Life to His Offspring: for He is Life, even though He receive it not from Him.

How then do certain unguardedly babbling still accuse Him, and say that the Son therefore lives, because He hath in Himself the Father who is by Nature Life? For if He live also apart from the

Father, as being Essentially Life's Very self, He will never live because of the Father, that is, because of participation of the Father. But if He have the Father the giver of His Own Life, manifestly He has no Life of His Own. For He borrows it of another, and is (as we said at first) a creature rather than Life, and of a nature subject to decay. How then does He call Himself Life? For either we too may safely say, I am the Life, or if this be no safe word (for it is not lawful for the creature to mount up to God-befitting dignities), the Son knows that He is by Nature Life: since how will He be the Impress of the Person of Him That begat Him, how the Image and accurate Likeness? or how was not Philip right in saying, Shew us the Father, and it sufficeth us? For in truth one ought to consider, that he that had seen the Son, had not yet seen the Father, since the One is by Nature Life, the Other participant of life from Him. For one will never see that which quickeneth in that which is quickened, Him That lacketh not in him that lacketh. Hence in another way too will He be untrue in saying, He that hath seen Me hath seen the Father. But he who loveth the pious doctrines of the Church sees what great absurdities will follow their pratings. Let him then turn from them, and pass away, as it is written, and let him make straight paths, and direct his ways, and look to the simple beauty of the truth, believing that God the Father is by Nature Life, the Son Begotten of Him Life too. For as He is said to be Light of Light, so too [430] Life of Life: and as God the Father lighteneth things lacking Light by His Own Light, His Son, and gives wisdom to things recipient thereof, through His Own Wisdom, and strengthened things needing strength, through again His Own Strength, so too He quickeneth things whatever lack the Life from Him, by His Own Life which floweth forth from Him, His Son. When then He says, I live because of the Father, do not suppose that He confesses that He lives because He receives Life from the Father, but asserted that because He was begotten of a Living Father, that therefore He also lives. For it were impossible that He who is of a Living Father, should not live. As though any of us were to say, I am a reasonable man on account of my father, for I was born the child of a reasonable man: so do thou conceive in respect of the Only-Begotten also. I live (He says) because of the Father. For since the Father who begat Me is Life by Nature, and I am His Natural and Proper Offspring, I gain by Nature what is His, i. e., being Life: for this the Father too is. For since He is conceived to be and is One of One (for the Son is from the Father, even though He were with Him eternally); He with reason glories in the Natural Attributes of Him That begat Him, as His Own.

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

Great (saith He) ought to be the effects of great things, and the gifts of the Grace from above, should appear God-befitting and worthy of the Divine Munificence. For if thou have wholly received in faith that the Bread came, down from heaven, let it produce continous life in them that long after it, and have the unceasing Operation of immortality. For this will be a clear proof of its being the Bread from heaven, that is from God: since we say that it befits the Eternal to give what is eternal, and not the enjoyment of temporary food, which is barely able to last for just the least moment. For one will no longer wisely

[431] suppose that that was the bread from God and from above, which our forefathers eating, were overcome by death, and repelled not the evil of corruption, and no wonder; for that was not the Bread which availeth to render immortal. Hence neither will it be rightly conceived and said by any to be from heaven. For it was a work befitting that which came down thence, to render the partakers of it superior to death and decay. By undoubted proof again will it be confirmed, that this

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

59 These things said He in the Synagogue as He taught in Capernaum. The most wise Evangelist introducing to us the exposition of marvellous mysteries, with reason attributes to our Saviour Christ, the commencement of the doctrine thereof, by the clear view of His Person shaming the gainsayer, and scaring off beforehand those who should come with a view to gainsay: for sometimes the renown of the teachers makes the hearer more ready to believe, and demands a more earnest assent on the part of the learners. Full well too does he add, In the Synagogue. For the expression wellnigh shews that not one chance person, or two, heard [432 Christ say these things: but He is seen teaching openly in the synagogue to all, as Himself saith by the Prophet Isaiah too, Not in secret have I spoken nor in a dark place of the earth. For He was discoursing openly of these things, rendering their judgment without excuse to the Jews, and rendering the charges of not believing on Him heavier to the disobedient. For they, if not yet instructed in so dread Mystery, might reasonably have deprecated punishment, and pleading utter ignorance, have undergone a lighter sentence from the Judge: but since they knowing, and often initiated, still outraged Him with their unbelief, how will they not reasonably be punished, all mercy at last taken away, and pay most bitter penalty to Him that was dishonoured of them? some such thing hath the Saviour Himself too said of them, If I had not come (He says) and spoken unto them, they had not had sin, but now they have no cloke for their sin.

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

60, 61 Many therefore of His disciples, when they had heard this, saith, Hard is this saying, who can hear it? When Jesus knew in Himself that His disciples are murmuring at it, He said unto them, This is the custom of the simple: they ever find fault with the more subtle doctrines and foolishly tear in pieces any thought that is above them, because themselves understand it not: although they ought rather to have been eager to learn, and to have loved to search diligently the things spoken, not on the contrary to rise up against so wise words, and call that hard, which they ought to have marvelled at. For they are somewhat in the same plight, [433 as one may see those in who have lost their teeth. For the one hurrying to the more delicate food, often reject the more wholesome, and sometimes blame the more excellent, not acknowledging the disease, whereby they are compelled to decline it: and these, the foster-brethren of unlearning and bereft of sound mind, shrink from knowledge, which they ought to have pursued with exceeding much toil, and to

have attained by intent zeal. The spiritual man then will delight himself in the words of our Saviour, and will justly cry out, How sweet are Thy words unto my throat, yea, above honey and the comb to my mouth; while the carnal Jew ignorantly esteeming the spiritual Mystery to be foolishness, when admonished by the Words of the Saviour to mount up to the understanding befitting man, ever sinketh down to the folly which is his foster-brother, calling evil good, and good evil, according to the Prophet's voice. He follows again his fathers, and herein too is he detected imitating the unlearning of his forefathers. For the one on receiving the manna from God, and being made partakers of the blessing from above, were dragged down to their wonted coarseness, and sought for the unsavourinesses of Egypt, desiring to behold onions, leeks, and kettles of fish: and these on being exhorted to receive the life-giving Grace of the Spirit, and taught to feed on the Very Bread, which cometh from God the Father, turn aside after their own error, lovers of pleasure rather than lovers of God; and as their forefathers used to find fault with the very food of manna, daring to say, And our soul is dried away with this manna: so do these too again reject the Very Bread, and blush not to say, Hard is this saying. The hearers therefore of the Divine Mysteries must be wise, they must be approved exchangers, so as to know the approved and counterfeit coin, and neither unseasonably to bring inextricable questioning on those things which are to be received in faith, nor to lavish a faith sometimes harmful upon those things that require investigation, but to render to every thing that is said its due, and to advance as it |434 were by a straight path, refusing to turn aside on either hand. For by a royal road beseems it him to travel who runneth to uprightness of faith which is in Christ.

62 Doth this offend you? what and if ye shall see the Son of Man ascend up where He was before? From utter ignorance, certain of those who were being taught by Christ the Saviour, were offended at His words. For when they heard Him saying, Verily, verily, I say unto you, except ye eat the Flesh of the Son of man and drink His Blood, ye have no life in you, they supposed that they were invited to some brutish savageness, as though they were enjoined to eat flesh and to sup up blood, and were constrained to do things- which are dreadful even to hear. For they knew not the beauty of the Mystery, and that fairest economy devised for it. Besides this, they full surely reasoned thus with themselves, How can the human body implant in us everlasting life, what can a thing of like nature with ourselves avail to immortality? Christ therefore understanding their thoughts (for all things are naked and, bared to His eyes), heals them again, leading them by the hand manifoldly to the understanding of those things of which they were yet ignorant. Very foolishly, sirs, (saith He) are ye offended at My Words. For if ye cannot yet believe, albeit oftentimes instructed, that My Body will infuse life into you, how will ye feel (He saith) when ye shall see It ascend even into heaven? For not only do I promise that I will ascend even into heaven itself, that ye may not again say, How? but the sight shall be in your eyes, shaming every gainsayer. If then ye shall see (saith He) the Son of Man ascending into heaven, what will ye say then? For ye will be convicted of no slight folly. For if ye suppose that My Flesh cannot put life into you, how can It ascend into heaven like a bird? For if It cannot quicken, because its nature is not to quicken, how will It soar in air, how mount up into the heavens? for this too is equally impossible for flesh. But if it ascends contrary to nature, what is to hinder it from quickening also, even though its nature be not to quicken, of its own |435 nature? For He Who made That heavenly which is from earth, will render it Lifegiving also, oven though its nature be to decay, as regards its own self?

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

63 It is the Spirit That quickeneth, the flesh profiteth nothing.

It is not unreasonably (He says) that ye have clothed the flesh in no power of giving life. For when the nature of the flesh is considered alone and by itself, plainly it is not life-giving. For never will ought of things that are, give life, but rather it hath itself need of Him who is mighty to quicken. But when the Mystery of the Incarnation is carefully considered, and ye then learn who it is who dwelleth in this Flesh, ye will then surely feel (He says) unless you would accuse the Divine Spirit Itself also, that It can impart life, although of itself the flesh profiteth not a whit. For since it was united to the Life-giving Word, [436 it hath become wholly Life-giving, hastening up to the power of the higher Nature, not itself forcing unto its own nature Him who cannot in any wise be subjected. Although then the nature of the flesh be in itself powerless to give life, yet will it inwork this, when it has the Life-working Word, and is replete with His whole operation. For it is the Body of that which is by Nature Life, not of any earthly being, as to whom that might rightly hold, The flesh profiteth nothing. For not the flesh of Paul (for instance) nor yet of Peter, or any other, would work this in us; but only and specially that of our Saviour Christ in whom dwelt all the fulness of the Godhead bodily. For verily it would be a thing most absurd that honey should infuse its own quality into things which naturally have no sweetness, and should have power to transfer into itself that wherewith it is mingled, and that the Life-giving Nature of God the Word should not be able to elevate to Its own good that Body which It indwelt. Wherefore as to all other things the saying will be true, that the flesh profiteth nothing; but as to Christ alone it holdeth not, by reason that Life, that is the Only-Begotten, dwelt therein. And He calls Himself Spirit, for God is a Spirit and as the blessed Paul saith, For the Lord is the Spirit. And we do not say these things, as taking away from the Holy Ghost His Proper Existence; but as He calls Himself Son of man, since He was made Man, so again He calls Himself Spirit from His Own Spirit. For not Other than He is His Spirit. The words that I have spoken unto you, they are Spirit and are life.

He filleth whole His Own Body with the Life-giving operation of the Spirit. For He now calls the Flesh Spirit, not turning It aside from being Flesh: but because by reason of Its being perfectly united to Him, and now endued with His whole Life-giving Power, It ought to be called Spirit too. And no wonder, for be not offended at this. For if he that is joined unto the Lord is one spirit, how shall not His Own Body rather be called One with [437 Him? Something of this kind then He

means in the passage before us: I perceive from your reasonings within you (saith He) that ye foolishly imagine that I am telling you, that the body of earth is of its own nature life-giving: but this is not the drift of My words. For My whole exposition to you was of the Divine Spirit and of Eternal Life,. For it is not the nature of the flesh which renders the Spirit life-giving, but the might of the Spirit maketh the Body life-giving. The words then which I have discoursed with you, are spirit, that is spiritual and of the Spirit, and are life, i. e., life-giving and of that which is by Nature Life. And not as repudiating His Own Flesh does He say these things, but as teaching us what is the truth. For what we have just said, this will we repeat for profit sake. The nature of the flesh cannot of itself quicken (for what more is there in Him That is God by Nature?) yet will it not be conceived of in Christ as Alone and by Itself: for it has united to it the Word, Which is by Nature Life. When therefore Christ calls it life-giving, He does not testify the Power of quickening to It so much, as to Himself, or to His Spirit. For because of Him is His Own Body too Life-giving, since He re-elemented It to His Own Power. But the 'how,' is neither to be apprehended by the mind, nor spoken by the tongue, but honoured in silence and faith above understanding. But that the Son too is often called by the name of Spirit by the God-inspired Scriptures, we shall know by what is subjoined. The blessed John then writes of Him, This is He That came by water and Spirit, Jesus Christ, not by water only, but by water and the Spirit 5: and it is the Spirit That beareth witness, because the Spirit is truth. Lo, he calleth the Spirit Truth, albeit Christ openly crieth out, I am the Truth. Paul again writes to us saying, They that are in the flesh cannot please God: but YE are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in |438 you, but if any man have not the Spirit of Christ, he is not His. But if Christ be in you, the body is dead because of sin, the Spirit is life because of righteousness. Lo again herein having proved that the Spirit of God dwelleth in us, he hath said that Christ Himself is in us. For inseparable from the Son is His Spirit, according to the count of Identity of Nature, even though He be conceived of as having a Personal Existence. Therefore He often names indifferently, sometimes the Spirit, sometimes Himself.

64, 65 Yet there are some of you that believe not. For Jesus knew from the beginning who they are that believe not, and who

should betray Him: and said, Therefore have I said unto you, that no man can come unto Me, except it have been

given unto him of My Father.

Herein again one may clearly see fulfilled that which was fore-heralded by one of the holy Prophets, With your hearing ye shall hear, and shall not understand, and looking shall look and shall not see. For the heart of this people is waxen fat, and they have weighed down their ears and closed their eyes, lest they should at all see with their eyes, and understand with their heart, and should convert, and I should heal them. For they being themselves ear-witnesses of the doctrines of the Saviour, and from none other of the saints learning them, but rather instructed in the mysteries by the Voice of the Lord of all, yea even seeing Him with their bodily eyes, waxed gross in their folly, and having closed the eyes of their understanding, turned them away from the Sun of Righteousness, not admitting the illumination of the gospel instruction. For evil were they, and guilty of many past offences. Wherefore also the wise Paul testified to us that hardness in part is happened unto Israel. But since it was the work of no common wisdom to acknowledge that He Who was veiled in human form is God, He saith that he cannot come to Him who has not yet

received, i. e., understanding from God the Father, and with reason. For if every good gift and every perfect gift is from above and cometh down from the Father of lights, how much more will not the [439] acknowledgement of Christ, be a gift of the Father's Eight Hand, and the apprehension of the truth how will it not be conceived to be beyond all grace? For in proportion as it is shewn to be the Giver of the highest goods, so much the more befits it that it depend upon the Divine Munificence. But not to the unclean does the Father grant the knowledge of Christ, nor to those accustomed to stray unto extravagant unbelief doth He infuse the most helpful grace of the Spirit: for not on mud is it right that the precious ointment be poured forth. And verily the blessed prophet Jeremiah commands that they be first purged by desire unto every good work, who desire to draw near unto Christ through faith, crying out, Seek ye God and when ye find Him call on Him; when He shall be nigh to you, let the ungodly man forsake his way, and the unrighteous man his counsel, and let him return unto the Lord, and He will have mercy upon him, for He will abundantly pardon your sins. Thou seest how he says that he must first depart from his old way, and remove from unlawful devices, that he may obtain remission of sins, i. e., through faith in Christ. For we are justified not by the works of the law, but by the grace that is from Him, and the forgiveness granted us from above. But some one may say, Therefore what hindered Him from pardoning the Jews also, and from pouring out remission on Israel together with us? for this too would befit Him That was perfectly good. And how too (says he) will He speak truly when He saith to us, I came not to call the righteous, but sinners to repentance?

What shall we say then to these things? For them of Israel alone at the first was the grace of the Saviour devised. For He was sent, as Himself affirmed, only to the lost sheep of the house of Israel. And in truth they who will believe may yet attain unto life everlasting. But some, living in a nobler course of life, and searchers of the truth, received the grace of God the Father co-working with them unto salvation through faith and were saved: but the haughty Pharisee, and the hard-hearted high-priests

[440] with them, and the elders of the people, would not believe, though fore-instructed by Moses and the Prophets. But since through their own ill-counsel, they at length shewed themselves unworthy of everlasting life, they received not the illumination which is from God the Father. And you have the type of this too in the elder writings. For as to them who disbelieved God in the wilderness, entry into the land of promise was not given; so to these who by their unbelief dishonour Christ, entrance was not granted into the kingdom of heaven, whereof the land of promise was the type. And God is not unrighteous Who bringeth His wrath upon each. For He being Just by Nature, will discriminate altogether rightly, and will direct His Own Judgment agreeably to His Own Nature, even though we understand not the mode of the economy which is above us.

Profitably does the blessed Evangelist tell us that Jesus knew all things, and was not ignorant who should disbelieve, and who was the minister of impiety against Him, that He might again be conceived of as God, as knowing all things

before they are.

66 From that time many of His disciples went back, and walked no more with Him.

Hard indeed is ever wisdom to the unwise, and what one thinks will yield them no slight profit, is often seen to be even hurtful. For as to them who are diseased in their bodily sight, the light of the sun is an enemy, and it is pleasant to them to sit in dark places; so to the sick in mind, the more difficult doctrines are hateful, and those that are obscured by hard meanings are an abomination, even though the benefit be great: and petty things are pleasant, and more acceptable, even though sometimes no advantage accrue. Shall we not find this true in the present case? when Christ was laying before them the great and Divine Mystery, and through varied thought was laying open the understanding of it, and all but gathering up now the veil of the temple, and unveiling the inner tabernacle, they loath the so wise and heavenly word, they |441 turn aside again to their brutish unlearning, and went bade, as the Evangelist saith, and refuse to walk any more with Him. For this is in truth, falling back. Wherefore by the Prophet Jeremiah He says again to the senseless and obstinate Jerusalem, the nurse of unbelievers, THOU forsookest Me, saith the LORD, and shalt go backward. For of a truth backward falling follows the rejection of good things: and God is All Good. Therefore the miserable men went back, and have fallen backwards, not walking with the Saviour any more, but turning as it were to other paths, and dragged down to their wonted passions. But let us see again, whether we do not find the type of this too in the books of Moses. When then they had travelled through long ways and traversed that wild desert and were now at the very land of promise, Joshua the son of Nun and certain others with him were sent by Divine command to espy it. But when they had spied out the whole land and were returned again to Moses, some of them began speaking bitter things to the synagogue. For the land (said they) which we spied hath fierce inhabitants, and we saw the sons of the giants there, and concluded by adding such things as would strike terror into the hearers. But Joshua after them tried to adorn the land with many praises, and besought them saying, The land which we searched is an exceeding good land: if the Lord delight in us, He will bring us thereinto. But the forefathers of the Jews maintained that they ought to stone Joshua: and having condemned of powerlessness God Who is mighty to all things, they sat down and wept, as it is written, and hereby with reason provoke the Lord of all. But since they were thus faithless and outrageous, they fell from the promise: for He says, As I swear in My wrath, that they should not enter into My rest. And what besides? God commands them to return and go back again. For He saith to Moses, To morrow do YE strike your tents and return by the way of the Red sea. For since they would not enter into the land whereinto they were called, they are sent to turn round, and are compelled to retrace the same way |442 again. For they would not follow after the words of Joshua, nor on hearing of the good land, did they honour the adviser with their assent. What therefore those then suffered, this do these too now. For taught the way of everlasting life, and exhorted to hasten unto the kingdom of heaven, they outrage Him with their unbelief: wherefore justly did they go bach, losing by their own perversity the proceeding onward with their Guide unto salvation.

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

being very few. And this the Divine Word Himself testified to us. It is therefore as though the Saviour said to His disciples, If ye unhesitatingly believe My words, if letting go wavering in ought, ye with simple faith receive the Mystery, if it seem bitter to you and fall of intolerable infamy that My Words are accused of being hard, if ye refuse to say in Jewish fashion, How can This Man give us His Flesh to eat, I will gladly see you with Me, and will rejoice in living with you, and will love you as Mine Own, but if ye choose to think with them who have fallen back, I both enjoin you to run away with them, and do justly drive you away. For worshippers will not fail Me, seeing the Gospel message shall be spoken not in Judaea alone, but now goeth about into the whole world, and calleth men together from all parts as it were into one company, and [443 gathereth them together with ease unto the acknowledgment of the truth. Behold therefore the goodness and severity of God, as Paul saith; severity towards the unbelievers, goodness again towards them who shall acknowledge Him, if they continue in His goodness, as Paul again affirmeth, else they too shall be cut off. For He That spared not the natural branches, neither shall He spare them that were grafted in. Let him then that of folly halteth concerning the faith know and be taught by these things, that if he will not cease from such a disease, he will go back, and having no longer any Guide unto eternal life, will go down wretched into hell, and there bewail his own miscounsel. For there (He saith) shall be weeping and gnashing of teeth.

It is probable however that some other profitable lesson is conveyed to us, by Jesus saying to His disciples, Would YE also go away? for lest they too should be thought to have been carried off by Jewish folly, and to have stumbled together with the unbelievers, or in any other way to cry out against Him with them, as though He taught hard things and tried to instruct His hearers in the knowledge of impossibilities, profitably did He enquire of them if they desired to depart with them, that hereby He might invite them to confession of the right and untaint faith, which indeed also came to pass.

[444

CHAPTER IV. That a type of Christ was the holy Tabernacle which led the people in the wilderness, and that the ark that was in it and the lamp and the altar, as well that of incense as that of sacrifice, signified Christ Himself.

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

perfectly clear to us from these words that we must sit by One only Teacher, Christ, and cleave unceasingly and indissolubly to Him, and make Him our |445 Master, who knoweth well to guide our feet into the unending life. For thus, thus shall we mount up to the Divine and heavenly courts, and hastening into the church of the first-born, shall feast on the good things that pass man's understanding. For that it is a good thing and salutary to desire to follow Christ Alone and ever to be with Him, the very nature of the thing will indubitably prove: yet no less shall we see it from the elder Scriptures. When therefore they of Israel having put off the tyranny of the Egyptians were pressing forward to the land of promise, God suffered them not to make disorderly marches, nor did the Law-giver let each go where he would. For there is not a doubt that having no leader they would have gone utterly astray. Wherefore it is written again for our ensample, in the book called Numbers, And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud went up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents: at the commandment of the Lord shall they set forth, and the children of Israel shall keep the charge of God and shall not rise up. By the voice of the Lord shall they pitch and by the command of the Lord shall they journey. Thou seest how they are bidden to follow, and to journey with the journeying of the cloud, and to halt again with it and with it to rest. For the being with their guide was salvation both then of them of Israel, and to us now the not departing Christ is so. For He was with them of old under the form of tabernacle and cloud and fire. But the order of the narrative shall be transferred (as far as we are able) to the spiritual interpretation, for when Wisdom, as it is written, builded her an house, and pitched the truer tabernacle, that is, the Temple of the Virgin, God the Word, |446 Who is in the Bosom of God the Father, came down thereinto in a manner incomprehensible and God-befitting, and was made Man, that to those who are already enlightened, and walk as in the day, as Paul saith, He might be a cloud overshadowing them, and put an end to the heat of our passions from infirmity: but to those who are still ignorant, and straying, and living as it were in night and darkness, a fire to give light and transform to fervency of spirit. For we believe that those who are good are warm through the Spirit. For I think that for no other cause did the cloud appear over the tabernacle by day and the fire by night, than for that given above by us. But He enjoined those who were appointed to follow, not to set out of their own accord on their journey, but to set out with the tabernacle and with it to halt, that in type again you may understand what is said by Christ, He that ministereth to Me, let him follow Me: and where I am, there shall My minister also be. For steadfastness in following, and constancy in cleaving, is signified by his accompanying Him, uninterruptedly. And the accompanying the Saviour Christ and following Him, is not to be understood at all of the body, but is attained rather by virtue in action, in regard whereof the most wise disciples having fast fixed their mind, and having refused as leading to destruction, to go back with them that believed not, with reason cry out, Where can we go? as though they said, With Thee will we abide and will ever cleave to Thy commands, and will receive Thy words, not finding fault with ought, nor with the uninstructed ones, think that hard which Thou sayest in Thine instruction, but think rather, How sweet are Thy Words unto my throat, above honey and the honeycomb unto my mouth.

Such then is the meaning of this passage. But that the tabernacle was to them of old a type of Christ we shall know, by applying a subtle mind to the things said respecting it unto the holy

Moses. Our discourse on these matters may haply seem discursive to some, but it will produce no slight advantage. For we ought (I deem) |447 zealously to refine on these points, repudiating the censoriousness of those who unreasonably blame us. The Divine oracle then is on this wise: for we will set it forth in order, refining the shadow of the letter, as far as we can. And the LORD spake (it says) unto Moses, saying, On one day of the first month at new moon, shalt thou rear the tabernacle. What induced the Lord of all (one more diligent in learning may reasonably ask) to order the tabernacle to be set up in one day, and not in two, or three, and in the new moon, and that not simply of any month, but of the first. Such things may reasonably cause us a long investigation, since nought of the things said in the Scriptures is for nothing. Therefore (for we will follow up our own discourse on these things) the tabernacle that was reared signifies the Holy Body of Christ and (so to say) the pitching of His Precious Tabernacle, wherein it was well pleasing that all the fulness of the Godhead should dwell bodily. Moreover He commands it to be pitched in one day, and this most wisely and economically, in order that by the one day you might understand the existing life, in which alone He became Man. It is fit that we understand by the new moon, nothing else save the sojourn of our Saviour which reneweth us, by which old things are passed away, all things are become new. For a new season was manifested to us in Christ, thrusting away the oldness of the legal worship, and re-ordering us unto a new and fresh life through the Gospel teachings, yea and renewing unto the beginning of righteousness them which had waxen old from sin, and were ready to vanish away, and undoing the oldness of the corruption that had been brought in, and beautifying with the newness of incorruption those that through faith had hastened unto eternal life. For if any man be in Christ, he is a new creature, as it is written. But He commands the Divine tabernacle to be reared in the first month, when the beauty of spring-time shines forth, washing away (as it were) the dejection of winter, and the earth is softly cherished by now brighter and purer suns, and the vines bloom, and the husbandman revels |448 in the sweet odours of the flowers, and the plains bear grass, and whole fields bristle with the ears of corn, as certain of the Greek poets say, when the winter is past, as it is written, the rain is over and gone, when the time of pruning is come on. All these you will understand spiritually, that the winter at its end and the rain passing away, are the temptations that fall on us of devilish tyranny, and his ambitious usurpations over all; for the might of the devils was brought to an end in the days of Christ, and the bright Sun rose upon us, to wit, that whereof God the Father says, And the Sun of Righteousness shall arise upon you, warming with fervency of the Spirit, those who were swooned in sin, unto righteousness. The spiritual vines again and flowers and ears of corn, you will understand to be the Saints which excel in manifold piety towards God, and shoot forth the many-hued fruit of virtue. And (we must speak briefly) the spring brings forth flowers and prepares the whole earth to bear grass, and crowns the meadows with new bloom, and brings into fresh youth the trunks long dry with the intolerable violence of the winter, and brings them to a goodlier appearance, and makes them bud around with their wonted leafage, and prepares the husbandman who owns them to glory in their natural fruits. Some such thing shall we find happen as regards ourselves too. For we who have long been withered by reason of the sin that reigneth over us, and destitute of fruit unto virtue, have revived unto righteousness through Christ, and do now yield the fresh and new fruit through faith to the Dresser of our spirits. And thus do we fitly understand that which is spoken by one of the holy Prophets as in the Person of Christ, I who speak, am at hand as the spring upon the mountains. But what the spring, i. e., the season of spring, worketh upon the mountains, we have already spoken of.

Profitably then does He command that the tabernacle be set up in one day, holding out a type of Christ, that you may understand thereby His Death once for all in this one present time. For He will not be born again hereafter, nor

[449 yet will die, having once for all been born and died and risen from the dead. For the Resurrection, which is as it were, a pitching of the holy tabernacle, must of necessity follow His Death. But it is in the new moon, because in Christ we have a new age: for what is in Him, are a new creature. And the first month is taken, signifying the renewal of human nature from death and decay to life and incorruption, and its passing at length from barrenness to fruitfulness, and its escape from the tyranny of the devil, like the winter now passed away and come to its close. Again in another way does he shew us Immanuel in type and figure saying, And thou shalt place the ark of the testimony, and cover the ark with the vail. For in the preceding the Word was limned in the complete tabernacle (for it was the House of God indwelling therein, to wit, the Holy Body of Christ) but no less is the same signified to us by the ark individually

6. For it was constructed of undecaying wood, that you might understand His Body incorruptible: it was overlaid with pure gold within and without, as it is written

7; for all belonging to Him is Precious and royal, both the Divinity and the Humanity, and in all things He hath the preeminence as Paul saith. And the gold is taken as a type of honour and excellence above all things. The ark then was fashioned of undecaying wood, and overlaid with gold, and had the Divine law deposited therein, for a type of God the Word indwelling in, and united to, His Holy Flesh (for the Law too was the Word of God, although not the Hypostatic Word, as the Son is). And it is covered by the veil. For God the Word Incarnate was unseen of the many, having His Own Body as a covering, and lying hid within His Own Flesh as with a veil, so that thence certain not knowing His God-befitting Dignity, at one time endeavoured to stone Him, imputing it to Him, as a crime, that He being Man, said He was God, at another time, they blushed not to say, Is not this Jesus the Son of Joseph, whose

[450 father and mother WE know? how doth He now say, I have come down from heaven? The veil then cast upon the ark, signifieth that Jesus will not be known by the many. The ark too was therefore a type of Him, wherefore also did it precede them of Israel in the wilderness, filling the place of God: for He was the leader of the people. And the Psalmist is a witness of this, saying, O God, when Thou wentest forth before Thy people, when Thou didst march through the wilderness, the earth shoooh, the heavens also distilled. For in that the ark ever marched before and preceded, God is openly declared to have gone before. You may have a clearer proof of this, considering this. God once commanded to them of Israel by Moses to go up boldly unto mount Seir, and to besiege the Amorite, but they who were so commanded having fallen into feeble cowardice, and attributing success to their own strength, and not rather trusting to the succour from above, sat and began weeping by the mountain, as it is written, whereat the Law-giver was justly provoked, and threatened that He would not bring them into the land of promise. They cut at last by the threat, and urged to an unseasonable repentance, attempted to go up, by a second disobedience, and snatched up arms against the Amorites. But God foretold them the result by Moses: for He said unto them Ye shall not go up (it says) and ye shall not fall before your enemies for I am not among you. But they every way diseased with disobedience, forced themselves and went up unto the mountain, as it is written. Nevertheless (it says)

the ark of the covenant of the Lord went not up with them, for it remained in the camp. Seest thou that upon God's saying, I am not among you, the ark goeth not up with the disobedient, shewing clearly to them of more understanding that it held the place of their leader God? Yea and it was borne around Jericho by the priests, and the lofty wall thereof fell down, not by applying engines and rams, but rather by trumpets and shouting: and this again we shall find to be true in Christ. For He it is Who is borne by saints and holy men and overturns the whole might of the devil, not by arms, but by a shout and a

[451 trumpet, that is by Apostolic and Evangelic preaching, and the assent of all the people, confessing their own Lord in uprightness of faith. This too we see accomplished in the Mystic doxologies, the priestly trumpet, that is, the voice of the minister, preceding the people, and thus falls and is shattered the power of the adversaries, for our weapons are not carnal, as Paul saith, but mighty to God. That Christ is after a sort borne and rests on His saints, both the prophet Habakkuk will declare saying, Thou wilt ride upon thine horses and Thy chariots are salvation, and the Saviour Himself no less will teach us, saying to Ananias concerning Paul, Go thy way, for this man is a chosen vessel unto Me, to bear My Name before all the Gentiles.

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

[452 filling up a type of the preserved of Israel, which the blessed Isaiah too calls a remnant. For many of them have believed on Christ.

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

the clearest demonstration that Christ is the candlestick, Who through obedience and faith set by Himself both the people of the Gentiles and that of the Jews.

He proceeds, manifoldly pointing Him out to us, And thou shalt set the altar of gold for the incense before the ark and put the hanging of the veil at the door of the tabernacle of witness, and the altar of burnt offerings thou shalt set at the door of the tabernacle of witness and shalt cover the tabernacle, and all things that are therein shalt thou hallow

all round. For we must observe how Christ is represented to us in both altars. For after He had ordered the golden altar to be laid by

8, whereon was the incense before the ark, and had said that hangings should be put across before the doors of the tabernacle, that the interior might not be seen, He commands the altar of burnt-offerings to stand at the door of the tabernacle of testimony, not

[453 invisible, nor hidden: for it was without the veil. Behold Him then, by the altar of incense ascending up as an odour of a sweet smell to God the Father (for this the incense signifies), by the altar of burnt offering, offered up as an Offering and a Sacrifice in our behalf. But the golden altar was hidden by the veil (for hidden was the glory of Christ), the other, that of burnt offerings, whereon are the sacrifices, was visible, for manifest was the Death of Christ and known to all. Their position is not without a distinction, for the one was over against the ark, the other by the doors of the tabernacle. And the position of the golden altar in front of the ark, as it were in the Presence of God the Father, darkly hints that marvellous is the glory of the Son, as it is said, No man knoweth who the Son is, but the Father. But the position of the altar of burnt offering at the very doors of the tabernacle, holding out a type of His Death and of His Sacrifice for all, again signifies, that no otherwise can we come to God the Father, save by the Sacrifice of Christ, as He says, I am the Door, and No man cometh unto the Father but by Me. Further, He commanded the tabernacle to be pitched round about, comprehending all things that were therein, that it might be seen to be one, and not many. For One is Christ among us, even though He be manifoldly conceived of, a tabernacle by reason of the veil of Flesh, an Ark holding the Divine law as the Word of God the Father, a table again as Life and Food, a candlestick as spiritual Light, both altar of incense, as an odour of a sweet smell in

sanctification, and altar of burnt offering, as a Sacrifice for the Life of the world. And all things that are therein are sanctified; for Christ is holy All of Him and howsoever He be conceived of.

Since the holy tabernacle then was their leader, they of Israel are commanded with it to set out and with it to rest: God again instructing us and teaching us to our profit, to take as our Leader and. Guide in the way unto salvation, God the Word Who for our sakes was Incarnate, and by obeying unhesitatingly His Commands, to mount

[454 up unto eternal life. And this they who had been instructed in the mysteries in many words not chusing to do,

went back and walked no more with Him. But most wisely does the blessed Peter say to the Saviour, Where can we depart? for in no way to go astray from God, but rather to strive to be with Him spiritually, is in truth most comely for saints.

69 And WE have believed and know that THOU art the Christ, the

Holy One of God 9.

Marvellous is the faith of the holy Apostles, fervent their manner of confession, most loveable and pre-eminent their understanding. For not like certain of the more ignorant, or like them who used to call the Word of the Saviour hard, did they rightly go back and fall, nor of lightness readily caught were they called to belief, but being fully assured beforehand and persuaded of a truth that their Instructor was full of life-giving Words, the Teacher of heavenly doctrines. Exceeding stable is such faith, but that which is not so, is (as is like) easily spurned, and having no root as its assurance, is very readily worn away out of the mind of man. And verily the Saviour Himself in Parables, when He was discoursing of the sower, that which fell upon the rock (He says) and hath no root withered away, darkly saying that the mind which is dried up and can in no wise receive the Word once cast into it, is a rock. For the wretched Jews being now in this case from their utter ignorance, were being taught by the Prophet's voice, Bend your hearts and not your garments. For as before the casting in of the seed, the custom of husbandry advises that the ground should first be cleft with the plough: so I deem ought they who approach to receive the Divine [455] Words in some sort to open out beforehand their hearts by desires thereunto: and thus receiving it, do they render the soul travelling like fruitful soil. Therefore in full assurance of faith do the most wise disciples say that they know and are confident that He is Christ the Son of the Living God. And with great wisdom will you find their speech constructed as to this again. For they say they believe and know, joining both together. For one must both believe and understand: nor, because the more Divine things are to be received in faith, ought we therefore completely to depart from all investigation respecting them, but rather we should try to attain even so unto a moderate knowledge, as in a glass and a riddle, as Paul saith. Well again do they not say first that they know, then believe, but putting faith first, they bring in knowledge, and not before faith, as it is written, If ye will not believe, neither shall ye understand. For simple faith having been fore-laid in us, as a kind of foundation, knowledge is afterwards built up upon it by degrees, and brings us up to the measure of the mature age that is in Christ, to a perfect and spiritual man. Wherefore God also somewhere says, Behold I will lay for the foundations of Sion a stone, choice, a corner stone, precious. For Christ is to us a Beginning and foundation unto sanctification and righteousness, through faith, that is, and not otherwise: for thus He dwelleth in us. But observe how they say throughout in the singular number, and with the article prefixed, THOU art the Christ, the Son of the Living God, removing from the many who are called in grace unto sonship, as One and Special, Him who is truly Son, in Whoso likeness WE too are sons. Again they call Him the Christ as One: but we must know that He is not called Christ on His own account, or as being so Essentially just as He is Son, yet is He One in truth and specially (for none among anointed ones is as He is) yet in respect of His likeness to us is He called Christ. For His Own Proper and specially distinct Name and Reality in truth, is SON; but that which is common with us is Christ. For since He was anointed in that He was [456] made Man, therefore is He Christ. If then we attribute the being anointed to the need of human nature, He will be conceived of as Christ in respect of His likeness to us, and not in the same way as He is Son, nevertheless One Only by Nature and Specially, both before Flesh and with Flesh, and not two, as some suppose, who (it seems) understand not the depth of the Mystery. For not into a man hath the Word of God the Father come down, as the grace of the Spirit upon one (for example) of the holy Prophets, but Himself was made Flesh, as it is written, to wit Man. Indivisible therefore is He after the Union, and is not severed into two Persons, even though we conceive of the Word of God as something other

than the Flesh wherein He hath dwelt. And since the whole choir of the holy Apostles confirms to us the faith herein, in that they say they know (and that peculiarly) that He is the Christ the Son of God, we shall not, if we deem aright, admit those who shrink not of their folly from making innovations on these things.

70, 71 Jesus answered them, Did not I choose you twelve, and one

of you is a devil? He spake of Judas Iscariot the son of Simon, for he it was that should betray Him, being one of the

twelve.

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

|457 of one of you through greed of gain, and My Judgment was surely not deceived. For in man is free-will and choice to go to both, either to the right hand, or to the left, i. e., to virtue or vice." Therefore at once by His severer chiding, does He both rouse unto becoming watchfulness, and render each one more steadfast regarding himself, for He does not yet say clearly who shall betray Him, but laying the burden of iniquity upon one alone and indefinitely, He was bringing them all to the contest, and inviting them to more careful circumspection, each one dreading the loss of his own soul, and at the same time was He working another thing for the benefit of His disciples' faith. For when they confessed that they knew, and firmly believed, that He is the Son of God, He shews that He fore-knows things to come, by this too shewing as it were that their confession regarding Him was sure. For the knowledge of things to come befitteth none save One Alone, Him That is by Nature God, of Whom it is also written, Who knoweth all things before they be. But He called the worker of the Devil's will a devil, and not untruly. For as he that is joined unto the Lord is one Spirit, so is the reverse also true.

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

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

After these both words and deeds (he says) Christ again more gladly made His sojournings in Galilee: for this, I suppose, is the meaning of used to walk, yet he shews that His being with them was not of His Own choice, but rather happened of necessity, adding the reason. For the Jews (he says) wished to kill Him. Wherefore He gave Himself over for a long time to the aliens, refusing to

walk in Jewry. But I suppose again that in these words no less is Israel found fault with for its extreme perverseness, if indeed the being found among the Gentiles was shewn to be far better than living with it. And this it was that was uttered by the prophet Jeremiah, I have forsaken Mine House, I have left Mine heritage; I gave My loved Soul into the hand of her enemies. For Christ's being made an outcast because of the impiety of them that persecute Him, and going away among the Galileans, how is it not plainly the giving up of His Own Soul into the hands of her enemies? For the Gentiles are Christ's enemies, in that they do service to another and worship the creature instead of the Creator, because they had not yet received the faith in Him. And this Himself will teach us clearly, saying, He that is not with Me is against Me. But I suppose every one will say that the [459] Gentiles were not with Christ, previous to their true knowledge of God and faith; they were therefore against Him, and hence in the rank of His enemies. This being so and clearly acknowledged, so great abomination was practised among them of Israel, that He was in better case, living among His enemies, and making His abode with them with whom He least ought was pleasanter, than what was meeter far and more congenial, to be among them who are His kinsmen after the flesh and, on this ground, bound to love Him. With greatest reason then did Christ depart unto the Gentiles, and by the very act of doing so did He in a manner say, that if they did not desist from persecuting Him, and from destroying with their mad folly their Benefactor, Christ would wholly give Himself to those without, and remove unto the Gentiles. As then we said that He hinted this by this act, so again we shall find that by a figure of old did He threaten His departure from Jerusalem. When then He was ordering the laws about sacrifices, as is written also in Leviticus, having fore-appointed, as for an image of Christ, that a bullock should be brought as a gift and a whole burnt-offering to the Lord, he again outlines Him in another way, saying, If his gift to the Lord be of the sheep, of the lambs and of the kids, for a whole burnt sacrifice, he shall bring a male without blemish, and shall lay his hand upon the head thereof and they shall kill it on the side of the altar northward before the Lord. How then the Mystery of Christ is shaped unto us by these things, we must needs enquire. And first I think we ought to speak of the situation both of the Temple itself at Jerusalem and of the Divine altar, that so we may understand, what is the meaning of that the sheep is not to look straight before it, but rather to be turned toward the north. The territory of the Jews therefore lies in the more southern quarters of the earth, and the temple faces eastward and opens its doors toward the first rays of the sun; yea and the Divine altar itself, reared over against the holy, as it were in the sight of God, shewed its front to those who [460] enter from the East, its two sides looking one south, the other north. That it actually is as we have said, you may have full proof from the passage of the Prophet Ezekiel. For when he was being taught about the death of Phaltias 10, i. e., in spiritual vision, he says thus, And I saw, and lo about five and twenty men, their backs towards the temple of the Lord and their faces right away, and they were worshipping the sun toward the east. But if a man worshipping the rising sun have the temple behind him, how must one not suppose that the front of the temple was turned eastward? But in the same position was the Divine altar itself, as we have said. Therefore the front giving entry both of the temple itself and of the Divine altar was to the east: the two sides, one to the south, the other to the north; and the side yet remaining, which is conceived of as the back, looking westward. The things therefore we have said being thus, we shall find that north of it lies the neighbour of Judaea, Galilee, that is, the country of the Gentiles, as it is written, Galilee of the Gentiles, Since then our Lord Jesus Christ was about, after His saving Passion, to depart out of the country of the Jews, and go into Galilee, that is, to the church of the Gentiles, the sheep that

was taken in type as a sacrifice, was slain at the side of the Altar so as to look northward, according as it is spoken by the Psalmist of Christ, His eyes look unto the nations. But since the blessed Evangelist says that He refused His Presence to the Jews, because they were plotting to kill Him, we will add this to what we have said, that we do not consider the withdrawal of Christ as an imputation of cowardice, nor yet will we therefore accuse of weakness Him That is mighty unto all things, but we will accept the mode of the economy. For it beseemed Him not before His time, but in His own time to endure the Cross for all. |461

3, 4, 5 His brethren therefore said unto Him, Depart hence and go into Judaea, that Thy disciples also may see the works that Thou doest (for no man doeth anything in secret, and himself seeketh to be known openly); if Thou do these things, manifest Thyself to the world. For neither did His brethren believe on Him. The reputed brethren of the Saviour not yet recognizing God the Word indwelling in His Holy Flesh, nor knowing at the time when they are saying these things, that He was made Man, have still petty conceptions of Him and think far too little of the grace and excellence that is in Him, seeing nothing more than the rest, deluded by the common opinions of Him, thinking that He too was in truth begotten of their father Joseph, and not seeing the hidden provision of the Mystery. For when many (as is like) miracles were being wrought secretly by Christ in Galilee, they persuade Him to seek after vain glory, and advise Him to receive the wonder of the spectators, as though it were some great thing, as though for the sake of this alone, He were willing to perform the several miracles He had wrought, in order that He might just seem an object of wonder to the beholders, and might revel in the praise of men, after the fashion of some whose habit is to seek for glory. For see how they counsel Him to go up to Judaea. and to work miracles there rather, not in order that His disciples might believe on Him, but that they might see the works which He doeth. For (say they) if Thou wilt be known (for this is the meaning of "openly") be not a worker of marvels in secret, nor, since Thou art preeminent in Thy Power of doing all things, shun publicity: for so shalt Thou be renowned to the world, and more illustrious among beholders. This then is their address here. And profitably does the most wise Evangelist note that not yet had His brethren believed on Him. For it would indeed have been one of the strangest things, that they who through faith had already taken hold of God-befitting acknowledgment of Him, should be guilty of such cold expressions. But at that time having not as yet |462 believed they speak wisely, but when they understanding the great mystery concerning Him had believed, they hasten on to such a height of piety and virtue, as both to be called Apostles, and to attain illustrious piety. This too you have, fore-sung by the voice of Prophets. And verily the blessed Jeremiah says, as to our Lord Jesus Christ, For both thy brethren and the house of thy father, they too despised Thee, and they cried out; of thy followers were they gathered together: believe them not, for they will speak fair words unto Thee. For His brethren who before the faith thought little of Him, and in the words just spoken, all but attempt to cry out against Him, were gathered together through faith, and have spoken fair words unto Him, both aiding others, and striving with words in behalf of the faith. Very watchfully did the Prophet, having named His brethren, profitably add, The house of Thy father, lest they too should be supposed to have been of the blessed Virgin, rather than of His father Joseph alone.

6 Jesus saith therefore unto them, My time is not yet come, but your time is always ready. The Saviour's discourse is always overshadowed, for so is it written of Him, And He shall be a Man That hideth His Words. And that this too was contrived to their profit, who that is wise will not say?

Not yet therefore is the time (He says) for unrestrained publicity, nor yet of manifestation unveiled unto all, since the mind of the Jews is not yet ripe unto understanding, so as to be able to receive My words without wrath and anger: nor yet doth fit opportunity summon Me now to be altogether made known unto the world, since the Jew's have not yet wholly fallen from grace, nor yet so raged against Me, that I must needs at length depart unto others. For this reason then does He say that not yet is His time come, but says that theirs is come, and is always ready. For we say that men of the world may do as they list, no necessity hampering them, or calling them to an opportune economy which advises them whether they |463 ought to do any thing or not, as was the case with Christ. On the contrary, the manner of living of those who have chosen life in the world, is remiss and free from more laborious care, bringing in opportunity ever ready and unfolded unto what likes them best and readily permitting those who practise it, to go whithersoever they list. When therefore things are necessarily subjected to economies, not every time is fit for doing what has to be done, but that which fits each several duty, according as the nature of the thing demands: but on one who has chosen to live unbound is no such thing imposed: but rather, the path to wherever they would go, is ever most ready and wholly unlet.

7 The world cannot hate you, but Me it hateth, because I testify of it that its works are evil.

Very kindly now also doth the Saviour reprove His brethren, who are still too worldly-minded and disposed, and brings forward a second defence, mingled with skill, whereby He shews that not only are they ignorant Who He is by Nature, but are still so far removed from love to Him, as to choose to live in a way not unconformed to them who admire living in the world, and not rather in virtue. For it would have been verily most absurd to say to everybody else what would be of use, having laid aside all disguise about it, yet not to bestow on His reputed brethren, in far greater measure, things wherewith they, having now the Giver of wisdom, might learn with no slight profit. And this is the custom of our Saviour Christ. For He sometimes seizing favourable opportunity fashioneth great instruction unto His hearers. Ever dear therefore (saith He) to each is that which is akin to it, and identity of habit wondrously bringeth together unto agreement. The world doth not hate you (for ye savour yet that which is of it) but Me it hateth, taking not kindly its being accused by Me for its unseemly deeds. Therefore with safety will YE go up to the feast, I not. For I shall surely dispute and being present tell them what is for their good; but |464 bitter to lovers of pleasure is reproof, and meet for kindling unto wrath him that receives it not in due sobriety of mind. But in these words again doth the Lord profit us too. For it is profitable not to make one's reproofs inconsiderately, nor to give to all instruction through reproof, but to know what is written, Rebuke not the bad lest they hate thee (for hatred is not unhelpful to us) but rather to be zealous to speak in the ears of them that hear, as it is written. For the world loveth sin, the Lord is a corrector of them that act not rightly: and correction must often be attained by reproof. For the mere enumeration of sin, is a rebuke to those who love it, and the reproof of iniquity, is blame to those who have it. When therefore necessity calls the teacher to administer reproof, and the mode of cure requires this to be gone through, and he that is being against his will instructed by rebuke is exceeding angry, then must the ills of hatred surely arise. Therefore does the Saviour say He is hated by the world, in that it cannot yet bear exhortation with rebuke, when it ought to do so for profit sake. For the mind that is in bondage to evil pleasures, is quite angry with the advice that would persuade it to due sobriety. And these things the Saviour says, not altogether saying that He will not go to Jerusalem, nor refusing to give the reproofs which may be profitable to the

sinners, but minded to do this too and every thing else at the fit time. And we must observe that He says something of the same kind to His own disciples also. For when He was encouraging them, and teaching them not to be too indignant at the things that should come to pass, when they should preach Him to the world, and fall into a thousand trials in consequence, He says, If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you; calling the world here not the visible creation, but rather they who savour the things of the world, by whom one who loves not the same as they and that exceedingly is deemed an hard man and an adverse and an enemy: but akin and dear is he who consents with them, [465 and by sameness of life is entangled together with them in congeniality in baseness.

8 Go YE up unto this feast, I go not up unto this feast, for My time is not yet fulfilled. The Lord now says clearly that He will not feast with the Jews, or go with them, to partake with them in their rejoicing in shadows. For that which is once said to a few, albeit reputed His brethren, will be extended in its force to the whole race of Israel. For no one will say that Jesus refused to be with His brethren on their own account in particular, seeing He was plainly with them in Galilee, and we must suppose that not without a purpose by reason of His generally supposed relationship after the flesh, did He also dwell with them. It is manifest then, that the whole multitude of the Jews being introduced in a type by His brethren, Christ declines feasting with them, according to that which is said by one of the holy Prophets, I have hated, I have thrust away your feast days, and I will not smell in your solemn assemblies: for even though ye offer Me whole burnt offerings and sacrifices, I will not accept them, and will not look at your assembly of thanksgiving: take thou away from Me the noise of thy songs and the psalm of thine instruments I will not hear. For God is a Spirit, and they that worship Him must worship Him in spirit and in truth, as the Saviour Himself saith. But being a Spirit, He would (one may think) take pleasure in spiritual honours and offerings, for a type too whereof by command of the law, were the sacrifices of oxen and sheep, oblations moreover of frankincense, of fine flour and wine and oil, duly appointed, signifying by more visible forms the many hues of the virtue of them that worship in spirit. Do YE then (He says) who still love the shadow, and are more grossly and Jewishly affected concerning these things, go up to the assembly that is in shadows and types; Me it pleaseth not so to feast; to this feast I go not up, that, namely, in type and outline: for I have no pleasure in it, but rather I await the time of the true assembly, which is not yet full come. For then, then (He says) shall I be together with [466 My company rejoicing in the brightness of the saints, in the glory of the Father, flashing forth extreme brilliance. But He says His and calls the time His own. For His is the feast, He the Master of it. For to Him did the blessed Jeremiah ascribe it, saying to those who have neglected piety to God-ward, and held for nought the desire to excel in goodness, What will ye do in the day of the Assembly, and in the days of the feast of the Lord? For ye (He says) who totally reject all toil for virtue, and have not the bright robe of the love of God, what will ye do in the day of the assembly, how shall ye come in to the Divine and Heavenly Feast, or how shall not the master of the Feast with reason thrust you forth from the most glorious choir of them that were bidden, saying, Friend, how earnest thou in hither not having a wedding garment? Akin to this, and bringing us the same meaning, is that in the Prophet Zechariah, And it shall come to pass (he says) that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. He says that they which are left shall go up to worship the great King, and to accomplish the feast of tabernacles. For whereas many have been called by grace, not many are they who go up to the city above; for few are the chosen, as

the Saviour saith, taken to wit out of every nation. But in saying that they shall go up to worship, he shews that they no longer perform the worship of the law, but rather that in spirit, and keep the feast of tabernacles in truth, well-nigh with clear voice singing that verse of the Psalms, Blessed be the Lord, because He hath heard the voice of my supplication: on Him trusted my heart, and I was holpen, and my flesh revived. For the flesh revived, and will live again, and that not apart from Christ: for He hath been made to us the First-fruits of the resurrection, and the door of the truer feast of tabernacles. And this it was that was said by one of the holy Prophets, I will raise up the tabernacle of David that is fallen. For the tabernacle that fell, of Christ Who is of the seed of David according to the flesh, was first raised [467 to incorruption by the Power of God the Father, according to what is said to the Jews by one of the Apostles concerning Him, This Man delivered up by the determinate counsel and fore-knowledge of God, ye took by hand of ungodly men and crucified and slew: Whom God raised up, having loosed the pangs of death, because it was not possible that He should be holden of it, and again, This Jesus God raised up, whereof all WE are witnesses. For that it is the custom of the Divine Scripture, to call Christ, Who was of David after the flesh, David, is not at all hard to see.

9, 10 When He had said these words unto them, He abode in Galilee: but when His brethren were gone up, then went He also up

unto the feast, not openly, but as it were in secret.

Christ dwells gladly in Galilee, and banished from the country of Judaea, takes up His Abode more peaceably and securely, that again the multitude of the Gentiles albeit exceedingly uninstructed, by reason of the error that yet holdeth them, might be shewn to be nobler than those who seemed to be skilled in the law. By this He shewed both His just love for thorn, and most reasonable hatred of them of Judaea. For how would not He Who knoweth all things before they be, be so affected, as to deem the church of the Gentiles already worthy of the Divine Love, since it was so easily called to believe on Him; and at length to cast off and justly loathe Jerusalem as senseless, He who even before the times of His coming is said to have desired her beauty, according to the voice of the Psalmist, but called the stiff-necked Jerusalem an harlot and an adulteress, and of the like of this what did He not call her? Most clearly in truth doth He by the Prophet Ezekiel say to her, Wherefore, O harlot, hear the word of the Lord, and by the voice of Jeremiah accuseth her as an adulteress, calling out, As a wife rejecteth her husband, so the house of Israel rejected Me, saith the Lord. As having then according to the fore-knowledge of God-befitting Counsel, surveyed the beauty of the Church of the Gentiles, and the baseness of the synagogue of the Jews in its wicked ways, He already before-loveth the one and goeth in unto her, [468 as to a bride in the chamber, but fore-hateth the other, reserving for the fit time what was due in full measure to each. For He neither brings wholly upon them of Israel punishment before the time, nor gives Himself wholly to Galilee before the saving cross: for then He could with justice and on reasonable causes, withdraw from His Love to them. Having then said that He would not go up to this feast, and having permitted His brethren to do so, if they would; by Himself (for He affirmed that His time was not yet come) does He go up after them, not saying one thing and doing the contrary to what He says (for that would be lying, albeit guile, that is, falsehood is said not to have been found at all in His Mouth) but minded to what He promised. For He goeth not up to feast with them, but rather to admonish them, and (since He came to save) to say and teach the things which lead to life everlasting. For that this was His aim, His not wishing to go with them that were going up, and

going up hardly and secretly, not openly and with the joy of those who go to a festival, will clearly shew. And verily, when at length He was going up to his saving Passion, He went up not in secret, but borne upon an ass's colt, as a type of the new people, with an almost innumerable company of children preceding Him, fulfilling the part of the people that should be born, of whom it is written, And a people which is created shall praise the Lord. And the children going before were shouting, Blessed is He That cometh in the Name of the Lord, Hosanna in the Highest. Therefore by coming up in secret, He shews that Christ came to Jerusalem by no means to feast with them, but rather to dispute against them: for as we have before said, He doth not wholly depart from Israel, till on being delivered up to death, it is clear that He deservedly did so. But as to His saying that He would not go up, and afterwards not refusing to go up, you will find the type of it fulfilled long ago in the book called Exodus. For the Divine and most holy Moses was making long stay in the Mount |469 with God, awaiting the law that was to be given by Him. And Israel disregarding of piety towards God, was making a calf in the wilderness. But the Law-giver is justly angered at these things, and having cried out against the lightness of those who so readily turned aside to what they ought not, and having threatened to utterly destroy them at once, at last He says to the holy Moses, Depart and go up hence, THOU and thy people which thou broughtest forth out of Egypt unto the land which I sware to Abraham, Isaac, and Jacob, saying, Unto your seed will I give it: and I will send an angel before thee. Then Moses says to Him, If Thyself go not with me, bring me not up hence, and how shall it be truly known that I have found grace in Thy Sight, I and Thy people, is it not in that Thou goest with us? And the Lord said unto Moses, I will do this thing also that thou hast spoken, for thou foundest grace in My Sight. Seest thou how He, grieved at the apostasy of Israel, affirmed that He would not go up with them into the land of promise, but said that He would send an Angel, yet out of respect to Moses and the remembrance of their fathers, He granted them pardon and promised again to go with them.

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

11 The Jews therefore were seeking Him at the feast, and said, Where is that Man? The Jews seek Jesus, not that they may believe on Him when they have found Him (for surely would He preventing their search, have offered Himself, according as it is said of Him, I was found of them that sought Me not, I was made manifest unto them that asked not after Me) but |470 of their exceeding transgression falling into the vain toil of the Greeks, and emulous of their habits rather than of those things whereby it was like that they should be enlightened by the grace from above. For those of the Greeks who seem to be wise, filled with worldly and devilish wisdom, expend long and subtle discourses, and revolve cycles of vain propositions, and weaving the spider's web, as it is written, make feint to investigate what is the nature of truth or goodness or justice, and, moulding to themselves a shadow only of the true knowledge, abide wholly untasting of the virtue that is in deeds, and remaining destitute of the true wisdom which is from above, make their exercises about words alone to no profit. The Jews again, brothers and neighbours of their unlearning, seek for Jesus, not that they may believe on Him when they have found Him, as the

nature of things proved, but that they hitting Him with their many revilings, might bring the fire unquenchable upon their own heads. And in another respect we shall suppose they made most idle search. For they only pretend to seek Him, because He is not present. For (says one) 'the Wonder-worker ought to be present with the feasters,' seeking rather pleasure in the enjoyment of it, and not at all the profit from the marvel; but wrapped round in conceit of knowledge of the law, and thinking that they were to no slight degree instructed in the sacred writings, they are unmindful of the Prophet's voice thus speaking, Seek ye God, and in finding Him call upon Him; when He shall draw nigh you, let the wicked man forsake his way, and the unrighteous man his counsel, and let him return unto the LORD, and He will have mercy. Seest thou how it will not suffice unto salvation to seek only, but when we have found, to turn to also, i. e., by obedience and faith? So might the foolish and refractory people of the Jews have been saved: but since in this too they are found exceedingly unwise, they will at length with reason hear, How do ye say, WE are wise, and the Law of the Lord is with us? in vain to the scribes was their lying pen. The wise men were ashamed, dismayed, taken: what wisdom is in them? because they [471 rejected the Word of the Lord? For how did they not reject It, who received It not? how did they not despise It, who in boorish wise refused not to say of It, Where is That Man? For the expression That Man, belongs to the abandoned, and them who no longer deem fit to wonder at Him, although from His so marvellous working, they ought to have had the most exalted conception of Him.

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

Ever hard of attainment and difficult of acquirement is goodness, and the power of tracking the beauty of truth is hard of accomplishment to the many, specially the more unlearned and those who have no acuteness of understanding, who from most foolish swayings of thoughts without understanding turn aside to what seems to them easier, and not enduring to prove the nature of whatever offers itself, will never attain to the true quality of things, albeit Paul says, Be ye approved bankers, and persuades us to prove all things, so as by accurate investigation to arrive at the attainment of what is profitable. Let them hear then, who of their exceeding folly marvel not at Jesus but think that it is fit to condemn Him without enquiry, Taste and see that the LORD is good. For as they who prove choice honey by the taste, and from the merest taste perceive what they are in search of, so they who make even a little trial of the words of the Saviour, will acknowledge that He is good, and will marvel in learning it. The wiser then among the Jews plead Christ's cause, and give right judgment concerning Him, consenting to Him as Good, considering (as is like) this above all, that it would not be possible for one to accomplish the things which God evidently works, unless He were by Nature God, or partaker of God, and therefore Good, to Whom would befit the approval of all, and to be instrengthened with grace from above, even though this were not so in Christ, for Christ is Himself the Lord of powers. But they wade in most

[472 absurd imaginations, and go astray far from the truth, who shrink not from calling Him a deceiver, who directs unto the unerring path of righteousness. Let the foolish Jew

then hear, Woe unto them that call evil good and good evil, that put darkness for light and light for darkness. For

along with approving wickedness, ranks the finding fault with good, and keeping back from evil its most deserved reproof, and casting upon them that are ranged on the side of good the blame

which is no wise due unto them. But the charges against them for these their revilings were foretold also, for Woe (He says) unto them, for they swerved from Me, wretched are they because they transgressed against Me: I redeemed them, THEY spake lies against Me.

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

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

Many pastors destroyed My vineyard, they defiled My portion, they gave My longed-for portion for an impassable wilderness, it hath become a vanishing of perdition. For

how shall we not suppose that the Lord's vineyard hath in truth been destroyed by their abominations, when they shewed that even to agree with the good, and only to marvel at that which is worthy of marvel is hazardous? But that this too works a sorer punishment for the rulers of the Jews and the rest of them, what wise man will doubt? Lo, for lo, the whole people fear and tremble before them, yet are not instructed in the law, nor yet taught to live in a fitting manner, although very zealously subjected to their injunctions. For fear is a proof of the very highest subjection. They were compelled then to transgress rather than wisely to look into the purpose of the Law-giver, and (in that they dare not so much

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

and sought not out the LORD: therefore the whole flock understood not and were scattered.

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

Temple-befitting is the teaching of our Saviour: for where else should we rather hear the Divine Voice, save in the places where the Divinity is believed to dwell? For God tendeth all things, and will not be conceived of as circumscribed by space, in respect of His Own Nature, but is wholly uncontained by things that are, yet is it more meet that we should suppose that He dwells in the holy places, and we most reasonably deem that the will of the Divine Nature will specially be heard by us in sacred places. But what again was pictured to them of old in type and shadow this now Christ transforms into truth: for God says to

the hierophant Moses, And thou shalt set the mercy seat above upon the ark; and in the ark thou shalt put the testimonies that I shall give thee; and there will I be known to thee, and I will commune with thee from above the mercy seat,

[474 from between the two cherubim which are upon the ark of the testimony, in respect of all things which I shall command thee unto the children of Israel. But our Lord Jesus Christ, when it was now the middle of the feast, as it is written,

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

15 The Jews therefore were marvelling, saying, How knoweth This Man letters, having not learned? Not unreasonable is the wonder of the Jews, but there [475 is something subtle in their argument. For it was likely that they would be astonished at seeing Him strangely excel both in word and knowledge, Who could not have been rich from instruction. For the mind of man is recipient of wisdom, and even though one do not as yet seem wise, yet is his nature exceedingly well adapted to the attainment of wisdom and knowledge on some subjects. But in the case of those who are not well exercised in learning, the natural advantage gets somehow stopped up and dulled; in that of those who are accustomed to go through such toils, and to revel in literary exercises, it is very clear, and apt for good practice, and is found to have no mean store of letters and wise contrivances. The Jews then are astonished, giving heed to the Saviour Christ, not yet as being by nature God, but still as a mere Man, and they marvel that He abounds in wisdom, not having the provider hereof, i. e., practise in reading, for that He knows letters untaught. This too then with the rest is a charge of Jewish folly: for it should have seemed nothing wonderful to them, that Wisdom, the Artificer of all things, that is, the Only-Begotten Word of God, Which was among them lying hid in the form of a Man, should not need letters. This again must be observed for our profit. For above when they were seeking for Jesus they say, Where is That Man? (as though they knew Him by His miracles alone: not yet knowing accurately, Who, or of Whom, or whence He was) but here not as though ignorant of ought respecting Him, but as knowing all things clearly,

they say that He also knoweth letters not having learned. The more obscure enquiry therefore respecting Him of the common people and of those who had no accurate knowledge of Him, uttered Where is That man contemptuously, that of those who knew Him the other. More severe punishment then shall they undergo who were not ignorant than they who were: for to the one their ignorance is an excuse, to the other their knowledge condemnation. Therefore is it said that to some it is better not to have known the way of truth. |476 For in knowledge there is greater punishment, because men are lovers of pleasure rather than lovers of God. Jesus then, according to the difficulty of the Jews, knew letters, having not learned, Moses was learned (as it is written) in all the wisdom of the Egyptians: yet as knowing nothing at all, albeit exceeding wise among those, was he instructed unto better knowledge by the oracles from God, the wisdom of the world being convicted as feeble, through the Diviner and more excellent, in which or through which we are instructed in the things of Christ, receiving the understanding which is truly from above and from God. Christ then is the in all things perfectly Good, the one of all things both Wisdom and Understanding, in respect whereof He has the excellency not by teaching, but innate. And verily the Prophet Isaiah saith of Him, that before the Child shall know good or evil, He shall refuse evil to choose good. And let us not foolishly suppose, that the Divine and Heavenly Offspring, in discernment of reasonings or by the choice of the better turneth away from evil, and applies Itself rather to good: but as if one should say of fire, that it refuses cold; its not admitting the being cold does not indicate choice of wills in it, but rather most steady adherence of nature to what is its own, so is it in respect of Christ. For all good things are in God of Nature, and are not introduced from without; and so wisdom too was in Him, yea rather, Himself is properly and specially the Fount of wisdom, through which He gives wisdom in part to those in participation thereof, both Heavenly and earthly reasonable beings.

16 Jesus answered them and said, My doctrine is not Mine, but His That sent Me.

We shall find that indeed true that is written by one of the wise men, The Spirit of the Lord hath filled the world, and the ear of hearing

11 heareth all things. But to those

who of utter folly, yea rather of blasphemy, suppose that |477

ought they utter will escape the Divine Mind, the Godlike Psalmist says, Understand, ye brutish among the people, and ye fools, when will ye be wise? He that planted the ear,

heareth He not? for how could it possibly happen that He should not surely hear all things, who implanteth the sense of hearing into them that were made by Him?

See therefore in this too again that the Lord is by Nature God. For the secret whispers of the Jews in the crowd He is not ignorant of; He receives them into His Ears in God-befitting way, albeit from fear of the rulers they say nothing openly concerning Him. And when on one occasion certain of those who had rushed together into the temple, marvelled and were reasoning (as is like) or gently saying one to another, How knoweth This Man letters not having learned? needs does He again shew Himself Equal to God the Father Who learneth nothing at all, but hath the knowledge of all things by Nature and without learning, because He surpasseth all understanding and soareth above all wisdom that is in things that are. It was then possible for Him from other things too, to shew and to assure His hearers, that whatsoever things are in the Father, these also are in Him,

by reason of Identity of Nature: which thing also He used to do in other things also, from being able to do the same things and having like Operation unto all things, mounting up unto Equal Dignity: for what things soever the Father doeth, these (He saith) doth the Son too likewise, and again, For as the Father raiseth up the dead and quickeneth them, so the Son too quickeneth whom He will. But here it was (I suppose) seasonable and most suitable, to make a demonstration of the most necessary points. For His discourse about wisdom and learning without letters was made with those who had been considering these things. It behoved Him then to shew that this existed in Him, just as in the Father. What then is the mode of proof? From His having Equality of wisdom with Him, even though according to true and wise reasoning, He most surely is Himself Wisdom and of God |478 the Father, to Whom in all things like, He says He teaches the same things with Him, without any distinction. For either on account of the exact likeness of His doctrine to that of the Father, does He say that it is the Father's, or because He is Himself the Wisdom of the Father, through Which He speaketh and ordereth all things, does He say that the doctrine too is His: yet something else besides doth He dispense, contributing not slightly to the salvation of His pupils. For since they seeing a Man, on account of the flesh which was of earth received not the word as being of God, and therefore seemed to be sick of a plausible unbelief, profitably doth He attribute the teaching to God the Father, yet saying what was true, and from fear of their being fighters against God, if they held out any longer against the decrees from above, persuading them to receive His words. But we must know that by His saying again that He was sent, He does not shew that He is second in Dignity to the Father. For we must not imagine a mission befitting a servant, even though because clad in servant's form He might rightly say even this of Himself. But He was sent as Word from Mind, as the Sun's radiance from itself. For these I suppose are processions from those things in which they are, from their appearing to issue forth, yet exist they naturally and immovably in those things whence they are. For we ought not, because word issues forth from mind, and radiance from the sun, therefore at all to suppose that the things which produced are left of those which have gone forth of them, but rather we shall see both those in these, and these again existing in the former. For mind will never be word-less, nor yet word again without the mind fashioned therein. Analogously to this, shall we conceive of the other also.

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

We ought uncritically and without all doubt to receive |479

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

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

18 He that speaketh of himself seeketh his own glory.

He giveth this evident proof that He doth not labour for His Own glory by His teaching, that He does not use any strange words and foreign to the law (for this were to

|480 speak of Himself), but that He is exhorting them rather to be obedient to the former oracles, while He removes only the unprofitable and gross shadow of the letter, and transforms it persuasively unto the spiritual sense, which already lay hid in types. What then He says in the Gospel according unto Matthew, I came not to destroy the Law, but to

fulfil; this again He indirectly intimates here. For the Gospel polity hath but the transformation of the letter into the truth, and having transfashioned the Mosaic type unto what is more fitting, hath the knowledge of the worship in spirit. Christ therefore speaketh and not of Himself, that is, nothing diverse from the things already foretold. For He doth not put away Moses, nor doth He teach us to reject the instruction of the law, but over what had been shadowed out in type, as it were some brighter tint to overlay the Truth. Very skilfully acquiring the good will of the Jews, does He offer the honour and glory to God the Father. For since the Jews knowing not the Word that had appeared from God the Father, were supposing that the Law had been given by the Father only, with reason did He affirm that He was glorified by the keeping of the Law, and endured the contrary if it were not kept as it ought. But even though the Son is partaker of the glory of the Father, and through Him had God the Father spoken to Moses, He yet assents to their opinions economically. But in that He speaks nothing of Himself that does not agree with the law, He confesses that not surely His own glory is it that He is zealous to build up, but that due to the Law.

Besides this, this too must be observed. For indirectly and darkly, He finds fault with the Jews who are falling into those very things which they ignorantly blame, and are accustomed to snatch at glory for themselves rather than God the Lord of all: and how, I will tell. For they falling away from the commandments of the law, were borne each to what liketh him, teaching, as it is written, for doctrines the commandments of men. For this again well does Christ convict them as transgressors, and as sinning against the |481 very Law-giver, in that they persuaded their hearers not to live after His ordinances, but rather to give heed to their doctrines. Therefore, albeit Christ says still indefinitely and absolutely, He that speaketh of himself seeketh his own glory, He is reproving the disease of the madness of the Pharisees, in that through their chusing to speak rather their own words, they are stealing the glory of the Lawgiver, and transferring to themselves the things due to God, they thence shun not at length to seek to kill Him. On which account specially convicts He them of transgressing, excusing themselves duly under the pretence that: they were zealous to keep the law, and thereby honour God the Father. But he that seeketh (saith He) His Glory That sent Him, This one is true, and no unrighteousness is in Him. As he who doth

not seek rather the honour of God but his own, is not true, but most exceedingly unjust: for he is not true, seeing he slandereth the Law, and bringeth in his own will in its place; most unjust too, in that he thrusteth aside the righteous judgment of the Lawgiver, and putteth his own above his Lord's. Righteous then and true is Christ, obnoxious to none of the aforesaid charges.

19 Hath not Moses given you the law, and no one of you keepeth the law? why are ye seeking to kill Me? By many devices cometh about the discourse of the Saviour to one aim. For having in the preceding, indirectly blamed (as was meet) the Pharisees who supposed that they ought not to obey the commands from above, but to introduce their own opinions, and were zealous rather to gain honour from those under them, and did not offer it to the Lord of all, but diverted it to their own persons, that thence they were daring to transgress more freely:---He again, in other and severest wise, prepares for them open at length and unveiled reproof. For He being condemned for breach of the sabbath, and enduring the most unjust accusation of lawlessness for this, convicted them not of individually transgressing the law, but that the whole nation of the Jews had made the law of Moses of no account. For [482 tell Me (He saith) ye who condemn the man who is zealous to shew mercy on the sabbath day, who have passed foulest censure upon those who do well, and freely condemn the compassionate, hath not the commandment not to murder been delivered you by Moses, whom ye admire? did ye not hear him say, The innocent and righteous slay thou not? why then do ye grieve even your own Moses, by so readily transgressing the Law that was appointed through him? An argument and clear proof of this, is that ye persecute Me who have done no wrong, and are unjustly eager to slay Him who can never be accused of that whereby He should suffer this.

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

[483 the Father Alone, by Him specially shaming into silence the shameless Jews, among whom He was considered greater than He. For, as we have often said, they did not yet acknowledge that He is God by Nature, nor did they yet know the deep mystery of the economy with Flesh, but admired rather the glory of Moses.

20, 21 The people answered, Thou hast a devil; who is seeking to kill thee? Jesus answered and said unto them

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

One work I did, and do ye all marvel?

We will read the verse, as a question, with a comma, and a full stop. But we will not be ignorant of the subtle meaning of the word, replete with a most wise economy. For observe how on relating to the Jews His Loving-kindness to the impotent man, He does not say unguardedly, [484 I have healed the man on the sabbath day, and do ye therefore marvel? but more cautiously and far more heedfully, He says, One work I did, soothing the unseasonable anger of the multitude; for it was not unlikely, that they, cut by the transgression against the sabbath, would even now attempt to stone Jesus. For indiscreet of counsel, according to the Greek poets, and prone to anger is ever the multitude, both applying gentlest accord to whatsoever it is minded to, and easily excited like a bull unto intolerable daring, it is caught more apt than it ought in daring undertakings to dreadful ends. Having therefore put away all boast for their profit's sake, He makes use of the gentlest words and with exceeding moderation He says, One work I did, and do ye all marvel? On account of this one work (He says) although it was wrought for the salvation and life of the prostrate, do ye condemn the mighty Worker thereof, as though for offences truly heinous, and looking only to the honour of the Sabbath, accord not wonder to the miracle? (for this indeed would have been more fitting) but because the commandment of the law has been broken according to your foolish imagination, for no slight or worthless reasons, but for the salvation and life of a man, ye are unreasonably angry, when ye ought rather to praise Him Who is clad with so great and God-befitting power. Untutored then by these things also are the people of the Jews proved to be, expending undue astonishment upon the man that was healed, and not rather offering it to Christ Who miraculously preserveth. But we must know, that He, in addressing them of Israel and saying, One work I did, and do ye all marvel? again indirectly reproves and makes known something of this kind. For on account of this one (according to you) offence of Mine (He says) ye marvel at My purpose, as though I were bold to thrust aside the Lawgiver: then how deem ye that God feels towards you, who not once merely offend against the Law, but make nothing of transgressing it, in matters for which ye judge others? [485

22 Therefore hath Moses given you circumcision (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumcise a man. Of deep meaning is the word, and hard to be reached the purpose of the text, but it will be manifest through the grace of Him That illuminateth. Defeating then by many words the uninstructedness of the Jews, and manifoldly teaching them that they ought not to go off to unseasonable wrath on account of the breach of the sabbath, by reason the Son of man is Lord of the Sabbath day: but having at length attained no good effect by reason of the ill-counsel of the hearers, He passes on to another mode of economy, and endeavours to shew clearly that the hierophant Moses himself, the minister of the Law, brake the Law of the sabbath on account of the circumcision, which had extended from the custom of the fathers even unto his own times, that he too might with reason be shewn to be an observer of the custom of the fathers, and since God works on the sabbath, therefore He revealing Himself too as a worker holds that it is in no wise a transgression of the sabbath, by reason of His being ever like minded with the Father. Wherefore He also said, My Father worketh hitherto and I work. In order then (He saith) that ye, beholding Me working on the sabbath day, may not marvel as at some strange and most monstrous thing, Moses hath given you circumcision on the sabbath, and he was beforehand in breaking the Law respecting it. And why? He did not think he should be doing right, in dishonouring the Law given to the Fathers, and their custom, on account of the sabbath day. Therefore a man is circumcised on the sabbath day too. But if Moses considered that he ought to honour the custom of the fathers, and made that superior to the honour of the sabbath, why are ye vainly troubled at Me, and marvel at Me, as though I were one of those wont heedlessly to transgress the Law, out of contempt for the Law? albeit (He says) I work equally with the Father, and ever agree with Him in every purpose: and since He works on the Sabbath day, well do I refuse to be idle thereon. He says that Moses gave them, circumcision, although it was not of him according to what has been just said, but of the fathers, because the ordinance of circumcision was given to the fathers, but its rites were more definitely and clearly ordered by Moses. For our forefather Abraham was circumcised, but not on the eighth day, nor was a pair of turtle doves or two young pigeons offered for him, in accordance with the rites of Moses. |487 CHAPTER VI. A dissertation upon the rest of the Sabbath, manifoldly shewing of what it is significant.

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

is a way of taking care for a man, and it surpasses the ordinance itself of the sabbath. For it was of necessity that the suffering should be made whole. What then is |488 the hindrance, or how will the ordinance of the sabbath reasonably stand in the way of healing the whole body, since it permits already without blame its breach by a partial and slight healing? for a man is circumcised and healed of the wound without blame on the Sabbath day. Vainly then (He says) are ye indignant, to the Worker of the better things objecting the transgression of the Law, when the law is not grieved at being put aside by Moses for a petty circumcision. By these things is enwoven an argument, persuading them to agree that they ought not vainly to be annoyed, since Moses had already been a type thereof, whom they foolishly thought they ought to take the part of, and making no account of his law, were being hurried off to the duty of committing murder.

24 Judge not according to the appearance, but judge righteous judgment. The Law (He says) which ye are so zealous to take the part of, and for the sake of which ye were kindled even unto fierce wrath, openly cries aloud, Ye shall not respect persons in judgment, for the judgment is God's. Ye then who condemn Me as a transgressor on account of the sabbath, and decide that it is most fitting to be angry at this, do ye care for the honour of the Law, take shame at the message, Judge not according to the appearance, but judge righteous judgment. For if ye put Moses forth from transgression, and rightly consider that he has no portion of condemnation for this, albeit he breaketh the ordinance of the sabbath on account of circumcision [which is] of the fathers, do ye free from blame the Son too Who ever agreeth with the mind of the Father, and approveth His will, and whatsoever things He doeth, these likewise is He too wont to do. But if ye condemn the Son only, and do not condemn Moses, although he is involved (He saith) in equal blame to that wherein ye suppose that I too am involved on account of the sabbath, how will ye not be found to be trampling on the Divine Law, and be taken insulting the decrees from above, out of respect to some |489 corrupting the command to judge righteousness, and rendering superior to the Divine commands him to whom ye transgressing pay reverence from respect of persons?

Let the wise hearer observe again the wondrous skill of our Saviour Christ. When accused of the breach of one Law, He convicts them as transgressors by very many arguments, all but uttering the Gospel words. And why lookest thou at the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? An evil thing then is it to condemn others. For wherein a man judgeth another, he condemneth himself, as it is written. Wherefore by the Saviour too Himself was it said, Judge not and ye shall not be judged, condemn not and ye shall not be condemned. And this we say in respect of ourselves: for Christ will never become a transgressor by changing His own Laws to whatsoever He will, and overlaying with the fair beauty of truth the shadows of the Law: that at length, the things enjoined in a more carnal sense to them of old, may be changed into a spiritual interpretation. But since our discourse, which was upon the mention of the sabbath, hath flowed into that of the circumcision, I think that not less profit than is due will accrue to the true searcher after wisdom, through his clearly beholding, what the seventh day rest means, what again is signified by the circumcision on the eighth day, and by his learning in addition, why circumcision is received on the sabbath itself, not enduring to keep the legal-rest: rightly examining each point, as well as I can, I will endeavour to make it clear. The first consideration will be that of the seventh day, or sabbath, and its rest. For so will the enquiry into what follows be most convenient. Therefore let us enquire into the first appointed law on this subject, how and in what manner it arose. For when God brought Israel out of the bondage in

Egypt unto their original and ancient freedom, by the hand of the all-wise Moses, and having miraculously brought them through the midst of the sea, with foot somehow dry and unwetted, commanded them to hasten on unto the land |490 of promise, at length, accustoming them of necessity to purify themselves beforehand and cleanse themselves, He called them to an assembly in mount Sinai: and having descended upon it in the likeness of fire, He gave them decrees unto salvation, saying, I am the LORD thy God, Which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but Me. Thou shalt not make unto thee any image nor any likeness that is in heaven above or that is in the earth beneath or that is in the water under the earth, thou shalt not worship them nor serve them, for I am the LORD thy God, a jealous God. For it was fitting, it was fitting thence to commence the ordinance of what was profitable, and first to fore-initiate with the doctrines of Divine knowledge, them who had once given themselves to the service and obedience of God. For knowledge of God is the root of all virtue, and the foundation of piety is faith. Having therefore revealed Himself, and as it were made Himself manifest by saying, I am the LORD thy God, and having first wrought in them faith by knowledge, and having wholly interdicted the making of an image and the worship of falsely-called gods, He shews that their transgression will not be unpunished, and sets before them the punishment of turning aside, crying, Thou shalt not take the Name of the LORD thy God in vain, that is, thou shalt not put about a vain idol the Divine and most dread Name: for the LORD (He says) will not hold him guiltless that taketh His Name in vain. Having then said that he shall be guilty of no slight transgression, who shall please to worship another, and to enrol himself under a false god, and having threatened them accordingly, as people newly brought to the faith and having a feebleness of understanding, He adds in order, and as it were establishes a second law, saying, Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work. Then profitably shewing Whom they will imitate in so doing, He says, For in six days the LORD made heaven and earth and the sea and all that in them is, and |491 rested the seventh day: wherefore the LORD blessed the seventh day and hallowed it.

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

ages. And to this end I think that the appointed rest on the sabbath tends. But note how the Law-giver says negatively, Thou shalt not worship any other gods, but on giving the kindred commandment about the sabbath which follows it, He says, Remember, and why? Because the time for not worshipping other gods was now gone by (for therefore He [492 immediately commanded them to be diligent about this) but by means of memory it was possible to behold things to come, and to see aforehand in thought what was already limned in types. We must moreover notice this too. For when He had well enforced our position with regard to our faith, He straightway adds the memorial of the promise at the end of ages 12, and then ordains the remaining laws, Honour thy father and thy mother, thou shalt not kill, and so on: that we may not think we are justified by works, nor look for the ungrudged bounteousness of God as the fruit of our own toils, but that we shall have it of faith. Therefore before the laws of godly conversation, grace hath straightway entered in as the next neighbour to our faith of the good things in hope. The sabbath rest then signifies the life of the saints in rest and holiness, when they, having at length put off all that is troublous, and ceased from every toil, shall delight in the good things from God. And verily the blessed Paul, when he discoursed to us of these things, and most excellently essayed to enquire into the mode of the rest of the people, saith thus, And to whom sware He that they should not enter into His rest, but to them that believed not? And we see that they could not enter in because of unbelief. For since certain were supposing that that was the land of rest, whereinto they came that came forth out of Egypt, albeit that is taken as a type of the one which shall be given to the saints by Christ, which David called the land of the living, the most wise Paul endeavours to shew, that that which was then given for an inheritance to the children of Israel by the command of Joshua was a type of that which is looked for. For that these things are taken as a type of the truth, he diligently proves, bringing an argument demonstrative of what has been said. For he saith thus, Seeing therefore it remaineth that some enter therein, and they to whom it was first preached entered not in because of unbelief, He again limiteth a certain day, saying in David, [493 To-day, after so long a time: as it is foresaid To-day if ye will hear His Voice, harden not your hearts, as in the provocation; for if Jesus had given them rest, then would He not afterward have spoken of another day. Seest thou how diligently he overthrew the apparent objection? For one striving with Jewish arguments might straightway have said, "What then art thou saying most excellent Sir? hath not Joshua brought the people into the land of promise? did they not rest and keep sabbath in it?" "yea." (he saith) "but in type and imitation of the true." For if in these things only the grace of God and the measure of His Promise is marked out, and in them have been fulfilled to Israel their hopes, and the letter of the law signifies nothing else besides, how, as though Joshua had not given them rest, is again another period of rest marked out by blessed David although he was so long after? Wisely then and very skilfully does he, after having shewn that the historical incidents are a type and image of spiritual things, reveal the still concealed and hidden interpretation of the sabbath, adding. There remaineth therefore a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from His. How then will it not be hence at length clearly confessed, that the mind of the saints knows that the resting from toils, i. e., those of our labours, is the sabbath-keeping, when the bright band of the saints shall delight in their good deeds before wrought in this life, after the likeness of the Creator of all things, Who rested and rejoiced on the seventh day, as Wisdom saith in the book of Proverbs, I was she in Whom He delighted: daily rejoiced I before Him at every-time, when He was rejoicing on having completed the earth, and was rejoicing in the sons of men? Therefore (for I will

return again to the original subject, and will recapitulate the bent of the whole discourse), the rest of the sabbath denotes the toilless life of the saints. For without toil shall all good things be given at that time to the saints by God, nor shall we then work sin the foundation of ills, because it shall perish root and branch from us, together with him [494 who was wont to sow it in us, according as it is said, No lion shall be there, nor shall ought of evil beasts go up thereon, but a pure way shall be there, and it shall be called, An holy way. Yea, and the mind of the saints will retain all good things without toil. Therefore he too who gathered sticks on the sabbath day died by stoning, as having wronged the truth in the type. For after having ceased, and arrived at that rest, we shall never go forth of that habit both admirable and illustrious in virtues, as they did from their tent, nor shall we any more collect sin, which is the food and mother of fire, as did that man the wood, through his exceeding senselessness, not understanding the types which point to the truth. Therefore also with senseless stones, as himself taken in much senselessness, was he stoned by the avengers, having the character of his manners inscribed in his punishment. That we shall not then commit any abominable sin, is therefore manifest, nor yet shall we by sweat attain what is profitable; and this again we shall see shewn as it were darkly in the books of Moses. For God showered down the Manna like dew upon the sons of Israel in the wilderness, and gave them angels' bread, as it is written, and then He appointed a law too respecting it by the all wise Moses. For thus did- he make proclamation, Eat to-day: for to-day is a sabbath unto the Lord, ye shall not find it in the field. Six days ye shall gather, but on the seventh day, which is the sabbath, in it there shall be none. For he hints that before the completion of the ages it is convenient that we collect with toil that which profiteth and nourisheth us unto everlasting life, as they traversing the wide wilderness, gathered together from all quarters manna for their food; but on the seventh, that is, in the final end, the time for collecting what is profitable is gone by, and we shall delight ourselves in the things already provided, according as it is said by the Psalmist, Thou shalt eat the fruit of thy toils. [495

God the Lawgiver then, not taking pleasure in the shadows, but looking beforehand to the very image of the things, issued proclamation that we ought not to labour on the sabbath. But certain men having despised the Law given them about this, and not shrinking from fool-hardily offending the Lord of all, determined that they ought to go out to gather manna even on the sabbath, and not in counsels only was their daring endeavour, but in very deed they accomplished what seemed them good. The Law-giver therefore for this again finds fault with them, and says, How long

chuse ye not to keep My commandments and My law? See, for that the LORD gave you this day for a Sabbath, therefore He hath given you on the sixth day the bread of two days, abide ye every man in his place, let no man go out of his

place on the seventh day. Seest thou how He forming beforehand for us life free from all sweat and toil, in the typical rest, enjoins them to do nothing at all on the sabbath? For He does not permit them to. gather, and enjoins them besides, not to leave their house and go anywhere, nor to go forth from their own place. And what again He wills us to learn by this, we will set forth, bringing forward a kindred and similar command. The blessed Prophet Jeremiah spake then to the Jews on this wise, Thus

saith the LORD, Keep your souls, and bear no burden on the sabbath day, and go not forth of the gates of Jerusalem, neither carry forth burdens out of your houses on the sabbath day, neither do

ye any work: hallow the sabbath day, as

I commanded your fathers. And what thence? Urging as aforesaid to a watchful habit, he bids us keep our own soul, for thus will our duty of hastening unto the hoped-for Sabbath-keeping be easily accomplished. But how many good things shall be revealed to those who possess this, He beautifully makes known by the introduction of the other things. For He does not suffer any to be laden with a burden, since no one at that time will take up the heavy burden of sin. For it is the time of holiness, when our old sin having departed to utter destruction, the soul of each is renewed to a habit of virtue unwavering. Yea

[496 and He does not suffer them to go forth of the gates of Jerusalem. For according to the true and orthodox doctrine the glorious choir of the saints shall dwell securely in the heavenly Jerusalem, and shall not go forth of the holy city, but rather shall be therein for ever, held fast by the Divine power so as never to be able to run away from the good things once for all given them. For the gifts and

calling of God are without repentance, according to S. Paul. But in saying again, Ye shall not go forth every man from his

place, He seems to imply this most clearly. For many in truth are the mansions with God the Father according to the Saviour's word (and of this was the holy tabernacle in all glory fulfilling the type, which had ten chambers

13) and to each shall be given according to his deserts and proportionately to his good deeds, his abode. But they that are wholly in possession of their tabernacles there, they shall dwell there for ever, and will never come to fall from the things allotted to them by the Divine free gift. And a true witness hereof shall be introduced by us. For the Prophet Isaiah having clearly stated these things, speaketh

thus, Thine eyes shall see Jerusalem, a wealthy city, tabernacles that shall not be shaken nor shall be removed for

ever: for in saying that the tabernacles in the wealthy city shall not be shaken, he shews the immutability of the abode and habitation therein. Yea, he says moreover, and Neither

do ye any work thereon, but hallow ye the sabbath day. As we have already often said, the time of rest and refreshment belongs to both, and it is wholly kept holy as a feast to Christ.

Again that we ought to do no work on the sabbath day, but to rest as it were and cease from every thing that inviteth to sweat and toil, we shall know from other sources also. For He says in Exodus, Six years thou shalt sow thy land, and shalt gather in the fruits thereof, but the seventh year thou shalt let it rest and lie still. And in Leviticus, When ye come into the land which I give you, the land which [497 I give you shall keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof, but in the seventh year shall be a rest unto the land, a sabbath to the LORD. For it is not the land which is insensible to toil that He releases, nor yet to it doth He in reality give this law, but He brought it about to those who possessed it, that they should not toil, through His giving a release to the land. For in many ways did He point out our feast in Christ, in which they who have lived in the Divine fear shall hasten unto the perfect and complete liberty which is in holiness, and to the most wealthy grace of the

Spirit. And this again we shall know from the Mosaic commands themselves. For it runs thus, When thy brother, an Hebrew man or an Hebrew woman, is sold unto thee, six years shall he serve thee, in the seventh year a release. For we who were of old slaves to sin, and by taking pleasure in evil had in some sort sold ourselves to the devil, being justified in Christ through faith, shall mount up to the true and holy sabbath-keeping, clothed with the liberty which is through grace, and glorified with the good things from God. |498 CHAPTER VII. A dissertation upon the circumcision on the eighth day, manifoldly shewing of what it is significant.

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

|499 the law as to this, and had decreed that they should surely circumcise the flesh of their foreskin, He shews that the transgression of the law will not be without harm, shewing that it is the type of a most essential mystery: for He subjoins as follows, And My covenant shall be in your flesh for an everlasting covenant: and the uncircumcised man child whose flesh of his foreskin is not circumcised on the eighth day

14 that soul shall be cut off from his seed; he hath scattered My

covenant. The Divine Paul then affirmed that circumcision had been given to the patriarch as a sign and a seal of the faith which he had in uncircumcision. For it was his aim (it seems) and zealous endeavour to shew that the calling and righteousness which are through faith surpass and are elder than every command of the law. For thus hardly did he shame them of Israel, and persuade them not to esteem the righteousness of faith a transgression of the law, but rather a return to that which was from the beginning and before all law; yet is he, seasonably bringing round the force of his subject to what is immediately profitable and of use for the present time, found to know of another kind of circumcision. For wishing to unteach the Jews their delight in glorying in the flesh, he writes again, For not he is

a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter,

whose praise is not of men but of God. Does he not hereby persuade them to change at length to other thoughts respecting this, and would not have them look on circumcision, as merely the gift of the seal to our

forefather of the faith which he had being yet uncircumcised, but conceive of it as something greater and spiritual?

We must then investigate and examine not remissly what the circumcision in the spirit is, of what that which is accomplished in the flesh is a symbol, and why, not on any day indifferently, as it might happen, but only on the eighth, man is circumcised. It is then obvious to every man, that since our aim is intent to be united to

[500 God through Christ the Mediator, therefore it surely befits those who mount up by faith to intimate nearness with the all-holy Lord, to first purify and sanctify themselves in every way. We will take as a most excellent image of this kind of thing, that which was spoken by God to the holy

Moses, Go down protest unto the people, and sanctify them to day and to morrow, and let them wash their clothes and be ready against the third day; for the third day the LORD will come down upon the mount Sinai. In that they were to

sanctify themselves beforehand, He would have them attend to fitness of habits; in that they were to wash their clothes, He points to purity of the body itself. For the body is as it were the garment and array of the soul.

Since then (for I will go up to the first and most necessary beginning of the subject) they who are hastening to an intimate nearness to the holy God must surely first purify themselves, according to what is said by Him, Holy shall ye be, for I am holy, He ordained a symbol of sanctification to them of old through the circumcision in the flesh, and how, we will say. On examining into the nature of things among us, we shall find pleasure taking the lead of all sin: and some hot lust ever preceding in its working, invites us to transgression, and first taking captive the prudence of the understanding, thus at length persuades us to come by a most smooth way unto the attainment of the things desired. And the disciple of Christ shews that what we have said on these matters is true, for thus proclaims he, Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man, but every man is tempted, when he is drawn away of his own lust, and enticed. Then lust when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death. Seest thou then how in lusts toward anything the birth of evil is first formed, and the seed of sin is first conceived in forbidden pleasure? God the Lawgiver then commands the circumcising steel to be applied to that part of the body, wherein and whence is the birth of pleasures, that thou mayest learn, as it were darkly, that it is impossible [501 for us ever to appear pure, unless, by receiving the most sharp working of the Divine Word in our heart, and admitting into our mind the sword of the Spirit, we drive away lusts after all the basest things, never doing after our own wills, even though they pretend to have the sweetest enjoyment, but persuaded only to love and do the Will of God. Seeing that the truer circumcision brings unto us such power, well may it be said to those who are accustomed to glory in the flesh only, Circumcise yourselves to God, and circumcise the hardness of your heart, men of Judah and inhabitants of Jerusalem. For he that is circumcised in the flesh, is circumcised to the flesh only, but he that hath received the circumcision in the Spirit, through faith to Christward, is circumcised

to God only and truly. But we receive the circumcision in the Spirit which bringeth us up to an intimate nearness to God, on the eighth day, that is the day of the resurrection of the Saviour, taking this as a sign that the circumcision of the Spirit is the giver of Life, and agreeing in some sort through the thing itself, that we shall live with Christ, according to what is said by Paul, For ye died, and your life hath been hidden with Christ in God: when Christ shall appear, your life, then shall YE also appear with Him in glory. For will not one say (and that with truth) that one dies to the world, by refusing the world's pleasures for God's sake? Such an one did the Divine Paul too manifest himself to us, saying, God forbid that I should glory, save in the Cross of Christ, by Whom the world hath been crucified unto me, and I unto the world: for made partakers of Him through the Spirit, which circumciseth without hands all. the impurity that is in us, we become dead to the world, and live a most excellent life to God. Therefore circumcision is on the eighth day by reason of the resurrection of Christ, and not before the eighth; for not before the Resurrection was the gift of the Spirit, but after it, or at the very time of the resurrection, when He breathed on His disciples also, saying, Receive ye the Holy Ghost. To the Jews then the circumcision by the knife was more fitting, for they were yet [502 slaves and under the avenging law (and the iron is the symbol of punishment), but to us as free and spiritual belongs the purification through the Spirit, banishing all pollution from our souls, and bringing in perfection in the brightness of godliness through faith. For that through the truer and spiritual circumcision, is accomplished the boast of perfection in godliness, we shall perceive, by considering what is written respecting the Patriarch Abraham. It is written then of our forefather Abraham, that his years were ninety and nine in number, and then did God serviceably ordain him circumcision, making this too as it were an evident sign, that circumcision is as it were a vestibule and approach to perfection in virtue, or rather clearly signifying that no one will ever arrive at this, who has not the purification which is shadowed forth by circumcision. For the number 100 is the symbol of perfection. Circumcision then precedes perfection. For it when it precedes easily brings us to that. But not to these things are limited the benefits of circumcision, I mean of circumcision in the Spirit, but we shall find that it too belongs to those only who are free in Christ. But wholly free (I think) in Christ, is the man who hath shaken off the bondage of the devil and the yoke of sin, and hath broken asunder their bonds, as it is written, and hath bound upon him the glorious and untyrannical boast of righteousness, I mean the righteousness which is in faith of Christ. But that we shall find circumcision on the eighth day befitting the free, but by no means those who are slaves, we on traversing the holy and Divine Scripture, shall in nowise doubt. Ishmael then, the son born to the patriarch of the handmaid Hagar, was circumcised, but not on the eighth day, but rather in his thirteenth year: for so is it written, that Abraham circumcised Ishmael his son at thirteen years old, in order that the Divine word may shew us that the son of Jerusalem which is in bondage, that is Israel, hath fallen both from the eighth and from the twelfth. For it falleth from the eighth, as not choosing to receive the saving preaching of the Resurrection, which [503 took place on the eighth day, that is the Gospel of Christ, whereby there is no doubt that we aided unto faith, are circumcised in spirit. But it falleth again from the twelfth too, as it were in figure thrusting away by their unbelief the holy choir of the Apostles, and desiring to abide entirely without taste and experience of their doctrine. Herein then is the servant, but Isaac the free son of the free is circumcised on the eighth day. For the free children of the free, I mean Jerusalem which is above, are enriched receiving the eighth, that is the Resurrection of Christ, and the circumcision in spirit which freeth them from all sin, and releaseth them from death, because from sin too, whence and on account whereof is death, and

transbringeth them unto the Life of Christ. But that in addition to what we have already said, both undoing of death and the overthrow of corruption, are found through the circumcision in the spirit, we shall easily see, by studying the book called Exodus. For the blessed Moses was sent by divine command to Pharaoh the tyrant of the Egyptians, to tell him that it behoved him to let Israel go from that great bondage. And indeed he was setting out, to meet with those things we spoke of, but it came to pass (it says) by the way in the inn, that the angel met him and sought to kill him: and Zipporah took a sharp stone and circumcised the foreskin of her son, and said, The blood of the circumcision of my son hath stayed, and he departed from him, because she said, The blood of the circumcision of my son hath stayed. Here listen to me carefully. The so-called angel seeks to lay hands upon and to slay Moses, but hardly withdraws from him and departs, shamed by the circumcision of the child, which Zipporah performing with a stone, says that she has accomplished what is necessary. For scaring away the destroyer of Moses, she cries out, The blood of the circumcision of my son hath stayed. But unless some mystical meaning were hidden in these words, what mind (tell me) would be assured, that the hierophant Moses was saved by the circumcision of his son, and that the destroyer making an onset like a wild beast desisted [504] from his onslaught at the appearance of blood, and drew back and turned away? Then (for I will come to this point first) the benefit or glory of his own circumcision did not suffice the blessed Moses unto salvation. For I think I ought rather to speak thus. The might of the circumcision which is after the law, will not overthrow death which cometh indifferently to every one, evil and good. But the circumcision in the Spirit of the new people, that is, of those who have believed in Christ, most excellently performed by Zipporah, that is the Church, both scares it against its will, and puts it to flight when raging.

How then, may some one with great reason say, is Israel too preserved in the spiritual circumcision of the new people, though he hath no share of it? To this we say, that as far as concerns Israel's not choosing to receive the Resurrection of our Saviour Christ, death would have reigned even for ever; but since they which believed received it, the grace of the Resurrection on their accounts passed into the whole nature, extended in some sort to the whole through the circumcision in the Spirit, even though a considerable difference of resurrection be seen in the one and the other. For they who thrust from them belief in Christ, and by their unbelief insult the Giver of life, will gain power from the Resurrection merely to live again (for they will live again unto doom, not having loved Christ who justifieth), but they who are admirers of the Resurrection of the Saviour, and true keepers of the commandments, shall go forth of that land wherein they are, unto the resurrection of life, as it is written. The people then which is circumcised in spirit will transmit his own good even unto the unbelieving. For his of right is the grace of the Resurrection, but he will transmit it unto the rest also, God desiring of His skill to preserve the whole nature. For as Paul saith, as WE in times past disbelieved the mercy of Israel, that through their obedience [505] we may gain the grace through Christ, so they too have now disbelieved our mercy that they too again may obtain mercy, our Saviour Christ transmitting to them [505] also through our faith, the benefit of the Resurrection. For the things which are due to them that believe, are more suitably given to the whole nature. Therefore the Divine Apostle Paul also revealing to us the mystery concerning the Resurrection that shall be says that Christ will rise the First fruits, for verily He also was first raised from the dead, but afterwards (he says) that they are Christ's at His coming. For he says that they who were intimately connected with Him by faith must be raised before all the rest, shewing that the resurrection is strictly and properly due to them above all, even though it have reached the

whole nature, God being pleased of His Goodness (that is) and Loving-kindness wholly to abolish death. But observe how not with iron does Zipporah circumcise the child (for the iron is an avenger, and beseems them that are under the law which punisheth) but with a stone, as it is written, understood as a type of Christ. For the indestructibility and stability in all respects of the Nature of the Only-Begotten is hereby signified. Wherefore God the Father in the holy Prophets called Christ an adamant too, saying, Behold, I am setting an adamant in the midst of My people Israel. The adamant signifies to us as in a figure, that the Divine and Ineffable Nature of the Word can never yield to those which oppose it. Thus the Divine Joshua too after Moses' leadership and death being called to the command, purified the children of Israel with a Divinely appointed stone, and since he was to withstand the hand of the enemy, right well was he commanded to arm them first in some sort by circumcision, knowing that no otherwise would they who were on the very verge of fighting be above falling and superior to death. And thus it is written concerning him, And the Lord said unto Joshua, Make thee knives of rock, of the sharp rock, and sit down, circumcise the children of Israel. And Joshua made him knives of flints, and circumcised the children of Israel. For herein the name rock signifies to us as it were the fixed and indestructible Word of God, the expression sharp points out the power of subtly penetrating into [506] things, and its keenest energy, since Paul too, who was nourished up in the holy and Divine writings, calls the Divine Word quick and powerful and sharper than any two edged sword, and says that it pierces even to the parting of soul and spirit. But the Word so subtle and piercing entering our hearts through His own Spirit frees them from all uncleanness, and circumcising in an expressible manner the things in respect whereof we are full of the deepest abominations, it renders us both holy and undefiled. For see herein most translucent the image of the truth. For Jesus is he who circumciseth, and they who undergo it of him, are every fresh young child, as it is written, who this day knoweth not good or evil. For they who came forth out of Egypt had the Divine wrath as the wages of their unbelief, and manifold punishment overtook them in the desert, it having been with reason determined by the all-holy God that He would not bring them into the land which He sware to their fathers. But they who came after them being free from the charges of unbelief, fulfilled the type of the new people, so as even to receive the circumcision in the spirit through Christ, the old and first people, that is, Israel, having gone to perdition, as we have just said. Nevertheless the noble and new people are circumcised, under the command of Joshua, the other side Jordan, as it is written. For the considerations that spring from the truth are thus; we shall never receive the circumcision through the Spirit in the heart, as long as we have not yet been brought over the mystic Jordan, but are still on yon side of the holy waters. But when all the people were circumcised by command of Joshua, straightway the Lawgiver makes known the utility of the thing, and says to the holy Joshua, This day have I rolled away the reproach of Egypt from off you. Wherein then shall we grant that Israel received benefit from circumcision or what reproach do we say was rolled away? Their bondage, their exposure from weakness to be tyrannized over, and yet more their hard labours, in clay and brick. Seest thou from how great evils the might of the circumcision in spirit delivers? For it [507] delivers the soul of man out of the hand of the devil, renders it free and let go from the sin which tyrannizes in us, and maketh it superior to all the arrogance of wicked devils. Yea it frees from both clay and brick, for no longer does it suffer one denied with the pleasures of the flesh, nor that he be intermingled with the toils of earth, but frees both from death and corruption: nor are these all the benefits which arise from circumcision, but it also renders us partakers of the Divine Nature through the participation of our Saviour Christ. For the compiler of

the book adds to what has been said, And the children of Israel kept the passover on the fourteenth day of the month and did eat of the corn of the land bread unleavened and new. For no otherwise may one partake of the Very Lamb That taketh away the sin of the world, nor yet find the unleavened and new food of the Gospel preachings, unless one have first passed the mystic Jordan, received the circumcision from the Living Word, and rubbed off after some sort, as it were a spot on the soul, the reproach of Egypt, in the manner we have just expounded. For that God loatheth, as full of reproach and all uncleanness, him that is not yet circumcised, not as holding in abomination the flesh which He disdained not to create, but [as hating] him that is yet (so to say) in full vigour and complete, as respects pleasures in evil, by reason of his having lost nothing, we shall know when we find Him saying to holy Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof but every man's servant that is bought for money, thou shalt circumcise him, and then shall he eat thereof. For He wholly excludes the stranger, thereby signifying him who is not yet joined to Christ through faith: but him that is in bondage to sin, and is in some sort sold to the devil, He very seasonably commands to be first circumcised, and purified, and then to taste the most holy Flesh. For we being pure purely shall we partake of Christ, according to that which is orderly proclaimed in our churches, Holy things to the holy. For [508 in truth it were just and meet, since our Saviour Christ died for us, and cleansed us not with the purifications of the Law but with His Own Blood, that we too should offer to Him our own life and as a just debt pay that we live no more to ourselves, but repay as it were the complete consecration unto holiness of our own souls. For that the Precious Blood and Death of Christ Who died for all, both saved us from all evil, and was the Giver of the spiritual circumcision, whereby we gain that we are joined to God Who is over all, in this too shall we see. For thus it is written in respect of him who was captain after Moses, I mean Joshua the son of Nun, And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance: there they buried with him, in the sepulchre wherein they buried him, the knives of flints wherewith he circumcised the children of Israel. For the blessed Joshua died and was buried, and profitably were the knives affixed to the sepulchre, which ministered to the type of circumcision, that we again might understand by this that the grace of circumcision in spirit the wooer for us of all heavenly goods, is bound up in the death of our Saviour Christ.

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

Abundance then of spiritual considerations then having been now contributed by us from all parts to these things, and the two chapters divided as was meet, and we having concluded for each the discussion suiting it: it remains and is due to say, why the spiritual circumcision prevails over even the honour of the sabbath. For circumcision is to be received even on the sabbath day, unheeding the Law of not working thereon. Since then the rest on the seventh

[509 day signifies freedom and rest from all wickedness, and cessation from sin, and circumcision in spirit means nothing different from these, as it were in another way (for I think that the being freed from superfluous lusts, and overmuch pleasure, clearly results in rest from evil), we shall find not only that circumcision in no way breaks the law respecting the sabbath, but even aids it and all

but coincides in one and the same language with it, openly proclaiming that one ought to rest and to desist from evil: so that they both are the same, I mean both circumcision and the rest of the sabbath (as one will most rightly deem), according to the concurrence of both in one aim. For we will not adhere to the gross type of the history, but will rather spiritually go to the oracles of the Spirit. Unblameably therefore will the profit of circumcision on the sabbath too be brought in, since as the Saviour saith, The priests in the temple profane the sabbath by ministering thereon and not ceasing from their ordinary occupations, and are blameless, as the Judge Himself hath testified to them, with greatest reason. For what time is there wherein we ought to desist from works of holiness, and those wherein the Deity delighteth? at what time is it not hurtful to slacken zeal in piety? The rest then on the sabbath day hath a most

praiseworthy ceasing and staying from wickedness only and from abominable sin, but by no means hinders us from taking pleasure in holy deeds, and whatsoever any one supposes will be of profit to his own soul, this too it enjoins him unblamed to take all pains rightly to perform. This same profitableness you may see introduced also in the force of circumcision. For in cutting away pleasure in the direction of evil, is perceived a birth of resting from sin, and a beginning of worship in spirit and most holy conversation; and the difference between them is slight, nevertheless a needful one. For in that He does not command both to be observed on the seventh day, nor yet on the eighth; the plan of each gives us to understand that there is a distinction. And this too has a meaning, and no inelegant one, as seems to me. For resting from

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

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

[Page running titles] 384 The PASSION willed and willed not. The Passion willed and unwilled. 385 386 The HOLY TRINITY has One Will. The Son willed to save us: kept Father's Will how. 387 388 Subjection exists not in itself but its subject.

Consubstantiality independent of mere accidents. 389 390 Essences independent of accidents. The SON Archetype of honour to parents. 391 392 Christ's Death our life yet wrought by Jews' wickedness. Will of FATHER and SON not two. 393 394 The FATHER brings to the SON how.

All through whole Holy TRINITY. SON GOD Who quickens. 395 396 Serpent still punishes unbelief.

Christ has a Mother and is God. 397 398 Saints to be honoured; their beauty abiding. Jesus God, knowing the hearts. 399 400 JESUS GOD Who quickens: Prophets witness to Him, What Each PERSON does, that the work of whole TRINITY. 401 402 The Three Persons exist Each, Their working one.

FATHER and SON suppose Each the other. GOD never seen. 403 404 The SON, of God, GOD.

Christ's skill in teaching, He promises Himself. 405 The SON the True Bread. 407 408 CHRIST instructs from all sides: greater doom of disbelieving Him: our Ransom. 409 410 I sanctify Myself. Flesh gives life, full of the WORD.

Resurrection universal. Eternal Life through Eucharist. 411 412 Type of CHRIST as Bread. Apostles light and loaves. The Baptist teaching-preparatory. Cakes the Apostles. 413 414 Apostles participate in their Master's. Wise search into harder, proud disown them. How, said to God, wicked. 415 416 When GOD says, to say How is disloyal.

CHRIST'S skilful leading. Faith before knowledge. 417 418 CHRIST'S Body His, imparts His Life, without it none. Type from water in kettle, from paschal lamb. 419 420 CHRIST, eaten, our Life, for ever One with His own Flesh, overcomes death, the True Manna. 421 422 CHRIST'S Blood our life: we, CHRIST'S Body and immingled with it, it mighty against temptation. 423 Holy Trinity work not apart, Christ too works. 425 426 The Son God who is the Life. Divine writers spake thro' the Spirit. Working from without not by Nature. 427 428 Working from without is not By nature. The Son God, Who is Life and in Him the Father seen. 429 430 The Son That the Father is: His Gifts most magnificent, His Body gives us Life. 431 432 Heavy punishment of persistence in wrong.

Jews like their fathers. Faith, search, each has its own. 433 434 Christ's Body possesses above nature of Bodies. The Body God the Son's, therefore quickeneth. 435 436 The Body Life's Body. God the Son called Spirit from His own Spirit. 437 438 Son and Spirit inseparable. Jews blind themselves. To the cleansed and believing grace given. Jews first preached to. 439 440 Jews rejection fore-shadowed of old. Weak eyes hate light.

GOD's rejection follows on man's rejection of Him. 441 442 Might worshippers sought, even though few.

If we let go the faith, death. 443 In cleaving to Christ, endless Life. Olden type of this. 445 446 Cloud and fire light and cooling to tempted. The Tabernacle fore-typifies Christ's Body. 447 448 The fresh spring-tide that Christ brought us.

Ark type of Christ. Veil hid Him from the many. 449 450 The Ark God's Presence. Might of doxology. Saints bear CHRIST. Bread His Body. 451 452 Golden candlestick Christ: olive boughs Jews & Gentiles.

Position of Altars. One Christ in all. 453 454 Rock unpreparedness of heart.

Holdfast in faith yet search. Force of article. 455 456 God Incarnate One Christ. Multiform peril of sin. Freewill. Jesus God Who knows future. 457 Christ leaves the Jews. Temple faced east. 459

460 Northwards Galilee. Christ's flight not cowardice.

Vain-glory. Christ's brethren not yet believe. 461 462 Christ's brethren become Apostles. Where economy there a time for action. Christ teaches His brethren. 463 464 Not all to be rebuked. World worldlings.

Christ's brethren type of Jews: Christian worship presignified. 465 466 Christ's feast foretold by Hosea, Zechariah, Psalms; abiding in Galilee, calling and love of the Gentiles. 467 468 He goes up secretly now, to His Passion openly. Of old too refused to go with them yet went. 469 470 Jews as Greeks miss. Seeking without turning to.

Type from honey. He not without GOD Who does God's works. 471 472 Evil praised like blaming good, Heavy responsibility of Jews' rulers. God dwells specially in temples. 473 474 God's speaking of old also secret. Moses' type of Christ.

Mind taught, advances, untaught, dulled. Degree of punishment. 475 476 Christ Fount of wisdom to all above and below.

Christ God Who knoweth all things naturally. 477 478 Doctrine, the Father's. Sent as Begotten.

God's will to abstain from murder. Of Myself, what. 479 480 Christ gave of old the Law and now beautifies it. To seek one's own glory untrue and unjust. 481 482 Jews' breach of Law greater than Christ's.

He unknown to them. Their craft. 483 484 Jews' grave breach of the Law.

God works on the Sabbath, Moses too brake that Law. 485 486 Circumcision before Moses yet ordered by him.

488 To blame Christ, acquit Moses, respect of persons.

Christ may beautify His own laws. End of sabbath. 489 490 First three commandments.

Sabbath a type of endless rest. 491 492 Our sabbath-rest to come: the saints shall then have joy in their good deeds. 493 494 Significance of punishment of sabbath breaker, of ceasing of all work, of bearing no burden nor leaving home. 495 496 Sabbath rest looks on to the rest to be.

Release to land type of our rest. 497 Circumcision twofold. 499 500 Washing clothes type of purity. Heart must be circumcised by Spirit's sword. Dying to world, what. 501 502 Times of circumcision of Abraham, Ishmael, Isaac. Circumcision of Moses' son. 503 504 Zipporah, Church. Resurrection universal, yet given to good. Stone Christ rendering mighty. 505 506 Circumcision of new people type of ours: its benefits, and necessity. Stranger may not taste the Flesh. 507 508 Christ's Death gave us spiritual Circumcision.

Sabbath and circumcision akin: cutting off pleasure birth to life. 509 510 Sabbath keeping in part ours, circumcision Christ's gift.

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted] 1. a See this treated of by S. Cyril in his fifth Book against Nestorius chap. 3. [p. 131 Greek.] 2. b τ^ο θεωρ^ημα^{τα}, used often by S. Cyril for the line of thought suggested by the Gospel words commented on.

3. a for **■ν τ■ ■ληθιν■**, **■ν τ■ Υ■ ■ α■το■**

S. Cyril appears to have read **■ν τ■ ■ληθιν■ Υ■ ■ α■το■**; see below, Book x cap. i. on xiv. 28, and compare cap. 2. on xv. 1. In his treatise however on the Right Faith to the Princesses Arcadia and Marina [p. 77 D] the whole passage is given as we have it.

4. b **κατ■ θεσιν** as opposed to

κατ■ φ■σιν: God the Son is Son

κατ■ φ■σιν

as begotten so, we children **κατ■ θ■σιν**, as made so.

5. c So both our remaining MSS. of S. Cyril here read, cf. supra p. 145 note c: in a fuller citation however in the

end of the books against Nestorius, S. Cyril has the usual reading.

6. a **κατ■ μ■ρος** as contrasted with the

■λ■κληρος σκην■

the tabernacle complete with all its appurtenances.

7. b cf. the same line of thought in S. Irenaeus, fragm. 8 and (from the Syriac) fragm. a (p. 543 and 558 O. T.) and in S. Cyril in his Scholia on the Incarnation chapter xi, de Adoratione book ix. pp. 292, 293.

8. c **■ποτεθ■ναι**, to be put away, treasured up out of sight as covered with the veil.

9. a The words the Holy One of God have been retained here from the chief MS. The same is the reading of the Codex Sinaiticus and of the uncial MSS. B. C. L. to which S.

Cyril's copy of the Gospels often approximate. In his actual comment however he keeps and insists upon the words, The Christ the Son of the Living God, as we have them now. I have thought it right to translate the verse at the head of the Comment, just

as the MS. gives it. The Rev. J. W. Burgon B. D. who has given a good deal of pains to the study of the citations of the Holy Gospels preserved to us in the writings of the Fathers, has specially called my attention to the existence of cases where the text at the head of the comment while it remarkably differs from S. Cyril's own text, does yet (as here) represent a text which apparently was extant in Alexandria in his time.

10. a i. e., Pelatiah; whose death is recorded a little below in Ezek. xi. 13. This vision seems to last from Ezek. viii. 1, where the date is given, to xi. 24,

in which case the death of Pelatiah would be a portion of it. Pelatiah is in the LXX Phaltias.

11. b Mr. Parsons in the great edition of the LXX, begun by Dr. Holmes, finished by him, cites this one passage of S. Cyril for the word hearing, in place

of jealousy and cites one MS. of this book which omits the word, of jealousy; below on ix. 34, S. Cyril reads the same as here.

12. a S. Cyril seems to be alluding to the words that God rested the seventh day, as being a memorial of a promise that

we too shall rest, as he says above that our rest on that day signifies this.

13. c There seems to be a little confusion between

αλᾶ courts and

αλᾶι, curtains:

see too in S. Irenaeus, 2. 24. 3. Dr. Holmes cites S. Augustine as saying that some of the Latin interpreters give atria, courts.

14. a The words on the eighth day are added by the Septuagint translators.

15. b επειθεας. Apparently πειθεας, disobedience or unbelief, ought to be read. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 5

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885) Book 5. pp. 511-648.

[Translated by P.E. Pusey]

|511 CHAPTERS IN BOOK V.

1. That human affairs are not, according to the unlearned surmises of the Greeks, subject as of necessity to the Hours, but that of our own choice we advance both to good and to the contrary, and that we are directed by the will of God; on the words, They were seeking to take Him but no man laid hands on Him because His Hour was not yet come.

2. That after the Saviour's Cross at His rising again from the dead the Holy Ghost took up His Abode in us permanently; on the words, For the Holy Ghost was not yet given, because Jesus was not yet glorified.

3. That no work of Jewish might was the Suffering on the Cross, nor did Christ die from the tyranny of any one, but Himself of His Own Will suffered this for us, that He might save all; on the words, These words spake Jesus in the treasury as He taught in the Temple, and no man laid hands on Him, for His Hour was not yet come.

4. That the Son is by Nature GOD, wholly remote from likeness to the creature, as regards essence; on the words, YE are of this world, I am not of this world.

5. That not inferior in might and wisdom to God the Father is the Son, yea rather His Very Wisdom and Might; on the words, Of Myself I do nothing, but as the Father taught Me, I speak these things.

|512 OUR FATHER AMONG THE SAINTS

CYRIL Archbishop of Alexandria GOSPEL ACCORDING TO JOHN.

BOOK V.

[Introduction] 25 Some therefore of them of Jerusalem said, Is not This He whom they seek to kill?

Since it was now the feast of the Law called the feast of tabernacles, and the Jews were thronging, so to say, from all the region round about unto Jerusalem (for so had the Lawgiver decreed), Christ was making His teaching to all. For not surely to the townspeople alone was He speaking. He then that is a thorough searcher after learning, and a diligent hearer, must investigate what induced the Divine Evangelist, to introduce all the other multitude of the Jews as saying nothing, but to attribute the speech hereupon to them of Jerusalem only; and what they were considering and reasoning among themselves when they said these things: for a deep plan lies about this word. What then shall we say to this? Since Christ the Saviour of us all had wrought signs scarce-counted in the city, and had often taken up His abode in Jerusalem: certain of the city are (I

suppose) persuaded, they are advancing by degrees to a desire of at length believing on Him, but not openly nor freely are they bold to love Him, terrified by the daring of their rulers and constrained not of their own motion unto harmful fear. For this was the blessed [513 Evangelist clearly shewing, when he said in the foregoing that no man spake openly of Him for fear of the Jews. He here calls the rulers Jews, shrinking, it seems to me, from giving the appellation of rulers to such desperate men. When then our Saviour Jesus Christ speaks openly and mightily attacks the madness of the rulers, and convicts them (and that most clearly) of taking no account of the Law-giver, but that turning aside without stint every man to his own way, they were falling heedlessly into the desire to kill Him as though it were no crime, while He yet was enduring no hurt from those, at whose hands it was likely He would undergo dreadful things;----they of Jerusalem take this very circumstance as a proof and assurance of the God-befitting Authority inherent in Him, and receiving this too as an addition to His previous miracles, and heaping it up upon what had preceded, are being driven at length with more fervent motions to the duty of believing on Him. Wherefore they acquiring knowledge by right reasoning say, Is not This He Whom they seek to kill? For consider that they all but holding their right hand on high, and reaching it hither and thither, point out Him Who convicts them, and laugh seeing the untamed rage of these people allayed not by subtle reasoning (how should it?) but rather by God-befitting Power and Authority. But we must note that they of Jerusalem alone speak contrary to all the rest of the Jewish multitudes, and how, I will tell. When our Saviour Christ was once giving instruction in things most excellent, the Pharisees stood by cut to the heart thereat, and already unveiled as to their bold daring and pressing on to commit murder; to this He said, convicting them as transgressors, who had made up their minds that they ought to slay Him, Hath not Moses given you the law, and none of you keepeth the Law? why are ye seeking to kill Me? And the whole aim of His discourse is shot forth against the hearts of the rulers: nevertheless the multitude of the people are scared and, intolerant at the words, answered more violently, saying, Thou hast a devil, who is seeking to kill Thee? But I suppose it is [514 manifest to every one, that Christ says these things, because He saw the Pharisees desiring to kill Him. How is it, then that while certain here deny it and cry out, Who is seeking to kill Thee, they of Jerusalem alone giving a contrary vote to all the rest say, Is not this He Whom they are seeking to kill? and well this too They are seeking, that to the rulers alone the daring deeds may be ascribed. Probability then induces us to believe that the rest of the Jewish people were ignorant of the design of their rulers, but that they of Jerusalem living for the most part with them and inhabiting one city with them, and constantly meeting them, knew the unholy design which close-filled them against the Saviour Christ. And it fell out that not merely through the Voice of our Saviour was the polluted band of the Jews accused, but also by the very flock that was under them, which by their senselessness was destroyed and borne down the precipices. For haply one may (I deem) by what has been said see the flock thirsting even now and enkindled as it were unto the faith in Christ, but lacking just a little leading by the hand, which had they obtained, they would easily have received Him Who came to us from Heaven. Responsible then are they to whom was allotted the presidency, for the loss of the sheep. And the prophet Jeremiah is our witness, who crieth, For the pastors became brutish, and sought not out the LORD; therefore the whole flock understood not and were scattered.

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

They multiply expressions of assurance among themselves, and advance as it were to more manifest proof, beholding the unperilled boldness of Christ. For they are astonished and that with the greatest reason at finding those that were of old ungodly brought to an unpractised and unwonted patience and, beholding those who had been violent practising a gentleness that was new to them, they thence go forth into reasonable surmises: and in that they wonder at their forbearance in those matters in which they [515 ought never to have been angry, in these very things they are found to be blaming them, as though it were their habit without discrimination to press hard upon the teachers of the most excellent doctrines, and to proceed hotly against any one whatever, if he did but say things dissentient from them, though he should agree with the Divine Law. For dreadful was the conceit of the Pharisees, and the daring of their senselessness knew not bounds. Who then (say they) is He who tames them for the present, and Who is it who puts on sober reasoning as a bridle of their of old intolerable wrath? who He that has so charmed them and like serpents ever rearing themselves lulls them to gentle sleep? Lo, He speaketh boldly and they say nothing unto Him. Not merely does He speak, they say, but He speaketh boldly. And I do not suppose that any one would justly accuse the wrath of those men of being still, if He that was sought for had spoken against them in secret. For if it chanced not to have been known, neither would their wrath have been excited, but though He spake boldly and advanced through the keen reproof of them (for this the word boldly proves), they not only refuse to be angry, though very prone to this disease, but even shrink from words. For they say nothing to Him. Do the rulers know indeed that He is the Christ? Seest thou how by reasonable inductions and probable arguments they collecting the duty of believing, are well nigh ashamed because their rulers do indeed now know Him, but while they shrink from openly fighting against God, and endure not to shamelessly entreat Him that came from above, they do yet bury in envious silence the open acknowledgement of Him? For if they knew not (say they) of a truth that He is the Christ, what induces them to tolerate His boldly reproving them and innovating even the things of old ordained, in that He was found healing even on the sabbath day, and distressing them in no slight degree by saying outright, Hath not Moses given you the Law, and none of you keepeth the Law? All this they bear, [516 although affected beyond endurance thereby, and accustomed hotly to attack even those who do them no wrong. Going therefore through every argument they collect by degrees faith in Christ, but attribute knowledge of a truth to their rulers, inasmuch as they were brought up even before themselves in the holy writings, and are better able than themselves to understand the mysteries of the Divine Scriptures. Observe throughout that the people of the Jews are prepared unhesitatingly to follow their rulers, and they would have been surely preserved if led aright by those over them. Wherefore these shall undergo bitter punishment, since the Saviour Himself also accuses them saying, Woe unto you, lawyers, for ye took away the key of knowledge, ye entered not in yourselves, and them that were entering in ye forbad. For a door as it were and gate to the knowledge of God, and a way that easily leadeth to all virtue is the word of them that teach aright, and the skill of the shepherd knoweth how to save the flock of sheep: even as the contrary destroyeth them easily, and will bear away the flock down precipices even against their will.

27 Howbeit we know This Man whence He is, but Christ, when He cometh, we know not whence He is. Not from external considerations only, nor because their rulers had made the pain of their reproof a thing to be borne, does the mind of them of Jerusalem admit the faith; but it after having with great profit produced arguments from what was likely and being brought to true conceptions

of Christ through the God-befitting Authority that is in Him, led at length not unskilfully to the apprehension of piety, falls again without knowing it into the unlearning which was foster-brother to the Jews. For they who had well considered those things seem as if they would hunt out the truth from all quarters, and advance to the due faith not merely because of the silence of their rulers and their unwonted gentleness, but would also search the Holy Scripture itself, invited thereto by a right motive, but making their test of the Mystery wholly without instruction or [517] understanding. For merely because they know whence He is who is speaking boldly, that is, from what village He sprang, of what parent He was born, they say that He is not He Who was foretold by the Law. Then they add, but Christ when He cometh no man knoweth whence He is. And it is clear (I suppose) to every one, that their mistake in this too arose from unlearning. But I suppose one ought to search out whence their thoughts got to this; and what induced those who were well examining all about Him, to for this reason suppose that He was not Christ, because they were not ignorant whence He was: and why they subjoin, Christ when He cometh, no man knoweth whence He is: for by this they lose the apprehension of the truth. There is therefore some saying of Isaiah concerning Christ quoted, His generation who shall declare? for His Life is taken away from the earth. And the blessed Prophet applying the expression to the Word of God, puts generation for Being. For who at all can tell the mode of the Being of the Only-Begotten? what tongue shall declare the unspeakable Birth of the Son from the Father? or what mind will not be powerless for this? For that He was begotten of God the Father we know and have believed: but the how, we say is unattainable by every mind, and the enquiry thereinto most perilous. For we ought not to search into what is too deep, nor to scrutinize what is too hard, but rather to holdfast what we are commanded, and have an unshaken belief concerning God, that He is in truth, and that He is a Rewarder of them that diligently seek Him. But we must not search into, as it is written, the things which surpass understanding and thought, not merely our own, but also that of the whole creation, or even every reasonable creature. Who then shall declare the generation of the Only-Begotten? for His Life is taken away from the earth, that is, the tale of His Essence is higher than all that are in the earth. For here again he calls His Being Life. This then led astray the uninstructed mind of the Jews, and made them wander from the true discernment of Christ. For they considered not (it seems) that the words of the [518] holy prophets respecting Him are two-fold. For sometimes they signify that He will come with Flesh into the world, and manifest to us His Birth of a Virgin according to the Flesh. For behold, a Virgin shall conceive, and bear a Son: yea and they clearly proclaim where He shall be born: And thou, Bethlehem house of Ephratah, little art thou to be among the thousands of Judah; out of thee shall He come forth unto Me that is to be Ruler in Israel, and His goings forth from the beginning from the days of eternity. But when they are expounding (as far as is possible) His Ineffable Generation from God the Father, they either say what we said above, His generation who shall declare? for His Life is taken from the earth, or what is joined to the passage cited, And His goings forth from the beginning from the days of eternity. For here he means the goings forth of the Only-Begotten as Brightness from Light, and a certain forthcome from the Essence of Him Who Begot Him into His Own Being before all age and day and moment. Since then the Holy Scripture sets both before us, and the sacred writings both tell us whence Christ shall be after the Flesh, and honour by silence His Unsearchable Being from the Father, how will one not, finding the Jews in no slight degree unlearned, with reason laugh aloud and say, Not merely from the Generation of Christ being unknown, must one make enquiries respecting Him, but also from its being known Who and whence He springs according to the

Flesh?

28 Jesus therefore cried teaching in the temple and saying, Ye both know Me and know whence I am. As the men of Jerusalem were gently whispering those things one to another (for they durst not speak openly for fear of the Jews, as it is written) Christ again in God-befitting way receives knowledge of the things spoken. But since He was considering that it were fit to profit those men, He immediately shews the God-befitting Energy that is in Him, and clearly reveals to them that He has knowledge of all things. For He lifts up His cry on high, albeit before time not used to do so, and convicts them again of [519 not having any certain understanding of the Divinely-inspired Scripture, and makes what is secret and has scarcely passed the mouth the basis of His Discourse. Next from those very things from which they foolishly supposed that they ought not to believe Him does He persuade them outright that they ought to believe: such is the pregnant meaning of what He says. Ye marvel (He says) and that most justly, that Power truly God-befitting is in Me, easily taming the purpose of the Jews, murderous though it be: for they seek to kill Me, as ye have truly and accurately remarked, and are putting forth all their diligence to that end. But (He says) when I should be fleeing, and getting Me as far off as possible from those who think it right to kill Me, I caring not a whit for their mad folly, on the contrary speak boldly and convict those who break the Law by not choosing to judge just judgment, and I suffer nothing at all. For they who of old were fierce forbear against their will, and this not the fruit of their own free choice, but the effect of My Authority. For I do not suffer them, although madly raging, and whetted unto inhuman wrath, to dare before the time their murderous purpose towards Me. At these things then (He saith) ye have been most reasonably astonished, and say that the rulers know of a truth that I am the Christ. And ye, following out suitable reasoning herein, turning away to the oracles of Divine Scripture, when ye ought rather to have been benefited therefrom, confirmed in your conception of Me, on the contrary ye were offended. For from your merely knowing whence I am, and of whom I am born, ye have decided (He saith) that I am not the Christ. Know therefore, that ye both know Me and know whence I am, that is the Divinely-inspired Scripture has given you both to know Me and whence I am. And not because ye know (may be) that I am of Nazareth or Bethlehem, and that I am born of a woman, ought ye therefore to admit the disease of unbelief; but from those things that are spoken of Me, and because of My Birth after the Flesh, ought ye the rather to advance to the apprehension of the Mysteries respecting Me, and [520 not to turn aside merely at a single voice of a Prophet, who is telling My Ineffable Generation from God the Father. And of Myself I am not come, but He is true That sent Me.

Under the guise of defence He finds fault with the Jews who were insulting through long unbelief. With no slight skill then He composing His Discourse, by every means contrives not to seem to excite His hearers by any occasion to reasonable displeasure, but veiling His words in obscurity, He beguiles their excess of anger and draws off the edge of their passion. Why then (He says) do they, when I have often explained and openly cried out that I am sent by God the Father, still disbelieve, and because they know His Birth after the Flesh, say that He is not He Who was fore-heralded by the Law and fore-declared by the holy Prophets, and well nigh meet Him with the words: Thou utterest lies O Sir, coming to us, according to Thine Own Will, and dost Thou not blush feigning the Name of the Father?

Repelling therefore this accusation of theirs as to this too, He mingles reproof with His

defence, and most excellently says, Of Myself I am not come, but He is True That sent Me. For it is your custom (He

saith) O ye who dare all things with ease, and advance heedlessly to all, even the most heinous actions, sometimes to prophesy falsely, and though God hath not sent you, to say that ye are sent by God. But I am not like you, nor yet will I imitate your

well-practised villany. I am not come of Myself, nor Mine Own messenger, like you, but I am come from Heaven: True is He That sent Me, not like your lie-loving sender, the devil, whose spirit ye receiving are bold too to prophesy falsely. True then is He That sent Me, but he that stirred you up to invent words from God, is not true. For he is a liar, and the father of liars. But that we shall find the Jews accustomed to prophesy lies, we shall see without any trouble from the words of the Prophets. For most plainly doth the Lord of all say of them, I sent not

the prophets, yet they ran, I spake not to them, and they prophesied. And again in Jeremiah, The prophets prophesy lies

[521 in My Name, I sent them not and spake not to them and commanded them not; for visions and divinations and prophecies of their own heart do they prophesy unto you. The arrogant Jew then is reprov'd for this that he fastened upon Christ his own boldness against God,

i. e., false prophecy. For the utter disbelief in Him Who cries that He is sent from God, even the Father, what else is it save openly to cry out, Thou prophesiest falsely, imitating our practices against ourselves?

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

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

written, Ye see often and ye kept not, your ears opened and ye heard not. But since He was occupied upon the words of the Jews, that when Christ cometh no man knoweth whence He is, withdrawing Himself of necessity, as God, from the company of things originate, and from all else to whom the title no man may reasonably be applied, shewing that He is Other by Nature, He says that He is not as

[522 they are, ignorant of His Own Father, but affirmed that He knows in all exactness both Himself and Him. For He is God of God the Father, possessed of a certain wondrous and strange knowledge of these things, as becometh Himself Alone. For not in like manner as we know, in the same doth the Son know the Father. For the nature of things originate attaineth to the sight of God

by conception only, and not overpassing the bounds which befit it, doth even against its will yield to the Divine Nature, the being veiled in ineffable words. But the Only Begotten of God the Father, vieweth Whole in Himself Him That begat Him, and pourtraying the Essence of the Father in His Own Nature, knoweth Him, in a way impossible to tell: for unutterable are the things of God.

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CHAPTER I. That human affairs are not, according to the unlearned surmises of the Greeks, subject as of necessity to the Hours, but that of our own choice we advance both to good and to the contrary: and that we are directed by the Will of God.

30 The Jews therefore were seeking to take Him: and no man laid a hand on Him, because His hour was not yet come. The Pharisees cut with His reproaches, and perceiving that their silence in those matters was not without damage to their own stubbornness, and was of benefit to the multitudes (for they were being persuaded of the duty of at length acknowledging that He is Christ), are carried along unto their wonted presumption, and again thirst for His Blood. For thrusting aside reverence for the law, as most unserviceable to them, and taking no account of what is contained in the Sacred Writings, and deeming not worthy of remembrance the command, The innocent and righteous slay thou not, they are sick of a most unrighteous madness against Christ. But by the Divine Might the result of their devices is turned to the utter contrary. For the deceitful man shall not attain his prey, as it is written. For they seek to take Him, as the Evangelist saith, as though they had kept a voluntary and self-imposed silence at His rebukes, and would repel by their after wrath all appearance of having been kept back by Him. For this some of them of Jerusalem had accepted as a proof that Jesus is by Nature God, saying, Lo, He speaketh boldly, and they say nothing unto Him: do the rulers know indeed that He is the Christ? But He Who taketh the wise in their own craftiness, rendereth their daring most useless to them who thus schemed, and confirmeth to the multitudes what had been bruited in secret by way of consideration and conjecture. |524 For they are repressed by a God-befitting operation, which putteth a bridle upon their unholy deeds, and permitteth their designs to stretch forth but to attempts. For profitably did the most wise Evangelist put forward the reason of their being unable to carry through their proposed design to its fulfilment (for says he, His hour was not yet come). Here he evidently calls hour the time, i. e., of His Passion, and of the Precious Cross. To whom then will it not be evident by this also, that Christ would not have suffered at all, if He had put away the will to suffer? For not by the violence of the Jews, but of His own Will did He come to the Cross for our sakes and on account of us. Wherefore also He saith, averting the reproach of seeming powerlessness, No man taketh My life from Me, I lay it down of Myself: I have power to lay it down, and again I have power to take it. For as we have already before said, He bare no unwilling Cross for us. For He hath offered Himself as a Holy Sacrifice to God the Father, purchasing the salvation of all men by His Own Blood. Wherefore He also said in the Gospel preachings, For their sakes do I sanctify Myself. But sanctify He here says for "offer," and "consecrate;" for that which is offered in sacrifice to God is holy. But that He accepted being the Sacrifice for all free from all violence from any, we shall know when we hear Him saying in the Psalms to God the Father, Sacrifice and, offering Thou wouldest not, but a Body preparedst Thou Me: in whole burnt offerings and sacrifices for sin Thou tookest no pleasure: then I said, Lo I come, in the chapter of the book it is written of Me, to do Thy will, O God. Seest thou how of His own accord He comes unto His Passion for all? For He says, Lo I come, not, I am taken by compulsion by another. He escapes

then from the present violence of the rulers, reserving His Passion for its appointed time, and using a most God-befitting boldness in all things.

I suppose then that this will suffice for the elucidation of the present passage, but since it is probable that some

[525 of the initiated on hearing the words, His hour had not yet come, may be carried away out of too great levity unto the mad folly of the Greeks, so as unreasonably to suppose that the affairs of man are subject to hours and days and seasons, I deem it necessary to say a little on this subject, since our aim is by every thought zealously to provide what is profitable to our readers. To the children of the Church then who are brought up on the Holy Scriptures, I suppose that will suffice for the refutation of the wiles of the Greeks and for the satisfactory casting off of the uncounsel hence arising, which is said by way of accusation or wise rebuke by Paul himself to some who were thus minded, Ye are observing days and months and times and years; I am afraid of you, lest I have toiled for you in vain. And indeed, apart

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

all-wise Moses, And God saw (he says) every thing that He had made, and behold it was very good? But

time is one of [526 the every thing; and in time are both hour and day and year. But if we call that the introducing of evil, which the Eye of the Divine Nature saw to be good, shall we not be confessing outright that the Lord of all is found to be the Creator of things most base?

I think then that those who are involved in the offences just mentioned will at length blush. But since it is probable that some have chosen not only not to resist the un-counsels of the Greeks, but even to defend them, come let us consider the absurdity inherent in their doctrine in another light also and, heaping up profitable arguments as auxiliaries, let us lead out the truth against their abominations. For if according to you, sirs, at the, so to say, forcible invitation of time, and on the compulsion of the hour, we are drawn to ought good or the contrary, as it may be, then superfluous (as it seems) were reason, guiding us to each action, both counselling us to decline from ill deeds, and exhorting us rather to hasten after what is approved. For what benefit (tell me) remains, what advantageth sound reason, if I must surely suffer and advance even against my will,

whithersoever the hour invites and the season chooses to compel? it is meet then, as they say that pilots of ships do, when they declare there is no hope of the ship being saved in the peril of the storm, to let go every rope, and undo the very tillers, no more enduring any skill therein, and to commit it to the force of the waves and to be tossed on the sea. For nought, nought (from what has been already said) is either the gain to those who desire virtue, nor yet will harm spring up to the workers of evil, unless we receive from God according to each one of the things we have wrought, and receive recompense according to the quality of our actions. For (tell me) will not the hour oftentimes mark out what is most excellent, and the season without distinction profit, even if I be taken in the basest deeds? Again on the other hand, the season will sometimes appoint not a single good thing to some, but rather will bring, so to say, the hardest of all things, upon those who have aimed at honouring above all things the performance of good deeds. [527 But (haply some one will say) it will be no such thing as this, but the hour and season will give to each what suits him.

Therefore the season will now reign over us, we will put about the hours the dignity of Providence, having no more thought of God, we will ask by prayer, of Him nought, but of the time or the season. And what follows? we shall worship the creature more than the Creator, and blasphemously give the glory of the Creator to things made by Him. The disgrace hence accruing and the magnitude of the blasphemy, we shall see with no great trouble to have abomination more open than that of women who are courtesans. But what comes into our minds, we will say for profit's sake. Superfluously, it appears, do the laws both of God and man mark out to lovers of wickedness the punishments suitable for them, and add honours to those whose special aim it is to desire to live more rightly. For if nothing at all lies within our own wills, but all is subject to the necessity from the hours, which lead us without escape or power of refusal to both [good and evil], how can we still rightly allow that praise is meet for the good, and allot the contrary to those who are not so, as their just meed? Why (tell me) do the laws compel us to depart from vice, and press forward after what is better, if others hold the reins of our resolves, and easily bring us to whatsoever they please? For they say and will have it so, that human affairs are under the authority of the hours, taking no thought of the absurdity thence resulting. For will they not declare, even against their will, that he, whose is the supremacy over all things that are upon the earth, will be more wretched than the very brutes, and will live in pitiable state, and he who ought to excel by reason of his nature, will be brought down to the second, yea, even to the last place? For if the beasts by their self-ruling impulses, turn, no one hindering them, to what they please, and admit what they know to be wholesome, and shun what will hurt them, and WE are in bondage to time, that bitter master, and have the authority of the hours, a tyranny not [528 to be escaped, suspended over us like a staff, shall not our condition be far worse than theirs is? But he will blush, as is probable, who would fain be for (yea rather utter lies against) the hours and times, which were never created for any such purposes, and rejecting the absurdity of such opinions, will come forward saying: "We do not, sir, declare that the hour nor yet the time or season has authority over the affairs of men, but we say that there are evil hours, and seasons too, which sometimes like raging winds, spring upon us miserable." But we shall answer, O mad in mind, and steeped in sheer 1 insanity, how is it that YE do not perceive that ye arming your own mind against That Essence which is above all? for will not He be a worker of iniquity, if ought of the things made by Him be wicked? But this, as we have mentioned it before, we will pass over, and will rather endeavour to be persuaded by you, how the hour or season could hurt us, or on the contrary

rejoice us, did not God order all things according to His will, and will that they should, as belongeth to each, give either pain or contrariwise pleasure? For we but now heard you say, that nought of our affairs are under the authority of the hours, but that some are by nature evil, and are borne violently down upon us like the wind. But I do not think it will be any hard matter to shew that this your argument is replete with extremest folly. For who does not clearly see that the twelve intervals of the hours are meted out, some to the day, others to the night, and that night and day do not come to one man, to another not, but pervade all things? but their evil, innate and unavoidably tending thereto, is not evil to one, to another not, nor yet to one perchance, or a second, but rather will bring harm in equal degree upon all, upon whom the interval of night or of day comes? How then does it happen that in a single day or hour, one may see one man prosperous and enjoying himself with many jovial companions, so as to go to sumptuous feasts and gather together with much diligence his guests, and others you may [529 clearly see in opposite plight, so that one is often borne forth to die miserably. What (tell me) is the reason, or how is it possible, that in one single hour or period, one person is found in the former state, another in the latter? what will you call that hour? evil, or the reverse? for I cannot say, looking at either side and finding one man revelling, another lying a breathless and miserable corpse. Will not then those opinions respecting the hours be proved an unlearned fable, and the inventions of devilish madness? I think all will agree to this without any hesitation, and will condemn those who hold such opinions. And we might well, I think, be content with what has been said, but lest by committing every thing to hazard and conjecture I should leave an excuse for quibbling to any, I will betake myself to history, and from facts will confirm past all doubt the already beaten track of our argument. When the Assyrians then encompassing the holy city (I mean the holy Jerusalem) were purposing to besiege it, their general, Rabshakeh, was first endeavouring at one time by words of guile to undermine the minds of the fighting men which were therein, at another thought to do this by threats: and the blessed Hezekiah who at that time held the kingly power trusted not in his forces, but attributed the achievement of victory to God Who is over all, and by most fervent prayer did he keep calling for the alone aid which is from Him, and immediately did God incline His Ear to the righteous man, and granted him grace answerable to his prayers. For the angel of the Lord went forth, as it is written, and slew out of the camp of the aliens an hundred fourscore and five thousand. What then will you say to this, o most excellent of men? In one night and in the same hour and season, the Assyrian fell overpowered by Angel's hand, the multitude of them of Jerusalem was saved, and the one were in the depths of misery, the other in joy and delight. Where is the power of the hour? how was it apportioned unequally for both? and for the one it wrought rejoicing, for the other an evil death? For you will not venture to call it two-natured and [530 multiform, even though you babble exceedingly. The same argument will hold as to Dathan and Abiram, who having once made a sedition against the authority of Moses, and fearing not unbidden to spring upon the office of the Divine priesthood, went down with all their household into the depths of the earth; and they were in Hades, while the rest of the congregation were preserved. But the vengeance surely should not forsooth, since it was not at all that of Divine wrath, but of the hour, have burst forth upon one part merely of the assembly, but should have taken hold on the whole equally.

Let us not then admit that hour or day or season is the giver either of sorrow or joy, in respect of its own nature or however one might rightly speak of it; but let us grant the profit from the hour or season and contrariwise the damage, when we setting to either skilfully or ignorantly, meet with results pleasant or otherwise. For example, To every thing a season, as it is written, and to know

the fit times, is most useful, not to know them, replete with damage. For in winter one ought not to make voyages, to do so in summer is not ill-instructed. Being thus minded we shall commit the helm of our affairs to God the Lord of all. For if, according to the unlying word of the Saviour, this little sparrow of no worth shall never fall into a snare without the Will of God the Father, how shall he who is so honoured and has the authority over all, suffer ought contrary to his mind or wish, unless Providence brings upon him any of the things above mentioned in accordance with the life of each?

I will further add another thing which has been shaken out and come forth of my memory, exceeding kin to the present matter, yea rather calling for the same investigation, though the solution be not hard, but most easy to the man of full understanding and that hath the senses of his

understanding exercised to discern both good and evil. What then is this, of which we so speak? They of

Cana, inhabiting the country bordering on Judea, namely Galilee, were once celebrating a marriage, and they invited the Lord to

[531 their banquet with His Mother and the holy disciples, and the cause of this their feast was the marriage-bed. But when sitting at meat with those who with Him were assembled for this purpose, the Lord was there to bless that marriage which He had ordained, wine began to fail the company. But the Mother of the Saviour as still having authority over her Son, by reason of His exceeding subjection, and having now learnt by much experience Him too that hath God-befitting Power,

saith, They have no wine. For she knew that He would perform, and that most easily, whatever the nature of things required. And the Lord said to her, Woman what have I to do with thee? Mine hour is not yet come. The devout mind, then, far removed from monstrous opinions, and fleeing utterly Greek superstition, will receive piously what is said. For not yet He says, is the time of My manifestation,

i. e., by miracles, come. For being God by Nature, He was not ignorant of the time befitting each work (how could He?) But he who of his exceeding senselessness turns about hither and thither (for evil is a beaten track to the multitude, who suppose, as certain trifling say, that Christ Himself also was subject to the operations of the hours,) will be here proved by us to have no understanding and by those very things by which he looked to strengthen his own argument, by these will he be condemned for the inherent absurdity of his tenets. For if we grant that the nature of things is subjected to the operations of the hours, and that therefore Christ said to His Mother, Mine hour is not yet come, how (tell me) when according to your abominable and most unwise reasoning He had not yet the operation of the hour to cooperate with His Will, does He become the Creator of the things asked for? for forthwith He manifestly turns water into wine. But if ye think that affairs must be subject to the authority of the hours, how ought not the Lord at the first not a whit to have attempted to accomplish what the concurrence of the hours did not grant? But evidently He took no thought of this, but gave them His Grace before that time. The power of the hour was then no hindrance,

[532 but since the time was not yet come for His proclamation by miracles, does Christ say thus.

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

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

How great the economy herein, and how fitly it hath followed after those things, is meet to see. For having before said that the Jews were seeking to take Him and to enclose Him by the meshes of their senselessness, into so cruel and unseasonably contrived danger, he shews the multitudes of them that believe, that the ill machinations of their rulers against Him may at length be acknowledged. So far are the people from desiring to rage against Him, that they at length even gather some ideas from His miracles, and openly confess that they ought to give heed to His doctrines. For a report (it seems) was noised abroad throughout the whole race of the Jews and spread throughout all their country, that the Presence of Christ would be for some mighty deeds, and that He would work exceeding miracles, and introduce teaching more notable far and superior to the [533] instruction of the Law. For the woman of Samaria, when she came to Jacob's well to draw water and was conversing with the Saviour, said, We know that Messiah cometh Which is called Christ, when He is come, He will tell us all things. And the words, we know, here, we shall not reasonably apply to the woman alone, but joining the whole race of Samaritans and Jews, we shall confirm the argument we have just adduced. These then now perceiving that the glorious hopes commonly entertained of Him do not surpass what was already present, well-nigh speak thus one to another, For what hath the Law declared that Christ should be revealed to us? what manner of man hath the word of the holy Prophets foretold? a Worker of miracles plainly and instructor in what is most excellent. But we see that He Who is now come is wholly pre-eminent unto both. What exceedingness in miracles remains for them who conceive of somewhat greater yet? In what difficulty has He failed? what that is above utterance and miraculous has He not wrought? in whom shall we still seek for more? let us see whether Christ have not at length reached the bounds of all marvel! what is looked for in Christ which is not apparent in this Man? Shameless now at length is the withholding of our faith, senseless our indifference, and quite unpersuasive the argument of delay under colour of choosing the best. Let God be confessed: for this the nature of things requires, even of those who will it not. Not unsuitably then nor unbecomingly, might one put this in the mouth of the Jews. We must note however that through the perverseness of the rulers the subjects perished: for the one were most admirable guessers, led by the renown of His Works to the duty of believing on Him, and only waiting for the judgment of their rulers concerning Christ; and these were so mighty in savage cruelty, as to attempt to ill-treat Him Who had been foretold for vast hopes, and was accredited by what He had already wrought. [534] 32 The chief priests and Pharisees heard the people murmuring these things

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

Albeit the Law declared, The innocent and righteous thou shalt not slay, and every where clearly crieth aloud, Thou shalt not be with the multitude to do evil, the guardians of the Law desire to kill, overbearing in respect of esteeming Moses' Law holy, and accustomed to blame every one who did not live in the same way. But caring nothing for the Law in these matters, and so to say, spurning its most precious things, they are zealous to take in their meshes

[535 Him That had done no wrong at all, but rather is now by His very works accredited that He is indeed the Christ. And surely (some one will reasonably say) these ungodly rulers of the Jews ought, since they are learned in the Divine Oracles and skilled in the Divine Laws, rather to speak to the multitudes, to turn aside their clamour hereat by reasonable arguments, and to thrust aside all suspicions of envy, and turn them to think as they should do, if in ought they, travelling with right surmises about Christ, seemed to have fallen

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

halteth, unaided by the auxiliaries of reasonable causes, and merely hampered by the disease of envy. For since they are not able to compete with their mighty deeds, nor through equal strength of soul to attain corresponding glory, or even by

536 better deeds to be seen in better case, they fall into savageness of mind, and foolishly arm themselves against the praises of those who surpass them, zealous for the destruction of what makes them to be disgraced. For evil is ever convicted by

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

33 Jesus therefore said unto them, Yet a little while am I with you, and then I go unto Him That sent Me. The Lord is not ignorant, inasmuch as He is by Nature God, of the Pharisees' bloodthirsty deeds of daring, and of the unholy design of the chief priests against Himself. For with the Eyes of Deity He beholds now present and mingled with the multitudes, the servants who had been chosen by them to take Him. Therefore He makes His answer common indeed as to all the people standing round, yet having a special answer to them, and at the same time teaches much that is profitable. For He threatens them skilfully, yea He convicts them of pettiness of soul in regard to those things at which they ought to be pleased: and that in another way should their attempt be frustrate, even though it were to take place, and how, we will say, going through the whole account. For in saying, Yet a little while am I with you, He evidently all but teaches them, Tell Me (says He) why are ye indignant as though I were lingering too long in this world? I am burdensome to you, I confess it, and am no great pleasure to those who honour not virtue; dashing in pieces him who loves not 537 God, and smiting at times with My rebukes the ungodly, I am not ignorant that I have wrought hatred for Myself. But do not thus untimely spread forth the net of death for Me. Yet a little while shall I be with you, I shall depart with joy, when the fit time for My Passion comes, nor shall I endure any more to be with evil men (for not pleasant to Me, He says, is the abode with the bloodthirsting) I shall depart from the ungodly, as God, but shall be with Mine Own all the days of the world, even though I seem to be absent in the Flesh. But in saying, I go to Him That sent Me, He means something again of this kind: In vain did ye sharpen against Me (He says) the sword of your own blasphemy. Why do ye tear yourselves to pieces with fruitless counsels? stay the weapon of envy, for it is shot forth for nothing: it will not subject Life to death, neither will corruption have the better of incorruption. I shall not be holden of the gates of Hades, I shall not be a dead body in your graves, I shall fly up to Him from Whom I am, I shall ascend again to Heaven, seen as an accusation of your blasphemy by both angels and men. For the one shall marvel at My going up, the other when they meet Me shall say, What are these Wounds in Thine Hands? And I shall say unto them, Those with which I was wounded in the house of My beloved. The speech then has been made in great meekness and exceeding gentleness, for our example in this too: whence Paul also says that the servant of God must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves. For it behoves the pious mind to be free from all tumult and the fierce motions of wrath, and to study to refuse as a wild onslaught of waves

what comes of pettiness of soul, and to rejoice in thoughts of meekness like breezeless calms, and to love to live as much as possible in long-suffering, to shew himself forbearing to all, and hold fast a mind wholly good, and make his conversation with his enemies not unseemly.

34 Ye shall seek Me, and shall not find Me. This too He says skilfully and with much gentleness. |538 For it means what taken generally is not difficult of comprehension, yet contains it some keen mystery hidden within it. For when He says that He shall ascend to Him That sent Him, that is, to God the Father, even though they yet attempt to plot against Him, and do not cease from persecuting Him, He is saying that He That hath ascended into the very Heavens can never be taken by them. But the truer meaning and that which is darkly signified, is this: I (He says) was sent to give you life, I came to take away from human nature death which from transgression fell upon it, and with long-suffering to bring back to . God those who through sin had stumbled: I came to engraft the Divine and Heavenly Light in those in darkness, and moreover to preach the Gospel to the poor, to give recovery of sight to the blind, to preach deliverance to the captives, to proclaim the acceptable year of the Lord. And since it seems good to you in your senselessness to drive forth from you Him who sets before you so rich enjoyment of heavenly goods, after a little I Myself will take Me again to Him from Whom I am, and YE shall repent, and consumed by unavailing after-counsels weep bitterly for yourselves, and though ye should fain find yet the Giver of Life, ye shall not then be able to enjoy Him ye long for. For after having once turned aside and departed from My Love towards you, I shall wholly shut out from you what is profitable to seek after.

Something of this kind we shall also find in the preachings of the Prophets concerning them. For a certain one saith of them of Jerusalem, With sheep and bullocks shall they go to seek the Lord, and shall not find Him, for He hath withdrawn from them. For they who would not when it was in their power choose Life, and with foolish reasonings thrust away the good that was in their power, how shall they be fit any more to receive it? and they who made no account of missing the opportunity, how can they have the good things out of their season? For it is while the opportunity exists and is yet present, that we must seek for the good things that are in it and of it, but when it is now |539 passed away and gone by, superfluous at last and most vain is all seeking after the good things it contained. And verily the blessed Paul saith, Behold, now is the accepted time, behold now the day of salvation, and also, While we have opportunity, let us do good unto all men. For indeed, indeed it beseems those who are good in their habits, not when opportunity is now passing her prime, to have to seek for her good things, but rather when she is commencing and shewing so to say, her most blooming presence. And one might yet say much more about occasion out of the Divine Scripture, but leaving it for the labour-loving to search them out, I will say a little thing common, and in use among us, but which yet has no mean profit. They say then that those who make pictures on tablets, when they represent occasion in human form, represent the remaining fashion of her body as pleases them, but the head alone like this. They represent her behind as bald and very smooth, touching it with brilliant tints: but from the middle of the scull, they hang much hair over the forehead, full in front and flowing: by this form itself signifying, that while any occasion still exists, and meets us, so to say, face to face, it may easily be laid hold of, but when it is now passed, how can it any longer be taken hold of? being as it were bushy and easy to hold, while yet present, but when passed, no longer. For this the smoothness behind indicates, which all but mocks the hand of him that would hold it. Since then when occasions are passed, we have not what they bring, let us not slumber when good things are present, but rather watch, and not when

search is useless, unwisely use diligence to catch what is profitable. And where I am, YE cannot come. With greatest gentleness does He again put the race of the Jews forth from the kingdom of Heaven, adding words correspondent to those that He had already uttered, yet concealing therein a deep Mystery. For applying our mind more simply to the words, and admitting a more surface consideration thereof, we say that it signifies something of this sort, that He will in no wise be apprehensible by [540] them, nor yet will fall into their meshes, having gone back to the Father. For not accessible to them shall be the Heaven too, and He That sitteth by God the Father Himself, how shall He be to be taken of them that seek Him? This one word therefore is not deep, but more suited to the levity of the Jews, and superior to 2 their understandings (for they are found ever to mind what is more low): but the exact and secret mind of the things said is after this sort; I (He says) having escaped the snare of your unholiness, shall be received back to God the Father; for I shall surely prevent in My departure My worshippers, in order that having shewn the way that upward tends, passable to them too, I may have all with Myself. But YE cannot come where I am, that is, ye shall be found without lot in the Divine good things, ye shall be without share in My glory and alien from co-reigning with the saints, untasting shall ye abide of the gift that is in hope, unfeasting shall ye be of the Divine marriage-feast, Mine assembly shall ye not see, ye shall not ascend up to the mansions above, nor shall behold the beauty of the Church of the first-born, unseen of you shall be the city that is above, ye shall not behold Jerusalem in her prosperity 3: for there shall My flock glorify Me, YE cannot come. For the Heaven will not receive slayers of her Lord, nor the Cherubim open the gates of Paradise for a people to enter in who fight against God, never shall a man guilty of impiety against God appease the flaming sword, it only knows the pious man and honours the devout, and makes faith its covenant of peace.

Some such thought as this shall we bring to what has been said, from all sides tracking the sense which is true and befits those who have understanding. But we will add to them some few things, shewing for profit's sake that all who attain unto devout habits, shall both be with and feast with Christ: but they who go along with Jewish

[541] unlearning, not so (whence could it be?), but shall undergo the bitter punishme'nt of their unbelief. Let then the Divine Paul come in crying aloud to those who have died to sin, For ye died and your life has been hidden with Christ in God: when Christ, your Life, shall appear, then shall YE also appear with Him in glory: and again putting forth his discourse on the resurrection, he says. And we which are alive, which remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. And things akin to this is the Saviour Himself too seen discoursing of to His disciples. For as He sat and did eat with them, He says, But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of Heaven: yea and to the robber who hung on high along with Him, at the very gates of death through faith in Him seizing on the grace of the saints, He

saith, Verily, verily I say unto thee, to-day shalt thou be with me in Paradise. They then who by obedience have honoured Him, shall be with Him unhindered, and shall delight them in the good things that pass understanding: but they who refuse not to insult Him with their folly, albeit sons of the bridechamber

4, shall go away in sorrow to hell, to pay bitter penalties. For they shall be cast out, as it is written, into the outer darkness. True therefore will be the Lord saying darkly to the Jews, Where I am YE

cannot come.

35 The Jews said then among themselves, Whither will this man go that WE shall not find Him? will He go unto the dispersed among the Gentiles and teach the Gentiles?

Seest thou herein again the wretchedness of Jewish reasonings? seest thou the most miserable surmise of grovelling mind? for they do not say that He will ascend up to Heaven, although they clearly heard, Yet a little while am I with you, and I go unto Him that sent Me, but they are imagining the country of the Gentiles, as though among them were He That sent Him, unto Whom He promised [542 to return. But the people of the Jews is hereby, as it seems, prophesying, albeit not knowing what it is saying. For moved by some Divine impulse they present Christ to the country of the Gentiles, in the way of a suspicion thinking of what a little after became true. For He was in truth about to go unto the Gentiles and teach them, spurning Jerusalem the ungrateful mother of the Jews. But note that they do not speak of this simply: for they surmise that He will not only depart unto the dispersed of the Gentiles, but in their stubbornness add, and will He teach the Gentiles, that their suspicion may again beget for them a plea of accusal. For the having intercourse with the dispersed of the Gentiles by reason of going through their cities or countries, was a common thing among the Jews and unblamed, but to explain the Law to aliens and to unfold the Divine Mysteries to the uninitiated, was a matter of accusal and not unblamed by them. And verily God found fault with some who were indifferent about this, saying by the Prophet Jeremiah, And they read the Law without. Keenly then do they say that He will teach the Gentiles. casting a slur on Him as readily transgressing the Law, and from what He had afore wrought on the sabbath day, believing that to do all things without heed, even if they were counter to the Divine laws, was His habit and that He thought nothing of it.

37 In the last day of the feast, the great day, Jesus stood and cried saying; If any man thirst, let him come unto Me and drink.

We must search well in this too, what it is the most wise Evangelist is hinting with some extreme great care, calling the last day of the feast great, or what it was that induced our Lord Jesus Christ, as of some needful reason and belonging to the time, to say on it to the Jews, If any man thirst let him come unto Me and drink. For He might have used other words, such as, I am the Light, I am the Truth. But turning His explanation to the matters of believing, He hath introduced the word, let him drink, as something [543 necessary and due to the matters of the feast. And the aim in what is before us I will endeavour briefly to say. When therefore God was ordering what belongs to the feast of tabernacles, He says thus unto Moses, On the fifteenth day of the seventh month a feast of tabernacles unto the Lord, and ye shall offer whole burnt sacrifices and sacrifices seven days, and the first day shall be notable holy 5. Then after enjoining besides the mode of the sacrifices, He added again, And in the fifteenth day of this seventh month, ye shall offer whole burnt offerings unto the Lord seven days, and the first day a rest and the seventh 6 day a rest. And on the first day ye shall take you boughs of palm trees and thick branches of a tree and fruit of a goodly tree and willows and branches of agnus from the brook to rejoice withal. Having then already in the second book gone through every portion of the above cited passage and expended much discourse thereon, we will yet again make mention of it briefly 7. For we said that the feast of tabernacles signified the thrice longed for time of the resurrection: that the taking boughs and the fruit of a goodly tree, and the other things besides, meant a recovery of Paradise about to be given

us again through Christ. But that since it is put at the end that one ought to take every thing out of the brook, and again to rejoice thereof, we said that our Lord Jesus Christ was compared to a brook, in Whom we shall find all delight and enjoyment in hope, and in Him shall delight us Divinely and spiritually. And that He is and is called spiritually a Brook, the most wise Psalmist too will testify to us, saying to God the Father about us, The children of men shall hope in the shadow of Thy wings: they shall be inebriated with the fatness of Thy House, and Thou shalt give them drink of the Brook of Thy delights. And the Lord Himself somewhere in the prophets [544] says, Behold I am inclining to them as a river of peace and as an overflowing brook.

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

38 He that believeth in Me, as the Scripture said, out of his belly shall flow rivers of living water.

He shews that vast and ageless is the reward of faith, and says that he who does not disbelieve shall revel in richest graces from God. For he shall be so replete with the gifts through the Spirit, as not only to fatten his own mind, but even to be able to overflow into others' hearts, like the river stream gushing forth the God-given good upon his neighbour too. This very thing used He to enjoin the holy

Apostles, saying, Freely ye received, freely give. And the wise and holy Paul too himself longing to be effectual unto

this writes, For I long to see you that I may impart some spiritual gift. And one may see this most exceeding well in both the holy Evangelists and in the Evangelic teachers of the church, who on those who go to Christ through

[545] faith pouring forth most plenteous word of inspired teaching, spiritually delight them, no more suffering them to thirst after the knowledge of the truth, with their wise soundings all but crying aloud into the heart of those who are being instructed. Wherefore the Psalmist rejoicing in spirit called out concerning them, The rivers lifted up, o Lord, the rivers lifted up their voices. Great and mighty sounded forth the word of the Saints, and into all the earth went forth their voice, as it is written, and unto the ends of the world their words. Such rivers did God, the God and Lord of all, promise to set forth to us, saying by the Prophet Isaiah, The beasts of the field shall honour Me, the dragons and the daughters of the owl, because I have given water in the wilderness and rivers in the thirsty ground to give drink to My chosen generation, My people whom I formed for Myself to shew forth My praises. Very evident then it is that the Saviour says that out of the belly of him that

believeth shall come forth the grace that through the spirit giveth instruction and eloquence, whereof Paul too maketh mention saying, To one is given by the Spirit the word of wisdom.

It is good to know besides that the Saviour applied to His own words this saying, not exactly as it had been before put out by the Divine Scripture

8, but rather interpreting it according to its meaning. For we find of every one who honoureth and loveth God that he shall be like a watered garden, and like a spring whose water fails not. And what He says a little before to the woman of Samaria, this now too He clearly declares. For there He says, Whosoever drinketh of this

water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be to him a well of water springing up into everlasting life: and here

again carrying up the aim of His discourse to the same meaning, He says, Out of his belly shall flow rivers of living water.

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

39 But this He said of the Spirit Which they that believe on Him should receive, for the Holy Ghost was not yet, because that Jesus was not yet glorified. The sense of what is before us demands for itself keen scrutiny and to understand sufficiently the depth of the mystery will be (and hardly) the achievement of much acumen. For one who revolves in his mind and looks at each of the holy Prophets, with reason goes first into deep thoughts, How was the Spirit not, albeit so great a choir of Prophets has been set forth who are found uttering in the Spirit the Divine mysteries concerning Christ in many words. For we do not go so far astray from fit thoughts, as to deem that the mind of the saints was bereft of the Spirit. For there shames us and as of necessity calls us unto the belief that they were in truth Spirit-clad, the very fact of prophecy and the things found in the holy writings. For Samuel saith to Saul, The Spirit of the Lord shall spring upon thee and thou shalt be turned into another man, and of the blessed Elisha himself is it written, And it came to pass as the minstrel was playing that the hand of the Lord came upon him. And our Lord Jesus Christ Himself also testifieth of the blessed David that in the Spirit he speaketh mysteries. And many things may one readily heap up akin to what have been said, whereby one may exceeding easily see that the saints are Spirit-clad. But in things so obvious it were superfluous or even burdensome to weary with long discourse. How the Spirit was not, we must accurately search; for I think we must deem that the blessed Evangelist speaketh true. |547

Therefore the very truth, let God the All-wise, know; for we ought not too busily to apply ourselves to things above us. But as far as we can see by pious reasonings, something of this sort comes to us. This rational living thing on the earth, I mean man, was formed from the beginning in incorruption. And the cause of his incorruption and of his abidance in all virtue was evidently that the Spirit from God indwelt him; for He breathed upon his face the breath of life, as it is written. But he having from that ancient deceit turned aside unto sin, then by degrees in succession received much advance thereto, along with the remaining good things he suffers the loss of the Spirit and

so at length became not only subject to corruption but also prone to all sin. But when the Framer of all designed (doing exceeding excellently) to gather up all things in Christ, and willed to recover again the nature of man to its pristine state, He promises along with the rest to give anew to it the Holy Ghost also, for no otherwise was it possible to get back to unshaken stability in good things. He defines therefore the time of the Descent of the Spirit upon us, and promises saying, In those days (those of the Saviour that is) I will pour out (to wit of My Spirit) upon all flesh. But since the time of this munificence brought the Only Begotten upon earth with Flesh, that is, made Man of a woman according to the Holy Scripture, God the Father began to give again the Spirit, and Christ first received the Spirit as First-fruits of the renewed nature. For John bare record saying, I saw the Spirit descending from Heaven and It abode upon Him. But He received It, how? for we must needs investigate what is said. Was it then as not having? we say not so, God forbid. For the Spirit is the Son's Own, and not supplied from without, as the things from God come to us from without, but inexists in Him naturally even as in the Father, and through Him proceedeth to the saints, apportioned by the Father as beseems each. But He is said to have received, in that He became Man, and it beseemed man to receive. And He, Son of God the Father and [548 begotten of His Essence even before the Incarnation, yea rather before all ages, nothing shames when God the Father says to Him when He became Man, My Son art THOU, this day have I begotten Thee. For Him Who God before ages was begotten of Him, He says that He has this day begotten, that in Him He may receive us into sonship, for the whole human nature was in Christ, in that He was Man: so is He said to the Son who hath His Own Spirit, to give It, that we in Him may gain the Spirit. For this reason therefore does He take hold of the seed of Abraham, as it is written, and in all things was made like unto His brethren. The Only-Begotten therefore receives the Holy Ghost not for Himself (for His and in Him and through Him is the Spirit, as we before said) but, since He, having been made Man, had our whole nature in Himself, that He might uplift it all transfiguring it unto its olden state.

Besides what has been said, we must consider this too. For we shall see by going through wise reasonings, and confirmed thereto by words out of the Divine Scripture, that not for Himself did Christ receive the Spirit, but rather for us in Himself, for all good things flow through Him into us too. For since our forefather Adam being turned aside by deceit into disobedience and sin, did not preserve the grace of the Spirit, and thus in him the whole nature lost at last the God-given good, needs did God the "Word Who knows not turning, become Man, in order that by receiving as Man He might preserve the Good permanently to our nature. Of such mysteries will the Divine Psalmist himself too be our exponent: for thus saith he to the Son, Thou lovedst righteousness and hatedst wrong, therefore God, Thy God, anointed Thee with the oil of gladness above Thy fellows. For since (says he) Thou ever lovedst righteousness (for Thou art Righteous, O God, never able to be turned aside therefrom) and hatedst wrong always (for hatred of evil is innate in Thee of Nature as the Righteous-loving God): therefore hath God the Father anointed Thee, for Thou Who possessest unchangeable Righteousness as an Excellence of Thine own Nature, couldest never [549 be moved unto sin which Thou knewest not: and thus, Thou preservedst undoubtedly in Thyself (in that Thou wert made Man) to the human Nature, the Holy Anointing from God the Father, i. e., the Spirit. The Only-Begotten was made therefore Man as we, that in Him first the good things returning and the grace of the Spirit rooted might be preserved securely to our whole nature, the Only Begotten and Word of God the Father lending us the Stability of His Own Nature, because the nature of man had been condemned in Adam as powerless for stability and falling

(and that most easily) into perversion. As then in the turning of the first the loss of good things passes through unto the whole nature: in the same way I deem in Him too Who knoweth not turning will the gain of the abidance of the Divine Gifts be preserved to our whole race. And if we seem to any not to think and speak altogether what is proper, let him come forward and tell us why the Saviour has been called by the Divine Scriptures the Second Adam. For in that first one, the human race proceeds from not being unto being, and having come forth, decayed, because it had broken the Divine Law: in the Second, Christ, it riseth up again unto a second beginning, re-formed unto newness of life and unto a return of incorruption, for if ought be in Christ, a new creature, as Paul saith. There has therefore been given to us the renewing Spirit, that is, the Holy, the occasion of everlasting life after that Christ was glorified, i. e., after the Resurrection, when having burst the bonds of death and appeared superior to all corruption, He lived again having our whole nature in Himself, in that He was Man and One of us. And if you investigate the reason why not before the resurrection but after it did the pouring forth of the Spirit take place, you will hear in reply, Christ became then the firstfruits of the renewed nature, when making none account of the bands of death He lived again as we have just now said. How then should those be quickened before the Firstfruit who come after It? For as the plant will ⁵⁵⁰ not shoot up from the earth, if it be not surely sprung from its own root (for thence is the beginning to it of growth): so it were impossible that we having for our root unto incorruption our Lord Jesus Christ, should be seen springing up before our root. But He shewing that the time of the Descent of the Spirit upon us was now come, after the revival from the dead, He breathed on His disciples, saying, Receive ye the Holy Ghost. For then was the time of the renewal indeed at the doors, yea rather within the doors. And let the searcher after learning again see whether what we say on these things too be not true. For in the beginning, as said the Spirit-clad, Moses, to us, the Creator of all, taking dust of the ground and having formed man, breathed upon his face the breath of life. And what is the breath of life, save surely the Spirit of Christ Who saith, I am the Resurrection and the Life? But since He fled away from the human nature, the Spirit which is able to gather us and to form us unto the Divine Impress, the Saviour gives us this anew bringing us again unto that ancient Dignity and reforming us unto His own Image. For therefore does Paul too say to certain, Little children of whom I travail in birth again until Christ be formed in you.

Let us consider again (for I will take up again the aim of my discourse) that in the holy Prophets there was a certain rich shining upon and torch-illumination from the Spirit, mighty to lead them to the apprehension of things to come and the knowledge of things hidden: but in those who believe on Christ, we are confident that not torch-illumination simply from the Spirit, but the Spirit Itself dwells and has His habitation. Whence rightly are we called temples too of God, though no one of the holy Prophets was ever called a Divine Temple. Since how shall we understand this, and what shall we say when we hear our Saviour Christ say, Verily verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of Heaven is greater than he? And what is the ⁵⁵¹ kingdom of Heaven? The gift of the Holy Ghost according to that which is said, The kingdom of Heaven is within you: for the Spirit hath His habitation in us through faith. Seest thou then how He preferreth before every one born of a woman him that is in the kingdom of Heaven even if he be below the perfect? And let no one think that we make little of the glory of the virtue of those Saints or say that those even of least account are superior. For we say not so; for incomparable is the beauty of their conversation. But for clear understanding let us briefly interpret what has been said by our Saviour. Great in truth

was the blessed Baptist and through all virtue most renowned, attaining at last to the very bounds of that righteousness which belongs to us, so that there is nought above it. Yet did he who was in this case beseech of Christ saying, I have need to be baptized of Thee and dost THOU come to Me? Seest thou how being perfect, as far as pertained to men and the born of women, he beseeches to be in a manner new-created and re-born through the Holy Ghost? seest thou how he yields the greater to those new born, by his saying that himself has need of this? for if he were in better case not baptized, what persuaded him to beseech to be baptized? But if he knew that he would be in better case, when baptism came, how does he not yield the palm to those already baptized? Greater therefore than John himself does Christ say that he is who is lesser in the kingdom of Heaven, i. e. the new baptized, who has not as yet attained excellence in work;---in this only that the blessed Baptist was yet born of a woman, but the other is begotten of God as it is written, and has become partaker of the Divine Nature, having indwelling in him the Holy Ghost and already called a temple of God. But I will recur again to what was before us. The Spirit came to be in the Prophets for the need's sake of prophesying, He indwelleth now through Christ in believers, having begun in Him first when He was made Man. For as God He has unceasingly the Spirit Who is [552 Essentially of His Nature and His own. He is anointed for our sakes and said to receive the Spirit as Man, not for Himself bringing in the participation of the Divine good things, but for the nature of man as we have already-taught. When then the Divine Evangelist says to us, For the Spirit was not yet because that Jesus was not yet glorified, let us understand him to mean the full and complete habitation in men of the Holy Ghost.

40, 41 Of the people therefore some when they heard this saying

said, Of a truth this is the Prophet. Others said, This is of a truth 9 the Christ.

Astonishment-stricken are they at His confidence as being God-befitting, and seeing that His words no longer suit the measures of man, they betake themselves to memory of the Law, as having already fore-declared of Christ, and saying that a Prophet should be raised up like to the all-wise Moses who should interpret to Israel the words from God. For so says God concerning Him to

the holy Moses, I will raise them up a Prophet from among their brethren like unto

thee, and will put My words in His mouth and He shall speak unto them all that I shall command

Him. From the quality therefore of His words, and the superiority of His sayings, do they say that He is already shewn to be Him who was fore-heralded through the Law. For to whom will it belong to say, If any man thirst,

let him come unto Me and drink, and, He that believeth on Me, as the Scripture said, out of his belly shall flow rivers

of living water, save only to God by Nature? and this is the Christ. And even though the Jews thinking meanly of Him, call Him merely a Prophet, not knowing the excellence above all of Emmanuel, but meting Him like one of the rest, in this too again will they be caught applying themselves very much without understanding to the thoughts contained in the Law: for they deem that the Christ is other than the Prophet of the Law. And no marvel if the people

|553 lack accuracy herein, where the God-opposing multitude of the haughty. Pharisees is itself found sick with an equal ignorance with that of the people. For in astonishment at the blessed Baptist it once said, Why baptizest thou then, if THOU be not the Christ nor Elias neither the Prophet? For

whereas two were looked for as to come, I mean the Prophet of the Law, i. e., Christ, and Elias, they were enquiring about three, imagining that the Prophet was other than Jesus. Seasonably therefore may one say of them what is spoken by the Prophet Ezekiel, As the mother, so

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

42 Others said, Doth Christ come out of Galilee? said not the Scripture that of the seed of David and out of Bethlehem the village where David was Christ cometh? No careless search do the Jews make about Christ, for they were found going through every idea and through varied ideas gathering the perception of the truth. For having first marvelled through His Words, and already taken the eminent confidence of His instructions as a guide to their conjecturing something great about Him, they search besides the Divine Scripture, thinking to find thence a most unerring conception of Him: for so is its nature. That He shall be therefore of the seed of the thrice-blessed David and shall be revealed in Bethlehem of Judaea, they believe, persuaded by the prophecies concerning this. For the Lord sware in truth unto David, saith somewhere the wise Melodist, and will not reject Him, Of |554 the fruit of thy body will I set upon thy throne. And the Prophet saith, And thou Bethlehem house of Ephrata, little art thou to be among the thousands of Judah, for out of thee shall He come forth unto Me to be Ruler of Israel, and His Goings forth from the beginning, from the days of eternity. But the unassisted mind of the Jews was astray and failed of Christ merely on account of Nazareth situate in Galilee, wherein was the common report that our Lord was brought up. For so says one of the holy Evangelists, And He came to Nazareth where He had been brought up. But they not knowing that He had been born in Bethlehem of Judaea of the Holy Virgin which was of the seed of David (for she was of the tribe of Judah by descent), from merely our Lord having been brought up at Nazareth fall away from the truth and miss of sound reasoning.

43 There was therefore a division among the people because of Him. To no purpose do they wrangle and are split into diverse opinions, some supposing that He is the Prophet, others the Christ. And the cause of their division, that they know not Christ, nor understand the accuracy of the Holy Scriptures: for else would they believing that none other is Jesus than the Prophet of the Law, have departed from their unseasonable dispute.

44 And some of them would have taken Him, yet no man laid hands on Him.

They who had been sent by the chief priests and Pharisees to take the Lord, made the dissension of the multitude with one another a seasonable pretext for their daring deed. For they imagined that they would with less dispute suffer them to bear Him away, as no longer careful what should

befall Him, but that as having been an occasion of fighting and disturbance, they would be altogether glad at His being insulted. Yet no man laid hands on Him, not from reverence to Him, nor yet putting the bridle of piety upon their anger, but checked by His Might alone (for to its own season did He give to endure His Passion for us). [555 And hardly is the device of the Jews appeased, restrained by the hindrance from above. For they might not attempt bloodshed before the time, but must await, ungodly though they be, the time of ungodliness.

45 The officers came therefore to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him?

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

46 The officers answered, Never man spake thus 10.

Seasonable in truth is it to say of our Saviour Christ, Who taketh the wise in their own craftiness. For behold, behold as it is written, He removed the many-tangled counsel, and shewed the whole nature of affairs turned contrariwise, on all sides exposing the pollution of the rulers and their unholiness of life as being feeble and perilous, who refused not to fight against God. For the chief Priests and Pharisees, fearing lest the people of the Jews should be persuaded by the Saviour's words, send out officers to take Him, thinking that Christ's being out of the way [556 would remove their care as to Him. But what they suspected, this they that had been sent by them returned actually suffering, and what it was like that they would shudder at hearing, this they learn even against their will, and hear unexpectedly from those who speak contrary to their mind, Never spake man so. But since they say these things in excuse for not having brought the Lord, come let us expand what they said, every way considering the sense of what was spoken. For if we delight ourselves (say they) in the teaching of the holy Scriptures, if we boast that we have been instructed in the Divine Laws, if we marvel at wisdom as some unearthly good, why do we impiously drive away One so wise, and wrong in no small measure Him Whom least we ought, seeing that we rather owe Him special Love: yea we subject our own heads to the perils of the Law, thirsting to slay without cause an Innocent and Righteous One. With such a thought may we suppose that the officers' words were with reason replete. But I think that looking at Never spake man so. one may say somewhat keener. For they well-nigh say thus, Not reasonably do ye blame us who could not now bring you Him That was sought: for how could one compel even against His Will a Man Who in regard to His Words possesseth Divine Nature? for He spake not as man, nor were His Words those befitting man, but they belong unmistakeably to Him Who is God by Nature.

For let any say, if any (they say) of the holy Prophets can be found to call himself a brook, or who dared say, If any man thirst, let him come unto me and drink? when did the mighty Moses himself say to us, He that believeth on me, out of his belly shall flow rivers of water of life: these things we heard Him say. He therefore is by Nature God Who without peril exalts Himself in words above man. But to attempt to hunt as though by necessity and compulsion Him Who is above the creature, how will one not say that it is most perilous? or how could He be taken by us against His Will, Who is as far above us as God above Man? The officers put forth therefore as an evident proof of the Lord [557 being by Nature God, the words Never spake man so. On all sides is the God-opposer smitten, and through what he thought to attain his desire, through the very same is he unwitting slain.

47 There answered them the Pharisees, Have YE too been deceived?

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

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

They fall away to their wonted boastfulness, casting imputation of unlearning on those who marvelled at Jesus as a wonder-worker and as bringing in things God-befitting, and crown their own heads alone with skill in the law and

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

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

50, 51 Nicodemus saith unto them, he who came to him aforetime 11,

being one of them, Doth our law judge a man before it heareth him and know what he doeth?

One of the rulers is Nicodemus, and he is numbered [559 among those who had authority, yet not wholly unbelieving nor altogether vying with their folly, but already pricked, not indeed having his love to Christ yet free, yet to some degree feeling shame at the convictions of his conscience. For that he came to Him by night, and affirmed that he knew well that He was a teacher come from God and that no one could do such signs, except he had God with him, I think that all have learnt, the blessed Evangelist having clearly said it at the beginning. He therefore marvelling at Jesus along with the multitudes, is somewhat smitten at being styled along with them cursed. For consciousness 12 is quick at persuading not to be quiet in things contrary to one. As therefore aggrieved hereat, he returns upon them equal insult, not yet openly, but putting forth against them his indignation in words which have their strength out of the Law, and not in unveiled openness. For whereas the Law (he says) tells judges on each question before them, And thou shalt enquire diligently with exactness and clearness, whether it be so; ye judged recklessly those who had not been yet called to trial, and before hearing ought of them, ye bring against them so hasty a sentence. It is YE therefore (he says) who are more truly cursed, despising the Law. For it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. For in that he is indignant at the Pharisees for condemning the people for only marvelling at Jesus, it is clear that he agrees with those who do believe. For being still sick of an harmful shame, and not yet mingling boldness with his zeal, he permits the faith that is in him to be not seen uncovered, but casting about it dissimulation like a darksome cloak, he as yet conceals that he is on Christ's side; yet is he sick with a grievous sickness. For we ought to believe fearlessly, glorying rather than ashamed, practising a transparent openness, and refusing slave-befitting dissimulation, for therefore did the wise [560 Paul declare that he that rightly divideth the word of truth ought to be a workman unashamed, and himself too shewing the virtue that shone forth in himself somewhere says, For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth.

Keen therefore (for I will resume again what I was saying) is Nicodemus' speech: for why did himself alone speak and withstand the words of the Pharisees, albeit their bloody confederacy had many others in it? But it is clear to every one, that since he was numbered among those who marvelled at Christ) he is shewing that they are accursed in their turn who lay a curse upon those whom they least ought.

52 They answered and said unto him, Art THOU too of Galilee? search and see that out of Galilee hath not arisen a prophet. Being a Jew (it says) and home-born, why dost thou feign to have no knowledge of the Galileans, and art strangely co-ignorant of our matters with those who are absolutely ignorant? and being most conversant with the most sacred Scriptures, and versed in the appointments of the Law, whence knewest thou not (he says) that it is not possible to look for a Prophet out of the Galilaeans? This then is the aim of the Pharisees' words. But we must notice this again: they spurn the multitudes as knowing nought of the things they ought to have had accurate knowledge of, and finding fault with their extreme want of learning, and loathing them and haughtily styling them uninstructed, themselves are caught sick of yet worse, and no wise differing from their inexperience. For those on receiving the miracles done through Christ, and gathering little by little faith in Him, at one time said, Christ when He cometh, will He do more miracles than these which this man hath done? at another time drawn off from so right an opinion, they missed only from Nazareth being situate in Galilee wherein the Divine Scripture proclaims that the Lord was brought up, and they therefore said, Doth Christ come out of Galilee? said not the Scripture that of the seed of David and out of Bethlehem the village where David was, Christ [561] cometh? But these loudly laughing at the ill-instructedness of the people and calling them cursed therefore, were in no superiority to their ignorance. For see they too say, Search and see that out of Galilee hath not arisen a prophet. But one may with reason moved against them say, O ye who yield to none the palm in ill-instructedness, ye who have missed and are hard, where is the boast of your pride, a footprint of wisdom in you? where the understanding that belongs to those learned in the Law? for we ought not to doubt of our Saviour Christ, but to believe, nothing hesitating, God the Father saying of Him to holy Moses, A Prophet will I raise them up from among their brethren like unto thee. From among their brethren, how must it not surely mean of the Jews and of Israel? Verily ye shall not need accusers from without, yourselves of yourselves shall be convicted of being without understanding. For whereas our Saviour Christ teacheth and openly saith, I have come down from heaven not to do Mine own will but the will of Him That sent Me, ye were then thinking bitter things, and full besides of no slight wrath, ye said again, Is not this Jesus the son of Joseph, whose father and mother WE know? how saith He now, I have come down from heaven? Since then thou confessedst in plain words that thou knewest exactly His father and mother, thou knewest surely that He is of the root of Israel: how then saidst thou that He was a Galilaean Who was born of Jews? how an alien Who was of Israel? for not surely the having been brought up in Galilee, and having spent some time there, removes him that is of Israel from his race, since nought would hinder him that is sprung of Galilaeans from being a Jew by race if he should come into the land of the Jews. Vain therefore is it for the Pharisees wise in their own conceits to say of Christ our Saviour, that out of Galilee hath not arisen a Prophet. For they should rather have enquired how it was that He Who was of Jewish parents came to be a Galilaean, and so at length to consider His bringing up at Nazareth, and not on this account stray away from believing. But we must observe again that no wise able to find fault [562] with His miracles, albeit whetted to the uttermost hostility, they gainsay from merely His country, since He was (according to their surmise) from Galilee. Their suspicion thence being therefore loosed, not doubtful at length would have been their faith, if they had been wise 13. viii. 12 Again therefore spake Jesus unto them, saying, I am the Light of the world. As we said that Jesus had made His Discourse in accordance with what was written of the feast, when at its last day He was standing crying, If any man thirst, let him come unto Me and drink, because the oracle of Moses had made mention of the brook: so

now too does He make His explanation most seasonable, and due to the nature of things. For since He saw that the teachers were partners in folly with the multitudes and that the laughers were sick of the like with them they laughed at, drenched (so to speak) all of them in one night of unlearning and seeking to get hold of His Mystery yet finding nought at all, He brings forward the reason of the want of understanding that is in them, crying, I am the Light of the world. Ye (He says) going through the whole holy Scripture and thinking to test the things spoken of Me through the Prophets, are far astray of the way of Life. And no marvel: for He is not in you Who revealeth mysteries and illumineth the whole world, and like a sun shineth into the hearts of them that receive Him. And needs must he who has not within him the Divine and spiritual Light surely walk in darkness and stumble on many absurdities therefrom. But that the Only-Begotten is by Nature Light, as beaming forth from God the Father Who is by Nature Light, we have shewn at great length in the first book, on the words, He was the Very Light. But we must note again that He says that He is the Light not specially or solely of them of Israel, but of all [563] the world. And herein He tells a thing most true: for He says that He it is Who infused into all the nature the light of understanding, and like some deposit of seed sowed the understanding befitting man in every one who is called into being, according to what is said of Him, He was the Very Light Which lighteth every man that cometh into the world. But I think, that there is something keen deep buried in the words. For if what He had said were not replete with something of this kind, He would have merely said, I am the Light. But since He hath added, Of the world, I think that now too He wills something of this sort to be hinted. God was known in Judaea alone, in Israel alone was His Name great; and all the rest of the earth a deep darkness filled, not one of those that were in the world possessing the Divine and heavenly Light, save only Israel. But as then while all the nations in this world were together banished from the knowledge of God, and lay as it were in some rank of their own, the Lord's portion was His people, Israel the cord of His inheritance: so again when the spiritual sun was transferred unto the whole world, and the light taken away from them of Israel and removed unto the Gentiles, Israel was found to be external to all: for while they waited for light darkness came to them, as it is written, awaiting brightness, they walked in gloom. Not in vain then saith the Saviour when communing with the Pharisees, I am the Light of the world, for He threatens well that He will remove from Israel and will transfer the grace unto the whole world, and will spread forth the ray of Divine knowledge at last upon others. But we must observe that although by His hearers He was seen as Man and with flesh, He does not say, In Me is the Light, but, I am the Light, that none divide Christ after the Economy of the Incarnation into a pair of sons: for One Lord Jesus Christ, as Paul saith, both before Flesh and with Flesh, and One and Alone in Verity Son is the Word of God the Father, even when He was made Man, not counted apart from the Temple that was taken of a woman: for His Own is the Body, and to wholly sever after the Incarnation, [564] as regards Sonship, is not free from blasphemy. But we must know that though we say that the Word of God was made Flesh, we do not say that He was clad in flesh alone, but in the word flesh we signify the whole man.

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

He is again persuading them on all sides to aim at hunting after what is profitable, and to desire rather to be led by His appointments, than to choose to follow their own unlearning and bereave themselves of everlasting life. He shews how great shall be the profit to those who are obedient to Him, seeing He is by Nature Good and willeth all men to be saved and to come unto the

knowledge of the truth. But since He knew as God that they would gainsay, He fashions His speech after an elder image of things and from what had befallen their ancestors He declares plainly that the desire to follow Him will be to their great profit. It was written then of them of Israel, that in the daytime also He led them with a cloud and all the night with a light of fire. For when they were crossing the wide desert, hasting unto the Land of promise, a cloud was suspended over them like a roof in the day driving off the sun's flame, by Divine Counsel that is: by night a pillar of fire contending with the darkness and marking out to the travellers their un-erring road did lead them. For just as they who at that time followed the guiding and conducting fire, escaped straying, and were borne straight forward along their right and holy ground, recking nought of night or darkness: so he that followeth Me, i. e., who goeth in the track of My teachings, shall in no wise be in the dark, but shall gain the light of life, that is, the revelation of My mysteries able to lead him by the hand unto everlasting life. The Lord being a skillful workman in His speech, in no wise provokes the Pharisees, who rage and rave not a little, by telling them more openly that they shall both abide in the dark and shall die in their unbelief: but in other guise does He tell them this, transferring unto the better the force of His speech.

[565 For whereby He here promises that he who has chosen to follow Him shall have the light of life, by this same does He shew covertly, that by refusing to follow they shall have dearth of that light which availeth to recover them unto life. For is it not clear to all and unhesitatingly to be received, that to those who flee what cheers, the reverse: must needs befall? True then was the word of our Saviour and undoubted that which was contrived through His skill.

13 The Pharisees therefore said, Thou bearest record of Thyself, Thy record is not true.

Dull and slow is the Pharisee, and most hardly led unto the power of seeing the Godhead of the Lord: he errs again by reason of the flesh, and imagines nought beyond what he sees. For while seeing that He uses utterances beyond man and hearing words most God-befitting, he yet conceives of bare man, not looking to the illustriousness of the Godhead nor opening the eye of his understanding to look at Emmanuel. For to whom will it belong to say, I am the light of the world, save to One and Alone God That is by Nature? who of the holy Prophets dared to say such a word? what angel ever burst forth such a word? let them traverse the whole God-inspired Scripture and search into the sacred and Divine Word, and shew us this. But they making no account of what necessarily follows, deem that they ought to contradict, and advance hotly to what alone they know accurately, accusal out of love of fault-finding, For they depreciate Him as not being the Light of the world, accusing the things spoken by Him, affirming that not true is His record. For they are wise to do evil, but to do good they have no knowledge, and suppose that they can overturn and that by chicanery His record, attempting to invalidate it from just merely our own customary ways, not by the commands of the Law. For where does the Law (let them tell us) say that a man's testimony of himself is invalid? For wearisome I suppose and unendurable at times is a person's witnessing excellences to himself: and verily the most wise compiler [566 of Proverbs saith, Let thy neighbour praise thee and not thine own mouth, a stranger and not thine own lips. Yet not altogether false is that which is said by any of himself. For let any of the Pharisees come forward, and let him tell us what we shall do when the blessed Samuel testifies most excellent things to his own self. For he is somewhere found to be making his defence to those of Israel and saying, The Lord is witness against you and His anointed is witness this day that ye have not found ought in my hands. But if the Law forbid any one to witness to himself, how

(tell me) came Samuel to set it at nought, albeit the Divine Scripture saith of him, Holy 14 was Moses and Aaron among His priests, and Samuel among them that call upon His name, they called upon the Lord and He answered them, in the pillar of the cloud did He speak unto them, they kept His testimonies and the ordinances that He gave them. Seest thou how he was conjoined with Moses as having virtue commensurate with him, and is witnessed to by the Spirit as an accurate keeper of the Law? How then did he transgress the Law by witnessing to himself, will one say? But he did not transgress it; for he is witnessed to as keeping it, and he hath witnessed to himself. The Law then forbids to none to witness to himself. And moreover what shall we say, when we see the blessed David saying, O Lord my God, if I did this, if I recompensed those that recompensed me evil? yea moreover the blessed Jeremy saith, O Lord God of hosts, I sat not in the assembly of the mockers, but was circumspect because of Thy Hand: and the most wise Paul again, though taught according to the perfect manner of the law of the fathers, as himself too testified, openly cries out, For I am conscious of nought of myself.

Let the Pharisee therefore say again of each of these, Thou bearest record of thyself, thy record is not true, even though to those who refuse not to chide the very Lord of all,

[567 the behaving most ill to the rest is a matter of course. But this we say, resuming again what we were saying, that the contradiction of the Pharisees is no necessary one taken out of the ordinances of the Law, but made only out of what prevails in common custom, and from the habit not seeming to be one befitting good people. And their contradiction out of the Law is rather railing, to steal away those who are already marvelling at Him and are persuaded that they ought to believe. For they revile Him as not true, and damaging the credit of what He just now said, the wretched ones draw forth the destruction of blasphemy upon their own heads.

14 Jesus answered and said unto them, Though I hear record of Myself, My record is true, because I know whence I came and whither I go. On Christ saying that He is what He is by Nature and truly (for He openly declared, I am the Light of the world) the multitude of the Pharisees unrecking of danger deemed that He spake falsely. For in their exceeding folly they knew not that when some set forth their own nature and tell what is essentially inherent in them, we shall not, if we think aright, suppose that they do so out of boasting, nor shall we say that they are bent on hunting vain-glory, but rather that they declare what they really are. As for example we say that when an angel pointing out his own nature says, I am an angel; when a man shewing what he is says, I am a man: yea, if one should clothe with voice the sun, and it teaching the property of its nature should say, I hasting around the circuit of the heaven, let forth bright light to those on the earth:---one would not reasonably suppose, that it were witnessing to itself things not its, but what it really was by nature. In the same way (I deem) as to our Saviour Christ too, even though He says that He is the Light, He will say the truth, and will be found boasting not less than they in things external to Him. The many therefore living in ill-instructedness, not understanding Emmanuel, suppose that He is vain-glorious [568 and attack Him as though one of us, and have not shuddered to say, Thy record is not true, to Him Who cannot lie, for guile was not found in His Mouth, as it is written. But it behoved Him to lead by the hand them who were astray, having fallen away exceedingly from the truth, and gone away from right reasoning, and in all forbearance to tell them that they had missed of what was becoming, unholy ascribing the love of even lying to Him Who is from above and begotten of God the Father. For true (He says) is My record, even though I hear record of Myself. For in men is sometimes seen the desire from self-love of witnessing things

most excellent to themselves, even though they have them not (for prone to ill is their nature); but to Me (He says) belongs not the power of being sick of the same ills as those on the earth. For I know whence I am, Light of Light and Very God of Very God the Father, having the Nature that is beyond the reach of infirmity. For even though (He says) I became Man because of My Love for men, yet not on this account shall I be deemed bereft of God-befitting Dignity, but I remain what I am by Nature, God. A clear proof of this, is My knowing whither I go: for I shall ascend unto the heavens to the Father of Whom I am. This I suppose one would say pertained not to a man as we are, but to Him Who is by Nature God even though He became Man. Hence the words I know whence I am, indicates that the Son is by Nature of the Father, and the whither I go, a demonstration of God-befitting Authority (for He will ascend as God, above the heavens, as Paul saith); yet hath it some fit threat, even if not altogether clear, against the impiety of the Jews. For that He shall full soon depart altogether from their race, does He here evidently say; and leaving them in dearth of the Divine Light, will prepare them for being in ignorance and deep darkness, as He shews them elsewhere more clearly: for He says, While ye have the Light, walk in the light lest darkness come upon you. [569 15 YE judge after the flesh, I judge no man.

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

not His Son into the world to judge the world, but that the world might be saved.

I think then that the question before us has been solved not amiss: but one may going through other thoughts also make the sense clear as far as we are able. YE (He says) judge after the flesh, I judge no man. Having nought at all (He says) to find fault with and not able to reasonably blame My Wonder-workings, ye depreciate them only on account of the flesh, and because I am seen a Man as you, ye impiously class Me as nothing. But I (He says) do not for this condemn you; for not because ye are men by nature, shall I therefore esteem you as nothing nor for this shall ye render account to the Judge. I find not fault with

[570 the nature, I condemn not Mine Own creation, I say not that there is any transgression in man from his being man. Yet ye by reason of the flesh esteem Me as

nought, and for this did ye condemn Me: but I have not so reckoned of you, but knowing that a great and honourable thing is man even though he be made of earth, albeit Very God and in the

Form of the Father Who begat Me, I humbled Myself taking servant's form and made Man: in respect of which alone am I now condemned by you, albeit Myself condemning no man for this. And if I judge My judgment is just and true because I am not alone but I and the Father that sent Me.

"Doth then," will haply one say of those who think contrary to the doctrines of the Church, "the Son know how to judge aright, only for this reason, that the Father is with Him when He does so? This being so (and that in truth) what yet hinders from saying that the Son is in a way directed unto uprightness through the Will of the Father, not possessing this in perfectness, nor able of Himself to act irreproachably?"

What then shall WE too respond to their words? Impious, sirs, is your idea and most befitting Jewish folly alone, for not as though not possessing the power of judging rightly of Himself, does the Son so speak; for the Psalmist will testify to Him saying in the Spirit, God is a Righteous Judge. And that none other save He is Judge, Himself will be our witness, saying in the Gospels, For neither doth

the Father judge any man, but hath given all judgment unto the Son. Hath then God the Father given the judgment to one who knoweth not to judge rightly? But any one (I suppose) would attribute to the uttermost folly so to deem of the Righteousness of the Father,

i. e. the Son. For the Father knoweth His own Offspring and gave Him judgment, and by giving it, clearly testifies His Power to judge aright. It is therefore most manifest, that not as being impotent to judge justly does He say that the Father co-judges with Him, but the words are replete with some thoughts akin to those above and in sequence.

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

17, 18 And in your Law it is written that the testimony of two men is true:

I am one that bear witness of Myself and the Father too That sent Me beareth witness of Me.

Having said that God the Father will co-judge and co-condemn those who blaspheme against Him, He taketh the pair of Persons unto something else that is profitable. For I (He says) will not refuse to tell you what I am by Nature. For I am the Light of the world. And I would not seem to any to be fond of boasting: for not in external endowments but in those that accrue to Me Essentially do I glory. But if in saying this, I seem to you not competent [572 to receive from you approval for truth, because I am alone and have witnessed to Myself, I will take to Me God the Father co-working and co-witnessing to My Endowments. For He co-works with Me (He says) as ye see, and co-operates. For as far as regards human nature, I should not do any thing at all, if I possessed not the being God by Nature: as far as regards My being of the Father, and having in Myself the Father, I confess that I can accomplish all things, and am witnessed to by the Nature of Him who begat Me: for as having Him in Myself by means of Sameness of Nature, I come to the achieving of all things unhindered. For our Lord Jesus Christ hath of the Divine Nature all-creative Power as God even though He became Man, and He is witnessed to by the Father, having Him Co-worker in all things according as is said by Him, Of Myself I do nothing, but the Father that dwelleth in Me, Himself doeth the works. But we deem that the Father co-works with the Son, not as introducing some other power of His own for the achievement of the things done, to one who was wanting in power (for if we thus conceive, we shall concede that both the Power of the Father and that of the Son are surely imperfect, if ought of miracle be wrought by Them Both, as though One were not sufficient for the need) but conceiving of, and taking the words in more pious wise, we shall say that since there is in Father and Son One Godhead, and the un-differing Authority and Power of the Same Nature, the works of the Son will surely be those of God the Father, those again of God the Father, the works of the Son. But He saith, I do nothing of Myself, not as though a servant or under-worker, or in position of a learner, and waiting to be commanded by the Father, or instructed in order to accomplish wonders: but rather signifying with all precision, that having sprung of the Essence of God the Father, and like Light produced Ineffably and without beginning from His Innermost Bosom and Eternally co-with Him, and conceived of and being the Image and Impress of His Person, He hath the same Mind so to speak with Him, [573 and the same energy in everything. For that He might clearly teach that He is Co-willer in all things with Him Who begat Him, He says, I do nothing of Myself. Just as though He said, I am not turned out to any private will of My own, which is not in God the Father. Whatever the Nature of the Father wills and judges, this same is surely in Me too, since I beamed forth of His Bosom, and am the Very Fruit of His Essence.

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

19 They said therefore unto Him, Where is Thy Father? In this too most especially may one, I deem, and with good reason cry out against the stolidity of the Jews, uttering that word of the

Prophet, Behold O foolish people and without heart. For after much discourse and often with them from our Saviour Christ, Who over and over makes mention of God the Father in Heaven, the wretched ones sink down into so great folly as to dare to say, Where is Thy Father? For they think nought at all of Him Who is His God and Father in the Heavens, but look round at and seek for Joseph, believing him to be Christ's father and no otherwise. Thou seest then how they have been with reason called a people verily foolish and heartless: for able not so much as to raise the eye of their understanding above [574] things of earth, they shew that true it is which was said of them, Let their eyes be darkened that they see not, and bow Thou down their back alway. For of irrational creatures is the back bowed, for they have this form from nature, and there is nothing of uprightness in them. And the mind of the Jews has become in some way like the beasts and has declined ever downwards, seeing nothing of heavenly things. For shall we not by the very fact itself, instructed aright in this matter, think and judge truly concerning them? for if they had at all thought of God the Father in Heaven, how would they have sought in place the Unembodied? how (tell me) would they, saying most unadvisedly of God Who filleth all things, Where is He, not fight with the whole Divine Scripture, albeit the Divine-speaking Psalmist, going through (as he was able) his words about God, and attributing to Him the power of filling all things, says, Whither shall I go from Thy Spirit, and from Thy Presence whither shall I flee? if I ascend up into heaven, THOU art there, if I go down to hell, behold Thou, if I take my wings at morning and depart unto the uttermost parts of the sea, even there shall Thy Hand lead me and Thy Right Hand shall hold me. Yea and God Himself Who is over all, shewing clearly that He possesseth not nature circumscribed by space, saith to those so unholy Jews, Do not I fill heaven and earth, saith the Lord? what house will ye build Me, or what the place of My rest? Heaven is My Throne and earth My footstool. One may therefore see the Jews in all things without understanding, when they say to the Saviour Christ, Where is Thy Father? except they say this of His reputed father after the flesh, in this too doting. But it is likely that the words of the Jews had some other deep meaning. For since they thought that the holy Virgin had committed adultery before marriage, therefore they rail most bitterly against Christ as not even knowing from whom He is, saying, Where is Thy father? doting. [575] Jesus answered, Neither Me do ye know nor My Father, if ye had known Me, ye should have known My Father also.

True is the word and in no respect can it be accused of lying. For they who indeed suppose Christ to be of Joseph, or of fornication, and who know not that the Word beamed forth of God the Father, how will they not with reason hear,

Neither Me do ye know nor My Father? For if they had known the Word that beamed forth of God the Father, and was for our sakes made in the flesh, according to the Divine Scripture, they would have known Him too Who begat Him. For most accurate knowledge of the Father is through the Son implanted in the understanding of the more zealous after learning, as He too affirmed, saying unto God the Father, I manifested Thy Name to the men, and again, Thy knowledge was made marvellous by Me. For since we know the Son, we know by Him Him Who begat Him. For through Both is brought in the perception of the Other: and when the Father is mentioned, the memory of His Offspring surely comes in with it, and again with the signification of the Son, the Name of Him Who begat Him comes in too. For therefore is the Son a Door (so to speak) and way leading unto the knowledge of the Father. And

so does He say, No man cometh unto the Father but by Me. For we must needs first learn (as is possible) what the Son is by Nature; and so, as from Image and most accurate Impress, understand well the Archetype. For in the Son is the Father seen, and in the Nature of His own Offspring as in a mirror, is He Perfectly seen. But if this be true, as it is true, let the God-opposing Arian blush. For needs must the Impress of His Essence be in every way and manner like to Him, lest ought else than what the Father is, be supposed to be perfectly beaming forth in the Son. And if He love to be known in the Son and to shine forth in Him, He knows (I suppose) of a surety that He is Consubstantial too, and in nothing whatever inferior to His Own inherent Glory: for He would not have chosen to be believed to be in lesser case than He is by Nature. And since He loves

|576 and has willed this, how must we not needs now confess that the Son is every way like the Father, in order that through Him we may know Him also That begat Him, as we have already said, ascending aright from the Image to the Archetype, and be able to have an unblameable conception of the Holy Trinity?

Thus then he who knoweth the Son, knoweth the Father too. But consider how the Lord after having said the truth to the Jews, interweaves some other device also in His speech; for having said clearly, Neither Me do ye know nor My Father, He draws gently off the mind of the Jews, that they should not think only humanly of Him, nor suppose that He is in truth the son of Joseph who was taken economically but should rather seek and enquire Who is the Word in Flesh, Who His Father by Nature.

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

20 These words spake He in the Treasury as He taught in the Temple, and no man laid hands on Him, because His hour had not yet come. The most wise Evangelist profitably makes plea in behalf of the saving Passion and shews that the Death on the Cross was not of human necessity, nor did Jesus suffer death against His will from the tyranny of another, but rather did offer Himself for us a spotless Sacrifice to God the Father by reason of His inherent love for us. For since He must needs suffer (since thus would the imported corruption and sin and death be overturned), He hath given Himself a Ransom for the life of all. What then will be found in the words before us making for the saving Passion, and what of profit the aim of the thoughts therein is replete with, do thou again hear. For Christ (he says) was speaking these words not outside of Jerusalem, nor in any city of those round about, nor yet in a more insignificant town or village of Judaea, for He was standing by the very treasury, i. e., in the midst of the very courts in the Temple itself was He making His Discourse on these matters. But the Pharisees, albeit deeply cut to the heart and grieved exceedingly at what was said by Him, laid not hands upon Him, when it was in their power most easily to do this; for He was, as I said, within the meshes. What then was it that persuaded to be quiet even against their will, those who are raging like fierce beasts? what was it that checked their anger? how was the bloodthirsty heart of the Pharisees charmed? Not yet, he says, had His hour come, that is, not yet was the time of His Death at hand, |578 by no other hand marked out for the Saviour Christ, nor yet cast upon Him by fate (as the lying fables of the Greeks say) or by the hour (after their babbling speech), but rather marked out by Him according to the good pleasure of God the Father. For being God by Nature and Very and unknowing to miss of what

was fit, full well did He know how long time it was right to live in Flesh with those on the earth, and when again to depart to heaven, having destroyed death by the death of His own Flesh. For that not by the tyranny of any, was death brought upon Him That is by Nature Life, is I suppose clear to all who are wise: for how should the bonds of death prevail over the Life by Nature? and the Lord Himself somewhere testifieth saying, No man taketh My life from Me, I lay it down of Myself: I have power to lay it down, and again I have power to take it. For if the time in which He must surely suffer death, were laid down as of necessity by some other, how should we find it in His own power to lay down that Life? for it would have been taken even against His will, if His Passion were not in His own power. But if He lays it down of Himself, we shall see the Passion to be not in the Power of any other but in His own Will. For then did He permit to Jewish folly to go through to its own end, when He saw that the fit time for His Death had now come.

Let not then the haughty Pharisee brag of his own daring deeds, nor puffed up with exceeding ill-counsel say, If Christ were by Nature God, how came He not to be without my meshes? how escaped He not my hands? for he will hear in reply from those who love Him, Not thy meshes, O sir, prevailed, for it were nought hard for God supreme over all to crush thy snare, and pass forth of the net of thy impiety: but the Suffering was the salvation of the world, the Passion the undoing of death, the Mighty Cross the overthrow of sin and corruption. This He knowing as God, submitted Himself to thy unholy daring. For what, tell me, was the hindrance to thy enfolding Him then especially when thou wert gnashing thy teeth at Him, as He was teaching by the very treasury? and if it was the work of thy might to

|579 overcome Christ, why didst thou not make Him a prisoner then? But thou stoodst in anger unmitigated to bloodshed all revealed, yet doing nought of the things thou

wouldest. For not yet did He will to suffer, Who was persuaded by thy mad folly, as by bits which may not be snapped. These things may one with reason opposing to the vain talk of the Jews, shame them even against their will, into not bragging of what they least ought. And one may well admire the holy Evangelist reasonably

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

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

21 He said therefore unto them again, I go My way, and ye shall seek Me and shall die in your sins. That we must needs take hold of the present time for whatever one may receive profit from to oneself, does Christ [580 herein well declare unto us. For to be too late in what is good and to take after-counsel for what is profitable, clearly brings no gain but ministers wailing befitting the neglect. Our Lord therefore being good and gracious, as it is written, both bears with those who dishonour Him and aids those who insult Him and is found as God superior to all the littleness of man. Yet does He for their good threaten to depart from them, and says plainly I go My way, that He may implant in them a more resolved mind, and that they considering that they ought not to leave their Redeemer when present frustrate of His work, He may whet them to pass on to the faith and may make them now at length more ready unto obedience. And having cried out, I go My way, and threatened departure from the whole nation, He subjoined economically the damage therefrom ensuing unto them. For (He says) Ye shall die in your sins; and we shall see the nature of the thing bringing in the truth of what is said. For they who did not at all receive Him Who came to us from Heaven that He might justify all through faith, how shall they not beyond all contradiction die in their sins, and not receiving Him Who can cleanse them, how will they not have lasting defilement from their impiety? For to die unredeemed, yet laden with the weight of sin, to whom is it any doubt where this will conduct the soul of man? For deep Hades will, I deem, receive such an one, and he will continue in great darkness, yea he will inhabit fire and flames, with reason numbered among those of whom it has been said by Prophet's voice, Their worm shall not die neither shall their fire be quenched, and they shall be for a sight to all flesh. Whereof that they may escape the trial, Christ kept manifoldly calling them to a speedy turning away from their wonted unbelief, saying not only that He should leave them and go away, but also of necessity putting before them how great misfortune they will thence undergo. For ye shall die (He says) in your sins. But since He put in between, And ye shall seek Me, and hitherto we do not find the Jews seeking Him, we shall reasonably go to some other [581 meaning: for He must needs be True. For even though they now in the body and yet in full enjoyment of the pleasures of the flesh, for their exceeding senselessness seek not their Redeemer, yet when they wretched fall into hell and have their abode in the place of punishments, when they are in the ill itself, then, then will they seek even against their will. For there (He says) is weeping and gnashing of teeth, each (it is likely) of those there wailing his carelessness in what was good, and well-nigh saying what is in the Book of Proverbs, I have not obeyed the voice of him that instructed me and taught me. Therefore as Paul saith, Let us therefore fear lest, a promise being left us of entering into His Rest, any of you should seem to come short of it. For we must run, that we may obtain, and not by our disbelief insult Him Who draws us out of bitter bondage, but submit ourselves and with upturned hands lay hold on the grace. and whither I go, YE cannot come. Not only does He say that they shall die in their sins, but declares clearly that, ascending not to the mansions above, they will remain outside of the good things of the kingdom: for they who received not Him Who came from above, how could they also follow Him ascending up? Double therefore is the punishment to them who believe not, and not in any single thing their loss. For just as they who have fallen into bodily loss of health must needs suffer and endure the trials of the suffering and besides be deprived of the pleasures of health; so and not otherwise do they who have departed into Hades, and there undergo punishment proportionate to the sins, both endure the state of punishment and lose the enjoyment of the hope of the saints. Most excellently then does our Lord Jesus Christ say not only that they shall die in their sins, but also that they shall not mount up to the mansions above: for binding them as by a

twofold cord, does He haste to draw them away from their inherent ill-counsel. From all sides saving that which was lost and binding up the broken and raising up that which [582 was broken down (for these are the ways of a Good Shepherd and One Who readily gives His Life for the salvation of the sheep) does He tell His own disciples, I will go and prepare a place for you, and will come again and receive you with Myself, shewing that the very heaven will be accessible to the saints and teaching that the mansions above have been prepared for them that love Him, but to those who have chosen to disbelieve Him, rightly and needs does He say, Whither I go YE cannot come. For who at all will follow the All-holy Christ, if he love not the cleansing that is through faith? or how shall he that is yet defiled and that has not cleared off the filth from his passions be with our Lord Who loves us? What communion hath light with darkness, as Paul saith? For I deem that they ought to be holy who would say to the All-Pure God, My soul cleaveth after Thee.

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

Saviour. Therefore have I Myself come to you, I heard the Saints oftentimes crying aloud, Bow Thy Heavens o Lord and come down; I bowed the Heavens therefore and have come down; for in no other way

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

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

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

asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and conceptions of the heart: He is not ignorant of the unlearned fantasies of the Jews, who, since a gross and feeble mind was their inmate, when they heard from the Saviour's Lips, I go My way, foolishly thought either that leaving Judaea He would flee somewhere or that He is saying somewhat of this kind, While I live and survive believe, lest death should befall me. For, I go My way, taken in its common meaning signifies this too. And it is no wonder if the Jews have fallen into such uncounsel as even to imagine something [584] of this kind as to Christ. For they knew not that He is God by Nature, but looking only to this body which is of the earth, they imagined that He was a man as one of us. Therefore does the Saviour blaming them say, YE judge after the flesh. Removing them therefore from so puerile and grovelling a notion, He again teaches them that not of any one subject to birth and decay are they reasoning such things, but of Him Who is in truth begotten from above and from God the Father. Not to Me therefore (He says) will belong death and flight, for I am from above, i. e., God from God (for God is above all) but you will this rather befit. For from, beneath are ye, that is of nature subject to death and falling under decay and dread. Of Me therefore (He says) do ye letting go your own weakness imagine nought of this sort, for not of equal honour with the Lord is the bond, with Him Who is from above and begotten of God the Father that which is from beneath and of the earth. But that from above signifies the Eternal Generation of the Son from God the Father, wise reasoning will persuade us to hold. For from above understood of place signifies the being from Heaven, but nought would be in the Son special above the creature that is below and subject to God, if He come only from Heaven, since the more part of the angels too sent forth to minister walk below, ordering some of the affairs on the earth, descending from above and from Heaven. And the Saviour is a witness to us saying, Verily verily I say unto you, ye shall see heaven open and the angels of God ascending and descending upon the Son of Man. Since then angels too descend from above, from heaven, why vainly does Christ boast as of something great and surpassing the whole creation, in having come I mean from above? But one may without the smallest toil and trouble see Who is by Nature the Only-Begotten, what the angels that are from Him. Needs therefore does from above signify to us not this From Heaven which is common [to Him and the Angels] but that the Son beamed forth from the Nature Which is most exalted and above all things. Therefore doth from above in regard to the Only-Begotten Alone, [585] signify the being from God and nought else. For while all things are said to be and to exist from God, the Son has this special above all, viz., to be of the Very Essence of the Father by Generation and not as creatures by creation. [586] CHAPTER IV. That the Son is by Nature God, wholly remote from likeness to the creature, as regards Essence.

YE are of this world, I am not of this world.

He shewed herein and very clearly what is the meaning of Above, what of Beneath. For since it was like that the Pharisees able to understand nothing would consider what had been said in a more corporal manner, and understand the Above and Beneath of place and would thence stray into many notions, profitably did our Lord Jesus Christ bare His word of the obscurity that seemed to have been cast upon it and from all want of clearness, putting more clearly in the sequel what He had said darkly. For YE (He says) are of this world, i. e., from beneath, I am not of this world, this then is From above. For God overpasses all that is created, not having superiority in local exaltation (for it were foolish and utterly uninstructed to conceive of the Incorporeal as local) but surpassing things originate by the ineffable Excellences of Nature. Of this Essence does the Word

say that He is, not the creation, but the Fruit and Offspring. For observe how He says not, From above have I been created and made, but rather, I am, that He may shew both whence He is and that He was ever Eternally with His own Progenitor. For He is as the Father too is: but He That is and is Eternally with Him That is, how He was not, let the folly of them who think otherwise 15 say. But haply the foe of the Truth will withstand us saying, "Not without qualification hath Christ said, I am not of the world, but by adding This, He hath shewn accurately |587 that there is another world, the spiritual, whence He might be."

Therefore among creatures is the Son (for this is what thy language, O sir, is working out for us), among those who have originate nature will the Creator be surely classed, putting about Him some angelic perchance and slave-befitting dignity you deem that yourself will escape the charge of blasphemy. For do you not know, that though you attribute to Him that highest position and status which the holy angels will be conceived of as having, though you confess that He is above every Princedom and Authority and Throne, and yet believe Him to be originate, you sin against Him no whit the less? For there is no worthy place whatever of superiority over the rest to the Only-Begotten, so long as He is at all conceived of as created. For not in having precedence of any hath He glory but in being not originate, yea rather God of God by Nature. But THOU again art classing Him Who beamed forth from God and therefore is God, with things originate, and thou reckonest Him to be a part of the world, and if not perchance of this one yet of another (for imagined distinction of worlds will make no difference at all, in respect of having been made): and dost thou not blush putting the Word Who sitteth with Him Who begat Him, in the category of His guards and those who stand before Him? for dost thou not hear Gabriel saying to Zacharias, I am Gabriel that stand in the Presence of God and I was sent to speak unto thee, and Isaiah, I saw the Lord of Sabaoth sitting upon a throne high and lifted up, and the Seraphim were standing round about Him. And (marvel!) the Prophet was beholding the Son and called Him Lord of Sabaoth, and introduces Him as King with the highest Powers as Body-guard. And that it really was the Glory of the Only-Begotten which he was beholding, the wise John will testify saying, These things said Esaias because 16 he saw His glory: and of Him spake he. Wherefore the Divine Paul too, both from His Co-sitting with God the Father and |588 from His being called Son by Nature, coming to most accurate perception of the Mystery and gathering the knowledge pertaining to the idea, says, For unto which of the Angels said (i. e., God the Father) at any time, My Son art THOU, this day have I begotten Thee? (for in the word I have begotten, He shews that the Son is by Nature God of God) and again, But to which of the Angels said He at any time, Sit on My Right Hand? And he does not in saying this accuse God the Father of either being wont to do aught unjust or as dishonouring the nature of the angels, when He honoured that by a position below the Son. For what hinders (may one say) since God the Father is just and good, His making the nature too of the angels assessor with Himself, if the Son be altogether among things originate, and con-natural with them in respect of having been created, even though by some other excellences He surpass the measure belonging to them, just as they may surpass us. But not unrighteous is God the Father, who bade the Angels to stand in the Presence, and gave this Dignity to their nature, having His own Son co-seated with Himself, since He knows that He is by Nature God, and that His own Offspring is not alien from His Essence. How then is He any longer originate, how of an originate world and not rather in the same [state] wherein is Very God, i. e., above all things that are conceived of and acknowledged to exist in every world? But since ye put out as something great and irresistible Christ saying with some fair distinction, I am not of this world; and by the word this,

ye affirm that the other world is meant, saying that He is of it, let us see again if ye are not staying yourselves upon rotten arguments, prompted to reason and think thus by only your own want of thought. For the word This, or of this (as it may be), or whatever we say pronominally, is demonstrative, and not altogether or necessarily indicative of another. And verily the blessed Baruch, pointing out to us the One and only God, says, This is our God, there shall none other be accounted of in comparison with Him, but if the word This were altogether significant of another, how would not another be accounted of in |589 comparison of Him? yea and the righteous Symeon too, prophesying the mystery of Christ, says, Behold this child is set for the fall and rising again of many dead in Israel and for a sign which is spoken against, although unto whom is it not most manifest, that not as severing us from other persons does the righteous man say, This, but intimating that He Who is now present and has been set for this, is by Himself? Therefore when Christ says, I am not of this world, not surely as being of another world does He say it, but as defining and laying down in a more corporeal form, as if two places, the originate nature I mean and that of the Man Who is Ineffable and above every essence, He puts the Jews in the place of things originate, saying, YE are of this world, Himself He altogether severing from things created, and connecting with the other place, I mean Godhead, says, I am not of this world. Hence contrasting (for our knowledge) the Godhead with the world, He gives Of this to the latter, Himself He apportions to God Who hath begotten Him and to the Essence which is Supreme over all.

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

But, most excellent sir, shall we reply, shaming the unlearned heretic, if even though we be remote from the glory of the angels, since we come short of the piety too that is inherent in them and though there be much variety in the creation and diversity, and superiority in honour or inferiority according to the will of Him Who made them, yet is the being created common to all, and in this there is nought at all that surpasseth or cometh short of other. For that an angel should excel a man in honour and glory is nought

|590 wonderful, or an archangel too an angel; but the power of mounting up to the glory of Him Who made all things, we shall find to accrue to no one of creatures: for not any of the things that have been made will be God, nor will the bond be equal in honour with the Lord, co-sitting with Him and co-reigning. What measure then of honour will there be to the Son? being according to you originate and of the spiritual world, will He have God-befitting Dignity? how will that which is connatural with the creation mount up to the same glory as He Who is by Nature God, albeit

God saith, My Glory will I not give to another? what (tell me) put the devil forth of the heavenly halls? was it the thirsting for honour which beseemed the originate nature, yet better and greater than the measure which accrued to him, and was it in this that the nature of his crimes lay? or was it that he dared to say, I will be like the Most High? For the creature pictured to itself that it could mount up to the Nature of its Maker and be co-throned with God Who has the power over all. Wherefore he hath also fallen as lightning, as it is written, from heaven. But THOU springing

heedlessly upon things so insecure, accountst it nothing that the Son being according to you of some world, and consequently parcel of the creation, should be called by way of honour by God the Father to sit with Him, though Essence in no wise bestow upon Him this nor call Him to Dignity befitting and due to it. For He receives, if it be as YE in your babbling say, things above the creature in the way of favour. Away with such blasphemy, man, for we will not be thus minded, may God avert it! For we believe that angels and archangels and those in yet higher place than they, are diversely honoured by the Authority and Counsel of the All-wise God, Who allots to each of the things that are a just Decree: but as to the Son by Nature, we will not imagine that He is so, for no glory by way of favour and imported hath He, but since He is of the Essence of God the Father, Very God of God by Nature and Very, He is co-throned and co-seated with Him, having all things under His Feet as God, and of the Father with the

[591 Father in God-befitting way aloft above the whole creation. Wherefore rightly heareth He, For all things are Thy servants. And since from all sides He is found to be Very God, it is (I suppose) wholly clear that He is not of this world, i. e., originate. For the world here signifies to us the nature of created things, carrying the comparison from a part unto the whole that is conceived of as created. As then God withdrawing Himself from all connaturalness with the creature said in the Prophets, For I am God and not man (and not because He said that He is not man as we, shall we surely therefore class Him with angels or any other of things originate, but from part going unto the whole, will confess that God is by Nature Other than all things originate), so I deem that we ought piously to understand the hard things that come in our way; for we see in a mirror by a figure, as Paul saith.

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

Having by few words overturned the most ill-counselled fantasy of those who thus conceived, and convicted them again of talking nonsense about Himself, He returns so to speak to the original aim of His Speech, and resuming it again He shews them in how great ill they will be and into what they will fall, if they most unreasonably repulse any believing on Him. A thing very befitting a wise and grave master is this too: for I think that a teacher ought not to quarrel with the ignorance of his hearers nor to be slack in, his care for them, even if perchance they do not very readily take in the knowledge of the lessons, but anew, yea many times, to return to the same things and go through the same words (since verily the enduring ploughman cleaving the field and having exhausted no slight toil thereon, when he has sown the seed in the furrows, if he see any spoil, he turns again to the plough, and grudges not to sow upon the now ruined parts): for having missed his aim the first time he will not altogether do the same the second. A like habit the Divine Paul too practising somewhere says, To [592 say 17 the same things to you to me indeed is not grievous, but for you it is safe. Seest thou that as the teacher is found superior to sloth, then to the hearers often follows the being in safe practice? Serviceably then does our Lord Jesus Christ repeating His Discourse with the Jews affirm that the penalty of not believing on Him will be in no passing things: for He says that they who believe not must surely die in their sins. And that death in transgressions is an heavy burden, because it will deliver the soul of man unto the all-devouring flame, none may doubt. For if ye believe not that I am, ye shall die in your sins.

He explains more exactly what will happen, and having made the mode of salvation most evident, He shews again by what way they going shall mount up to the life of the saints, and shall attain to

the city that is above, the heavenly Jerusalem. And not only does He say that one ought to believe but affirms that it must needs be on Him. For we are justified by believing on Him as on God from God, as on the Saviour and Redeemer and King of all and Lord in truth. Therefore He says, Ye shall perish if ye believe not that I am. But the I (He says) is He of Whom it is written in the Prophets, Shine shine o Jerusalem for thy Light is come, and the glory of the Lord is risen upon thee. For I (saith He) am He Who of old bade go to the putting off of the diseases of the soul and Who promised the healing of love through saying, Return ye returning children and I will heal your backslidings. I am He Who declared that the God-befitting and olden goodness and incomparable forbearance should be poured on you, and therefore cried aloud, I, I am He That blotteth out thy sins and I will not remember. I am (He says) He Who by the Prophet Isaiah also said, Wash you, make you clean, put away your wickednesses from your hearts from before Mine Eyes, cease from your wickednesses, and come and let us reason together saith the Lord, even though your sins be as scarlet, I

|593 will whiten them as snow, even though they be like crimson, I will whiten them as wool. I (says He) am He concerning

whom again Isaiah the Prophet himself says, O Zion that bringest good tidings, get thee up into the high mountain, o Jerusalem that bringest good tidings, lift up thy voice with strength, lift ye up, be not afraid; behold your God, behold the Lord cometh with strength and His Arm with rule, behold His reward with Him and His work before Him: like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young: and again, Then the eyes of the blind shall be opened and the ears of the deaf shall hear; then shall the lame man leap as an hart, and the tongue of the stammerers be clear. I am (He

saith) He of Whom again it is written that suddenly shall come to His Temple the Lord Whom YE are seeking, even the Messenger of the covenant Whom YE are desiring, behold He cometh, saith the Lord of hosts, and who shall abide the Day of His Coming? or who shall stand in His Sight? for He shall enter in as fire in a smelting house and as the sope of

fullers. I am (He saith) He Who for the salvation of all men promised to offer Myself for a Sacrifice to God the Father through the voice of the Psalmist and cried, Sacrifice and offering Thou wouldst not, a Body preparedst Thou Me; whole burnt offerings and for sin Thou delightedst not in, then I said, Lo I come, in the chapter of the Book it is written of Me, to do Thy Will, O God.

I am, He saith, and the very law through Moses did preach Me, saying thus, A Prophet of thy brethren like unto me will the Lord thy God raise up unto thee, unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly.

Therefore with reason (says He) shall ye perish and shall pay to the Judge most righteous Doom, for your much unholiness of manners not giving heed to Him Who through many saints was fore-heralded to you, and attested by the things too which I work. For verily and in truth no argument will liberate from the obligation of undergoing punishment those who believe not on Him, seeing that the

|594 Divinely-inspired Scripture is filled with testimonies and words regarding Him and Himself affords by His Works Splendour conformable to what was long ago prophesied of Him.

25 They said therefore to Him, Who art THOU? Their word commingled with fiercest anger proceeds from boastfulness. For they eagerly ask, not to learn and believe, but out of much madness they spring (so to speak) on Christ. For He says in more simple word, I am, not adding, God of God, nor yet ought else to indicate His inherent Glory; but in lowly wise and apart from all boasting He says only this I am, leaving it to the better instructed to add what was wanting; and they go on to wildest and unbridled madness, and from unmeasured haughtiness they all but cut short the Saviour's word not yet advanced to its completion, and so to say rebuke and interrupt Him in the middle and say, Who art THOU? This is the part of one who openly says, Dost Thou dare to think of Thyself ought greater than WE know? we know that Thou art son of the carpenter, a man low and most poor, of no note with us and altogether nought. They therefore condemn the Lord as being nought, looking only to His family after the flesh, but the Magnificence that pertains to His works, and still more His Generation from above and from the Father, whence they might specially recognize that He is by Nature God, they do not so much as admit into their mind. For who will work the things that befit God Alone? will not He surely Who is by Nature God? but Christ wrought them; He therefore was and is God, even when made Flesh for the salvation and life of all. But they whose belief is confined to their own mis-counsels, and take no account at all of our Divine and Divinely-inspired Scripture; they in regard of the very things for which they ought to give thanks, do disparage Him, knowing neither what they say, nor whereof they affirm.

Punctuating therefore with emphasis at the word THOU, and throwing back what is called the acute accent, we take the word as a question with note of admiration; for they

[595 say THOU, as though, Thou Who art nothing at all, and art known by us to be so, Thou Who art mean and of mean extraction, what canst Thou say illustrious of Thyself, what worth speaking of those about Thee? For nought of such daring is foreign to Jewish madness.

Jesus said unto them, That I speak to you at the beginning.

I am dishonoured (He says) albeit I invite unto everlasting life, unto forgiveness of sins, unto putting off of death and corruption, unto holiness, unto righteousness, unto glory, unto boasting in the sonship with God: yea I Who would crown you with all these, am counted for nought, and esteemed by you thus worthless, yea verily I am in deserved condition (He says) because I made a beginning of discourse with you, because I have spoken somewhat that could profit you, and devised to save those who were on the point of descending to such deep depravity as to aim at repaying bitter requital to Him Who hath elected to save them.

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

by Nature True and Loving to man. For lo He freely gave

[596 to the unholy Jews though not worthy of it the saving word, having put in the second place the multitude of the Gentiles albeit more readily making it their aim both to believe and obey Him.

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

unto the lost sheep of the house of Israel, and to the Syro-phenician woman, It is not meet to take, the children's bread

and to cast it to the dogs. Therefore has Israel been honoured and ranked before the Gentiles, although he had the crooked disposition. But since he knew not the Lord of all and the Perfecter of the promised good things, the grace of the teaching departed at last to the Gentiles, whom it behoved the Lord at the beginning and first to have addressed, not in regard of the promise made to the fathers, but in regard of their innate obedience.

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

Seeing that the Jews condemn Him more recklessly, and though they have nothing at all to accuse Him of, are haughty on account only of the poorness of His Birth after the Flesh, and therefore say that He is nought, He shamed them mildly, having said above more openly, YE judge after the flesh, I judge no man. But judging after the flesh will reasonably have some such meaning as this: They who delight only in earthly things, see nought of the heavenly good things, but looking only to illustriousness in this life, admire the wealthy or him who boasts in some other petty glories. But they who after the law of God examine thoroughly into the nature of things say that he is really the man worthy of love and admiration, who has within him the desire to live according to the counsel and will of Him Who hath made him. For low position after the flesh will nothing harm the soul of the man who is accustomed to do well, and on the other hand illustrious portion in this life and [597 the splendour of wealth will nothing profit those who refuse to live aright. They therefore judge after the flesh, as we said just now, who look not to holiness, who use not to prove their walk, their manners, but turn aside their mind to only earthly things and deem worthy of all admiration him that is brought up in wealth and luxury. YE then, O most unwise rulers of the Jews, albeit by the Law of Moses instructed unto accuracy of giving judgment, judging upon no grounds at all, condemn for only bodily low estate Him Who through many wondrous works is shewn to you to be God. But I will not imitate your ill-instructedness, nor will I pass such kind of judgment on you: for nothing at all is human nature. For what is this perishable and earthly body? rottenness and the worm and nought else. Yet I will not for this reason condemn you, nor because ye are men by nature, will I therefore decide that ye ought wholly to be spurned: I have many things to say and to judge of you, that is, every accusing word has a full office to you-ward, not of one thing alone shall I accuse you, but of many, and in none shall I speak falsely as do YE, I have to judge you as disbelieving, as braggarts, as insulters, as fighters against God, as without feeling, as unthankful, as wicked, as lovers of pleasure rather than habitually loving God, as receiving honour one of another and seeking not the honour that cometh from the Only 18, as setting on fire the spiritual vineyard, as not feeding aright the flock entrusted to you by God, as not leading them by the hand unto Him That is proclaimed by the Law and the Prophets, i. e., Me. Such things will the Saviour

be declaring to the Jews, but by adding, I have yet many things to say and to judge of you, He threatens them that He will one Day appear as their Judge, Who seemed to them to be nought by reason of the Flesh. But He That sent Me is True, and I the things which I heard from Him, these speak I unto the world.

Having taken leave of the Jews' ill-instructedness, and |598

reckoned as nought those who dared without restraint to revile Him, He returns again to what He was saying at the beginning, reserving the judging them and that in all freedom for not this present but for the fitting time, and retaining to the time of the Appearance its proper aim (for He came not to judge the world but to save the world, as Himself says). Wherefore keeping fast hold of the things befitting Him, and repeating the word that calls unto salvation, He carries on His exhortation. For herein was it meet that we should both marvel at the measure of His Forbearance and the exceedingness of His inherent Love for man: wherefore doth Peter too write of Him, Who when He was reviled, reviled not again, when He suffered, He threatened not but committed Himself to Him That judgeth righteously. Therefore will I expend (He says) discourse upon you now in particular, not for what ye are wont to do it, for faultfinding I mean and exercise unto nought that is profitable: but having reserved the judging you for its fit time, I will keep to what is for your good, and will not cease from care of you, even though ye of your innate madness foolishly insult Me. I said therefore to you just now, I am the Light of the world, he that followeth Me shall not walk in darkness, but shall have the Light of Life; at this ye unreasonably vexed sprang sharply upon Me saying, THOU bearest record of Thyself, Thy record is not true; to this again I, Even though I bear record of Myself My record is true, for I know whence I came and whither I go. But if I seem to be burdensome to you saying these things to you, if I be not a reliable witness of the Dignities accruing to Me by Nature, yet He That sent Me is True and the things which I heard of Him, these speak I unto the world. I speak the same (He says) as the Father Who sent Me, I utter words conformable to His, in saying that I am by Nature Light. The things then which I heard God the Father say of Me, these things I speak to the world. If then I speak false according to you, and My record is not true, ye must certainly needs say that the Father spake falsely before Me. But He is True: therefore I do not speak

|599 falsely, and if ye do not believe My Words, reverence (He says) the Voice of Him That sent Me. For what said He of Me? Behold a Man, The Day-spring His Name, and again to those who reverence Him, And unto you that fear My Name shall the Sun of righteousness arise and healing in His wings; and to Me Whom ye unknowing insult, He says, Behold I have given Thee for a Covenant of the people 19 for a light of the nations. But that I am also a Light was told you by Him, for He says, Shine shine O Jerusalem for thy Light is come and the glory of the Lord hath risen upon thee. These things did I hear the Father Who sent Me say of Me, and therefore do I say that I am the Light of the world, but YE disparaged Me, because of the Flesh only judging not rightly, and therefore are ye bold to say frequently, THOU bearest record of Thyself, Thy record is not true.

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

Truth calling good evil and therefore shall rightly the Woe follow them.

27 They knew not that He spake to them of the Father. The Spirit-clad is astonishment-stricken at the senselessness of the Jews, and with great reason: for what more without understanding than such, who, when much discourse and often had been made to them concerning God the Father, conceive not of Him a whit when they hear our Saviour saying, But He That sent Me is True? What then is the plea, and why the blessed Evangelist says that the Jews knew not that Christ in these words signified God the Father to them, we must needs say. For since the Saviour said to [600] them, If ye had known Me, ye should have known My Father also, in order that in this too He may be found saying what was true, the Evangelist brings in those who know not the Son, as ignorant of the Father too. For the Son is (so to speak) a Door and Gate unto the knowledge of the Father, wherefore He also said, No man cometh unto the Father but by Me. For the mind darting up from Image to Archetype imageth the other from what is before it. It was necessary therefore to shew that the Jews had no conception of the Father, since they would not be led, upward mounting from knowledge of the Son to conception of the Father. Wherefore does the Evangelist clearly shew that when Christ says, He That sent Me is True, they knew not that He spake to them of the Father.

28 When ye have lifted up the Son of Man, then shall ye know that I am.

Imitating the most excellent physicians, He lays bare the cause of their soul's infirmity and clearly opens what it was that hinders their going with resolution to understanding and faith towards Him. For since looking at the Flesh and its family, they were induced to think slightly of Him and, having this vail over the eyes of their understanding, they would not know that He is God even though He is seen as Man, needs did He address them saying, When ye have lifted up the Son of Man then shall ye know that I am, i. e., when ye cease from your slight and grovelling conception of Me, when ye have some lofty and super-mundane thought of Me, and believe that I am God of God, even though for your sakes I am become Man as you, then shall ye know clearly that I am the Light of the world (for this I just now told you): for what would any longer hinder (He says) Him Who is wholly admitted to be Very God, from being also Light of the world? For not to so great depth of madness and daring will any go as then too to venture to say, Thy record is not true, for he will in no wise accuse what God by Nature and Very shall say.

It is then most evident from the words too of the Saviour, [601] that if we have a mean opinion of Him and consider Him to be bare Man and bereft of the Godhead by Nature, we shall surely both disbelieve Him and not admit Him as Saviour and Redeemer. And what is the result? we have fallen from our hope. For if salvation is through faith and faith be gone, what will yet save us? But if we believe and lift up to God-befitting height the Only-Begotten even though He hath become Man, advancing as with a fair wind and speeding across the all-troublous sea of life, we shall safe moor in the city that is above, there to receive the rewards of believing. The same in another way. When ye have lifted up the Son of man, then shall ye know that I am.

Having with many and good words bathed the wrath of the Jews, He sees it not a whit the less swelling. For they cease not heedlessly blaspheming, yea at one time they set aside His Speech and impiously call Him a liar: for to say Thy record is not true, what else is it than this? at another time again, to Him out of love declaring the things that belong to salvation and on this account saying, If ye believe not that I am, ye shall die in your sins, they began hotly to oppose Him and

arraying against those utterances of love their words of madness said, Who art THOU? For them therefore who thus unmitigatedly wallowed in unreasoning audacity there was need of a word that should sober them and persuade them to be more gently disposed and put a bridle on their tongue even against its will. Therefore was He threatening them telling them most clearly that they shall not escape punishment for their impiety, but even though they see Him for the present forbearing, yet when their impiety towards Him has gone forth to its dread consummation, I mean Death and the Cross, they shall undergo all-dread justice and shall receive in return intolerable lot, that of the war with the Romans, which after the Saviour's Cross befell them from the wrath above from God. And that they should suffer all-terrible things, the Saviour again signified more [602 clearly to them saying, at one time to the weeping women, Daughters of Jerusalem, weep not for Me but weep for yourselves and for your children, at another again, When ye shall see Jerusalem compassed with armies, then shall ye say to the mountains, Cover us and to the hills, Fall on us 20. For to such an extent do the sufferings of the war overcome the Jews, that every kind of death was to them pleasanter and rather to be chosen than the trial of them: their removal from their country, the enslavements of those who inhabit it and their most savage slaughter and the famines in every city and their child-devourings therein Josephus too relates in his history. When then (He says) ye having betrayed to the cross the Son of man endure your retributive punishment, and pay penalties correspondent to your daring deeds against Me, then shall ye weeping know that I am the All-Powerful, that is God. For if one sparrow enter not the snare of the fowler without the will of God, how shall a whole country, (He saith) and the beloved 21 nation go on to destruction so complete, except God supreme over all had surely permitted that so it should be? Evil therefore and all-dread is the contempt of God which bringeth to the consummation of things to be deprecated. Wherefore Paul too rebuketh some, saying of God, Or despisest thou the riches of His goodness and forbearance and long suffering, not knowing that the goodness of God is leading thee to repentance, but after thy hardness and impenitent heart treasurest up unto thyself wrath in the Day of wrath? The same in another way

Christ spent long time dwelling with the Jews, and speaking in every synagogue, so to say, and addressing them every sabbath-day and, setting before them often and ungrudgingly profitable teaching, was continually inviting them to the illumination through the Spirit, and verily He [603 saith, in that He is God by Nature and Very, I am the light of the world; but they thinking most foolishly were ever gainsaying Him who said these things, for (says he) THOU bearest record of Thyself, Thy record is not true. And not at contradictions in words did the daring of the Jews stay, nor only in love of reviling was their untamed audacity consummated, but going without stint through all savageness, they at last betrayed Him both to Cross and Death. But since He was by Nature Life, having burst the bonds of death, He arose from the dead and (as was reasonable) departs from Jewish defilement and hasted away from Israel and that with justice, and betaking Himself to the Gentiles, He invited all to the Light, and to the blind He freely bestowed recovery of sight. It befell then that after the Death on the Cross of our Saviour Christ, the understandings of the Jews were darkened, in that the Light had departed forth from them, and that the hearts of the Gentiles were enlightened, in that the Very Light beamed upon them. When then, He says, ye have lifted up the Son of Man, then shall ye know that I am, instead of, I will await the consummation of your impiety, I will not bring upon you wrath before its time, I will accept the Passion and Death, I will endure along with the rest this too. But when ye shall betray to the Cross the Son of Man deemed by you to be bare man, then shall ye know, even against your will, that not

falsely have I said that I am the Light of the world. For when ye see yourselves darkened, the innumerable multitude of the Gentiles enlightened by having Me with them, how will ye not even against your will agree that I am of a truth the light of the world? For that the Saviour was going to depart from the Synagogue of the Jews after His coming to Life again from the dead, is doubtful to none (for it has been accomplished and done): yet may one see it somehow (yea even clearly) from His words, While ye have the Light walk in the Light, lest darkness come upon you. For the repression and withdrawal of light generates darkness, and again the presence of light causes darkness to vanish. Therefore is Christ shewn as being of a truth Light, Who [604] darkened the Jews through His Departure from them, and enlightened the Gentiles through His Presence with them: and a bitter lesson to the Jews was their experience of dread things. The same in another way When ye have lifted up the Son of Man, then shall ye know that I am.

Since looking only (He says) to the flesh, ye believe that I am mere Man, and deem that I am one like yourselves, but the Dignity of the Godhead and the Glory from thence, do not so much as enter your mind:----a most evident token to you of My being God of Truly God and Light of Light, shall be your all-dread and most lawless deed of daring, the Cross that is and the Death of the Flesh thereupon. For when ye see the issue of your mad folly frustrate of its purpose and the snare of death crushed in pieces (for I shall surely rise from the dead): then shall ye even against your will and of necessity at length assent to what I said to you and shall confess that I am by Nature God. For I shall be superior to death and decay, I being by Nature Life shall raise again My Temple. But if to overmaster death and to triumph over the meshes of corruption belong to Him Who is by Nature God and to no other being, how shall I not (all contradiction and all doubt being removed) be shewn thereby to overcome all things mightily and without trouble? therefore does the Saviour say that His Cross shall be a sign to the Jews and a most evident demonstration of His being by Nature God. And this you may see Him elsewhere too, clearly saying: for when many and unnumbered prodigies had been shewn forth by Him, the Pharisees once came to Him tempting Him and saying, Master, we would see a sign from Thee. But He since He saw the imaginations which were going on in them, and was not ignorant that they were bitterly minded, says, An evil and adulterous generation seeketh after a sign, and a sign shall not be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the [605] whale's belly, so shall the Son of man too be three days and three nights in the heart of the earth. Hearest thou how to the Jews asking a sign as a proof that He is God by Nature, even though they said it tempting Him, He says that no other shall be shewn to them save the sign of the prophet Jonas, i. e. the three days death and the coming to life again from the dead? For what token of God-befitting authority so great and manifest, as to undo death and overthrow decay, albeit by Divine sentence having the mastery over human nature? For in Adam it heard, Dust thou art and unto dust shalt thou return; but it was in the power of Christ the Saviour both to end His Anger, and by blessings to overthrow the death which from His curse prevailed. But that the Jews exceedingly feared the sign of the resurrection as mighty to convince that Christ is by Nature God, their final deed will clearly tell us, for when they heard of the Resurrection of the Saviour, and that He was not found in the tomb, terrified and exceeding fearful thereat, they planned to buy off the informations of the soldiers by large money. For they gave them money to say, His disciples came by night and stole Him while we slept. Mighty therefore is the sign of the Resurrection, having undoubted demonstration that Jesus is God, whereat the hard and unbending heart of the Jews was sore troubled. [606] CHAPTER V. That not inferior in Might and Wisdom to God the Father is the Son,

yea rather His very Wisdom and Might. And of Myself I do nothing, but as the Father taught Me, I speak these words.

He speaketh in more human wise, in that the Jews could not otherwise understand, nor endure to hear from Him unveiled things God-befitting. For on these matters are they found hurling stones at Him, and setting it down as blasphemy, that being Man, He made Himself God. Withdrawing therefore the surpassingness of God-befitting glory and having much bereft His language of its splendour, He condescends most excellently to the infirmities of the hearers, and since searching into their mind within He finds that they know Him not to be God, He fashions His Discourse in human wise, that their dispositions may not be again kindled unto anger and they foolishly dart away from cleaving to Him even a little. Ye shall know therefore (He says) when ye have lifted up the Son of Man, that I am, ye shall know again in like manner that of Myself I do nothing, but as My Father taught Me, so I speak. And what need of these words (tell me) may some one haply say, and what does Christ teach us herein? Therefore we will say, piously and with fair distinction expanding each of the things said; Ye have never ceased (He saith) falling upon My Deeds, as though wrought madly and un-holily, ye condemned Me oft as not refusing to transgress, as wont to act contrary to the Lawgiver. For I loosed the paralytic from his so great infirmity, I compassionated a man on the sabbath. But seeing (He saith) you who ought to have wondered at it, finding fault thereat and missing much of what befit Me, yea even just now I explaining to [607] you what belongs to salvation was persuading you to advance to the desire of sharing in light. Then did I shew you the Very Light, for declaring to you Mine own Nature, I said, I am the light of the world, and YE acting and counselling most unadvisedly, rose up against My words and dared unrestrainedly to say, Thy record is not true. When then ye have lifted up the Son of man, that is, when ye compass Him about with death and behold Him superior to the bonds of death (for I shall rise from the dead, since I am God by Nature) then ye shall know (He says) that I do nothing of Myself but as My Father taught Me so I speak. For ye will learn when ye see that the Son too is God by Nature, that I am by no means self-opiniated, but ever of one Will with God the Father, and whatsoever He doth, these things I too do not shrink from doing and whatever I know that He speaks, I again speak. For I am of the Same Essence as He That begat Me. For I healed the palsied on the sabbath day, YE again were bitterly disposed thereat, yet shewed I you My Father working on the sabbath also: for I said, My Father worketh hitherto and I work: therefore of Myself I do nothing. Again I said, I am the Light of the world, but ye imagined that I was saying something discordant from the Father and in this too did I again shame you, shewing that He said of Me, Behold I have set Thee for a covenant of the people for a light of the nations. In vain therefore (He saith) do ye accuse Him Who ever hath One Will with the Father and doth nought dissonant to Him nor endureth to say ought which is not His. For this is the meaning I think that we should fit on to the words. But the bitter wild beast will haply leap upon us, the fighter against Christ, I mean Arius, and will cry out upon us (as is likely) and will come and say, "When the discourse, sir, was proceeding all right, what made you pressing forward thrust it aside to your own mere pleasure and do you not blush at secretly stealing away the force of the truth? Lo clearly the Son affirms that He does nought of Himself, but that what He learns of God the Father, this He also speaks, and so is conscious that His Father is in superior position to Himself." [608]

What then, most excellent sir (will such an one hear in return), is the Son supplied with might and understanding from the Father, that He may be able to do and to speak without blame? how then

is He any longer God by Nature, who borrows from another power and wisdom, just as the nature of the creature too has it? for to those who from not being obtain being, every thing that accrues to them is also surely God-given. But not so is it in the Son; for Him the Divine Scripture knows and proclaims as Very God and I think that to Him Who is by Nature God do all good things in perfect degree belong, and that which possesses not perfection in every single thing that ought to be admired, how will it be by Nature God? For as incorruption and immortality must surely belong to it naturally and not from without or imported, so too the all-perfection and lacking nought in all good things. But if according, sir, to thy unhallowed and unlearned argument the Son be imperfect in regard of being able to do things God-befitting and to speak what is right, and yet He is the Power and Wisdom of the Father according to the Divine Scripture, to the Father rather and not to Him will so great an accusal belong. For thus defining these things you will say that in potential no longer is God the Father Perfect, nor yet is He wholly Wise. You see then whither the daring of thine unlearning sinks down. And I marvel how this too has escaped thy acumen.: how (tell me) will God the Father supply might to His own Might, or how will He render His own Wisdom wiser? For either one must needs say that it ever advances to something greater and goes forward by little and little to being capable of somewhat more than its existing strength (which is both foolish and utterly impossible), or must impiously suppose that He is strengthened by another. How then will the Son be any more called Lord of Hosts or how will He be any longer conceived of as Wisdom and Might, strengthened (according to you) and made wise by another? Away with the blasphemy and absurdity of reasoning. For either grant outright that the Son is a creature that ye may have the whole of Divinely-inspired [609 Scripture crying out against you, or if ye believe that He is by Nature God, grant, grant that the Properties of Godhead pertain to Him in Perfect degree. For it is the property of the Natural Being [of God 22] neither to be impotent about anything, nor to come short of supreme Wisdom, yea rather to be Wisdom and Power's very self; but in wisdom nought is through teaching, nor yet in the Chief and truly conceived-of Power do we see imported power. But that by examining also the very nature of things, we may more accurately test what are said by Christ, we will add this too to what has been said. What so great deed hath the Only-Begotten made Man wrought, that will surpass His inherent Power? For it was like I suppose that some would say that it then resulted that He should fitly say, as having borrowed the Power from God the Father, Of Myself I do nothing, because He drove out the evil spirit, let go the palsied from his infirmity, freed the leper from his suffering, gave the blind to see, sated a no easily reckoned multitude of men with five loaves, appeased the raging sea with a word, raised Lazarus from the dead: shall we say that the manifestation herein is superior to His innate Power? Then how (tell me) did He stablish the so great Heaven and spread it out as a tent to dwell in, how founded He the earth, how became He Artificer of sun and moon and what pertains to the firmament? how created He angels and Archangels Thrones and Lordships and yet besides, the Seraphim? He Who was in so vast and supernatural position, lacking neither Might nor Wisdom from another, how could He be powerless in matters so small, or how should He Who by the holy Prophets is glorified as Wisdom need one who must teach Him what to say to the Jews? For I hear a certain one say, The Lord who made the earth by His power, who established the world by His Wisdom, and stretched out the heavens in His discretion, and besides, the Divine Daniel too says. Blessed be the name of God for ever and ever, for wisdom and understanding and might are His. But if His, according to the Prophet's voice, are both [610 might and wisdom, who will any more endure the wordiness of the heterodox, saying that the Wisdom and Power of the Father is

supplied with both power and wisdom from another?

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

Therefore if ye think that ye will in nothing wrong the Son, in respect of His being by Nature unlike Him Who begat Him, even though He be said to be supplied by Him, remember, man, your late words, and be taught thereby not to be offended: grant Him to be in all things Equal to His Progenitor, and in no way or respect whatever inferior to Him. But if it draw thee aside from the reasonings of orthodoxy, and persuade thee to deem of Him what is not lawful, why dost thou vainly attempt to beguile us with so rotten words? for it will make no difference at all, whether God the Father Himself, or any other than He, be said to give ought to the Son. For having once fallen under the charge of receiving ought, what gain will He derive, though the Person of the Giver were exceeding illustrious? For what difference (tell me) will it make to a person who refuses a blow to be struck with a wooden rod or a gilt one? for it is not the suffering in this way that is good but the not suffering at all. The Son therefore being proved to be lacking in both power and wisdom, if He be shewn to receive ought from Him, and having herein complete accusal, how is it not utterly foolish that we should smite our hearers with stale words, and by inventions of deceit smear over the charge by deeming that no one else but the Father Alone is admitted as supplying Him? But I marvel how though they think they are wise, and in no slight degree practised in the art of making subtle distinctions with words foreign to the subject, that this escaped them, viz., that by disparaging the Impress of God the Father, i. e.,

[611 the Son, ye do not so much accuse Himself as Him Whose Impress He is, since He must of necessity so be as He is seen to be in the Son.

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

Well then to thee, good sir, let the things even that are well said seem to be not well, seeing that thou deniedst the light of truth: but WE again will go our own way, and will deem of the Only-Begotten as is customary and wonted, with becoming piety comparing them with what is before us. For if the Only-Begotten had said, I do nothing of Myself but receiving power from God the Father, I both work wonders and am marvelled at, it would be even thus a speech shewing that He nowise ought to be accused therefore, yet would our opponent have seemed to oppose us with greater shew of reason. But since He says simply and absolutely without any addition, I do nothing of Myself, we will not surely say that He is blaming His own Nature as infirm for ought, but that He means something else that is true and incapable of being found fault with. In order that transforming the force of the expression to man, we may see accurately what He says, let there be two men having the same nature, equal in strength and likeminded one with another, and let one of them say, Of myself I do nothing, will he say this as powerless and able to do nothing at all of himself, or as having the other co-approver and co-minded and co-joined with him? thus conceive I pray of the Son too, yea rather much more than this. For since the Jews were foolishly springing upon Him as He was working marvels, even accusing the breach of the sabbath, and imputing to

Him transgression of the law, He at length shewed God the Father in all things Co-minded and Co-approver, skillfully shaming the unbridled mind of them who believe Him not. For it was like that some would now shrink from any inclination to blame Him when He said |612 that He did all things according to the Will of the Father and pointed out His own Will in His. For that the Son does all things according to the Will of the Father will shew that He is not less and an under-worker, but of Him and in Him and Consubstantial. For since He is the Very Wisdom of the Father and His Living Counsel, He confesses that He does not do ought else than what the Father wills, Whose both Wisdom and Counsel He is, seeing that the understanding too that is in us does not ought of itself, but accomplishes all that seems good to us. And little is the example to the verity, but it hath an image not obscure of the truth. And as the understanding that is in us is accounted nought else than we ourselves, in the same way I deem the Wisdom of God the Father, i. e., the Son, is nought other than He in regard to sameness of Essence and exact Likeness of Nature: for the Father is Father and the Son Son in Their own Person. But because to this He adds, As the Father taught Me, I speak these things, let no one think that the Son is in need of teaching for any thing whatsoever (for great is the absurdity of reasoning herein): but the force of what is said has this meaning. For the Jews who were not able to understand ought that was good, were not only offended at what were marvellously wrought, but also when ought God-befitting was uttered one may see them in the same case, and specially when He truly says, I am the Light of the world, they were both cut to the heart and counselled all-daring deeds. But the Lord Jesus Christ that He might convict them of vainly raging about this says that His own Words are God the Father's, saying Taught in more human wise. Yet we shall find the force of the speech not without a subtle inner-thought, and if the enemy of the truth will not admit what is human, he very greatly wrongs the plan of the economy with Flesh (for the Only-Begotten humbled Himself being made Man, and for this reason oftentimes He speaketh as Man): but let him know again that the saying, As the Father taught Me, so I speak, will no way injure the Son in respect of |613 God-befitting Dignity, for we will show that this saying of His too is on all sides sound and right. But let yon accuser of the doctrines of piety answer us who ask, Who (tell me) teaches the new-born babe to use human voice? why does he not roar as a lion or imitate some other of the irrational creation? But nature its teacher fashioning after the property of the sower that which is of him must needs surely and will proceed to that common sound used by all. It is then possible without being taught to learn of nature which infuseth so to say the whole property of the sower into the offspring. Thus therefore does the Only-Begotten Himself here too affirm that He learned of the Father. For what nature is to us, that full surely may God the Father be reasonably conceived of to Him; and as WE since we are men and of men, learning untaught from nature speak as befits men, so He too, since He is God of God by Nature, learnt as of His Own Nature to speak as God and to say things befitting God, as is I am the Light of the world. For what He knows that He is because of the Father from Whom He is (for He is Light of Light), this He said that He learnt of Him, having a sort of untaught learning of God-befitting works and words from the own Nature of Him Who begat Him, mounting up as by necessary laws to sameness in all things of will and of word with God the Father. For how must not sameness of Will and Equality and Likeness in Words needs be without contradiction in-existent in Those Who have the Same Nature? Of God altogether are we speaking, not of us; for us divergences of manners and differences of wills and tyrannies of passions drag aside from the limits of what befits: but the Divine and Inconceivable Nature being the Same always and fixed immoveably in Its own Goods, what divergences unto ought else can It have? or how will It not

altogether advance the straight course of Its own Purpose and both speak and accomplish what belongs to It? The Only-Begotten then being of the Same Essence with Him Who begat Him and pre-eminent in the Dignities of the One Godhead, will (I suppose) surely and of necessity work whatever [614 the Father Himself too works (for this is the meaning of doing nothing of Himself); and will surely speak what belongs to Him Who begat Him, not as a minister or bidden or as a disciple, but possessing as the fruit of His Own Nature, to use the words also of God the Father. For herein shines forth clearly and apart from all railing this, viz. that nothing is said by Him [as from Himself].

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

Herein He shews clearly that He interprets the Counsel of God the Father, Himself having none other than is in Him (how could He? for He is Himself the Living and Hypostatic Counsel and Will of Him Who begat Him, as is said in the Book of the Psalms by one of the Saints, In Thy Counsel Thou guidedst me, and again, Lord by Thy Will Thou gavest might to my beauty : for in Christ are all good things to them that love Him) but as bringing forth unto our knowledge the things that are in God the Father. For as this word of ours uttered externally and poured forth through the tongue makes known what is in the deep of our understanding, both receiving, as some learning, the will that is in our mind in respect of anything, and impelled by it to utter it in such manner: so again we will piously conceive that the Son (surpassing the force of the example in that He is Himself both Word and Wisdom of God the Father) uttered what exists in Him. And since He is not impersonal as is man's, but inbeing and Living as having His own Being in the Father and with the Father, He says here that He is not Alone, but that with Him is Him also That sent Him. But when He says, With Me, He indicates again something God-befitting and Mystic. For we do not think that He saith thus, viz. that as God may be (for instance) with a Prophet, guarding him, that is, with His own Might and aiding him by His favour or by the enlightenment through the Spirit stirring him up to prophecy:----that so is He That begat Him with Him. But here too He puts with Me in another sense: [615 for He That sent Me (He says) i. e., God the Father, is in the same Nature as I.

After this sort will you understand that too which is in Isaiah the Prophet about Christ, Know ye people and he ye worsted for with us is God. For our discourse hereon will befit those who have set on Him their hope of being saved. And these too say With us is God, not as though any should imagine that God will be our co-worker and co-assistant, but that He will be with us, that is, of us. For the Word of God hath become Man, and in Him we all have been saved and burst the bonds of death, and put off the corruption of sin, since God the Word being in the Form of God hath come down to us and become with us. As then we here understand With us is God, for, The Word of God the Father hath become of the same nature with us: so here too preserving the same analogy in our thoughts, when Christ says, He that sent Me is with Me and hath not left Me alone, we shall clearly understand Him to indicate mystically that (as we said before) God the Father is of the Same Nature as I and hath not left Me alone : for it were altogether impossible not to have wholly with Me God the Father of Whom I am begotten. And perhaps some one will say and will ask more thoughtfully, Why does the Saviour say such things or what was it induced Him to come to this explanation ? To this WE will reply, shewing that profitably and of necessity did He add this too to what He had already said. For since He said that as the Father taught Me, I speak these things, needs does He shew that the Father is now co-with Him and consubstantial with Him, that He may be believed to speak what is His, as God the things of God, and urged on by the Natural Property of Him That begat Him to say what is God-befitting, just as the children of men having of their nature some untaught learning, as we said above, know truly the properties of human nature. We must not therefore be offended, when the Son says that He learnt ought from the Father; for not for this reason will He be found less than He nor yet alien according to [616] them. And let us consider the matter thus. Not in knowing any thing or in not knowing it, is the matter of essence tested, but in what each by nature is. As for example suppose Paul and Silvanus; and let Paul know and be instructed perfectly in the mystery as to Christ, Silvanus somewhat less than Paul. Are they then not alike in nature or will Paul surpass Silvanus in respect of essence, because he knows the depth of the mystery more than the other? But I suppose that no one will be foolish to such an extent as ever to suppose that their nature is severed by reason of superiority or inferiority in knowledge. When then the condition of essence is (as we have said) accurately proved not to lie in learning or teaching ought, it will no wise injure the Son in regard of His being by Nature God, if He say that He learns ought of His own Father. For not on this account will He go forth from Consubstantiality with Him, but abideth wholly what He is, God of God, Light of Light. But you will perhaps say, How then? the Father is greater in knowledge, for therefore doth He teach the Son. But we again will say that we have entirely shewn through many words that the Wisdom of the Father is without any need of learning and instruction and having joined together many arguments thereto, we proved that their speech has its exit in boundless blasphemy. Next, it is necessary to tell thee besides that the Son's aim and special care is ever to abate His own Dignity and not to speak much in God-befitting manner, because of the Form of the servant and of the abasement thence for our sakes undertaken. For whither hath He descended, and whence unto what removed, if He say nothing inferior and not wholly worthy of God-befitting glory? For for these reasons He often takes the form of not knowing as Man what as God He knows. You will see this clearly in the history of Lazarus of Bethany, whom when now of four days and stinking, He with wonder-working might and most God-befitting voice caused to return to life. Look at the economy fashioned herein. For knowing that Lazarus was dead and having [617] fore-announced this, as God, to His disciples, in human wise He asked, saying, Where have ye laid him? O wondrous

deed! He Who was living far away from Bethany and was not ignorant as God, that Lazarus is dead, how sought He to learn where the tomb was? But you will say (thinking most rightly) that He made feint of the question, arranging something profitable. Receive therefore in this case too that He economically says that what He knows as God, this He learnt of the Father; not permitting the mad folly of the Jews to be further excited, and punishing the wrath of the more unlearned, He does not introduce God-befitting language to them unsoftened, although it rather befitted Him so to do. But since they were surmising that He is yet mere man, He mingling as it were the Dignity of Godhead with man-befitting words speaks economically more lowly than He is, For I do always the things that please Him. Receive (I pray) herein too the solution of what seem hard and observe clearly that He rightly interprets. Of Myself I do nothing. For for this reason (He says) testified I that I do nothing of Myself, when I but now addressed you, because it is My habit and practice to do nothing discordant to God the Father, nor to be able to do anything save what pleaseth My Progenitor. It is then very clear that in this alone will it be understood that the Son doth nothing of Himself, viz. in His ever doing what pleases God the Father, so that except He had thus wrought, He would have done somewhat of Himself, i.e., contrary to the Will of Him That begat Him. It is not then because He comes short of the Paternal Goodness, nor because of being able to achieve nought of His own Strength, that He here affirms that He does nothing of Himself, but because He is Co-minded and Co-willer ever with His Progenitor in every thing, and has no thought of ever accomplishing any thing as it were separately. And we do not, going off into extravagant notions, think that the Son is here displaying in Himself any virtue proceeding of choice and habit, but rather the Fruit of Nature That knows no turning, Which [618] needs not the Divine [help] in counselling to do anything. For as to the creatures, inasmuch as they are capable of turning to the worse, and of giving way to changes from better to worse, good will be fruit of the pious and virtuous disposition: but as to the Divine and All-Surpassing Nature it is not so. For since all change and turn is removed and has no place, good will be the fruit of the unalterable Nature, just as heat in fire or cold in snow. For fire has obviously its proper action, not of voluntary notion, but natural and essential, without the power of being otherwise except it be driven away from its action by the will of its Maker. Therefore not as WE, or ought other of the rational creation, mastered by our free will to press forward to do what pleases God the Father; not so does the Only-Begotten say thus, but as following the laws of His own Nature and able to think and do nought save according to the Will of Him Who begat Him. For how could the Consubstantial and One Godhead ever be at variance with Itself? or how could It do what liketh It not, as though any had power to turn it aside unto ought else? For though God the Father exist properly and by Himself, likewise both the Son and the Spirit, yet is the Holy and Consubstantial Trinity not riven asunder unto complete severance, but the whole Fulness thereof mounteth up unto One Nature of Godhead.

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

boast that he has his heart clean, or who will be confident that |619

he is pure from sins, and elsewhere the Divine Scripture extending its utterance even to the very utmost bound says, The stars are not pure in His Sight. For angels, albeit far removed from our condition, and having a firmer status as to virtue, have not kept their own principdom. For by reason of some being altogether torn thence and falling into sin, the whole nature of the rational creation lies under the charge of being recipient of sin, and powerless to be imparticipate of change for the worse: and the reasonable and godlike living creature upon the earth hath fallen, not after any long period, but in the first man Adam. Wholly therefore refused to the creature is unchangeability and un-turning and being able to be of nature the same; to God Alone That is in truth will it belong. But this shines forth full well in the Son, for He did no sin, as Paul saith, neither was guile found in His Mouth. God therefore is the Son, and by Nature of God who cannot sin, nor over overstep what befits His Nature. When then He confesses that He does always those things that please the Father, let no one be offended, nor deem that in lesser rank than the Father is He who is of Him, but let him rather think piously that as God of God by Nature He ascendeth unto the sameness of counsel and (so to speak) sameness of work with Him Who begat Him.

30 As He spake these words, many believed on Him. The wise Evangelist oftentimes marvels at Christ practising depreciation in His Words because of the infirmity of the hearers, and wont to achieve something great thereby. For whereas it was in His Power as God to speak all things, and to fashion His Discourse free and with royal Authority over all, keeping measure in His Speech economically, He encloses many unto obedience, many again He persuades to give heed more zealously unto Him. Therefore not empty is the Saviour's purpose, I mean His speaking to the multitudes in more human wise: for some of the more unlearned were used to rage against Him not a little and readily to desert Him, beholding a man and hearing God-befitting |620 words. But since He was God and Man in one, having unblamed the authority that pertains to each, and able to speak without fault in whatever way He please, He doing exceeding well fashioned it in view of the levity of His hearers, diversely declaring of Himself (and that often) the things that belong to a man, such (I mean) as Of Myself I do nothing and things akin to this: for they understanding nothing whatever, but attacking without any investigation what was said, went to this common and offhand mode of understanding it, and thought that He said, Receiving power of God I work miracles, and He is with Me, since I do always what is pleasing to Him.

Likeminded then with the unholy Jews are the accursed enemies of the Truth, who contradicting the dogmas of piety and loving to wrangle, think meanly of the Lord, and seizing on what is economically and rightly said, to overturn therewith His inbeing Glory and Authority, they steal away the Beauty of the Truth. For they have not (it seems) remembered Paul who saith that one ought to cast down imaginations and every high thing that exalteth itself against the knowledge of God and to bring into captivity every thought to Christ and to His obedience: they have not known what was uttered concerning the Divine Oracles by one of the Prophets, Who is wise and he shall understand these things? prudent and he shall know them? For unless some exceeding great obscurity hovered upon them, and a deep darksome veil floated over, what were the need for a wise and prudent man being sought after who might find out the knowledge of them? And this is abundance for the present matter, we will speak rather on what is before us, choosing something profitable. Upon Christ when saying these things, there believed on Him, as saith the Evangelist, not all but many. Yet albeit He is Very God, and hath nought that is not wholly naked unto His

Eyes and knows and that with all accuracy that He will not take hold of all unto belief, He yet perseveres, expending long discourse on them who come to Him, giving us an Example most fair in this too, and [621 offering Himself a Pattern to the Teachers of the Church. For even though all be haply not profited because of their own depravity, yet since it was likely that some would reap good thereby, we must not be sluggish to lead to what is profitable. For if we bury so to say in unfruitful silence the talent given us, that is, the grace through the Spirit, we shall be like that wicked servant who said without any restraint to his Master, I knew Thee that Thou art an hard man reaping where Thou didst not sow and gathering whence Thou didst not straw and I was afraid and hid Thy talent in the earth, lo, Thou hast Thine own. But to what end that so wretched man came, and what penalty He exacted of him, the studious man well knows having met with it not once only in the Gospel books. Therefore let us lay this to heart and consider aright that it is his duty to be free from all indolence in teaching, his I mean who is set forth for this work, and in no wise to turn aside to despise it, even though all be not persuaded by his words, but rather shalt thou rejoice at what thou gainest by thy toil. It is meet too to consider with all sobriety that which has been spoken by our Saviour, The disciple is not above his master, nor the servant above his lord: enough for the disciple that he be as his master and the servant as his lord. For if the Lord persuade not all on account of the crookedness and hardness of heart of the hearers, who will blame our feeble speech, though it demand understanding of free-choice not of necessity?

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

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

[622 this, that if they shall desire to obey His Words, then shall they be surely called His disciples also. But as regards some hidden meaning, He signifies this: for in saying If YE abide in My Word, He is clearly withdrawing them by degrees and gently from the Mosaic teachings, and removing them from adherence to the letter and bidding them no longer cleave to what were uttered and done in type, but rather to His own Word which is clearly the Gospel and Divine preaching. For He it was Who ever of old was speaking to us through the holy Prophets, but they were the mediators, through whom (that is) He spake to us. But the Gospel preaching will be conceived of as properly His Word (for not through another do we find that it came to us but through Himself) wherefore when Incarnate He says, I That speak am present. And Paul too will testify saying in the Epistle to the Hebrews, God Who in many ways and modes of old spake unto the fathers by the prophets in these last times spake unto us by the Son. Himself therefore a worker unto teaching hath the Son come to us at the last periods of the world: therefore will the Gospel teaching be rightly called His Word. It were meet then more nakedly and openly to say, Ye who have accepted the faith in Me, and though late have yet acknowledged Him Who of old is preached unto you by the law and prophets, no longer be ye attached to the types through Moses, nor be persuaded to cleave to the shadows of the law, nor lay it down that the power of salvation consists wholly in them, but in the spiritual teachings, and in the Gospel preachings that are through Me. But it was not unlikely, yea rather it was undoubted, that receiving but now and hardly the faith, and having their

understanding shaken and ready for unsettling, they would not endure such words, nor would at all hold out, in that they are ever prone to anger, but as though the all-wise Moses were hereby insulted, and put to nought because the things appointed to them of old through him were despised:---they would have turned readily to their proper daring and, ever set upon agreeing with him, thought nothing of any longer believing on Christ. Economically therefore

[623 and veiledly as yet arranging the things of Moses in contrast with His own words, i. e., putting the Gospel preaching over against the law, and setting the new teachings in very superior place to the elder ones. He says, If YE

continue in My Word, verily ye are My disciples, for they who are pre-eminent in perfect faith and unhesitatingly receive into their mind the Gospel teaching, not unduly regarding the shadow of the law, are in truth disciples of Christ, while they who act not thus, mock themselves, not able to be in truth disciples, and therefore falling away from salvation. And verily the blessed Paul to those who after the faith foolishly desire to be justified by the law,

openly writes, Ye were set free 23 from Christ, whosoever of you are justified by the law, ye fell from grace. Wondrous

then and precious is single faith and the desire closely to follow Christ, drawing the shadows of the law unto the knowledge of Him, and transfiguring the things darkly spoken unto spiritual instruction. For through the law and the prophets is preached the Mystery of Him.

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

Obscure as yet and not wholly clear is the word, none the less it is replete with force akin to those before it, and though after other fashion wrought will go through the same reflections. For it too persuades those who have once believed gladly to depart and remove from the worship according to the law, instructing that the shadow is our guide to the knowledge of Him, and that leaving the types and figures, we should go resolutely forward to the Truth Itself, i. e., Christ the Giver of true freedom and the Redeemer. Ye shall know therefore (He says) the Truth, if ye abide in My Words, and from knowing the Truth ye shall find the profit that is therefrom. Take then our Lord as saying some such thing as this to the Jews (for we ought I think to enlarge our meditation on what is now before us, for the

[624 profit's sake of the readers): A bitter bondage in Egypt, (He says) ye endured, and lengthened toil consumed you who had come into bitter serfdom under Pharaoh, but ye cried then to God, and ye have moved Him to mercy towards you, bewailing the misfortunes which were upon you ye were seeking a Redeemer from Heaven: forthwith I visited you even then, and brought you forth from a strange land, liberating you from most savage oppression I was inviting you unto freedom. But that ye might learn who is your aider and Redeemer, I was limning for you the mystery of Myself in the sacrifice of the sheep, and bidding it then to pre-figure the salvation through blood: for ye were saved by anointing both yourselves and the doorposts with the blood of the lamb. Hence by advancing a little forth from the types, when ye learn the Truth, ye shall be wholly and truly free. And let none (He says) doubt about this. For if the type was then to you the bestower of so great goods, how does not the Truth rather give you richer grace?

Nothing forbids us to suppose that such were what Jesus says to the Jews, if His Discourse run out to a wide range of thought: but it is probable that some other meaning also beams forth from what is before us. The Law through Moses typified washings and sprinklings, and moreover whosoever it befell to be caught and to fall into the pit of sin, him it bade to sacrifice a bullock or sheep and thus to abate the blame for each one's transgressions. But nought avail these things for the washing away of sin; for they will never liberate the condemned from blame, nor shew free from obligation of punishment those by whom the Divine Law has been trampled. For what will sacrifice of oxen profit a transgressor, what gain will any one find in sacrificing of sheep? For what will be pleasing from these, as far as pertains to transgression of the Law, to God who has been insulted? for hear Him saying, Will

I eat the flesh of bulls or drink the blood of goats? and yet besides openly to the Jews, Gather your whole burnt offerings unto your sacrifices and eat flesh, for I spake not unto your fathers concerning whole burnt offerings or

|625 sacrifices, but this thing commanded I them saying,

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

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

They laugh at the promise of our Saviour, rather they even take it ill, as though they were insulted. For that

|626 which has no share at all of bondage, how will it need (he says) of One Who calls us unto freedom, and Who gives us a something over and above what is in us already. But they know not, though wont to have a conceit of being wise, that their forefather Abraham was of no notable father after the world, nor yet of highest repute among those who are admired in this life, but was

ennobled by faith

only in God: Abraham believed God, it says, and faith was imputed to him for righteousness and he was called the Friend

of God. Thou seest then very clearly the cause of his illustriousness. For since he was called the friend of God who ruleth over all, he hath become on this account great and famed, and his faith was imputed to him for righteousness, and the righteousness which is of faith hath become to him the cause of freedom towards God

24, Therefore when he by believing was justified, that is, when he shook off the low birth that is from sin, then did he appear illustrious and of noble birth and free. Foolishly then do the Jews spurning the grace which freed the very founder of their race advance only to him who was freed thereby, but considering neither whence is or whither looks what is illustrious in him, they dishonour the Giver of what is most excellent in him, and forsaking the Fount of all nobility they think greatly of him who is participate thereof; but they will be caught vainly boasting of being never in bondage to any man and what they say about this will be no less proved to be false. For they were in bondage to the Egyptians for 430 years and through the grace that is from above were hardly delivered from the house of bondage and from the iron furnace, as it is written, to wit the tyranny of the Egyptians. And they were in bondage both to the Babylonians and Assyrians, when they removing the whole country of Judaea and Jerusalem itself transferred all Israel to their own land. In no respect then was the speech of the Jews sane: for besides being ignorant of their truer bondage, that in sin, they utterly

|627 deny the other ignoble one and have an understanding

accustomed to think highly about a mere nothing.

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

He lifts out of their innate unlearning these who were carnal and looking only to things corporal, He transfers them to the more spiritual and removes them to a mode of teaching wholly unpractised and unwonted, shewing them their hidden and through long ages unknown bondage; and that they falsely say, To no man have we ever been: in bondage He wisely passes by, neither does He say that to no purpose do they boast of the nobility of their forefather, in order that He may not appear to be inciting to what was not right them who were already prone and much inclined to anger, but advances to this needful matter and one which they needed verily to learn, that he is sin's bondman who doth it, as though He said thus: A compound animal, sirs, is man upon the earth, of soul that is and body, and bondage as to the flesh pertains to the flesh, but that of the soul and which takes place upon the soul, has for its mother, the barbarian, sin. The freedom then of man from bondage after the flesh the authority of the rulers will effect, but that which sets free from sin, is meet to be spoken of God Alone and will belong to none other save He. Therefore He persuades them to think reasonably and to desire real and true freedom, and thus to seek at length not the illustriousness of ancestors which nothing profits them thereto, but rather God Alone authoritative over His own Laws, the transgression whereof creates sin the foster mother of bondage to the soul. But our Lord Jesus Christ seems to be privily as yet and full veiledly convicting them of vainly thinking great things of a man and imagining that the blessed Abraham

was altogether free. For His shewing generally that he who doeth sin is the bondman of sin, makes Abraham himself to have been once the bondman of sin and within its toils. For he was justified not as being himself righteous, but when he believed God then called to the freedom of being justified. And

|628 not at all as quarrelling with the fame of the righteous man do we say this, but since none among men is without trial of the darts of sin, he too who is reputed great was surely brought under the yoke of sin as it is written, There is

none righteous, for all sinned and have come short of the glory of God. But the glory of God besides other things is the being utterly incapable of falling into sin, which has been reserved for Christ Alone, for He Alone has been free among the dead: for He did no sin albeit being among the dead, that is reckoned among men over whom the death of sin once had mastery.

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

35 The servant abideth not in the house for ever, the Son abideth ever.

Having shewn that unfree and in bitter bondage is he who is subject to sin, He adds profitably both what will happen to him who hath loved bondage, and what again shall be their lot from God who have chosen to live after the Law and have therefore been ranked among the sons of God. For the bondman, He says, abideth not in the house for ever (for indeed and verily he shall go forth into the utter darkness there to pay the penalty of his enslaved life) but the Son abideth ever. For they who have once enjoyed the honour of adoption, shall abide in the presence of God, in no time thrust forth from the court of the firstborn, but rather passing a long and lasting season therein. And you will understand accurately what is said, if you bring forward and read the Gospel parable wherein Christ (it says) shall set the goats on the left, the sheep on the right, |629 and that He shall send away the goats saying, Depart ye cursed into the everlasting fire, prepared for the devil and his angels: and shall gather the sheep to Himself and receive them graciously, crying out, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For by the goats is meant the unfruitful multitude of them who love sin, by the sheep, the choir of the pious, laden with the fruit of righteousness, as though wool. Therefore he who beareth the disgrace of bondage shall be thrust forth of the kingdom of heaven like some useless and basest vessel: every one who loveth to live aright shall be received and shall abide therein, and be ranked therefore among the sons of God. And it seems likely that the Lord in saying these things hints also to them, that if they admit not the freedom that comes through faith, they shall surely depart forth of the holy and Divine court, that is, the Church, as is said by one of the Prophets, I will drive them out of Mine House. For that that which was afore spoken has reached its fulfilment, the very nature of things attests: for the daughter of Zion was left as a tent in a vineyard, as a lodge in a garden of cucumbers, as it is written: wholly fallen and destroyed is the temple, and themselves have gone forth not abiding therein for ever and in their place hath arisen and been raised up for Christ's sake the Church of the Gentiles, and they abide in it ever who have been called to Divine sonship through faith. For the boast of the Church will never cease nor ever fail, for the souls of the

righteous depart from things of earth and are safely moored at the city that is above, the heavenly Jerusalem the church of the firstborn, which is our mother, according to the voice of Paul. But since examining into what was said about bondage, and desiring every way to track out the truth, we have said that Abraham himself was numbered among bondmen, and not even him did we put outside the boundary of our contemplations, because of its being said more generally by Christ, Whosoever committeth sin is the servant of sin: come now let us following out our own words make clear the force of [630 what has been said. The Jews were thinking great and excessive things, putting forward Abraham as a sort of head and fount of their nobility: but that it needed to seek to be freed through the grace that is from above, they admitted not even in bare thought, fools and blind according to the Saviour's voice.

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

but THOU abidest, and they all shall wax old like a garment and as a covering shalt Thou change them and they shall be changed, but THOU art the Same and Thy years shall not fail. Seest thou how by this too exceeding well and true confessedly it is that the bond abideth not for ever but the Son abideth and that the non-abiding is a proof that that is

[631 bond of which it is predicated? And by analogy the other, i. e., the abiding for ever will be a clear token of His being Lord and God of whom such a word may be properly and truly said. Sufficient then were the Psalmist to testify to what we say, but since (as it is written), In the mouth of

two or three witnesses shall every word be established, come let us besides him shew the blessed Jeremiah too thinking and saying consonantly. For he shewing that every thing that is made from its being corruptible is therefore bond, and shewing that the Son because He abides and is Unchangeable is by Nature God and manifestly therefore also Lord, says thus to Him, For THOU endurest for ever and we perish for ever. For at every time will the originate be corruptible by reason of its having been made, even though by the Power of God it decay not, and God will ever sit, what is here called sitting indicating the stability and unchanged fixedness of His Essence together with Its concentration and Its illustriousness in Royal Appearance and Reality, for sitting

has an image of these.

Therefore (for I will go back to what I said at the beginning) from his not abiding for ever He shews that the blessed Abraham is corruptible and originate, for he has died and passed in a way out of the Lord's house, i. e. this world. By the same reasoning He would have us conceive of him as bond also and so not competent to bestow freedom upon others, and from the Son abiding ever, He says that He is clearly God of God by Nature, whereon will surely follow the being King and Lord. And what is the economy from the above mentioned distinction, shall be shewn in the next that in order follows.

36 If the Son shall make you free ye shall be free indeed. To Him Alone (He says) Who is by Nature Son of a Truth free and remote from all bondage is found to pertain the power of freeing and to none other whatever save He. For as He because He is by Nature Wisdom and Light and Power, makes wise the things recipient of [632] wisdom, enlightens those that lack light and strengthens those that want strength; so because He is God of God, and the Genuine and Free Fruit of the Essence That reigns over all, He bestows freedom on whomsoever He will. For no one can become truly free at his hands who has it not of nature. But when the Son Himself wills to free any, infusing His own Good, they are called free indeed, receiving the Dignity from Him who hath the Authority and not from any of those who have been lent it from Another and been ennobled with so to say foreign graces.

Most needful therefore is the preceding explanation, and great the profit which arises from that distinction to those who are zealous to hear it more diligently. For it was right to understand why it should be needful to seek for nobility towards God and to learn that the Son can make us free. Let them then who rejoice in the dignities of the world use themselves not to be swollen with lofty conceits nor let them run down the glory and grace of the saints, even though they should be little and spring of little after the flesh: for not the seeming to be illustrious among men suffices to nobility before God, but splendour in life and virtuous ways render a man free indeed and noble. Joseph was sold for a bond-slave, as it is written, but even so was he free, all radiant in the nobility of soul: Esau was born of a free father and was really free, but by the baseness of his ways he shewed a slave-befitting mind. Noble therefore before God, as we have just said, are not they who have riches and are flooded with superfluity of substance, and rejoice in the bright honours that are in the world, but they who are radiant with holy life and an ordered conversation.

37 I know that ye are Abraham's seed; but ye are seeking to kill Me because My word hath no place in you.

Having manifoldly shewn them that the boast and conceit from their being of kin to Abraham is utterly empty and devoid of any good. He says this, that they may seek the nobility that is true and dear to God. For God looks [633] not on the flesh according to what is said by our Saviour Christ Himself, The flesh profiteth nothing, but rather accepts and accounts worthy of all praise nobility of soul and knows that they have true kinship, whom likeness of work or sameness of manners gathering unto one virtue, causes to be ennobled with equal forms of good and similarly the contrary. Since how are WE who are of earth and compacted of clay, as it is written, called kin of the Lord of all, as Paul saith, Forasmuch then as we are the offspring of God? For confessedly have we been made kin to Him, because of the Flesh That pertains to the Mystery of Christ. But it is possible in another way also to see this truly existing. For by thinking His Thoughts and

resolving in no cursory manner to live piously, we are called sons of God who is over all, and forming our own mind after His Will so far as we can, thus are we to likeness with Him and most exact similitude truly kin. But that God does take likeness and accurate similitude of works or of ways to have the force of kinship, we shall clearly know, if we look closely into the holy words, and explore the Holy Scripture. In the times therefore of Jeremiah the prophet, there was a certain false prophet, Shemaiah the Nehelamite 25 by name, belching things forth of his own heart as it is written and not out of the Mouth of the Lord. And since there was some other great multitude of lying witnesses and false prophets going about among the people, and drawing them away to what was not meet, God the Lord of all was at last rightly indignant. Then after having expended many words upon Shemaiah, and declared more in detail what penalties he should pay for his deed of daring, at last He adds, and I will visit upon Shemaiah and his seed, who do like deeds with him 26. Hearest thou how He sees kindred in like attempts? for how could He who judgeth right punish along with Shemaiah [634 his seed after the flesh, not like-mannered with himself as regards baseness, albeit He says clearly by the Prophet Ezekiel, The soul that sinneth, it shall die. In order then that one may not imagine anything of this sort respecting him, having said, his seed, He immediately added, Who do like deeds with him, defining kindred to be in sameness of action. But that we may see that what is said is true of the very Jews, let us call to mind the words of John (I mean the holy Baptist), for shewing that rotten was their boast of kindred with Abraham, he says, And say not within yourselves, We have Abraham for a father, for I say unto you that God is able of these stones to raise up seed unto Abraham. For since it had been said unto him by God, Multiplying I will multiply thy seed as the stars of the heaven, the people of the Jews resting upon the Promiser being surely and of necessity unlying, were thinking big, and expecting that in no wise could they fall from the kinship to their ancestor, that the Divine Promise may be kept. But the blessed Baptist annihilating this their hope, very clearly says, God is able of these stones to raise up children unto Abraham: And with these falls in the blessed Paul too thus saying, For not all they of Israel are these Israel, neither because they are the seed of Abraham are they all children. It being shewn therefore on all sides to be true that God acknowledges kindred in manners and habits, clearly vain is it to boast of holy and good ancestors, and be left behind and depart far away from their virtue. With reason therefore does the Lord say to the Jews, I know that ye are Abraham's seed yet do ye seek to kill Me because My Word hath no place in you. Yea (He says) when I look to the flesh alone and consider whence the people of the Jews sprang, then I see that ye are of the seed of Abraham, but when I look at the beauty of his conversation and disposition, I see that ye are aliens and no longer kin. For ye are seeking to kill Me, albeit your forefather, of whom ye now think great things, was no murderer, and worst and most lawless of all, on no just pretexts am I persecuted by you, but ye desire to kill Me in utter injustice: [635 for for this reason alone did ye devise to destroy Me, because My Word hath no place in you, albeit calling you to salvation and life. It hath no place in you, because of the sin that indwelleth in you, and which suffereth not advice and counsel for good to have any room in you. Murderers therefore alike and most unrighteous judges are the Jews, determining that they ought to award to death Him who nothing wronged them but rather was engaged in doing them good and zealous to save them. How then are they any longer kin to the righteous and good Abraham, who are so far behind the good that was in him, and have strayed so far from like conduct with him, as one would admit were distant and say were parted vice from virtue?

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

from the 28 Father.

Uncontained by the Jews did He say that His word was, and having said that this was the only reason why they were incited against Him, yea rather convicting them of desiring even to kill Him, needs does He add these things also, and why, I will set forth. He was not ignorant, it appears, that some of the Jews would rise up and dispute His words and belching forth from their innate madness, say again, Not for nothing (as Thou sayest) do some desire to slay Thee, for reasonable causes are they stimulated thereto, pious is their motion and their zeal free from all just accusal: for without place in them is Thy word seeing Thou madest it dissonant from God. Thou teachest us (he says) another error and drawest us off from the way of the Law, and removest us to that which pleases Thyself Alone. The Jews then whispering these things privately or imagining them in their hearts, the Lord again meets them, knowing the motions of their imaginations within (for He is Very God) and therefore says, I speak that which I have seen with My Father, I beheld close the Nature of Father, I saw oftentimes of Myself and in Myself Him Who [636] begat Me, and am a Beholder of the Will That is in Him. I saw, by innate knowledge that is, of what works He is the Lover, and these I speak to you, I shall not be found to say ought dissonant to Him, nor have I appointed any thing other than pleases Him. To that was I earnest in calling My hearers, not departing from what is Mine (for in Me are His, and Mine again in Him) but if I Who am thus by Nature and am in all things Co-willer with God the Father, appear to you to be not true and I am adjudged to be leading you astray from the Divine Teachings, let the charge be dismissed, cast away suspicion; do that which ye heard from the Father, He hath spoken to you by Moses, accomplish the command, ye heard Him say, The innocent and righteous slay thou not, how then are ye seeking to kill Me and breaking the Father's commandment? But in another way again will we take the words, Do YE then do that which ye heard from the Father. He has spoken to you (He says) through the Prophets, ye heard Him say, Rejoice greatly o daughter of Zion, shout o daughter of Jerusalem, behold thy King cometh unto thee, He is just and having salvation and mounted upon a colt the foal of an ass, and again through the voice of Isaiah, O Zion that bringest good tidings, get thee up into the high mountain, o Jerusalem that bringest good tidings, lift up thy voice with strength, lift ye up, be not afraid, behold your God, behold the Lord cometh with strength and His Arm with rule, behold His Reward with Him and His work before Him: like a shepherd shall He feed His flock, He shall gather the lambs with His Arm and shall comfort those that are with young. Obeying therefore the commands of the Father, receive Him Who is fore-announced to you; honour with faith Him Who has been fore-preached. Give at least to the words of the Father to prevail in you. But we must know that He says that the Law is God the Father's, albeit spoken by Him through Angels 29, not [637] putting Himself outside of the law-giving, but He yielding to the surmises of the Jews who believed that it was so, and economically, does not oppose Himself to their surmise, for oftentimes doth He shame them, since they receive Him not, for He brings before them the Father's Name.

39 They answered and said unto Him, Our father is Abraham.

O great unlearning and mind withered unto unbelief and looking to only wrangling! For while our Saviour Christ consenteth and saith openly, I know that ye are Abraham's seed, they persist in the same, and as though one were holding out and contradicting and saying that they were not of Abraham's seed after the flesh, they again say, Our father is Abraham, and blush not going oft through the same words, who think that they ought not to yield even to Battus i, but are but most excellent emulators of that man's babbling. But perchance they had some most unreasoning plea

for this, and what, we will tell. For when the Lord says, I speak that which I have seen with My Father, they did not imagine that He hereby intended God the Father, but thought that He spoke of either the righteous Joseph, or some other of those on the earth, ridiculing and deeming and thinking exceeding little things of Him. For the holy Virgin conceived in her womb the Divine Babe, not of marriage but of the Holy Ghost, as it is written. And the blessed Joseph knowing not at first the mode of the economy was minded to put her away privily, as Matthew saith. But it was not by any means unknown by the Jews that the holy Virgin conceived in her womb before marriage and coming together, yet they understood not that it was of the Holy Ghost, but thought that she had been corrupted by one of the nation, whence they had no right conceptions of Christ. For they deemed that He was a child begotten of some other father who had corrupted (according to their [638 madness) the holy Virgin, and that He was attributed only to Joseph, being a bastard and not son in truth. When then He says, I speak that which I have seen of My Father, they took in no thought at all of God, but that He meant some one of earthly fathers and fancied that He was trying to move them from their honour to their ancestor, and suspecting that He was apportioning to His own kin the honour due to another, and that most ancient glory of the Patriarchate, they meet Him in a more contentious and vehement manner saying, Our father is Abraham. For just as though they were saying, Albeit, sir, you drench us with clever words, and din around us with portentous marvels, and strike us hard with mighty deeds beyond speech, you will not remove us from our pristine boast, we will not register Thy father as the head of our race, we will not attribute such a glory to another, nor will we take new ancestors in exchange for the elder ones. It is no marvel, nor hard to believe, that the Jews should fall into such folly, when they imagined that He is even a bare man and in manifold wise holding Him cheap would call Him the carpenter's son and rank as though nought the King and Lord of all. But that they had no right opinion as to the holy Virgin also, as though she had been denied, we shall know full well by what follows.

40 Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill Me, a Man That have told you the truth which I heard of God, this did not Abraham.

Soothing, so to say, by every way and word the boldness of the Jews, Christ speaks to them veiledly, not applying open conviction but mingled with gentle speech, and in lowly wise and manifoldly charming their wrath. For since He sees that they are most exceeding silly and understand nought of what is said, He makes His Discourse free at length from any veil and bared of all covering. For it needed (He says) it needed, if ye believed that being classed [639 among Abraham's children was the highest honour, that ye should be zealous to imitate his manners: it needed that ye should track the lovely virtue of your ancestor, it needed that ye should be zealous of and love his obedience. For he heard God say, Get thee out of thy country and from thy kindred and come into the land that I will shew thee. And nought delaying in the fulfilment of what was bidden him, he hastens forthwith from his country, and relying on the mercy of Him who bade him, arrives in a foreign land. And being at the very goal so to speak of life and passing his hundredth year, he heard, Thou shalt have a seed, and nothing doubting, he gave fervent faith to Him That spake, heeding not the weakness of his flesh, but looking at the Strength of Him That spoke to him. He heard that he was to offer to God his beloved for a sacrifice and forthwith he strove against the longings of nature, and made his love for the youth second to the Divine Command. In you I find all contrary to these, for ye are seeking, He says, to kill Me because I have told you

things from God, this did not Abraham. For he insulted not by his unbelief Him who spake to him, he sought not to do any thing that grieved Him. How then are ye any more Abraham's children being as far distant from his piety as the difference of your actions shews? But observe how He arranges His speech: for He said not that they heard the truth from the Father but from God, since, as we just now said, from their innate unbounded folly they were dragged down to untrue conceptions of Him, thinking that He was speaking of some one of earthly fathers. And exceeding well does He making His Discourse about dying call Himself Man, in every way retaining to Himself incorruptibility as God by Nature yet not severing from Himself His own Temple, but as being One Son, even when He became Man, yet says that He spake the Truth. For not in types any more and figures does the Saviour's word teach us to practise piety, but persuades us to love the spiritual and true worship. But when He says, Which I heard from the Father, we must by no means be offended. For since He says that [640 He is Man, He speaks this too as befits man: for as He is said as Man to die, let Him be said as Man to hear also. But it seems likely that in the word, heard, He puts the inherent knowledge which He has of the will of His own Progenitor, for so is the wont of the Divinely inspired Scripture oftentimes to say of God. For when it says And the Lord heard, we do not by any means attribute to Him a separate and distinct sense of hearing, like as there is in us, for the Divine Nature is simple and remote from all compound, but we take rather hearing as knowledge and knowledge as hearing; for in the simple there is nought compound as we have said. And to these meanings we will add a third, not departing from fit aim. God the Father said somewhere of Christ to the most holy Moses, A Prophet will I raise them up (i. e. to them of Israel) from among their brethren like unto thee and I will put My words in His Mouth and He shall speak unto them all that I shall command Him. For this reason therefore did our Lord Jesus Christ say that He heard from the Father the Truth and spake it to the Jews, at once convicting them of fighting against God the Father and shewing clearly that Himself is He whom the Lawgiver promised before to raise up to them.

41 YE do the deeds of your father.

Having shewn that the Jews are utterly of other manner than their ancestor, and far removed from his piety, He with good reason strips them of their empty fleshly boast. And saying openly that they ought not any longer to be enrolled among his children, He allots them to another father like unto them, and affixed similitude of deeds as a sort of bond of kindred, teaching that the good ought to be joined to the good, and deciding that it is meet that they who live ill should have as fathers those who have been condemned for the like. For like as they who have chosen to live excellently, and are therefore even now called saints, may without hazard call God their Father, so to the wicked is the wicked one rightly ascribed as father, seeing that they form the image of his wickedness and perversity

[641 in their characters. For not altogether is he who begot of himself conceived of as father by the Divine Scripture, but he too who has any conformed to his own character, of whom he is said to be therefore father. Thus does the Divine Paul too write to certain, for in Christ Jesus through the Gospel did I beget you. As then (as we said) some are conformed both to God and to the holy fathers through likeness in manners and holiness; so to the devil too and to those like in conduct to him are some rendered like-minded, suffering this through their own depravity. Therefore to the saints the saints are fathers, but to the wicked the wicked who betake themselves to them, most befittingly. And the one, who in holiness take the impression (so to say) of the Divine Form on their

own souls, and have the confidence that befits own sons, will with reason say Our Father which art in heaven: the bad again will be ascribed to their own father, begotten as it were through likeness unto him unto equal depravity with him. To the Jews therefore Christ allots and names another father than the holy Abraham, and who, He does not as yet clearly say.

They said therefore to Him, We have not been born of fornication, we have one Father, God.

Already now have I said that the all-daring Jews were easily sick with bitter and unholy conceptions of our Saviour Christ. For they thought that the holy Virgin had been corrupted, I mean the Lord's Mother, and that she was taken with child, not of the Holy Ghost or of operation from above but of one of those on the earth. For being wholly disbelieving and without understanding, they either made no account of the prophetic writings, albeit openly hearing, Behold a Virgin shall conceive and bear a son, or looking only to the flesh and following the order of events usual with us, and not thinking of the Nature which works beyond speech, to which nought is hard to perform, every thing that seems good to Him easy; they deem that no otherwise could a woman conceive in her [642] womb, save by coming together with her husband and cohabitation. Sick of such a suspicion, the wretched ones dared to accuse the Birth through the Spirit of the Divine and wondrous Offspring. But when putting them forth from kindred with Abraham He allots them to another father, very angry are they, and unrestrainedly foaming up their inherent anger, they reviling say, WE have not been born of fornication, we have one Father, God. For they say darkly somewhat of this sort, Two fathers hast Thou, neither wert Thou born of honourable marriage, WE One, God. But let a man see and consider clearly how great their disease of madness in this too. For they who by reason of the naughtiness and depravity that was in them are by the Righteous Judge put not even among the children of Abraham, advance to such a measure of madness, as to call even God their Father, perhaps because of what is said in the books of Moses, Israel is My son, My first-born, not admitting into their mind what is said through the voice of Isaiah, Woe to the rebellious children, saith the Lord. And one may reasonably enquire what it was that induced the Jews at present to say no longer, Our father is Abraham, or, We have one father Abraham, but to go straight up to One God. To me they seem to have had some thought of this kind. For when they, smiting with their railing the Lord, as though His mother had been dishonoured before marriage, were ascribing to Him two fathers, needs did they seek to take the title of one as an ally of their own ill-will. For whereby they affirm that they have One Father God, by the same they indirectly reproach the Lord of having two, setting the One over against two. For they imagined that if they said, We have one father Abraham, they would be altogether denying the rest, I mean Isaac and Jacob, and the twelve who were from him, which if they should do, they would seem to be arming themselves against themselves and to fight with their own choice and boast, estranging Israel from the nobility of the fathers, and thereby to go along with the Lord's own saying. Escaping then the damage that thence seemed to accrue to them, they no [643] longer say, We have one father Abraham, but rather ascribe to themselves One Father God, spell-subdued by only the most unsure pleasures of railing, that they might fall into yet greater blame, craftsmen of all impiety, yet daring to take as their father the Enemy of all impiety.

42 Jesus said unto them, If God were your Father ye would love Me, for I proceeded forth from God and am come. The Lord does not hereby take away the power of any to be ranked among the sons of God, but shews rather to whom will pertain the boast of it, and that it will be found rather in the saints, and convicts the insulting Jew of being mad. For I (saith He) am sprung the One and

True Son by Nature, from God the Father that is; and all are adopted, formed after Me and mounting up unto My Glory, for images are always after their archetypes. How can ye then (He says) at all be numbered among the children of God, who are minded not only not to love Him Who beamed forth from God and transfashions unto His own Form those who believe on Him, but do even dishonour Him, not in one way but in many? and they who receive not the Image of God the Father, how will they be at all formed after Him? Besides it is lawful (He says) not to any chance persons without blame to call God their Father, but those in whom the beauty of piety towards Him shall flash forth,----those I deem and none other will it befit. I have come from Heaven to counsel you things most excellent, and My Word invites you to the being formed after God. But if it be verily your aim and longing to have God as your Father, surely ye would have loved Me your Guide and Teacher on such a path, Who give you the opportunity of likeness to the One and True Son, Who through the Holy Ghost render conformed to Himself those who receive Him. For he (He says) who altogether boasteth of ownness toward God, how would he not love Him That is of God? how (tell me) will he honour the tree who foolishly loatheth the fruit that is its offspring? Either therefore, He saith, make the tree good and his fruit good, or make the tree corrupt and his fruit corrupt. If therefore the Tree (i. e. God the [644 Father) be Noble and ye know how to draw the Splendour thereof on your own heads, why loved ye not the Fruit that is of Him, believing It to be such as He is? The verse before us therefore hath at once a bitter reproof of the Jews (for it shews them to be liars, for when they essay to call God their Father, they are far away from the virtue that pertains to those who are called to this, because they love not Him Who is of God by Nature) and at the same time it profitably brings in the mention of His own Ineffable Generation, that they might be caught in impiety in this too, calling Him ill-born and bastard. For if the saying, I proceeded forth from God, signifies His Ineffable and Eternal Generation from the Father; adding I am come, [He shews] His appearance in this world with Flesh. And surely one will not say that God the Word then first beamed forth from God the Father, when He became Man (for so it seemed to some of the unholy heretics) but he will rather take it as is meet and will conceive of it piously. For not because He joined the words, (I mean I proceeded forth and I am come) will the Word of the Father be co-eval in time with the Birth of the Flesh, but to each of the things indicated will we keep its proper meaning. For we believe the first Generation of the Word conceived of as from God to be without beginning and above mind; wherefore it hath been set forth first in the words, I proceeded forth from God; the second, i. e., that after the Flesh, for neither have I come of Myself but He sent Me. I was Incarnate as you, that is, I became Man, in the Good Pleasure of God the Father came I in this world to declare to you the things of God and to tell to those who know not, what it is that pleases Him. But ye loved not (He says) Him Who from the Divine counsel was revealed to you as Saviour and Guide. How then will ye any more be called children of God, or how will ye gain the grace of ownness with Him, if ye honour not Him That is of Him? It is likely that the Lord again means something by this and aims by such words also to silence the people of the Jews who are vainly yelping at Him. And what it is that is intended we will briefly say. [645

Many among the Jews esteeming no whit the Divine Fear, but admiring and accepting only honours from men, and overcome by base lucre, dared to prophesy, speaking out of their own heart and not out of the Mouth of the Lord, as it is written. And verily the Lord of all Himself chid them saying, I sent not the prophets, I spake not to them yet they prophesied; yea, He threatened to do dread things to them crying out, Woe unto them that prophesy out of their their own heart and see nothing at all. Such an one was that Shemaiah who to the words of Jeremiah opposed his

own lie and having taken the yokes of wood and shattered them, said, Thus saith the Lord, I will shatter the yoke of the king of Babylon. Since then when our Saviour Christ says, But now ye seek to kill Me a man who have told you the truth which I heard of God, the Jews began to murmur, and not knowing Who He is in truth, to imagine that He is some false prophet and to be therefore hardened, so as to even dare to revile Him, and so angrily desire to kill Him as even to press on to do it:---profitably does He again terrify them, saying that He came not of Himself as was the wont of them who prophesy falsely, but was sent by God, that by the same He both putting aside the reputation of being a false prophet and teaching that they will incur no slight doom, who not only dishonour Him that has been sent by God the Father, but also dare to devise murder against Him, might cut short their unbridled daring. This then for what is before us. But it is probable that the heretic will make what has been said the food of his innate impiety. He will haply accuse the Essence of the Only-Begotten and will deem that it is in lower case than the Father's because of His saying that He had been sent by Him. But let such an one consider the mode of the economy but now spoken, and remember Paul crying aloud of the Son, Who being in the Form of God thought it not robbery to be Equal with God, but emptied Himself taking servant's form, made in the likeness of men and found in fashion as a man He humbled Himself made obedient unto death. But if He hath of His own will humbled [646 Himself, the Father, that is, consenting and Co-willing it, what accusal will He have, going through the whole mode of the Economy unto its consummation, in any reasonable way? But if because of His saying that He has been sent, you deem that the Son lies in lower case than the Father, how (tell me) doth He That is in lower case, according to thy unlearning, work in all exactitude the things of God? For where does the lesser shew itself in Him who possesses perfectly all that belongs to His own Progenitor and the fullest God-befitting Authority? Therefore He will not be conceived of as less on account of being sent, but being God of God by Nature and verily, since Himself is the Wisdom and Power of the Father, He is sent to us as from the sun the light which is spread abroad from it, in order that He might make wise that which lacks wisdom, and that thus at length that which was weak might be lifted up through Him and strengthened unto the knowledge of God the Father and recovered unto all virtue. For all things most fair beamed on the human race through only Christ. There is therefore nothing at all of servile kind in Christ, but it belongs only to the form of the flesh: but God-befitting is His Authority and Power even all, even though the language meetly conformed to the measure of lowliness take human fashion.

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

What we have oftentimes said we say again for profit to the readers: for there is no harm in our discourse going very frequently through what may profit. It is the custom then of our Saviour Christ not altogether to accept from those who disbelieve Him, the word that boiled up from their tongue, but to look rather on the hearts and reins, and to make His replies to the thoughts that were yet revolving in the depth of their hearts. For man who knows not the thoughts that are in another, will needs admit the uttered word, but God not so; for He knowing all things, takes the thought for the voice. When then the Lord said

[647 to the Jews that He had come not of Himself, like them who of their own mind and not of the Divine Spirit advance to prophesy, but that He was sent by God, they again imagine, or reason among themselves, or secretly whispering one to another said, Many Prophets have spoken the things of God and brought words from the Spirit unto us, but we find nought among them of such

sort as is in this man's words. For He bears us wholly away from the worship after the Law and removes us to some other polity and introduces to us a strange transition of life. Dissonant therefore manifestly and irreconcilable is His Discourse with that of those of old. Since He beheld them thinking (as is likely) these things, shewing that He is by Nature God and knoweth the counsels of the hearts, He takes hold of it and says, Why do ye not understand My Speech? because ye cannot hear My Word. I am not ignorant (He says) that ye cannot comprehend My Speech, or doctrine; but I will tell you the reason and will clearly set before you what is the hindrance. Ye cannot hear My Word. He says, ye cannot, convicting them of impotence unto perfect good, because of their being fore-mastered by their passions. For the love of pleasure unnerves the mind, and the unbridled tendency towards evil yet weakening the sinew of the heart, renders it feeble and most spiritless to the power of performing any virtue. Being therefore fore-weakened by tendencies to vice and tyrannized by your own passions ye cannot, He says, hear My Word. For right are the ways of the Lord, as it is written, and the just shall walk in them, but the transgressors shall become impotent in them. Akin to this will you find that too which was in another place said to the Pharisees, How can ye believe which receive honour one of another and seek not the honour that, cometh from the only God? for verily in this their not being able to believe shews the voluntary weakness of their understanding or that their mind has been before overcome of vainglory. And we find again that that is true of the Jews which has been spoken by the voice of Paul, But the natural man receiveth not the things of the Spirit of God,

[648 for they are foolishness to him. Since therefore they were natural, they deemed that He was foolishness Who was inviting them to be saved, and was teaching them the path of an excellent conversation, and directing them full well unto the power of pleasing God who delighteth in virtue, to whom be all honour, glory, might, for ever and ever. Amen.

[Page running titles] They of Jerusalem see rulers' aims. 513 514 People perished through Rulers.

Rulers apt to rage restrained by One Mightier. 515 516 A right teacher a door, a wrong destroys.

Christ's Generation of the Father unknown. 517 518 Temporal Generation known, Eternal unknown.

Christ restrains the rulers raging, His Birth here known. 519 520 Christ True of Truth, they false.

Christ God Whose Origin unknown. 521 522 The Son God Who seeth the Father.

524 Christ's Passion willed, bought our salvation.

If we be subject to time, God dethroned. 525 526 Time good: if hours rule, no free-will, no praise, no blame, we worse off than beasts. 527 528 Hours given to all alike.

Same hour Israel's deliverance, Assyria's overthrow. 529 530 God directs our affairs and cares for us. Christ blesses marriage, His dutifulness, unsubject to hours. 531 532 Hour fit time for anything. People believe while rulers plot against: rulers destroy the people. We know of all. 533 534 Rulers destroy their people.

Chief Priests join with Pharisees. Wicked war with saints. 535 536 Good, present, convicts evil. Christ foretells His return to Heaven; His gentleness our Example. 537 538 Christ's tender reproach. Occasion must be seized at once, how painted in S. Cyril's time. 539 540 Those who

reject Him Christ parts with, the pious honoured by Him and abide with Him. 541 542 Gentiles' teaching prophesied, of old forbidden.

Tabernacles feast of, regain of Paradise, brook, Christ. 543 544 Tabernacles feast of. Faith allowed to help others too.

Saints rivers. Scripture cited according to sense. 545 Christ as Man received His own Spirit, It lost gave man back. 547 548 Christ for us receives His own Spirit, why Incarnate, our firstfruits lends us His Stability. 549 550 Them of old the Spirit illumined, us He indwells.

S. John Baptist attained bound possible without Baptism. 551 552 Christ for us receives His own Spirit. Two foretold, the Prophet and Elias. People search Scriptures about Christ. 553 554 Jews perplexity. Passion reserved for its time.

Rulers anxiety. 555 556 The officers felt Christ's greatness. The rulers despair. 557 558 Deeper punishment of knowledge, real ignorance of Law.

Nicodemus pungent reproof, his cowardice. 559 560 Nicodemus' reproof: Pharisees' fault-finding. A Jew one by birth not by upbringing. 561 562 Without Christ they missed of light, He the Light of all, forsook His old people, One Incarnate. 563 564 Teaching of elder Jews pattern to those now.

Objection to witness to oneself futile. 565 566 Saints have witnessed to themselves, it does not necessarily involve falsehood. 567 568 Whence I am, God of God; whither, leaving them.

Christ a Physician most kind and forbearing. 569 570 The Son the Judge: the Father approves the Son and co-witnesses to Him. 571 572 The Father's Nature in the Son therefore He does nothing of Himself. Father and Son Co-witnesses. 573 574 Jews bowed down dote blaspheme. The Father and Son known Each through Other. 575 576 Son Equal to Father; Joseph taken economically.

578 Christ suffered to save us willingly and when He would, He Life by Nature, and gave us to God. 579 580 After-counsel useless; death in sin eternal death, remorse there. Lesson from loss of health. 581 582 The Saints with Christ; we could not be saved except He had come: I go My way, what. 583 584 From above, said of God the Son, His Generation from the Father. 585 The Son God or a creature. 587 588 The Son God by witness of the Father and of S. Paul. This world, all creation, not this world, God. 589 590 How devil fell. Angels stand around, Son enthroned. The Son, God. Teachers must not flag. 591 592 Doom & life. The SON the Giver of the Gracious promises in the Old Testament. 593 594 Jews' all-daring. Punctuation of verse. Jews spoken to first though unworthy. 595 596 Jews 'preferred give place to Gentiles. Folly of despising low birth. The Judge despised will doom. 597 598 Christ keeps everything for its time, witnessed to by the Father, Scripture testimonies to. 599 600 Son leads to Father: Jews' mean thought of: if mere man no hope for us; their punishment. 601 602 Threat from Him without Whom a sparrow falls not.

After Passion leaves them, goes to Gentiles. 603 604 Christ God Who o'ermasters death.

Jews' dread of the Resurrection. 605 The Son God One in Will and Mind with Father. 607 608 If Son not God, Father imperfect. works on earth little to His creation of all. 609 610 The Son God. Of Myself I do nothing does not signify inequality. 611 612 Father and Son distinct in Person: taught implies identity of Nature. 613 614 God the Word imaged in our word. With Me, of Nature; with us

is God of our nature. 615 616 The Father's Wisdom knows: made Man veils knowledge as Godhead: God, must do God's Works. 617 618 Choice of evil ours not God's. Persons of Trinity God. Angels could swerve, the Son not. 619 620 Christ God and Man. Scriptures hard. Teachers unwearied gain some as did their Lord. Faith demanded. 621 622 Christ the Author of both Testaments.

Value of faith. Christ the Truth. 623 624 Christ brought up out of Egypt. Elder Sacrifices lead on to Christ the Truth, Who justifies and frees. 625 626 Abraham little by birth great by faith. Jews manifold bondage. From slavery rulers, from sin Christ frees. 627 628 God's glory sinlessness. Those who are adopted abide, the bond not. Sheep and goats, 629 630 The created decayeth, the Son, God, abideth. Sitting signifies abidance. 631 632 The Free frees. Saints if mean to be honoured. To Christ kinship bodily and spiritual. 633 634 Seed them who do after.

Jews' objections. 635 636 The Son hath one Will with the Father. Olden prophecies.

Condescension. Jews knew of Virgin Birth. 637 638 Jews' hard surmises, Christ's gentleness.

Praise of Abraham. Heard. 639 640 Heard, knew. Of the good God Father, of the bad the devil. 641 642 impiety yet boastfulness. The Son renders sons and conforms through Holy Ghost. 643 644 Eternal and Temporal Generation of Son.

Sent the temporal generation. 645 646 The Son sent, to bring all good to us; answers thoughts. Pleasure and vain-glory unnerve the mind. 647 648 Jews unspiritual, deem the Son even foolishness.

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted] 1. a ■κρ■τ■, sheer, a conjecture of Dr. Heyse for ■κ■ρπ■, fruitless.

2. a ■ν ■με■νοσι: perhaps

ο■κ ■ν ■με■νοσι, not above

is the right text.

3. b πλουσ■αν ■ερουσαλ■μ,

S. Cyril appears to have had in his mind a very favourite quotation of his, Isa. xxxiii. 20, where the LXX has

π■λις πλουσ■α,

a prosperous or wealthy city.

4. c Thus I have emended, the MS. gives, κα■τοι το■ νυμφ■νος ο■κ ■ντες υ■ο■: what the real text is, is impossible to conjecture.

5. d for holy convocation the LXX has κλητ■ ■γ■α, called out (or choice, notable) holy, and S. Cyril below alludes to this.

6. e seventh. So the MSS. of S. Cyril: eighth, both Hebrew and LXX and S. Cyril when citing the passage

more at length, De Ador. book xvii.

7. f S. Cyril does not appear to have more than touched very briefly on the subject in any part of this commentary that we have: it is treated at length, de Adoratione lib. xvii. pp. 619, 620.

8. g I. e., not as a literal citation.

9. b S. Cyril with one or two MSS. adds this word.

10. d Thus reads S. Cyril with the uncial MSS. of the Alexandrine family, B. L.

11. e So reads S. Cyril with the MSS. of the Alexandrine family B. L.

12. f τὸ συνειδέναι, often used for conscience, seems here to mean only, the consciousness that tells one that any thing said of another will apply to him too.

13. g The history of the Woman taken in adultery is omitted by S. Cyril from this place as do most of the oldest MSS. also.

14. h S. Cyril joins on the holy at the end of

ver. 5 to verse 6; not following herein the LXX as at present punctuated. There is a remarkable citation of the passage in Origen (ii. 515 A) quoted by

Holmes. He omits, of the clause ὁ ἅγιος ὁ στί, the words

ὁ στί and ὁ στί

and joins ὁ ἅγιος to verse 6 just as S. Cyril does here; citing the passage thus, worship at His footstool, Holy was Moses &c.

15. a i. e., the Arians. Cf. at the end of the Symbolum Nicaenum, " But those who say, 'There was a time when He

was not,' or 'He was not before He was begot,' etc., these doth the Catholic and Apostolic Church of God anathematize."

16. b ὁ στί because, for

ὁ στί when. So reads the MS. of S. Cyril in this place, with the Vatican, Alexandrine, Sinaitic and other uncial codices.

17. c S. Cyril has the word say very often, though he also uses the N. T. word write, as e. g. in his commentary upon Haggai.

18. d The MS. of S. Cyril here omits God, as does the codex

Vaticanus: Tischendorf has got a few other instances of this in Fathers.

19. e γένους, the people of Israel, contrasted with

ἐθνῶν, the

Gentiles, like τὰ λαῖα

is with ἐθνέσει

in Acts xxvi. 23. and a little before, ver. 17: so in Rom. xv. 10, Rejoice ye Gentiles with His people.

20. f S. Cyril transposes the words Cover us and Fall on us again in the last Book of this commentary and also on the Prophet Hosea [x. 8.] 21. g Cf. Jer. xi. 15, Isa. v. 1, and of Benjamin, Deut. xxxiii. 12.

22. a unless διότητος be an error for

θεότητος, of Godhead.

23. b Κατηργήθητε, cf. Rom. vii. 2 and 6, (pointed out by Liddell and Scott) is

loosed from the law of her husband, we are delivered from the law.

24. c I. e., in his relation towards God, like S. John xv. 13-15, where our Lord

contrasts the conditions of the relations of bondage and friendship.

25. d For Nehelamite, the Greek text of S. Cyril (following the Alexandrian and Frederico-Augustane MSS. of the LXX) has

ἐλαμίτην, Elamite, the Vatican text of the LXX, the scarcely differing form,

αλαμίτην.

26. e τοῦ ποιοῦντος τὰ μοιᾶ αὐτοῦ; it does not appear where S. Cyril obtained these words, to explain

τοῦ γένος, his seed, though he says expressly a little below that they are there.

27. f So reads S. Cyril for ὥρκατε, ye have seen with the Alexandrine MSS.

BCL.

28. g So reads S. Cyril (omitting μὲν,

your) with the uncial MSS. BL.: and he takes ποιεῖτε imperatively in his exposition on the present verse.

29. h See Heb. ii. 2, For if the word spoken by (i. e., through) Angels (that is the Law as contrasted with the Gospel uttered through God the Son's own Mouth) were steadfast; Gal. iii. 19, and it was ordained by (i. e., through) Angels in the hand of a mediator (i. e., Moses); S. Stephen's Apology in Acts vii. 53, who received the Law at the appointment of Angels and kept it not. i Battus is explained in Liddell and Scott's Lexicon to be the name of a stammerer, and formed from the continual repetition in stammering in the effort to get out his words. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 6

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885) Book 6. Vol. 1 pp. 649-684, Vol.2 pp. 1-91.

[Translated by P.E. Pusey and T. Randell]

|649 CHAPTERS IN BOOK VI. That not from sins of the soul prior to birth do bodily suffering's befall any, nor yet does God bring the sins of the fathers upon the children or of any upon other, punishing those who have nothing sinned, but brings righteous doom upon all, on the words, Master, who did sin, this man or his parents, that he was born blind? |650 OUR FATHER AMONG THE SAINTS

CYRIL Archbishop of Alexandria ON THE GOSPEL ACCORDING TO JOHN.

BOOK VI.

[Introduction]

44 Ye are of your father the devil and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth because there is no truth in him.

Having with reason led them off from their kindred with Abraham and convicted them of having unlikeness to him in their manners, and of being far removed from piety toward God Himself, and yet moreover having explained the reason of their not being able to be obedient to His speech, He again shews who will rather be more fittingly and properly termed their father. Ye therefore, He says, are of your father the devil, whom He says was also a murderer in the beginning and that he abides not in the truth and is a liar; and that his father was a liar, whom in what follows He defined clearly who he is : for the mighty force itself in their brevity of the words before us has much obscurity and specially needs accurate scrutiny. For deep is the discourse about this, and not clear I ween to the many. For as to the meaning which can readily be got, it allots |651 to the Jews no other father than Satan who fell from heaven. But that which is put next about the father allotted them, that he is a liar just as his father also, troubles us, yea rather compels us to fresh doubt² not a little. For whom (if we think reasonably) can we imagine to have been father to the devil, or what other before him fell to whom he that comes after can be compared in likeness and manner ? for no one will shew us such a reading as this in the holy and Divine Scriptures; and in no wise is that to be received as truth which is not told in the Divinely-inspired Scriptures. For every spirit that is reckoned among devils as a child of the devil is called Satan according to what is said by our Saviour Christ, If then Satan cast out Satan, he is divided against himself: yet have we heard of one surpassing the rest and above them, him to whom it is somewhere said by the Prophet Ezekiel, Thou art the seal of likeness and crown of beauty begotten in the delight of the Paradise of God, every precious stone hast: thou put on. Whom else then shall we unblamed suppose existed, after whom this one was formed, in likeness I mean as to vice? for some of the elder expositors, citing what is now before us, say that that ancient Satan who is conceived of as being

the chief of all the other devils was bound by the Might of God and cast into Tartarus itself there to pay the penalty of what he had done in outrage against God, and that some other appeared after him, coming nothing short of the abominations of his father 1, and they affirmed that of him it was that the Saviour says that he was a murderer from the beginning and that he is a liar, as his father. But unless we had much considered it in our minds, we should with reason have readily accepted this, but now this one thing above all suffers us not to approve inconsiderately. For at the time of the Saviour's Advent, the tyranny of the devil was receiving the beginning of its fall and the wicked and unclean spirits were being sent [652 forth into the deep. And verily the devils would come and openly beg Him, that He would not command them to go forth into the deep. And we remember that they made a great outcry about this, saying, Let us alone, what have we to do with Thee, Thou Jesus of Nazareth? we know Thee Who Thou art, The Holy One of God, art Thou come hither to torment us before the time? For that our Lord Jesus Christ having come among us would waste them away and manifoldly vex them, they themselves too knew full well, finding much talk of Him among those in Israel, yet found fault as though He had come not in His season, in this too acting tyrannically and perversely accusing the time of the Advent. But they say before the time, as though in no wise tormented in any other time, but looking for one, the time of the Advent, in which they were unquestionably to undergo what they are expecting. And to this we say besides, If, he being bound according to their distinction, some other deceived Adam, and does not yet cease from the madness whereof he is accused, the first one will be wholly blameless as regards us, and this account will free him from all blame, and neither hath he slain any, nor deceived nor lied, nor yet will it be justly said to him by God, As raiment stained in blood shall not be clean, so neither shalt thou be clean, because thou destroyedst My land and slewest My people. If therefore we grant that that he whom they say is the first is wholly without any share in the above enumerated evil deeds, whom shall we decide that the second after him imitated, or after whom was he formed who surpassed in wickedness his leader, and had the deeper impress of that one's villainy? And it were I suppose not unreasonable that we searching out this matter should go through fuller proofs, but we think it superfluous to put forth too much energy for what needs not: we will therefore go on to another thought and accurately search who it was that Christ allotted to the Jews as their father of like manner and disposition, so that for his father might reasonably be enrolled an evil [653 spirit, that prince of evil, i. e. Satan. He brings them up therefore to Cain who first of all men loved not Him who chastised him by reproofs, but was set forth as the beginning of envy and murder and craft and lying and deceit, next to that Satan whose son he is rightly said to be, inasmuch as he receives in himself the whole impress of that one's wickedness. For as God is the Father of every holy and righteous person, being Himself the beginning of the holiness and righteousness of all:---in the same way I deem will Satan be reasonably styled father of every wicked person, himself being the author of all wickedness. But since we have said that Cain was given to the Jews as their father, to Cain again Satan, come let us following out our own words clearly shew that Satan first of all reared his neck at God's reproofs, then both deceived and lied and lastly through envy committed murder: and having shewn that Cain was of like manner and disposition with him, we in the third place bring down our argument to the Jews who possess complete the image of the wickedness that is in him.

Satan therefore despising his own principality and greatly longing after what was above his own nature, and not keeping the limit of his position, was borne down and fell, thereby convicted by God and taught the measure of his nature. But nothing profited thereby by reason of his ill counsel,

he sickened of a worse disease, by no means looking to the duty of amending his own disposition, but minded to abide in steadfast perversity. But when the first man was formed by God, according to the book of Moses, and was in Paradise, yet keeping the commandment given him, that I mean about the Tree, Satan was first kindled to envy, and in that his transgression and disobedience were blamed by the first-created, while they were as yet keeping the commandment given them, he was eager by much-intriguing deceits to draw them away unto disobedience. And knowing that they would waste away if

[654 they made light of the commands of the Great King, he persuades them to do this, encompassing with the uttermost ills those who had nothing injured him. For that a deed of devilish deceit and envy was the transgression in Adam and the death that through it sprang upon him, the very nature of the thing will itself teach us, and the saying of the all-wise Solomon will make clear to us speaking on this wise, God made not death, but through envy of the devil came death into the world.

Herein then is his part, let now Cain come in to us and stand before us. For he was the first-born of Adam, an husbandman by occupation, and next after him came Abel, but he was a shepherd of sheep. But since the law of nature called them to offer sacrifice to God, implanting untaught the knowledge of the Creator (for all good things have been sown and infused in our nature by God): Cain offered of the fruit of the ground, as it is written, but Abel,

he also brought of the firstlings of his flock and of the fat thereof; and God had respect unto Abel and to his gifts but unto Cain and to his offerings He had not respect. And Cain was very vexed and his countenance fell. And the Lord God said unto Cain, Why wert thou vexed and why did thy countenance fall? If thou offeredst well but dividedst not aright, didst thou not sin? be still. Then to Abel, Unto thee shall be his resort and thou shalt rule over him. Therefore Cain was blamed for dividing not aright his offering, Abel was rightly deemed worthy of praise and honour, which was to Cain food of envy. For he was exasperated at the correcting reproofs, just as Satan was, then swelling with unrighteous envy, as we said, he goes after his brother in guile, already devising the unholy

murder. For, it says, Cain said to Abel his brother, Let us go over unto another field better than this, and inviting

as though to enjoyment and tender grass him who was utterly unconscious, he savagely murdered him, and first of all laid him dead on the ground, thinking (it seems) that he would surely win all wonder, having no longer any to surpass him. And having slain him, he told a lie; for when

[655 God says. Where is Abel thy brother? he says, I know not, and out of his exceeding folly added in heat, Am I my brother's keeper? For it says that he well-nigh said thus, Thou who crownedst him unjustly what good didst Thou, his Keeper, do him? Thou seest then and that clearly that the whole likeness of the devil's wickedness was accurately finished in him, and the conformation of his manners moulded after an equal and like fashion.

Let our discourse therefore go forward to the impiety of the Jews, and putting around them the likeness of Cain's villainy, let us shew that they essayed those things against Christ, which he did against Abel, that rightly and fitly he may be termed their father. Therefore first-born was Cain, as we have said, first-born again among the children of God by adoption was Israel, as was said to

Moses, Israel is My first-born. And he hath brought of the produce of the ground an offering unto God, but to his offerings He had not respect, as it is written. For more earthly was Israel's worship of the law, as has been said, by bullocks and sheep and fruits of the earth, nor does God accept this. For to what purpose, He saith, cometh there to Me incense from Sheba and cinnamon from a far country? and by the voice of Isaiah too He openly crieth, Who required this at your hand? After Cain cometh the righteous Abel to sacrifice of the sheep. For after the service according to the law, and at the consummation of the Prophets came Christ the verily Righteous, bringing not fruits of the earth for a sacrifice to God the Father, but for the life and salvation of all offering to Him Himself as an immaculate Victim for an odour of a sweet smell. For God the Father dismissing as more earthly the worship after the Law, had respect to the sacrifice of our Saviour Christ. The word, had respect to means Delighted in. What followed? Cain was rebuked for not dividing aright, and when blamed was sick of envy, and hastens headstrong unto murder. And God was admonishing in His Son the people of the Jews, was asking of them better things for offering, bidding them transform the worship according to the Law unto spiritual fruit-bearing, and

[656 urging them to transfashion the Letter unto truth: but they reprov'd are angry, and are smitten with the paternal envy, and unrighteously plot murder against our Saviour Christ. Cain deceived Abel, and taking him into the field displayed him dead: the Jews likewise as far as in them lay deceived Christ, sending the traitor in the guise of a friend, who coming to Him to betray Him saluted Him deceitfully saying, Hail Master. And they too took Him into the plain, i. e., they destroyed Him without the gate. For without the gate did Christ suffer because of us and for us. Thou seest then how they are found to be in no way like Abraham or those who were really of him, but bear the image of their own fitly and really belonging father, and madly sick with wickedness conformed and akin to his, they rightly

hear, ye are of your father the devil and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth because there is no truth in him; when he speaketh a lie, he speaketh of his own, for he is a liar just as was his father. And I, because I tell you the truth, ye believe

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

Since then this is even so and the wickedness of elders engraven on those of like manners with themselves, causes

[657 them to be styled their children, what is it that hinders you from believing Me even when I tell you the truth, that I of a surety am sprung of a True Father, and (as I said before)

I proceeded forth from God and am come? For if a person tells lies because he has a liar for his father and utters them thence as from his own kindred, how is it not of necessity that I too speaking the truth must be conceived to have been surely begotten of a True Father and not (as YE blasphemously surmised) from one of the earth who was of fornication and unlawful union?

Such words then will the Lord have used to the Jews. But we must know that in respect of men or of rational spirits in manners and habits is seen the kinness which they may have one to another [and] to the father of all wickedness the devil: in regard of the Only-Begotten this is taken only as an image of this which is before us

2: for by Him it [i. e., the relationship] is full exactly limned, for His Connaturalness with the Father is Natural and Essential. For being of Him in truth, possessing all that is His with Natural Property and the acme of likeness in all things, He is seen the Form and Image and Impress of Him Who begat Him. Since therefore the Father is True, Truth of a surety is He too That is of Him, i. e., the Christ.

46 Which of you convinceth Me of sin? The question is not that of one who looketh to be convicted, but rather of One Who takes away and utterly denies the possibility of Very God Who beamed forth of God, falling into sin: for Christ did no sin. For all sin takes its rise from the turning aside from the better unto that which is not so, and is produced in those whose nature it is to turn and who are recipient of change unto what they ought not. For how will he be conceived to even sin who knows no turning nor is recipient of change to ought that is not [658] convenient, but rather is steadfast in His own innate Good, and that not from another but from Himself? The Lord then enquires of the Jews if they can at all convict Him of sin. And the word used for this will go through every transgression universally: but connecting it fitly with what is before us, we say that He does not at present ask it of every sin and do this as fearing to be convicted, but we consider it in this way, that since He was ever zealous to shame the sin of the Jews, He would not have endured by this question to incite them to again accuse Him of those things of which they before said, For a good work we stone Thee not but for blasphemy, and because Thou, being a Man, makest Thyself God: and besides that they should bring forward the breach of the sabbath in regard to which He was judged to have exceedingly transgressed. By sin therefore He at present means falsehood. For if (He says) I am never yet convicted of being untrue, why are ye minded to disbelieve Me who ever speak the truth, and tell you of a surety that I am sprung of the Very Father and know not falsehood? Give therefore give to faith unhesitatingly to hold that I am surely True when I say of Myself, I proceeded forth from God and am come, of you that your father is the devil, for ye lie and desire to kill just as he doth. But He convicts them profitably of desiring to kill Him, cutting short thereby their attempts. For sin exposed often blushes, and after a sort withdraws, finding no way of going forward and persisting: but if it think that it lies hid, it is ever the more lifted up and with unchecked impetus creeps on to basest consummation.

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

He goes often through the selfsame words, when He sees that they understand nought: for this too is a thing most befitting for teachers, not to shrink from manifoldly revolving the instruction which at the first was not taken in, in order that it may be fixed in the souls of the hearers. When

therefore the liar (He says) speaketh a lie, he speaketh of his own, for he is a liar just as his father:----why do ye reasoning

[659 and acting not conformably to what I say, not believe Me, albeit I say the truth, [imagining] that I am therefore speaking apart from the truth, seeing that I am even so True as is the Father also? It is (I suppose) likely that He is convicting the Jews of being therefore infirm in the power of containing the words of the truth, because they are not sons of the truth. To no purpose do they falsely call God their Father, saying, We have One Father, God. For God (He says) being wholly Truth, rejoices in the truth and wills them that worship Him, to worship Him in Spirit and in truth. And the children of the truth receive willingly what is of kin to them, i. e., the Truth. But YE when I tell you the truth do therefore not believe, because ye are not children of the truth. Some such thing does the Lord seem to me to be saying to the Jews, as one will easily see if one adapt the speech to another person. For let one for example of sober character say to an unbridled son or servant or neighbour, If I seem to thee to be of sober character shunning fornication and putting the thought thereof as far from me as possible, why disbelievest thou and givest no credence when I say that it is a foul and polluted deed? One would not I suppose say that he said this, looking for an answer to his question, but whereby he shews him unbelieving clearly convicts him that he rejoicing in licentiousness does not admit the speech that would amend him.

Thus then shall we conceive as to the Jews likewise, when Christ says, If I say the truth, why do ye not believe Me? for the form of such questions has an affirmation alongside of them and ever annexed, from the very questions themselves; yea rather (may one say) the question largely convicts them. For we convict those who are asked of having the sickness of being without what ourselves possess. But note how He says, not absolutely nor generally, why believe ye Me not? but hath added YE, hinting at those who were wont more fiercely to disbelieve, and indicating that there were some there who had haply a nobler mind, and did not preserve in their ways the accurate impress of Cain's stubbornness, but were even now going

[660 forward to being even enrolled among the children of God. For I say that we must not think that all the Jews were utterly immersed in untempered folly, but that some having

a zeal of God, as Paul saith, yet not according to knowledge, did therefore delay a little as to the faith. But in those who were thus disposed we shall blame, as much looking unto wrath and intemperately kindled unto bloodthirstiness, the unholy scribes and Pharisees in particular, to whom will more fitly pertain the, Why do YE not believe Me, Christ as it were attributing to them as their own, boundless unbelief. For they were they who are the leaders and who persuade their subjects to go along with their profane-nesses. Rightly therefore are they accused as having taken away the key of knowledge, and neither entering in themselves, and hindering others. The YE therefore has its more especial application to the rulers.

47 He that is of God heareth God's words; YE therefore hear them not, because ye are not of God.

We must here understand that certain are of God, not as though begotten of His Essence (for that were foolish), nor yet according to what is said through Paul, All things are of God (for since He is Creator and Maker of all things who giveth being to all, the Divine Paul saith that all things are of Him): but it will not harmonize so to understand it here, for all are of God, both bad and good, in so far as He is Creator of all. He says therefore that he is of God who by virtue and a right

conversation is related to God, and accounted worthy of kinness to Him, in that He deigns to enrol such among His children. He therefore, He says, that is of God will receive most readily and gladly the Divine words (for that which is of kin and own is always dear) but he that is not of God, i. e., he who in no wise prizes relationship with Him, will not most gladly hear the Divine words: for neither will good easily inexist the bad, nor will longing for virtue be to them a thing worth fighting for, since their mind has been filled with the extremest depravity and looks to only its own will. [661 But when Christ says, He that is of God heareth God's words, let no one think that He is bidding us to give the Divine voice entry in merely our bodily ears. For who that is, even though he be a thoroughly bad man, will not surely hear the voice of him who speaketh, if he have not by some disease lost his hearing? But the word heareth, He here puts instead of Consents, believes and lays up in his mind, as it is said in the book of Proverbs, The wise will receive commandments in his heart. For that of the unwise or despisers the word borne about, like some meaningless sound and like some din that annoys to no purpose, forthwith departs from the recipients: but into the heart of the prudent like some generous soil it sinks in.

Full wisely does now the Lord, convicting the madness of the Jews and shewing that they blaspheme without restraint, say that His words are the words of God. For He reinstructs them (He says) to think more becomingly of Him and not to deem that of Joseph or any other of those on the earth did He of a truth spring, but to believe that of the Essence of God the Father He hath appeared God of God. Which they indeed understanding are annoyed and burn with hotter wrath, adding iniquity to their iniquity, as it is written, through those things whereby they insult Him yet more.

48 The Jews answered and said to Him, Say we not well that Thou art a Samaritan and hast a devil?

Meet is it again to bewail the madness of the Jews and the exceedingness of their folly. For they are taken by their own voice, like wild beasts when they spring upon the hand of them who are slaying them, themselves against themselves lending impetus to the steel. For when reprov'd of lying as their habit and custom which had grown up with them, they immediately shew that it is true, and they are cut at hearing from the Saviour that they are not of God, yet immediately without an interval do they shew in themselves most exact image of the devil's wickedness. For a Samaritan and possessed do they dare to say that

[662 He is Who is sprung God of God, themselves rather having in themselves the bitter and God-opposing devil: for no man saith Anathema Jesus, save in Beelzebub, as Paul saith. Liars therefore and insulters and railers are they hereby too found, and used to fight against God, they shall pay fit penalty to the Judge That can do all.

We must enquire again here too the reason why they call the Lord both a Samaritan and possessed. For the prefacing, Do not WE well say, indicates that for some reason they vilify Him both as a Samaritan, and the other thing too which their utterance dared. They call Him therefore a Samaritan as being indifferent to the commands of the Law and recking nought of the breach of the Sabbath. For among the Samaritans there is no exact Judaism but their worship is mixed with foreign and Greek habits. Or in another way do they say that He is a Samaritan, seeing it was the habit of the Samaritans to falsely testify purity of themselves and to condemn the rest as defiled. On this pretext I suppose, the Jews have no dealings with the Samaritans, as it is written, and

refuse also to mingle with some others, loathing after a sort the defilement thence arising, since thus to prate seems to them right. And the Lord condemning the ill-disposition of the Jews, used to call them devil's children, and to Himself He testifies entire blamelessness in regard to sin and utter purity saying, Who of you is convicting Me of sin? for this was the language of one who was plainly ascribing to Himself the uttermost purity, by reason that He could not fall into sin, and by calling the Jews Satan's children was condemning them as defiled and having their mind filled with all uncleanness, as is also true. On these accounts therefore do they call Him a Samaritan, they say again that He is possessed, because it is the wont of devils to transfer to themselves the honour due to God and recklessly to seize on God's glory. And this very thing they suppose that Christ does, when being man He puts Himself as it were into the place of God saying, He that is of God heareth God's words: for He is intimating (they say) of His own words that they are such. Of their railing, their blasphemy rather, against [663 Him such is the Jews' plea and occasion for saying those things which pledged unto them the eternal fire. And it comes to me to wonder at this also. They angered because they were often called devil's children and liars, shew in act that the charge belongs to them, which they ought rather by inclining themselves to virtue to have rubbed off. For their love of railing and saying that things belong to any which do not belong to them, are most fit not for those who have been enrolled among God's children but among the devil's children. And the wretched ones not only rail, lying against their own head, not to say against Christ, but they also affirm that they are doing so well, not so much as condemning their wickedness: and this is the proof of the completest blindness.

49 Jesus answered, I have not a devil but I honour My Father and YE do dishonour Me.

Gentle is the word, but nevertheless very pointed. For most emphatically does He say, I have not a devil, and putting Himself in contradistinction to them, He shews that He is free from their railing and that it is true of them. For unless themselves had a devil, they would (it is likely) have shuddered at calling Him possessed Who was attested to them by His Deeds as God. Most excellently therefore does He say, I have not, transferring the speech to them and allotting it rather to them by reason that so it was in truth. I therefore have not (He says) but YE the devil, and I honour My Father, saying that I am God and have beamed forth of God and affirming that I knew not sin. For it needed, it needed that He Who is of God be God and that He Who is of Him Who knoweth not sin should be beheld such as He of Whom He is. But if (as is necessary the opposite should be) refusing to offend you, I had not used such splendid language (for God would not be honoured if conceived of as having a Son not God) the Father (He says) would not have been honoured if He had been called the Father of one who falls into sin. Hence in witnessing most excellent things to Myself, I in no wise (He says)

[664 blaspheme as ye suppose, but rather honour My Father. I honour Him in another way too (for I say with justice of you that ye are not of God, since neither is it right that they who have come to this pitch of wickedness and are drenched in all villainy should say that they are of God. For He honours and deems worthy of kin to Him not the liar and railer and blasphemers and haughty and insolent, nor yet one whose wont it is to seek to kill unjustly, but the gentle and meek and pious and godly and good. Hence in this way too do I honour the Father, putting forth from kinness with Him those who are condemned for utter wickedness; and YE again dishonour Me doing this, and attack the praise that belongs to the Father that ye may be caught, blaspheming not only against the Son, but now against Him too. For if I by witnessing of Myself things most excellent, honour My

Father, he will surely (He says) dishonour Him, who clothes Him That is of Him with the deepest reproaches. On all sides therefore is Christ consistent with His own words, and clearly shews that He is God by Nature, and whereby He says that the Father is honoured when the kinness to Him of the multitude of the unholy is thrust off, by this doth He say that the Jews are in all respects alien to God: for what more unholy than they who say those things?

50 I seek not Mine own Glory, there is That seeketh and judgeth.

Herein is that seen to be clearly true which is said through Peter of the

Saviour, Who when He was reviled reviled not again, suffering He threatened not but delivered Himself to Him That judgeth righteously. For see how He hearing things of all the worst and cruellest from those who are impiously raging against Him (and this full oft) He abides in His own gentleness, and in no wise departs from what beseems Him, for our ensample doing this too, that we zealous to follow His Footsteps might not be caught in rendering railing for railing, nor ought else of evil for evil, but

might rather overcome evil with good.

I therefore seek not My glory (He says) and this not as [665 though He were proffering to those who so willed the insulting of Him as a thing free from peril, nor yet as inciting any to go readily unto this impiety is He seen to say this, but He signifies rather thus: I am come (He says) not to make glory from you My business, nor desiring at all honour or fame: for being in the form of God the Father I have abased Myself and have for your sakes become Man as you. And He Who disdained not to take servant's form, when He might have remained in equality with God the Father and had the full enjoyment of things above mind and speech, how will He be deemed to be seeking glory from any and not rather to be enduring voluntary disgrace for others' good? Our Lord here is either saying this, or in another way too we will suppose that He seeketh not His own glory. For it being in His Power to punish immediately those who insult Him and to demand satisfaction for their blasphemy as behaving ungodly against the Very Lord of all:----He bears calmly what is grievous and endures to that extent as not so much as to desire to grieve by a mere word the haughty ones, yet in order that blasphemy against God may not seem a beaten track to any, needs does He, forbidding them to advance thereto, straightway oppose as a barrier, the Father's wrath. For though the Son be longsuffering and do not forthwith take vengeance for His own glory, the Father (He says) will not be forbearing, for He will be an Avenger and will rise up against the insulters, not as though taking the part of another nor as though He were pleased to grieve in behalf of one of the saints insulted and deemed it became Him thus to do, but as though the sin reached up unto Him (for there is nought at all intervening between the Father and the Son, as far I mean as identity of Essence, even though either be conceived of as existing separately). For therefore does our Lord Jesus Christ too elsewhere say, He that honoureth not the Son neither doth he honour the Father. For the Son hath in Himself Naturally the Father Co-glorified and Co-existing, the Father again hath in Himself the Son partaker of His Essence, so too of [666 His glory in every thing. The wretched Jews therefore will be punished for their blasphemy against the Lord and Son, impious against the whole Consubstantial and Holy Trinity and grieving in the Son the Nature that is King of all.

Every one therefore who at all practiseth piety must therefore shun in ought offending the good God. For not because He doth not immediately bring His Anger on those who offend against Him, must we therefore be supine. For He is Good, not bringing on His Anger every day, yet if we turn not, He will whet His sword, as it is written, and will bend against us His Bow, wherein are the instruments of death, that is to say, every form of shame and intolerable trouble.

51 Verily verily I say unto you, If a man keep My word, he shall not see death for ever.

He shews that it is superfluous to array long defences against those who are wont to delight in blaming; for He bends Himself to what was necessary, I mean the calling through faith unto eternal life, and all but bidding farewell to those who had through their unlearning grieved Him, He kneads up His own discourse with a sort of art. For having before said of God, He that is of God heareth God's words, He immediately says, If a man keep My word, shewing that He is by Nature God and hence teaching that no further reach of impiety yet remains to the Jews when they have said that He hath a devil Who giveth eternal Life to those who will keep His word. For will He not be known by this too to be God by Nature? for to what other will pertain the being able to quicken for ever them who hear His words, save to Him Who is God by Nature? The Divine word is kept, when a man does not transgress the Divine Commandment but is instant and does without delay that which is bidden and is in no wise accused of sloth in the Divine laws. But note again how great exactitude the words have, for He does not endure to say, If a man hear My Word, but, If a man keep My Word. For [667] there receive into their ear the word of God, not men alone holden in sin, but also the unhallowed band itself of the devils: and verily Satan the chieftain of them all, when he daring to tempt in the wilderness our Lord Jesus Christ, kicking against the pricks by reason of his much ferocity of character, did set before Him the Divine word also, saying. It has been written That He shall command His Angels respecting Thee to guard Thee in all Thy ways. Therefore not in mere hearing is the word of salvation, nor in only learning is life, but in keeping what was heard, and as a certain rule and guide of life was He setting before [them] the Divine word. He says that the sure keeper of His words shall not see death for ever, not surely as taking away death in the flesh, but as God not accounting that death is death, for to Him nought is dead, in that His it is both to bring to the birth that which is not and easily to quicken that which when so wrought has decayed. Or He says that the saints shall not see death in the age to come, which age will strictly and more truly be conceived of as not having an end like this of ours; and He says that they who have kept His Divine Word, shall not see death during that age, not as though any should die after the Resurrection, for the death of all has been undone in the death of Christ and the might of decay brought to an end, but by death He means (as is like) being punished for ever. And you may learn this, viewing what Himself has said above: for Verily (He says) I say to you, he that believeth on the Son hath everlasting life, he that disobeyeth the Son shall not see life: albeit all shall rise again and shall hasten anew unto life, both faithful and faithless. For by no means is the Resurrection partial, but equally to all, so far at least that all must live again.

How then will he that believeth not the Son not see life, albeit all look to rise again? it is then manifest to every body that it is Christ's wont to call life, a long living in gladness and glory which refuseth to draw to a close, and this is treasured up in hope for the saints. As therefore He says that he which disobeyeth the Son shall have

[668 no sight of life albeit all look to live again, meaning here not the life of the body, but calling by this name the hope prepared for the saints: in the same way He says that the brave and intrepid keeper of His Divine words shall not see death for ever, not surely signifying hereby the death of the body, but the punishment prepared for the sinners. For as in the former joy is indicated through the word life, so here too punishment through saying death.

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

They again accuse the Truth who when called liars take it ill as though they were insulted: yet do they bear witness even against their will to the Saviour's words and whereby they dishonour Him, by these very same words they shew that He is unlying. But blind are these wretched ones and they have their heart replete with so great unlearning as not even to think that they ought to wipe off those charges about which they were accused, but even to fall into evils worse than the past ones and to be caught in their own toils. For see, see by what things they think to excuse themselves as though not in vain they had railed against Him, through these they are the more convicted of being liars and are the faster holden (so to say) in the bonds of their own sins. In most utter folly too do they here say, Now we know: for they who had full often bayed against Him and declared that He hath a devil, say that now they know it, condemning their preceding unbridledness of tongue. For if now they know it, formerly they did not know it: how then did they say that He had a devil who was not yet (as themselves deemed) condemned? A liar therefore long before too was the impious people of the Jews and with unbridled tongue did it use to belch out the devil's malice against Christ. They seize hold for the confirmation of their own idle speech on what was spoken by our Saviour Christ, for their much madness thinking (it seems) that the truth would aid a lie. Next by what means it was in their power to learn that they are transgressing impiously, madly insulting the Giver of everlasting life: [669 they see not that by these very means they are advancing unto intensity of the disease. For they count that it is fit not only not to repent of those things, but they even say that they are persuaded that such is the truth.....³ And the Prophet is true in saying, That right are the ways of the Lord and the just shall walk in them, but the ungodly shall be impotent in them. But one might be astonished at their unparalleled madness in this too. Beholding a not easily numbered multitude of devils and evil spirits crushed by one word of our Saviour and cast forth against their will from those in whom they are, they shudder not at saying that He has a devil, albeit assured by necessary arguments that Satan will not cast out Satan. For every kingdom (says Christ) divided against itself is desolated and every house and city divided against itself is desolated. And if Satan cast out Satan he is divided against himself; how therefore shall his kingdom stand? Lo therefore (may one say and with good reason) a people verily foolish and without an heart, they have eyes and see not, ears and hear not. For neither by word and teaching, nor viewing with the eyes of the understanding the Nature Supreme above all, are they changed so as to will to think better; they aim at It, yea rather each at his own soul, with excess of dishonour, like as with stones.

Abraham died and the prophets died and THOU sayest, If any keep My saying, he shall not taste death for ever. When the all-daring folk of the Jews, lying against their own head, say to the Saviour, Thou hast a devil, they want to indicate nothing else than, Thou makest Thyself God, as having put about ⁴ Him the honour and glory due to the Divine Nature: for such is the practice of devils as we have said before also. And they conceive of nothing beyond what is visible nor acknowledge God the Word in human form, nor yet remove their mind some little from [670

corporeal things, but fastening them only on those of earth, they are conversant only with the inferior part, as subject to touch. Hence the wretched ones are offended and suppose that the Truth, that is, Christ, speaks untruly, yea and imagine that He is lifting Himself up against the glory that befits God, not solely as admitting the being placed in equal rank with Him who rules all things but as even savouring something greater, and fancying He could do, or even promising to do, what God the Father did not. For why it is that they are vexed, saying that Abraham and the Prophets are dead, why they are putting forward the death of the Saints in order to overturn the Saviour's words, it is meet to see.

They want therefore to express something of this sort, We have not spoken falsely in saying that Thou hast a devil, the proof of our words is not far off; for lo, Thou promisest to overpass God Himself in miracles and that Thou canst easily accomplish what He hath not wrought. For Abraham and the Prophets, albeit they kept God's word, have not gainsaid the laws of nature, but swerved and have fallen into this common death of the body, and THOU sayest that he who keeps Thy words shall be utterly untasting of death: how then dost Thou not say that Thine acts are better than His? he who supposeth that he will surpass God, how will he not be clearly distraught? For they of their great unlearning are supposing that the Lord is here pointing to only the death of the body, and promising to those who obey Him that they shall be free from bodily death, even though it be the special business of those who are sober-minded to conceive that nothing dieth to God, being quickened though it die. For if it were brought from not being into being, how will not that which was already so brought, be more readily and easily called unto the future being, even though they conceive

5 that it have been put to sleep some little space for economy's sake? The Jews therefore not witting the glory of the Saviour behave

[671 themselves haughtily against His words, and call Him possessed, as promising to do greater things than God has wrought: and in proof of their accusation they put forward the death of Abraham and the holy Prophets, by means whereof they think to convict Christ of boasting with empty words, in promising that He will give endless Life to them that keep His word, and also of doing injury to the glory of God, in that He confesses that He will give them the greater things.

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

Overshadowed in this too is the speech of the Jews and clearly big with some deep meaning: for what again do they here say, conceiving after the manner of men, yet bitter things according to their inward scope? for lo albeit (say they) they kept the Divine word, both Abraham and the Prophets have died, yet we heard Thee just now promise to some greater things. For whereby Thou sayest that they shall not die at all, they are full surely greater and in better case than those mentioned, in this very fact of not dying. Therefore (for tell us, they say, and answer us who ask it) art thou thyself greater than Abraham and the Prophets, who dost promise to make others greater than they are? though they have died, wilt thou not die, but remain immortal, though a Man and having a body of earth? how then couldest Thou give to others what Thyself hast not? for Thou wilt surely die, being a Man. But if Thou art not greater than Abraham and the Prophets, being to undergo death in common with them, then Thou wilt not give to others a good which belongeth not even to Thyself: some such meaning hath what is indirectly said by them. And marvel not if they have no greater conception of Christ: for as we have oftentimes manifoldly said, they deem that He is

a mere Man and one of those like us, wholly ignorant that the Only-Begotten God the Word was united to flesh. Whom makest Thou Thyself? Of their unmeasured madness they all but think to set right the Lord transgressing and as though He knew not what is becoming, they advise Him to think more lowly. For (say they) Thou hast not known,

[672] sir, Thine own nature, Thou forgottest that Thou wert a Man, Thou wert not contented with the measure given by

God: for whom dost Thou make Thyself, who dost promise to give better things than those of His bounty and hazardously sayest that Thou wilt accomplish things beyond His Might?

They condemn therefore as having blasphemed, they dart like scorpions upon Him, they suppose it right to blame (thinking it just) Christ as contemning the due measure of the manhood, and springing up and bounding forth to such a degree as to be borne beyond the glory inherent in the Lord of all, yea and trampling on the honour of the holy Patriarchs and Prophets: for now they look to hear Him openly cry out (in reply to those things whereby they think to incite Him, uttering of their perversity Whom makest Thou Thyself?) I am greater than Abraham and the Prophets: albeit the Lord in saying this would have been most true, inasmuch as there is no comparison between men and God Who is above all nature visible and spiritual.

54 Jesus answered, If I glorify Myself, My glory is nothing, The whole aim of the discourse looks in the direction of blessed Abraham and the Prophets, but the Saviour persuasively transforms to Himself what is expressed, not ignorant that prone to anger, even without any plea inviting thereto, is the Pharisee, and that he takes every one of the things uttered by Him, as an additional reason for more fiercely plotting His murder. For envy renders sin-loving those wherein it is, and persuades them more hotly to be vexed even at what they least ought. Something of this sort again does Christ will to signify. The Jews were springing upon and contradicting what was said by Him, perpetually speaking even to satiety, of Abraham and the Prophets and openly crying out, Art THOU greater than our father Abraham who died? and the Prophets died: in addition, they were accusing Him of springing upon the glory of the Saints and lifting up Himself exceeding far above them, saying to Him, Whom dost Thou make Thyself? It [673] would then have behoved the Lord to answer in plain terms to these things and say clearly, I am superior and greater than Abraham and the prophets. But the mighty-minded Jew would not have tolerated the word, for he would forthwith have been indignant thereat and feigning to be a lover of the Father, and making believe to be advocating the glory of the saints, he would have attacked Christ more hotly and in his vexation would have seemed to be now rightly blood-thirsty: hence the Lord transferring to Himself the word says, If I honour Myself Mine honour is nothing; for He is all but saying. Let no one of those upon the earth think great things of himself; for if we would consider with ourselves what the glory of man is, we shall find it nothing at all; for all flesh is grass and every glory of man as flower of grass. No marvel is it then (He says) if Abraham has died and after him the prophets; for what is man's glory, when his nature tyrannized over by both death and decay is therefore likened to easily-fading grass? It seems likely that by skilfully transforming to Himself the measure pertaining to Abraham or the Prophets and saying, My glory is nothing, He is calling the Jew to the memory of Abraham saying most clearly of himself, I am earth and ashes, and of the blessed prophets crying to God, Remember that we are earth. And we do not say that by this He is accusing the glory of the saints, Who glorifies them: but it was necessary and the word of profit was inviting Him

to shew how great the difference between His Divine and Ineffable Nature and them which are subject to death and decay. My Father is which glorifieth Me. For exact elucidation and idea of the things signified I will use the same words and go through the same speech. The Jews ever putting forward as an invincible question and a problem not lightly to be set aside and saying, Art THOU greater than our father Abraham who died? and the prophets died, whom dost Thou make Thyself?: and supposing in truth that He Himself too will both die and be [674 subject to death and decay and will not lierein be greater than Abraham and the holy Prophets, and having no great opinion at all of Him:----at length of necessity does our Lord Jesus Christ Who is of the Eternity of Him That begat Him shew that He is Eternal, therefore He saith, My Father which glorifieth Me is, wishing the word is to be here conceived of not simply nor without enquiry, but rather putting it as indicative of His Father's Being: and the Son which is ineffably begotten of the Existing Father, full surely brings with Him the property of His Father, that is, Being. He is therefore superior to both Abraham and the Prophets, for the one have died as being earth-born of mortal fathers, the Other, incomprehensibly going forth from Him Who is, is ever glorified by His own Father, not as lacking glory (for He is the King of Glory) but as having His boast in being begotten of an Eternal Father, and being therefore Eternal Himself too, for He carries Essentially the Dignity of Him Who begat Him. Its being said that the Father glorified Him will therefore no ways injure the Son, in regard of God-befitting conception, seeing that the Father Himself too is glorified in like way by the Son, not as though He needed glory, but because the being known to be Father of such an Offspring, God, that is, as He, is esteemed to be and hath glory. Therefore the Son Himself too saith to the Father, Father, glorify Thy Son that the Son too may glorify Thee. Hence the glory of man is absolutely nothing, for that which is of earth falleth into death, so far as the body is concerned, even though it rise. The Only-Begotten is glorified by His Father, as having along with all the other goods that of His Essence as His very Own: to what extent He differs from the whole creation, the blessed Psalmist too briefly signifieth, crying aloud, The Heavens shall perish but THOU shalt abide, and they all shall wax old as a garment and as a cover shalt Thou change them and they shall be changed, but THOU art the same and Thy years shall not fail. For subject to decay is every thing that is made [675 even though it have not yet decayed, holden by the Divine Counsel that it perish not; but Incorruptible and Eternal by Nature is God, not like the Creation gaining this by Another's will, but ever existing in His own goods, in which is also His special Property.

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

He refutes them again and that with might as practising the piety of bare words only, but exceeding far removed from truly knowing God: and all but utters against them that which was declared through the Prophet: for then He said, This people draweth nigh to Me, with their lips they do honour Me, but their heart is far from Me, and now profitably and in conformity with that olden [utterance] does He say, Ye have not known Him. And it is true, for not the mere knowing that He is God,----not this surely is having knowledge of God (for that God exists and is, the devils too believe and tremble, as it is written) but in addition to knowing that He is, it is meet to have fit and due thoughts of Him; thus----what God really is by Nature, I suppose that no sober minded person would enquire (for it were impossible to find out) but what things are His Attributes or not His Attributes, one may recognize and that with ease, if one is conversant with the sacred Scriptures. For we know and have believed that He is Mighty, we know that He is not infirm, we know that He is Good, we know that He is not bad, we know that He is Righteous, and again that He is not

unjust. We know that He is Eternal, we are agreed and believe that He is not bounded by time, nor yet transitory, as WE are. The Jews therefore as far as in words and voice did say and clearly confess that God is their God, being none the less ignorant of Him, but as far as that He is Incorruptible and Eternal, we shall not find that they understood. For had they known, they would not (I suppose) have sunk down to that degree of distraction as to think that the Only-Begotten Son which cometh forth of His Essence would die; nor yet would they putting forward [676 the death of Abraham and the Prophets have senselessly said, Whom dost Thou make Thyself? for would not a man with reason say outright that it was necessary that they who know Who the Father is by Nature should believe that such is the Son also who proceedeth forth of Him? for like as of a sweet source goeth forth full surely a sweet stream, and as of trees of a good sort of a good sort full surely is the offspring, so I ween must one needs believe that He who is of God by Nature is True God and He That is begotten of an Eternal Father, is Eternal as He who begat Him. Seasonable then is it to say here too to the Jews, Either make the tree corrupt and his fruit corrupt or make the tree goodly and his fruit goodly, for a good tree cannot bear evil fruits nor a corrupt tree bear good fruits. How then is it possible yea, rather how is it not replete with all folly, to deem that He who was begotten of an Immortal Father is mortal and to make Him who knoweth not corruption connumerate with those who are subject to decay? But I know Him and if I say that I know Him not I shall be like you a liar.

I spake not falsely (He says) in saying to the Jews, If any keep My word he shall not see death for ever; for I am able to render undying, seeing I know that He of whom I am is mighty to do this, seeing I know that My Father is by Nature Life. I too am therefore as He is, Life that is by Nature and Lifegiving. But if I denied My power of quickening, I should be ignorant of My Father, the Property of whose Essence I possessing, am able to quicken as He. Hence I confess that I have all things that are in the Father, and affirming that I am as He, and for this reason professing to do His works, I full surely know Him; and if I say that I have not the properties of the Father uncounterfeit in Myself, I shall be a liar, as you are, as though I knew not the Father. Yea and when I say that the glory of Abraham and the Prophets is nothing, seeing [677 they were of earth and men by nature, to whom death is not foreign, and that My glory is the Eternity of the Father, it is as knowing the Father that I say so: and if I say that I shall fall into decay as they, and that I am not co-eternal with the Father, I shall speak falsely like you, not knowing the Father of whom I am: for it were impossible that He who is of Him That is and ever abideth the same should not full surely both be and abide ever the same, for That which is begotten of Eternal is Eternal. For one might taking the passage before us more simply, say that it was spoken in another way: I know (He says) My own Father; if I said I knew not, I shall be a liar like you who know not God, but say that you know Him. And what is the mode of knowing and what the charges of not knowing, having already clearly said, we will add nothing superfluous. But I know Him and keep His Word. As far as belongs to the first contact of the words before us, we say this, that Christ is speaking again as man and abasing Himself to our level, not rejecting at its proper time servant-befitting guise. He says therefore that He knows the Father and keeps His word. And we do not surely say that He of necessity witnesses these things to Himself nor yet that He is recounting ought of what pertains to Him, but there is much art mixed up herein. For through His saying that He knows the Father and keeps His word, He shews that the Jews mind the contrary to the things which He affirms that He has, in that they neither know God, nor yet think that they ought to keep His word: for then would they have received with all zeal Him that was foreheralded through Moses and the Prophets. And

we shall find among ourselves too some such fashion of speech, goodly and most excellent, having the force of rebuke and gently intimating to some the evils wherein they are, but cutting off their anger at being reprov'd. For instance let there be a [678] man religious and otherwise good, who reproaching the thief and the drunkard says, I am a religious person, I have not stolen what is another's, nor yet have I ever been drunk. And such an one is not surely bearing witness to himself by this, nor shall we suppose that he is thus speaking, but he is putting the reverse of his own acquirements on those whom he is reproaching. Thus therefore our Lord Jesus Christ too says that He knows the Father and keeps His word, in reverse wise hereby putting about the unholy Jews, that they neither know God nor yet endure His word, or deem worthy of any observance at all the Law prescribed them from above. But if we must in another way too apply to what is before us and look more subtilly at what is covertly intimated, we shall say this besides, The Son knows His own Father, not having knowledge of such kind as is in us, but Godbefitting and inexplicable. For as man that is begotten of man, not as though learning from any other but from whence himself is, is not ignorant of the nature of him who begat him; so the Son too from whence He is knows His own Father and preserves His word, i. e., has the definition of His Essence preserved whole in Himself, for λήγος means definition. For the λήγος of a man, i. e., the definition of his essence, is, a living creature rational, mortal, recipient of mind and knowledge: the λήγος for example of an angel will be the definition of his being. But of God by Nature we may not receive count or definition, for we know not what He is by Nature, but the Son knoweth His own Father and Begotten of His Essence knoweth what He is by Nature Who begat Him; and taking of our usage and serving Himself of human words, He says that He retains in Himself the Father's word, as though the definition of His Essence: for He is the Image of Him That begat Him and the Impress in no wise charged with unlikeness but having in Himself all the God-befitting Excellencies of Him Who begat Him.

56 Abraham your father exulted to see My Day and saw and rejoiced.

He here calls day nought else save the time of His Advent [679] wherein the Very Light beamed upon us and the Sun of Righteousness arose, the darkness relaxed that held us like a mist while the prince of this world yet tyrannized, darkening (so to speak) the whole world with his perversities, thrusting it down unto idolatrous error, diversely darkening the mind of each one. Therefore the Divine Psalmist too knowing as a day the thrice-longed-for time of His Advent, fore-uttered it in the Spirit, This is the Day which the Lord made, let us exult and rejoice in it. Otherwise, it is the custom of the holy Scripture to call the time for each work, day, as, For the day of the Lord of Hosts is upon every insulter and haughty one and they shall be abased, and again, What will ye do in the day of the assembly and in the day of the feast of the Lord? yea and the Psalmist says that in that day shall the thoughts of certain perish, donning again as day the time of the Divine and looked-for Tribunal, wherein will nought avail to the renowned of the world the deceit of their olden thoughts and the empty swelling of the brow at its wealth. Your father Abraham therefore (He says) exulted to see My Day and saw and rejoiced. And how or when we shall suppose that blessed Abraham saw the Day of our Saviour Christ, i. e., the time of His Advent with flesh? Not open to view is the utterance (for one cannot take it and just speak and explain it) yet considering well what belongs hereto (as we are able) we will say that God revealed His own Mystery just as to one of the holy Prophets. Or we shall grant that he truly saw the day of the Lord's slaughter (on account whereof all things have turned out auspiciously unto us and were

made prosperous), when for a type of Him he was enjoined to offer up for a sacrifice his only-begotten and first-born, Isaac: for it is like that as he was executing the priest's office at that time, the exact force of the Mystery was made clear as in a type in that which was wrought.

One may give other occasions also for this to those who are more zealous for learning. For he saw three men at the oak in Mamre, yea and received promise from God that he should be a father of many nations, which could in no other way be fulfilled, save that the Gentiles were called through the faith Christ-ward, inscribing Abraham their father and about to sit down with him in the kingdom of heaven and to co-partake with him in the munificence unto all good things of our Saviour. Blessed Abraham therefore (He says) saw and seeing rejoiced at My Day. And why Christ proceeds to say these things also, we must needs speak of. The Jews beholding Him a Man by reason of the veil of flesh, were conceiving of nothing God-befitting about Him, but were supposing that He too is mortal like us, as being brought from not being into being, and they would not of their great ill-counsel believe that He was Eternal, as being of the Eternal Father. In order then that He might clearly shew, that He is not recent nor just-made as are we, but that He was known of their very oldest Fathers also as being Eternal, does He say these things. In the same does He (it seems) profitably reproach them, because acting ill-advisedly and foolishly minded they spurn what was a very gala to the beginner of their race. For he did but see and he rejoiced, they having Him and it being in their power to enjoy Him insult Him by their unbelief and set themselves in braggart wise against so glorious grace. Or perhaps He covertly intimates this that He is both greater and superior to Abraham seeing it was to him a festal assembly, to only know somewhat of Him: for He could not say it openly and apart from any veil, by reason of their being mighty to wrath, but He indicates it in another way. And let no one suppose that Jesus in saying Abraham your father [died 6], contradicts Himself, in that He in one place removes them from relation with Abraham, saying, If ye were Abraham's children, ye would do the works of Abraham, but now again calls them Abraham's sons: but we must know that well does He in either case direct His discourse unto the truth. For in the former, defining the quality of spiritual nobility, He depicts a relation in sameness of habits, here He allots them mere bare kindred of the flesh, that both in the former He may be true, and here not false.

57 The Jews said therefore to Him, Thou art not yet fifty years old, and hast Thou seen Abraham?

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

for (say they) Thou art not yet fifty years old and how hast Thou beheld Abraham? miserable therefore is the senseless Jew, ever comrade of much

uninstructedness, and making madness his wild foster brother.

58 Jesus said to them, Verily verily I say to you, before Abraham was I am.

Again does Christ advance to His wonted and favourite contrivance, for He speaks at times exceeding obscurely and overshadowing His exposition with diverse veils suffers it not to be open to all. But when He sees that the hearers understand nothing at all, then having stripped His discourse of its obscurity, He sets it before them plain and clear. And this He studies to do on the present occasion. For since He found that they understood nought (albeit a long discourse had been gone through) nor yet were able [682 to understand that He is both Eternal as being of an Eternal Father, and that He is incomparably greater than Abraham as being God, He now says openly, adding Amen in the rank of an oath for confirmation of the things said, Before Abraham was I am. And we shall in no wise think that the Only-Begotten is boasting of being before Abraham only, for He is before all time and hath His Generation most ancient, being without beginning in the Father. But since the comparison with Abraham was before Him at present, He says that He is elder than he; just as if the number 100, for instance, were to say, I am greater than 10: it would not surely be saying this, as having the next place above ten, but because it is exceeding much superior and above ten. He therefore is not rivalling Abraham's times, nor does He affirm that He is some little precedent to his times: but since He is above all time, and o'erpasseth the number of every age, He says that He is before Abraham, uttering a truth. And exceeding rightly and well does He of Abraham put, Was, of Himself, I am, shewing that to him that was made of things which are not, will full surely follow the necessity of decaying, to Him That ever is will never befall the passing into not being.

Greater therefore is He and Superior to Abraham: greater as Eternal, Superior for that He decays not as he does.

59 They took up therefore stones to cast at Him, but Jesus hid Himself and went forth of the temple.

They see not the truth (in that they are verily both liars themselves, and have a liar for their father, as the Saviour

saith) but are angry at no vexing thing. Supposing that they ought to contend for the glory of their forefather as though wronged, they were kindled thereby unto no seasonable anger, albeit they ought to have known the force of the things said and who it was Who thus speaks: but turning aside unto most unreasonable and beast-befitting madness, they endeavour to aim at Him with stones, as though they had not sufficiently offended Him by their

[683 already much railing, or were drawing upon themselves by their folly some small wrath. Hot therefore and most foolish is the attempt of the Jews, but it passes not into act out of season, for the time of His Passion was yet to come.

Christ hides Himself, not retreating beneath walls, not interposing ought else before His Body, but by the power of His Godhead rendering Himself invisible to them who seek Him. And it was not enough to escape their notice but He also goeth forth of the temple, limning to us a sort of type herein of things spiritual. For to them that love Him He is manifest always (as it is said, Blessed are the

pure in heart, because they shall see God) but hastens away from those who are prone to fight against God, and is seen of none who behave impiously, nor yet loveth to be with after a sort and to dwell with them that persecute Him, but rather doth He depart from them and

removeth, taking away with Him all joy, and leaving bare of graces from Him those by whom He is evil entreated, in regard (I mean) of their wishing to do Him wrong, and of the attempts of the impious ones, even though Christ shews all things to be vain, by His unspeakable might bringing to nought the unholy daring of those who transgress against Him.

Chap. ix. And passing by He saw a man blind from his birth.

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

God-opposers, and will rather visit the Gentiles, and to them transfer the abundance of His Clemency. And He likens them to the blind from his birth by reason of their having been made in error and that they are from their first age as it were bereft of the

[684 true knowledge of God, and that they Have not the light from God,

i. e., the illumination through the Spirit.

It is meet to observe again what Christ's visiting the blind man as He was passing by, signifies. And it comes to me to think that Christ strictly speaking came not for the Gentiles but for Israel's sake alone (as Himself too

somewhere says, I was not sent save unto the lost sheep of the house of Israel), yet was the recovery of sight given to the Gentiles, Christ transferring His Mercy to them as by the way, because of the disobedience of Israel. And this it was again which was afore-sung through Moses, I will provoke them to jealousy with not a nation, with a foolish nation will I anger them. For a foolish nation was it which serveth the creature more than Creator and like irrational beasts feeds on just all unlearning, and giveth heed only to things of the earth. But since Israel which was wise by reason of the law and prudent from having Prophets angered [God], it in its turn was angered by God, they who aforetime were not prudent being taken into the place belonging to these, for to them through faith was Christ made wisdom and sanctification and redemption, as it is written,

i. e., both light and recovery of sight.

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[S. CYRIL, ARCHBISHOP OF ALEXANDRIA.

INTERPRETATION OR COMMENT ON THE GOSPEL ACCORDING TO JOHN.]

BOOK VI. 7

CHAPTER I. That not from sins of the soul prior to birth do bodily sufferings befall any, nor yet does God bring the sins of their fathers upon any, punishing those who have nothing sinned, but brings righteous doom upon all.

8 S. John ix. 2, 3 And His disciples asked Him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin nor his parents: but that the works of God should be made manifest in him. Being desirous (and not without good reason) that the mystery should be explained, or rather being Divinely guided, the most wise disciples were urged to ask instruction on the subject. And they are inquisitive with profit, by this means furnishing an advantage not so much for themselves as for us. For we are benefited greatly both by hearing the true explanation of these things from the Omniscient, and in addition also by being warned off from the abomination of effete doctrines. These errors not only used to exist among the Jews, but are also ¹² advocated now by some who are insufferably conceited in their knowledge of inspired Scripture and seem to pass for Christians. Such persons of a truth delight too much in their own sophistries, indulging their private fancies, and not fearing to mingle Greek error with the doctrines of the Church. For the Jews, when they were in misery, greatly murmured, as if merely suffering the penalty of their forefathers' impiety, or as if God were most unreasonably laying upon them the sins of their fathers, and scoffed at it as a most unjust punishment; they even said in a proverb: The fathers have eaten sour grapes and the children's teeth are set on edge. And these again, being afflicted with a like and kindred ignorance to those just mentioned by us, earnestly maintain ⁹ that the souls of men existed and had their being before the creation of their bodies, and that these souls having turned willingly to sin even before the existence of their bodies, then souls and bodies became united, when in the order of chastisement the souls received birth in the flesh. But in one brief statement the follies of both these parties are exposed by Christ, Who confidently affirms that neither had the blind man sinned nor his parents. He refutes the doctrine of the Jews by saying that the man had not been born blind on account of any sin either of himself or of his ancestors, no, not even of his father or mother; and he also overthrows the silly nonsense of the others, who say that souls sin before their existence in the body. For some one will say to them and very reasonably: How, tell me, does Christ say that neither had the blind man sinned nor his parents? And yet we could not grant that they were altogether free from sin. For, inasmuch as they were human, it is I suppose in every way likely or rather it of necessity follows that they fell into errors. Pray then, what time does Christ mean to define as that concerning which His word shall appear to us true, that neither did the man himself sin, nor indeed his parents? ¹³ Surely He speaks of that which is previous to birth, when having no existence whatever, they did not sin.

Again, concerning such matters, how truly frivolous and beside the mark it is to think that souls sinned before the existence of their bodies, and on that account were embodied and sent into this world, we have argued at length at the beginning of the present gospel, ¹⁰ in interpreting and commenting on the words: That was the True Light, which lighteth every man that cometh into the world; and it would be superfluous for us to discuss the subject again. But it is necessary to say whence it occurred to the Jews to fall into this opinion and supposition; also to shew clearly that from inability to understand the Divine Word, they mistook its proper meaning. Israel once dwelt in tents in the wilderness, and God called His hierophant Moses on Mount Sinai; but when he extended his stay there with God to the number of forty days, he seemed to be a loiterer to those

who had influence with the people, who both rose up against Aaron then being alone, and falling back in contempt upon the idolatries of Egypt, cried saying: Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Then what followed thereupon I think it necessary to speak of briefly. They made a calf, as it is written, and at this God was justly provoked to anger: then indeed He threatened to destroy the whole congregation at once. Moses fell down before Him and sought for pardon with much entreaty. The Creator of the universe granted forgiveness, and promised to punish the people no further than that He would not continue to go up with them to the land of promise, but would send with them instead His special Angel as it were in the position of leader. At this Moses was sorely grieved, and as God was not willing to go up with the people, he inferred with some likelihood indeed that the Divine anger was not yet thoroughly appeased. So he prayed again earnestly that God would accompany them, [4 knowing that the mere guidance of an Angel would not suffice some of the Israelites, and perhaps also fearing the weakness of the people and therefore deprecating the holy angels' hatred of evil; and he entreated the Good One, the Lover of men, the Supreme King and Lord over all, to be willing rather to be present with those so prone to transgress. For he knew that God would pardon them not once only but many times, and that He would grant mercy to those who should offend. And God also consented to this. Then Moses sought a sign from Him, even that he might see Him, as a full assurance and testimony that He had forgiven them completely: For, said he, if I have found grace in Thy sight, manifest Thyself to me; that I may evidently see Thee, that I may find grace in Thy sight, and that I may know that this great nation is Thy people. This also God granted, as far as it was possible, assuring in every way His own servant both that He had forgiven the people their sin and that He would go up with them to the land of promise. Then, giving as it were a sort of finishing touch to the promises, which seemed wanting, He commands Moses to hew out two other tables for Him, the former ones as we know having been broken in pieces, so that He might write down the Law yet again for the people; even in this affording no small evidence of His kindness towards them. And when Moses was ready also for this, the Lord descended in a cloud, as it is written, and stood with him there, and proclaimed the Name of the Lord. And the Lord passed by before his face and proclaimed: The Lord God is pitiful and merciful, long-suffering and abundant in mercy, and true, and keeping justice, and shewing mercy unto thousands, taking away iniquities and unrighteousnesses and sins; and He will not clear the guilty; visiting the sins of fathers upon children and upon children's children unto the third and fourth generation. But now attend carefully, for I am about to take up again the question proposed at first. God declares Himself to shew His kindness and His incomparable love of [5 men in a manner suitable to Deity. For we maintain that these were the words of God, not of any other speaker; not (as some think) the words of the all-wise Moses, offering up laudatory prayers on behalf of the people. For that it is the Lord of all Himself speaking these things of Himself, no other than the blessed Moses himself will bear witness to us, teaching in the Book of Numbers, when the Israelites had again taken offence from unseasonable cowardice, because some, who by Moses at God's command had been sent to spy it out, spake evil of the Land of Promise. For when they returned from the land of the strangers and were come again to their own people, they spat out bitter words concerning it. Affirming the land to be so wild and rugged that it was capable of eating up its inhabitants, they excited so much hatred of it in the minds of their hearers, that bursting into tears they now desired again to be in Egypt with all its hardships. For, Let us make, said they, captains, and let us journey into Egypt. And when God

threatened to destroy them, Moses again prayed, and all but reminding Him also of the promise He had given, went on to cry: And now let Thy strength be exalted, O Lord, according as Thou hast spoken, saying, The Lord is long-suffering and of great mercy and true, forgiving transgressions and iniquities and sins; and He will by no means clear the guilty, visiting the sins of fathers upon children unto the third and fourth generation. Forgive this people their sin according to Thy great mercy, as Thou hast been favourable to them from Egypt even until now. It appears therefore that He Who is God over all attributes to Himself love of men and the greatest forbearance towards evil. It will be fitting in the next place to set forth the cause on account of which the Jews, being deceived, could suppose our good God to be mindful of injury and exceeding wrathful. For my part, I do not think them able to lay hold of the Divine Oracles in any way, or to cavil at them as if they have not expressed what is most excellent or have |6 strayed far from the law of fairness. On the other hand, I think that they only indulge their own ignorance in this matter, to suppose the sins of fathers to be really brought upon children, and the Divine anger to be stretched so far that it may even reach to the third and fourth generation, exacting unjustly from innocent persons the penalties of others' crimes. Would it not at all events be more becoming to them, if they were wise, to hold the opinion that the Source of righteousness and of our moral laws would do nothing so shameful? For even men inflict punishments according to the laws upon habitual transgressors, but by no means visit them on their children, unless perchance they are detected as partners and associates in the misdeeds: and as to Him Who prescribed to us the laws of all justice, how can He be detected in inflicting penalties such as among ourselves are greatly condemned? Then this also in addition is to be considered. By the mouth of Moses He published laws innumerable, and in many cases those living in bad habits were ordered to be punished, but nowhere is a command from Him to be found, that children should share the penalties incurred by their sinning fathers. For penalty is for those who are detected in crime, and it was ordained that it was fitting to punish those only who were obnoxious to the law. To think as the Jews do is therefore surely impious, but it is certainly the part of a wise man to investigate the Divine mind and by every means to observe what things are agreeable to Nature, the queen of all things. Rightly therefore let us hold that the God of the universe, setting as it were before Him His inherent clemency, willing to be admired for His pure love of men and to this end proclaiming: The Lord is longsuffering and of great mercy and true, forgiving transgressions and sins, would not wish to be known as so mindful of evil that He extends His anger even to the fourth generation inclusive. For how can He still be longsuffering and of great mercy, or how does He forgive transgressions and sins, Who cannot endure to limit the infliction of penalty to the person |7 of the sinner, but extends it beyond the third generation, and like a sort of thunderbolt assaults even the innocent? Surely then it is quite incredible and of almost utter folly, to suppose that God attributes to Himself, together with love of men and gentleness, anger so lasting and so unreasonable. To these things another may be added by those who support the Jewish opinion, and do not allow that God knows a suitable time for every kind of action. For if He promises longsuffering and is found to yield very easily in laying aside His anger, why is He seen to have added: Visiting the sins of fathers upon children unto the third and fourth generation? Of course this was done for no other reason than a wish to frighten those who expect remission of sins from Him, as shewing that the object of their hopes should never be realized, since He Who with reason is grieved with them is so mindful of evil and tenacious in anger. But further, tell me what the hierophant Moses himself indicates to us. Would he not seem to do a thing most opposite to all reason, if, when Israel had

given offence and was about to suffer punishment, he proceeded to pray for them, and, while asking for oblivion of the offence and an exhibition of God's love for men, he should unseasonably say to God: Thou art of such a nature that Thou requitest the sins of fathers upon children's children? For this would be rather the way of one instigating to anger than of one calling for mercy, and of one asking mindfulness of injury rather than longsuffering. But in my opinion by these words he seemed to importune God and to recall to His memory almost the very words which He Himself uttered, when He publicly proclaimed His inherent goodness. For in what way He is longsuffering and of great mercy, and how He is by nature One Who takes away sins and transgressions, will be most excellently discerned, in the very dealings wherein He seems to be somewhat bitter. In the next place then I think it is fitting to set forth [8] in what way we may rightly understand the words which were spoken by God. The Lord, He says, is long suffering and of great mercy, taking away transgressions and sins. Then we will read that which immediately follows as if with a note of interrogation: And will He not surely clear the guilty? So that thou mayest understand something of this sort: Will not, says He, the longsuffering and greatly merciful God, Who takes away transgressions and sins, will He not surely clear the guilty? Of course it is not to be doubted: certainly He will thoroughly purge him. For how is He longsuffering and of great mercy and how does He at all take away sins, unless He purges the guilty? At these words He goes off to a demonstration of His inherent longsuffering and forbearance, even that He will visit the sins of the fathers upon children unto the third and fourth generation: not chastising the son for the father; do not think this: nay, not even does He lay upon a descendant the faults of his ancestors like a burden: but meaning something of this sort. There was (we will suppose) a certain man, a transgressor of laws, having his mind full of all wickedness, and who, being taken in this manner of lining, deserved to be punished without any respite; but yet God in forbearance dealt with him patiently, not bringing upon him the wrath he had merited. Then to him was born a son, a rival of his father in impious deeds and outdoing his parent in villainy: God also shewed longsuffering towards this man. But from him is born a third, and from the third a fourth, in no way inferior to their progenitors in wickedness, but practising equal impiety with them. Then God pours out wrath upon them, already even from the beginning deserved by the whole race, after He has tolerated as much as and even more than it behoved Him. A postponement of vengeance even unto the fourth generation, how is it not truly a commendation of Divine gentleness? For that He is wont to chastise neither son for father nor father for son, it is not hard to learn from those words which by the voice of the prophet Ezekiel He clearly spake to the Jews [9] themselves, when over this same thing they murmured and said: The fathers have eaten sour grapes and the children's teeth are set on edge. And, says he, the word of the Lord came unto me, saying, Son of man, what mean ye by this proverb in Israel, saying, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord, this proverb shall be said no more in Israel. For all souls are mine; as the soul of the father, so also the soul of the son; they are mine. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of his son: each in his own iniquity in which he hath sinned, in that shall he die. But I suppose no one is so foolish as to think that God did not at the beginning legislate in the most excellent way, but somehow changed His plans and altered His ideas for the better, and like one of ourselves was with difficulty and after subsequent deliberation able to improve His legislation to what was most fitting. In such a case, if we praise the earlier laws we shall clearly be blaming the later, and if we express an opinion that the later laws are superior we shall condemn the earlier by our lower

estimation of them. God too will legislate in opposition to Himself, and will have fallen short, as we may have done, of a perfect standard, by ordaining one thing at one time and a different thing at another time. But I suppose every one will say that the Divine Nature cannot be in any way subject to such inconsistencies as this, and could not even have ever fallen short of absolute perfection.

It is then as a demonstration of His incomparable munificence that He alleges the words quoted above,

viz:----Requiting the sins of fathers upon children unto the third and fourth generation. For that the merciful God is wont to punish sinners not immediately, but rather to do it reluctantly and to put off punishments for long seasons, thou wilt understand from His own words: And I was full of Mine anger and restrained it, and: did not make a full end of them. And again in another place: For the iniquity of the Amorites is not yet full. Thou seest that He was

[10 indeed full of anger, for some were perpetrating deeds deserving fulness of anger, but as God He forbore patiently and delayed to make a full end of those who offended Him. But in order that we may exhibit to thee as in a picture the proof of what we have said and from actual events demonstrate the praise of God's love for men to be contained in this text, I will bring forward something recorded in the Sacred Books, and will endeavour from the Divine Scripture itself to show the sins of fathers visited on children even to the third and fourth generation; not unjustly, but justly, and in a manner merited by the sufferers themselves. The story shall be summarized, because of the length of the narrative.

Well then, in the First Book of Kings we read that after other kings Ahab reigned over Israel, and burning with a most unrighteous desire for another man's vineyard, he slew

the lord of it, even

Naboth. For although he did not himself command that deed, yet he expressed no anger at the wickedness of his wife. At this God was of course wroth, and spake to Ahab by Elijah the prophet: Thus saith the Lord, Forasmuch as thou hast killed and also taken possession, therefore thus saith the Lord, In the place where the swine and the dogs licked the blood of Naboth, there shall the dogs lick thy blood; and the harlots shall wash themselves in thy blood. And again immediately: Thus saith the Lord, Behold I bring evil upon thee, and will kindle a fire behind thee, and will utterly destroy from Ahab every male and him that is shut up and left in Israel. And I will make thy house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahab, for the provocations wherewith thou hast provoked Me to anger and made Israel to sin. And of Jezebel he spake, saying, The dogs shall eat her within the outer-wall of Jezreel. And him that dieth of Ahab in the city the dogs shall eat, and him that dieth in the field shall the birds of the air eat. When the Lord of all unmistakably threatened to do all these things and to inflict them, Ahab rent his garment and entered into his house; as it is written, He was pricked

[11 to the heart, and burst bitterly into tears, and girded his loins with sackcloth. In which state God pities him, and begins to allay His anger, and putting as it were a bridle to His sudden fury says to the Prophet: Hast thou seen how Ahab was pricked to the heart before Me? I will not bring these things in his days, but in his son's days I will bring the evil. Will it not therefore be right to inquire upon whom these things were fulfilled? Well, the son of Ahab was

Ahaziah, Who, Scripture says, did evil in the sight of the Lord and walked in the way of his father Ahab, and in the way of Jezebel his mother. Then the son of Ahaziah was, Scripture says,

Joram, of whom again it is written that he walked in the sins of the house of Jeroboam. Next to Joram reigned a third

Ahaziah, of whom again the language of the narrative says that he did evil in the sight of the Lord, as did the house of Ahab. But when the time had now come for punishing the house of Ahab, which had not ceased from impiety towards God even to the fourth generation, there was anointed to be the next king over Israel Jehoshaphat son of

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

3 But that the works of God should be made manifest in him. That which lies before us is hard to explain and capable [12] of causing much perplexity, so that it would be perhaps not unlearned to pass it over in silence, and because of its excessive difficulty to leave it. But when the Jewish doctrines have been refuted, lest another thing akin to them, like any root of bitterness springing up, trouble you, as Paul says; (for perhaps some will hence suspect that the bodies of men are affected with sufferings, in order that the works of God may be made manifest in them;) I, for my part, think it seasonable to subjoin a few words with reference to this, that thereby we may both keep off any injuries arising from this source, and leave no loophole for deceptive arguments. That God does not bring the sins of parents upon children unless they are partakers of their wickedness, and further, that embodiment is not on account of sins previously committed by the soul, we have shown. For by speaking in opposition to these two errors, Christ in a wonderful manner overturned them, since He unquestionably knows all things, as God; or rather, since He Himself is the over-ruler of our affairs, and the ordainer of those things which befit and are deserved by every man. For in that He says the blind man had not sinned, nor was suffering blindness on that account, He shows that it is foolish to suppose the soul of man to be guilty of sins previous to its birth in the body: moreover, when He openly says that neither had His parents sinned that their son should be born blind, He refutes the silly suspicion of the Jews. Therefore, after He had taught His disciples as much as was necessary for them to know in order to refute the doctrines which we have above stated, and imparted to them as much as it was fitting to exhibit to the understanding of man, He is silent as to the rest, and sets forth no further with clearness the reason why he was born blind who was guilty of no sin previous to birth, attributing to the Divine Nature alone the knowledge of all such things and a management of affairs which is past finding out. But again He very skilfully transfers the language of His answer to something else and says; But that the works of God should be made manifest in him. [13] Does then, some one will say, the Lord declare to us these words here as a certain doctrine, as if for this single reason ailments

attack the bodies of men, that the works of God should be made manifest in them? It does not seem so at all to me, but rather it is evidently absurd so to imagine or suppose; He certainly is not dogmatizing at all (as some might think) when He says this. For that it happens to some to be smitten on account of their sins, we have often learnt from the Holy Scriptures. Paul indeed plainly writes to those who with feet as it were unwashed dared to approach the holy altar, and with profane and unholy hand to touch the mystical Eucharist: For this cause many among you are weak and sickly, and not a few sleep. For if we judged ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Accordingly, upon the sickly and dead, it is sometimes by Divine wrath that the suffering has been brought. But also our Lord Jesus Christ Himself, after He had loosed the paralytic from a long disease, and had miraculously made him whole, says: Behold, thou art made whole: sin no more, lest a worse thing befall thee. Surely He says this as though it might happen that unless the man took heed he would suffer something worse for his sin, although he had once escaped and by the Lord's favour been restored to health. But perhaps some may say: we will grant that these things are rightly said; but as to those who suffer something terrible from the cradle and their earliest years, or even from the very womb are afflicted with diseases, it is not easy to understand what kind of explanation any one can satisfactorily give. For we do not believe that the soul previously existed; nor indeed can we think that it sinned before the body, for how can that sin, which has not yet been called to birth? But if there has been no sin nor fault preceding the suffering, what then shall we allege as the cause of the suffering? Truly, by our minds we cannot comprehend those things which are far above us, and I should advise the prudent, and myself above all, to abstain from wishing [14] to thoroughly scrutinize them. For we should recall to mind what we have been commanded, and not curiously examine things which are too deep, nor pry into those which are too hard, nor rashly attempt to discover those which are hidden in the Divine and ineffable counsel alone; but rather concerning such matters we should piously acknowledge that God alone knows some things, peculiar to Himself and excellent. At the same time we should maintain and believe that since He is the fountain of all righteousness, He will neither do nor determine anything whatever in human affairs, or in those of the rest of creation, which is unbecoming to Himself, or differs at all from the true rectitude of justice.

Since therefore it becomes us to be affected in this way, I say, that the Lord does not speak dogmatically when

He says, that the works of God should be made manifest in him; but rather He says it to draw off the answer of the questioner in another direction, and to lead us from things too deep for us to more suitable ones; for that is a thing He was in some sort wont to do. And that this assertion is true, hear again how when the holy disciples were earnestly inquiring about the end of the world, and very curiously putting questions concerning His second coming, and going far beyond the limits proper for man, He very evidently draws them away from such interrogations. It

is not for you, says He, to know times or seasons which the Father hath set within His own authority. But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses both in Jerusalem and in all Judea. Thou hearest that He does not permit us at all to seek into those things which no way are fit for us, but rather directs us to come back to what is necessary. So also in this place, having spoken plainly what was meet for us to learn, He reserves the rest in silence, knowing that it behoved Himself alone to understand this. But lest by being

altogether silent He should as it were invite them again to ask Him about the same things, in the manner of alleging a reason, and as though courteously fashioning

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

I think this sense is latent in the words before us, but let those who are clever think out the more perfect meaning. And if any think fit to be contentious and say that the man was born blind for the very end that Christ might be glorified in him, we will say to them in reply: Do you suppose, O good people, that this was the only man in Judea who was blind from birth in the time of the coming of our

Saviour, and that there was no other whatever? Surely, even though unwilling, they will confess, I think, that in all likelihood very many such were found in all the land. How was it then that Christ only exhibited His kindness and power to one of them, or at all events to but a small number? Concerning these things, however, I deem it superfluous to hold an argument. Wherefore, the other opinion being rejected as foolish, we will hold it true, that after Christ had revealed to us as much about the questions asked as was meet for us to learn, He passed on to another subject, skilfully turning aside His own disciple from searching into such things.

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

Lo here again in these words, plainly and reasonably, He rebukes in a similar manner the disciples, as if they had done something they ought not, and having left the high road, well-trodden and firm, had ventured on another

[16 which seemed not at all fit for them. For, why do ye ask, says He, things touching which it is good to be silent? Or why, leaving that which suits the time, do ye hasten to learn things beyond the capacity of man? It is not a time for such curiosity, says He, but for work and intense zeal; for I deem it more becoming, passing by such questions, to execute zealously God's commands, and since He has appointed us Apostles, to fulfil the works of the Apostleship. When the Lord numbers Himself with those who are sent, and enrolls Himself among those who ought to work, in no way does He make Himself really one of us, or say that He Himself is subject as we are- by a certain servile necessity to the will of a commander: but He uses a common habit of speech, even to ourselves trite and familiar. For, especially when the bare substance of an argument is not calculated to impress our hearers, we are wont to join ourselves to them, and to reckon ourselves with them. For which reason doubtless the most wise Paul addressed the Corinthians as if concerning himself and

Apollos, and at last added: Now these things, brethren, I have in a figure transferred to myself and Apollos; that in us ye might learn not to be wise beyond the things which are written. While therefore it is day, says He, let us work the works of Him that sent us; for the night will come, when

no man can work. In these words He calls the time of bodily life, day; and the time we are in death, He calls night. For since the day was given for works, but the night for rest and sleep, therefore the time of life in which we ought to work what is good, people call day; and the time of sleeping, in which nothing whatever can be done, they call night. For he that hath died is justified from sin, according to the saying of Paul, being found unable to do anything, and therefore unable to sin.

Thus Holy Scripture really does recognise a theory of a metaphorical day, and in no less degree a corresponding theory of night. And if taken into consideration at the right moment each of these metaphorical interpretations exhibits the aspect of the questions under investigation in

[17 a manner free from error. But concerning unsuitable subjects, and when it ought not to be done, to attempt violently to drag round to a spiritual interpretation that which ought to be taken historically, is nothing else than unlearnedly to confuse what is profitable if understood simply, and to spoil its usefulness through excess of ignorance.

5 When I am in the world, I am the Light of the world. Shall we then think that Christ is now not at all in the world, or do we believe that He, having ascended to heaven after His restoration to life from the dead, no longer dwells among those in this present life? And yet being very God, He fills and tends not only the heavens and what is beyond the firmament, but also the world which we inhabit. And just as while He associated in the flesh with men, He was not absent from heaven, so if we think rightly we shall hold the opinion that even though He is out of the world as regards the flesh, His Divine and ineffable Nature is yet no less present among those who dwell in the world. Yea, it overrules the universe, being absent from nothing that exists, neither having abandoned anything, but present everywhere in all things; and, filling all the visible universe and whatever may be conceived of as beyond it, is fully contained by Itself alone. The next thing therefore is to understand what it is that the Lord says in these words. Having cast aside as a stale thing the suspicion of the Jews, and shewn that they were foolishly entangled in unsound doctrines; having given counsel to His own disciples that it was more becoming for them to strive to love the things that please God, and to leave off pursuing a search into what was altogether beyond them; and having in a manner warned them that the time for work will slip away from those who do nothing, unless they devote all their zeal to the wish to do well, while they are in the flesh in the world;----He holds up Himself as an Example in the matter. For behold, He says, I also work at My own proper work, and [18 since I have come to give light to those things that were in want of light, it behoves Me to cause light to dwell even in the eyes of the body, if they are diseased with the terrible lack of light, whensoever any of the sufferers come before Me.

We will accordingly understand what was said as spoken with reference to the occasion, and in a simple sense. For that the Only-Begotten is indeed a real Light, with the knowledge and power to illumine not only the things that are in this world, but also every other supramundane creature, is not to be doubted. And if we accommodate the sense of the words to the matter in hand, I do not think we shall be found guilty of setting forth anything unworthy of credit.

6, 7 When He had thus spoken, He spat on the ground, and made clay of the spittle, and with the clay thereof anointed

his eyes, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went away therefore,

and washed, and came seeing.

Accepting the cure wrought upon this blind man as a type of the calling of the Gentiles, we will again tell the meaning of the mystery, summing it up in few words. First then because it was merely in passing, and after leaving the Jewish temple, that He saw the blind man: and again from this circumstance also, that without intreaty and no man soliciting Him, but rather of His own accord and from a spontaneous inclination, the Saviour came to a determination to heal the man; hence we shall profitably look upon the miracle as symbolical. It shows that as no intreaty has been made by the multitude of the Gentiles, for they were all in error, God, being indeed in His nature good, of His own will has come forward to shew mercy unto them. For how at all or in what way could the vast number of Greeks and of Gentiles beseech God for mercy, having their mind darkened by gross ignorance, so as to be in no wise able to see the Illuminator? As therefore certainly the man who has |19 been healed, being blind, does not know Jesus, and by an act of mercy and philanthropy receives an un hoped-for benefit; so also has it happened to the Gentiles through Christ. On the sabbath too was the work of healing accomplished, the sabbath being capable thereby completely to exhibit to us a type of the last age of the present world, in which the Saviour has made light to shine on the Gentiles. For the sabbath is the end of the week, and the Only-Begotten took up His abode and was manifested to us all in the last time, and in the concluding ages of the world. But at the manner of the healing it is really fit that we should be astonished and say: O Lord, how great are Thy works; in wisdom hast Thou performed them all. For some one perhaps will say: Why, although able to set all things right easily by a word, does He mix up clay from the spittle, and anoint the eyes of the sufferer, and seem to prescribe a sort of operation; for He says, Go, wash in the pool of Siloam? Surely I deem that some deep meaning is buried beneath these words, for the Saviour accomplishes nothing without a purpose. For by anointing with the clay He makes good that which is (so to speak) lacking or vitiated in the nature of the eye, and thus shews that He is the One Who formed us in the beginning, the Creator and Fashioner of the universe. And the power of the action possesses a sort of mystical significance; for that which we said just now with reference to this, and what we consider may be understood by it, we will mention again. It was not otherwise possible for the Gentiles to thrust off the blindness which affected them, and to behold the Divine and holy light, that is, to receive the knowledge of the Holy and Consubstantial Trinity, except by being made partakers of His Holy Body, and washing away their gloom-producing sin, and renouncing the authority of the devil, namely in Holy Baptism. And when the Saviour stamped on the blind man the typical mark which was anticipative of the mystery, He meanwhile fully exhibited the power of such participation by the anointing with His spittle. And as an image of Holy |20 Baptism He commands the man to run and wash in Siloam, a name whose interpretation, the Evangelist, being very wise and Divinely-inspired, felt it necessary to give. For we conclude that the One Sent is no other than God the Only-Begotten, visiting us and sent from above, even from the Father, to destroy sin and the rapacity of the devil: and recognising Him as floating invisibly on the waters of the sacred pool, we by faith are washed, not for the putting away of the filth of the flesh, as it is written, but as it were washing away a sort of defilement and uncleanness of the eyes of the understanding, in order that for the future, being purified, we may be able in pureness to behold the Divine beauty. As therefore we believe the Body of Christ to be life-giving, since it is the temple and abode of the Word of the Living God, possessing all His energy, so we declare it to be also a Patron of light; for it is the Body of Him Who is by nature the True Light. And as, when He raised from death the only son of the widow, He

was not satisfied with merely commanding and saying: Young man, I say unto thee, Arise; although accustomed to accomplish all things, whatsoever He wished, by a word; but also touched the bier with His hand, showing that even His Body possesses a life-giving power: so in this case He anoints with His spittle, teaching that His Body is also a Patron of light, even by so slight a touch. For it is the Body of the True Light, as we said above. The blind man accordingly departs with what haste he can, and washes, and without delay performs all that was bidden him, shewing as it were in his own person the ready obedience of the Gentiles, concerning whom it is written: He inclined His ear to the preparation of their hearts. The wretched Jews then were hard of heart, but they of the Gentiles were altogether docile in obedience and bear witness of it in experience. The man having forthwith, removed his blindness, washing it away together with the clay, now returns, seeing. For it was Christ's pleasure that thus it should come to pass. Excellent therefore is faith, which makes God-given grace to be [21 strong in us; and harmful is hesitation. For the double-minded man is unstable in all his ways, as it is written, and shall receive nothing whatever from the Lord.

8, 9 The neighbours therefore, and they which saw him aforetime that he was a beggar, said, Is not this he that sat and begged?

Another said, No, but he is like him. He said, I am he.

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

10 They said therefore unto him, How were thine eyes opened? With difficulty they consent to believe that he was the [22 same man whom they had known aforetime, and abandoning their hesitation on this point, they ask how he had got rid of his blindness, and what was the manner of such an unhopd-for event. For it seems usual for those who are astonished to make careful inquiries and to investigate the manner of what has been done; and these persons resolved to do the same, not without the guidance of God, in our opinion, but in order that even unwillingly they might learn the power of Our Saviour from the narration and clear announcement which the blind man made to them. This thou mayest accept as a beautiful type of the converts from among the Gentiles becoming teachers to the people of Israel, after escaping from their former blindness and

receiving the illumination which comes from Our Saviour Christ through the Spirit. And that what we have said is true, the events themselves will loudly proclaim.

11 He answered, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam and wash. So I went away and washed, and I received sight.

He appears still to be ignorant that the Saviour is by nature God, for otherwise he would not have spoken of him so unworthily. He probably thought of Him and esteemed Him as a holy Man, forming this opinion perhaps from the somewhat indistinct rumour concerning Him that went about all Jerusalem, and was repeated everywhere in the common talk. Moreover we may observe that those afflicted of body and struggling with abject poverty never feel overmuch zeal in occupying themselves about making acquaintance, their unmitigated poverty exhausting as it were their mental faculties. Therefore he speaks of Him merely as a Man, and describes the manner of the healing. He must surely have been compelled by the magnitude of the miracle to attribute a glory beyond the nature of man to the Wonder-worker, but from giving credit to the belief that holy men were enabled by

[23 God to work miracles, he was probably drawn to look upon Jesus as one of them.

12 And they said unto him, Where is He? He saith, I know not. Not from devout feelings do they inquire for Jesus, nor are they moved to inquire where and with whom He was uttering discourses, so that they might go and seek some profit from His doings; but being blinded in the eyes of their understanding, even much worse than he had formerly been in those of his body, they are inflamed with most unjust anger, and rage like untamable beasts, thinking that Our Saviour had broken a commandment of the law, that one namely which forbids any work whatever to be done on the sabbath. And they raved immoderately, because He had dared actually to touch clay, rubbing the dirt round with His finger, and in addition to this had also directed the man to wash it off on the sabbath. Wherefore in anger and desperation they spit out the words, Where is He? without making any excuse for speaking so rudely. For in their pettiness they bestow abuse upon Him Who rightly deserved the highest honour, though they must have admired Him if they had been sincere and had known how to honour God's power with befitting praises. But thrusting aside in their extravagant maliciousness that which I think they ought in fairness to have thought and done, they devote themselves to untimely zeal. And falsely supposing that they were performing a duty in supporting the law which had somehow been wronged, they inquire for Jesus as one who had worked on the sabbath and thus wronged the excellent commandment by healing the man. Certainly they may have supposed that God was (so to speak) cruel and not compassionate on the sabbath, and was very angry when he saw a man healed, who was made in His own image and likeness, and on whose account the sabbath was instituted. For the Son of Man is Lord of the sabbath, according to the saying of the Saviour. [24

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

and opened his eyes.

They bring the man to the rulers, not that they might learn what had been done to him, and admire it; for it was not likely that men travailing with extreme envy against our Saviour Christ could ever be pleased by any such thing; but that they might publicly convict Jesus, as they thought, of a

transgression of the law, and accuse Him of being a wrong-doer in having made clay on the sabbath. For rejecting the idea of the miracle because of its incredibility, they lay hold of the deed as a transgression, and for a proof of what had been done they exhibit the man upon whom He had dared to perform the miracle. At the same time they think to succeed in gaining a reputation for piety according to Jewish customs, and proceed to strain the legal commandment to the utmost. For in Deuteronomy He Who by Nature is Very God, enjoining the minds of the pious not to be drawn aside to another, nor to think there were any gods besides Him, but bidding them to serve Him only in truth, and to hate bitterly those who should dare to counsel them differently, thus speaks: If thy brother by thy father or mother, or thy son, or thy daughter, or thy wife in thy bosom, or friend who is equal to thine own soul entreat thee secretly, saying, Let us go and serve other gods, thou shalt not consent to him, neither shalt thou hearken to him, and thine eye shall not spare him, and thou shalt feel no regret for him, neither shalt thou at all protect him; thou shalt surely report concerning him. And so the Jews, looking only at the errors of others, and foolishly treating everything by the regulation laid down concerning one thing, brought before the magistrates those who were detected in, any action contrary to the law, thinking that thereby they were honouring the Lawgiver. For this reason I think they enquired for Jesus, saying, Where is He? but being unable to find Him anywhere, they take as it were in the second place him upon whom the wonder had been wrought, that he might seal [25 with his own voice the testimony to the breach of the law which had been committed by the actions of the One Who healed him on the sabbath. When the blessed Evangelist is making it manifest to us that they were immoderately vexed at the making of clay on the sabbath, he fitly hints at the absurdity of the thing, by adding: Now it was the sabbath on the day when Jesus made the clay.

15 Again therefore the Pharisees also asked him, How didst thou receive thy sight?

They busy themselves about the manner of the healing, stirring up as it were the fire of malice which was in them to a greater heat, and ask unnecessary questions, not failing, as it seems to me, to recognize the miracle. For is it not altogether absurd to suppose that they, who had come bringing to them the man who aforetime was blind, had not expressed at all the reason for which they had brought him? But as if they were not sufficient to accuse Christ, the magistrates compel him to confess with his own mouth what had been done, believing that by this means the malicious accusation would have greater force. For observe that they do not ask simply and barely if he had been healed, but they seek rather to hear how he received his sight; this was what they were particularly anxious to hear:---"He made clay, and anointed mine eyes." For it was in this that they foolishly conceived all the transgression of the law to lie, and imagining that laws from above were violated, they thought they were righteously vexed, and that punishment ought to be inflicted on Him Who vexed them. And he said unto them, He put clay upon mine eyes and I washed, and do see.

They receive eagerly, as if it were a sort of food for their envy, his confession of the marvel, and gladly seize upon the excuse for their rage against Jesus. For the man who had been blind relates everything on this occasion

[26 very simply, and speaks very abruptly, in brief expressions praising as. it were his Physician: for he is somewhat astounded at the nature of the deed. Probably he may have thought in his mind that Jesus had miraculously enabled him to see by anointing him with clay, an unusual

medicament; and it seems to me that it was very significantly and with sharp meaning that he said He made clay, and anointed mine eyes. For it was as though one might suppose him to say: I know that I am speaking to a malicious audience, but nevertheless I will not on that account conceal the truth. I will requite my Benefactor with my thanks; I will be above unseasonable silence. I will honour by my confession the Physician, Who did not trouble me by an elaborate process of healing, or perform the operation by the knife and surgery, or effect what was necessary by compound mixtures of drugs, or adopt any ordinary method, but rather exhibited His power by strange devices. He made clay, and anointed mine eyes, and I washed, and do see. It is perhaps worthy of notice that the man very rightly added, as the climax to his description of these events, the words: And do see. For it is almost as though he said: I will prove to you that the power of the Healer was not exerted in vain; I will not deny the favour I received, for I now possess what I formerly longed for; I, he says, who was blind from birth and afflicted from the womb, having been anointed with clay, am healed, and do see. That is, I do not merely shew you my eye opened, concealing the darkness in its depth, but I really see. I am henceforth able to look upon the things which formerly I could only hear about. Lo! the bright light of the sun is shining around me: lo! the beauty of strange sights surrounds my eye. A short time ago I scarcely knew what Jerusalem was like; now I see glittering in her the temple of God, and I behold in its midst the truly venerable altar. And if I stood outside the gate, I could look around on the country of Judea, and should recognise one thing as a hill and another as a tree. And when the time changes to evening, my eye will no longer fail to notice

[27 the beauty of the wondrous objects on high, the brilliant company of the stars, and the golden light of the moon. Thereupon I shall be amazed at the skill of Him Who made them; from the beauty of the creatures I as well as others shall acknowledge the Great Creator. So that however little breadth of imagination or elegance of argument he uttered, his language is pregnant with all this power when he adds: and do see, after saying: He made clay and anointed mine eyes. For the preacher's style of argument, which we employ, does not exclude all that is graceful in imagination, or reject it as useless. He therefore who had received mercy from Christ, when questioned before the priests, speaks as we have said, declaring in a truly innocent manner, and to the best of his ability, the power of the One Who had healed him.

16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. In their folly they say He is not from God, Who has the power to work the works of God; and although they see the Son crowned with an equal measure of glory with the Almighty Father, they are not ashamed unreasonably to cast upon him the blame of impiety; and disregarding the report of the miracle, they attack the Wonder-worker with their peculiar envy, and carelessly accuse as an evildoer Him Who knew no sin. They foolishly believe the whole law to have been broken by His daring to move one finger on the sabbath, although they would themselves loose their ox from the stall and lead it away to water; moreover, if a sheep fell into a pit, as it is written, with much eagerness they would lift it out. So they strain out the gnat, according to the Saviour's word; for this was their ordinary custom. With much folly and very desperately they do not give credit to Christ for the marvellous deed, nor from the work of healing do they henceforth acknowledge Him to be what He is; but they cavil pettily about the sabbath, and, as if in their opinion all virtue was observed by merely remaining unemployed on the sabbath, [28 they totally deny His relationship to God, saying that He was not from God; although they ought rather to have

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

Even these still think too meanly, speaking and reckoning as of a mere man; only, being convinced by the marvellous deed, they give the palm to Christ rather than to the law; and, putting the proof afforded by the Divine sign in opposition to the sabbath rest on this occasion, they appear in a better light as just judges. Yet, was it not acting greatly in opposition to the precepts laid down respecting the

sabbath, to withdraw altogether the charge of transgression, and to acquit Him of sin, Who had not hesitated, when He thought fit, to do something even on the

sabbath? But, coming to this conclusion by reasoning which seems unanswerable and has much common sense in it, they argue thus. For it is manifest and acknowledged beyond question, that to those who neglect the Divine law, and set at nought precepts ratified from on high, God would never give the power to achieve

[29 anything wonderful. To Christ, however, in the opinion of the Jews, He gave such power, although He slighted the law respecting the

sabbath. Certainly the doing something on the sabbath, does not necessarily involve sin, but neither can any one doubt that the doing of good works is far better than remaining unemployed on that day. At all events, as the Saviour Himself somewhere else says, it is permitted to the Levites to minister on the

sabbath, and they exercise their functions on that day without blame, or rather their remaining unemployed would be blamable. For would any one find fault if they were detected sacrificing oxen on the

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

sabbath? By just reasoning therefore, some of the Jews are inclined to an excellent judgment, and putting off by an effort from the eyes of their understanding the mist of ignorance that characterises their nation, they admire the glory of the

Saviour, (although as yet not very ardently, for they speak of Him less worthily than they ought;) and they separate themselves from those who are actually condemning Him. For the one part unholy allowed themselves to be swayed by envy more than by just reasoning, and treat as a transgression that which in its nature could not in any wise be blamed; whereas the others, rightly considering the nature of the action, condemn such a foolish accusation.

It is of course possible that it was with reference to some other matter that they chose to say:

How can a man

that is a sinner do such signs? Perhaps, to put it briefly, they are eager to defend the general practice of holy men. For, say they, if we allow that it is quite possible

[30 for habitual transgressors to make themselves glorious by extraordinary actions and to be seen working marvellous deeds, what is there any longer to hinder those fond of making accusations from bringing charges against most of the prophets, or indeed by and bye attacking the blessed Moses himself, and lightly esteeming one so venerable, even though he was borne witness to by the most mighty actions of all? These men therefore may be contending for the reputation of the fathers as at stake in Christ, treating the circumstances respecting Him as a sort of pretext for shewing their love towards them.

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

They imagine those who are disposed to judge fairly to be wandering in their wits, and they seem to me to have forgotten altogether Him Who says: Judge righteous judgment; and having been taken captive as it were in the bonds of envy, they cannot endure to listen at all to any word that honours Christ. Turning away from any one wishing to speak of His miracles as from some one most hostile to themselves, and mistrusting their own powers of explanation, they haughtily address their words to the man that had been healed. Again they ask what had been many times told them, having already proclaimed their belief that He Who had performed an action contrary to the sabbath was both worthless and wicked. They think that in this way the blind man will join them in condemning Him, and take his cue from their words; that he will suppress all outward signs of gratitude, out of fear and trembling before their anger, and readily charge Jesus with contempt of the law, because of its being the sabbath. Evil therefore was the design of the Pharisees, and it cannot be doubted that it was foolish also. For how could the voice of one thankless man weaken the force of the miracle? And would not Christ's Divine glory appear, if it so happened that the blind man, overcome by fear, should deny the kindness he had received, in order to [31 avoid suffering anything from those wont to inflict pain? But envy is powerful to persuade those who are bursting with it to eagerly do any thing in their passion, even though it involves conduct very fairly open to ridicule. The mind which is free from such thoughts, however, is not entangled by foolish arguments; but, ever preserving its natural excellence untarnished, is borne directly towards a right conclusion, and does not go beyond the limits of truth. Mean therefore and insolent are the Pharisees, thinking that those who choose to think and speak rightly are wandering in their wits, and endeavouring to compel the man to speak evil words concerning Him Who had miraculously bestowed on him an unhopd-for blessing. But he was disposed to express gratitude and had been brought nigh to a clear knowledge by means of the miracle. And he said, He is a prophet.

They receive a sharp arrow into their hearts, who do not admit fair and just reasoning, and are eager to seek that only which gratifies their malice. For, as it is written,

the crafty man shall not meet with prey. For their zealous design is upset, contrary to their expectation; and they are greatly disappointed of their hope when to their surprise they receive the reply: He is a prophet. For the man who had been healed, judging very rightly, agrees with the opinion of the other party. For they, not unwisely considering the nature of the action, maintain that a man who was a sinner could not perform such a deed: and he upon whom the marvel has been wrought, all but pursuing the same track of argument, declares Jesus to be a prophet, not yet having accurately learned Who He is in truth, but adopting a notion current among the Jews. For it was customary with them to call wonder-workers prophets, deeming that their holiness was thereby borne witness to by God. Accordingly, just as they wisely determine not to dishonour the majesty of the Divine sign out of reverence for the

sabbath, but argue from it that [32 He Who wrought it was altogether guiltless of sin; so also I suppose this man, thrusting aside the petty cavil respecting the

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

18, 19 The Jews did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? The envy against the Healer which is hot within them does not allow them to believe what is acknowledged by all; and, swayed by the frenzy of madness, they of course care little for the discovery of truth, and speak falsely against Christ. First they applied pressure to the man himself, and now they are seen to be no less rashly distressing his parents, but with the very opposite result to that which they intended. They propose a most superfluous question to the man's parents, and they seem to me, in their unbounded folly, to dishonour the very law which they so venerated and so extravagantly upheld. For the neighbours, as it is written, brought him that aforetime was blind, and setting him face to face with those who were asking these questions, they reported most clearly that he had been born blind, and bore witness that now he had received sight. Thus, whereas the law distinctly says that every matter is established by the mouth of two or [33 three witnesses, they set aside the testimony not merely of two or three but probably of many more, and go for further evidence to the parents of him who was healed, thus acting contrary to the law as well as to good manners. But the law is nothing to them when they are eager to accomplish something agreeable to their private pleasures. For when the testimony borne to the miracle, by the voices both of the neighbours and of the man who was healed, put them out of countenance sorely against their will; they expected to be able to persuade those now being questioned, to make light of truth, and rather to speak as they wished them to speak. For see in how overbearing a manner they put their question, saying:

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

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

he is of age to speak for himself.

They acknowledge as true that which was in no wise doubtful and for which it was hardly likely they would

[34 suffer anything disagreeable; for they say that they recognise their own offspring, and do not deny what really was the case at his birth, but distinctly affirm that he was born with the affliction. Nevertheless they shrink from relating the miracle, leaving the nature of the deed to speak for itself, and maintaining that it would be much more suitable to put the question as to how he had been healed to their son himself. Fear of danger is certainly a powerful motive to turn men aside from what it befits them to do. Being greatly alarmed by the harshness of the Pharisees, they do not observe that which is somewhere well said: Strive for the truth unto death. It is likely that they did suffer something of another sort; for the poor man is always timid, and, losing through, his poverty the power to offer bold resistance, often takes refuge in an unwilling silence, and a forced acquiescence: as if already completely crushed in spirit by the vexation of poverty, he seems insensible to being burdened with other misfortunes. We suspect that the parents of the blind man suffered something of this sort, even though their answer on the whole is composed with great plausibility. For every one would agree that the recognition of the man as their son was a matter as to which it was far more reasonable to interrogate them than the man himself, whereas the question as to the Physician was one not so much, for the parents to answer as for him who had experienced the benefit of the wonderful operation. Thus they distinctly acknowledge what they know, inasmuch as they are fairly called upon for this; but what he could tell more truly, since he had the more accurate knowledge, about that they call upon him to give information. And it is not without Divine guidance. I think, that they added to their speech the words: He is of age. For this too seems to indicate the impiety of the Pharisees. Because, if he that received sight was qualified by his time of life to form a sound opinion; when he relates the miracle and how he was treated, he will not speak with the mind of a boy, but with an understanding now well matured, and probably

[35 able to support by argument those speakers with whom he agrees. This then will of necessity tend to shew the utterly shameless incredulity of the Pharisees. For behold! they will believe neither the neighbours nor the blind man himself, although it is not with an immature intellect that he gives evidence, nor on account of a boyish understanding does he easily glide into falsehood;

but he is of age, a fact which prevents his being ignorant of the nature of affairs.

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

Well and fitly does our Lord Jesus the Christ utter this woe at the heads of the Pharisees: Woe unto you

lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. For again let the devout person consider if the beauty of truth will not correspond to these words; for Christ could never be deceived. For behold! besides the unwillingness of any one of them to teach the doctrine of the presence of the Christ among them, they both terrify with cruel fear those who could perceive Him by the brilliance of His actions, and, by imposing a severe compulsion in their savageness, hinder any member of their company who seemed disposed to do so from acknowledging His miracles. For by putting out of the synagogue him who was right-minded and therefore disposed to believe, the wretches do not blush of their own authority to alienate in a manner from God him who cleaves to God; and to persuade him that the Lord of all is a partaker of the madness against all which they themselves possess. The admirable Evangelist however defends such, and says that the persons questioned were overcome by fear and therefore unwilling to say that the Christ had healed their son: so that by exposing the magnitude of the fury of the Jews, he might make it evident to those that come after. For what could be more inhuman than the conduct of these men, who deem right-minded persons worthy of

[36 punishment, and bring under the necessity of being punished, such as at all understand Him Who was proclaimed by the Law and the Prophets? And we shall find from the sacred Scriptures that the unholy design of the Jews was not unknown to the holy Prophets. For He Who searcheth the hearts and reins, piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart, to Whom all things are naked and laid open, saith by Isaiah: Woe to the rebellious children: thus saith the Lord, Ye took counsel, but not of Me; ye made covenants, but not by My Spirit; to add

sin to sin. For he who saith that Jesus is Lord most certainly will speak in the Holy Spirit, according to the words of Paul; but any one who professes the contrary will not speak in the Holy Spirit, (how could it be possible?) but rather in Beelzebub. Surely then the covenants of the Jews were not made by the Holy Spirit, for they added sins to sins. They first of all draw down the doom of disobedience upon their own heads, and then they communicate it to others by forbidding them to confess the Christ. Surely the design is full of the grossest impiety, albeit the Psalmist laughs at those who to their disappointment engage in a fruitless undertaking, saying: Thou

O Lord shalt confound them in Thy wrath, and the fire shall devour them; their fruit shalt Thou destroy from the earth, and their seed from among the children of men: for they intended evil against Thee; they imagined a device which they are not able to perform. For they were quite unable

to carry out a design which fought against God, although often and in ten thousand ways they attempted to obscure the glory of Christ. Therefore they were turned back, that is, were driven from the face and presence of the Lord of all, justly being addressed with the words: Walk in the

light of your fire, and in the flame which ye kindled.

24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. Being unable to stop the man from speaking well of [37 Christ, they attempt to attain a similar end by another method, and proceed to entice him in a sort of coaxing way to fulfil their private aim. Trying by many arguments to make him forget Christ altogether, and not even mention Him as a Physician, they say most craftily that he ought to ascribe glory to God on account of the marvellous deed, thus pretending piety. Nevertheless they bid him agree with and believe themselves, even when they maintain the highest impiety possible by saying that He is a sinner, Who came to destroy sin. They bring forward no proof whatever of this slanderous assertion, but being boasters and thinking something great and extraordinary of themselves, merely because they were leaders of the people, they command implicit confidence to be put in their discernment of character, and lay it down as a matter of duty. For the words, We know, will be found pregnant with surpassing arrogance by those who closely examine what they imply. But thou mayest in no small degree wonder at the foolish mind of the Jews from this also, that whereas they decree that glory should be ascribed to God on account of the miracle, since He alone is the doer of such deeds, they condemn One Who works the works of God by His own might; and not only do the miserable people act thus themselves, but they compel others to agree with them. Yet when they aver that by their own unaided knowledge they are sure that Christ is a sinner, they are ignorant that they assert something most harmful to themselves. For, being wont to boast greatly of their learning in the Law, and exhibiting intolerable conceit about the Sacred Scriptures, they will suffer a greater penalty; because, it being in their power to know the mystery of Christ, which by the Law and the Prophets in many ways is typified and proclaimed, they with much heedlessness cling to their self-imposed ignorance; or, if they possess accurate knowledge, are always most pertinaciously unwilling to do what they ought. For they ought rather to instruct the mind of the common people to comprehend the mysteries of Christ, and to try to lead [38 others to the knowledge of what it behoved them to know. But they, profuse in arguments and mighty in boasts, and crying out with far too high an opinion of themselves: We know, set aside the words of the Law, account the voice of Moses as nothing, and think the declarations of prophets to be as vain as those of the thoughtless mob; for they quite fail to take notice of what the voice of the prophet foretels will happen at the time of Our Saviour Christ's coming, for he says: Then the eyes of the blind shall be opened, and the ears of the deaf shall hear; then shall the lame man leap as a hart, and the tongue of the dumb shall be distinct. For the paralytic was healed at the pool of Bethesda, and after passing through thirty and eight years in his infirmity, as it is written, by one word of the Saviour he took up his bed and leaped away like a hart: yet when they ought to have admired Jesus for that, they lamented the breach of the sabbath, and, holding that the law had been transgressed, disparaged the excellence of the miracle. At another time, when an evil spirit had been cast out of him, the dumb man spake; but they fell into such terrible folly as not to gain even a little profit from it. The blind man received sight, the prophetic announcement was fulfilled, the word of the Spirit was brought to pass to the uttermost, and what? Again at this they go mad, they condemn the Wonder-worker, they attribute sin to Him Who is able to shine forth with Divine brightness, and Who displays as actually now present that which had been expected long ages before.

25 He therefore answered, Whether He be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. The benefit which the man formerly blind had received from Christ appears to have been twofold: his understanding was in some way enlightened at the same time as his bodily eyes, and as he possesses the, light of the physical sun in his fleshly eyes, so the intellectual beam, I mean the illumination by the Spirit, takes up its abode [39 within him, and he receives it into his heart. For hear how he resists the abominable conduct of the magistrates out of his great love towards Christ, and how cleverly he reproaches them as being well-nigh intoxicated and beside themselves. But he frames his speech with proper respectfulness, and giving them their due honour as the ruling order, courteously says: Whether He be a sinner, I know not. We do not argue from this that the man was unaware that Jesus was not a sinner, but shall rather suppose that he so addressed those men with the following design. For he may be imagined to speak thus. Though compelled against my will to acquiesce in what is wrong, I will not endure to slander my Benefactor: I will not join myself to those who wish to dishonour Him Who deserves all honour: I will not say that such a Wonderworker is a sinner: I will not give an unjust vote against One Who is mighty to work the works of God. The miracle wrought in me does not permit me to consent to your words: I was blind and I see. It is not another man's account of His doings that I have believed: I am not carried away by the reports of mere strangers: it is not cures effected upon others that I am led to admire. I myself, he says, am a proof of His power: I stand here seeing, having been formerly blind, as a sort of monument, exhibiting the excellence of His love for men, and flashing forth the greatness of His Divine power. Something like this I conceive to be the real significance of the words used by him who had received his sight. For to say: Whether he be a sinner I know not; and immediately to add: One thing I know, that, whereas I was blind, now I see, is not in the style of a simple statement, but shews a deeper meaning of very wise reasoning.

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

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

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

sabbath. For conscience checks the savage design that rages within them, and (so to speak) puts a bridle on them, though they are unwilling to admit its interference.

27 He answered them, I told yon even now, and ye did not hear: wherefore would ye hear it again?

It seems superfluous now, he says, to tell the story over again to an incredulous audience, and it is useless for you to inquire so often concerning these things, when you do not gain anything whatever, although you learn and have conclusive evidence. But you bid me now again reiterate [41 the same words for no good purpose, as experience proclaims. For hereby the man who had been healed thoroughly convicts the Pharisees of unreasonableness, of turning away their ears from the truth, as it is written, not being laudably angry at the law being broken, but by these questions bidding him who wished to speak well of the Wonder-worker to appear in the character of an accuser, rather than accepting him as an admirer. For this was in truth their aim, since the transgression of the law was altogether a matter of indifference to them, and passed over as quite unimportant. On this account they set aside just judgment and were only bent on gratifying their prejudice; forgetting God, Who says: The priest's lips shall guard judgment and they shall seek the law at his mouth. Would ye also become His disciples?

He has now confessed distinctly, and without any evasion, that he has been made a disciple, if not by argument yet in consequence of the marvellous deed; and has become a believer, accepting his miraculous sight in the place of instruction. For when he said to them: Would ye also become His disciples? he as it were revealed his own condition of mind, that he was not only willing to become, but actually had already become, a disciple. And in some degree even before he had fulness of faith, acting upon

the precept: Freely ye received, freely give, he was prepared at once and very unselfishly to communicate his advantages to them. He affirms unhesitatingly and often his account of the marvellous deed, if they had only considered his narrative really as instruction. He certainly therefore observed in an excellent way that in the Book of Proverbs:

He speaketh in the ears of them that hear.

It seems probable that some deep and hidden meaning is obscurely intimated in these words of his, and I will briefly state what it is. There were some of the magistrates who recognised that the Wonder-worker was in truth Christ, but keeping their knowledge of Him buried (so to speak) within their hearts, they as yet were

[42 unsuspected by the majority of their companions. And our witness will be the wise Evangelist himself, where he says that the rulers knew that He was the Christ, hut because

of the Pharisees they did not confess it. The proofs of this will be strengthened also to some extent by Nicodemus, boldly exclaiming and saying to Our Lord Jesus Christ: Rabbi, we know that Thou art a Teacher come from God, and that no man can do these signs that Thou doest, except God be

with Him. Certainly therefore some of the rulers knew, and the report of this was spread abroad throughout all Jerusalem. The majority of the Jews suspected that the rulers knew, but were determined not to confess it through malice and envy; and that this also is true, we will shew from the evangelical writings themselves. For the blessed John himself somewhere says that Jesus

stood teaching in the very temple and explaining things which, at least to the understanding of His hearers, seemed to be breaking the law. And when the magistrates of the Jews did not proceed at all against Him, nay, did not venture so much as to say: "O fellow, cease teaching what does not harmonize with our ancient laws," they brought suspicion on themselves among the multitudes as we have just observed. Thus for instance it is written: Some of them of Jerusalem

said, Is not this He Whom they seek to kill? And lo, He speaketh openly and they say nothing unto Him. Can it be that the rulers know that this is the Christ? Surely he all

but says, "Those whose lot it is to be leaders know that He is indeed the Christ; see, although they are generally considered to be desirous of killing Him, He is speaking with very great boldness and they do not rebuke Him even so much as by words." Accordingly, this suspicion being spread abroad through all Jerusalem, the blind man had at some time heard it, and had this report about these men ringing in his ears. Gracefully therefore reproving them, as we may suppose, he says: "Surely it is to no purpose that ye bid me again utter the same words and again speak the praise of the marvellous deed: or do ye indeed consider the narrative a pleasure, thirsting even

[43 now for instruction from Him, although, overcome by fear of others, ye allow ungrateful cowardice to stand in the way of such excellent knowledge?"

28 And they reviled him, and said, Thou art His disciple; but we are disciples of Moses.

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

Yet this also is signified, that to suffer reproach for Christ's sake is a thing delightful and most

honourable; for the very means by which those who do not shrink from becoming persecutors think to vex those who love Him, become (though the persecutors know it not) sources of joy to them. Yea, those who persecute Christians cause their excellence to shine more conspicuously, and do not

[44 so easily succeed in causing them injury. The abandoned Pharisees then, disparaging as seems probable themselves more than Christ, say of the blind man: Thou art His disciple; and being elated and puffed up with pride, foolishly

say of themselves: But we are disciples of Moses.

29 We know that God hath spoken unto Moses: but as for this Man, we know not whence He is.

Boldly do they speak again, armed with that folly which is so familiar and dear to them; and in undiminished shamelessness they once more boastfully exclaim: We know. And when they add: that God hath spoken unto Moses, thereby recognising that he deserved great

honour, they in another way again insult him, seeing that they take no account of his precepts. For they ignorantly condemn One Whom as yet they know not, or rather they dishonour Him in spite of what they have learnt concerning Him, although the Law forbids them to act unjustly and quarrelsomely towards any or to judge at all in this way. Something of this sort they say again now: "confessedly God hath spoken unto Moses; there is no sufficient reason for any to be in doubt on this point; He enacted laws by him, and laid down regulations how every thing is to be done. Certainly therefore, he says, he is a transgressor of the sacred Scriptures, who has contrary opinions to those expressed by Moses: and manifestly the law concerning the sabbath has been broken, for thou wast healed on the

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

Is not this the carpenter's Son, Whose father and mother we know? How then doth He say, I am come down out of heaven?

Certainly therefore we can not accept this statement: We know not whence He is, as indicative of ignorance,

[45 but we shall look upon it as the expression of the arrogance which was in them. For, throwing contempt on their own previous judgment, and setting it altogether at naught, they make this statement concerning Him. Perhaps indeed their words indicate that they argued as follows; for it is only fair to their arguments that we should scrutinise them more carefully. "We know," say they, "that God has spoken unto Moses: certainly therefore we must believe without hesitation what was spoken by him, and observe the commandments given him from God. But this Man we know not, for God hath not spoken unto Him, nor have we recognised any such thing with regard to Him." But the Pharisees, wont to be wise in their own conceit, and boasting much of their knowledge of the Divine word, ought to have considered that God the Father thus speaks, when by the all-wise Moses He proclaims the future advent of Jesus: I will raise them up a Prophet from among their brethren like unto thee, and will put My words in His mouth, and He shall speak unto them as I shall command Him. And whatever man shall not hearken to whatsoever that Prophet shall speak in My Name, I will take vengeance on him. Surely any one might have rebuked the Jews with good reason, and said: O ye who only know how to disbelieve, if ye are so readily persuaded by the words of Moses, because God hath spoken unto him, ought ye not to believe Christ in the same way, when ye hear Him publicly declaring: The words that I say unto you are not Mine, but the Father's Who sent Me; and again: I speak not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. Certainly therefore the

words of the Pharisees are a mere excuse, a fiction of vain reasoning. For if they say they ought rather to follow Moses, on this account, that God spake to him; why do they not think similarly with regard to Christ, when He distinctly says what we have just mentioned? But while in part they honour the law, and pretend to hold God's will in high esteem, in another way they violate it and dishonour it

[46 greatly by refusing to accept its proclamation concerning their time, that namely which was announced by it concerning Christ, that by His Incarnation He should appear in the character of a Prophet.

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

I am astonished, he says, and very justly, that you say you do not know One Who is borne witness to by such holiness and by the Divine power shewn in His actions; yet you are thought to incessantly give attention to God's teaching, you administer the law, you make the verbal study of the sacred Words your great delight, you possess the chief power among the people and especially may be expected to know who are good teachers. For who ought to rightly know those who by God's power work wonders, if they do not who are appointed to minister in holy things and who have been put in charge of the venerable mysteries? And by saying that he is astonished that they are altogether ignorant respecting the Divine sign, so wonderful and strange, which had been wrought upon him, the man covertly and by implication rebukes them, hinting that they were so far removed from sanctification and fitness for piety, that they shamelessly confessed themselves utterly ignorant of Him Who is truly holy, that is, Christ. For let us lay bare what we believe to have been the concealed thought. If that is true which is somewhere well said: Every beast loveth his like, and a man will cleave to his like, how then if they were holy and good did they turn away and refuse to cleave to Him Who was holy and good? Certainly therefore that which was spoken was pregnant with a rebuke of the accursed policy and behaviour of the Pharisees. And I think another thing also will help to make this manifest. For I think that the diligent student who devotes his attention to such expressions will perceive more distinctly that which seems to be hidden in each. What then is this? Many rumours [47 went about through all Judaea concerning our Saviour Christ, but they spoke of Him only as a Prophet. For thus the Law prophesied that He would come, saying: The Lord our God will raise up a Prophet from among your brethren; yet they hoped that when He was revealed in His proper time He would instruct them in things above the Law, and by unfolding the truer intent of the Lawgiver would educate them in worthier wise. And thou needest not wonder that there was among the Jews such a hope and opinion, when even among the other nations the same opinion was spread abroad. For instance even that Samaritan woman said: We know that Messiah cometh (which is called Christ): when He is come, He will declare unto us all things. Most clearly therefore the Jews knew that Christ would come, (for this is what Messiah meaneth), and would interpret to them the higher counsel of God; and moreover that He would also open the eyes of the blind was declared by Isaiah, who says distinctly: Then shall the eyes of the blind be opened. But there was also another opinion prevalent in Jerusalem, forasmuch as the prophet Isaiah speaks of the Ineffable Son of God the Father as quite unrecognised, saying: Who shall declare His generation? The Jews, here also distorting the force of the words in accordance with their own notions, imagined that the Christ would be altogether unrecognised, no one whatever knowing whence He was: although the Divine Scriptures establishes for us very

evidently His birth in the flesh, and therefore exclaims: Behold, the virgin shall be with child, and shall bring forth a Son. And that the mind of the Jews in this again was uneducated as regards the comprehension of essential truths, when they supposed that the Christ would be unrecognised, it is easy to see, from what the blessed Evangelist John declared to be evident concerning Him, when speaking to them of Jerusalem. For some of them of Jerusalem said, Is not this He Whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know that this is the Christ? [48] Howbeit we know this Man whence He is: but when the Christ cometh, no one knoweth whence He is.

While the Jews therefore are thus absurdly laying down these opinions concerning Christ, the man who had been blind already forms [right] ideas about Him, quickly drawing inferences from the marvellous deed, and all but seizes on the words of the Pharisees in confirmation of his own reasoning. For he says: Why, herein is the miracle,

that ye know not whence He is, and yet He opened mine eyes. Two signs, he says, I have, and very clear ones, of His being the Christ. For ye know not whence He is, but yet He opened mine eyes. Certainly therefore this is evidently He Who was foretold by the Law, and borne witness to by the voice of Prophets.

31 We know that God heareth not sinners: but if any man be a worshipper of God, and do His will, him He

heareth.

Having already in some measure shewn his delight in the proclamations made by the Prophets and the Law as now fulfilled, both in its being unknown whence Christ was, and in the eyes of the blind being opened, he collects for himself aids to faith from every quarter, and thus discovers something else also. Starting from necessary and acknowledged principles, he makes a show of going on to the inquiry as to what is profitable and fitting, and constructs what may be termed a piece of reasoning well-pleasing to God. For he maintains, and surely there are good grounds for so thinking, that the God Who loves justice and virtue never hears those who love sin; and laying this down as indisputable and universally acknowledged, he introduces as a contrast the opposite statement as true, and as gainsaid in no quarter, I mean of course that everywhere and always the Lord of all listens to such as are habitually pious. And although the conclusion to be drawn was designed to refer to the Christ alone, it was so constructed as if it had reference to a general and universal principle. For as I have already pointed out by anticipation, the man who had been blind has an unworthy

[49] conception of Christ and has not yet learnt accurately that He is by nature God; so that he thinks and speaks of Him as a Prophet, to Whom he might without blame ascribe piety: but this does not rightly apply to Christ at all, because He is by nature God, receiving the worship of the pious as it were a spiritual sacrifice.

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

Pained as it seems very keenly, and grieving as we may say over their revilings against Christ, so as to be vexed beyond endurance because they contemptuously said;

Thou art His disciple, but we are disciples of Moses, he is eager to speak on behalf of his Master; hence he draws a sort of comparison between the achievements of Moses and the brilliant deeds of Our

Saviour, showing that as the latter is greater in wonder-working, so far He is the better. For indeed, is it not a matter of course that he who accomplishes the greater work should be in every way superior in glory? Surely it is not to be doubted. And at the same time he probably signifies something of this sort. Whereas a very ancient prophecy foretells and declares thus concerning the coming of Christ: Then shall

the eyes of the blind be opened, and no one ever before caused astonishment by having done any such deed; now it has been fulfilled by Him and Him only, Whom you (I know not why, he says) do not scruple to call a sinner. Moreover, a great company of holy prophets are spoken of, and a number not easily computed of just men are mentioned throughout the Sacred Scriptures, but since

the world began it was never heard that any one opened the eyes of a man born blind. Is it not therefore certain that this is the Christ, Who accomplishes the declarations of the Prophets, Who thoroughly and completely fulfils the things proclaimed of old? For if no other besides Him opens the eyes of the blind, what henceforth shall stand in the way of faith? What shall turn us aside from accepting Him? Or how can we fail, every doubt being

[50 cast aside, to attain by the very easiest way the mystery of knowing Him?

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

33 If this Man were not from God, He could do nothing.

He who had just received sight and been miraculously freed from his old blindness, was quicker to perceive truth than they who had been instructed by the law, for see, see how by very many and wise arguments he demonstrates the utter baseness of the Pharisees' opinion. For when they absurdly said of Christ: As for this Man we know not whence He is, he in reply severely rebukes them for their unfairness of thought, when they deny all knowledge of One Who worked such wonders; it being evident to all

[51 that one who was not from God would be unable to do any of those deeds which are only accomplished by Divine energy. For God works such deeds through the saints only, and would never bestow upon a stranger who had not yet entered on the way of godliness the ability to boast of such glories. Else let the dumbfounded Pharisee come forward and say what is henceforth the distinction with God between the holy and the profane, the just and the sinner, the impious and the devout. For if He enables each equally to become glorious by the same means, there is no longer any distinction, but at once all things are brought into confusion, and we will say with good reason that which is written: How shall we fitly serve

Him, and what will be the profit if we appear before Him? For if, as one of the Greek poets said:

11 Ἡ σὴ μοῖρα μόνοντι, καὶ ἐμὲ λὰ τις πολεμῶντες, and the evil and the good are held in equal honour, will it not be useless to experience bitter hardships on account of virtue? But we will not consider that these things are so, and wherefore? Because: Them that honour Me, saith God, I will honour; and he that despiseth Me shall be despised. For my part, I would ask the self-conceited Pharisees, if God indifferently works such deeds even by the hands of sinners, why the magicians of Egypt did not achieve the same things as the great Moses? Wherefore could they not do equally wonderful works and carry off the same glory as he did? But thou wilt say that Moses' rod when it fell on the ground became a serpent, and those of the magicians became so in like manner. We answer that their rods were not transmuted into serpents, but a deceit was practised, and something which appeared to men like the form of serpents deluded them into error; a certain magical art made their rods look like serpents: whereas Moses' rod was truly changed into a serpent and suddenly [52 received the nature of that beast. And from the distinction which is laid down in the Sacred Scriptures thou wilt see that what I have said is true. For Moses' rod swallowed up their rods: for since the latter were merely in the outward form of serpents, but the former was truly and in nature that which it appeared to be, it was provoked to anger that they should look no longer like rods but like living beings, and devoured them with unheard of power beyond the power of an [ordinary serpent], God rendering such a difficult thing easy to it. And again, let the Pharisee tell me why these magicians, who caused their own rods to take the outward form of serpents, did not exhibit a leprous hand made clean, but in despair openly confessed: This is the finger of God? And tell me why the priests of Baal did not bring down fire from heaven, and yet Elijah brought it down? Are therefore God's ways certainly characterised by respect of persons? God forbid! But because He is just and a lover of just men He works His gracious miracles through the agency of the saints, but by no means through the agency of the sinful. With excellent reason therefore the man who had been blind rebukes the impudent pratings of the Pharisees and convicts them of an erroneous opinion, when they say He is not from God Who is proved to have a Divine Nature by His power of working miracles.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Hard of acceptation to most people are the wounds of refutation, and the consequent correction of error. They are certainly welcome and sweet to the wise, since they convey much profit, and have an improving tendency, although they may carry with them a painful sting. But to those who love sin they are bitter, and wherefore? Because, having fixed their mind on debasing pleasures, they turn away from any warning that draws them thence as vexatious, and deem it a loss to be

diverted from their pleasures, setting no value on what is truly profitable. [53 For just as they who fall overboard from a ship, and, being caught by the current of a river, are not strong enough to resist it, and, thinking it dangerous to swim in opposition to the waves, are simply borne on by the current; so I think these men, of whom we were just speaking, overcome by the tyranny of their own pleasures allow those pleasures to rush on unbridled, and decline to offer any resistance whatever. Hence the wretched Pharisees are displeased, and crying out like wild beasts against him who brought forward excellent arguments, they welcome the beginnings of anger, and spouting forth the extreme rage of madness, unlawfully revile him; and somehow recurring to the haughtiness so natural to them, say that the blind man was born in sins, thus maintaining the Jewish errors, and ignorantly supporting a doctrine that will not hold together. For that no living person, either on his own account or on account of his parents, is born either blind or with any other bodily infirmity; moreover, that God does not visit the sins of their fathers upon children, not unskilfully, in my opinion at least, we have shown at some length, when we had to explain the words: Rabbi, who did sin, this man, or his parents, that he should be born blind? Since therefore the man who had been born blind knew how to refute the Pharisees, he was on that account not only reviled, but cast out by them. And here again learn that what was done is typical of a true event: for that the people of Israel were going to utterly loathe the Gentiles as nurtured in sins from erroneous prejudice, any one can recognise from what the Pharisees said to that man. And they expel him, exactly as they who plead the doctrine of Christ are expelled and cast out by the Jews.

35 Jesus heard that they had cast him out. The inspired Evangelist says that our Lord Jesus Christ heard, not implying certainly or of necessity that any one reported the fact to Him, but because, as one of the wise somewhere says: The Spirit of the Lord filleth the world, [54 and the ear of hearing heareth all things. Surely He hears, as the Psalmist says: He that planted, the ear, doth He not hear? and He that formed the eye, doth He not perceive? When therefore we suffer insult on His account, or endure any grievous thing from those who are wont to fight against God, we are bound to believe that most assuredly God is a looker-on, and listens as it were to the trial that comes upon us: for the very nature of the occurrence, and the sincerity of those who are dishonoured on His account, cry aloud in His Divine Ears. And finding him, He said unto him, Dost thou believe on the Son of God? The man who had been blind has been cast out by the Pharisees, but after no long interval of time Christ seeks him, and finding him, initiates him. in mysteries. Therefore this also shall be a sign to us that God keeps in mind those who are willing to speak on His behalf and who do not shrink from peril through faith in Him. For thou hearest how, making Himself manifest as though to give a good recompense, He hastens to implant in him the highest perfection of the doctrines of the faith. And He proposes the question in order that He may receive the assent. For this is the way of shewing faith. Wherefore also those who are going to Divine Baptism are previously as a preparation asked questions concerning their belief, and when they have assented and confessed, then at once we admit them as fit for the grace. Hence therefore arises the significance of the event to us, and we have learnt from Our Saviour Christ Himself how right it is that this profession of faith should be made. Wherefore also the inspired Paul asserted that [Timothy] confessed the confession of these things with many witnesses, meaning the holy angels: and if it is an awful thing to falsify what is spoken before angels, how much more so before Christ Himself? So then He asks the man who had been blind not simply if he was willing to believe, but also mentions on Whom. For the faith [must be] on the Son of [55 God, and not as on a man like ourselves, but as on God Incarnate. Surely this is the fulness of the mystery concerning Christ.

And in saying: Dost thou believe? He all but says "Wilt thou shew thyself superior to the madness of those men? Wilt thou bid farewell to their incredulousness and accept the faith?" For the emphatic Thou implies such a contradistinction from other persons in some way.

36 And Who is He, Lord, saith he, that I may believe on Him? The soul furnished with sound reason, diligently seeking the word of truth with the eyes of the understanding free, without embarrassment makes straight for it like a ship going into port, and obtains its advantages by a chase without fatigue. And again the man who had been blind will be a proof of what has been said. For when he had already by many arguments and reasonings admired the mystery concerning Christ, and moreover had been struck with astonishment at His unspeakable might, which had been experienced not by any other but by himself in himself, he is found thus ready to believe and without delay proceeds to do so. For see, see, he earnestly asks upon whom he should fasten that faith which had been already built up within him. For this alone was lacking to him, and he was previously prepared for it, as we have said.

37 And Jesus said, Thou hast both seen Him, and He it is that speaketh with thee. Being asked upon whom it was proper to believe, Jesus points to Himself, and not simply by saying "It is I," but by saying that the Person Whom the other was looking at and by Whom he was being addressed, was the Son of God; in every way consulting beforehand our advantage, and in divers manners constructing aids towards a faith both free from error and unperverted, lest while thinking ourselves pious we might fall into the meshes of the net of the devil, by foolishly turning aside from the truth of the mystery. For even now some of those who think ⁵⁶ themselves Christians, not accurately understanding the scope of the Incarnation, have dared to separate from God. the Word that Temple which was for our sakes taken from woman, and have divided Him Who is truly and indeed One Son into two sons, even because He was made Man. For with great folly they disdain to acknowledge as probable that which the Only-Begotten disdained not even to do for our sakes. For He, being in the form of God, according to that which is written, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, that He might become a Man like us, of course without sin: but they in their strange opinions find fault in a sort of way with His Divine and philanthropic design, and thrusting away the Temple taken from woman from the true Sonship as far as they can in their thoughts, they do not accept His humiliation: and conceiving an opinion far removed from the truth, they say that the Only-Begotten Son of God the Father, that is, the Word Begotten of His Essence, is One; and that the son born of woman is another again. Still, when the inspired Scripture proclaims the Son and Christ to be One, are they not full of all impiety who sever into two Him Who is truly and indeed One Son? For inasmuch as He is God the Word, He is thought of as distinct from the flesh; and inasmuch as He is flesh, He is thought of as distinct from the Word: but inasmuch as the Word of God the Father was made flesh, the two will cease to be distinct through their ineffable union and conjunction. For the Son is One and only One, both before His conjunction with flesh, and when He came with flesh; and by flesh we denote man in his integrity, I mean as consisting of soul and body. Certainly therefore on account of this pretence, with the greatest foresight, the Lord here again when asked, "Who is the Son of God?" did not say, " It is I," for it would then perhaps have been possible for some ignorantly to suppose that the Word alone Who shone forth from God the Father was thereby signified; but shewed Himself forth in the very manner which to ⁵⁷ some seems so doubtful, by saying: Thou hast seen Him, and also indicated that the Word Himself was dwelling in the flesh by

speaking again and adding: And He it is that speaketh with thee. Thou seest therefore what a unity the Word possesses; for He makes no distinction but says that Himself is both that which presents itself to bodily eyes, and that which is known by speech. Certainly therefore it is altogether ignorant and impious to say as some inconsiderately do say: "O Christ's man," for being God He was made man without being severed from His Divinity, and is the Son also with flesh: for in these things is the most perfect confession and knowledge of faith in Him.

38 And he said, Lord, I believe. And he worshipped Him.

Quick to make a confession, I mean as regards his faith, and warm in shewing piety, is the man who had been blind. For when he knew that the One present with him and visible to his eyes was truly the Only-Begotten Son, he worshipped Him as God, although beholding Him in the flesh without the glory which is really God-befitting. But having had his heart illumined by Christ's indwelling power and authority, he advances to wise and good thoughts by fair reasoning, and beholds the beauty of His Divine and Ineffable Nature; for he would not have worshipped Him as God unless he believed Him to be God, having been prepared and led thus to think by what had happened unto himself, even the miraculously accomplished marvellous deed. And since we transferred all the circumstances connected with the blind man to the history of the Gentiles, let us now speak again concerning this. For see, I pray you, how he fulfils by the prefiguring of the worship in spirit the type to which the Gentiles were conducted by their faith. For it was the custom for Israel to serve the Lord of all according to the bidding of the Law, with sacrifices of oxen and incense and with offerings of other animals; but the faithful among the Gentiles know not this manner of service but were turned

[58 to the other, that is, the spiritual, which God says is truly and especially dear and sweet to Him. For He says: I will not eat the flesh of hells, neither will I drink the blood of goats. And in preference He bids us offer the sacrifice of thanksgiving, that is, worship with song, to celebrate which the Psalmist through faith in the Holy Spirit sees that all the Gentiles would go up, and says as if to our Lord and

Saviour: All the earth shall worship Thee, and shall sing unto Thee; yea they shall sing to Thy name. Moreover, Our Lord Jesus Christ Himself shows the spiritual to be better than the legal service, when He says to the woman of Samaria: Woman, believe Me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit, and they that worship Him must worship Him in spirit and truth. And if we rightly think, we shall conclude that the holy angels also are distinguished by this kind [of service], presenting unto God such worship as a sort of spiritual offering. For instance when the Spirit gave command to those above to bring God-befitting honour to the Firstborn and Only-Begotten, He says: And let all the angels of God worship Him. Moreover the Divine Psalmist called us to do this, saying: O come let us worship and fall down before Him. And it would not be difficult to treat of this matter at great length; but putting a convenient limit to our words, we will abstain from bringing forward any more arguments for the present. Except that we will once more repeat that the man who had been blind admirably carries out the type of the service of the Gentiles, making his worship the close companion of his confession of faith.

39 And Jesus said, For judgment came I into this world, that they which see not may see; and that they which see may become blind.

Christ, when explaining to us by the voice of Isaiah the |59

cause of His manifestation, I mean in this world, says: The Spirit of the Lord is upon Me, because He anointed Me: He hath sent Me to preach good tidings unto the poor to proclaim deliverance to the captives, and recovery of sight to the blind. Moreover he saith somewhere in another place: Hear, ye deaf; and receive your sight O blind, that ye may see. When therefore He saith that for this cause He was chosen by God the Father, that He might proclaim recovery of sight to the blind, how is it that here He

saith: For judgment came I into this world, that they which see not may see; and that they which see may become blind? Is then, some one will say, Christ a minister of sin, according to the language of Paul? God forbid. For He came to accomplish the predetermined intention of His goodness towards us, namely, to illuminate all men by the torch of the Spirit. But the Jews, being obstinate in unbelief did not accept the grace shining upon them, imprecating as it were on themselves a self-chosen darkness. For instance, it is written concerning them in the prophetic records: While they waited for light darkness came upon them: waiting for brightness they walked in obscurity. For inasmuch as He was to come according to the declaration of the Law, the Jews waited for brightness and the Light, that is, Christ. For they accepted the fact that He would come, and expected Him, but they who thought themselves pious in this matter were walking in obscurity, that is, in profound darkness, when there was no other cause why they suffered the gloom that came upon them, except that by their own unbelief they drew the affliction upon themselves. I came therefore, He says, to give sight to the blind through their faith; but the unyielding obstinacy of the stubborn and refractory, which tended greatly to unbelief, caused the coming of the Illuminator to be unto them a coming for judgment. For since they believe not, they are condemned. And this the Saviour has said more clearly to thee in other words also: Verily, verily, I say unto you, He that believeth on the Son is not judged: but he that believeth not on the Son hath been judged already,

|60 because he hath not believed on the name of the Son of God.

With beautiful fitness therefore He mentions this in connection with the event now under our consideration, making the deed miraculously wrought upon the blind man the basis as it were of his discourse: for He declares that man to have received sight not only as regards the body, but also as regards the mind, because he had accepted the faith; but that the Pharisees suffered just the contrary, because they did not behold His glory, although it was shining most clearly, even in that marvellous deed that was so great and so novel.

40 Those of the Pharisees which were with Him heard these things, and said unto Him, Are we also blind? The Pharisees keep close to the Saviour Christ and are eager to associate with Him, although they have a sharp arrow shot into their heart, and pine with vexation and envy at His glory; they associate with Him, however, gathering nourishment for their hatred, and devising various slanders against His marvellous deeds, and by these means perverting the guileless mind of such as are more ready to believe. And when they heard Christ say these words, they were cut to the heart again, for it was not likely they would fail to know that the aim of the discourse was

directed against them. But when He said at first, vaguely and indefinitely: That they which see may become blind, not yet having an occasion to find fault with good reason as being insulted, they maliciously question Him, applying the force of what had been said to their own persons, and demanding as it were that He should say more clearly whether He meant that they were blind also, so that they might now condemn Him again as offending against the commandment of the Law. For being constantly familiar with every part of the writings of Moses, they knew that it was written: Thou shalt not speak evil of a ruler of thy people. Either therefore expecting to be insulted they say such words, so that they [61 might seem with good reason to attack Him, and to be angry, and now without blame to take counsel against Christ; or because they really felt such excess of bitterness in their mind, and were bursting to show the malice which was in them. For when Christ said: For judgment came I into this world, that they which see not may see, and by these words indicated the restoration of sight to the blind man, they were unable to endure being reminded of the miracle, and being goaded by envy they once more rise up against Him, and endeavour to oppose Him. In His presence they do not shrink from saying what almost amounts to this: "O fellow, thou boastest strange things, having accomplished none of those deeds which Thou thinkest Thyself to have wrought. Dost Thou indeed wish, say they, to impose even upon us with Thy wonderworking? Wilt Thou be capable of saying that Thou hast healed us, for that we are blind also? Dost Thou wish that we should ascribe to Thee the glory of a physician and wonder-worker, telling lies after the manner of this man, of whom Thou sayest that he has received his sight, having been born blind? Wilt Thou dare to deal falsely with us by similar statements?" Certainly therefore the language of the Pharisees as they mock at the events relating to the blind man is evil and very bitter, and they deem the whole thing an imposture rather than a truth; for nothing convinces the obstinate.

41 Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sins will remain. The Saviour once more confounds them, tempering His reproof with skill. For He holds aloof from all reviling and puts them out of countenance by setting before them the force of the truth: He shows them that they derive no advantage from possessing sight, or rather that they fell into a worse condition than one who could not see at all. For the blind man, saith He, by not beholding any of the deeds miraculously wrought, escaped without sin, [62 and is so far blameless; but they who have been watchers and beholders of the marvellous deed, and through great folly and evilness of disposition have not accepted the faith in consequence of them, make their sin difficult of removal, and it is really hard to escape from the condemnation which such conduct incurs. Therefore it is not hard to understand the meaning of this as regards bodily blindness and restoration to sight: and when we pass to that which is to be understood by analogy, receiving our impressions from the argument itself, we shall again repeat the same signification: that the man who does not understand may claim his pardon with excellent reason from the judge, but he who is keen of intellect and understands his duty, and then, having indulged his debasing inclination in the baser principles of his mind, and given himself to the sway of pleasures and not of duty, shall shamelessly claim compassion,----the request for which he ought to be punished shall in no wise be granted, and he will very justly perish for having kept in himself a sin without excuse. For instance Our Lord Jesus Christ signifies exactly the same thing in the Gospels, saying: He that knew Ms lord's will, and did it not, shall be beaten with many stripes. For the charge against him that knew not is merely that of ignorance; but against him that understood and yet inconsiderately refused to act, the charge is that of overweening presumption. Observe again

how guardedly accurate was the language of the Saviour on this occasion also; for He does not say plainly, "Ye see," but He says: Ye say, We see. For it would of course have been very much beside the mark, to ascribe understanding to those who possessed a mind so blind and emptied of light as to dare to say concerning Him: We know that this Man is a sinner. Self-condemned therefore are the Jews, who affirm of themselves that they see, but do not act at all as they ought; aye, most emphatically self-condemned, for they know the will of the Lord, but are so self-conceited that they thus resist even His mightiest miracles. [63

Chap. x. 1, 2, 3, 4, 5 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some

other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter

openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the

sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know

not the voice of strangers.

Very probably it may seem to those who listen carelessly that the language of the parable before us is not introduced very appositely: because after a discussion on blindness and recovery of sight, we straightway come upon statements about sheep, and a fold, and a door. But he in whom dwells a wise mind, which hastens more diligently to compare the ideas, will perceive here also that the argument proceeds so to speak straight forward, and swerves not at all from what is right and fitting. And here I will once more repeat what I have said many times before. It was the custom of the Saviour Christ, when any came unto Him, to reply not merely to the words which they expressed through their voice, but to speak with reference to their inward thoughts also, since He sees both heart and reins; for to Him all things are

naked and laid open, and there is no creature that is not manifest in His sight. Wherefore also He saith to one of the saints: Who is this that hideth counsel from Me, and hath words in his heart, and

thinketh to conceal them from Me? When therefore the unholy company of Pharisees craftily asked, as we said just now, if they were blind also, in order that if he said truly what they were, namely blind, he might again be accused as one who reviled the magistrates and spoke evil of those whose lot it was to rule the people, (for they prided themselves inordinately upon this); Our Lord Jesus Christ, fighting in this case again with their inward thought, necessarily and profitably introduces the parable, implying (somewhat obscurely

[64 and as it were in riddles) that on account of their arrogant selfishness they would not be firmly maintained in the leadership, and that the dignity would not be confirmed to such as insulted in their pride God the Giver of it; and teaching that this dignity would only belong to those who should be called by Him to the leadership of the people. Therefore He says that Himself is the Door introducing of His own will to the leadership of His rational flocks the man who is prudent and God-loving. But him who thinks himself able to take by violence and tyranny the honour that is not given to him, He calls a

thief and a robber, climbing up some other way. Such were some concerning whom He speaks perhaps by one of the Prophets; They reigned as kings, and not by Me; they ruled, and not by My Spirit. And He intimates by the words before us, that if they would take pleasure in being rulers of the people they must believe and must receive through Him the Divine call to undertake this dignity, in order that they might have their rule unshaken and well established; which of course was the case with the holy Apostles, and with the Teachers of the holy Churches after them; to whom also the porter openeth. That is, either the Angel who is appointed to preside over the churches and to assist those whose lot is to minister in holy things for the good of the people, or else the Saviour Himself, Who is at the same time both the Door and the Lord of the Door. At all events, He very well asserts that the flock of sheep rightly obey and yield to the voice of the shepherd, but very quickly turn away from the voice of strangers; so that thou mayest understand a true matter by extending the application of the argument to something more general. For in the churches we teach by bringing forward our doctrines from the inspired Scripture, and setting forth the Evangelic and Apostolic Word as a sort of spiritual nourishment. And they who believe in Christ and are conspicuous for unperverted faith, are obedient listeners to such teaching; but they turn away from the voices of falsifiers, and avoid them as

[65 a deadly evil. But then, some one will say, what is herein intimated to the Pharisees? Gathering it up into a short and summary explanation I will tell thee this again. He shows Himself therefore as Lord of the fold, and Door and Porter, that they may accurately learn that they will not have their position of leadership confirmed to them, unless they come to it through Him and thus possess the God-given

honour. And by adding that the sheep obey their own shepherds, but run away from strangers, He again skilfully hints that the Pharisees would never be leaders of those that should become believers in Him, but that His sheep would refuse their instruction and attach themselves to the shepherds appointed by Him.

6 This parable [or proverb] spake Jesus unto them: but they understood not what things they were which He spake unto them.

Simple is the language of the saints, and far removed from the elaborateness of the Greeks: for God chose the foolish things of the world, according to the word of Paul, that He might put to shame them that are wise. He used therefore the name of proverb, for thus he designates the parable, perhaps because the distinction of the two words was always somewhat confused, and the signification is understood equally well whether both or either be used. Yet this we do say, that the inspired Evangelist marvels much at the Jews' want of understanding. For as the experience of events itself bears witness, they have a mind like to rocks or to iron, persistently refusing to accept any profitable instruction of any sort. Wherefore it was said to them by the voice of Joel the Prophet: Rend your hearts and not your garments. And again, the writer of the Book seems to me not inconsiderately to have said: This parable spake Jesus unto them: but they understood not, he says, what things they were which He spake unto them; and he utters this with no little emphasis. For it is just the same as if he said plainly: So far are the Pharisees from being able to [66 understand any necessary matter, although absurdly wise in their own conceits, that they understood not this parable, so clear to see, and so transparent, in which there is nothing hard to lay hold of, or tortuous to follow, or difficult to comprehend. And with propriety he mocks at the ill

counsel of the Jews, since Christ appeared of no account to them, although He taught what was higher than the Law, and exhibited a system of instruction much more pleasing than that of Moses.

7 Jesus therefore said unto them, Verily, I say unto you, I am the Door of the sheep.

He most thoroughly knew, being by nature God, and beholding that which lies in the depth, that the Pharisees understood none of His sayings, although accustomed to pride themselves greatly on their learning in the Law, and excessively supercilious in thinking themselves wise. Therefore He gives them a very clear explanation, and winding up as it were the long thread of the argument, He tells them in few words the main scope of the parable. For being naturally good, He leads on towards a clear comprehension those even who do not deserve it, that perhaps by some method the light may reach them. And He distinctly says that Himself is the Door of the sheep, teaching something which is generally acknowledged; for only through faith in Him are we admitted into relationship with God, and He Himself is a witness to this, saying: No one cometh unto the Father, but by Me. Either therefore He wishes to signify something of this sort, or, as is more suitable to the questions we are considering He once more makes it clear that we come to the rule and leadership of rational flocks through Him, according to what is said by Paul: For no man taketh the honour unto himself, but he that is called of God. For instance, no one of the holy Prophets consecrated himself; no, nor even will the great and shining company of the Apostles be found to have been self-called to this office. For they were consecrated through the will of Christ, Who

¶67 called them to the apostleship by name, and individually, as He says in the parable before us. For we know how in the Gospel according to Matthew the names of the Apostles are set down in order, and immediately following is the manner of their public proclamation: for. These

twelve, he says, the Saviour consecrated; whom also He named Apostles. Seeing therefore that the foolish Pharisees wished to be rulers, and were immoderately boastful of the name and character of leadership, He profitably teaches that Himself is the bestower of leadership upon men and mighty to conduct them to it without difficulty. For being the Door of the sacred and Divine fold, He both will admit him who is fit, and also will block the entrance against him who is not.

8 All that came are thieves and robbers: but the sheep did not hear them.

Practising all kinds of enchantment upon the obstinate mind of the Pharisees, and trying to turn them to sound reason, He attempts to show them that it is a bootless and perilous thing to dare to act as leaders, without the election from above or the Divine counsel, but thinking that rule may be obtained by human folly, although the Bestower of it may be unwilling. Wherefore, having plainly said that Himself is the Door, which signifies the only means of admitting such as are fit to the leadership, He straightway brings forward the attempts of those who lived in earlier times, so that, beholding delineated as in a picture the result to which such action leads, they might then clearly understand that the ability to govern and lead flocks of people comes only through grace given from above, and not from ambitious endeavours. Therefore here also his speech is profitable, bringing to mind the history of those who lived in earlier times: All that came are thieves and robbers: but the sheep did not hear them. For certain men came forward publicly, pretending to have the office of good shepherds; but since there was none who committed the leadership unto them, and who ¶68 could persuade those whom they ought to have ruled to obey them, the multitude of the sheep ran away from them. But by no means must we suspect, because He said:

All, that the apostleship of the holy Prophets is set at naught by Our Saviour Christ; for the saying is not against them, but against others. For since His object was to speak about false shepherds and such as climbed up some other way into the fold of the sheep, of necessity the language was used with respect to those who had been clearly signified beforehand: He says: All, but we will in no wise think that the persons of the holy Prophets are hereby renounced; for how could they be renounced by Him Who established the truth of their plain declarations regarding His own coming; "Who saith: I have multiplied visions, and used similitudes by the ministry of the prophets; Who consecrated Moses, and said unto Jeremiah: Say not, I am too young: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak; and to the blessed Ezekiel: Son of man, I will send thee to the house of Israel, who are provoking Me bitterly? The scope of the language therefore is not directed against the company of the holy Prophets, but looks rather to such as at any time pretended to prophesy in Judaea, stating falsely that they came from God, and persuading the people not to obey those who were in truth God's prophets, but to join in undertakings and opinions devised by themselves; concerning whom the Lord God, the Sovereign of all, Himself somewhere says again: I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. And unto the blessed Jeremiah: The prophets prophesy lies in My name: I sent them not, neither did I speak unto them, neither did I command them: for they prophesy unto you visions and divinations and prophecies out of their own hearts. If they be prophets, and if the word of the Lord be with them, let them come before Me. What hath the chaff to do with the wheat? For the word that truly is from God has the power of nourishing greatly, and strengthens man's heart, as it is [69] written, but that of the unholy false prophets and false teachers, being thoroughly clean-threshed and chaff-like, conveys no profit to the hearers. When therefore He names those who preceded His coming thieves and robbers, He signifies either the lying and deceiving multitude of whom we have just spoken, or thou mayest apply the force of the words to those also who are mentioned in the Acts of the Apostles. For the rulers of the Jews having on one occasion gathered the holy Apostles together, and brought them into their own most lawless council-chamber, were taking counsel to banish them from Jerusalem, and to force them to be continually facing extreme dangers; but Gamaliel reminded them of certain false teachers in the following words:---Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be some great one; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to naught. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him: he also perished; and all who obeyed him were scattered abroad. From these considerations then thou seest clearly and indisputably that Christ's words do not refer to the holy Prophets, but to those of the opposite description, in order that even against their will He might persuade the Pharisees not to seek in their own foolish notions a pretext for rashly making themselves guides, when God was not willing for them to be at the head of the people, but in all things to subject their authority to the Divine approbation; and to hasten to enter by the real Door rather than to endeavour to climb up by some other way into the sheepfold after the manner of plunderers.

9 I am the Door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

After His usual manner, He moulds the form of His speech to a spiritual application as though it arose

[70 naturally from the course of His story, and seems to treat things which are simple to look at and contain nothing difficult of comprehension, as images of things more obscure. For the thieves, He

saith, and robbers, violently breaking into the enclosures of the sheep, do not enter by the door, but leap in by some other way, and by getting over the wall of the fold put themselves in danger. For perhaps, or rather very probably, one who is robbing in this way and rashly practising villainy may be detected and caught; but they who enter by the door itself, effect an entrance without risk, being manifestly not mean in conduct, nor yet unknown to the lord of the sheep. For he who standeth at the doors openeth to them and they run in: moreover, saith He, such as these shall be together with the sheep in great security, having effected an entrance very lawfully as it were and without guile, and without incurring any suspicion of being robbers. This therefore is the part of the story which is typical; and passing over to what is thereby intimated for our spiritual profit, we say this, that they who without the Divine sanction and will proceed to take the leadership of the people, as though altogether refusing the entrance by the Door, will perhaps also perish, doing violence to the Divine decree, at least by the motive of their

endeavours. But they who are allotted a God-given leadership, and come to it by Christ, with great security and grace they will govern the most sacred fold, escaping so entirely from the anger which falls on the others that they even receive honour for their work: they will obtain crowns from above such as they do not yet dare to hope for; because their aim is not at all in any way to grieve their flocks, but rather to benefit them: they will do things well-pleasing to the Lord of the flock, and love by all means to keep safe those who belong to Him. By these words also the Lord greatly troubles the obstinate Pharisees, saying that they will certainly not be kept safe, but will utterly fall from the leadership in which they now are; and very justly, since they suppose they will possess it firmly, not

[71 by God's approval, but by their own folly. But herein I cannot help admiring the incomparable love for men shown by the

Saviour. For the Lord is really compassionate and merciful, offering to all a way of salvation, and in divers manners inviting to it even the very obstinate and hardened. And I will take the proof of my assertion once more from the thing itself. For when He fails, either by marvellous deeds or by the longing which yearns and hopes for the glory which shall be hereafter, to persuade the Pharisees to receive His teaching; He sternly proceeds to that, by which it was likely they would be especially troubled, so that henceforth they might look upon obedience as an inevitable necessity. For knowing them to be attached to the glory of being leaders, and to eagerly reckon upon no ordinary gain from thence, He says they will be deprived of it, and will be utterly despoiled of that which was so highly valued, and which was then in their possession; unless they will yield themselves to willingly listen to Him, and seek pardon at His hands.

10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

While Our Saviour Christ was saying He Himself was the Door, and teaching that it was His both to admit those whom He would and to keep outside him who is unfit and quite useless for shepherd's work; and moreover, in addition to this, had denounced as thieves and robbers those who were self-appointed to an honour not given them from above; the wretched Pharisees again were taking counsel, deliberating Who this Man was that shewed so much boldness, and considering whether He ought not Himself perhaps to be numbered among those whose coming He reproved: for they thought that He too was a false shepherd and a false teacher, as merely self-consecrated by His own determination; not that being God He had been made Man, according to the ancient declaration of the inspired Scripture. And it is indeed

[72] probable that even when they had gathered a true knowledge of Him, they rejected it as something which was intolerable to their unbelief, and refused to consider anything which was not in harmony with their own pleasure and their own dear delight; and this was to be leaders of the people and to be spoken of accordingly. When therefore He knew that such were their thoughts and that they so whispered one to another, He did not wait for them to express these ideas more openly, but answered them as was fitting, and declares that the question ought to be decided by testing their actions, as to who was the shepherd, and who was the thief; saying that it would be by no means difficult to thus discriminate, if any one would consider the object and behaviour of each. For the thief cometh, He says, for the destruction of the sheep, since the desire of taking plunder undoubtedly leads to this issue; but the really good shepherd will come without bringing any harm into the sheepfold, but rather will work for their advantage, and whatever he may understand to be for their greatest good, that he will zealously labour for.

Therefore let us now pass as from another image to the truer matter to which the force of the words applies, and let us again consider the Pharisees, how they at that time were acting like false shepherds and false teachers towards such as were, cheated by them; and then let us consider what Christ came to give, and what happiness He came to bring us. They certainly never scrupled to speak falsely, and feigning themselves to be sent from God, they prophesied (according to that which is written) out of their own

hearts, and not out of the mouth of the Lord; and besides these, that Theudas also, and Judas of Galilee, drawing away people after them, were destroyed together with those who had been led to join them: but Our Lord Jesus Christ came to bestow upon us eternal life, out of the love which He had towards us. And their aims being so opposite, and the manner of their coming so different, how can it be explained except that their dispositions and offices were of opposite character? Therefore by the test

[73] of their behaviour in office we ought to discern. He says, on the one hand what they were, and on the other what He was. For thus it was possible perhaps to persuade the rulers not to think unreasonably of Him any longer by supposing Him to be one of the false shepherds, or one of those who climb up some other way into the sheepfold: but that rather Christ, the Door and the Porter and the Shepherd, had come, not only that the sheep may have life, saith He, but also something more; for besides the restoration to life of those who believe in Him, there is also the certain hope of being blessed with all good things. And probably the word more refers also to this life, meaning what is more abundant or more

honourable, and implying the most perfect participation of the Spirit, although very secretly. For the restoration to life is common to both saints and sinners, to both Greeks and Jews, as

well as ourselves, for: The dead shall arise, and they that are in the tombs shall awake, and they that are in the earth

shall rejoice, according to the sure promise of the Saviour. But the participation of the Holy Spirit is not thus common to all, being the more than life, as it were something beyond that which is common to all; and will be bestowed only upon those who are justified by faith in Christ: and the Divine Paul also will prove this to us, saying: Behold,

I tell you a mystery: We shall all sleep, but we shall not all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For indeed all shall rise from the dead, because this is granted to all nature, through the grace of the Resurrection; and in One, that is, Christ, Who was the first and foremost to break down the dominion of death and attain eternal life, the common lot of humanity was changed and made incorruptible, even as also in one, that is, the first Adam, it was condemned to death and corruption. But there will be at that time an important difference among those who are raised, and very widely distinct will be their destiny. For those who have gone to their rest with faith in Christ,

[74 and who have received the earnest of the Spirit in the appointed time of their bodily life, will obtain the most perfect grace, and will be changed to the glory which shall be given from God. But those who have not believed the Son, and have deemed such an excellent reward of no account, shall be once more condemned by His voice, and, sharing with the rest in nothing save in the restoration to life, shall pay the penalty of such prolonged unbelief. For they shall depart down into Hades to be punished, and shall feel unavailing remorse. For, saith He, there shall

be the weeping and gnashing of teeth.

11 I am the Good Shepherd.

Having previously well and clearly shown how grievously those who lived in earlier times suffered from the hypocrisy of the false prophets and false shepherds, and having made manifest the advantages to be brought about by His own coming; having now also shewn His own superiority by comparing the future destinies of the sheep, and being crowned as Conqueror by the votes of truth; He appropriately utters the words, I am the Good Shepherd. 'Certainly therefore,' He says, 'your plans against Me will be vain, since without being able to complain that I wish in any thing to damage the interests of the sheep, ye hesitate not to number Me with those who are wont to do this, and Him Who is truly good ye call evil, losing through your self-regard the ability to judge each matter fairly according to the injunction of the lawgiver.' Therefore He rebukes the rulers as unjust, as quite regardless of the words of Moses, as ignorant of the object of His coming, so that henceforth the prophet Isaiah may be acknowledged to speak truly concerning

them, for he says: Woe unto them that call evil good, and good evil; that call sweet bitter, and bitter sweet; that put darkness for light, and light for darkness. For indeed will

they not be found to do this, who treat the True Light, that is, Our Lord Jesus Christ, as darkness, by scrupling not to reckon our Good Shepherd as one of the falsely-named

[75 shepherds, or perhaps daring to esteem Him even less honourable than they? For such as professed themselves utterers of the Divine Word, and exercised themselves under the guise of prophecy in robbing the understanding of the common people and in cunningly stealing them from the way of truth, and led their followers astray to do their own pleasure instead of God's,----such as these were held in high esteem by those who seemed to be in power at that time. Certainly Shemaiah the Salamite opposed his own falsehood to God's words, and made himself bold against the reputation of Jeremiah; for the latter was in bonds, and the former had honour from Zedekiah as a reward for his lies. And now the wretched Pharisees going far beyond similar impiety, and characterised by more daring insolence, do not assign to Christ even the position allowed to false teachers. For indeed what did they actually say to some who were listening with great pleasure to His discourse? He hath a devil, and is mad; why hear ye Him? Wherefore Himself also says concerning them, by the prophet Isaiah: Woe unto them! for

they have fled from Me; wretched are they, for they have been impious towards Me: though I have redeemed them, yet they have spoken lies against Me. And again: Their rulers shall fall by the sword for the rage of their tongue. For are they not worthy of every punishment, who foolishly whet their tongue to such a sharpness as to dare to say against Christ such things as are not becoming in any way for us, but only for those who hold similar opinions, either to receive within the ears or heedlessly to repeat?

12, 13 The Good Shepherd layeth down His life for the sheep. He that is a hireling-, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep.

Having made a skilful comparison between the prating speeches and lawless daring of some and the splendour of

[76 His own works, and having characterised and described the former as thieves and robbers and climbers into the sheepfold by some other way, and Himself as the really Good Shepherd; He now passes on to speak of the rulers of the Jews themselves, and shews His own leadership to be better than that of the Pharisees. And the demonstration of this again He makes most evident to them by means of a comparison. For He sets in contrast as it were with their heedlessness and indifference His own watchfulness and love; and again accuses them of caring nothing for the flock, whereas He says His care for it was so intense that He despised even life, which to all is so dear. And He explains the proper method of testing a good shepherd, for He teaches that in a struggle for the salvation of the flock such a one ought not to hesitate to give up even life itself freely, a condition which was of course fulfilled by Christ. For man, having yielded to an inclination for sin, at once wandered away from love to God. On this account he was banished from the sacred and Divine fold, I mean the precincts of Paradise; and having been weakened by this calamity, he became the prey of really bitter and implacable wolves, the devil who had beguiled him to sin, and death which had been germinated from sin. But when Christ was announced as the Good Shepherd over all, in the struggle with this pair of wild and terrible beasts, He laid down His life for us. He endured the cross for our sakes that by death He might destroy death, and was

condemned for our sakes that He might deliver all men from condemnation for sin, abolishing the tyranny of sin by means of faith, and nailing to His cross the bond that was against us, as it is written. Accordingly, the father of sin used to put us in Hades like sheep, delivering us over to death as our shepherd, according to what is said in the Psalms: but the really Good Shepherd died for our sakes, that He might take us out of the dark pit of death and prepare to enfold us among the companies of heaven, and give unto us mansions above, even with the Father, instead of dens situate in the depths of the abyss or

[77 the recesses of the sea. Wherefore also He somewhere says to us: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. These words apply to

the sheep tended by Christ: but let us now consider the state of the flocks of those others. Surely, by him who looks carefully and fairly into their condition, those others will be detected as nothing else than hirelings and false shepherds and wretches and betrayers and cowards, who have never taken any thought for the benefit of the sheep, but eagerly grasp on every side at whatever seems pleasing in any way to themselves individually. For they were hirelings, according to the Saviour's words, whose own the sheep were not. No: the sheep were Christ's, Who hired those men from the beginning, and appointed the priests to the highest honours and headships over the people of the Jews: but they,

[dishonouring] so dignified [a position], and altogether neglecting the sheepfold, betrayed the sheep to the wolf, and we will briefly explain how they did it. In earlier times the numerous people of the Jews acknowledged God only for their king: to Him they paid the half-shekel, to Him they offered sacrifices and brought the observance of the Law as a sort of tribute. But there came upon them like some savage wolf a man of foreign race, imposing on them the name and the reality of slavery, and laying on them the yoke of a human sovereignty, compelling them somehow to adopt a strange and unwonted manner of life, demanding tribute, plundering the kingdom of God. For it was of course necessary for them when reduced to such distress to submit to the enactments of their conqueror. The foreigner came, overthrowing the rule which is from God, that is, the tribe ordained to minister in holy things, to whom judgment and the magistracy were committed by God; changing everything and exercising oppression; causing his own image to be struck on the coins, and practising all manner of arrogance. Against such intolerable insolence the shepherds did not show vigilance. They saw the wolf coming, and abandoned the flock, and fled, for the sheep were not their own; they did

[78 not call upon Him Who was able to help, Who delivered them out of the hands of the people of Babylon, and turned away the Assyrians, Who slew by the hand of an angel a

hundred and eighty five thousand of the foreigners. And that the people of Israel were in no small degree injured and demoralised by the acceptance of the rule of the aliens, I mean under those of foreign race, thou mayest learn from the actual result. For at one time Pilate rebuked the unlawful boldness of the Jews, because they bade him crucify the Lord, and when he publicly said: Shall I crucify your King? they then actually at once threw aside their servitude under God, and burst asunder the bonds of their old allegiance, and proceeded to subject themselves as it were to a new yoke, exclaiming without more ado: We have no king but Caesar. And these things, both what the people did and what they cried out, appeared to their leaders to be right and proper; certainly therefore we must ascribe to them the authorship of all the people's misfortunes. So they are

condemned, and very reasonably, as betrayers of the sheep, as wretches and cowards and most certainly

12 fond of fighting, even refusing altogether to protect and defend the sheep placed in their charge. Wherefore also God reproves them, saying: For the shepherds became brutish, and did not seek the Lord; therefore none of the flock had understanding, and they were scattered. From the events themselves therefore it is made manifest that Christ is a really Good Shepherd of sheep, but that the others are corrupters rather than good [shepherds] and are altogether to be excluded from any praise for sincerity.

14 I am the Good Shepherd.

Again He exults in having gained the victory and obtained the suffrages [of His hearers to the effect] that He ought to be acknowledged as ruler of the Jews, suffrages not expressed by the open testimony of any, but arising from the investigation of facts which has just been [79 undertaken. For just as after He contrasted His own works with the villainies brought about by the false-prophets, and shewed the result of His doings to be better than that of their falsehood: for He says that they came, unbidden, merely to steal and to kill and to destroy, to tell lies and to say things unlawful; but that He Himself was come that the sheep might have not life merely, but also something more; beautifully and rightly He exclaimed: I am the Good Shepherd: so also here, after characterising the really good shepherd as one who is ready to die on behalf of the sheep, and willing to lay down his life for them, whereas the hireling, even the foreign ruler, is a wretch and a coward and worthy of all such names previously given him; since He knows that He Himself is going to lay down His life for the sheep, with good reason He again cries aloud: I am the Good Shepherd. For He Who in all things hath the pre-eminence must of course be superior to all, so that the Psalmist once more may appear truthful, when he says somewhere unto Him: That Thou mightest be justified in Thy words and victorious when Thou art judged. And besides what has been said, this other matter also deserves consideration. For my own part I think that teaching intended to be of great benefit to the people of the Jews was urged upon them by the Lord, not merely by His own words, but also the utterances of the Prophets, to persuade them to a willingness to think according to right reason, and to know of a certainty that He is the Good Shepherd and the others are not so. And whence? Surely it would not be unreasonable to suppose that even if they were not persuaded by words of His, yet at any rate they would not be unwilling to yield to those of their own Prophets. He accordingly says: I am the Good Shepherd, bringing to their remembrance as it were the words spoken by the voice of Ezekiel and recalling them to the minds of the Jews. For thus speaks the Prophet concerning Christ and those whose lot it was to rule the flock of the Jews: Thus saith the Lord God: O shepherds of Israel, do [80 shepherds feed themselves? do not shepherds feed their flocks? Behold, ye consume the milk, and clothe yourselves with the wool, and ye slay them that are fat; but ye feed not My sheep. The diseased ye have not strengthened, neither have ye refreshed the side, neither have ye bound up the broken, neither have ye turned back the strayed, neither have ye sought the lost; but ye have killed even the strong with hardships. And My sheep were scattered because there were no shepherds, and they became meat to all the beasts of the field: and My sheep were scattered on every mountain, and upon every high hill, and over the face of all the earth; and there was none who sought them or turned them back. For the one aim of the rulers of the Jews was to look only for their own gain, and to make money out of the offerings of their subjects, and to collect tributes,

and to impose burdens over and above the law, but certainly not to take any account of anything which was likely to benefit or able to keep in safety the people in their charge. Wherefore again the really excellent Shepherd speaks concerning them in these words: Thus saith the Lord God: Behold, I am against the shepherds, and I will require My sheep at their hands, and. I will cause them to cease from feeding My sheep; neither shall the shepherds feed themselves any more: and I will deliver My sheep out of their mouth, and they shall no longer be unto them for meat. And again, after other words: And I will set up One Shepherd over them, and He shall feed them, even My Servant David; and He shall be their Shepherd, and I the Lord will be their God, and David shall be a Prince among them: I the Lord have spoken it. And I will make with David a covenant of peace, and I will cause the evil beasts to disappear out of the land; and they shall dwell in the wilderness and sleep in the woods. And I will set them round about My hill, and I will give you rain, even the rain of blessing, and the trees of the field shall yield their fruit, and the earth shall yield her increase. Surely in these words God very well and distinctly declares that the unholy multitude of the Pharisees shall be removed from the leadership of the Jews, and manifestly announces [81 that after them shall be set over the rational flocks of believers He Who is of the seed of David according to the flesh, even Christ. For by Him God hath concluded a covenant of peace, namely, the Evangelic and Divine proclamation, which leads us to reconciliation with God, and wins the kingdom of heaven. Likewise also through Him comes the rain of blessing, that is, the first-fruits of the Spirit, making as it were a fruitful land of the soul in which it dwells. And since the Pharisees caused no small grief to their sheep, in no wise feeding them, but rather suffering them to be in many ways tormented, whereas Christ saved His sheep and was shown to be a giver and promoter of blessings from above, He appears to be right in this which He says of Himself: I am the Good Shepherd. And let no one find it a stumbling-block, I pray you, that God the Father called Him Who was made Man of the seed of David a servant, although He is by Nature God and Very Son; but let it rather be understood, that He has humbled Himself, taking the form of a servant. He is therefore called by God the Father by a name suitable to His assumed form.

15 And I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.

Without sufficient thought any one might say that by these words the Lord wished to signify nothing more than this:---that He would be well-known to His own people, and would freely bestow knowledge concerning Himself upon those who believe on Him; and also that He would recognize His own people, manifestly implying that the recognition would not be without profit to those whose lot it might be to experience it. For what shall we say is better than being known by God? But since what is here expressed somehow claims for itself a keener scrutiny, especially because He added: As the Father knoweth Me and I know the Father; come and let us proceed towards such an understanding of the words before us. For I do

[82 not think that any living being who has a sound mind will say that he has power to be able to attain to such knowledge concerning Christ as that which we may suppose God the Father has concerning Him. For the Father alone knows His own Offspring, and is known by His

own Offspring alone. For no one knoweth the Son, save the Father; nor again doth any know what the Father is,

save the Son, according to the saying of the Saviour Himself. For that the Father is God and the Son likewise is Very God, we both know and have believed: but what their ineffable Nature is in its Essence is utterly incomprehensible to us and to all other rational creatures. How then shall we know the Son in like measure as the Father doth? For we must consider in what sense He declares that He will recognize us and be recognized by us, as He knoweth the Father and the Father Him.

Therefore we must also investigate what meaning we shall consistently attach to the words so as not to be out of harmony with the context; this we must seek for. For my part, I will not conceal that which comes into my mind; nevertheless let it be accepted [only] by such as are willing. For I think that in these words He means by "knowledge" not simply "acquaintance," but rather employs this word to signify "friendly relationship," either by kinship and nature, or as it were in the participation of grace and honour. In this way it is customary for the children of the Greeks to say they "know" not only those who are of more distant family relationship, but also, even their actual brothers. And that the Divine Scripture too speaks of friendly relationship as knowledge, we shall perceive from what follows. For Christ somewhere says concerning those who were not at all in friendly relationship with Him: Many will say to Me in that day, namely, in the Day of judgment, Lord, Lord, did we not by Thy Name do many mighty works, and cast out devils? Then will I profess unto them, Verily, I say unto you, I never knew you. Again if "knowledge" means simply "acquaintance," how can He Who has all things naked and laid open before [83 His eyes, as it is written. Who even knows all things before they be,---how can He be without knowledge of any living beings? It is therefore quite unintelligible, or rather it is positively impious, to suspect that the Lord is without knowledge of any; and we will rather think that He means to speak of them as brought into no friendly relationship or communion with Him. As though He says: "I do not know you to have been lovers of virtue, or to have honoured My word, or to have joined yourselves unto Me by good works." Conformably with this thou wilt also understand what is spoken with regard to the all-wise Moses, when God says to him: I know thee above all [other men], and thou hast found grace in My sight; which signifies: "Thou, more than any other man, hast been brought into friendly relationship with Me, and hast obtained much grace." And when we say this, we do not take away the signification of "acquaintance" from the word "knowledge," but simply attach a more suitable meaning in harmony with our ideas on the subject. Accordingly, when He says: I know Mine, and am known by Mine, even as the Father knoweth Me, and I know the Father; it is equivalent to saying: "I shall enter into friendly relationship with My sheep, and My sheep shall be brought into friendly relationship with Me, according to the manner in which the Father is intimate with Me, and again I also am intimate with the Father." For just as God the Father knows His own Son and the Fruit of His Substance, by reason of being really His Parent; and again, the Son knows the Father, holding Him as God in truth, inasmuch as He is Begotten of Him: in the same way, we also, being brought into friendly relationship with Him, are called His kindred and are spoken of as children, according to that which was said by Him: Behold, I and the children whom God hath given Me. And we both are and are called the kindred in truth of the Son, and through Him of the Father; because the Only-Begotten, being God of God, was made Man, assuming the same nature as ours, although separate from all sin. Else how are we the offspring of God, and in what [84 way partakers of the Divine Nature? For not in the mere will of Christ to receive us into friendly relationship have we our full measure of boasting, but the power of the thing itself is realised as true by all of us. For the Word of God is a Divine Nature even when in the flesh, and we are His

kindred, notwithstanding that He is by Nature God, because of His taking the same flesh as ours. Therefore the manner of the friendly relationship is similar. For as He is closely related to the Father, and through the sameness of their Nature the Father is closely related to Him; so also are we to Him and He to us, in so far as He was made Man. And through Him as through a Mediator are we joined with the Father. For Christ is a sort of link connecting the Supreme Godhead with manhood, being both in the same Person, and as it were combining in Himself these natures which are so different: and on the one hand, as He is by Nature God, He is joined with God the Father; whereas on the other hand, as He is in truth a Man, He is joined with men. But perhaps some one will say, "Dost thou not see, O fellow, to what a perilous hazard thy argument is leading thee? For if in so far as He became Man we shall think that He knows His own, that is, comes into friendly relationship with His sheep; who remains outside the fold? For they will be all together in friendly relationship, because they are men just as He is Man. Why then does He any longer use the superfluous word 'Mine?' And what is the peculiar mark of those that are really His? For if all are in friendly relationship from the above-mentioned cause, what greater advantage will those who know Him intimately have?"

We say in reply, that the manner of the friendly relationship is common to all, both to those who have known Him and to those who have not known Him; for He became Man, not showing favour to some and not to others, out of partiality, but pitying our fallen nature in its entirety. Yet the manner of the friendly relationship will avail nothing for those who are insolent through

§85 unbelief, but rather will be allotted as a distinguishing reward to those who love Him. For just as the doctrine of the resurrection extends to all men, through the Resurrection of the

Saviour, Who causes to rise with Himself the nature of man in its entirety, yet it will profit nothing those who love sin, (for they will go down into Hades, receiving restoration to life only that they may be punished as they deserve); nevertheless it will be of great profit to those who have practised the more excellent way of life, (for they will receive the resurrection to the participation of the good things which pass understanding): in just the same way I think the doctrine of the friendly relationship applies to all men, both bad and good, yet is not the same thing to all; but while to those who believe on Him it is the means of true kinship and of the blessings consequent upon that, to those who are not such it is an aggravation of their ingratitude and un-holiness. Such is our opinion on this subject, but let any one who can do so think out the more perfect meaning.

Now however we must notice at the same time how true and carefully accurate the language is, for Christ is not found to treat subjects in inconsistent and varying ways, but to put every separate thing in its own and most suitable place. For He did not say: "Mine know Me and I know Mine," but He introduces in the first place Himself as knowing His own sheep, then afterwards He says that He shall be known by them. And if knowledge be taken in the sense of acquaintance, as we were saying at the beginning it might be, thou wilt understand something like this: "We did not first know Him, but He first knew us." For instance, Paul when writing to some of the Gentiles says something of this sort, as follows:---Wherefore remember, ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in §86 Christ Jesus ye that once were far off are made nigh in the blood of Christ. For out of His

unbounded kindness Christ introduced Himself to the Gentiles, and knew them before that He was known by them. And if knowledge be understood as friendship and relationship, again we say likewise: "It was not we who began this state of things, but the Only-Begotten Son of God." For we did not lay hold of the Godhead which is above our nature, but He Who is in His Nature God took hold of the seed of Abraham, as Paul says, and became Man, so that being made like unto His brethren in all things, except sin, He might receive into friendly relationship him who of himself had not this privilege, that is, man. Therefore, as a matter of course, He says that He first knew us, then afterwards that we knew Him. And I lay down My life for the sheep.

Thus He was prepared on behalf of those who were now His friends and relations to afford protection in every way, and He promises even willingly to incur peril, giving a proof in fact by taking this upon Himself that He really is the Good Shepherd. For some, abandoning the sheep to the wolves, were well designated on that account as wretches and hirelings; but since He knew that He must strive on their behalf so vigorously as not even to shrink from death, He might with good reason be deemed a Good Shepherd. And by saying: I lay down My life for the

sheep, because I am the Good Shepherd, He covertly rebukes the Pharisees, and gives them perhaps to understand that one day they would act thus frantically, and reach such a pitch of madness against Him, as to compass the death of One Who by no means deserved this, but rather was worthy of all praise and admiration, both because of the deeds which He wrought and on account of His excellent skill in the duties of a shepherd.

Nevertheless we must remark that Christ did not unwillingly endure death on our behalf and for our sakes, but is seen to go towards it voluntarily, although very easily able

to escape the suffering, if He willed not to suffer. Therefore we shall see, in His willingness even to suffer for us, the excellency of His love towards us and the immensity of His kindness.

16 And other sheep I have, which are not of this fold: them also I must bring; and they shall hear My voice; and they shall become one flock, one shepherd. In divers manners He rattles His blows around the lawless Pharisees; for that they would almost immediately be thrust out from the charge of the sheep and that in their stead He Himself would govern and lead them, He intimates by many sayings. And He throws out hints that, having joined the flocks of the Gentiles to the better disposed of Israel, He will rule not merely the flock of the Jews, but will at once extend the light of His own glory over the whole earth, and call the nations in every quarter to the knowledge of God; not suffering Himself to be known in Judaea only, as was the case in early times, but rather in every country under heaven giving the information which leads to the enjoyment of the true knowledge of God. And that Christ was appointed to be a Guide of the Gentiles unto piety, any one may learn, and very easily; for the inspired Scripture is full of testimonies to this, and perhaps it would not be wrong to pass it over altogether, leaving it to the more studious to seek out such passages; but nevertheless I will adduce two or three sentences from the Prophets concerning this, before I pass on to what follows, Well then, God the Father somewhere says with regard to Christ: Behold, I have given Him for a witness to the Gentiles, a leader and commander to the Gentiles. For Christ bore witness to the Gentiles, giving them instruction unto salvation, and frankly telling them the things whereby they must be saved. And the Divine Psalmist, as if calling those in all quarters into one joyous company, and bidding all under the sun to gather themselves together to a heavenly feast says: O clap your hands, all ye Gentiles; shout unto God with the

voice of exultation. But if it may seem good to any one to inquire into the cause of such a glorious and noble act of praise, he will find it clearly expressed: For God is the king of all the earth: sing ye praises with understanding: God reigneth over all the Gentiles. And somewhere also he has introduced the Lord Himself announcing in His own words the Evangelic Proclamation to all the Gentiles together; for in the eight and fortieth Psalm He says: Sear this, all ye Gentiles; give ear, all ye inhabitants of the world, both the low-born and the nobles, rich and poor together. My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. For how shall any one mention any thing wiser than the Gospel precepts, or what shall we find so full of hidden understanding as the instruction which comes through Christ? Therefore, for our explanation must revert to what we began with, He clearly foretells that the multitude of the Gentiles shall be united into one flock with the obedient of Israel. But "For what reason," some one who is more keenly searching into the signification of this passage may say, "does the Saviour, when addressing the rulers of the Jews, and speaking to men whose hearts burned with hatred and envy, reveal mysteries? For tell me why such men should be informed that He would rule the Gentiles, and that He would gather into His own folds the sheep from beyond the limits of Judaea? "What then shall we say to this, and how shall we explain it? Not as to friends does He impart mysteries [to these men], but neither does He deem the explanation of these matters useless to them: on the other hand, He thus speaks because He knew it would profit them as much as anything He could do; for this was His object, although the mind of His hearers, being quite obstinate and not yielding to obedience, remained inflexible. And because He was aware that they knew the writings of Moses and the announcements of the Holy Prophets, and in the Prophets the statements are frequent and abundant that Christ was to [89] convert the Gentiles also to the knowledge of God: on this account He set this matter before them as a most manifest sign that He was clearly the One fore-announced. He publicly" declared that He would call even those sheep who were not of the Jewish fold, in order (as we said just now) that they might believe Him to be really the One Whom the company of the holy men had foretold.

17 Therefore doth the Father love Me, because I lay down My life, that I may take it again.

He replies oftentimes not only to the words uttered at the time with the tongue, but to the reasonings in the depth [of the heart]; for being Very God, He has a clear knowledge of all things. Accordingly, when the unholy Jews mocked at His words, especially because He promised that He would struggle on behalf of His own sheep to such a degree and so very earnestly that He was actually ready even to die for them, thinking that He now talked foolishly and deeming Him mad; forcibly now at length He shows those who were mockers, because of the ignorance and at the same time the unbounded impiety that was in them, that they are guilty both in words and in deeds of dishonouring that which God the Father recognises as worthy of great

honour. For the Father loveth Me, He says, for this very thing that you through your great lack of understanding so utterly despise. Are ye not therefore arrogant and chargeable with gross impiety, when ye say that is a fit object for mockery which to God is most acceptable and well-pleasing? And somehow also He gives them to understand from these words, that they were greatly hated by God. For if God loves the One Who lays down His life for the sheep of the fold entrusted to His care, it is of course necessary to suppose that He holds in detestation the one who beholdeth the wolf coming and leaveth the

herd [a prey] to the prowling and ravenous beast, and turneth to flight; just what Christ had convicted those, whose lot it was then to rule the people or flock of the Jews, of doing. At the same time therefore He reproves

[90 them both as hated by God and as being ungodly, because they did not shrink from laughing at what God honoured most highly. Moreover, Christ declares that He was loved by God the Father, not merely because He lays down His life, but because He lays it down that He may also take it again: for of course it is in this point especially that the greatness of the benefits He wrought for us appears conspicuous. For if He had only died, and had not risen again, what would have been the advantage? And how would He appear to have benefitted our nature, if He had remained amongst us, dead, under the bonds of death, and subjected to consequent corruption in the same way as others? But since He laid it down that He might also take it again, He in this way saved our nature perfectly, bringing to naught the power of death; and He will display us as a new creation.

Accordingly, the Son is beloved by God the Father; not as though He would have remained without that love, had not His work for us been done; for He was always and at all times beloved. And we will proceed towards the comprehension of what is here said. The qualities which naturally are inherent in any thing, or which happen to be possessed by it, are most strikingly manifested at any particular time when they are exhibited with special intensity. For example, fire naturally has in itself its own heat, but when it displays it upon pieces of wood, then especially we recognise what force and what power there is in it. Similarly, the man who has acquired a knowledge perhaps of grammar or of some other such science, would not be admired for it, I suppose, if he remained silent, but rather when he has exhibited to the appreciation of others the excellence of the knowledge he possesses. In like manner therefore the Divine and ineffable Nature, when it strongly exhibits any of Its own inherent qualities, or any of the attributes naturally belonging to It; at such a time It also is by Itself most strikingly manifested, and so is seen by us. For instance, Wisdom saith in the Book of Proverbs: I it was in Whom He rejoiced, and daily I was

[91 delighted, [being] always in His presence; when He was delighted at having finished the world, and was taking delight

in the sons of men: although joy always belongs to God, and His gladness is without end. Surely nothing whatever grieves Him Who possesses authority over all; yet He rejoices in His own Wisdom at having finished the world. For when He beholds the energy of His own Wisdom exhibited in His work, then most especially He thought that He must more abundantly rejoice. In this way therefore we will understand what is said in this place. For God the Father being love, according to the language of John, and not simply good but rather goodness itself, when He saw His own Son laying down His life for us through His love towards us, and His surpassing goodness keeping unaltered the exact characteristics of His own Nature, reasonably loved Him; not bestowing His love upon Him as a sort of reward for the things that had been done for us, but, as we have said, beholding in His Son that which was true to His own Essence, and being drawn to love Him as if by certain necessary and irresistible impulses of nature. Therefore, just as even among ourselves, if any one beholds perchance in his own child the image of his own form exactly represented, he is drawn to an intensity of love whensoever he looks at him: after this manner I think God the Father is said to love His own Son, Who for us lays down His own life, and takes it again. For it is a work of love to have chosen even to suffer, and to suffer ignominiously, for the

salvation of some; and not to die only, but also to take again the life that was laid down, in order to destroy death and to take away sorrow from [the thought of] corruption. Therefore, being always beloved by reason of His Nature, He will be understood to have been beloved also on account of His love towards us, causing thereby gladness of heart to His Father: since He in that very thing was enabled to see the Image of His own Nature shining forth quite unclouded and unadulterated.

[Page running titles] Some expositors' notion as to devil: their dread of Advent. 651 652 Time of Advent devils called the time.

Satan, Cain, the Jews. Devil's first and second wickedness. 653 654 Cain's wickedness and imitation of the devil. Jews imitate. Christ died for all. 655 656 The Jews and such as they like Cain, Christ like the Father, He His Very Song of Solomon. 657 658 Sin here falsehood: their sin exposed, teachers to repeat.

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Jews understood not, Christ then spake clearly. 681 682 Amen an oath. I am, God.

Christ departing bereaves of joy. Born-blind type of Gentiles. 683 684 Jews, wise, fell, Gentiles, foolish, succeeded.

2 Christ refutes error.

Jewish history appealed to. 3 4 God's mercy revealed by His proclamation concerning Himself. 5 6 God is surely better than men.

Argument from context. 7 8 True explanation of Exod. xxxiv. 7.

Unchangeable perfection of God. 9 10 An illustration from history of the true meaning of Exod. xxxiv. 7. 11 12 Two errors corrected.

Connexion of sickness and sin. 13 14 Man's knowledge is imperfect.

Christ checks undue curiosity. 15 16 S. Paul's language illustrates Christ's.

Christ never fails to do His work. 17 18 The blind man a type of the Gentiles, and his illumination of theirs. 19 20 Virtue of Christ's Body.

Effects of miracle on different minds. 21 22 How the blind man esteems Christ.

Ill temper of the Jews. 23 24 Conduct of Jews explained. Their rage increases. 25 26 The man's gratitude and delight.

False argument of some Pharisees. 27 28 Others argue more justly.

Consequent division of opinion. 29 30 They again question the man, who gives a bold and just answer. 31 32 Testimony of the man, and of his parents.

Tactics of the Pharisees. 33 34 Timidity of the man's parents.

Tyranny of the Pharisees. 35 36 Their design frustrated.

They try another method. 37 38 This miracle fulfilled a prophecy.

Paraphrase of the man's answer. 39 40 The Pharisees cross-question him further.

He indirectly confesses Christ. 41 42 Some of the rulers recognised Christ. But the majority rejected Him. 43 44 Pretended knowledge real ignorance, and vice versa. 45 46 The man rebukes the Pharisees.

Various prophecies of Christ. 47 48 The man's excellent argument.

Christ shown to be greater than Moses. 49 50 Christ greater than any saint.

Miraculous powers indicate holiness. 51 52 Magical effects are of a lower kind. The Pharisees persist in error. 53 54 Profession of faith is rewarded. The proper object of faith. 55 56 "He is not two, but One Christ." The man rightly and typically believes. 57 58 Faith produces spiritual worship.

Obstinate unbelief blinds the eyes. 59 60 The malicious question of the Pharisees may be explained in two ways. 61 62 Self-condemnation of the Pharisees.

Connection of ch. x. 1-5 with ch. ix. 63 64 Christ is the Door and the Porter.

Parable means the same as proverb. 65 66 Meaning of 'the Door of the sheep.' Lawful and unlawful leadership. 67 68 Limitations of the word "All."

Two explanations of "Thieves and robbers." 69 70 Difference between 'climbing over' and 'entering.' The Pharisees reject Christ's pleading. 71 72 Characteristics of the thief.

Two kinds of future life. 73 74 Christ proclaims His own character.

Impious behaviour of the Pharisees. 75 76 Christ has been a Good Shepherd. The Pharisees were bad shepherds. 77 78 Effect of bad shepherds on the flock.

Christ's words recall Ezekiel's. 79 80 Prophecy foretold the Pharisees' fate. The blessedness of Christ's flock. 81 82 "Knowledge" is not mere "acquaintance" but implies a loving intimacy. 83 84

Christ "knows" all men, but not all in equal degree. 85 86 Christ willingly died for His sheep. His "sheep" include the Gentiles. 87 88 The call of the Gentiles had been foretold.

Christ replies to His enemies' thoughts. 89 90 The Father always loved the Son, but especially for redeeming men. 91

[Most of the footnotes, moved to the end and

renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted]

1. b Here the MS of S. Cyril gives the words,

Κ■ωσ τ■ν ν■ν ■ρχοντα το■ α■■νος το■του,

which Dr.

Heyse, the careful and accomplished collator of S. Cyril's Commentaries, looked on as a gloss.

2. d ε■ς ε■κ■να το■ θεωρουμ■νου. S. Cyril

seems to mean that whereas there exists in good and had, whether angels or men, a kinness

(τ■ συγγεν■ς) of moral condition and likeness; in our Lord, His relation to His Father being that of Son

by begetting, the (so to speak) moral relation is only alluded to improperly, ε■ς ε■κ■να το■ θεωρουμ■νου, in regard of

the Jews' lying joining them on to the devil, Christ's truth allying Him with the Father.

3. e There seems here to be something omitted in the text which is hardly translateable.

4. f The skilful Collator, Dr. Heyse, conjectured

περιπλ■σας for

περιπλ■νας, the reading of the single Manuscript in which have been preserved to us the fifth and sixth Books.

5. g This τι νοο■σι is a conjecture of Aubert the original Editor, in place of

τ■νουσιν which the

MS.gives.

6. I ■π■θανεν, died. This word may perhaps have crept in by some carelessness of the scribe.

7. a The Introduction to this Sixth Book will be found in the First Volume of the translation.

8. b The first verse of the ninth Chapter

is commented on at the end of the Introduction to S. Cyril's Sixth Book, in the first volume of the Translation.

9. c Compare Vol. I of this Translation, pp. 90-99, especially the paragraph numbered 18.

10. d Pages 90-99 of Translation, Vol. I.

11. f "The same share is allotted to him who remains at home as to him who fights bravely." Homer, Iliad, ix. 318.

12. g Either ο■ should be inserted in the text, or φιλ■μαχοι is ironical. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Book 7 (Fragments)

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 7. Vol. 2 pp. 92-137.

[92 [Translated by T. Randell] [OUR FATHER AMONG THE SAINTS

CYRIL Archbishop of Alexandria ON THE GOSPEL ACCORDING TO JOHN.] THE FRAGMENTS WHICH ARE EXTANT OF

BOOK VII. ch. x. 18. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. In this place He teaches that He is not only a Good Shepherd enduring peril for the sake of His flock, but also in His Nature God. Therefore He would not have suffered death, had He not been willing, through His possessing the very God-befitting power of undertaking this work, so very advantageous to us. And the structure of the discourse taught the Jews this also, that they were never going to prevail against Him unless He was willing. And not only as regards laying down life did He say: I have power; but this expression: I have power, He used with regard to both His Death and His Resurrection, in order that the action of might and energy might not appear to be that of another, as though it were a concession granted to Him as to a minister and servant in office; but in order that He might display as a fruit of His own Nature the power to exercise authority over the very bonds of death, and easily to modify the natures of things in whatever way He wished, which is really a characteristic of Him Who is by Nature God. This then He wishes to show by saying: I have power to lay down [93 My life, and I have power to take it again: because, neither commanded as a servant or a minister, nor even as it were from necessity, nor being violently compelled by any, but willingly, He came to do this. This commandment received I from My Father. For lest any one should say that against the will of the Son the Father is not able to take away His life, and hence introduce discord and variance into the One Godhead of the Father and the Son; by these words which He says: I received commandment, He shows that the Father also agrees and consents to this, and professes that They come forward to it as with one accord, although He is the Will of the Father. And this will be found consistent also with His Incarnation. By saying that He received in the way of a commandment that which seemed right in the eyes of His Father, He being by Nature God does not make Himself inferior to the Father, but observes what befits His participation of man's nature. Again, He puts us in mind that He is Himself the Prophet concerning Whom the Father said: He shall speak according as I shall command Him; speaking of the common Will of both Father and Son as received like a commandment. This He spake to the Jews lest they should think that He said things contrary to the ordinances of the Father. And if the Father named His own Consubstantial Son a Prophet, be not troubled; for when He became Man, then also the name of Prophet was suitable to Him, then also we may say that commandments were given to Him by the Father agreeably to His human nature. But one who receives commandments is not for that reason inferior or unlike in essence or nature to one who gives commandments, inasmuch as men give commandments to men, and angels to angels, and we do not for that reason say that those

who are commanded are of different nature or inferior. Therefore the Son is not inferior to the Father, although He became Man, in order that He might become a Pattern of all virtue for us. By this means He also [94 teaches us that we ought to obey our parents in all things, although we are equal to them as regards our nature. And in some places when it is said by the Father: "I will command," the meaning is: "I will deal fitly with," as when He said: And I will command the whole world for their evil deeds, and the ungodly for their sins. Moreover there are times when the Son speaks with helpful condescension, so that we may as far as is possible get an understanding of the ineffable oracles: yet His having said: I received a commandment, does not make One Who is in His Nature God cease to be God. Either therefore say He is God and ascribe to Him all that properly befits the Godhead, or say plainly He is a creature. For the fact of having received a commandment does not strip any one of the qualities which naturally belong to him. But since the Son speaks whatever the Father commands Him, and He says: I and the Father are One, thou art obliged to say, either that the Father commanded the Son to tell the truth, or to tell a lie. For what the Son hath received commandment to speak, He speaketh; for He saith: The Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. And although He also said: My Father is greater than I, that is nothing to the contrary. For in so far as He is in His Nature God, He is equal to the Father; but in so far as He became Man and humbled Himself, He in accordance with this speaks words which befit His Humanity. Nevertheless, as the name of commandment is something external to the essence of a person, it could not be made an objection to His Essence. For it is not in the Father's giving Him commandment that the Son has His Being, nor could this ever be made the limit of His Essence. The Son, therefore, as being the Counsel and Wisdom of the Father, knows what is fittingly determined by Him; and if He receives it as a commandment, do not marvel. For by human modes of expression He signifies things beyond expression, and things unspeakable by our voices are brought down to the mode of expression usual amongst [95 us, so that we may be enabled to understand them. Accordingly let us blame, not the inconsistency of the matter, but the weakness of the words, which cannot reach to the full expression and accurate interpretation of the matters, as they ought.

19, 20, 21 There arose a division again among the Jews because of those words. And many of them said, He hath a devil and is mad: why hear ye Him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind? The words of the Saviour go down into the hearts of His hearers, and those whom they find gentle and yielding they immediately mould and transform to a good condition, but those whom they find hard they recoil from or in some manner turn away from. So that he who has his mind somewhat prepared for fair reason will gladly receive the saving words, but he who is not so will not. Something of this sort was what happened to the people of the Jews to experience. For when they had heard the Saviour's words, they are divided into two parties, and those who are more amenable to reason now incline towards the first principle of salvation, but the hard of heart become worse than they were at first. And the inspired Evangelist seems to be struck with astonishment as to how it happened that the people of the Jews were divided on account of these words. For I think it is very evident that from surprise at the hardness of those who did not believe he says: There arose a division because of these words; by means of which, he seems to imply, the Jews ought to have been fully persuaded that Jesus was the Christ. So wonderful were the words of the Saviour. But when even these words were spoken, by which it was fair to expect that even the very hard to catch would be ensnared into conviction, there arose a division among them. He marvels much

therefore that they had given themselves over in an unholy manner to a shameless disregard of evidence. For I suppose it was just to accuse them in [96] proportion as it was reasonable to marvel at the words of Our Saviour. He certainly spake God-befitting words and such as went beyond man; and the magnificence and God-befitting boldness of His superhuman words drive the multitude to intemperate folly. And since it was usual for those who were in truth possessed with devils to speak evil very readily, being of course easily provoked to rage and outside the pale of all intelligence, and since they thought that the Lord was a mere man, not understanding that He was in His Nature God; for these reasons they said He had a devil, as one who blasphemed so intemperately. Because they heard Him say such things as it befitted only God to say. Looking upon Him as one like ourselves, and not yet knowing Who He was by Nature, they considered Him to speak evil when He spake in any way that befitted God. Therefore, agreeably to His Incarnation and condescendingly, because of the infirmity of His hearers, He also often employs our manner of speech. The people of the Jews therefore are divided: and some, understanding nothing whatever of the mysteries concerning Him, are insolent in an unholy manner; but others, who are more reasonable in their habit of mind, do not condemn Him rashly, but ruminate on His words, and carefully test them, and begin to perceive the sweetness in them. And in this way they arrive at a most praiseworthy discernment, and do not attribute to the babblings of a demoniac words so sober and full of the highest wisdom. For it is the custom of those [demons] when they are driving men mad, to speak beside the mark. The Pharisees therefore were more like demoniacs, who called by this name One Who was free of all disease; and did not notice that they were proclaiming the disease which was in themselves, and were doing no other than explaining in their folly the very evil that possessed themselves. And for my part I think that they speak with the highest degree of evil craftiness, when they say the Lord is demoniac. For since He charged them with being wretched and hireling shepherds, who abandoned their sheep to the [97] wolf, and cared altogether so little for their flock; being in no small alarm lest perhaps the people, understanding what was said, should now refuse any longer to be shepherded by them, and follow the instruction given by Christ; on this account, trying to cheat the understanding of the common people, they say: He hath a devil; why hear ye Him? But these words too, the words of those men who spake with evil craft, had the opposite result to that which they intended. And the others, judging from the quality of the words, discern that the words of the Lord are without blame, not such as would be those of one possessed with a devil: moreover, the miracles, says one, offer an irresistible testimony. For although you find fault with His words as not blamelessly spoken, yet it is impossible that any one can at the same time be possessed with a devil and do such works as only God is able to do. Therefore, fair judges recognised Him from His works and also from admiration of the words which He spake.

22, 23 And it was the feast of the dedication at Jerusalem, and it was winter; and Jesus was walking in the temple in Solomon's porch. But the Lord was not present at the feasts as one Who would share the feasting, for how could He? He Who said: I hate, I reject your feast days: but in order that He might speak His most profitable words in the presence of many people, showing Himself openly to the Jews, and to mingle Himself with them without being sought. And we must suppose that the feast of the dedication here signifies, either the chief feast [called by this name], in memory of that when Solomon performed the dedication; or [the other], when Zorobabel at a later time, together with Jeshua, rebuilt the temple, after the return from Babylon. And as it was winter and rainy weather at this time, probably all the people flocked to the porch. Therefore Christ

also went there, in order that He might make Himself known to all who were willing to see Him, [98 and distribute blessings to them. For those who saw Him were provoked to ask somewhat of Him, because at holidays more than at other times men are naturally given to stir up anxiously such arguments.

24 The Jews therefore came round about Him, and said unto Him, How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly. The envy which embitters them takes away all keenness to perceive what might lead to faith, but the greatness of the works He performed forces them to admiration. Nevertheless they find fault with His words, and say that the obscurity of His teaching stood in the way of their being able to understand what they ought to learn. They accordingly request Him to speak more clearly, although they had often heard Him and had received a long instruction on this point. For though He did not say distinctly: "I am the Christ," yet He brought forward in His public teaching many statements of the honourable names which naturally belonged to Him, at one time saying: I am the Light of the world; and again at other times: I am the Resurrection and the Life; I am the Way; I am the Door; I am the Good Shepherd. Surely by these names which He gives Himself, He signifies that He is the Christ. For the Scripture is wont by such honourable names to decorate the Christ, although the Jews required Him to call Himself plainly by that title. Yet it would perhaps have been in vain and not very easy of acceptance to say in simple words: "I am the Christ," unless actions followed for proof, by which it might have been reasonably believed that He was the Christ. And it is beyond comparison better that He should be recognised as the Christ, not from the words which He said, but from the attributes which naturally belong to Him, and from which the Divine Scriptures concerning Him foretell and declare that He would be manifestly known. Which things the Jews in their littleness of soul not understanding, they say: How [99 long dost Thou hold us in suspense? For it is usual for those who are contemptuous to speak thus.

25 Jesus answered them, I told you, and ye believe not: the works that I do in My Father's name, these bear witness

of Me.

Even Christ therefore considered it superfluous to say the same things over again to those who had often heard them and had not been persuaded by them. For every one's nature ought to be estimated from the quality of his works, and we ought by no means to look [solely] at his words. And He says of Himself that He accomplishes His works in His Father's Name, not enjoying the use of power from above in the manner of an ordinary saint, nor accusing Himself of want of power, being God of God, Consubstantial with the Father, the Power of the Father; but as ascribing to the Divine Glory the Power of His performances, He says that He does His works in His Father's Name. Yet He also gives the honour to the Father, lest He might give the Jews a pretext for attacking Him. Moreover He also thought it fitting not to overpass the limit of the form of a servant, although He was God and Lord. And by saying that in His Father's Name He did His works, He teaches that the Jews blasphemed when they said that He cast out devils by Beelzebub. And since the Father does the marvellous deeds, not because He is a Father, but because He is in His Nature God; so the Son also, not because He is a Son, but as God of God, is able Himself to do the works of the Father: wherefore suitably to His Nature He said He did His works in His Father's Name.

26, 27, 28 But ye believe Me not, because ye are not of My sheep. But as I said unto you, My sheep hear My voice, and I know them and they follow Me: and I give unto them eternal life, and they shall never perish. A willing readiness to obey characterises the sheep of Christ, as disobedience marks those that are not His. For thus we understand the word "hear," as equivalent to [100 "obey," namely, the words that are spoken: and they who thus hear God are known by Him, and "known" signifies "brought into friendly relationship:" for no one is altogether unknown by God. When therefore He saith: I know Mine, He saith this: "I will receive them and bring them into friendly relationship both mystically and firmly. And any one might say that, inasmuch as He has become Man, He brought all men into friendly relationship by being of the same race; so that we are all united to Christ in a mystical relationship, inasmuch as He has become Man: but they are alienated from Him, who do not preserve the correspondent image of His holiness. For in this way also the Jews, who are united in a family relationship with Abraham the faithful, because they were unbelieving, were deprived of that kinship with him on account of the dissimilarity of character. And He saith: And My sheep follow Me; for they who are obedient and follow, by a certain God-given grace, in the footsteps of Christ, no longer serving the shadows of the Law, but the commandments of Christ, and giving heed to His words, through grace shall rise to His honourable Name, and be called sons of God. For when Christ ascends into the heavens, they also shall follow Him. And He says that He gives to those that follow Him as a recompense and reward, eternal life and exemption from death, or corruption, and from the torments that will be brought upon the transgressors by the Judge. And by the fact of His giving life, He shews that He is in His Nature Life, and that He furnishes this from Himself and not as receiving it from another. And we understand by eternal life, not [only] the length of days which all, both good and bad, are going to enjoy after the resurrection, but also the spending it in bliss.

It is possible also to understand by "life" the mystical blessing by which Christ implants in us His own life through the participation of His own Flesh by the faithful, according to that which is written: He that eateth My

Flesh and drinketh My Blood hath eternal life. [101

29, 30 And no one shall snatch them out of My hand. My Father, Which hath given them unto Me, is greater than all; and no one is able to snatch them out of My Father's hand. I and My Father are One. The faithful also have the succour of Christ, the devil not being able to snatch them; and they who have an endless enjoyment of good things, remain in it, no one henceforth snatching them away from the bliss that is given to them into punishment or torments. For it is not possible that they who are in Christ's hand should be snatched away to be punished, because of Christ's great might; for "the hand," in the Divine Scripture, signifies "the power:" it cannot be doubted therefore that the hand of Christ is unconquerable and mighty to all things. But when He saw the Jews mocking at Him as being a mere man, not understanding that He Who to sight and touch was Man was in His Nature God, to persuade them that He is the power of the Father, He saith: No one shall snatch them from My Father's hand, that is, from Mine. For He says that Himself is the all-powerful Right Hand of the Father, forasmuch as by Him the Father effecteth all things, even as by our hand the things are effected which we do. For in many places of the Scripture, Christ is named the Hand and Right Hand of the Father, which signifies the Power; and the all-producing energy and might of God is named simply His hand. For in some way the language used concerning God is always superior to bodily representation. And the Father is said to give to the

Son, not as to one who had not alway creation under His hand, but as to Him Who is in His Nature Life; bringing us who are in need of life to the Son, that we may be made alive through Him Who is in His Nature Life, and has it of His own. But also, inasmuch as He has become Man, it is suitable for Him to ask and to receive from the Father things which He already had as being in His Nature God. For Christ, having admitted what pertained to His humanity, recurs to His God-befitting dignity, taking [102] pleasure in the advantages of His Nature for the profit of the faithful and for the sake of sound faith, which is, never at all to suspect that the Son is inferior to the Father. For thus He is shewn to be the undamaged Image of the Father, preserving in Himself whole and sound the Very Impress of the Father. And we say the Son and the Father are One, not blending their Individualities by the use of that number, as do some who say that the Father and the Son are the same [Person], but believing the Father by Himself and the Son by Himself to personally subsist; and collecting the two into One Sameness of Essence, also knowing them to possess one might, so that it is seen without variation now in One and now in the Other.

I and the Father are One. By the word "One" He signifies the Sameness of their Essence: and by the word "are" He severs into two that which is understood, and again binds them up into One Godhead. But this also we must understand, in opposition to the Arians, that in His saying: I and the Father are One, there is signified, not the proof of sameness of will, but the Oneness of their Essence. For indeed the Jews understood that in saying this, He said that Himself was God and equal to the Father; and Christ did not deny that He had said this as they understood it.

31 The Jews therefore took up stones again to stone Him. For not refraining themselves from Him, when He said that Himself was One with the Father, they rush to kill Him; although each of the works wrought by Him proclaimed that He was in His Nature God. And not only now, but on other occasions also when they took up stones to kill Him, they stood motionless through the power of Christ; so that it became evident from this also, that He would not suffer except He was willing. Moreover in His gentleness Christ checked their unreasonable impulse, saying not: "For which of the words that I said, are ye angry?" but: "For which of the works that I did?" For [103] if I had not done, He says, many God-befitting works which shew that I am in My Nature God, ye might be reasonably angry with Me now, hearing Me say that I and the Father are One. But I should not have said this, had I not shewn it by all things that I did. And He speaks of the works as from the Father, not from Himself, shewing this modesty for our profit, so that we may not boast when we receive anything from God. And He says the works were shown from the Father, not to indicate that the power exhibited in them was other than His own, but to teach that they were the works of the whole Godhead. And we understand One Godhead in Father and Son and Holy Spirit. For whatsoever the Father does, this is accomplished by the Son in the Spirit; and again, what the Son does, this the Father is said to do in the Spirit. Wherefore also Christ saith: I do nothing of Myself, but the Father abiding in Me, He doeth the works.

33 For a good work we stone Thee not, but for blasphemy.

Having a zeal for God, but not according to knowledge, they became angry when they heard Christ saying: I and the Father are One. For what was the impediment to His being One with the Father, if they believed that He was God by Nature? Wherefore also they attempt to stone Him, and in

self-defence giving the reason why they did so, they say: "We stone Thee, not on account of the good works which Thou didst, but because Thou blasphemest." They were the blasphemers, on the contrary, because they wished to stone One Who was truly God, not knowing that Jesus was destined to come, not in the undisguised Godhead, but Incarnate of the Seed of David; [and thus] they speak of His true confession as blasphemy.

I said, Ye are gods, &c.

Since therefore the Father called certain men gods, and of necessity the honourable name was something external, super-added to them, for He Who is God by Nature is One only; lest Jesus also should be deemed to be one

[104 of that class---clothed in the glory of the Godhead, not as essentially His own, but rather as something external, super-added to Himself, in the same way as was the case with those others---He as a matter of necessity clearly distinguishes Himself from them. For He shews that He differed so far from their poverty, that when He was in them, [then only, and] on that very account they were called gods: because He is the Word of God the Father. And if the Word, being in them, was in any cases sufficient to make those who were really [only] men shine with the honour of the Godhead; how could He be anything else than God by Nature, Who bestowed freely even upon those others His splendour in this way?

Now convicting the Jews, that not because He said: I and the Father are One, they were stoning Him, but without reason; He says: "If, because I said I was God, I seem to blaspheme; why, when the Father said by the Law to certain men: Ye are gods, did ye not judge that to be blasphemy?" And this He says, not as instigating them to say anything against the Father, but to convict them of being ignorant of the Law and the inspired Scriptures. And seeing that the difference between those who were called gods and Him Who is in His Nature God is great, through the words which He uses, He teaches us the distinction; for if the men unto whom the Word of God came were called gods, and were illumined with the honour of the Godhead, by admitting and receiving the Word of God into their soul, how could He through Whom they became gods, be other than in His Nature God? For the Word was God, according to the language of John, Who also bestowed this illumination on the others. For if the Word of God through the Holy Spirit leads up to superhuman grace, and adorns with a Divine honour those in whom He may be, Why, saith He, say ye that I blaspheme when I call Myself Son of God and God? Although by the works I have done from Him I am borne witness to as in My Nature God. For having sanctified Me He sent Me into the world to be the Saviour of the [105 world; and it is the attribute only of One in His Nature God, to be able to save men from the devil and from sin and from corruption. But perhaps when the Divine Scripture saith that the Son was sent from the Father, the heretic straightway deems the expression a support to his own error, and will say in all probability: "Ye who refuse to speak of the Son as inferior to the Father, do ye not see that He was sent from Him, as from a superior and a greater one?" What then shall we say? Surely, that the mention of His being sent is particularly suitable to the measure of His self-humiliation; for thou nearest that Paul, uniting Both, then says that the Son was sent from the Father, when He was also made of a woman and under the Law as a Man amongst us, although being "Lawgiver and Lord. And if the Son be understood as made in the form of a servant, then said to be sent from the Father, He suffers no damage whatever, with regard to His being also Consubstantial with Him and Coequal in glory and in no respect at all

falling short. For the expressions used among ourselves, if they are applied to God, do not admit of being accurately tested; and I say that we ought not to understand them just exactly as they are usually understood among ourselves, but as far as may be suitable to the Divine and Supreme Nature itself. For what [else could happen], unless the tongue of man possessed words competent to suffice for setting forth the Divine glory? Accordingly it is absurd that the preeminence of the glory which is highest of all should suffer injury through the weakness of the human tongue and its poverty of expression. Remember that which Solomon says: The glory of the Lord maketh language obscure. For when we waste our labour in trying to express accurately the glory of the Lord, we are like to those who wish to measure the heavens by a span. Therefore when anything is said concerning God in words generally applied to men, it must be understood in a manner befitting God. Else what wilt thou do when thou hearest David singing in his psalm: [106 O Thou that sittest upon the Cherubim, shew Thyself; stir up Thy strength and come to save us? For how does the Incorporeal sit? And where does He call upon the God of the universe to come to for us, the God Who saith by the Prophets: Do not I fill heaven and earth, saith the Lord? Where therefore should He come to for us, when He filleth all things? Again, it is written that some were building a tower to reach unto heaven, and the Lord came down to see the city and the tower; and the Lord said, Gome and let Us go down and there confound their tongues. Where did the Lord go down? Or in what manner doth the Holy Trinity urge Itself on to the descent? And how, tell me, did the Saviour Himself also promise to send to us the Paraclete from heaven? For where or whence is That Which filleth all things sent? For the Spirit of the Lord filleth the world, as it is written.

Therefore the expressions ordinarily used of ourselves signify things above us, if they are spoken concerning God. Dost thou wish to understand any of those things so difficult of comprehension? Then thy mind proves too weak to grasp them, and dost thou perceive that it is so? Be not provoked to anger, O man, but confess the weakness of thy nature, and remember him that said: Seek not out the things that are above thy strength. When thou di-rectest thy bodily eye to the orb of the sun, immediately thou turnest it away again, overcome by the sudden influx of the light. Know therefore that the Divine Nature also dwells in unapproachable light; unapproachable, that is, by the understandings of those who over-busily look into it. Therefore also when things concerning God are expressed in language ordinarily used of men, we ought not to think of anything base, but to remember that the wealth of the Divine Glory is being mirrored in the poverty of human expression. For what if the Son is sent from the Father? Shall He then on this account be inferior? But when from the solar body its light is sent forth, is that of a different nature from it and inferior to it? Is it not foolish merely to suppose such a thing for

[107 a moment? Therefore the Son, being the Light of the Father, is sent to us, as we may say, from a Sun that darteth forth Its Beam; which indeed David also entreats may take place, saying: O send out Thy Light and Thy Truth. And if it is a glory to the Father to have the Light, how dost thou call that in which He is glorified inferior to Him? And the Son Himself also says concerning Himself: Whom the Father sanctified and sent. Now the word "sanctified" is used in the Scripture in many senses. For it is said that anything dedicated to God is sanctified. For instance He said unto Moses: Sanctify unto Me all the firstborn. And again, that is sanctified which is prepared by God for the execution of any of His designs, for He speaks thus concerning Cyrus and the Medes, when He determined that they should make war against the city of the Babylonians; The mighty ones are come to fulfil Mine anger, being both joyous and proud; they have been sanctified, and I lead

them. And again, that is sanctified which is made to participate of the Holy Spirit. Therefore the Son saith that Himself is sanctified by the Father, as having been prepared by Him for the restitution of the life of the world, and for the destruction of those who oppose Him; or still further, in so far as He was sent to be slain for the salvation of the world; for indeed those things are called holy which are set apart as an offering to God. And we say that He was sanctified, even as men like ourselves are, when He became flesh: for His Flesh was sanctified, although it was not in its nature holy, by being received into union with the Word; and because this is come to pass, He is sanctified by the Father; for the Godhead of Father and Son and Holy Spirit is One.

37, 38 If I do not the works of My Father, believe Me not. But if I

do, though ye believe not Me, believe My works: that ye may know and believe that the Father is in Me and I in

Him.

What He says is this. Though it is easy for any one to call God Father, yet to demonstrate the fact by works [108 is hard and impossible to a creature. By works however of a God-befitting character, He says, I am seen to be equal to God the Father: and there is no defence for your unbelief since you have learnt that I am equal to the Father by the evidence of the God-befitting works which I do, although as regards the flesh I seemed to be one among you like an ordinary man. Hence it is possible to perceive that I am in the Father and the Father in Me. For the sameness of their Essence makes the Father to be and to be seen in the Son, and the Son in the Father. For truly even among ourselves the essence of our father is recognised in him that is begotten of him, and in the parent again that of the child. For the delineation of their nature is one in them all, and they all are by nature one. But when we distinguish ourselves by our bodies, the many are no longer one; a distinction which cannot be mentioned concerning One Who is God by Nature, for whatever is Divine is incorporeal, although we conceive of the Holy Trinity as in distinct Subsistences. For the Father is the Father and not the Son; the Son again is the Son and not the Father; and the Holy Spirit is peculiarly the Spirit: although They are not at variance, through Their fellowship and unity One with Another. The Holy Trinity is known in the Father and in the Son and in the Holy Spirit. But the designation of each one of These Who have been enumerated denotes not a part of the Trinity, but the Whole of It; since in truth God is undivided and simple, although distributed in These Subsistences.

Therefore, as there is but One Godhead in Father and Son and Holy Spirit, we say that the Father is seen in the Son, and the Son in the Father. And it is necessary to know this other point also, that it is not the wishing the same things as the Father, nor the possessing one will with Him, that makes the Son say: I am in the Father, and the Father in Me, and: I and the Father are One; but because, being the genuine Offspring of the Essence of the Father, He shews forth the Father in Himself, and

[109 Himself also is shewn forth in the Father. For He says that He wills and speaks and effects the same things as the Father, and easily performs what He wishes, even as the Father doth, in order that He may be acknowledged in all respects Consubstantial with Him, and a true Fruit of His Essence; and not merely as having a relative unity with Him, only in similarity of will and the laws of love; which unity we say belongs also to His creatures.

40, 41, 42 And He went away again beyond Jordan into the place where John was baptizing; and there He abode. And many came unto Him; and they said, John indeed did no sign: but all things whatsoever John spake of this Man were true. And many believed on Him there.

Leaving Jerusalem, the Saviour seeks a refuge in a place possessing springs of water, that He might signify obscurely as in a type how He would leave Judasa and go over to the Church of the Gentiles which possesses the fountains of Baptism: there also many approach unto Him. crossing through the Jordan; for this is signified by Christ taking up His abode beyond Jordan. They therefore having crossed the Jordan by Holy Baptism, are brought unto God: for truly He went across from the synagogue of the Jews unto the Gentiles: and then many came unto Him and believed the words spoken by the saints concerning Him. And they believe on Him there, where the springs of water are, where we are taught the mystery of Christ. For Christ was not in the streams before the Jordan, but somewhere beyond; and He came and abode, continuing constantly in the Church of the Gentiles. And we honour John, not as having performed any God-befitting work, but as having borne true witness concerning Christ. For Christ was more wonderful, not only than John, but than every saint; for whereas they were Prophets, He was the wonder-working God. And we must notice that the words of John and of the other Prophets are a way [to lead us] to believe Christ.

[110

Chap. xi. 1, 2. Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. With a purpose does the Evangelist make mention of the names of the women, showing that they were distinguished for their piety. Wherefore also the Lord loved them. And of the many things which probably had been done for the Lord by Mary, he mentions the ointment, not at haphazard, but to shew that Mary had such thirst after Christ that she wiped His feet with her own hair, seeking to fasten to herself more really the spiritual blessing which comes from His holy Flesh; for indeed she appears often with much warmth of attachment to have sat close to Christ without being distracted by interruption, and to have been drawn into friendly relationship with Him.

3 His sisters therefore sent unto Him, saying, Lord, behold, he whom Thou lovest is sick. The women send to the Lord, ever wishing to have Him near them, but on this occasion sending under a fair pretext on account of him who was sick. For they believed that if Christ would only appear the sufferer would be set free from his disease. And they gently remind Him of the love which He had for the sick man, drawing Him thither especially by this means; for they knew that He took thought for this man. And He was able, even though absent, to heal him, as being God and tending all things; nevertheless, they thought that if He were present, He would put forth His hand and awaken him. Not even they possessed as yet the perfection of faith, wherefore also they are troubled, as it seems probable, with the thought that Lazarus would not have been ill at all, had not Christ neglected him: for, say they, since such as are beloved by God possess all good things, why is he whom Thou lovest, sick? Or perhaps they even say: Great is the audacity of the sickness, because it dared to attack such as are beloved by God. And it may be too that they [111 seem to say something of this sort. Since Thou lovest and healest even Thine enemies, much rather oughtest Thou to confer such benefits on them that love Thee. For Thou art able to do all

things by merely Thy Will. Therefore their language is full of faith and proves their close relationship to Christ.

4 But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. The Lord now says this, not that the men may go away and report it to the sisters of Lazarus, but as God foretelling what should come to pass, because He saw that the conclusion of the affair would be for the glory of God; not that the sickness came upon the man for this reason, that He should be glorified; for it would be silly to say this; but since it had come, He also saw that it would result in a wonderful end. And He says that Himself is in His Nature God, for that which is done, is done for His glory. For after saying that the sickness was for the glory of God, He added: That the Son of God may be glorified thereby, speaking concerning Himself. And if He Himself said that the sickness of Lazarus was not unto death, and yet his death took place, there is nothing to marvel at. For looking on to the final result of the affair, and seeing that He was going to raise him up after a little time, we do not consider anything that took place in the interval, but only how the end would result. For the Lord determined to set forth the weakness of death, and to shew forth all that happened as for the glory of God, that is, of Himself.

6 When therefore He heard that he was sick, He abode at that time two days in the place where He was. And He deferred His arrival in order that He might not heal him while sick, but raise him when dead; which is a work of greater power, so that He would be more greatly glorified. [112

7, 8 And after this He saith to His disciples, Let us go into Judaea again, His disciples say unto Him. Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again?

Now when the Lord said: Let us go into Judaea again, He seems almost to declare "Even though the people there are unworthy of kindness, yet now that an opportunity presents itself of conveying them some advantage, let us go back to them;" but the disciples in their love for Him think it right to try to hinder Him, and moreover as men they suppose that He would be unwilling to put Himself in peril by going amongst the Jews. Wherefore also they remind Him of the madness of the Jews against Him, all but saying: "Why again dost Thou seek to be amidst the unbelieving and ungrateful people who are not softened either by Thy words or even by Thy works? who even yet are of murderous intent against Thee, and who are boiling with passionate rage?" Either then they say this, or their language signifies that He is leading them into evident danger. Nevertheless, they are obedient to their Teacher, as to One Who knows what is best.

9, 10 Jesus answered, Are there not twelve hours in the day? If therefore a man walk in the day, he stumbleth not, because

he may see the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.

Perhaps He compares to the ever-moving course of the day, the easily-swayed and novelty-loving mind of men, which is not established in one opinion, but vacillates from one way of thinking to another, just as the day changes from one hour to another. And thus also thou wilt understand the words: Are there not twelve hours in the day? That is, "I," says He, "am the Day and the Light. Therefore, just as it is not possible for the light of the day to fail, without having completed its

appointed time; so it is not among possibilities that the illumination which proceeds from Me should be shrouded from the Jews, without having fully reached its fitting measure of

[113 philanthropy." And He speaks of the time of His presence as "day," and of that before it as "night;" as also when the Lord says: We must work the works of Him that sent us, while it is day. This therefore is what He here says: "It is not now a time for Me to separate Myself from the Jews, even though they be unholy, but I must do all things that pertain to their healing. For they must not now be punished, by having the Divine grace (like the light of the sun) withdrawn from them. But just as the light of the day does not fail until the twelve hours have been completed, so the illumination that proceeds from Me is not shrouded before the proper time; but until I am crucified I remain among the Jews, sending forth unto them like light the understanding of the knowledge of God. For since the Jews are in the darkness of unbelief, and so stumble at Me as at a stone,

I must go back to them and enlighten them, that they may desist from their madness in fighting against God."

11 These things spake He: and after this He saith unto them, Our friend Lazarus is fallen asleep: but I go, that I may awake him out of sleep.

"A worthy cause draws Me towards Jerusalem;" for so much is signified by the words: Our friend is fallen asleep; "and if we should let it pass neglected, we should incur the reputation of being devoid of compassion. Wherefore we must avoid the disgrace of such conduct, and run to the help of our friend, despising the plots of the Jews." And shewing His own God-befitting power, He calls the departure of the human soul from the body by the name of sleep, and very rightly: for He does not think it proper to call it death, Who created man for immortality, according as it is written, and made the generations of the world to be healthful. Moreover, the language is also true, because the temporary death of our body is in the sight of God really a sleep and nothing different, brought to an end by a mere and single sign from that which is by nature Life, namely, Christ. And

[114 notice that He did not say: "Lazarus is dead and I go to raise him to life," but says: "He is fallen asleep," avoiding boastfulness, for our instruction and profit; for [without some such good reason] He would not have uttered a sentence so obscure in its hidden meaning that not even the disciples themselves understood what was said. For He did not say: "I go to quicken him into life" or "to raise him up from the dead," but "that I may awake him out of sleep;" which was at the time insufficient to suggest His real meaning.

12, 13 His disciples therefore said, Lord, if he is fallen asleep, he

will recover. Now Jesus had spoken of his death; but they thought that He spake of taking rest in sleep.

They, not understanding the force of the words, thought that Jesus spake of taking rest in sleep, which when sick men can do, they generally experience refreshment; wherefore the disciples say: "It is not worth while to go and disturb Lazarus from his sleep, for it does not benefit a sick man to awake him out of sleep." And this they said, wishing to hinder Him from the journey by remarking that it was not meet to go into the midst of those murderers for the sake of doing something which would produce no good result.

14, 15 Then Jesus said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. The disciples therefore not understanding that He had called death by the name of sleep, He made His meaning clearer, saying: He is dead. And He says that He is glad, not out of a love of glory, because He was going to do the marvellous deed, but because this was going to become for the disciples a ground of faith. And the words: I was not there, signify as follows: "If I had been there, he would not have died, because I should have had pity on him when he was suffering only a little; but now in My absence his death has taken place, so that, by raising him [115] life, I shall bestow upon you much advantage through your faith in Me." And Christ says this, not as being able to do God-befitting deeds only when He was present; but because if He had been present, He could not have neglected His friend until the occurrence of death. And He says: Let us go unto him, as unto a living person; for the dead, inasmuch as they are destined to live, are alive unto Him as God.

16 Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with Him. The language of Thomas has indeed zeal, but it also has timidity; it was the outcome of devout feeling, but it was mixed with littleness of faith. For he does not endure being left behind, and even tries to persuade the others to adopt the same resolution: nevertheless he thinks that they are destined to suffer [death] at the hands of the Jews, even against the will of Christ, by reason of the murderous passion of the Jews; not looking at the power of the Deliverer, as he ought rather to have done. And Christ made them timid, by enduring with patience beyond measure the sufferings He experienced at the hands of the Jews. Thomas therefore says that they ought not to separate themselves from their Teacher, although undoubted danger lay before them; so, perhaps with a gentle smile, He said: Let us go, that is, Let us die. Or he speaks thus: Of a certainty if we go we shall die: nevertheless let us not refuse to suffer, for we ought not to be cowardly to such a degree; because if He raises the dead, fear is superfluous, for we have One Who is able to raise us again after we have fallen.

17, 18, 19 So when Jesus came to Bethany, He found that he had been in the tomb four days already. Now Bethany was nigh unto

Jerusalem, fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their

brother.

He mentions also the length of days that had intervened after the death of Lazarus for this reason, that the miracle

[116] may be the more marvelled at, and lest any one should chance to say that He had come after one day, and that Lazarus was not dead, but He had raised him up from sickness. And he says that many Jews were in Bethany, although the place was not a populous one, being come out of Jerusalem; for the distance of road between the two places was not so great as to hinder their sincere friends from being with Martha and Mary. And since the miracle was talked about by all in Jerusalem and the country round about, he gives the reason, that as there were many people there, the story was naturally spread abroad in all directions; some telling what had been done from admiration, and others through envy, to attach a false accusation to the miracle through their lying account of it.

20 Martha therefore, when she heard that Jesus was coming, went and met Him; but Mary still sat in the house.

Perhaps Martha was the more eager to do such things as might be necessary; wherefore also she first went and met Him: but Mary was the more intelligent. Wherefore, as possessing a more sensitive soul, she remained at home, receiving the attentions of her consoling friends; but Martha, as a simpler person, started off, intoxicated indeed with her grief, but nevertheless acting with more

vigour.

21, 22, 23, 24 Martha therefore said unto Jesus, Lord, if Thou hadst been

here, my brother had not died. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee. Jesus

saith unto her, Thy brother shall rise again. Martha answered Him, I know that he shall rise again at the last day.

What Martha says, amounts to this. "Not for this reason," she says, "did my brother die, because the nature of man is subject to death; but because Thou wast not present, Who art able by Thy word to conquer death." But in her grief, wandering beyond propriety, she considered that the Lord was no longer able to do anything, as the time for help had gone by; and she thought that

[117 He had come, not for the raising again of Lazarus, but that He might console them. For softly and gently she reproaches Him for His tardiness in not immediately coming when it would have been possible for Him to help them, when they sent saying: Lord, behold, he whom Thou lovest is here. And the words: Whatsoever Thou shalt ask of God He will give Thee, are the words of one who is almost afraid to ask plainly what she wishes; nevertheless she stumbles concerning the truth in that she speaks not as to God, but as to one of the saints; His being seen in the flesh causing her to think that whatsoever He should ask as a saint, He would receive from God; not indeed knowing that, being in His Nature God and the Power of the Father, He possesses irresistible might over all things. For if she had known that He was God, she would not have said: If Thou hadst been here; for God is everywhere. Through His aversity to arrogance, however, the Lord did not say: "I will raise up thy brother," but: "He shall rise again;" all but softly rebuking her and saying: "He indeed rises again as thou

wishest, but not as thou thinkest. For if thou supposest that it will be accomplished by prayer and supplication, take upon thyself the part of prayer, but do not bid Me do it, Who am a Wonder-worker, able by My own Might to raise the dead." The woman having heard this and being ashamed now to say: "Raise him to life," yet in some degree instigating Him to do the work at once, seems somewhat to be saddened at the postponement of the time, saying: "I know that he shall rise again at the last day, but I long to see before that time the resurrection of my brother." Again when the Lord said: Thy brother shall rise again, the woman all but signifies her agreement with this doctrine, saying: "I know that; for I believe that the dead will be raised, according as Thou didst teach: For the hour cometh, and they shall

come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment. And likewise Isaiah also in the Spirit said: The dead shall be

raised and they that are in the tombs shall

[118 be awakened. For I do not disbelieve in the doctrine of the resurrection, as the Sadducees do."

25, 26, 27 Jesus said unto her, I am the Resurrection and the Life; he

that believeth on Me though he die, yet shall he live: and whosoever liveth and believeth on Me, shall never die.

Believest thou this? She saith unto Him. Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world.

Assuredly a fruit and reward of faith in Christ is eternal life, and in no other way does this come to the soul of man. For although we are all raised to life through Christ, yet this [eternal life given to the faithful] is the true life, namely, to live unendingly in bliss; for to be restored to life only for punishment differs nothing from death. If therefore any one notices that even the saints, who have received promises of life, die; this is nothing, for it is only what naturally comes to pass. And until the proper time has been reserved the display of the grace [of resurrection], which is powerful, not partially, but effectually, in the case of all men, even of those saints who have died in time past and are tasting death for a short time, until the general resurrection. For then, together, all will enjoy the good things. And in saying: Though he die, yet shall he live, the Saviour did not take away the death in this present world: but admits that it has such might against the faithful that it naturally happens to them, and no more; because He has reserved the grace of resurrection until the proper time. He certainly says: "He that believeth on Me shall not be without a participation in the death of the flesh in the ordinary course of human nature, but nevertheless he will suffer nothing worthy of fear in this, as God is able easily to make alive whomsoever He will." For he that believeth on Him, hath in the world to come an endless life in bliss and perfect immortality. Wherefore let not any of the unbelieving mock: for Christ did not say: "From this present moment he shall in no wise see death," but when He said

[119 absolutely: "He shall never see death in any wise," He spake concerning the world to come, reserving the end of the promise until then. And saying unto Martha: Believest thou? He demands the confession of faith as the parent and patron of the [eternal] life; and she readily assented and accurately confesses: not simply believing that He is a Christ and a Son of God; for a prophet also can be a

christ, by reason of being anointed, and the same person can be understood to be a son [of God]: but using the definite article and saying: "The Christ, the Son of God," she confessed the Only and Preeminent and True Son. Therefore her faith was on the Son, not on a creature.

Believest thou in this?

Having previously explained the force of the mystery in Himself, and shown plainly that He is by Nature Life and Very God, He demands assent to the faith, furnishing in this matter a model to the Churches. For we ought not quite vainly to cast our words into the air when we confess the venerable mystery, but to fix the roots of the faith in heart and mind and then to let it bear fruit in our confession; and we ought to believe without any hesitation or double-mindedness. For the double-minded man is insolent and halting as regards the faith; wherefore also he is unstable in all

his ways. Nevertheless, it is necessary to know that we make the confession of our faith unto God, although we are questioned by men, I mean those whose lot it is to minister in sacred things, when we say the "I believe" at the reception of Holy Baptism. Certainly therefore to speak falsely and to slip aside towards unbelief is a most awful thing; lest we may have as both Judge and Witness of our folly the Lord of all Himself, saying: Even I am a Witness, saith the Lord. And we must observe that, as Lazarus was lying dead, on his behalf in a certain way the assent to the faith is demanded of the woman, that the type in this also may have force among the Churches; for when a newborn babe is brought, either to receive the chrism of the

catechumenate, or that of the complete- [Christian] -condition at Holy Baptism |120

the person who brings it repeats aloud the "Amen" on its behalf. And on behalf of those who are assailed by extreme sickness, and on that account are going to be baptized, certain persons make the renunciation [of Satan] and the declaration of attachment [to Christ], by an act of charity lending as it were their voices to those who are disabled by sickness: a thing which we see to have been done in the case of Lazarus and his sister. And Martha wisely and prudently first sows the confession of faith, that afterwards she may reap the fruit of it.

28, 29 And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth

thee. And she, when she heard it, arose, and went unto Him.

She went away to call her sister, that she also might share the happiness which arose from the expected event, and receive at once in common with herself the dead one raised again beyond all hope. For she had heard the words: Thy brother shall rise again. And she told the good news of the coming of the Saviour to her sister secretly, because there were sitting by her some of those Jews who felt ill-will towards Christ for His wondrous works. And we shall not find in the Gospels that Christ said: "Call thy sister to Me;" but Martha taking the undeniable emergency of the affair and the right due to her sister of being invited to come, as equivalent to an uttered command, she speaks as she does. And Mary readily ran towards Him, and was willing to go to meet Him. For how could she help doing this, when she was in such great grief at His absence, and had such a warm feeling of piety and great love towards Him?

30, 31 Now Jesus was not yet come into the village, but was still in the place where Martha met Him. The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, saying that she was going unto the tomb to weep there. The Jews therefore who were present, thinking she had run to the tomb to tear herself [in her grief], follow her; |121 doing this by the will of God, in order that they might go in a body to see the marvellous deed, even without wishing to do so. For had this not taken place by the providence of God, the Evangelist would not have mentioned it; neither would he have written down the concurrent causes of each matter, had he not been everywhere very zealous for the truth. Therefore he stated the cause wherefore many ran to the tomb, and were found there, and became beholders of the marvellous deed, and reported it to others.

32 Mary therefore, when she came where Jesus was, and saw Him, fell down at His feet, saying, Lord, if Thou hadst been here, my brother had not died.

Certainly Mary says that death had happened to her brother prematurely through the absence of the Lord, and says that He had come to the house, when the time for healing had passed by: and it is possible also from this to conjecture that she said this as to God Himself; although she did not speak accurately, from thinking that He was not present even though absent in the body. But being more accurate and intelligent than Martha, she did not

say: Whatsoever Thou shalt ask of God God will give Thee. Wherefore to her the Lord says nothing, whereas to Martha He spake at some length. And Mary intoxicated with her grief, He does not reprove for saying: "If Thou hadst been here" to Him Who fills all creation; doing this also for our example, that we should not reprove those who are in an agony of mourning: and He condescends still further, revealing His human nature, and weeps and is troubled, when He sees her weeping and the Jews who came with her also weeping.

33, 34 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and

was troubled, and said, Where have ye laid him?

Now since Christ was not only God by Nature, but; also Man, He suffers in common with the rest that which is human; and when grief begins somehow to be stirred [122 within Him, and His Holy Flesh now inclines to tears, He does not allow It to indulge in them without restraint, as is the custom with us. But He groans in the spirit, that is, in the power of the Holy Spirit He reproves in some way His Own Flesh: and That, not being able to endure the action of the Godhead united with It, trembles and presents the appearance of trouble. For this I think to be the signification of "He was troubled;" for how otherwise could He endure trouble? Shall that Nature which is ever undisturbed and calm be troubled in any way? The flesh therefore is reproved by the Spirit, being taught to feel things beyond its own nature. For indeed on this account the Almighty Word of God was made in Flesh, or rather was made Flesh, that He might strengthen the weaknesses of the flesh by the energies of His own Spirit, and withdraw our nature from too earthly feelings, and transform it as it were to such feelings only as are pleasing to God. Surely it is an infirmity of human nature to be abjectly overcome by griefs, but this as well as the rest is brought into subjection, in Christ first, that it may be also in us. Or thus we must understand the words: He groaned in the spirit and was troubled, viz:---as equivalent to: "Being moved to compassion by reason of many weeping, He in a manner gave commandment to His own Spirit to overthrow death before the time, and to raise up Lazarus." And it is not as being ignorant that He asks: Where have ye laid him? For He Who had known of Lazarus' death when He was in another part of the country, how could He be ignorant about the tomb? But He speaks thus as being averse to arrogance: therefore He did not say: "Let us go to the tomb, for I will awaken him," although asking the question particularly in the way He did has this significance. Moreover also by saying this, He prepared many to go before Him that they might shew Him that which He sought. With a set purpose therefore He said this also, drawing by His words many to the place, and appears not to know, not at all shrinking from the poverty of [123 man's condition, although in His Nature God and knowing all things, not only those which have been, but also those which shall be, before their existence. And the asking a question therefore does not imply any ignorance in Him Who for our sakes was made like unto us, but rather He is shown from this to be equal to the Father; for He too asks a question: Adam, where art thou? Christ also feigns ignorance and inquires: Where have ye

laid him? so that through the inquiry a multitude might be gathered together to the manifestation, and that by His enemies, rather than by others, testimony should be given to the miracle of restoring to life one who was already corrupt.

36, 37 The Jews therefore said, Behold how He loved him! But some of them said, Could not this Man, which opened the eyes of him that was blind, have caused that this man also

should not die?

Certainly the Evangelist, seeing the tearless Nature weeping, is astonished, although the suffering was peculiar to the flesh, and not suitable to the Godhead. And the Lord weeps, seeing the man made in His own image marred by corruption, that He may put an end to our tears. For for this cause He also died, even that we may be delivered from death. And He weeps a little, and straightway checks His tears; lest He might seem to be at all cruel and inhuman, and at the same time instructing us not to give way overmuch in grief for the dead. For it is one thing to be influenced by sympathy, and another to be effeminate and unmanly. For this cause therefore He permitted His own flesh to weep a little, although it was in its nature tearless and incapable of any grief, so far as regards its own nature. And even they who hate the Lord, admire His tears. For they who follow philosophy to an extreme and have a brilliant reputation therein, shed tears with the greatest reluctance, as overcoming by manly vigour every misfortune. And the Jews thought that He wept on account of the death of Lazarus, but He

[124 wept out of compassion for all humanity, not bewailing Lazarus only, but understanding that which happens to all, that the whole of humanity is made subject to death, having justly fallen under so great a penalty. And others, being wounded by envy, said nothing good; for in truth they did not find fault with the Lord for suffering Lazarus to die; for this would have been the language of men who believed that He was able to stay death: but they almost speak thus: "Where is Thy might, O Wonder-worker? For behold, even when Thou wert unwilling, He who was beloved by Thee has died. For that Thou didst love him is evident from Thy weeping. If therefore that which was done to the blind man was the work of Thy might, Thou wouldst be able also to stay death, which is a similar deed beyond the nature of man." As malignantly rejoicing therefore, because they saw His glory in a manner diminished, they say this.

38, 39 Jesus therefore again groaning in Himself cometh to the tomb. Now it was a cave, and a stone lay against it. And

Jesus saith, Take ye away the stone.

Here we understand the groaning as if it were the will struggling with a sort of movement according to its power, both because He rather sternly reproved His grief, and the tears which were about to be shed from His grief. For, as God, He in the way of a master reproves His Manhood, bidding it be manly in sorrowful circumstances; or by His God-befitting movement He distinctly lays it down that we must hence forward overthrow the powerful influence of death. And this He makes manifest by His very own Flesh, and signified by the movement of His Body that which was concealed within. And this is shown here by the expression: "He groaned," which means, that through the outward action of His Body He indicated His hidden commotion. And He did not roll away the stone Himself for these two reasons: first, to teach that it was superfluous to work wonders when there was no necessity for them; and [125 secondly, [to teach] that He Himself

awakes the dead, but His angels will be at hand to minister in the event, whom indeed the Lord elsewhere in a parable calls reapers.

Martha, the sister of him that was dead, saith unto Him, Lord, by this time he

stinketh: for he hath been dead four days.

It is usual to refuse to believe in the possibility of great deeds, and to be somewhat reluctant to admire is a feeling which naturally is consequent upon things beyond our experience. It seems to me that even the good Martha suffered this; for the excessive greatness of the event took from her the sure confidence of faith, and the strangeness of the hope bewilders her proper reason. And it is nothing astonishing if she who had confessed her faith is again overtaken by littleness of faith through the excessive greatness of the marvellous deed. And either solely out of honour to Christ she said: By this time he stinketh; that He might not be disgusted by the bad smell of the corpse: or she says this as if from shame. For the relatives of the dead hasten, before the body becomes ill-smelling, to bury it down in the earth, out of consideration for the living, and deeming it a dishonour to the dead that it should become an object of loathing to any.

40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? A most excellent thing is faith, when it is produced from an ardent mind; and it has such great power that not only is the believer healed, but in fact others also have been healed besides them that believed; as the paralytic let down [through the tiles] at Capernaum, by the faith of those who carried him; and as Lazarus, by that of his sister, to whom the Lord said: If thou believest, thou shall see the glory of God; all but saying: "Since Lazarus, being dead, is not able to believe, do thou fill up that which is lacking of the faith of him that is dead." And the form of faith is twofold: first, dogmatic, [126 consisting of an assent of the soul to something, as: He that believeth on the Son is not judged; and secondly, a gift by the participation of grace from Christ: For to one, He says, is given through the Spirit the word of wisdom, and to another faith, which is not merely dogmatic, but also capable of effecting things beyond human power, so as even to remove mountains. The faith of Martha however, by the feebleness of her reason, fell away into unbelief. But the Lord does not permit it to remain so: He effects a speedy remedy for the suffering. For He says she must believe, that she may behold what was beyond hope. For double-mindedness is a great infirmity and deprives us of the gracious gifts of God. Wherefore, by rebuking her, [Christ] warned the whole human race not to be detected in the evil ways of double-mindedness. And shunning vainglory, the Christ did not say: Thou shalt see My glory, but: the glory of God. And the glory of God was the raising the dead. Surely therefore He Himself Who said: I am the Resurrection, is by Nature the God Whose glory He says not long afterwards the woman should see, since Thou wilt suppose that the Truth----and the Christ is the Truth----does not lie. And it was promised to her that her dead brother should rise again. And Mary, being more intelligent, utters no word of doubt; but Martha was affected by the disease of double-mindedness.

42 And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest Me. And I knew that Thou hearest Me always: but because of the multitude which standeth by I said it, that they may believe that Thou didst send Me. Of course it is agreeably to His self-humiliation as a Man that the Christ thus speaks in a lowly manner, not according to the excellency of the Godhead: and He offers His thanks to the Father not on account of Lazarus only, but for the life of all men. For being good, He is of one mind with the Father in bringing back to life the nature of man which had

fallen into liability to corruption through its disobedience; and there is no distinction [127 between His goodness and that of the Father. And just as we ourselves even are persuaded by our own reasonings to leave undone what we had intended to do, so also the Lord, being the Word and Counsel of the Father, has made the Father friendly to us. And of course we do not say that what is Divine indulges in anger, but that [God], being just and good, knows when it is the proper time to rebuke, and when it is the proper time to relax. However, the Lord gives thanks, and this He does as a Pattern for us, honouring the Father. But when an equal gives thanks to an equal, he by no means does this as a mark of inferiority of essence. And on this account [Jesus] notifies that because of the multitude He spake thus, all but saying: "I have simulated the outward appearance of prayer, and I gave thanks, in conformity with My assumed condition." For I knew that Thou hearest Me always. For the one Nature of the Godhead is not disobedient to itself, since the Mind of the Trinity, Father, Son, and Spirit, is One. Knowing therefore, He says, that Our purpose is one and Our will one, because of the multitude I spake thus. And the Christ thus speaks because of the Jews, giving thanks to the Father as if effecting by Him His God-befitting deeds, that they might no more say it was by Beelzebub He did signs. And He also explains His conduct with regard to the outward appearance of prayer, that we may not be caused to stumble, saying: because of the multitude I did this. Moreover, He says: Thou didst send Me, because of the suspicions of the Jews: for I came not of Myself, as do the false prophets; but with Thy approbation and good will I emptied Myself, taking the form of a servant, that I might restore the life to all. The manner of the prayer therefore was in agreement with His assumed condition and suitable to His outward appearance in the flesh, not to the excellency and incomparable splendour of the Godhead. For to ask and to receive would be actions altogether befitting a servant rather than a lord, and are usual with such as are under dominion. Nevertheless, [128 Christ does even these things without blame; for having accepted for Himself the condition of a Man, how could He any longer decline the characteristics of humanity?

(From the Syriac.) IN THE SEVENTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN, CYRIL [WRITES] AS FOLLOWS. For the Son is in every respect perfect in Himself, and in no way does He lack any single excellence. For He is begotten of the Essence of God the Father, and is full of power and of God-befitting glory. Everything is under His feet and there is nothing which His power cannot effect. For, according to the voice of the saint, He can do everything. Yet, although it is true that everything is in His possession, He asks, it is said, from the Father, and receives the heathen and the uttermost parts of the earth as a glorious inheritance. But it is necessary that we should ask how He receives or when: for this is in truth fitting and necessary, I mean, that we should in such matters ask about the times, and investigate the occasions, and make a diligent inquiry as to their significations. When, therefore, He became Man; when He emptied Himself, as it is written; when He humbled Himself to the form of those to whom it is befitting that they should ask; then it was that He both did and spake those things that are befitting to men, and we are told that they were made perfect concerning Him from the Father. For where did He exhibit the outward appearance of humility, or how did that self-emptying show itself victoriously, except that contrary to His Majesty He endured something willingly, when for our sake He emptied Himself? For in the same way that He was weary from the fatigue of the journey, although He is the Lord of Powers; and as He was in need of food, although He is the Bread which came down from heaven, and giveth life to the world; and as He endured death in the flesh, although it is He in Whom we move and have our being; so it is said that He asked, although He is

the Lord of all. That when the Only-Begotten became Man, He was not then at first called to His kingdom, we might [129 easily show. But to dispute much about this would be not far removed from folly. Therefore we maintain that what thou hast spoken of was done rather for the same reason. Thinkest thou that the Lord prayed for Lazarus, and thus obtained for him life? But thou wilt not continue to think this at all, when thou art reminded of the words that remain. For He not only said: Father, I thank Thee that Thou heardest Me; but He added further: Because of the multitude which standeth around I said it, that they may believe that Thou didst send Me. And thou seest here the occasion of the prayer clearly. For because the Jews were wicked and bold, so that they made an accusation when the Lord was working miracles, and said that by Beelzebub He performed those God-befitting deeds; therefore He justly refuted the thought that was in them, and shewed that He performed everything together with the Father as God, and did not (like those men the false prophets) come of His own will. Moreover, as regards His choosing to speak words which seemed not right for God, He said: Because of the multitude which standeth around I said it, that they may believe that Thou didst send Me. Had it not therefore been meet to correct the notion of those standing around, in order that it might be understood that the miracle, which He received for Lazarus' sake, was from above, and from the Father, He would not have said at all these words: Father, I thank Thee that Thou heardest Me. For He was both the Will and the Word, and the Counsel of the Father as regards all excellencies. What counsel did He ask, or what will, or what word, of Him Who begat Him, that He might receive some works,----when He had the Father in Him by Nature, and He was in the Father, because He was of His Essence? How as one far removed did He ask of the Father, or how was He not able to expel from a corpse sad death, Who even at the beginning formed man out of inanimate matter, and exhibited him animated and rational? We will accept therefore the explanation which does not err in the faith, not of those men who speak foolishly, but of the Scripture [130 spoken by the Spirit, in which there is nothing crooked or perverse.

43, 44 And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was

bound about with a napkin.

O the marvel! the ill-smelling corpse, even after the fourth day from death, He brought forth out of the tomb; and him that was fettered fast and bound hand and foot, He commanded to walk! And immediately, the dead man started up, and the corpse began to run, being delivered from its corruption and losing its bad smell, and escaping through the gates of death, and without any hindrance to running being caused by the bonds. And although deprived of sight by the covering which was over his face, the dead man runs without any hindrance towards Him Who had called him, and recognises the masterful voice. For Christ's language was God-befitting and His command was kingly, having power to loose from death, and to bring back from corruption, and to exhibit energy beyond expression. The use of a piercing cry, however, was altogether strange and unwonted in the Saviour Christ. For instance, God the Father somewhere says concerning Him: He shall not strive nor cry aloud, and so on. For the works of the true Godhead are without noise or tumult of any kind; and this was the case with Christ, for He is in His Nature God of God and Very God. So then what do we say when we see that He cried aloud in an unusual manner? For surely no one will degrade himself to such a depth of folly as to say that Christ ever went beyond what was fitting or indeed ever erred from absolute perfection. How then is it to be explained?

Certainly the cry has a reason and a purport, which we feel it necessary to state. It was for the good of the hearers. Christ wrought the miracle upon Lazarus as a sort of type of the general resurrection of the dead, and that which was fulfilled in the case of an individual He set forth as a [131 beautiful image of what will be universal and common to the whole race. For it is part of our belief that the Lord will come, and we hold that there will be a cry made by the sound of a trumpet, according to the language of Paul, proclaiming the resurrection to those that lie in the earth, although it is manifest that the deed will be effected by the unspeakable power of the Almighty God. For on this account also the Law given by Moses, when laying down directions concerning the feast of Tabernacles, says: Celebrate it as a memorial of trumpets. For when human bodies are about to be set up again, as tabernacles, and every man's soul is about to take to itself its own bodily habitation in a way as yet unknown, the masterful command will be previously proclaimed, and the signal of the resurrection will sound forth, even the trump of God, as it is said. As a type therefore of this, in the case of Lazarus Christ uttered a great and audible cry, not much heeding His usual habit, that He might exhibit the type of what is to be expected hereafter.

Jesus saith unto them, Loose him and let him go. For their good therefore He bade them with their own hands to loose him, that they might have no opportunity of misrepresenting what had been done, but might be witnesses of the miracle. And this too is representative of the general resurrection, when, being loosed from sin and the corruption of death, every one will be set free. For, falling into sin, we have wrapped the shame of it like a veil about the face of our soul, and are fast bound by the cords of death. When therefore the Christ shall at the time of the resurrection bring us out from our tombs in the earth, then in very truth does He loosen us from our former evils, and as it were remove the veil of shame, and command that we be let go freely from that time forward; not under the dominion of sin, not subject to corruption, or indeed any of the other troubles that are wont to cause suffering; so that there will be fulfilled in us that which [132 was said by one of the holy prophets: Ye shall both go forth and leap as calves let loose from bonds. And consider I pray you the miracle as regards its inner meaning. For if our mind be dead like Lazarus, it behoves our material flesh and our nobler soul, like Martha and Mary [respectively,] to approach the Christ with a confession of faith, and to entreat His help. Then He will stand by us, and command the hardness that lies upon our 1 memory to be taken away, and cry with the loud voice of the Evangelic trumpet: "Come forth from the distractions of the world," and loose the cords of our sins; so that we may be able in full vigour to devote ourselves to virtue.

45, 46 Many therefore of the Jews, which came to Mary and beheld that which Jesus did, believed on Him. But some of them went away to the Pharisees, and told them that which Jesus had done.

Overcome by the miracle many believe; but others, wounded with envy, deem the marvellous deed a fit opportunity for carrying into effect the intentions of the envious, and reported to the leaders what had taken place; that when those men also were grieved at the works which the Christ had wrought, they might have some consolation of their own grief in the knowledge that others shared their feelings and were partakers of the same foolish grief; and that, as they were unable themselves to injure Him Who had done no wrong, they might rouse to anger against Him those who possessed more power.

47, 48 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this Man doeth many signs. If we let Him thus alone, all men will believe on Him: and the Romans will come and take away both our place and our nation. Of course the Pharisees also cease to wonder and are turned to grief, and when they see Him stronger than ¹³³ death, they take counsel to kill Him. Not considering His unspeakable authority, but thinking of Him as a mere man, they said: What do we? for this Man doeth many signs. Although they ought rather to have believed from this that He was indeed the Christ, of Whom the inspired Scripture had previously proclaimed in many places that He would be a Worker of many signs. But they actually allege it as a reason, by which they endeavoured to persuade the more thoughtless to kill Him; and they say: If we leave Him thus alone, that is, if we allow Him to live and to work wonders, we shall suffer terrible things. For if many believe in this breaker of the Law, all that we have will by and by go from us; and presently, when at length the Jews have grown weak, the Romans will attack us, and will not permit us to freely practise the customs of our fathers, or to rule our own people, or to give judgment; themselves rather giving judgment, and we doing so no longer.

49, 50, 51, 52 But a certain one of them, Caiaphas, being high priest that

year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for us that one man should die

for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year,

he prophesied that Jesus should die for the nation; and not for the nation only, but that He might also gather together

into one the children of God that are scattered abroad.

Behold, the very thing of which we were speaking, the very thing which the Jews were secretly exercising themselves to bring into effect, this their high priest openly counsels them to do, even to kill the Christ; saying that it would be for the nation, although the nation was unjust. And he makes a true statement, his words being verified not by the perversity of the people, but by the power and wisdom of God. For they, to their own destruction put the Christ to death, but He, being put to death in the flesh, became for us a source of all good things. And what he calls the destruction of the nation, namely, the being under the hand of the Romans and losing the shadow of

¹³⁴ the law: the very thing which they were seeking to turn away, they actually suffered. Prompted therefore by an unlawful principle, Caiaphas said what he did; nevertheless his language was made to indicate something true, as being spoken by one in the official position of a prophet. For he proclaims beforehand of what good things the death of the Christ would become the source, saying that which he did not understand, and glorifying God (as Balaam did) under constraint, since he was holding the prerogative of the priestly order: the prophecy being as it were given, not to him personally, but to the outward representative of the priesthood. Unless indeed, as may have been the case, the words spoken by Caiaphas were accomplished and came to pass afterwards, without his having received any prophetic gift whatever. For it is probable that what some people say, will really happen, although they may say it without certainly knowing that it will come to pass. Caiaphas then said that the death of Christ would be for the Jews only, but the Evangelist says that it

would be for all mankind. For we are all called the offspring and children of God inasmuch as He is the Father of all, having by way of creation begotten as it were and brought into existence the things that were not. And also, because we had from the first the honour of being made in His image, and were allotted the supremacy over earthly things, and were accounted worthy of the Divine covenant, and enjoyed the life and bliss of Paradise. But Satan, being unwilling that we should remain in that condition, scattered us, and in divers manners led man astray from his nearness to God. And the Christ collected us all together again and brought us through faith into one fold, the Church; and united us under one yoke, all being made one, Jews, Greeks, Barbarians, Scythians; and we are fashioned again into one new man, and worship one God.

53 So from that hour forth they took counsel together that they might put Him to death. For they had the desire to defile themselves with Christ's [135 Blood, and from the moment at which the assembly took place, it received as it were a fresh start, the common consent of all to it being publicly acknowledged. For the Evangelist did not say simply: "From that hour they took counsel to commit the murder," but: "They took counsel together;" that is to say, the very thing which seemed desirable to each one individually was pleasing to them all collectively.

54 Jesus therefore walked no more openly among the Jews, but departed thence into a city called Ephraim near to the wilderness; and there He tarried with His disciples.

Here also therefore as God, to the condemnation of the Jews, He knows their secret design, although no one reported it to Him; and withdraws, not because He was afraid, but lest His presence might seem to irritate those who were already eager for His death. And He also teaches us to retire from the passions of those who are angry, and not to thrust ourselves into dangers, not even when they may be for the sake of truth: when we are actually overtaken by dangers, to stand firm; but when we see them coming, to get out of their way; because of the uncertainty of the issue.

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover to purify themselves.

Passing over everything else, the Evangelist goes on to the time of the passion. And he calls it the passover of the Jews typically; for [he refers to] the true Passover,

not of the Jews, but of Christians, who eat the Flesh of Christ the true Lamb. And, according to the ancient custom, those who had sinned whether wilfully or through inadvertence purified themselves before the feast; and the typical passover was not shared in by any gentile, or un-circumcised person, or stranger, or hired servant, or unclean person; all which types are spiritually fulfilled in the case of Christians.

[136

56, 57 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That He will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where He was, he should shew it, that they might take Him. The form of expression however leaves it doubtful whether the words: Think ye that He will not come to the feast?, are the utterance of those who hated or of those who loved Him. For it was not unlikely that those who believed on Him might speak to the unbelievers thus: "Since ye took

counsel to put Jesus to death, and think that He is ignorant of what you have secretly planned, this will be a clear sign to you that He is God. For of course He will not come now to join us in celebrating the feast, because as God He knows your plans." Or the expression may be thus paraphrased as the utterance of those who hated Jesus: "As it is ever a custom with Jesus to set aside the law, are ye who believe on Him willing to acknowledge that this is His character, seeing that He is not now come to the feast, disregarding the law of the feast by not joining us in the celebration of it?" And they say this, not because it was necessary for all to go together to Jerusalem at the passover, as at the feast of Tabernacles, but rather implying that His not coming up to Jerusalem was an indication of cowardice, as though He was unable to protect Himself at such a time, and on that account failed to come. Or again, those appointed to take Him may have said these words to one another, being in despair, because they did not yet see Him come, and were eager quickly to execute that to which they had been appointed.

Chap. xii. 1, 2. Jesus therefore six days before the passover came to Bethany, where Lazarus was, the dead man whom He had

raised from the dead. So they made Him a supper there: and Martha served; but Lazarus was one of them that sat at meat with Him.

Disdaining the plot of the Jews, the Lord gives Himself up, willing to suffer when the time for suffering was come,

[137 going to Bethany; not actually into Jerusalem, lest, suddenly appearing to the Jews, He might kindle them to anger; but by the rumour of His being so near gradually softening the rage of their wrath. And He eats with Lazarus, thereby reminding those who saw them of His God-befitting power. And by telling us this, the Evangelist shows that Christ did not despise the law; whence also six days before the passover, when it was necessary that the lamb should be purchased and kept until the fourteenth day, He ate with Lazarus and his friends: perhaps because it was a custom, not of law but from long usage, for the Jews to have some little merry-making on the day before the lamb was taken, in order that after the lamb was obtained they might devote themselves, from that time until the feast, to fasting or spareness of food, and to purifications. The Lord therefore is seen to have honoured even in this the customs of the feast. And in amazement the Evangelist says that he who had been four days dead was eating with the Christ, to remind us of His God-befitting power. And he adds that Martha, out of her love towards Christ, served, and ministered at the labours of the table.

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Explanation of Martha's words. 117 118 How man may die, and yet live.

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Christ's consideration for mourners. 121 122 Christ, as man, groaned and was troubled.

"Jesus wept," but not overmuch. 123 124 Malignity of the Pharisees.

Intercessory power of faith. 125 126 Christ strengthens Martha's faith.

Christ suits His behaviour to the occasion. 127 128 Prayer is suitable to humanity.

Jesus prayed for the sake of others. 129 130 Wonderful effect of Christ's command. The general resurrection typified. 131 132 Inner meaning of the miracle. The prophecy of Caiaphas. 133 134 How we are all children of God.

We need not always rush into danger. 135 136 Various opinions of the multitude.

Christ observed the customs of the feast. 137

[Most of the footnotes, moved to the end and renumbered.

The margin contains mainly biblical references and fragments of Greek.

These have been omitted]

1. a μνμη. There is a play on the word, which is very similar to μνημεον, tomb, and is in fact sometimes used in the same sense. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of John - Book 8 (Fragments)

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 8. Vol. 2 pp. 138-165.

[Translated by T. Randell]

[138 [OUR FATHER AMONG THE SAINTS

CYRIL Archbishop of Alexandria ON THE GOSPEL ACCORDING TO JOHN.] THE FRAGMENTS WHICH ARE EXTANT OF BOOK VIII.

Chap. xii. 3. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment.

While Martha was serving, Mary anointed the Lord with ointment, thus accomplishing her love towards Him; and by the actions of both, the measure of love was filled up and made perfect.

4, 5, 6, 7, 8 Judas Iscariot, one of His disciples, which should betray Him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief and had the bag, and took away what was put therein. Jesus therefore said, Let her alone: against the day of My burying hath she kept this. For the poor ye have always with you; but Me ye have not always. The traitor rebukes the woman who had shown her devotion towards Christ, and attacks the admirable deed, and affects to blame it out of love towards the poor, because ointment was brought and not money. But it was out of ignorance as to what is really excellent that Judas said this. For the bringing of presents unto God ought to be honoured more than the poor. [139 The Evangelist however sets forth the reason, on account of which Judas said this: it was not that he felt any concern for the poor, but because he was a thief and a sacrilegious person, stealing the money which was dedicated to God. And the Lord also makes it clear that the woman was free from any blame, whereby He covertly rebukes the traitor; not in His good judgment finding fault with things that were worthy of praise, but saying: Let her alone. And He said in defence of the anointing with the ointment, that it had been done, not out of luxuriousness, but because of a certain mystery which had reference to His burying; although she who did it was unaware of the design of the mystery. For many things have been both said and done with, reference to a mystical type, when they who spoke and acted were unaware of it. Yet here again the Lord rebukes Judas, because he said this not out of piety, but because he was greedy of base gain, and was going for a little gain to betray his Master. For the burying and the allusion thus made to His death indicate this plainly. And the Lord also brings forward an argument which convinces us that nothing is better than devotion towards Him. For, He says, love for the poor is very praiseworthy, only let it be put after veneration of God. And what He says amounts to this: The time, He says, which has been appointed for My being honoured, that is to say, the time of My sojourn on earth, does not require that the poor should be honoured before

Me. And this He said with reference to the Incarnation. He does not however in any way forbid the sympathetic person to exercise his love towards the poor. Therefore when there is need of service or of singing, these must be honoured before love towards the poor; for it is possible to do good after the spiritual services are over. He says therefore that it is not necessary always without intermission to devote our time to honouring Himself, or to spend everything upon the priestly service, but to lay out the greatest part upon the poor. Or thus: As He bids His disciples to fast after He had ascended to the Father, [140 so also He says that then they may more freely give attention to the care of the poor, and exercise their love for the poor with less disturbance and more leisure: which indeed was the case. For after the Ascension of the Saviour, when they were no longer following their Master on His journeys, but had leisure; then they eagerly spent all the offerings that were brought to them upon the poor.

9 A great multitude therefore of the Jews learned that He was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead.

Through the strangeness of the sign the multitude are astonished; and that which they heard to have been done they wished also to behold with their eyes, that they might believe it more confidently. And they not only wished to see Lazarus, but also the Christ, the doer of the sign; not then seeing Him for the first time, for they had often seen Him and companied with Him; but inasmuch as He had gone into retirement, that He might not suffer before the proper time, they were seeking again to see Him: and the more reasonable among them even admired Him, as they recognised no fault in Him. With a settled purpose therefore the Lord did not immediately enter into Jerusalem, but remained outside, in order that by the report [which would reach the city] He might draw the common people to a desire of wishing to see Him.

10, 11 But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

See now how frantic the rulers seem to become, wildly rushing hither and thither under the influence of their envy, and saying nothing coherently. They seriously meditate murder upon murder, thinking to remove the force of the miraculous deed at the same time with their victim, that they might stop the people running to believe Christ. [141 12,13 On the morrow a great multitude that had come to the feast when they heard that Jesus was coming to Jerusalem, took the branches of the palm-trees, and went forth to meet Him, and cried out, saying: Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord. The multitudes, being more obedient and yielding to the effect of the sign, went to meet the Christ, hymning Him as One Who had conquered death, and carrying palm branches. And they do not praise Him with ordinary language, but quote from the inspired Scripture that which was beautifully spoken with regard to Him; confessing that He was indeed King of Israel, Whom also they called specially their own King, accepting the lordship of the Christ. And the Son, they say, is Blessed: not because He Who blesteth all things and guards them from destruction, and Who is of the ineffable Essence of the Father, receives the blessing which comes from the Father; but because the blessing which is due to One Who is God and Lord by Nature is offered to Him from us, inasmuch as He came in the Name of the Lord. For all the saints did not come with the authority of lordship, but as trusted servants; This One, on the contrary, as Lord. Wherefore the prophetic language was quoted very suitably with regard to Him. For indeed some are called lords, who are not such by nature, but

have the honourable name granted to them by favour. As also, to take another case, men are called "true," when they abstain from falsehood: but this is not the thing to say with regard to Christ; for He is not called "Truth" for the reason that He does not speak falsely, but because He has that Nature which is altogether superior to falsehood.

14, 15 And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh unto thee, sitting on an ass's colt. For when a great multitude were escorting Him like a body-guard and shouting His praises, with the most perfect self-restraint He seated Himself upon an ass, teaching [142 us not to be lifted up by praises, and omitting no necessary thing. Matthew therefore related at greater length the circumstances concerning the ass; but John comes at once to the point of the affair that was most suited to the occasion, as it is his custom to do. And since, contrary to His usual habits, on this occasion only, Christ appears seated on an ass, we do not say that He so sat for the reason that it was a long distance to the city; for it was not more than fifteen furlongs off: nor because there was a multitude; for it is certain that on other occasions when He was found with a multitude He did not do this: but He does so, to indicate that He is about to make subject to Himself as a new people the unclean among the Gentiles, and to lead them up to the prerogative of righteousness, and to the Jerusalem above, of which the earthly is a type; into which this people being made clean shall enter with Christ, Who will be hymned by the guileless angels, of whom the babes are a type. And He calls the ass a colt, because the people of the Gentiles had been untrained to the piety which faith produces.

16 And His disciples understood not these things at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him. At first therefore they were ignorant that these words had been written with regard to Him; but after the Resurrection, they did not continue to suffer from the Jewish blindness, but the knowledge of the Divine words was revealed to them through the Spirit. And then was the Christ glorified, when after being crucified He came to life again. And the Evangelist does not blush to mention the ignorance of the disciples, and again their knowledge, since his object was, to take no heed of respect for men, but to plead for the glory of the Spirit; and to show what sort of men the disciples were before the Resurrection, and what sort of men they became after the Resurrection. If therefore these disciples were ignorant, how much more [143 were the other Jews. And after He was crucified, the veil was rent, in order that we may know that nothing any longer remains hidden and concealed from the faithful and godly. They were enlightened therefore with knowledge from the time of the Resurrection, when the Christ breathed into their face, and they became different from the rest of men. And to a still greater extent they were enlightened on the Day of Pentecost, when they were transformed into the power of the Holy Spirit Who came upon them.

17, 18 The multitude therefore that was with Him when He called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met Him, for that they heard that He had done this sign. The gathering of the common people, having heard what had happened, were readily persuaded by those who bare witness that the Christ had raised Lazarus to life, and annulled the power of death, as the prophets said: for this cause also they went and met Him.

19 The Pharisees therefore said among themselves, Do ye see how ye prevail nothing? Lo, the whole world is gone after Him. This they say, finding fault with themselves, that they had not long

ago put Jesus and Lazarus also to death, urging themselves to murder; being angry concerning the believing multitude, as though deprived of their special possessions----those which really belonged to God.

20 Now there were certain Greeks among those that went up to worship at the feast.

Any one might be perplexed at these words and wonder with what motive certain of the Greeks should be going up to Jerusalem to worship, and this at the time when the feast was being celebrated according to the Law. For surely no one will say that they went up merely to look at the people there; certainly it was with the intention of

[144 participating in the feast which was suitable for Jews and Jews only, that they were journeying up in the company of the Jews. What was the point, as regards the motive of worship, that was common to both Greeks and Jews? And indeed we shall find that the habit and inclination of the two differed very widely; for the one honoured the truth, whereas the other honoured what was false. What shall we say then with regard to these words? As the territory of the Jews was situated near that of the Galileans, and as both they and the Greeks had cities and villages in close vicinity to each other, they were continually intermingling together, and interchanging visits, invited thereto by a variety of occasions. And since it somehow happens that the disposition of idol-worshippers is very easily brought to welcome a change for the better, and inasmuch as nothing is easier than to convict their false worship of being utterly unprofitable, some among them were easily persuaded to change; not yet indeed in full perfection to worship Him Who alone is truly God, being somewhat divided with regard to the arguments in favour of abandoning idolatry, and following the precepts of their own teachers, I mean Plato and those who are called the wise men of his school. For they say that one (God) is the Creator of all things, and that the rest are included within the universe, and have been elected by Him as directors for the administration of human affairs. It was then a custom for certain of the inhabitants of Palestine, especially the Greeks, who had the territory of the Jews closely adjoining and bordering on their own, to be impressed in some way by the Jewish habits of thought, and to honour the name of One Sovereign [Deity]; and this was the view current among those Greeks, whom we just now mentioned, albeit they did not express it in the same way that we do. And they, not having the tendency to Judaism in full force, nor even having separated themselves from the habits dear to the Greeks, but holding an intermediate opinion which inclined both ways, are called "worshippers of God." People of this kind therefore,

[145 seeing that their own habits of thought were not

very sharply distinguished from those of the Jews as regarded sacrificial rites and the conception of a Sovereign Ruler: (for the Israelites did not previously know the doctrine of the Holy and Consubstantial Trinity, nor even the true force of their spiritual worship:) they were in the habit of going up with the Jews to worship, especially at the national gatherings, not meaning to slight their own religion, but as an act of honour to the One All-supreme God.

21, 22 These therefore came to Philip which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

Philip cometh and telleth Andrew: Andrew cometh and Philip, and they tell Jesus.

Even though they knew it not, the Pharisees were telling the truth when they said: Behold, the whole world is gone after Him. For not Jews only, but Gentiles as well, were destined to accept the faith. Wherefore also the application of the Greeks happened at that time as a sort of firstfruits; and to Philip as being himself a Galilean, the Galilean Greeks came, asking him to shew them Jesus Whom they wished to see, as they were continually hearing Him well spoken of; that they might worship Him and attain the object of their desires. But Philip, remembering that the Lord said unto them: Go not into any

way of the Gentiles, and enter not into any city of the Samaritans, is afraid lest by any means he should seem to give offence by bringing to Christ those who had not believed, not knowing that it was of set purpose that the Lord had forbidden the disciples to approach the Gentiles until the Jews should first have rejected the grace given to them. And so Philip tells Andrew, he being more disposed for and accustomed to such things; and then, with his approval, they both carry the message to the Lord. And by his wise conduct Philip teaches us that it is not well to speak in a careless fashion to those who are above us, even though the matter seem to be a right and proper one, but rather

[146 to take counsel with wise friends as to what ought to be done.

23 And Jesus answered them, saying, The hour is come that the Son of man should be glorified.

Seeing therefore that Gentiles are hastening in eager desire to see Him and to turn towards Him, on this account He says: The hour is come. For near at hand was the time of His Passion, after which the calling of the Gentiles immediately followed. And He calls the time now present "the hour," with the intention of shewing that no other occasion can bring Him to the necessity of suffering, save only this season marked out by His own appointed limitations. For having done all things that were to lead men on to faith, and having preached the word of the kingdom of heaven, He now desires to pass onward to the very crowning point of His hope, namely to the destruction of death: and this could not otherwise be brought to pass, unless the Life underwent death for the sake of all men, that so in Him we all may live. For on this account also He speaks of Himself as glorified in His Death, and in suffering terrible things at the hands of the sinners who dishonour Him. Even though by the angels in heaven He had been glorified from everlasting, yet nevertheless His Cross was the beginning of His being glorified upon earth by the Gentiles as God. For after He had left to themselves the Jews who openly despised Him, He turned to the Gentiles and is glorified by them as God, being confidently expected to come again in the glory of the Father. And He declares not merely that the Word shall then be glorified, but, shewing that He Who is ineffably to be regarded as sharing in humanity no less than Deity is One Only Son, He uses the title "Son of man:" for He is One Son and One Christ, capable since His Incarnation of no separation of Nature; but ever remaining and ever regarded as God, although clothed in flesh.

(From the Syriac.) [He is One Son and One Christ, capable since His [147

Incarnation of no separation of Nature,] except so far as this, that we may say that we acknowledge separately the Nature of the Word and [the nature] of the flesh. And [we may say] that they are not the same in conception, for the one is of the Essence of God the Father, but the other had its root upon earth in the holy Virgin. Nevertheless there is only One Christ of the two, Who is not divided into a duality of Sons after the concourse of these Natures which have been

mentioned, but remains and is regarded as in possession of the power of the Godhead, although clothed in Flesh.

24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

He not only foretells His suffering and the nearness of the time, but He also alleges the reason why He counted His suffering most precious, saying that the benefit of His passion would be great; for else He would not have chosen to suffer, for He suffered not unwillingly. For by reason of His clemency towards us, He displayed such great and tender kindness as deliberately to endure cruelties of all kinds for our sake. And even as a grain of wheat sown in the earth shoots forth many ears of corn, not receiving through them any loss to itself, but being present by its power in all the grains of every ear; for out of it they all shot forth: so also the Lord died, and opening the recesses of the earth, brought up with Himself the souls of men, Himself being in them all according to the doctrine of the faith, over and above His own separate and distinct existence. And it is not to the dead only that He has granted the power of receiving the fruits of the benefit He brings, but to the living also; if indeed the doctrine is made faithfully to correspond to the form of the parable. For the life of all men, both of dead and living, is a fruit of the sufferings of Christ. For the death of Christ became a seed of life. Can it be then that the Divine Nature of the Word [148 became capable of death? Surely it were altogether impious to say this. For the Word of God the Father is in His Nature Life: He raises to life, but He does not fall: He brings death to naught, He is not made subject to corruption: He quickens that which lacks life, but seeks not His own life from another. For even as light could not become darkness, so it is impossible that Life should cease to be life. How then is the same Person said to fall into the earth as a grain of wheat, and also to "go up" as "God with a shout?" Surely it is evident that to taste of death was fitting for Him, inasmuch as He became Man: but nevertheless to go up in the manner of God, was His own natural prerogative.

25 He that loveth his life will lose it; and he that hateth his life in this world shall keep it unto life eternal.

You not only ought not to be offended at the thought of My suffering, or to disbelieve the words I said, but it is even right that you should be prepared in anticipation of it; for he that thinks fit to be careful over his life here, and is not willing to expose it to dangers for My sake, loses it in the time to come. But he who exposes it to dangers in this present world is laying up in store for it great rewards. And he who despises his life in this world shall obtain in the world to come life incorruptible. And the Lord said these words, not as implying that the life [i. e. the soul] can suffer anything here, but meaning by "love of life" the disposition to hold it firmly, as shown by those who do not expose their body to dangers.

26 If any man serve Me, let him follow Me.

What He says is something of this kind: If I, He says, for the sake of benefitting you am exposing Myself to death, is it not indeed cowardly on your part to shrink from despising your transient life for the sake of enjoying your private advantages, and from obtaining life imperishable by means of the death of the body? For they Seem, to be hating their own life, with regard to the [149 endurance of suffering, who expose it to death, and keep it for everlasting blessings. And they also

who live in asceticism hate their own lives, not being subdued by the pleasures of the love of the flesh. What therefore Christ did, in suffering for the sake of all men, He did that it might be an example of manly courage; teaching those who are desirous of the hoped-for blessings to be eager in the practice of this virtue. For it is needful, He says, for those who wish to follow Me, to display manly courage and endurance like Mine: for so only will they receive the crown of victory. And where I am, there shall also My servant be. And since the Author of our salvation travelled not by the path of glory and luxury, but by that of dishonour and hardships; so also we must do and not complain, in order to reach the same place and share the Divine glory. And of what honour shall we be worthy, if we refuse to endure sufferings like those of our Master? But perhaps in saying: where I am, there shall also My servant be, He speaks not of place, but of progress in virtue. For by the same qualities in which Christ appeared conspicuous, those who follow Him must also be characterised. This does not refer to the God-befitting and superhuman prerogatives, for it is impossible for a man to imitate Him Who is the True God and in His Nature God; but to all such qualities as the nature of man is capable of displaying: not the bridling of the sea and deeds of similar character, but the being humble and meek and tolerant of insults.

If any man serve Me, him will the Father honour.

Herein, He says, certainly consists their recompense, in being honoured by the Father: for the disciples of Christ are sharers of the kingdom and glory of Christ, according to the measure fitting for men. And He says that the honours are given from the Father, although Himself is the Giver of blessings; ascribing to the Divine Nature

[150 the act of giving to every man according to his work, and showing us that the Father wills that we should obey the commands of the Son, because the Son does not legislate in opposition to the Father.

We must note therefore that he that does things pleasing to God serves Christ, but he that follows his own wishes, is a follower rather of himself and not of God,

27, 28 Now is My soul troubled; and what, shall I say? Father, save Me from this hour. But for this cause [came I] unto

this hour. Father, glorify Thy name.

Now, He says, is my soul troubled; and what shall I say? Father, save one from this hour: but for this cause came I

unto this hour. See I pray you in these words again how the human nature was easily affected by trouble and easily brought over to fear, whereas on the other hand the Divine and ineffable Power is in all respects inflexible and dauntless and intent on the courage which alone is befitting to It. For the mention of death which had been introduced into the discourse begins to alarm Jesus, but the Power of the Godhead straightway subdues the suffering thus excited and in a moment transforms into incomparable boldness that which had been conquered by fear. For we may suppose that even in the Saviour Jesus Christ Himself the human feelings were aroused by two qualities necessarily present in Him. For it must certainly have been under the influence of these that He shewed Himself a Man born of woman, not in deceptive appearance or mere fancy, but rather by nature and in truth, possessing every human quality, sin only excepted. And fear and

alarm, although they are affections natural to us, have escaped being ranked among sins. And yet besides this, profitably were the human feelings troubled in Christ: not that the emotions should prevail and go forward, as in us; but that, having begun, they might be cut short by the power of the Word, nature in Christ first being transelemented into some better and Diviner condition. For in this way and no other was it that the process of the healing passed over

[151 even unto us. For in Christ as the firstfruits the nature of man was restored to newness of life, and in Him we have also gained things above our nature. For on this account He is also named in the Divine Scriptures a second Adam. And in the same manner that as Man He felt hunger and weariness, so also He feels the mental trouble that is caused by suffering, as a human characteristic. Yet He is not agitated like we are, but only just so far as to have undergone the sensation of the experience; then again immediately He returns to the courage befitting to Himself. From these things it is evident that He indeed had a rational soul. For as the circumstance of feeling hunger or indeed of experiencing any other such thing is a suffering which is peculiarly that of the flesh, so also the being agitated by the thought of terrible things must be a suffering of the rational soul, by which alone in truth a thought can enter into us through the processes of the mind. For Christ, not having yet been on the Cross actually, suffers the trouble by anticipation, evidently beholding beforehand that which was to happen, and being led by reasoning to the thought of the future events. For the suffering of dread is a feeling that we cannot ascribe to the impassible Godhead, nor yet to the Flesh; for it is an affection of the cogitations of the soul, and not of the flesh. And although an irrational animal is troubled and agitated, inasmuch as it possesses a soul, yet it does not come to feel dread by a process of thought, nor by a logical anticipation of coming suffering, but whenever it happens to find itself actually involved in any evil plight, then it painfully experiences the sensation of the danger which is present. Here, on the other hand, the Lord is troubled, not by what He sees, but by what He anticipates in thought. Further it is noteworthy that Christ did not say "My flesh is troubled," but "My soul;" thereby dispelling the suggestion of the heretics. And although thou mayest say that in the ancient Scripture God said to the Jews: Your fasts and holiday-keeping and festivals My soul hateth, and other expressions of a similar

[152 kind; we shall maintain that He has made use of our habits of speech, especially by reason of His helpful condescension towards us; just as also by a forced use of language He attributes to His Incorporeal Nature a Face and Eyes and other bodily organs. But after the Incarnation, if we were to explain such expressions in the same way, it would follow that He was a mere image or phantom or shadow and not truly a Man, according to the teaching of the ungodly Manes. Therefore the Word of God made one with Himself human nature in its entirety, that so He might save the entire man. For that which has not been taken into His Nature, has not been saved.

Nevertheless, after speaking of being troubled, He does not relapse into silence, but transforms the suffering which had affected Him into dauntless courage, almost going so far as to say: "Death is in itself nothing; but on this account I permitted My Flesh to feel dread, that I might infuse it with a new element of courage. I came to restore life to those who are on earth, wherefore also I am prepared for My Passion."

He then makes a request of His Father and exhibits the outward appearance of prayer, not as being weak in respect of that Nature which is Almighty, but in respect of His Manhood, ascribing to

the Divine Nature those attributes that are superhuman; not implying that the Divine Nature was something external to Himself, since He calls God His own Father, but in full consciousness that universal power and glory would be the lot of both Father and Son. And whether the text has: Glorify Thy Son, or: Glorify Thy Name, makes no difference in the exact significance of the ideas conveyed. Christ however, despising death and the shame of suffering, looking only to the objects to be achieved by the suffering, and almost beholding the death of all mankind already passing out of sight as an effect of the death of His Own Flesh; knowing that the power of corruption was on the point of being for ever destroyed, and that the nature of man would be thenceforth transformed to a newness of life: He all but

[153 says something of this sort to God the Father: "The body, O Father, shrinks from encountering the suffering, and dreads that death which is unnatural to it; nay more, it seems a thing not to be endured that One Who is enthroned with Thee and Who possesses Almighty power should be grossly outraged by the audacious insults of the Jews; but since this is the cause for which I have come, glorify Thy Son, that is, prevent Me not from encountering death, but grant this favour to Thy Son for the good of all mankind." And that the Evangelist in some other places also speaks of the Cross under the name of "glory," thou mayest learn from what he says: For the Holy Spirit was not yet

[given]; because Jesus was not yet glorified. For in his wisdom he in these words speaks of being "crucified" as being "glorified:" and the Cross is a glory. For although at the season of His Passion, Christ willingly and patiently endured many contumelies, and moreover underwent voluntarily for our sake sufferings which He might have refused to suffer; surely the undergoing this for the benefit of others is a characteristic of excessive compassion and of supreme glory. And the Son became glorious also in another way. For from the fact that He overpowered death, we recognise Him to be Life and Son of the Living God. And the Father is glorified, when He is seen to have such a Son begotten of Himself, of the same Nature as Himself. And He is Good, Light, Life, and superior to death, and One Who does whatsoever He will. And when He says: Glorify Thy Son, He means this: "Give Thy consent to Me in My willingness to suffer." For the Father gave up the Son to death, not without taking counsel, but in willingness for the life of the world: therefore the Father's consent is spoken, of as a bestowal of blessings upon us; for instead of "suffering" He spake of "glory." And this also He says as a Pattern for us: for while on the one hand we ought to pray that we fall not into temptation, yet on the other hand if we should be so tried we ought to bear it nobly and not to rush away from it, but to pray that we may be saved

[154 unto God. But Glorify Thy Name. For if through our dangers it comes to pass that God is glorified, let all things be accounted secondary to that end.

Moreover, just as death was brought to naught in no other way than by the Death of the Saviour, so also with regard to each of the sufferings of the flesh: for unless He had felt dread, human nature could not have become free from dread; unless He had experienced grief, there could never have been any deliverance from grief; unless He had been troubled and alarmed, no escape from these feelings could have been found. And with regard to every one of the affections to which human nature is liable, thou wilt find exactly the corresponding thing in Christ. The affections of His Flesh were aroused, not that they might have the upper hand as they do indeed in us, but in order that when aroused they might be thoroughly subdued by the power of the Word dwelling in the

flesh, the nature of man thus undergoing a change for the better.

(From the Syriac) AND AGAIN, WHEN [S. CYRIL] IS MANIFESTLY REPROVING THE IMPIETY OF ARIUS AND OF EUNOMIUS, AFTER OTHER THINGS HE TEACHES AS FOLLOWS:----

Since therefore that which is the outcome of thoughts could not truly happen to inanimate flesh, but on the contrary is suitable to a human and rational soul; how can it be improper to imagine that we think rightly in assigning the suffering to it [i. e. the human soul,] rather than in casting it upon the Nature of the Godhead, [as we must do] by forcible and inevitable reasoning, if truly (in accordance with their doctrine) the Divine Nature dwelling in Christ's body occupied the place of the soul?

(From the Greek) There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The Evangelist did not say that it was the Father Who uttered the voice from above, but that the voice came from heaven; in order that no heretics, because they heard that the Father spake, might attempt to say that also the Divine Nature, to wit, the Father, is encompassed with a [155 gross body. Wherefore he speaks indeed of the harmonious voice, but how the voice was brought to pass it is not in our power to say. But what the interpretation of its words signifies is this: The Son was conspicuous by many signs, the Father withal working the miracles along with Him; and inasmuch as He was Fellow-worker with Him in all things which He did, He says now that He has glorified [His Name,] and freely promises that He will also glorify it again, through the sign at His Death. For inasmuch as the Son is both God of God, and Life born of That which is by nature Life, He raised Himself from the dead; but inasmuch as He is regarded as a Man like us, albeit without sin, He is not regarded as having raised Himself, but as risen by the power of the Father. 30 Jesus answered and said unto them, This voice hath not come for My sake, but for your sakes. The Father replied aloud----after what manner He only knows----unto His own Son, manifesting His own purpose with intent to rouse the zeal of the hearers, that they might believe without any doubt that He is by Nature the Son of God the Father. But the multitude were perplexed and divided unto different surmisings, without understanding. For they ought to have apprehended that it was the Father that gave answer, unto Whom the Son had addressed His words. For the Son asked not for thunder to come, nor for an angel to utter a voice, nevertheless He saith: The Voice hath not come for My sake, but for your sakes. For He knew the purpose of Him Who begat Him, even if no word had been uttered, for that He was and is the Wisdom and Word of the Father. For your sakes therefore, He says, the Voice hath come; in order that ye may receive Me as Son of God, Whom the Father knoweth to be by Nature His own Son. Now the Lord says that the Voice hath come; yet He adds not that it was the Father's Voice, nor how it came: for this is a superfluous matter. He affirmed however that although they had even heard a Voice as from heaven, they persisted none the less in their impiety. [156 31 Now is the judgment of this world: now shall the prince of this world be cast out. This sore-yearned-for time of the Saviour's sojourn upon earth showed that the judgment and justice for the Gentiles was already come. For they were about to be delivered from the arrogant usurpation of the devil, and the Holy and Righteous Judge was portioning out most righteous mercy to them. For I think we ought not to suppose that the world was even now being condemned, when the moment of its justification was come; but judgment, in the sense of vengeance, shall come upon the world hereafter. Again: the prince of this world shall be cast out. There shall be, He says, judgment against him that wronged the world, and not against the world that endured the wrong. For truly, as Christ Himself said: God

sent not His Son to judge the world, but to save the world. This then He says will be the character of the impending judgment, that the prince of this world shall be cast out. And cast out whence? Manifestly, from the dominion that hath been gained by him through violence, and from the kingdom that in no wise belongs to him. And "out" indicates the punishment of Hades and the passage to it.

32 And I, if I be lifted up from, the earth, will draw all men unto Myself.

Howbeit, after that Christ had given Himself unto the Father for our salvation as a Spotless Victim, and was now on the point of paying the penalties that He suffered on our behalf, we were ransomed from the accusations of sin. And so, when the beast has been removed from our midst, and the tyrant is deposed, then Christ brings unto Himself the race that had strayed away, calling not only Jews but all mankind as well unto salvation through the faith that is in Him. For whereas the calling through the Law was partial, that through Christ was universal. For Christ alone, as God, was able to procure all good things for us. And with exceeding good omen, He speaks of being "uplifted" instead of being "crucified." For He would keep the mystery invisible to those intent on killing Him; for

[157 they were not worthy to learn it: nevertheless, He allowed them that were wiser to understand that He would suffer because of all and on behalf of all. And especially I suppose any one might take it in this way, and very fitly; that the Death on the Cross was an exaltation which is

ever associated in our thoughts with honour and glory. For on this account too Christ is glorified, forasmuch as the benefits He procured for humanity thereby are many. And by these He draws men unto Himself, and does not, like the disciples, lead them to another. He shows therefore that He is Himself by Nature God, in that He does not put the Father outside Himself. For it is through the Son that a man is drawn unto the knowledge of the Father.

33 But this He said, signifying by what manner of death He should die.

Hereby the Evangelist showed that the Lord did not suffer in ignorance, but voluntarily; and with full knowledge, not only that He was dying, but also in what manner: and He named the Cross [as His] death.

34 The multitude therefore answered Him, We have heard out of the Law that Christ abideth for ever: and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man? And this they say, as we have remarked, understanding that being "lifted up" meant being crucified. For it was their wont to signify by more auspicious names things which pointed directly to sore disasters. They essay therefore by means of the Scripture to prove that Christ speaks falsehood. For the Scripture, says [one of them], denies that the Christ is but for a time, when it says concerning Him: Thou art a Priest for ever. How then sayest Thou: "I am the Christ," whereas Thou sayest that Thou wilt die? For, because they understand not, the Jews say that by reason of the Passion He cannot be Christ; and they deny that it was written that the Christ must suffer and rise again and ascend unto the Father, to be Minister of the Sanctuary and High Priest of our souls, [158 when He should return to life, a Conqueror and Incorruptible. Albeit the Scripture foretells expressly, not only that He should come in this common fashion of a Man, but that He should die for the life of all men, and should return to life again after breaking asunder the bonds of death: whereby the saying that Christ abideth for ever is fully and fitly accomplished. For when He had shown Himself

superior to death and corruption, He ascended unto the Father.

35 Jesus therefore said unto them, Yet a little while is the Light among you. Walk while ye have the Light, that the darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. To the Jews, without understanding and faithless as they were, the Christ does not clearly and at length declare the deep mystery of the saying. But He speeds on at once to utter another, at the same time both expounding what is profitable for them and shewing them the cause wherefore they do not understand the things in the Scriptures, and that, if they believed not Him Who is Light, the darkness of ignorance would overtake them without fail, and they would forfeit the benefits that come of the Light. For inasmuch as their expectations were drawn from the Scripture, they looked for the Messiah as a Light. But when He came, all their hopes fell out contrariwise; for a darkness overtook them because of their unbelief. Recover yourselves therefore (saith He) speedily, while it is possible for you to win some small share in the radiance of the Divine Light, in order that the darkness of sin overtake you not. And right well He said that after the Light cometh the darkness. For the darkness presseth hard on the track of the departing light. But whereas He spake of "the Light," using the definite article, He signified Himself, for He alone is in truth The Light.

36 While ye have the Light, believe on the Light, that ye may become sons of Light.

He proved therefore that the faith which is in Him, [159

through Whom a man comes to the knowledge also of the Father, is the way of salvation. And He names them sons of Light whether of Himself or of the Father, for He speaks of the Father as Light after having spoken of Himself as Light---in order to show that the Nature of Himself and of His Father is One: and we become sons of the Father, when, through the faith which is in Christ, we accept the Father Who is Light; for then shall we also be entitled children of God.

These things spake Jesus, and He departed and hid Himself from them.

After teaching them in few words what was profitable, once again by God-befitting power He betakes Himself from their midst, concealing Himself; and not permitting them to be roused to anger, but giving them opportunity to change their mind, with intent that they might do what was better. And He withdraws with a set purpose, His Passion being nigh; shewing that it was not His will to be put to death by the Jews, notwithstanding that He willingly yielded Himself up to suffer, giving Himself a Ransom for our life; and accepted death, which men naturally liken unto sorrow, and changed the sorrow into gladness.

37 But though He had done so many signs before them, yet they believed not on Him. And the Evangelist, wishing to convict their immoderate stubbornness, adds also the words: before them; showing that they did not believe even what they saw.

38, 39, 40 That the word of Isaiah might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath

the arm of the Lord been revealed? For this cause they could not believe, for that of old Isaiah said, He hath blinded their eyes, and He hardened their heart; lest they should see with their eyes, and perceive with their heart, and should

be converted, and I should heal them.

It was not however with intent to fulfil the prophecies that the Jews slew the Lord, for in that case they would

[160 not have been impious; but it was by reason of their own malignity. For although the prophets foretold the things which were certainly to be brought to pass by their determined evil counsel, they foretold it for this cause, that the sober might leap over the pitfalls of the devil: for surely they who heard might also have taken heed. On which, account also the prediction was needful.

AGAIN: A SOLUTION OF ANOTHER QUESTION:---- That it was not God Who blinded the Jews. For else He would not have required them to give account thereof, forasmuch as He surely pardons involuntary offences. But the meaning is on this wise. It is just as though Isaiah were setting before us, as having been spoken by God, the words: "If I should become a Man, and with Mine own voice expound unto you what is profitable, not even so will ye hearken unto Me, as neither did ye hearken unto the prophets; neither, when ye see signs beyond description, will ye be profited aught by seeing them." This is really what "Ye will not see" means. For He did not say: "I will harden their hearts and blind their eyes;" but He said: "Although ye hear, ye will not hear; and though ye see, ye will not see, in order that ye may not be converted and I may heal you." For if they had heard and seen in such a way as they ought, they would surely have found benefit thereby. And so the passage contains no indication of an inevitable punishment, nor does it set forth a decree of One condemning and sentencing the Jews; but it is a prediction given with a good purpose. For He knew what manner of men they were going to become, and He made a declaration concerning them. Yet the saying does not go against all [the Jews], but only against the unbelieving; for many of them have believed. In this way therefore the Seventy have rendered the passage. But it is likely that the Evangelist followed the text of the Hebrews, which differs from that of the Seventy, and therefore said: For this cause they could not believe, because: He hath blinded them; and so [161 far as the actual wording of the prophet goes, he has not said that "God" blinded them. And it is likely that some one else did this, in order that the Jews should not convert and find healing. But even though we should accept the supposition that God blinded them, yet it must be understood in this way;----that He allowed them to suffer blinding at the hands of the devil, when they were not good as regards their character. For in this way He gives up to a reprobate mind and to passion those who are of a disposition like theirs. But whilst they were such, it was not just that they should know the depth of the mystery and its secrets, seeing that they were men that kept not even the commandments of the Law. Whereas then they received neither the Law nor the ordinances of the Gospel, closing fast the eye of their understanding; on this account they receive not the instruction that is able to illuminate them.

42, 43 Nevertheless even of the rulers many believed on Him; but because of the Pharisees they did not confess [it], lest they

should be put out of the synagogue: for they loved the glory of men more than the glory of God.

Now, however, when constrained by the signs to believe and no longer daring to gainsay the Lord, they fail of eternal life through the persistence of their own abominable perversity in esteeming their position in the eyes of men higher than their relationship to God, and in being slaves of a temporal glory, deeming it an intolerable loss to fail of honour at the hands of the Pharisees.

Forasmuch therefore as this was what hindered them from believing, hear what the Christ says:----

44, 45 And Jesus cried and said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And He that beholdeth Me beholdeth Him that sent Me.

Contrary to His wont He cries aloud, and the cry convicts the ill-timed fear of men which influenced those who believed on Him and yet veiled their belief. For He [162] wishes to be honoured of men that choose to admire Him, not stealthily, but openly. For He assumed that while faith ought to be laid up in the heart, nevertheless the most wise confession that is founded thereon ought to be made with great boldness. And forasmuch as, being by Nature God, He condescended to take a form like ours, He refuses for the time to declare in plain words into the ears of men who hate Him that they ought to believe in Him, although He often did say this; and with fullest adaptation to the needs of those who suffer the distemper of untamable envy at Him, He gradually accustoms their minds to penetrate towards the depth of the mysteries concerning Himself, [leading them] not to the Human Person, but to That Which was of the Divine Essence; inasmuch as the Godhead is apprehended completely in the Person of God the Father, for He, hath in Himself the Son and the Spirit. Exceeding wisely He carries them onwards, saying: He that believeth on Me believeth not on Me, but on Him that sent Me; for He does not exclude Himself from being believed on by us, because He is God by nature and has shone forth from God the Father. But skilfully (as has been said) He handles the mind of the weak to mould them to piety, in order that thou mightest understand Him to say something of this kind: "When ye believe on Me, Who for your sakes am on the one hand a man like yourselves, but on the other hand am God by reason of My own Nature and of the Father from Whom I am, do not suppose that it is upon a man you are setting your faith. For I am by Nature God, notwithstanding that I appear like one of yourselves, and I have within Myself Him Who begat Me. Forasmuch therefore as I am Consubstantial with Him that hath begotten Me, your faith will assuredly pass on also to the Father Himself." As we said therefore, the Lord, gradually training them to something better, and profitably interweaving the human with what is God-befitting, said: He that believeth on Me and the words that follow. For that the faith must not be directed simply to a man, but to the Nature of [163] God, notwithstanding that the Word was clothed in flesh, because His Nature was not converted into man, He hath very clearly informed us; and that He is on an equality in every respect with God the Father, by reason of Their likeness of Nature and Their identity (as we may term it) of Essence, He made amply clear: by saying:---- 46 I am come a Light into the world, that whosoever believeth on Me may not abide in the darkness.

Behold, again He grasps their faith and fixes it on Himself, and effects at once two most useful ends. For on the one hand in professing Himself to be Light He proves that He is God by Nature, for so to be called befits Him alone Who is in His Nature God; and on the other hand by adding the cause of His coming, He brings a blush to the cheek of any man who thinks but little of loving Him. Because we evidently must understand that those who had not yet believed on Him are as yet in darkness, inasmuch as to be in the light that flows from Him is theirs only who have believed on Him. And He leads them also to the remembrance of the things that are spoken in many passages concerning Him, whereby He foretold that He would come to enlighten the world; as for example; Be enlightened, be enlightened, O Jerusalem, for thy Light, the True Light, is come, and the glory of the Lord is risen upon thee; and: Send out Thy Light and Thy Truth. Therefore it is just as if He had said: "I am the Light that in the Scripture is looked for, to come for the salvation of the world, to

enlighten them that are wandering in darkness as if in night."

48 The word that I spake, the same shall judge him in the last day.

They will be self-condemned therefore, He says, who refuse to hear Him and do not accept the saving faith. For He that came to illumine, came not in order to judge, but to save. He therefore that disobeys and thereby subjects himself to the greatest miseries, let him blame

[164 himself as justly punished." For I am not the cause thereof, Who desire to save those that are going to fall into judgment, and Who came for this end. For he that makes a law punishing the disobedient, makes it not for the sake of punishing them that transgress it, but in order that they that hear may take heed of it and be safe. I therefore, having come to save, charge you to believe, and not to despise My words; inasmuch as the present is a time of salvation, not of judgment. For in the day of judgment, the word that called you to salvation will bring the penalties of disobedience upon you. And of what nature was

the word that I spake?"

(From the Syriac)

1 FROM THE EIGHTH BOOK OF S. CYRIL'S COMMENTARY ON THE GOSPEL OF JOHN; WHAT HE SAITH CONCERNING THE HERETICS, WHO, DESIRING TO CONCEAL THEIR IMPIETY, USE OBSCURE LANGUAGE. For justly their conscience does not suffer them [to speak plainly], although an impulse from within urges them to lift up their horn on high, as it is written, and they speak evil against Him Who truly and by Nature is God, namely the Only-Begotten, Who reflects the Nature of the Father, being the essential and natural Likeness and Image of Him. FROM THE EIGHTH DISCOURSE OF S. CYRIL'S COMMENTARY ON THE GOSPEL OF JOHN. For it is by Jesus Christ that those who believe have glory and indwelling with God, and the Divine Paul contends on our side, writing thus, that it was God Who was in Christ reconciling the world unto Himself. For let none of those who are accustomed after a foolish manner to hear the Scripture which is inspired by God, corrupt what is read, when it asserts that God was in Christ; or think that [Paul] says "one clothed with the Spirit," for the expression is not very correct. For Christ is indeed by Nature God, and not a man "clothed with God" as one of the prophets. [165 SIMILARLY, IN THE EIGHTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN.

Therefore a type of the change is that faith which justifies, which when the Son receives unto Himself He truly causes to approach the Father also, for there is One Godhead in Them Both, and an undistinguishable glory of Essence. ON THIS ACCOUNT ALSO THE WISE CYRIL, IN THE EIGHTH BOOK OF THE COMMENTARY ON THE GOSPEL OF JOHN, WROTE AS FOLLOWS.

"Was therefore the Mystery of Christians, so adorable and great, an image or shadow, or rather an imagination or phantom: or was it verily real? And did Manes, that lover of heathendom, and a guilty wretch too, as well as ungodly, indeed make no mistake, no not at all; but is it rather we who err, in reasoning thus against these men? But these things are not so: God forbid. Let them rather be "cast away on some mountain far off, or to the waves,"

2 as some say. For not in vain do we believe that He was a Man, that is, one Who in everything was like ourselves, sin only excepted.

[Page running titles] Judas is rebuked, Mary praised. 139 140 The multitude astonished, the rulers enraged. The Triumphal Entry into Jerusalem. 141 142 The ass a type of the Gentiles.

Enlightenment of the disciples. 143 144 Why Greeks went to a Jewish feast.

Philip's conduct explained. 145 146 Christ glorified by the Gentiles.

Benefits resulting from Christ's death. 147 148 What is meant by "loving" and "hating" life. The imitation of Christ, and its reward. 149 150 Christ felt fear and alarm, which proves that He had a human soul. 151 152 Christ's glory in His Death. The Father's consent to the Son's Death. 153 154 Christ's humanity was perfect. The miraculous Voice. 155 156 Christ's first Advent was in mercy. The meaning of "being lifted up." 157 158 Christ speaks of Himself as "The Light." The reason of His retirement. 159 160 The Jews might have been saved if they would. But they blinded themselves by obstinacy. 161 162 Christ's Oneness with the Father.

Christ, being the Light, fulfils prophecy. 163 164 Christ's warnings were prompted by love.

Christ's Godhead and Manhood equally real. 165

[Most of the footnotes, moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted] 1. a The proper position in the Book of this fragment, and the three that follow, is uncertain.

2. Homer Iliad vi. 347. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of John - Book 9

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Book 9. Vol. 2 pp. 166-322.

[Translated by T. Randell]

|166 CHAPTERS IN THE NINTH BOOK.

1. That by reason of the identity of Their Nature, the Son is in the Father, and the Father again is in the Son.

|167

CYRIL Archbishop of Alexandria

COMMENT ON THE GOSPEL ACCORDING TO JOHN.

BOOK IX.

[Introduction]

S. John xii. 49, 50. For I spake not from Myself; but the Father Which sent Me, He hath given Me a commandment, what I should say, and what I should speak. And I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto Me, so I speak.

He reminds the people of the Jews of the things that had been aforetime proclaimed concerning Him by Moses, and by this means skilfully rebukes them; and, exposing the impiety that was in them, He clearly proves that they were caring nothing for having insolently outraged even the Law itself, although it was believed to have been given from God. For what God said concerning Christ by Moses is well known to all men, but still I will quote it because of the necessity of perceiving the exact idea; I will raise them up a Prophet from the midst of His brethren, like unto thee; that is to say, a lawgiver, and a mediator between God and men: and I will put My word in His mouth, and He shall speak unto them according as I may command Him; and the man who will not hearken to whatsoever the Prophet may speak in My Name, I will take vengeance on him. At one and the same time therefore our Lord Jesus the Christ censures the boastful temper of the Jewish people, displayed in their fighting even, |168 against God the Father; and, by saying that He has received a commandment from the Father and speaks not of Himself, clearly proves that He Himself is the Prophet fore-announced by the Law and heralded by the voice of God the Father from ages long before. And in a way He calls to their remembrance, although their minds were sluggish in comprehending it, that if they refused to be persuaded by the words that came from Him, they would certainly fall a prey to inevitable punishment, and would endure all that God had said. For they who transgress the Divine commandment of God the Father, and thrust away from themselves the life-giving word of God our Saviour Christ, shall surely be cast down into most utter misery, and shall remain without any part in the life that comes from Him; with good reason

hearing that which was spoken by the voice of the prophet: O earth, earth, hear, O hear the word of the Lord. Behold, I bring evils upon this people, as the fruit of their turning away, because they obeyed not My Law, and ye rejected My word. For we shall find that the Jews were liable to a twofold accusation: for they failed to honour the Law itself, although it was generally held dear and accounted an object of reverence, in that they refused to believe on Him Whom the Law proclaimed; and they turned a deaf ear to the words of our Saviour Christ, although He announced openly that He was certainly the Prophet spoken of in the oracles of the Law, when He declared that it was from God the Father that He was supplied with His words. And let no one suppose that the saying of the Lord---that nothing is spoken by Himself, but that all comes from the Father---can do Him injustice in any way at all, as regards the estimate either of His Essence or of His God-befitting dignity; but first let the matter be thought over again, and let an answer be given to this question of ours:---"Can any one really suppose that the name and exercise of the prophetic office befit Him Who altogether is and is regarded as being in His Nature God?" Surely, [169 I think, every one, however simple he may be, would answer in the negative, and say that it is incredible that the God Who speaks in prophets should Himself be called a prophet: for He it was Who multiplied visions, as it is written, and was likened to similitudes by the hands of the prophets. Since however He assumed the name of servitude and the outward fashion of resemblance to ourselves and with regard to His resemblance to us was called a Prophet, it necessarily follows also that the Law has endued Him with the attributes befitting the prophet, that is to say, the privilege of hearing somewhat from the Father and of receiving a commandment, what He should say and what He should speak. And moreover I shall feel obliged to say this much also. The Jews, possessed with a strong prejudice concerning the Law, believing that it had been spoken from God, could not have been expected to accept the words of the Saviour when He changed the form of the ordinances of old into a spiritual service. And what cause had they to allege for being unwilling to accept the transformation of the types into their veritable significance? They were not aware that He was by Nature God, nor did they even admit the supposition that the Only-Begotten, being the Word of the Father, had borne our flesh for our sakes: for else, in immediate submission to God, they would have changed their opinion in any way whatever without hesitation, and would have faithfully revered His Divine glory. But the wretched men rather thought that He was altogether one like ourselves, and that, although a mere man, He had thought so highly of Himself as even to attempt to put an end to the very laws which came from God the Father. For instance they once said to Him plainly: For a good work we stone Thee not, but for blasphemy; because Thou, being a Man, makest Thyself God. Our Lord Jesus therefore, by much wisdom and with a definite design, seeking to turn His hearers from the idea that had taken possession of their minds, changes the subject of His discourse from [170 that which was simply and solely the human personality to Him Who was the object of acknowledged and undisputed adoration, I mean of course God the Father; thinking it right to use every means of importunately pleading with the uneducated heart of the Jews, and striving by every possible method to lead on their dull minds to the desire to learn true and more befitting doctrines. So much then may suffice in the way of argument and speculation for any one who would get rid of the carping criticisms of the unholy heretics, when they suppose that the Son will make Himself in any respect whatever inferior to His own Father by saying that He speaks nothing of Himself, but that a commandment has been given Him, and that He speaks according as He has heard. And I think that this would really suffice: yet I will also say something else by way of exposing the insolence of their loquacity. For come now, if it

seems good to thee, and let us, having summarized for the present occasion in few words the doctrine of the Incarnation, shew concerning the Only-Begotten Himself that it was well and rightly said: I speak not from Myself; but the Father which sent Me, He hath given Me a commandment what I should say and what I should speak. For being Himself the Living and Personal Word of God the Father, He is necessarily the medium of interpreting what is in the Father; and in bringing to light that which is, as it were, the set will and purpose of His own Father, He says He has in effect received a commandment: and any one might see even in the case of ourselves that the fact is truly so and could not be otherwise. For the language of utterance, which consists in the putting together of words and phrases, and which makes itself heard externally by means of articulate speech, reveals that which is in the intellect, when our intellect gives a commandment as it were to it; although indeed the whole process does not take much time. For, the moment it has decided upon anything, the mind at once delivers it over to the voice; and the voice, passing outwards, interprets what is in the innermost |171 depth of the mind, altering nothing of what it has been commanded to utter. "Where then is the strange part of the matter, sirs," any one might very well say to our opponents, "if the Son, being the Word of God the Father, does (in a manner not indeed exactly like ours, for the ways of God transcend all comparison,) interpret the will of Him Who begat Him?" For does not the prophet speak of Him as called by a title most fitting for Him: "Angel of great counsel?" But this I think is quite clear. The Only-Begotten therefore will suffer no detraction as regards His Essence or His dignity, even though He is said to have received a commandment from God the Father: for we ourselves also are often commanding others and ordering them to do something, but they will not on this account deny their community of nature with us, nor will they lose their likeness to us or be less consubstantial with us, whether before or after the utterance of the command. But thou wilt say that while they remain consubstantial with us, their dignity suffers from their submission to us. And I say this to thee on this point, concerning the Only-Begotten: "If it were not written concerning Him that being in the form of God He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, and being found in fashion as a man, He humbled Himself,---the form of thy objection might really have had a not invalid significance: but since the manner of His submission and humiliation is clear, why dost thou recklessly rail at Him Who endured to suffer even this for our sakes?" Making therefore our argument on every side to conform to accuracy of doctrine, we maintain that our Lord Jesus Christ has spoken the words of the phrase before us in full agreement with the scheme of His Incarnation. xiii. 1 Now before the feast of the passover, Jesus knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in this world, He loved them unto the end. The meaning contained in the words before us seems |172 to most men somewhat obscure and not very capable of exact explanation, nor indeed to possess (as any one might suppose) any simple signification. For what can be the reason why the inspired Evangelist at this point notifies to us particularly, and (so to speak) as a necessary sequence of things, that: Before the feast of the passover, knowing that His hour was come that He should depart out of this world unto the Father, Christ acted as He did? And again, what is the meaning of: Having loved His own that were in the world, He loved them unto the end? Allowing therefore that the uncertainty involved in this passage is by no means slight, I suppose it to imply something of this sort, namely, that the Saviour, before enduring His suffering for our salvation, although aware (says the Evangelist) that the time of His translation to heaven was now close even at the doors, gave a proof of the absolute perfection of His love for His own that were in this world. And if

there is any necessity for conceiving a wider meaning for the passage, I will only repeat once more what I was saying just now. To Christ our Saviour peculiarly belong as His own possessions all things made by Him, all intellectual and reasonable creatures, the powers above, and thrones, and principalities, and all things akin to these, in so far as regards the fact of their having been made [by Him]; and again, to Him peculiarly belong also the rational beings on earth, inasmuch as He is Lord of all, even though some refuse to adore Him as Creator. He loved therefore His own that were in the world. For not of angels doth He take hold, according to the voice of Paul; nor was it for the sake of the angelic nature, that, being in the form of God the Father, He counted it not a prize to be on an equality with God: but rather for the sake of us who are in the world, He the Lord of all has emptied Himself and assumed the form of a servant, called thereto by His love for us. Having therefore loved His own which were in this world, He loved them unto the end, although indeed before the feast, even before the passover, He knew that His hour was come that [173 He should depart out of this world unto the Father. For it would have been the manner of one who loved them, but not unto the end, to have become man, and then to have been unwilling to meet danger for the life of all; but He did love unto the end, not shrinking from suffering even this, although knowing beforehand that He would so suffer. For the Saviour's suffering was not by Him unforeseen. While therefore, says the Evangelist, He might have escaped the rude insolence of the Jews and the unholiness of those who were meditating His Crucifixion, He gave a proof of the absolute perfection of His love towards His own which were in the world; for He did not shrink in the least from being offered up for the life of all mankind. For that herein especially we may see the most perfect measure of love, I will bring forward our Lord Jesus Christ Himself as witness, in saying to His holy disciples: This is My commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. And for another reason the holy Evangelists always set themselves purposely to shew that our Lord Jesus the Christ foreknew the time of His suffering, namely, lest any of those who are wont to be heterodox should disparage His Divine glory by saying that Christ was overpowered through weakness on His part, and that it was against His will that He fell into the snares of the Jews and endured that death which was so very awful. Therefore the language of the holy men is in accordance with the Divine system and profitable for our instruction.

2, 3, 4, 5 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's [son], to betray Him, [Jesus,] knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. Then He poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. The Saviour strives to eradicate utterly from our thoughts [174 the vice of pride, as the basest of all human failings, and worthy of universal and utter abomination. For He knows that nothing so commonly injures the soul of man as this most loathsome and detestible passion, to which even the Lord of all Himself stands in just opposition, after the manner of an open foe; for the Lord resisteth the proud, according to the voice of Solomon. The holy disciples therefore especially stood in need of a sober and submissive temper, and of a mind that reckoned empty honour as no high ambition. For they possessed in no slight degree the germs of this sad infirmity, and would have easily glided down into subjection to it, if they had not received great help. For it is always against those who occupy an illustrious position that the malignant monster vainglory directs its attacks. Think then, what position can be more brilliant than that of the holy Apostles? or what more attractive of

attention than their friendship with God? A man who is of little account in life would not be likely to experience this passion: for it always avoids one who possesses nothing that others can envy and nothing that is inaccessible to those whose lot is of no consequence in the world; for how could such a one possibly exhibit vainglory on any subject whatever? But pride is a feeling dear to a man when he is in an enviable position, and when for this reason he thinks himself better than his neighbour; foolishly supposing that he differs very greatly from the rest of mankind, as having achieved some special and surpassing degree of excellence, or as having followed a path of policy unfamiliar to and untrodden by the rest of the world. Since therefore it has come to be regularly characteristic of all who hold brilliant positions to be liable to attacks of the infirmity of pride, it was surely needful for the holy Apostles to find in Christ a Pattern of a modest temper; so that, having the Lord of all as their model and standard, they themselves also might mould their own hearts according to the Divine will. In no other way therefore (as it seems) could He rid them from the infirmity, except by teaching them clearly that each one should regard himself as inferior [175 in honour to the rest, even so far as to feel bound to undertake the part of a servant, without shrinking from discharging even the lowest of menial offices; [and this He taught them] by both washing the feet of the brethren and girding on a towel in order to perform the act. For consider what utterly menial behaviour it is, I mean according to the world's way of thinking and outward practice. Therefore Christ has become a Pattern of a modest and unassuming temper to all living men, for we must not suppose the teaching was meant for the disciples alone. Accordingly the inspired Paul also, taking Christ as a standard, exhorts to this end, saying: Let each one of you have this mind in himself, which was also in Christ Jesus. And again: In lowliness of mind each counting other better than himself. For in a lowly temper there is established a settled habit of love and of yielding to the will of others. Moreover, in order to highly exalt the significance of what was done, and to prevent us from supposing that Christ's action was a commonplace one, the inspired Evangelist again cannot help being astounded at the thought of the glory and the power that were in Christ, and His supremacy over all; as he shows by saying: Knowing that the Father had committed all things into His hands. For although, he says, Christ was not ignorant that He possessed authority over all, and that He came forth from God, that is, was begotten of the Essence of God the Father, and goeth unto God, that is, returns again to the heavens, there sitting as we know by the side of His own Father; yet so excessive was the humiliation He underwent that He even girded Himself with a towel and washed the feet of His disciples. As therefore we have in this act of Christ a very excellent pattern of affectionate care, and a most conspicuous standard for our love for each other to imitate, let us be modest in mind, beloved, and let us consider that, whatever may be our own goodness, our brethren have attained to greater excellences than those to be found in ourselves. For that we may both think and be willing to think in this way, is the wish of Him Who is our great Pattern. |176

6, 7 So He cometh to Simon Peter, and he saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt understand hereafter. Peter saith unto Him, Thou shalt never wash my feet. The fiery and impulsive character of Peter, always far more eager than the other disciples to display devotion, can be observed, one might almost say, throughout all the records that are written of him. And so it happens that on this occasion also, following the bent of his peculiar character and usual tone of mind, he thrusts aside the lesson of extreme humility and love, the record of which has been preserved in this passage,---remembering on the one hand who he is himself by nature, and on the other hand

Who He is that is bringing the bason to him, and shrinking not from fulfilling the duty of a menial servant. For he is dismayed not a little at the action, which is in a manner hard of acceptance to faith, even though it happened to be seen by many eyes. For who is there who would not have shuddered at learning that He Who with the Father is Lord of all had shown His devotion to the service of His own disciples to be so intensely compassionate, that the very thing that seems to be the work of the lowest grade among servants, He willingly and of deliberate intention performed, to furnish a pattern and type of modesty in temper? Therefore the inspired disciple is dismayed and distressed at the circumstance, and makes the refusal as a natural result of his accustomed and habitual devotion. Moreover, not yet understanding the cause of the action, he supposes that the Lord is doing it with no special motive, and thinking only of the refreshment of their bodies; for that is the sole object of washing the feet, and not a little does it relieve their condition after walking. On this account he insists even very earnestly, saying: Lord, dost Thou wash my feet? For surely, he says, surely this ought to be done by us who are by nature in the condition of "servants," not by Thee, the "Lord" of all. Christ however defers for a [177 while the explanation of the event; yet, to make him account its cause more weighty, He tells Peter that he should understand what the action meant hereafter, meaning of course at the time when He should give a fuller explanation of it. And this point again, taken in connection with the others, will profit us not a little. For notice how, when the occasion calls for action, He defers His discourse; and again, when the occasion calls for discourse, He postpones action: for He was ever wont to assign all things to their fit and proper seasons. When therefore Peter made a sign of dissent, and plainly asserted that Christ should never wash his feet, the Saviour at once lays clearly before him the loss he would suffer in consequence, saying as follows:

Jesus answered him, If I wash thee not, thou hast no part with Me.

Inasmuch therefore as He had come to what manifestly and obviously is the central point of the incident before us, He says: "If thou shouldst refuse to receive this strange and novel lesson of humility, thou wouldst find no part or lot with Me." And since oftentimes our Lord Jesus the Christ, taking small matters as the suggestive occasions of His discourses, makes His exposition of general application; and, drawing out to a wide range the lessons arising out of a single event or the words spoken solely with regard to some individual circumstance, introduces into the discussion of the matters in hand a rich abundance of profitable illustrations: we shall suppose that in this also He meant to say that unless through His grace a man washes away from himself the defilement of sin and error, he will have no share in the life that proceeds from Him, and will remain without a taste of the kingdom of heaven. For the uncleansed may not enter the mansions above, but only they who have their conscience cleansed by love to Christ, and have been sanctified in the Spirit by Holy Baptism. [178 9 Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head.

He who lately exhibited to us so strongly his opposition to what Christ was doing, and who expressly refused to allow the washing of his feet, now offers not them only, but also hands and head as well. For if, says he, my refusal to assent to Thy wish and Thy deliberate purpose, in the matter of washing my feet, is to be followed by my falling away from my fellowship with Thee, and by my being excluded from the blessings for which I hope; then I will offer Thee my other members also, rather than incur so very frightful a loss. Certainly therefore pious devotion was the motive of the former refusal: it was the behaviour of one who feared to submit to the action because there

seemed to be something about it which he could not bring himself to tolerate, and not at all the conduct of one who set himself in opposition to his master's injunctions. For bearing in mind, as I said, both the dignity of the Saviour and the utter unworthiness of his own nature, he at first refused; but on learning the jeopardy in which he had thus put himself, immediately he hastens to change his will so as to conform to the good pleasure of his Master. But look again closely, and accept what was done as a pattern for our profit. For in spite of having said: Thou shalt never wash my feet, he in a moment changes from his purpose thus expressed, not allowing it to be the uppermost thought in his mind that he ought to appear truthful in the eyes of men by adhering to his own words, but rather [influenced by the warning] that he would find a greater and more grievous loss to be the necessary consequence of holding to what he had said. Therefore every one ought to guard against using rash and hasty words, and no one ought in a spirit of violent energy to hastily urge a course of action, which on account of its very recklessness may be afterwards bitterly regretted. But if anything should ever happen to be said by any one in [179 such a way that by persistence in adhering to it something of great value and importance would suffer harm, let the speaker in such a case learn from the words before us that it is very much better for him not to preserve consistency, and not to vainly carry out an intention merely because he has once given expression to it, but rather to use all his efforts to do what will really be profitable to him. For every one, I imagine, will allow that it is safer to incur an indictment for inconsistency in our words, than to suffer a loss of indispensable blessings. And let swearing be altogether absent from our conversation; for words are often spoken on the spur of the moment and without deliberate intention, and our plans are necessarily liable to occasional change and chance. For surely it may be called a worthy and in very truth an enviable possession, to have a discreet tongue, that very rarely lapses into unbefitting language. And since even the Divine Scripture itself has shown to us that the matter is one for violent and tedious struggling---for, as it is written, the tongue can no man tame,---let us keep the utterance of our words free from oaths. For then, if circumstances compel us to refrain from carrying out something we have said, the blame will be less, and our error will be liable to a less severe indictment. And readily will pardon be granted, I think, even by God Himself, for the thoughtless levity of language that is ever besetting us: for who can understand his errors? according to that which is written. Else surely man would utterly perish from the face of the earth, since most easily does language fall away into mistakes of all kinds; for it is a work of the greatest difficulty to keep our tongue under due restraint. [180

10, 11 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean,

but not all. For He knew him that should betray Him; therefore said He, Ye are not all clean.

He draws His illustration from a common incident of ordinary human life, and opportunely contrives the rebuke to the traitor, teaching the man both to repent of his purpose and to change himself to a better mind. For even if Christ's reproaches do not yet convict him of his meditated treachery, yet the saying must carry with it a stern significance. For in testifying to the perfect cleanness of some [but not all] of the disciples, He thereby makes the one who was not clean feel an uneasy suspicion, and points out the presence of a polluted one. For Christ graciously commends the cleanness of His other disciples, as shown by their willing joy in attending on Him continually, the hardship they underwent in following Him, their firmness in faith, and their fulness of love towards Him. On Judas, however, the reproach of his insatiable covetousness and the feebleness of his

affection for our Lord Jesus the Christ are branding the ineffaceable stain, and steeping him in the pollution, of his incomparably hideous treachery. When therefore Christ says: Now ye are clean, but not all, though the language is obscure, yet it conveys a profitable rebuke to the traitor. For although He did not speak plainly, as we have just said, still in each man's heart conscience was sitting in judgment, pricking the sinner to the heart, and bringing home to the guilty one the force of the words according to their necessary meaning. And notice how fully the conduct of Christ is expressive of a certain set purpose and of God-befitting forbearance. For if He had said plainly who it was that would betray Him, He would have made the other disciples to be at enmity with the traitor. Judas might thence perhaps have suffered some fatal mischief, and [181 have undergone a premature penalty at the hands of one who was spurred on by pious zeal to prevent the murder of his Master by previously putting to death His would-be betrayer. Therefore, by merely giving an obscure hint, and then leaving the conviction to gnaw its way to the conscience, He proved incontestably the greatness of His inherent forbearance. For although He well, knew that Judas had no kindly feeling or wise consideration for His Master, but that he was full of the poison of devilish bitterness and even then devising the means whereby he might effect the betrayal, He honoured him in the same measure as the rest, and washed even his feet also, continually exhibiting the marks of His own love, and not letting loose His anger till He had tried every kind of remonstrance. For thou mayest perceive how this special characteristic also is peculiar to the Divine Nature. For although God knows what is about to happen, He brings His punishment prematurely on no man: but rather, after bearing with the guilty for the utmost length of needful time, when He sees them in no way profiting thereby, but rather remaining in their self-chosen evil ways, then at length He punishes them; showing it to be the actual result of their perverse folly, and not really an effect of His own counsel or of His will. For instance, Ezekiel on this account says: As I live, saith the Lord, I desire not the death of him that dieth, but rather that he should turn from his evil way and live. Therefore with long-suffering and forbearance our Lord Jesus the Christ still treats the traitor just as He does His other disciples, although the devil had already put into his heart to betray Him, (for this also the Evangelist was constrained to point out at the outset of the narrative;) and washes his feet, thus making his impious conduct absolutely inexcusable, so that his apostasy might be seen to be the fruit of the wickedness which was in him. [182

12, 13, 14, 15 So when He had washed the disciples' feet, and taken His garments, and sat down again, He said unto them:

Know ye what I have done to you? Ye call Me Lord, and Master: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also

ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you.

He now clearly explains the object of what He has done, and says that this example of incomparable humility had been set forth for the sake of the benefit therefrom derived for us: and in making His reproof of pride unanswerable, He is constrained to put forward the conspicuous example of His Own Person. For in such an act anyone may behold the incomparable greatness of His humiliation. When anything is in itself considered most ignoble, or held to be quite undignified, in what manner could it possibly suffer degradation or pass to a stage of lower esteem? For anyone may see that in such a thing, if in nothing else, there is an original and natural baseness.

But when we have been observing an object pre-eminent for its high position, our wonder is excited if we see it suddenly humiliated: for it has descended to a sphere not its own. Therefore it was that our Lord Jesus the Christ felt constrained, in giving the lesson of humility to His disciples, or rather through them to all that dwell on the earth, not merely to say: "As I washed your feet, so also ought ye to do," but rather to bring into conspicuous prominence His peculiar claim to their obedience; and, while setting forth to their minds the glory that was His by natural right, by His action to put to shame the vain-glorious. For He says: Ye yourselves style Me Lord, and Master; and ye say well, for so I am. And observe how in the midst of His discourse He showed His watchful care for the edification of those who believe, and was not unaware of the evil-speaking of the unholy heretics. For after saying to His own disciples: Ye style Me Lord, and Master; then, lest any should suppose that

[183 He is not by nature Lord or Master, but that He holds the title simply as a mark of honour from those who shall be devoted to Him, He has emphatically added, to dispel such suggestions, the words: And ye say well, for so I am. For Christ does not hold the title Lord as an empty name of honour, like we do ourselves when, although we remain by nature mere servants, we are decorated by favour of others with titles that surpass our nature and merit: but He is in His nature "Lord," possessing authority over the universe as God; concerning Whom it is said somewhere by the voice of the Psalmist: For all things serve Thee. And He is by nature "Master" [or "Teacher"] also, for all wisdom cometh from the Lord, and by Him cometh all understanding. For inasmuch as He is wisdom He makes all intelligent beings wise, and in every rational creature both in heaven and in earth He implants the intelligence that is fitting for it. For just as, being Himself in His nature Life, He vivifies all things capable of receiving life; so also, since He is Himself the wisdom of the Father, He bestows on all the gifts of wisdom, namely, knowledge and perception of all good things. By nature therefore the Son is Lord and Master of all things. "Since therefore," [He seems to say,] "I, Who am such as this and so mighty in glory, have shown you that I shrink not from condescending to this ill-befitting humiliation, even to have washed your feet, how will ye any longer refuse to do the like for one another?" And hereby He teaches them not to be ever scornfully declaiming against the honour bestowed on others, but each one to think his fellow-servant to excel himself and in every possible respect to be superior. And very excellent this teaching is: for I do not think anyone can shew us anything to match a temper that is ever averse to arrogance; and nothing so severs brethren and friends as the unbridled passion for miserable and petty dignities. For somehow we are always grasping after what is greater, and the empty honours of life are ever persuading our easily-yielding

[184 minds to vault up towards a more brilliant station. In order therefore that we may save ourselves from this disease, and obtain final relief from so loathsome a passion,----for the passion for vain-glory is a mere fraud, and nothing less,----let us engrave on our inmost hearts the memory of Christ the King of all men washing His disciples' feet, to teach us also to wash one another's feet. For by this means every tendency to arrogance will be kept in restraint, and every form of worldly vain-glory will depart from among us. For if He Who is by nature Lord acts the part of a servant, how shall one that is a servant refuse to undergo any of those things that are altogether proper for his condition, without suffering in consequence the worst possible penalty?

16, 17 Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that

sent him. If ye know these things, blessed are ye if ye do them.

Christ proceeds to strengthen the effect of His action by [deriving the same lesson from] laws that may be termed necessary, and shows that the transgression of His beneficial commandment would be in the highest degree dangerous. For when a law is confirmed by an oath, the transgressor of it cannot escape a just accusation. He says therefore that it is an offence admitting of no palliation, for servants to refuse to be of the same mind as their own masters: because a passionate longing for greater things, and for things higher than our merits deserve, is really covetousness and nothing else. And just so He would with perfect justice bring the same charge against the Apostles, namely, of seeking to be on a higher level than He Who commissioned them. For the mind of Him Who sent them should suffice for them, as the measure of all their glory. But this is nothing else than to use exactly the following argument:----"You will justly be laughed to scorn before the Divine tribunal if through excess of pride you refuse to do for each other the same

[185 things that I have done for you, although you have received as your lot the common name of servants, whereas I have been from the beginning in My nature God and Lord." For it would be truly preposterous, or rather not without indication of a share in the most extreme madness, for those who are servants, and therefore inferior to their Master and Sender, to blush with unsuitable shame at the idea of being servants to one another.

If therefore ye understand these things, He saith----that is, "if ye can clearly perceive the meaning of what I am saying,"----blessed are ye if ye do them. For it is not the knowledge of virtue, but rather the practice of it, that may well be pronounced worthy of both love and zeal. And I think that perchance it may be even better never at all to have learned, than after so learning to hamper one's mind with the bonds of indolence, and refuse to carry out in action what one knows to be the best and right course; according to the saying of the Saviour: He that knew not his lord's will, and did it not, shall be beaten with few stripes; but he that knew it, and did it not, shall be beaten with many stripes. For in the case of a man who has sinned in total ignorance, it would not be at all unseemly for him, if perchance he were being visited with correction for his carelessness, to ask for a partial forgiveness: but in the case of one who knew what he was doing, that knowledge would become grievously weighty towards his condemnation. For though nothing was wanting to enable him, yet he disdained to do what was right and seemly. Knowledge therefore must lead to action: for then, clothed with perfect confidence in our citizenship in Christ, we shall receive in due season our most plenteous reward. As an instance of this, the Saviour said that whosoever did and taught [His commandments] should be called great in the kingdom of heaven: and that very justly, for what is wanting to such a man to make his goodness perfect? And whensoever a man can show that he can take to himself full credit for good deeds, then surely he will be able to glory in

[186 receiving most perfect gifts from God. And so whenever actions go hand in hand with knowledge, then assuredly there is no trifling gain; but when either is lacking, the other will be very much crippled: and it is written: Even faith apart from works is dead. Although the knowledge of God Who is One even in nature, and the confession of Him in guilelessness and truth is all included in faith, yet even this is dead, if it is not accompanied by the bright light which proceeds from works. Surely therefore it is utterly profitless merely to know what is good and yet to be undesirous to practise it at once. For this reason then He says that His own disciples, and so also

all that believe on Him, will be blessed, if they have not only grasped the knowledge of the words spoken by Him, but are also fulfilling those words by their deeds.

18 I speak not of you all, for I know those whom I have chosen: but that the scripture may be fulfilled, He that eateth his bread with Me lifted up his heel against Me. The meaning of these words is involved in no slight uncertainty. For while saying that they shall be blessed, who, knowing what is good, are ever zealous to carry it out in action, He straightway adds: I speak not of all. In these words, as I with many others believe, He hints darkly at the traitor; for in no enviable plight is one who is hated of God, and never would one be reckoned among the blessed who had so degraded his soul as to make it capable of such horrible impiety. And this interpretation of the passage before us is the one currently accepted with most men: but there is besides yet another possible meaning. For as Christ was intending to say, according to the perfect and most holy word of Scripture: He that eateth My bread did magnify himself contemptuously, or lifted up his heel against Me, He in some sort explains Himself beforehand, and carefully avoids giving pain to the faithful company of the other disciples, by attaching the force of His reproach to one [187] single individual. For since they were all eating His bread, that is, sharing the same feast and helping to consume the food that He had caused to be provided, therefore He does well in not allowing the minds of the innocent to be crushed by vain fears, and He drives away the bitterness of suspicion by saying: I speak not of you all; for I know whom I have chosen. But, He says, that the Scripture may be fulfilled, He that eateth My bread lifted up his heel against Me, or, did magnify himself contemptuously, according to the voice of the Psalmist. Something of this kind I imagine the passage to imply. Seeing therefore that a double meaning is delivered to us by these words, let the devout student test for himself the better and truer sense of them: but now let us comment further on the saying, in the endeavour to confirm the faith of simple folk. For doubts may be felt regarding this passage in two ways. And first, some one will meet us with the objection: "If we believe that Christ was all-knowing, why did He choose Judas; and why did He associate him with the other disciples, if He was not unaware that he would be convicted of treachery and fall a prey to the snares of covetousness?" Furthermore, another will say: "And if, as Christ Himself says, Judas lifted up his heel against his Master on this account, namely, that the Scripture may be fulfilled, surely he himself could not be deemed guilty, as responsible for what had happened, but the blame must rest with the power that caused the Scripture to be fulfilled."

Now it is our duty speedily to give answers in detail to the objections we have mentioned, and to construct by all the arguments in our power the proper defence to be urged against each, for the edification and comfort of those who are not enabled by the resources of their own minds to understand the contents of the Divine Scripture. And first we have this to say, that if we were to be carried away by such criticisms on all the dealings of God, we should never cease to censure our [188] Maker, but should be ever railing against the God Who calls non-existent things into being, and ignorantly depreciating His boundless love to man. For tell me what there is to prevent others also from using, possibly, objections such as this: "Why didst Thou choose Saul and anoint him to be king over Israel, when Thou knewest that he would altogether disregard Thy favour?" And why do I say only this? For the plausible nature of the charge thus laid will extend back to Adam, the leader of our race. Some one of those who are thus minded will perhaps say: "Why didst Thou, the All-knowing, fashion man out of the ground? For Thou wast not ignorant that he would fall and transgress the commandment given to him." On the same principle he would go on to make further

clamorous objections on even higher and more important matters: "Why hast Thou created the nature of angels, well knowing, as God, the senseless decadence into apostasy that would befall some of them? For not all of them have kept their own principality." What result therefore would such reasoning lead to? The foreknowledge of God would never have allowed Him to appear as Creator, nor would the rational creation have even passed at all into existence, so that God would have been Sovereign of the irrational and senseless creation only, without anyone to acknowledge Him as being in His nature God. Now I think that those who look into the matter cannot help very clearly perceiving, that the Creator of all things entrusted to the rational among His creatures the guidance of their own purposes; and suffered them to move, at the bidding of impulses regulated by themselves, towards whatsoever object each might individually choose, after discovering by tests the best possible course. Those therefore that have inclined rightly to the side of good, preserve safe their own fair reputation, and remain sharers of the good things that have been allotted to them, and find themselves undisturbed in their tranquillity of mind. But those that are corrupted in their [189 own evil thoughts, and are dragged down to lawlessness as it were by irresistible torrents of passions, endure the penalty that befits their crime; and, justly convicted on the charge of their utter ingratitude, will be subjected to severe and endless retribution. You will find also the nature of the angels to have been created with similar possibilities and limitations. For those that kept their own principality have their abiding-place and station in the midst of all beatitude sure and steadfast: but they who by their proneness to evil have fallen gradually away from their ancient glory, are cast down to hell in chains of darkness, as it is written, and are kept unto the judgment of the great day. In like manner was the first man, that is, Adam, created in the beginning. For he was in Paradise, and amid the highest delights, namely those that are spiritual, and in the presence of the glory of God. And he would have remained in the enjoyment of the good things that were bestowed on his nature at the beginning, if he had not been turned away to apostasy and disobedience, most rashly transgressing the commandment enjoined from above. Thus, too, God anointed Saul to be king: for he was in the beginning a not ignoble character; when however his conduct showed that a change had come over him, God removed him from his honourable rank and regal splendour. In like manner Christ chose Judas and associated him with the holy disciples, since he was certainly gifted at first with a capacity for discipleship. But when after a while the temptations of Satan succeeded in making him captive to base greediness for gain, when he was conquered by passion and had become by this means a traitor, then he was rejected by God. This therefore was in no way the fault of Him Who called this man to be an Apostle. For it lay in the power of Judas to have saved himself from falling, namely, by making the more excellent choice, and transforming his whole heart and soul so as to become a sincere follower of Christ. [190 And to the second of the objections we are considering we make this answer. Let no one suppose, as do some ignorant persons, that the oracles delivered by the holy prophets are carried onward to final accomplishment simply in order that the Scriptures may be fulfilled. For if this is truly the case, there will be nothing to prevent those who have minutely shaped their conduct according to the letter of Scripture, from finding not invalid excuses for sin, or rather from actually making out that they have never erred at all. "For if it needs must have been," one will say, "that the Scriptures should be fulfilled by such and such things, surely those who were the instruments of the fulfilment must be free from all censure." The Divine Scripture therefore in such a case must have appeared especially as a minister of sin, urging men on as it were by force to the deeds spoken of by it, in order that what was uttered in days of old might

really come to pass. But, because of this, I think the argument is very full of blasphemy. For who could ever be so utterly void of proper reason as to suppose that the Word of the Holy Ghost should become to any a patron of sin? Therefore we do not believe that the deeds of any were done simply for this reason, namely, that the Scriptures might be fulfilled. But the Holy Ghost has spoken in perfect foreknowledge as to what will happen, in order that, when the time comes for the event, we may find in the prediction which describes the event, a pledge to establish our faith, and may thenceforward hold it without hesitation. And as our discussion of this question in another book is very full, it seems now somewhat superfluous to linger any further in lengthy discourses on the matter.

19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He.

I have been led on, He says, by very urgent reasons to give you, even before the time, this account of the events

[191 that will very shortly happen. For it will

1 gratify those who hear Me, and bring them no slight advantage, if they know My aim in the matter. For to be recklessly wasteful in the use of words in meaningless dissertations is contrary to My custom and pleasure: but whatsoever seems likely to be fraught with no slight profit to you provided you have knowledge of it, this I feel constrained to instil in your ears. From henceforth therefore, He says, I tell you things that are even now at the doors, and I implant in you the knowledge of things not yet fulfilled; that, when the time for their occurrence has come, you may be able to harmonise the final issue of the matters with the prophecies uttered by Me, and so may believe that I am He concerning Whom the Divine Scripture has uttered such oracles. At one and the same time therefore our Lord Jesus the Christ wisely attempts to correct the traitor, putting forward His rebuke in a form concealed under slight obscurities, as well as to show that the issue of the treachery would be a sure sign and most clear indication of the fact that He is Christ. For, as we have already said by anticipation, any one who compared the utterances recorded from old time in the sacred Scriptures with the daring deeds of the traitor, would perceive I think very clearly and without difficulty that their interpretation in reference to Him was certainly and very evidently true.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me.

Having previously shown in a manner suitable to the occasion that He is the Christ, and having indicated the means by which the traitor was meditating his grievous outrage against Him, He now devises another very effectual method for overthrowing his evil designs. And now again His discourse seems to be marked by a certain want of distinctness: for He is still trying to conceal

[192 the daring deed, and as yet does not openly say who is about to betray Him. He proves therefore, and that very effectually by a clear illustration, that it is absolutely necessary to consider the Person of God the Father as included in the object of the love and reverence shown to Himself. And yet the main object that He wishes here to demonstrate is surely not this, but rather perhaps in my opinion exactly the converse. For leaving, as seems probable, the plainer [negative] form of speech, which He used at other times,---as for example in the words: He that honoureth

not the Son honoureth not the Father,----He has here passed to the milder [positive] form of expression, intending all the while that His hearers should from this infer the converse. For surely it was a time for threatening rather than for exhortation, when the deed was already at the doors, and when the grievous outrage against Him was already in course of preparation. For Satan had already planted the evil design in the heart of the traitor. "As therefore," He says, "a man would certainly acknowledge Me in My own person and not another, if he received one who had been sent by Me; even so he that received One sent forth by God the Father would in all likelihood receive the Father Himself." But in these words of Christ any one may perceive the meaning indicated, seeing through the mildness of the language. And turning the statement into its converse, the traitor's impiety will be seen to be a transgression, not only against the Son, but also against even the Father Himself. The language used is therefore a form of threatening, though couched in somewhat mild terms; and it conveys the same idea that words of foreboding would properly suggest. For even as one among ourselves will receive one sent by God, assenting to the words he speaks, and paying honour to the God of Whom he preaches by observing the Divine oracles he proclaims; on just the same grounds I think one would receive the Lord, and through Him the Father, by believing on the Son. For the manifestation of the

[193 parent is ever the natural office of the offspring. So he who has fully believed that Christ is the Son thereby fully confesses the God Who begat the Son. Terrible therefore is the sentence pronounced on the traitor, since his rebellious insult is even against God the Father, because so much is involved in his impious outrage against the Son. For if with unswerving faith he had acknowledged the Son to be God of God, he would then have accepted and revered Him, submitting heart and soul in sincerity to Him as to the Lord; and then would the wretched man have found his love to Christ stronger than base passions, nor methinks would he, by being found guilty of treachery, have made it true concerning himself that it would have been better for him if he had never at all been born.

21 When Jesus had thus said, He was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me. Who is there among living men who would not feel plainly convinced that our human faculties are incapable of supplying either ideas or words which may at all express, in an irreproachable and infallible manner, the attributes peculiar to that nature which is both Divine and ineffable? Therefore we depend on the words of which our faculties are capable, as a feeble medium of expressing such things as pass our understanding. For how can we speak with clear fulness on a subject that really transcends the very limits of our comprehension? We are compelled therefore to take the feebleness of human phrases as a faint image of the true ideas, and then to endeavour to pass onward, as far at least as circumstances will allow, to realise the peculiarities of the Divine attributes. The Divine nature is exceedingly terrible in uttering reproofs, and is stirred to violent emotion by unmingled hatred of evil, against whomsoever the Divine decree may have determined that this feeling is justly due; and this in spite of [194 immeasurable long-suffering. Whenever therefore the Divine Scripture wishes to express God's emotion against impious designs of whatever kind, it derives its language as on other occasions from expressions in use among us, and in human phraseology speaks of anger and wrath; although the Divine Essence is subject to none of these passions in any way that bears comparison with our feelings, but is moved to indignation the extent of which is known only to Itself and is natural to Itself alone, for the ways of God are utterly unspeakable. But the Divine Scripture,

as we have said, is wont to record things too great for us in accordance with human fashion. Therefore here also the inspired Evangelist says that Christ was troubled in the spirit, calling the evil-hating emotion of the Spirit "trouble," because, as it seems, there was no other word he could use. And it certainly seems as though the emotion of the Godhead, intolerant of the restraint of the flesh, did really bring about a slight shuddering and an apparent condition of disturbance, exhibiting the outward signs of anger; doubtless similar to what is recorded also at [the raising of] Lazarus, [where we read] that Jesus went to the tomb groaning [or, moved with indignation] in Himself. For just as in that passage Christ's stern menace against death is called "groaning," even so here also His emotion against the impious traitor is indicated by the word "trouble." And good cause He had to be troubled, in indignation at the stubborn wickedness of Judas. For what could be the ultimate end of the impiety of one who, although in common with the other disciples he was the recipient of super-excellent honours and enrolled among the elect, yet was persuaded by a little silver to relinquish all his love to Christ, and while eating His bread lifted up his heel against Him,----a man who regarded neither honour nor fame, neither the law of love nor the reverence due to Christ as God, nor any other of the just claims that were laid upon him; but who, with his eyes fixed only [195 on the loathsome pieces of money that were to be the result of his bargain with the Jews, sold his own soul irrecoverably for those few coins, and betrayed the innocent and righteous blood into the hands of polluted murderers? Most reasonable was the plea Jesus had for being troubled. And the reproof comes home to them in all its sternness, affecting indeed in its special significance one person only of the twelve, but enabling them all in a remarkable manner to realise the extreme horror of the accusation laid; and all but loudly imploring each one among the listeners to strictly guard his own soul, lest by any means it should be unwarily caught in such fatal snares, and fall a foolish prey to the cruel wiles of the devil. Instructive therefore was the force of the reproofs, the disregard of which by the traitor's heart left him to the unchecked influence of his own ambitions. Most emphatically then Christ adds the words: One of you shall betray Me. Hereby He either seeks to upbraid the ingratitude of the daring traitor, or indicates the vastness of the wickedness of the devil, which could even carry off one of the Apostles themselves.

22 The disciples therefore looked one on another, doubting of whom He spake.

Terror and dread at once thrill the hearts of the disciples, and they glance one at another, being filled with a twofold alarm at the words uttered. For each one, as was natural, on reviewing the state of his own individual soul, was weighed down with grievous fear; and furthermore, they all felt the agony, no less severe, which was produced by the suspicion that rested on them all in common. For they are well assured that the words spoken will be fully verified. They know that the saying of the Saviour could not pass away unfulfilled; and yet they reckon it as a terrible and unbearable misery that any one of those numbered among the disciples should have relapsed into such a depth of

[196 impiety. This leads them each one to examine his own conscience, and to look around him in bewildered inquiry as to who it is to whose share the lot of perdition is to fall, wondering much whence or how Satan will obtain such power as to steal away the allegiance of one even of Christ's own peculiar companions.

23, 24, 25, 26 There was at the table reclining in Jesus' bosom one of

His disciples, whom Jesus loved. Simon Peter therefore beckoneth to him to ask who it might be of whom He spake.

And he leaning back, as he was, on Jesus' breast, saith unto Him, Lord, who is it? Jesus therefore answereth, He it is to whom I shall give the sop when I have dipped it.

We might naturally be filled with admiration, and especially from this further instance, at the zealous ardour displayed by the holy disciples in their love to God, and at the excessive strictness of their devotion. For being unable of themselves to know the guilty person, whoever he might be, and refusing also to place confidence in the uncertainties of deceitful conjectures, they again give vent to their curiosity by questions, and make one who was preeminent among them, I mean Peter, the representative of their eagerness to learn the truth. Peter shrinks from putting the question by his own mouth, and entrusts the interrogation to him who is reclining next to Christ and who is beloved for his more conspicuous purity, I mean John, the author of the book before us; who, in speaking of himself as beloved by Christ, has concealed his own name, burying it in silence, lest he might seem to any to be making a boastful display. For the mind of the saints is untainted by any such ambition. And so, turning himself gently towards his Master, in a secret whisper he sought to learn who was to be the son of perdition. But the Saviour vouchsafes to him no further indication of the fact save what had been proclaimed of old by the voice of the prophet in the words: He that eateth my bread did magnify himself

[197 contemptuously against me. For when He has dipped the sop, He gives it to Judas, thereby showing who it was that was eating His bread. And He thus both removes the fear felt by the holy disciples, and seems to remind them of another prophecy, that runs thus: But it was even thou, O my companion, my guide, and mine own familiar friend: eating at the same board, thou didst make my food sweet to me: we walked in the house of God as friends. For there was a time when even the traitor himself was a companion and a familiar friend to the Saviour, eating at the same board with Him, and sharing in everything that is reckoned to denote true discipleship; inasmuch as he had his allotted portion among the other holy disciples, who, with their whole lives devoted to the Saviour, traversing in His company the length and breadth of Judaea, were zealous attendants on Him in all His mighty works, and hastened on all occasions to do whatever might redound to His honour and glory. And yet this familiar friend and companion exchanged the grateful service owed to One Who had so honoured him for slavery to disgraceful passions.

Notice again how effectually the very wise Evangelist spurs us on to a desire to live, as far as possible, in the manner most accordant with reason, and to train up the keenness of our intellectual powers so as to be able, and that with perfect ease, to act in obedience to the Divine intentions, and to endeavour, as far as in us lies, to thoroughly fulfil the conditions of the vision of God. He tells us that he was himself the object of special honour and love on the part of Christ our Saviour, so as even to recline next Him, actually in the very bosom of the Lord, deeming this circumstance a token of His surpassing affection towards him. Nearest therefore to God, and as it were in the highest place in His honour, will most especially be those whose heart is pure: and to them also the Saviour Himself assigns conspicuous honour when He says that the pure in heart shall be

[198 blessed, for they shall see God. And we shall bring

forward, as evidence of the truth of this saying, even this very wise Evangelist himself. For he has seen the glory of Christ, according to his own words, for he says: I beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth. For surely not with bodily eyes could any one gaze at the nature of Him Who to every creature is absolutely invisible. For, according to the Saviour's words: No man hath seen the Father, save He Which is from God, that is, the Son; He hath seen the Father. To those however who keep their mind untainted by worldly stain, and freed from vain imagination whose only concern is with this life, it seems that Christ reveals His own peculiar glory by a subtle and perhaps incomprehensible process, thereby showing forth also the glory of the Father. For it must have been with this meaning that He said: He that hath

seen Me hath seen the Father.

27 So when He had dipped the sop, He giveth it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him.

Most distinct was the token to mark the traitor that the Saviour showed to His own disciples. For when He had dipped the sop He gave it to him, thereby making clearly evident who it was that did eat of His bread, and was now about to lift up his heel against Him. Nevertheless the very wise Evangelist tells us that the guide and instigator of his impiety and accursed cruelty to Christ, and the deviser of the whole scheme, had rushed into the heart of the traitor, even that Satan in all his evil power had taken up his abode within him after the giving of the sop. And let no one suppose on the contrary that the sop was to the traitor the cause of his being possessed by Satan. For we shall not have so nearly reached the verge of madness, nor shall we even prove ourselves so bereft of proper intelligence, as to suppose that such a gift could have afforded the evil [199 one any pretext for an entrance; but we will rather say this, keeping our statement about the traitor well within the limits of the truth:---Seeing that, although perfect love had been shown towards him, and nothing was in any way lacking of the things that are generally reckoned to imply a disposition to confer honour, he still clung fast to the same evil endeavours, never correcting by repentance his wicked thoughts, never turning his heart away from its ungodly designs, never weeping in bitter sorrow for the wickedness he had so much as dared to conceive; but still thirsting more and more to accomplish to the full his impious purpose, and so to be finally ruined by his own evil recklessness: Satan consequently entered into him, finding his heart ready and open like a gate to receive him, unprotected by sobriety; and seeing that his mind was not locked against him, but rather already inflamed with a willingness to do whatsoever he might wish and suggest. And by searching thoroughly the inspired Scripture we shall find this to be an accustomed habit, as we may say, of the evil one. He at the beginning opens his attack by trying the hearts of those who worship God, first of all sowing the seed of evil questionings, and inciting us with the bait of paltry pleasures to false steps of various kinds. And he above all most violently assaults us at any point where he sees we have already suffered and been vanquished before. For he always uses somehow our own weakness as an auxiliary to his wicked devices, and employs again the passion which previously injured our soul. Thus, for example, he harasses one man perhaps with violent assaults through the senses which become the most depraved incentives to fleshly pleasures; whereas in the case of another who is overcome by base gains, to make a profit of unholy wealth seems somehow held up to honour as the best thing possible. Whenever therefore he makes war against us, he uses as an auxiliary force the passion that has before held sway in warring against us, and by its [200 agency he ever devises the scheme of our perdition. For just as a commander,

skilled in generalship, when laying siege to a city, hastens with all speed and by every device to attack the weakened parts of the wall, thither ordering his battering-engines to be brought into action, well knowing that in those quarters the capture will be easy; even so methinks Satan, when intending to lay siege to a human soul, sets to work at its weakest part, thinking that he will by this means bring it into easy subjection, especially when he sees it receiving no assistance from those helps by which it is likely the passion would be defeated, such as noble emotions, provocations to manly courage, suggestions to devotion, and the mystic Eucharist. For this most of all is effective as an antidote to the murderous poison of the devil.

Therefore it happened that the traitor was not dismayed at rebukes uttered as yet quietly and secretly, nor did he even regard the invincible might of love, nor honour and glory and grace, nor the gift that he received from Christ. But hurrying on, without pausing to reflect or checking himself for a moment, his eyes fixed on that, and that alone, which had proved too strong for him once before, I mean the curse of avarice, he was now finally ensnared, and fell to utter ruin. For no longer has he Satan merely as a counsellor, but he takes him now to be master of his whole heart and absolute dominator of his thoughts, who was at first merely an adviser who whispered suggestions. For Satan entered into him, according to the language of the gospel.

We must therefore be on our guard against, and very carefully avoid, the harm that may result from the first approaches of evil; and we ought as a duty to remember him who said: If the spirit of the powerful one rise up against thee, leave not thy place, for a remedy will keep in check great sins. For necessity would compel us again to grant authority over our thoughts to the spirit

[201 of the powerful one. If there is

2 not in us the power to resist altogether, still we are at any rate able to check a growing impulse at the outset, and not to allow it to take deep root by lazily yielding and giving way to it: rather we should hasten to extirpate it, as the germ of bitterness, desiring that our minds should be free from its vexations. Else we must surely know that Satan will prevail little by little through continual flattery, and we shall probably experience something like what the Psalmist did, who says: Before I was humbled, I went wrong. For before we suffer the full effect of the sin, we go astray in yielding assent to evil thoughts, cherishing them with approval, and so by this means giving Satan a place of access. And the case of the traitor will be to us a type and example of the whole matter.

28 Jesus saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent He spake this unto him.

It may seem perhaps to some that this present verse is somewhat out of harmony, and not in a very close connexion with what has been just previously said. "For what can be the reason," some one may ask, and not inappropriately, "that, while reproving the would-be traitor, and in a secret and somewhat obscure fashion seeking to divert him from his murderous design against Himself, the Lord now seems to be spurring him on to carry it into action, and urges him to proceed without delay to such an accursed and impious deed? And verily," he would say, "what need was there to urge on, more than he himself was inclined, one who was possessed by a disease that sprang out of his own heart, to commit a crime that had been started by his own device; instead of rather curbing his passion by admonitions to amendment, and hindering him from carrying out his intended plans?"

[202 One might readily say that the objection here alleged was wanting in proper cogency: still, by fastening our attention more keenly on the sense involved in the passage, we shall find that nothing is spoken unfittingly, but that on the contrary there is latent in the words a very pertinent signification, which I will endeavour briefly to set forth as far as I am able.

It was therefore not without careful foresight that the wise Evangelist told us in the preceding verses that Satan himself had forced his way and entered into the heart of the traitor, to the end that our Lord Jesus the Christ may now appear to be really and truly addressing Satan himself rather than the disciple who by heedless infatuation had fallen into his power, when He said: That thou doest, do quickly. It is as though He were saying plainly: "That work of thine, O Satan, whereof thou alone knowest, and which is ever dear to thee, see that thou do quickly. Thou killedst the prophets: thou wast ever leading on the Jews to impiety: in former days thou didst procure the death by stoning of those who were sent as ambassadors bearing the word of salvation to Israel: thou sparedst not one of those who were sent forth from God: towards them thou didst show forth thy incredible brutality and the excesses of thy madness. And now I am come following in their steps. To those who are still wandering in error I bring the power to avoid wandering so again for ever: to those that are in darkness I ensure a life within the light of God: and to those who have fallen into thy net, and become a prey to thy cruelty, I bring the power of escape from all thy snares. I am come to break up the sovereignty of the sin that thou hast caused to reign, and to make manifest to every man Who is in His nature the true God. But full well I know thy implacable temper. Whatsoever harm therefore thou art wont to attempt against all who wish to accomplish such works as I have come to do, that do thou even now practise against Me. For thou wilt cause Me no more grief by being swift to attack and

[203 very urgent in thy assault, however great will be the pang piercing through Me at first."

Verily I for my part imagine that these words of the Saviour imply by somewhat obscure intimations the substance of what I have just said: but pray let us now proceed further to investigate the reason for His urging that the daring deed should be hastened. Terrible indeed beyond all description is the rash cruelty of the godless sinners who had deliberately planned in their ungovernable madness the outrageous crime. Before Him there lay, as He knew, insults and blasphemies intolerable, stripes and spitting, and the final misery of the death on the tree; nails and cross, vinegar and gall, and the spear-wounds. Why then, one may ask, does He hasten it on, and desire that the devil's designs concerning His passion should be brought to a speedy accomplishment? For the Jews were indeed instruments and accomplices in the crime, but it is to the devil that we will attribute the original authorship of the wicked deeds, as well as the supreme direction of the whole matter on to its most accursed conclusion. Still, however terrible may have been the daring insults offered to Christ by the unholy Jews, and however intolerable the overweening impiety of those who crucified Him, He knew most fully the ultimate purpose of all He had to suffer, and foresaw everything that would follow therefrom. For by the effect of His precious cross the sovereignty of the devil was doomed to fall to eternal ruin; death was to be deprived of its sting, and the sway of corruption to be destroyed; the human race was to be freed from that ancient curse, and to be enabled through the gracious love of our Saviour Christ to hope for the annulling of the sentence: Earth thou art, and to earth shalt thou return; all iniquity, in the words of the prophet, was to stop her mouth, and those in all the world that know not Him Who alone is in His nature God were to be utterly brought to nought, and no longer to condemn those that had

been in her power but were justified by faith in Christ; and for the |204 time to come the gate of paradise was to be expected to be opened. The world below was to be united with the world above, and the heavens to be opened, according to the saying of Christ; and the bands of the holy angels were to ascend and descend upon the Son of Man. Tell me therefore, seeing that such wondrous blessings were now in store for men, and that so brilliant an expectation was raised into existence for us by the agency of the salutary cross, was it not a matter of course that He Who thirsted for our salvation, and for this cause was made like unto us except in sin, should be eager to see actually present the time for which He longed thus earnestly? And was it not natural for One Who knew no evil to despise the handiwork of devilish ingenuity, and to hasten rather to pass onward to the ardently-desired period of such a joyous consummation? To Satan then, who knew not that he was fighting against his own existence, and was utterly unconscious of going headlong to ruin in bringing to its accomplishment Christ's death upon the Cross, the Saviour addressed the words: That thou doest, do quickly. For this is the language of one threatening rather than of one exhorting. It is as though some handsome youth in early manhood, his heart swelling with fresh vigour at the sight of an opponent running at full speed to attack him, were to equip his right arm with a keen battle-axe; and, in full knowledge that his enemy will no sooner reach him than die, were then perchance to exclaim: "That thou doest, do quickly; for thou wilt feel the force of my right arm." And surely this would not be the speech of one who is desirous to die, but rather of one who knows certainly that he will be victorious, and will prevail over him who wishes to harm him. In this spirit our Lord Jesus the Christ urges Satan to speed more quickly on his course of daring assault upon Him. For the time has come when He will exhibit the offender fallen into feebleness and universal contempt, and will present to our view the world liberated from the tyrant who in arrogance held it |205 of old, and prevailed against it by cunning deceit so far as even to turn it away from faith in God. The disciples however understand not the force of the saying, and this (it seems) in accordance with the Divine dispensation, as Christ did not unfold its meaning to them: since in other places indeed we find Him teaching them that He would be delivered into the hands of sinners, and that He would be crucified, and put to death, and would rise again on the third day; but ever charging them by no means to tell this to any man. For His aim was to prevent the prince of this world from knowing who in very nature He was, to the end that He might actually be crucified, and by His crucifixion might destroy death, and effectually accomplish salvation for them that believe on Him. Therefore in accordance with His Divine purpose He conceals the deepest meaning of His words: for as God He ever knows what is best for man.

29 But some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. The disciples failing to understand the force of Christ's words, readily resort to their ideas of what was usual, and suppose that Christ is once more indicating such commands as it was His wont to give. For as the feast was near at hand, they expected He was ordering the one who had the bag to buy something of what was necessary for it, or at least was very probably bidding him discharge that duty of which Christ was ever careful, namely, to give to the needy what He could, according to the resources at His disposal. For the Lord is gracious and merciful, as it is written. And for us also, the example of this occurrence will be found to be most excellent. For I think that those who wish to celebrate a feast in purity of heart and in a manner well-pleasing to God must not regard their own enjoyment alone, nor must they even take thought as to how |206 they themselves alone may keep the feast in all its fullest gladness; but rather they must interweave with their thoughtfulness

about themselves the spirit of mercy towards others who are in need. For then, and then only, fulfilling the Divine law of mutual love, shall we in perfection celebrate a truly spiritual feast to the honour of the Saviour Christ. Therefore also the law ordained of old for the Jews concerning the ingathering of the manna, charges those who are able to gather it not to do so for themselves alone: for it says: Gather ye every man for your companions that are in the tents. For if any one of their tent-mates was troubled with sickness, those who were free from that affliction, lending him as it were their own vigour, gathered in with their own measure what was enough for the weak as well; so that, in the words of Scripture: He that gathered much had nothing over, and he that gathered little had no lack. For so it happened, by a sort of mingling of their stores, that the principle of equality was preserved for all. He therefore does dishonour to the example suitable for holy feasts, who does not combine care for the needy with anxiety on his own account. For the union of these would in very truth make a festival perfect.

30 And he having received the sop, straightway went out: and it was night. In haste he hurries away in obedience to the will of Satan, and like one stung and goaded on to madness he rushes from the house. He sees nothing that can overcome his love of gain, and, marvellous though it is, we shall find him in no way benefited by the gift from Christ, of course because of his irrepressible inclination for getting money. For, completely overpowered by his passion, and possessed heart and soul by the father of all iniquity, the wretched man henceforward cannot even discern whither he is rushing on. So with his soul sunk in a night of its own, and darkened by a gloom-bringing [207] swarm of unholy thoughts, he falls headlong into the abyss of Hades as into a trap; and, according to the saying in Proverbs, he flees away as a stag smitten to the liver with a dart, or like a dog into chains, and knoweth not that he runneth with peril of his life. And it seems to me that the inspired Evangelist did not without a purpose say that, having received the sop, he straightway went out. For Satan is terribly wont to urge on those whom he has once captured, and who have once for all fallen into his power, to straightway accomplish their evil works; and, throwing aside all delay, to compel them even against their will to carry out his pleasure. He fears, perhaps, with his usual bitterness of spirit and continual maliciousness, lest perchance in the interval of postponement some change of mind should overtake the man, inducing him to repent and to form a good resolution, and causing him to lay aside his pleasure in sin as a drunkard might leave off drunkenness; and so drag out of his net a victim whom he had deemed already caught in its toils. For this reason I suppose the offender harasses ever those who have fallen into his power, urging them to make great haste and speed in doing whatever is pleasing to him. For instance, he compels Judas, straightway after receiving the sop, as holding him now in his power, at once to proceed to that unholy deed; being very probably afraid as well of his repentance as of the effective power of Christ's gift, lest this, shining as a light in the heart of the man, should persuade him rather to make a deliberate choice of well-doing, or at any rate should give birth to the genuine honest temper of one who had been at length persuaded against his better feelings even to attempt the betrayal. For that this is ever the wont of the demon in working against us we shall also see to be the case from what happened by way of type. The Jews were in subjection to Pharaoh while still in Egypt, and being by his orders sore vexed with laborious tasks in working with clay [208] and making bricks, were allowed no time for the services they owed to God. For instance, Pharaoh says to the overseers of their tasks: Let the tasks of these men be made heavier, and let them not regard vain words; meaning by "vain words" their eagerness to escape to a state of freedom, their ardent passionate longing for this object, their lamentations over their slavery, and

prayer for the greatest blessings. For he was not ignorant that in the leisure time which would be spent on these they would find great comfort. Passing then from the types to the perfect knowledge of the truer meanings, we shall find Satan ever hurrying onward to perform their wickedness those who have once fallen within his snares, and urging on those over whom he has already won a complete victory to be the ministers of such evil deeds as please him.

31, 32 When therefore he was gone out, Jesus saith, Now is the Son of Man glorified, and God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him. The traitor departs to minister to the stratagems of the devil. And now Christ begins His discourse; teaching us thereby, as in a figure, that the things which are fitted only for true disciples are not to be uttered in the hearing of all men. For it is not meet to give that which is holy unto the dogs, as Christ Himself says, nor even to allow pearls to be insulted by the feet of swine. The very same lesson that He had thus given them before in the form of a parable He now endeavours to teach them at a time requiring its practice, and calling for a more distinct explanation of it. So then, after the departure of the traitor and his hasty withdrawal from the house, Christ now, as at the fitting moment, unfolds the mysteries to His true disciples, saying: Now is the Son of Man glorified; and by this He is pointing to His sufferings as Saviour, as being already at the doors, and after but a brief while to come [209 upon Him. He says, however, that "the Son of Man" is glorified, meaning none other than Himself; not implying a separation in Himself, as some have thought, for the Christ is one only Son both before and after His incarnation, as well after He became man like unto us as before He had become man. But we must now inquire what manner of glorification that is to which He now specially alludes; for some perhaps may say: Was He not surely glorified before this, by the mighty wonders which He wrought? Surely, when with a single word He rebuked the angry rage of the sea and checked the violence of the fierce winds, then He was worshipped by those that were in the boat, and heard them say: Of a truth Thou art the Son of God. Again, when He had bidden Lazarus at Bethany return once more to life, the marvellous deed was noised abroad, even so much that as He went up to Jerusalem at the time of the feast all the people together with their babes came forth to meet Him, and joined in the strain of wondrous praise addressed to Him, saying: Blessed is He that cometh in the name of the Lord. Nay, more, there was a time when He brake five loaves and two small fishes, and satisfied therewith the hunger of the multitude who had come together unto Him, amounting to five thousand men, besides babes and women. And to some the wonder then wrought seemed so magnificent that, astonished at the greatness of the achievement, they sought even to proclaim Him king; for this the Evangelist himself has testified to us. And there would be no difficulty in extending our argument at length by enumerating many other deeds wherein Christ's glory was manifested no less highly than in those we have just mentioned. How then, after all, does it happen that He Who had been glorified long before speaks of Himself as glorified at this particular time? Truly He had been glorified in other ways, and had won for Himself most distinctly a reputation for possessing Divine authority: still the perfect consummation of His [210 glory and the fulness of His fame were summed up in the facts of His suffering for the life of the world and opening by His own resurrection the gate through which all may rise. For if we examine as well as we may the real character of the mystery of His work, we shall see that He died, not merely for Himself, nor even especially for His own sake; but that it was on behalf of humanity that He suffered and carried out both the suffering in itself and the resurrection that followed. For in that He died according to the flesh, He offered up His own life as an equivalent for the life of all; and by rendering perfect satisfaction for all, He fulfilled in Himself to

the uttermost the force of that ancient curse. And in that He has risen again from the dead to a life imperishable and unceasing, in Himself He raises the whole of nature. For having died once for all, thenceforward, as it is written, He dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God. This also will for Christ's sake be true even in our own case. For we shall rise, no more subject to death, but endowed with endless life; even though there will be hereafter a great diversity of lot among those that rise---I mean as regards their glory and the recompence which each shall receive as due to his works. Christ therefore, after becoming obedient to God the Father even unto death, yea, the death of the cross, according to the saying of Paul, was once again highly exalted, receiving the name which is above every name. For He Who was believed to be a mere man was glorified very much beyond that, by being acknowledged as in very truth really God and the Son of God; not being promoted to a new dignity in possessing the Divine nature, but rather returning with His flesh to the full enjoyment of that very glory which was equally His before He took flesh. For this reason then we shall reckon that He was now glorified, although there never was a time when He was not Lord of glory. [211 For in Christ we do not find one of His God-befitting attributes appearing as a new thing, but all appear as having naturally belonged to Him as God, even before the time when He is said to have emptied Himself. But still, when the form of a servant had been assumed, forasmuch as He raised Himself to those conditions again, even after He became man, He is conceived of as being "glorified," and is said to have "received" [the exalted name]. With Christ therefore in His glorification, God the Father also is greatly glorified. And He is glorified in the Son; not as receiving from His Offspring any addition of glory, for of no such addition does the Divine and ineffable nature stand ever in need; but because it is made known of what a Son He is the Father. For even as it is a pride and a glory to the Son to have such a Being for His Father, likewise also methinks it is a pride and a glory even to the Father to have born from Himself so glorious a Son. Therefore Christ says this: And God is glorified in Him; and God shall glorify Him in Himself, and straightway shall He glorify Him: for at the same time the Father is glorified on account of the Son, and straightway glorifies the Son in return. For to Both, for the sake of Both, the ascription of glory extends. But in order that we may bring down the application of the passage to our own level, and so make it a source of edification to our hearers, we will add this to what has been said. If in ourselves we glorify God, we may expect that we shall be glorified by Him. For, As I live, saith the Lord, them that honour Me I will honour, and they shall not be lightly esteemed. And God is glorified by us and in us, when, casting away the defilement of sin, we adorn our lives in all the beauty of good works. For thus it is that we live to His glory.

33 Little children, yet a little while I am with you.

He places the disciples in the position of little children and accounts them as new-born babes, although they had

[212 advanced to so high a stage in virtue, and were possessed of wisdom such as is fully vouchsafed to few; showing us hereby, and that very plainly, that even he who is accounted very perfect in the eyes of man is an infant in the sight of God, and feeble in mental faculties. For what is the understanding of man in comparison with the wisdom that fashioned the universe? Therefore it is that a Psalmist said to God: I was as a beast before Thee. And no one whatever will say, if he has any perception at all, that the Psalmist compares himself to a beast because of his having cleaved closely unto God; for such an idea would be a bitter disparagement of the Divine

nature, and would be seen to involve a great impropriety. For he that cleaves to a wise man and "is" ever "before" him, (for I suppose I must adapt the words of the Psalm so far as is necessary,) would never become "as a beast;" but rather would become ready of mind, and quick of understanding, and skilful in judgment. If therefore any one acknowledged this to be very just and true, would not a person be thought foolish in the extreme who should suppose that one who cleaves fast to the wisdom that comes from God Himself will ever become as a beast in senseless folly? Why then does the Psalmist say that even he who is counted very wise among men will in comparison with the wisdom of God appear to be as a beast, and be reckoned among those who have no sense to guide them? It is because the understanding of man can no more be compared with the wisdom of God than the smallest star can vie with the rays of the sun, or even the heaviest of stones with the highest of all mountains; but rather is as nothing at all in comparison with it. And so it appears that even the perfect man is but as a little child.

Yet a little while, however, Christ said He would be with the disciples; not meaning that He was soon to depart so as to return no more, or to be separated from them altogether and entirely, for He is with us (according to His own words) always, even unto the end of the

[213 world; but implying that He would not be with them in the flesh, as He had been yesterday and the day before, and that now there was even at the door, or rather within the door, the time of His departure thence unto the Father, and of His ascension into heaven. And I say that it is necessary for us all, at least those who are right minded and have their faith well established, to realise the fact that even though He is absent from us in the flesh, now that He has returned from earth to God the Father, yet He pervades all things in His Divine power, and is ever present with those who love Him. For surely this is why He also declared: Verily, verily, I say unto you, wherever two or three are gathered together in My Name, there am I in the midst of them. For just as, while still sojourning among men, yea, while verily on earth with flesh, He filled the heavens, and even then was still present with the holy angels, and never left the realms above; so now also, while verily in heaven with His own flesh, He fills the earth, and is ever present with those who know Him. And notice how, although expecting to be removed from earth as regards His flesh alone, since in the power of His Divinity He is ever with us, He nevertheless speaks of being with us yet a little while, including in this statement His whole and perfect Self without any division: lest any should endeavour to sever the One Christ into two Sons, but that all should think and believe that the Word begotten of God the Father is one with the Temple assumed from the holy virgin; not that they are of the same essence, but that after their ineffable union, none can speak of severing them without impiety: for the Christ is, of them both, One.

Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. Not altogether without pain to His own disciples will the departure be, He says; it will be the departure of Himself. In the first place they will languish in [214 grief on account of it, and will find the weight of bitterness produced by it to be intolerable. For beyond all question they will thirst once more to be with Him, and long to live with Him for ever; just as also the inspired Paul, preferring the being with Christ to life itself here, said it was better to depart and be with Christ. Perceiving this, and well knowing the hearts of those who love Him, Christ said that His Ascension would not be without grief to His disciples. But there was also, besides this feeling, another just cause that forced the holy disciples to seek to be with Christ. They were destined within a brief while to be compassed about with grievous dangers, and to be exposed on all sides to the

ungovernable frenzies of the Jews, and even to fall victims to madness on the part of strangers, while on their mission through the whole world, preaching the word of the Saviour to those that were still wandering afar; so as to become acquainted with prisons, and to have their part in all kinds of insult and outrage, and to gain no less experience of other tortures: and all this in spite of their never having experienced any such suffering while they were with Christ. "Then most especially," He says, "ye shall seek My company, when the manifold waves of trial break over you." And hereby He sought not to bring the disciples to cowardly timidity, or to shatter their courage with fear; but rather to brace them up to fresh vigour, and in a manner to teach them to be ready prepared for the patient endurance of all which they expected would come upon them. For we shall find the Psalmist's song to be anything but meaningless, nay, rather to convey very profitable instruction in the words: I was prepared and was not confounded. For the wholly unexpected arrival of misfortune is wont to throw us into confusion, taking us as it were off our guard: but when a trial has been known beforehand and long expected, the greater part of the terror it occasions has passed away before it comes, and its power over its victims is not at all [215 absolute, as the mind has already rehearsed it and often in imagination received its attack. In the same way, if some wild and savage animal, starting up from the midst of a luxuriant and dense jungle, rushes on one who does not see it coming, it tears him limb from limb before he is conscious of the attack, having seized him while he was unprepared for warfare: whereas if the beast is seen from afar and its coming expected, it meets an armed foe, and either does him less harm, or perchance has even to depart in helpless impotence. Just so in the case of temptations: that which is wholly unexpected will attack us more fiercely and more severely than one which has been anticipated for some time. With kind intent therefore does our Lord Jesus the Christ in saying "Ye shall seek Me" hint at the evils that will come on the disciples when His presence is removed, and the troubles that will arise from their enemies; preparing them by this warning for a renewal of their courage: with kind intent also He adds to these hints the statement that there will for the present be an obstacle in the way of their following Him. For as I said to the Jews, He says, even so I say now unto you: Whither I go ye cannot come. For not yet was the time come when the disciples should have accomplished their service on earth, and be admitted to the mansions above. For their entrance to those realms was reserved most strictly to its appointed season. This point however we must notice again, that in speaking to the Jews, while giving to them this same warning, He said: Ye shall seek Me, and shall not find Me; but to His disciples He only says: Ye shall seek Me, fitly breaking off without the words "and shall not find Me." And why so? The Jews will rightly deserve to be told that they should never find Him, on account of their monstrous infidelity and the surpassing baseness of their impiety towards Him: but to those who have a true affection for Him, and have preserved their love in all sincerity, it could not be fitly said: "Ye shall [216 not find Me." For He was ever with them, and will be with them to the end.

34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

Well and truly writes the inspired Paul: Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold all things are become new. For Christ does renew us, and fashions us again to a newness of life which is unknown to and untravelled by the rest of mankind, who love to regulate their lives by the Law, and remain constant to the precepts given by Moses. For the Law makes nothing perfect, as it is written; but it is very evident that the standard of

reverence towards God involved in the commands of our Saviour is the highest possible. For this is why He Himself somewhere says to us: Verily, verily, I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. We do not wish to struggle against the manner of life of the Jews, and yet except we outstrip very decisively the righteousness contained in the Law, I doubt if we should ever enter into the kingdom of heaven. And we do not mean to assert that the Law as given by Moses was useless and unprofitable: for it has brought to us, albeit imperfectly, a knowledge of good, or at any rate has been found to be a tutor for our instruction as to the nature of the Gospel dispensation. And in bringing before us by hints and types a pattern of the true worship, it imprinted on our minds the dim outline of the teaching we learn from Christ. Hence, surely Christ Himself also said: For I say unto you, that every scribe who hath been made a disciple to the kingdom of heaven is like unto a rich man, which bringeth forth out of his treasure things new and old. For in very truth it is the highest form of spiritual wealth, that a man should be

[217 well versed in the words spoken by Moses, and have all the good that can be derived from them treasured up in his mind, and besides should have added to this store the beauty of the evangelic teaching, and so have twofold ground for boasting, in his knowledge as well of the ancient as of the new laws. Therefore our Lord Jesus the Christ, by way of shewing that His commandment was better than the ancient one, and that His preaching of salvation was as yet foreign to those who regulated their lives by the Law, now that He is about to ascend into heaven, lays down the law of love as a foundation and corner-stone of all that is good, meaning by love not that which was in accordance with, but that which transcended, the Mosaic Law. Therefore He says: A new commandment I give unto you, that ye love one another. "But tell me now," some one may say, "why He has called this commandment new, when He had said to former generations by the voice of Moses: Thou shalt love the Lord thy God with all thy heart and with all thy mind, and thy neighbour as thyself. For see, while setting love to God in its fitting place, in the forefront of and in preeminence to all other affections, He has there introduced in the very next place our mutual love, and has joined with our love to God love to each other, implying that in no other way would love to God rightly exist, except it were accompanied by the love which is due to our neighbour. For we all are brethren one of another. For instance, the very wise John, most excellent alike in knowledge and in teaching, says: He

that loveth his brother loveth God. How then cometh a new commandment by Christ, although the very same had been declared by the ancient laws?" But notice, I pray you, the justifying clause; look at the illustration used. He does more than say: A new commandment give I unto you, that ye love one another; He plainly signifies the novelty involved in His command, and the extent by which the love that He enjoins surpasses that old idea of mutual love, by straightway adding the

[218 words: Even as I have loved you, that ye also love one another.

We must investigate therefore the question how the Christ loved us, in order to understand clearly the full force of the words used. For then we shall indeed perceive, and that very easily, the novel character and the changed nature of the commandment now given. We know that, being in the form of God, He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. And again:

though He was rich, yet He became poor, as Paul elsewhere testifies to us. Dost thou see the novelty of His love towards us? For whereas the Law enjoined the necessity of loving our brethren as ourselves, our Lord Jesus the Christ on the other hand loved us far more than He loved Himself, Else He would never have descended to our humiliation from His original exaltation in the form of God and on an equality with God the Father, nor would He have undergone for our sakes the exceeding bitterness of His death in the flesh, nor have submitted to buffetings from the Jews, to shame, to derision, and all His other sufferings: speaking briefly, so as not to protract our argument to endless length by enumerating everything in detail. Nay, He would never have become poor from being rich, if He had not loved us very exceedingly more than Himself. Marvellous then indeed was the extent of His love. So also He would have us be minded, keeping ever our love to our brethren as superior to all other motives, such as reputation or riches; not hesitating to descend if need be even to death in the flesh, so that we may secure the salvation of our

neighbour. And this is exactly what the blessed disciples of our Saviour have done, as also have those that followed in their train; reckoning the salvation of others superior to their own life, enduring

all

toil of all kinds, and suffering the

extremest of evils, that so they might save the souls of those that were perishing. For instance, Paul in one place

saith: I die daily; and in another again: Who is weak, and I am not weak? Who is made to stumble, and I burn not? Thus the Saviour urges us to practise ever the love that transcends the Law as the root of all true and perfect devotion to God; well knowing that so, assuredly, and not otherwise, we shall be most highly approved in the sight of God, and by tracing out the Divine beauty of the love by Him implanted in us we shall attain to the enjoyment of great and perfect blessings.

35 By this shall all men know that ye are My disciples, if ye love one another.

You will set upon yourselves, He says, an irresistible and unquestionable mark of your having been My disciples, if you hasten to follow in the track marked out by My own conduct, at least as far as your nature and the limit of human powers will permit; so as to have ever the bond of mutual love firmly drawn, and to be united one to the other in full sympathy, at least to the extent of mutual love and the incomparable glory of affectionateness: for this it is that will stamp on us most exactly the true character of our Master. "Nay, but," some one will object, meeting us perchance with this question: "How comes it that love alone is the characteristic token of discipleship to Christ, whereas in Him there appeared the perfect display of all possible virtues: not exhibited merely in kindness to others, nor again as the outcome of much labour and struggling, as would be the case in a man; but as the natural and essential attributes of His real self? For to the Divine Nature there belong as its special and peculiar attributes things which transcend all wonder." In very truth, my good sir, we will admit that you acted most rightly in adding this last remark. For the peculiar and especial attributes of the Supreme Essence are the natural fruits of Itself. But it is quite possible to perceive, by looking into the matter, that every species of virtue is necessarily comprehended in perfect love, and that everything which can rightly be looked upon as really and truly good seems to have its principle and aim comprised in love. For this reason, surely, the Law

lays it down as a commandment preeminent above all, to love the Lord God with all the soul, and with all the heart, and with all the mind; and, second only to this, there is joined to it in close proximity the sister commandment, to love one's neighbour, which completes the whole Law. So again, the inspired Paul, summarizing all the commandments in this one, writes in an epistle: For this, Thou, shalt not commit adultery, Thou shalt not kill, Thou shalt not swear falsely, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love, therefore, is the fulfilment of the Law. And that love has created for itself a fashion of every kind of virtue within its own proper limits, and as it were embraces within its arms all that is really good, the very wise Paul himself again shall testify, exclaiming: Love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, and similar expressions ---- for it would be a long task to tell the full extent of love. Most especially then do I say that it is most befitting and right for those who have given themselves up to a life of love that they should make themselves known to all men as having become Christ's disciples, by making the crown of love their chief glory, and by bearing about with them their mutual affection as a sign and seal of their discipleship. And the reason for this I will specify in a few words. Supposing that any ordinary man were practising the art of working in brass or of weaving, would he not appear very evidently to have been a pupil of a brassworker or of a weaver? And what of the man who shows some experience in [221 carpentry? Would he not tell you that the reason why he can succeed in the works of his art is that, while gaining his experience, he had a carpenter as his guide? On just the same grounds I believe that they who display in themselves fully developed the power of Divine love, will speedily make known to the world that they have been disciples of Love, or of Christ Who is filled to the uttermost with love. For He so loved the world as to lay down even His life for it, and to endure the fierceness of Jewish outrages: and He shall Himself testify to this in His words to the disciples: Greater love hath no man than this, that a man lay down his life for his friends. For seeing that God is love, according to the saying of John, He, being the Son of Love, i.e. of Him Who is by nature the only and true God, has Himself also been shown forth to us as love; not resting His claim to the title on elaboration of arguments and grandiloquence of boastful words, but by deeds and positive facts proving Himself to be the Fruit of His Father's Essence. For by no means will we suppose that the Essence which is exalted far above all others is capable of receiving additional good; nor yet will we admit that the possession of any good quality is for It an acquired attribute, as with us; nor again that it is what we term a merely accidental quality, such as may pertain to an ordinary person, similar for example to the knowledge of any science which a man may possess: for man is not in himself knowledge, but is rather a recipient of knowledge; whereas we affirm that the Divine Ineffable Nature is by special right in Itself the sum of all that is good, whatsoever we may believe this to be; and is, as it were, a fountain-head containing within itself every kind of virtue, and pouring it forth in an inexhaustible stream. Most reasonably, therefore, will He, Who is the Fruit of Love, Himself also be Love; and being Himself like to the Father Whose Son He is, He will be shown forth in our lives most chiefly by [222 the token of love, ever engraving on the hearts of good men, as an evident characteristic of their close relationship to Himself, an ardent clinging to the grace of mutual affection. Besides, according to the saying of Paul, Christ is our peace: for in Him all things were united, the world below to the world above; and by His means we were reconciled to God the Father, though we had in old times deliberately wandered far away from Him in our evil courses; and we who had formerly been divided into two peoples, Gentiles and Israelites, were created in Him into one new man, for the middle wall of

partition has been broken down, and the power of the enmity abolished, the Law being put to silence by the ordinances of the Gospel. If this be so, how could those who had no peace in their mutual relations be known as disciples of [Him Who is] peace? For what else would be involved in the severance of love than a stirring up of war, and an utter overthrow of peace, and an introduction of every kind of discord? For just as by an unbroken bond of love all the blessings of peace are safely secured to us, so in the same way by the interruption of our love the evil that arises from war finds a way to insidiously enter. And what follows thereupon? Insults arise, and strifes, and jealousies, and angers, and wraths, and whisperings, and back-bitings, and envyings, and every form of baseness.

Seeing therefore that every virtue is summed up and fulfilled in the form and habit of love, let no one among us think highly of himself for

fastings, or prostrations on the ground, or any other ascetic practices, unless he be faithful to preserve in all fulness his love for his brethren. For else he is carried away very wide of the turning-post in the race, like the more unskilled of the charioteers; and wanders out of his course like a pilot who, with the ship's rudder in his hand, ignorantly misses the goal that lies directly in front of his course. Wherefore also, he who said in all boldness: If ye seek a proof of Christ that speaketh

[223 in me, I mean of course the inspired Paul, gloried not simply in the fact of his hastening onwards, but in the fact of his moving in the right direction, onward towards the goal: for to glory boastfully in bodily

labours, while falling short all the while of the more important and essential qualities, this surely is to fail in hastening onwards towards our goal. And he knew so well that love is as it were a corner-stone at the foundation of every virtue, that he most justly says, in eager contention on its behalf: And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing: if I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And so it appears that it is the special glory of love to be in us a figure and characteristic token of belonging to the Saviour Christ.

36 Simon Peter saith unto Him, Lord, whither goest Thou?

Peter again with his usual curiosity is anxious to learn more, and busies himself about the significance of Christ's words, not yet (as seems probable) comprehending the real meaning of what had been said, yet feeling with all the force of his fiery zeal that it was his duty to follow Christ. And in this matter most admirable is the behaviour of the disciples. For certainly no one would allow that it was only the chief disciple who was in ignorance while the others fully understood the matter, and that this was why he asked the question. I should rather say that they yielded to him, as chief among them, the privilege of speaking first, and of taking the initiative in courageous inquiry. For the speaking into the ears of their Master was no light and easy matter, even for those who were reputed to be somewhat. And the conduct of Peter is no less admirable, who is harassed by no fear of being thought sluggish in the comprehension of those matters of which he was ignorant, but zealously seeks for enlightenment,

[224 considering that the profit he will derive from gratifying his love of knowledge will be of more value than an unseasonable sense of shame: and so in this also he is a pattern to those that live

after him. For we ought never, I think, to pass over the words of our teachers, even though they may not be so very distinct, merely for the sake of seeming to be shrewd people and very quick in intelligence; but rather to investigate the meaning and search it out wisely, in the teaching at first delivered to us for our profit. For the knowledge of what is useful is far nobler than a vain semblance of wisdom, and far better is it to learn a thing in reality than merely to seem to know all about it.

Jesus answered him, Whither I go, thou canst not follow Me now, but thou shalt follow afterwards.

Well knowing that the grief caused to His disciples would be heavy and intolerable if He said plainly that He was about to enter into heaven and to leave them on earth bereaved of His presence, though He would ever be with them as God, He employs a style of speech wisely adapted to their present feelings, and gently refrains from giving full information of what was in His mind. And thus, seeing them in ignorance, He suffers them so to continue. For the wise are accustomed occasionally to overshadow with weightier words things that seem likely to cause pain. For although, in returning on His way to the heavens above, He was most especially presenting Himself to God the Father as the firstfruits of humanity, and although what was being done was to secure the advantage of all mankind: for He consecrated for us a new way of which the human race knew nothing before: nevertheless, to the holy disciples, in their earnest longing ever to be with Him, it seemed unendurable that they should be separated from Christ, although He was ever with them in the power and co-operation of the Spirit. Finding therefore the blessed Peter ignorant of the force of the words used,

[225 Christ leaves him, as well as the other disciples, in that condition, not at once explaining fully the exact import of what He had said, but waiting in His kindness until He should have finished the teaching that would be able to strengthen them to bear it. This indeed we shall perceive Him doing in the words that soon follow; for He says to them: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. He hastens however, as God, to promise the disciple who desires so to do, that he shall follow Him earnestly, and be with Him in all reality, with none to check his zeal; saying: Whither I go thou canst not follow Me now, but thou shalt follow afterwards. And the saying is pregnant with a twofold signification, one part of which is very evident and obvious, while the other is rather more indistinct and wrapped in mystery. For He means to say that Peter could not possibly follow Him now in His passage to the world above and in His return to heaven, yet that he would follow Him hereafter; namely, when the honour and glory for which the saints are ever hoping is conferred upon them by Christ, when they come to the city in the heavens to reign with Him for ever. But the words also contain another meaning, the nature of which I will explain. The disciples had not yet been clothed with the power from on high, neither had they received the strength that was to invigorate them and mould to courage their human dispositions, I mean the gift of the Holy Ghost; and so they were not able to wrestle with death and engage in a conflict with terrors so hard to face. And surely on another ground, since it was fitting for Christ alone, and reserved specially for Him to be able to shatter the power of death, it was unlikely that others should appear engaged in this work before Him. For to be freed from the fear of death could surely mean nothing else than to despise death as being powerless at all to harm us. Wherefore, in our view at least, even the blessed prophets used to dread the approach of

death [226 when it had not yet been rendered powerless by the Resurrection of Christ. And it was from a right understanding of this that Paul said that the Word, Who was from God the Father and in God, laid hold of the seed of Abraham, that through the death of His holy Flesh, He might bring death to nought, and might deliver all them who through fear of death were all their lifetime subject to bondage. For the saving Passion of Christ is the first means that ever brought release from death, and the Resurrection of Christ has become to the saints the beginning of their good courage in meeting it. As therefore our natural life had failed as yet to crush the power of death, and had not even destroyed the terror that it casts over our souls, the disciples were still somewhat feeble in the presence of dangers. Therefore the Lord graciously intimates that Peter should be crucified when the time had come, and thereby should follow the footsteps of His Master: and in the words: Whither I go, thou canst not follow Me now, but thou shalt follow afterwards, He obscurely implies that now his mind is not firmly enough prepared for so severe a trial. For if it is not the death of Peter to which Christ darkly alludes in these words, why is it that, although admittedly all the other holy apostles have before them the promise that they shall continually be with Christ and follow Him, at the time of the resurrection, when a spotless life is secured to them amid all the blessings for which they hope, nevertheless He here applies the force of His words individually to Peter alone? Nay, it is abundantly evident that in special reference to Peter He dimly shadows forth what will happen to him in after time. In illustration of this He has explained the matter more distinctly in another place, where He says: When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and others shall gird thee, and carry thee whither thou wouldest not. Now this He spake, adds the Evangelist, signifying by what

[227 manner of death he should glorify God. For even though suffering for Christ's sake is a thing delightful for the saints, yet the danger is not wished for by them: but still it must be endured when of necessity it is brought upon them. Therefore also He bids us pray

that we fall not into temptation.

37 Peter saith unto Him, Lord, why cannot I follow Thee even now? I will lay down my life for Thee.

What is there, he means, that prevents or that can keep him back from following His Master, now that his deliberate aim is to die for Christ's sake, reckoning this as his proudest boast? For the utmost of all danger, and the extremest violence of the implacable enmity of persecutors, have no effect beyond the range of the flesh; for with the flesh alone has death to deal: and he that is ready and fully prepared even for this extreme, would not easily be hindered from his purpose, or give up his intense conviction as to the duty of following to the end. The zeal of Peter was most ardent, and the extent of his promise excessive; yet one might see that the power latent in him was not inconsiderable, or rather the issue of the events themselves would convince one of this. One point however must be considered. Our Saviour Christ, speaking now in one way and now in another of His ascension into heaven, says that Peter will not follow Him now, but will follow Him hereafter; as soon, namely, as his apostolate is fulfilled, and when the fit season has come to summon the bodies of the saints to the city above: whereas Peter himself protests that he is now ready even to risk his life, going as it were by a different way, and not coming by a direct course to the meaning of the words. And I think his language must imply this: failing as yet to attach to what has been spoken by Christ its exact signification, he believes that the Lord intends possibly to pass over to

some of the wilder villages in Judaea, or even to visit foreign peoples, who will, after carefully listening, so violently [228 dissent from the words which He will be likely to speak, that the daring plots of the Pharisees will seem feeble compared with the base designs of the other Jews, and the madness inherent in them will be shown to be of the very mildest type. For this reason he declares that he will suffer nothing to interfere with his following Christ: he does not absolutely promise to die, but says that if the need should arise he will not shrink from death. Now there is a passage exactly similar to this in the previous part of this book, and I will proceed to tell you where it occurs. At one time Christ was sojourning among the Galilaeans to avoid the fury of the Jews, their ungovernable temper, and their unbridled insolence in speech; and great was the wonder excited in those quarters by His marvellous deeds. But when the brother of Mary and Martha had died, I mean of course Lazarus, He as God knew of it, and forthwith said to His disciples: Our friend Lazarus is fallen asleep, but I go that I may awake him out of sleep. Hereupon the disciples affectionately reply: The Jews were but now seeking to stone Thee; and goest Thou thither again? And when Christ is on the point of starting, and urgently tells them that He must certainly return to the country of the Jews, Thomas, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with Him. I believe that Peter's object in speaking is pregnant with some similar idea. For he thinks, perhaps, as I said just now, that Jesus is on the eve of departing to preach somewhere else among people at whose hands He will be exposed to danger. Therefore he himself also, in his uncontrollable affection for Christ, declares that his zeal now to defend his Master will be invincible and irresistible, meaning that there is nothing left in the world that is strong enough to check his devotion, now that he has convinced himself that he must follow Christ, seeing that he is ready and willing even to die in his Master's cause. [229

38 Jesus answereth, Wilt thou lay down thy life for Me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.

Wonderful as the zeal of Peter in this matter may be, his promises are beyond his power to fulfil: Christ, however, with the gloom of the threatening tempest in His mind, knowing well how severe will be the temptation and how bitter the persecution, seems as it were to shake His head in sorrow; and then, unfolding to Himself the whole extent of His sufferings, as though it were present to His bodily eyes, beholding the surpassing fury of the Jews in their madness, and seeing clearly all that will come to pass in that hour, He exclaims as though to say: "Dost thou, O Peter, lay down thy life for Me, and sayest thou that thy fear in this matter is as nothing? and supposest thou that thou wilt be strong enough to overcome the trials that will encompass thee? Nay, thou knowest not the grievous weight of the coming temptation, for the suffering that lies before thee is beyond thy strength to endure: thy heart shall fail thee utterly, even though thou wouldst not have it so: thrice shalt thou deny Me, and that too in one single night." We must surmise that Jesus means to speak somewhat to this effect: yet herein again it is fitting that we should admire the kindness to mankind that appeared in Him: for having predicted that the strength of Peter's courage will not be commensurate with the tone of his zealous assertions, but will fail and flag so utterly as to yield at the mere alarm of a coming danger, He added not one single word of threatening; 3 perhaps for this reason, that Peter had not spoken under any Divine impulse: at all events, for some reason or other He does not hold out any threat of chastisement against one who suffered from human infirmities. For He knew that the nature of man was as yet enfeebled, [230 and unable to endure the threat of death. Death had not yet been deprived of its power through His resurrection, and

was still boastfully vaunting against the mind of all men, still strong enough to crush, even by fear and that alone, the hardest and bravest of heroes. For human nature, being unnaturally subjected to death, yields to death as to a conquering power, or rather used to yield at that time: but now that our Saviour has burst its bonds, the approach of death is delightful to those who love Christ, even though it come in bitterness and pain. For the everlasting life has arisen in its stead, destroying the power of corruption. And let no one here again imagine that Peter's denial and failure were caused by the words of Christ. He is not speaking by way of imposing any obligation on the disciple, or drawing him on by constraint to the sufferings of which He speaks; but rather He means to predict to His disciple exactly what as God He knows will most surely and certainly come to pass. But seeing that all that happened to the men of former times has been written for the admonition of those who live after them, let us now say somewhat necessary to our edification, drawing our conclusions from this passage. I do not think that we ought to make any rash vows before God, or to promise to perform what may sometimes be beyond our power, as though we could control human events. And I say this in regard to the charges to which we render ourselves liable in case of failure: especially I consider that hasty statements, such as "I will do this," or, "I will do that," as the case may be, are not far removed from arrogance. For in all cases where one may have deliberately determined to undertake any matter, wishing to carry it out successfully, one's duty is always to use those words of the very wise disciple: If the Lord will, and we live. For while I maintain that a zeal for good works must be inherent in the souls of the godly, as well as eager willingness to carry these virtuous resolves with all our might into effect, yet our duty is to [231 pray for the successful means of gaining this end through the gracious blessing that is from above, and not to make rash promises as though success lay already in our own grasp. Thus we shall be able to keep unbroken our promises to God of all that is good, and we shall have "our feet clear" of blame, according to the saying of the Greek poet.⁴ And on other authority: Better is it not to vow to any, than to vow and not pay.

Chap. xiv. Let not your heart be troubled. By saying that Peter's courage will fail him so utterly that he will deny his Master thrice, and will suffer so sad a downfall in one single night, He almost seems by the overwhelming weight of His words to arouse in the disciples the extremity of terror at the dangers before them. Whence it may very well have happened that the other disciples began at once to reason with one another, saying: "What can be the nature, the extent, or the exceeding heaviness of that dread of coming troubles, and of that temptation so irresistible as to attack the chief among us and overcome him, not once only, but many times by the same assault, and that within so brief a space of time? Surely, who among us will escape a yet worse plight, or how can any other among us withstand such an attack, when Peter wavers and yields as of necessity to the grievous weight of the trials that beset him? Vainly it seems have we endured toils for the sake of our duty in following Him: our efforts are ending only in the exhaustion of our vital powers, though they seemed to hold out to us a prospect of life with God." There is surely nothing improbable in supposing that the disciples were thus reasoning in their inmost thoughts: and since it was needful to restore again their drooping spirits, He introduces as it were the necessary antidote to the reasonings and fears that His words had aroused, and bids them arm themselves with a calm and untroubled spirit, saying to them: Let not your heart be troubled. Notice, however, in how guarded a manner He promises them the forgiveness of [232 their coming feebleness of spirit. He does not say plainly: "I will forgive you even in spite of your weakness," or. "I will be present with you none the less, although you deny Me and forsake Me;" His object therein being, not to completely

remove their fears of shame, or completely take away their suspicions of failure, lest He should seem to make out their error to be a light matter and teach them to regard as of no account the blame they would incur in their denial of Him. But in bidding them not be troubled, He placed them as it were on the borderland betwixt hope and fear: so that, if they fell into weakness and suffering in their human frailty, the hope of His clemency might help them to recovery; while the fear of stumbling might urge them to fall but seldom, since they had not yet been endowed with the power never to fail at all, not having as yet been clothed with the power from above, from on high, I mean the grace that comes through the Spirit. He bids them therefore not to be troubled, teaching them at once that it was fitting that those who were prepared for the conflict, and ready to enter on the struggles for the sake of the glory that is on high, should be altogether superior to feelings of cowardice: for an untroubled mind is a great help towards a courageous temper: at the same time, with somewhat obscure and not very distinct intimations, yet certainly, sowing the seed of a germinant hope of forgiveness, if ever it should really happen to them in their human weakness to fall away into cowardice. For a mind that is not yet stablished by the grace that comes from above is timid and easily upset, and very apt to be disturbed. For this reason also surely the very wise Paul prays for certain to whom he is writing, in the words: And the peace of Christ, which passeth all understanding, shall guard your hearts. For this is in reality to be untroubled in heart.

Ye believe in God, believe also in Me.

He is making an able soldier out of one who but now |233

was a coward, and while the disciples were smarting with the anxieties of fear He bids them take to themselves the terrible power of faith. For thus are we safe, and not otherwise, according surely to the song of the Psalmist: The Lord is my illumination and my saviour; whom shall I fear? The Lord is the shield of my life; of whom shall I be afraid? For if the all-powerful God fights for us and shields us, who could ever have power to harm us? And who will by any chance advance to such a height of power as to keep the elect in subjection to him, and to force them to submit to the evil designs of his perverse imagination? Or who could take by his spear and lead captive those that wear the panoply of God? Faith therefore is a weapon whose blade is stout and broad, that drives away all cowardice that may spring from expectation of coming suffering, and that renders the darts of evil-doers utterly void of effect and utterly profitless of success in their temptations. And this being the nature of faith, we must further notice another point: Christ bade them believe not in God alone, but also on Himself, not implying thereby that He is at all different from the One Who is in His nature God, I mean as regards identity of essence; but that to believe in God and to suppose that the province of faith must be wholly bound up in this one phrase, is rather a peculiar characteristic of the Jewish imagination, whereas the inclusion of the name of the Son within the compass of faith in God indicates the acceptance of an injunction of evangelic preaching. For those at least who are rightly minded must believe in God the Father, and not merely in the Son, but also in the fact of His Incarnation, and in the Holy Ghost. For the Persons of the Holy and Consubstantial Trinity are distinguished both by difference of names and by the peculiar qualities and special offices of each: for the Father is Father and not Son, the Son again is Son and not Father, and the Holy Ghost is the Spirit peculiar to the Godhead. And yet the Trinity is summed up into a common Unity of Essence, so that our

[234 Creed gives us not three Gods, but one God. Still, I maintain that we must preserve accurately the definitions of our faith, not content with saying "We believe in God," but fully explaining our confession, and attaching to each Person the same measure of glory. For in our minds there should be no difference as to the intensity of our faith: our faith in the Father is not to be greater than our faith in the Son, or even than our faith in the Holy Ghost. But one and the same is the extent and the manner of our confession, uttered in regard to each of the three Persons with the same measure of faith; in such a way that herein again the Holy Trinity may appear in Unity of nature, so that the glory that encircles It may be seen in unchallenged perfection, and our souls may display our faith in the Father and in the Son, even in His Incarnation, and in the Holy Ghost. And I believe no man, if he were wise, would make any distinction between the Word of God and the Temple formed from the virgin, at least as regards the question of sonship; for there is One Lord, Jesus Christ, according to the saying of Paul. But let him who would sever into two sons Him Who is One and One alone, know surely that he is denying the faith. The inspired Paul, for instance, in working out very excellently and accurately the doctrine on this point, would have us confess our belief not simply in Christ as the Only-begotten, but also in Him as made like unto us, that is, made man, and as having both died and risen again from the dead. For what does he say? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt say with thy mouth, Jesus is Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Now if we believe on the Son as having risen again, who was He that died so that He might rise again? But it is evident that He is reckoned to have died according to the flesh.

[235 For His own body was imprisoned in the bonds of death, and restored to life again: for it was a body that shared in our natural life, though containing in itself in full perfection that peculiar indwelling power so mysteriously united to it, namely an energy capable of bestowing life. Whensoever therefore any one shall sever these two natures, and in separating the flesh from Him Who corporeally dwelt therein shall dare to speak of two sons, let him know that he is believing on the flesh alone. For the Divine Scriptures teach us to believe on Him Who was crucified and died and rose again from the dead, as being no other than the Word of God Himself; not so much in regard to identity of essence, for the body of Christ is body and not Word, though it be the body of the Word; but rather in respect of veritable sonship. And if any one were to think that herein we are not speaking with all possible accuracy, he would have to come forward and show us the Word Who is from God dead as regards His Divine nature, a thing which it is impossible or rather impious even to conceive.

2, 3 In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

And if I go and prepare a place for you, I come again, and will receive you with Myself; that where I am, there ye may be also.

Having forcibly enjoined upon them that they ought not to be troubled, and having bidden them rather believe both in God the Father and in Himself, He now tells them plainly as an encouragement to them to shake off their feebleness of mind, that they shall not be excluded from the holy courts, but shall be made to dwell in the mansions above, living their eternal life in the

Church of the Firstborn, in the enjoyment of bliss unending. He says

moreover that in His Father's house are many mansions, teaching them thereby that heaven is wide enough for all, and that the world He has created needs no enlargement at all to make it capable of containing those who

[236 love Him. And it seems likely that in speaking of the many mansions He wishes also to indicate the different grades of honour, implying that each one who desires to live a life of virtue will receive as it were his own peculiar place, and the glory that is suitable to his own individual acts. Therefore if the mansions in God the Father's home had not been many in number, He would have said that He was going on before them, namely to prepare beforehand the habitations of the saints: but knowing that there are many such, already fully prepared and awaiting the arrival of those who love God, He says that He will depart not for this purpose, but for the sake of securing the way to the mansions above, to prepare a passage of safety for you, and to smooth the path that was impassable in old time. For heaven was then utterly inaccessible to mortal man, and no flesh as yet had ever trodden that pure and all-holy realm of the angels; but Christ was the first Who consecrated for us the means of access to Himself, and granted to flesh a way of entrance into heaven; presenting Himself as an offering to God the Father, as it were the firstfruits of them that are asleep and are lying in the tomb, and the first of mankind that ever appeared in heaven. Therefore also it was that the angels in heaven, knowing nothing of the august and stupendous mystery of the Incarnation, were astonished in wonder at His coming, and exclaim almost in perplexity at the strange and unusual event: Who is this that cometh from Edom? that is, from the earth. But the Spirit did not leave the host above uninstructed in the marvellous wisdom of God the Father, but bade them rather open the heavenly gates in honour to the King and Master of all, proclaiming: Lift up the gates, O ye princes, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Therefore our Lord Jesus the Christ consecrated for us a new and living way, as Paul says; not having entered into a holy place made with hands, but into heaven itself, now to appear before the face of God for us. For it is not that He may present Himself

[237 before the presence of God the Father that Christ has ascended up on high: for He ever was and is and will be continually in the Father, in the sight of Him Who begat Him, for He it is in Whom the Father ever takes delight: but now He Who of old was the Word with no part or lot in human nature, has ascended in human form that He may appear in heaven in a strange and unwonted manner. And this He has done on our account and for our sakes, in order that He, though found as a man, may still in His absolute power as Son, while yet in human form, obey the command: Sit Thou on My right hand, and so may transfer the glory of adoption through Himself to all the race. For in that He has appeared in human form He is still one of us as He sits at the right hand of God the Father, even though He is far above all creation; and He is also Consubstantial with His Father, in that He has come forth from Him as truly God of God and Light of Light. He has presented Himself therefore as Man to the Father on our behalf, that so He may restore us, who had been removed from the Father's presence by the ancient transgression, again as it were to behold the Father's face. He sits there in His position as Son, that so also we through Him may be called sons and children of God. For this reason also Paul, who insists that he has Christ speaking by his voice, teaches us to regard the events that happened in the life of Christ alone as common to the whole race; saying that God raised us up with Him, and made us to sit with Him in the heavenly places, in Christ. For to Christ, as by nature Son, it belongs as a special prerogative to sit

at the Father's side, and the glory of this dignity we can ascribe rightly and truly to Him, and Him alone. But the fact that Christ Who sits there is in all points like unto us, in that He has appeared as Man, while we believe Him to be God of God, seems to confer on us also the privilege of this dignity. For even if we shall not sit at the side of the Father Himself,----for how could the servant ever ascend to equal honour

[238 with the master?----yet nevertheless Christ promised the holy disciples that they should sit on thrones. For He says: When the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

"I shall not then," He says, "depart to prepare mansions for you, for many there are already, and to make new habitations for creation is needless; but I go to make ready a place for you on account of the sin that has mastery over you, that so those who are on the earth may be able to be mingled with the holy angels; for else the saintly multitude of those above would never have mingled with those who had been so denied. But now, when I shall have accomplished this work, and united the world below to the world above, and given you a path of access to the city on high, I will return again at the time of the regeneration, and receive you 5

with Myself; that where I am, there ye may be also." And this is also in the mind of Paul, when he thus writes in his own letter: For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

4 And whither I go ye know, and the way ye know.

"I Myself," He seems to say, "am going on before to make ready for you the path of entrance into the heavens: but if you wish, and if it is the delight of your heart, to rest within those mansions, and if you have devoted all your endeavours to reach the city above and to dwell in the

[239 company of the holy spirits, then ye know the way, which is Myself; for assuredly through Me. and none other, will you gain that blessing so marvellous. No other will ever open the heavens to you, or ever smooth for you the ground that none on earth could hitherto ever tread or ever know, except Myself alone." And the saying is true. Therefore surely it was that the prophet Jeremiah, speaking by the Spirit, bade us ever seek this way most diligently, saying: Stand ye in the ways, and ask for the everlasting paths of the Lord, and see what is the good way, and walk therein; and ye shall find sanctification to your souls. For the ways and paths of the Lord are, according to the prophet, the saving precepts of the holy prophets; but if any one devote his mind to them, he will find the Good Way, that is, Christ, through Whom cometh the perfect sanctification to our souls: for we are justified by faith, and are made partakers of the Divine nature by sharing in the gift of the Holy Spirit. Nay, more, Isaiah himself, that prophet of mighty-sounding voice, thus heralded forth to us the coming of Christ, saying: There shall be in that time an undefiled way, and it shall be called a holy way; where by the phrase "in that time" he clearly means to speak of the time of the Incarnation of the Only-begotten: for He has made Himself for us an Undefiled and Holy Way, along which whosoever shall travel will at the appointed season behold the fair brightness of the

city of the saints, and the Jerusalem which is free. And again, the inspired Psalmist himself says to us, addressing himself as to God the Father: Teach me, O Lord, in Thy way: for he is desirous to be instructed in the laws that are given by Christ, as one who is not unaware that he will travel onward even to the city above, if led by the Evangelic teaching, journeying straight towards every blessing. And it would not be difficult to bring forward also many other testimonies out of the prophets, from which we might know assuredly that Jesus was called by them the holy "Way"; but I consider that there is

[240 no necessity for laying excessive stress on arguments whose effective use is so self-evident. "Ye know therefore," He says, "the way by which you yourselves also may pass to the mansions above;" signifying thereby just this, and nothing else: "There are indeed resting-places in God the Father's home, many and glorious; and I am going on before you to prepare for you a means of access whereby you may in all boldness enter the regions yonder. But be well assured that no man would ever be able to reach those courts save through Me, and Me alone." If therefore any one fall away from the love of Christ, or (giving way to profane babblings and to impure and unnatural suggestions on the part of men whose hearts are set on false slanders) venture to degrade to the condition of slavery His nature so ineffable and incomprehensible, numbering among those born in the world Him Who is the Word begotten of the Father's essence in perfect freedom, or having any like base thoughts; let that man be well assured that he has lost the track of the journey to heaven above, and that he has been "deceived as to the waggon-wheels of his own farm," according to the saying of some one, and will most certainly undergo the penalties that are merited by those who cling to the world below. Therefore also the most wise Paul says of those who in madness have refused to order their lives in the manner of Christ, rushing back to the shadows of the law, that they have been alienated from Christ, and have fallen from grace in their desire to be justified by the law. For even as he who strays from the direct and beaten path will certainly be exposed to the disastrous consequences of his wandering, just so methinks and in the same degree will they who have rejected the righteousness that is in Christ, and have set at nought the teaching of the Evangelic dispensation, never see the city above, and never dwell with the saints. For Christ alone is the Way that can bring them thither.

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5, 6 Thomas saith unto Him, We know not whither Thou goest, and how know we the way? Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.

Christ willed not as yet to tell His disciples in so many words that He was going away to the world above and returning to His Father, although in dark hints and through many impressive sayings He had been referring to the event. But one of His disciples, that one being Thomas, now questions Him directly, and by introducing at the same time a sort of argument, all but forces Him in spite of Himself to tell them plainly both whither it is that He is going, and where the path of His journey lies. For we know not, said

he, whither Thou goest: so then, how could we know the way? Christ in His reply evades the excessive curiosity of His disciple, for He does not give the desired answer at all, but treasuring up the question in His all-knowing mind, and rather reserving it for a more convenient moment, He in His kindness unfolds a truth which it was essential for them to learn. He says, therefore: I am the

Way, I the Truth, I the Life. Now as to the truth of the Lord's saying in these words concerning Himself, no reasonable person can ever have felt the slightest shadow of doubt; yet I conceive it is needful to examine the question attentively. For how comes it that, whereas in the inspired Scriptures He is spoken of as Light, and Wisdom, and Power, and by many other names, He selects a few only as being of very especial significance for the present occasion, calling Himself the Way, and the Truth, and the Life? For the real force of the words is deep and not easily discernible, as it seems to me; yet still we must not shrink from attempting to discover it. I shall say exactly what occurs to my own mind, commending to those who are wont to speculate more keenly the task of thinking out a higher meaning.

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There are then three means whereby we shall reach the Divine courts that are above and enter the Church of the firstborn; namely, by practice in virtue of every kind, by faith in rightness of doctrine, and by hope of life to come. Is there any one else than our Lord Jesus the Christ, who could ever be a leader, a helper, or a means for granting us success in such matters as these? Surely not: do not think it. For He Himself has taught us things that are beyond the Law; He has pointed out to us the way that any one might safely take as leading to a virtue mighty in operation, and to a zealous and unhindered performance of those acts that are after the pattern of Christ. And so He Himself is the Truth, He is the Way; that is, the true boundary of faith, and the exact rule and standard of an unerring conception concerning God. For by a true belief in the Son, namely as begotten of the very essence of God the Father, and as bearing the title of Son in its fullest and truest meaning, and not even in any sense a made or created being, we shall then clothe ourselves in the confidence of a true faith. For he who has received the Son as a Son, has fully confessed a belief also in Him of Whose essence the Son is, and knows and will straightway accept God as the Father. Therefore He is the Truth, He is the Life; for none other will restore to us the life which is within our hopes, namely, that life which is in incorruption, and blessedness, and sanctification: for He it is that raises us up, and will bring us back again from the death we died under the ancient curse, to the state in which we were at the beginning. In Him therefore and through Him, all that is best and all that is precious has already appeared, and will appear for us. And notice again that the meaning connected with these words is very suitable to the idea involved in the previous verses. For while the disciple was still in doubt, and saying: How know we the way? He shewed him briefly that since they knew Himself to be the motive cause, the leader, and the prince of the blessings that would bring [243 them to the world above, they would have no further need of knowing the way. But since He has added hereunto the words: No one cometh unto the Father but by Me, let us give some attention to this point in what we are about to say; first examining the question how one could go to the Father. We approach Him in two ways: either by becoming holy, as far as is possible for humanity, we thus are led to cleave to a holy God, for it is written: Ye shall be holy, for I am holy; or else we arrive, through faith and contemplation, at that knowledge of the Father which is as it were in a mirror darkly, as it is written. But no man would ever be holy and make progress in a life according to the rule of virtue, unless Christ were the guide of his footsteps in everything: and none would ever be united to God the Father save through the mediation of Christ. For He is Mediator between God and men, through Himself and in Himself uniting humanity to God. For since He is born of the essence of God the Father, in that He is the Word, the Effulgence, and the very Image, He is one with the Father, being wholly in the

Father, and having the Father in Himself; while in that He has become a man like unto us, He is united to all on the earth in everything except in our sin: and so He has become a sort of border-ground, containing in Himself all that concurs to unity and friendship. No man therefore will come to the Father, that is, will appear as a partaker of the Divine nature, save through Christ alone. For if He had not become a Mediator by taking human form, our condition could never have advanced to such a height of blessedness; but now, if any one approach the Father in a spirit of faith and reverent knowledge, he will do so, by the help of our Saviour Christ Himself. For even as I said just now, so I will say again, the course of the argument being in no wise different. By accepting the Son truly as Son a man will arrive also at the knowledge of God the Father: for one could not be looked upon as a son, except the father who [244] begat him were fully acknowledged at the same time. The knowledge of the Father is thus necessarily concurrent with belief in the Son, and knowledge of the Son with belief in the Father. And so the Lord says most truly: No man cometh unto the Father but by Me. For the Son is in nature and essence an Image of God the Father, and not (as some have thought) a Being moulded merely into His likeness by attributes specially bestowed, Himself being by nature something essentially different, and being so esteemed.

7 If ye had known Me, ye would have known My Father also.

Some may perchance say and think that the Son is here speaking of His own accord, and at His own suggestion. But it is not so. For He never uttered anything in an uncalled-for, or merely casual way; though He does occasionally repeat Himself in a most instructive manner, especially because of the utter inability of some to follow His teaching. But in the present instance His words are most profitable to us in connection with what He had said just before. For when Thomas questioned Him, asking: "Whither wilt Thou depart; or how can we know the way, if we know not whither Thou wilt go?" He thereupon answered him most effectively in the words: I am the Way, and the Life, and the Truth; and again: No man cometh unto the Father but by Me; thereby shewing that if any one willed to know the way which would lead to eternal life, he would strive with all diligence to know Christ. But since it was likely that some, who had been trained in Jewish rather than in Evangelic doctrine, might suppose that a confession of faith in and a knowledge of One Person only out of all was sufficient for a right belief, and that it was needless to learn the doctrine concerning the Holy and Consubstantial Trinity; Christ seems to absolutely exclude those who hold this opinion from a true knowledge concerning God, unless they would also accept Himself. For it is through the Son that we must draw near

to [245] God the Father. For in a manner analogous to our acceptance of the Offspring, we shall arrive at our belief in the Parent also. For it is utterly impossible to doubt that a belief in the sonship of Son, as begotten of the essence of the Father, will certainly lead to a knowledge of the Father.

According then to the simpler and more obvious interpretation, He must be supposed to have spoken with this meaning: but if any one believes that He is employing subtle ideas so as to penetrate to the very root of the whole matter, he will find once more that the Son is teaching truth. The Divine Nature, indeed, is utterly incomprehensible by any human intellect; and to claim for oneself to have fully discovered Who and What in very essence the Creator of the universe is, would involve a display of absolute folly. Still, it is not impossible for us, though in a shadowy and uncertain manner, to obtain some kind of knowledge by holding up as a mirror to our mind's eye

the catalogue of Divine attributes which are inherent by nature in the Son. For from a knowledge of what Christ is in Himself, and of the works He has wrought when He became Incarnate as well as before His Incarnation, one might afterwards ascend by analogous reasoning to a contemplation of the Father Who begat Him. Behold, I pray thee, the glory and the power that were His: gaze on His authority, that extended without hindrance over all. Tell me, is there anything conceivable or inconceivable that He does not appear to have achieved with perfect success at His own free will, both before and since His Incarnation? Nay, more, He Who shewed Himself to us so mighty by the evidence of His works, says expressly: I and the Father are One, and: He that hath seen Me hath seen the Father. We must therefore, in reliance on what we have just quoted, pass onward from the Likeness to the Archetype, and from the Very Image to the full realisation of Him Whom the Very Image represents. We do not say, as some of the heterodox would have us say, [246 that the Son is fashioned after the Father's likeness by means of certain attributes bestowed upon Him from without; nor even would we admit, as some in error suppose, that He is styled the Image of God the Father as possessing His glory, His power, and His wisdom, although being Himself really of a different nature: these are the foolish babblings of the heretics, sheer nonsense delicately veiled, or rather absolute impiety, designed according to their unholy and ungodly object to overthrow and destroy the doctrine of the Son's Consubstantiality with the Father. But Christ is a Son in very truth, begotten ineffably and incomprehensibly of the essence of God the Father, and as such is the Very Image and Likeness and Effulgence of Him, bearing innate within Himself the proper characteristics of His Father's essence, and possessing in all their beauty the attributes that are naturally the Father's. For we will not imitate the heretics in their extravagant madness, and degrade our own minds to such a depth of foolishness as to say that Christ in any respect differs from a Being Who is in very nature God, or to deny that He is begotten of the essence of God the Father, and so refuse to attribute to Him the glory of God; neither would we allow that any nature which was created and brought into existence out of nothing could ever, without undergoing change, be endowed with the Divine power and wisdom, or ever be such as the Divine and ineffable nature of God the Father may be imagined to be. For else, what distinction could any longer exist between the Creator and the creature; or what could intervene or sever, that is to say, between the thing made and Him Who made it, in regard to identity and essence? For if a creature possesses glory and power and wisdom exactly to the same degree as God the Father, I should be utterly unable to say, and I conceive the heretics would be in the same perplexity, wherein God's superiority can possibly consist, or how He can be greater than we or than His creature. Therefore we maintain [247 that the Son is in no wise fashioned so as to resemble the Father by the addition of attributes from without, nor is He like a representation in a picture, adorned by us with merely ideal colours which gloss over and falsely indicate the royal dignity; but He is truly the Very Image and Likeness of His Father, displaying to us the Father's nature in clearest light by the graces that are His own by nature. And this is why Christ pronounces it impossible for any to have fully known the Father without first knowing Himself, that is, the Son. And from henceforth ye know Him, and have seen Him.

Wonderful, it seems to me, is the gracious intention and the unspeakably profound purpose that underlies this saying also. For after having just said: If ye had known Me, ye would have known My Father also, and seeming thus to reproach His disciples for their ignorance of truths so essential, He immediately passes on to comfort them with the assurance: From henceforth ye know Him and have seen Him. For since they were destined to become rulers of the Churches throughout the

world, in obedience to the Saviour's commission: Go ye and make disciples of all nations, for this reason above all others, as I think, He first utters a most useful truth of universal reference to all time, that whosoever knoweth the Son will most assuredly also know God the Father of Whom the Son is begotten; and then in His kindness He goes on to testify that His disciples possess this knowledge: not speaking at all by way of compliment, for He could never utter aught but truth, but inasmuch as they really knew Him and had most fully acknowledged Him. For that they knew and had believed that the Lord was really Son of God can by no means be a matter of doubt to right-minded persons. For how came it that Nathaniel the Israelite, when he heard Christ say: Before that Philip called thee, when thou wast under the fig-tree, I saw thee, immediately put forth his full confession of faith, saying: Rabbi, Thou art the Son of God,

[248 Thou art the King of Israel? Moreover, when the sea was marvellously and supernaturally calmed, how was it that those who were in the ship worshipped Him, saying: Truly Thou art the Son of God? Will any one maintain that this saying was uttered by men who did not know that He was God and begotten of God the Father? Surely such an one would give a most convincing proof of his want of intelligence. When, in the district of Caesarea Philippi, they were asked by Christ Himself: Who do men say that I the Son of Man am? did not they first of all give the opinions of others? Some, they say, think Thou art Elijah, and others Jeremiah, or one of the prophets. But Who they themselves said that He was, they shrank not from telling Him plainly, all speaking by the mouth of their chief, and that was Peter, affirming positively: Thou art the Christ, the Son of the Living God. Yet when Christ says: If ye had known Me, ye would have known My Father also, do not suppose that the saying is uttered entirely for the sake of the disciples: it is rather a general declaration laid down for all, the holy disciples being taken as representatives of all mankind.

Notice carefully then how clearly we shall find that they have not been ignorant that He is God and the Son of God; but when He spoke of Himself as "the Way" of God, then they did not understand what seemed to be spoken enigmatically: and this will comprise the full extent of any charge of ignorance that can be brought against them. For this reason surely, having briefly refuted the idea of their inability to understand what was told them indirectly, and then grounded on this a declaration affecting all men, teaching plainly that whosoever knows not the Son will also lose his knowledge of the Father; He then most justly testifies to the disciples' knowledge of Him, inasmuch as they had already made open confession of their faith: and this He does in the words: From henceforth ye know Him and have seen Him. And He uses the word "henceforth," not with

[249 reference to that hour or that day on which He was uttering His teaching on these matters: but He uses the word in order to contrast with the days of the old and first dispensation the new and recently-arisen season of His own presence, whereby the knowledge of the Father as seen through the Son has been made clearer for all men throughout the world. Therefore also in the Book of Psalms, as speaking to God the Father, He says: The

knowledge of Thee has been greatly magnified by Me. For having seen the Son excelling in deeds incredibly marvellous, and with God-befitting authority easily accomplishing His own good pleasure, we have been led on thereby to accept in reverent admiration the knowledge of the Father, believing it to be no other than the knowledge of the Son Who came forth from Him. From henceforth, therefore, ye know Him and have seen Him. For through the Son we have been led, as I said just now, to know Who the Father is, and not only have we known, but we have also beheld

or seen. For knowledge indicates that mental contemplation at which one may very well arrive concerning the Divine and ineffable nature that is above all, and through all, and in all. But to have seen the Truth signifies the fulfilment of our knowledge by the vision of the miraculous works. For we have not simply known the bare fact that the Father is in His nature Life; nor have we had within ourselves the knowledge of the matter ideally and theoretically only: we have seen the truth carried out by the Son, in giving life to the dead, and restoring to existence those who had seen corruption. We have not simply known the fact that the God and Father of all is in His nature Life, and has the whole creation in subjection beneath His feet; and that He rules in sovereign authority over all things made by Him, so that, as it is written: All His works shake and tremble at Him, we have seen evidence of the truth in the action of the Son, when, in rebuking the sea and the winds, He said with all

authority, Peace, be still. [250

Since therefore He was intending to say that "you have not only known, but have even seen the Father," He considered it essential to prefix the word "henceforth;" and why so? The reason was this: the law of Moses declared to the children of Israel, The Lord thy God is one Lord, and never offered the doctrine concerning the Son to the men of old time; it was content with driving them away from the worship of many gods and calling them to adore One, and One only: but our Lord Jesus the Christ by His Incarnation made known to us the Father through Himself by many signs and mighty works, and has shown that the nature of the Godhead which we believe to be contained in the Holy Trinity is in truth One. And so He does well to say "henceforth," on account of the imperfection of knowledge possessed by those who walk after the law, and order their lives in that system. And we must note well that in saying that He Himself and not the Father has been seen, He in no way denies the real and individual existence of the God and Father from Whom He is; nor does He even say that He Himself is the Father, inasmuch as He claims to have come to represent the Father's Person. But since He is Consubstantial with the Father, He says that His Father is seen in His Person; just as if an ordinary man's son, wishing to indicate plainly the nature of his father, were to point to himself and say to any chance inquirer in the matter: "In me thou hast seen my father." Here again, however, the Godhead will entirely transcend the power of the example to illustrate.

8 Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

Philip is anxious to learn, but not very keen in that understanding which is adapted to Divine vision; for else he would never have supposed it possible with bodily eyes to behold in its fulness the Divine nature in spite of the plain declaration of God: No man shall see My Face and live. For even if God in days of old appeared to the saints, as the inspired Scripture tells us,

[251 yet no one I think would suppose that the Divine nature was ever made manifest in its full perfection, but rather that it moulded itself into that peculiar fashion of outward appearance which was more specially suitable for each occasion. For example, the Prophets have seen Him in different manners, and their description of God varies greatly. For Isaiah beheld Him in one way, and Ezekiel again in a manner not resembling the wonder recorded in Isaiah. Philip therefore ought to have understood that it was absolutely impossible that he could see the Divine Essence in the flesh and yet in no fleshly form; especially as it was far from wise, with the Likeness and Very Exact Image of God the Father present before his eyes, to seek to penetrate onward to the

presence of the Archetype, as though it were not then visible before him and manifested in the most fitting manner. For surely the contemplation of Christ is most fully sufficient as a representation of the Essence of God the Father, unfolding most beautifully and most exactly the marvellous grace of the Kingly Essence from which He was begotten. For the tree is known by its fruit, according to the saying of the Saviour Himself. Seeing therefore that to one who is really thoughtful the contemplation of the Son suffices to represent to us in perfect fulness the nature of Himself and of His Father, we may in all probability reckon the saying of the disciple as out of place; but still it will be found meet to be reckoned within the number of things that deserve the highest praise. For I think we must admire him, and that more than moderately, for saying: Shew us the Father, and it sufficeth us. For it is as though he had said: "We should acknowledge that we were in the enjoyment of every pleasure, and there would be nothing for us to seek to fill our cup of happiness, if we ourselves also were deemed worthy of the longed-for sight of God the Father." But a man who preferred to every blessing, and to everything that could be imagined to contribute to his pleasure, the sight of

[252 God the Father, would surely be acknowledged to be worthy of all admiration. In this sense we shall understand the meaning in this passage, as I think, according to the obvious and simpler view taken by most men. But if it is needful to glance at a more elaborated sense, and perhaps to speak of some of the hidden meanings, we may suppose that Philip both spoke and also thought something on this wise. The leaders of the Jews, and besides them the scribes also and Pharisees, were stung to the quick by the Saviour's wondrous works, and pierced as by stones cast into their heart by His immeasurable proofs of Divine power; they were bursting with jealousy and knew that they were utterly powerless either to perform such wonders themselves or to prevent Him from working them. And so they cavilled at His miraculous acts, seeking to make light of His glory by deceitful words; and running up and down the whole territory of Judaea and Jerusalem itself, they spread reports, at one time that He wrought His signs in the power of Beelzebub; at another time, in the fury of their uncontrollable madness, that He had a devil and knew not what He said. For they kept rebuking the multitudes, saying: He hath a devil, and is mad: why hear ye Him? Moreover [there was another plan of theirs] devised in an insufferable manner to ruin His good reputation; and what this was, I feel it my duty to explain. For they tried to persuade the people, as we showed just now, not to attend to our Saviour's discourses, but to desert His teaching as contrary to the law; hastening to avoid Him as much as possible, and to adhere more firmly to the precepts given as from God by Moses. And on what grounds did they urge this? They said that the great Moses led forth the people of old to meet with God, as it is written, and presented them at the Mount Sinai, showing to them God in the mountain, and preparing them to hear His words, and assuring them most fully and clearly that God was uttering the laws: whereas Christ gave no such proofs of His authority,

[253 and did nothing at all of the like. And that this comparison was currently accepted among them thou wilt learn from hence. For thou wilt behold them saying to the man born blind whom the Saviour healed by ineffable power: Thou art His disciple, but we are disciples of Moses. For we know that God hath spoken unto Moses; but as for this Man, we know not whence He is. Those therefore who were arguing with Jewish pleas considered that their argument on this head was difficult to meet and impossible for most men to refute; and, as is probable, they did thereby confound and ensnare many. Bearing this in mind, and thinking that all the gainsaying of the Jews

would be stopped if Christ Himself also would show the Father to those who believe on Him, Philip addresses Him in the words: Lord, show us the Father, and it sufficeth us. For conceive him to imply this much: "All things, O Master, that are conducive to faith are effected by Thy authority, and by wonders innumerable one might rebuke the immoderate extravagance of the Jewish gibings. But nothing whatever will fail us, if Thou Thyself wilt show forth to us God the Father; for this will be sufficient for Thy disciples, so as to enable them in the future very successfully to arm themselves in defence with the very arguments of those who put forth the former objections." By applying some such view as this to the passage before us, we shall I think succeed in arriving at the argument suitable to the occasion. For Philip himself invites our attention to this view of the case, by saying, "It sufficeth us to see God the Father," as though this and this alone were wanting to those who have believed. And the Saviour Himself also may seem to suggest the same idea, by saying in what follows: The words that I say unto you, I speak not from Myself: but the Father abiding in Me, He doeth the works. But the sense we should attribute to this saying will be explained not in the present but in the more suitable and neighbouring passage.

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9 Jesus saith unto him, Have I been so long time with you, and dost thou not know Me, Philip? He that hath seen Me hath seen the Father. In an unexpected way He convicts the disciple of ignorance. For the less easily discernible portions of the meanings implied, in the apprehension of which our mental faculties are necessarily put to a more subtle test, will certainly, although possibly not in any short period yet still in a longer extension of time, be grasped by those who are desirous to learn, and will explain themselves most clearly; and those whose minds are not hardened and whose knowledge is unobstructed, may at once be expected to perceive such meanings and accept them with perfect ease. "What is it therefore," He seems to say, "that hinders you, O Philip, from arriving at perfection of knowledge of Myself? Tell Me. For although so long a time has elapsed since I have been with you as to suffice for a perfect knowledge of all that it was needful for thee to learn, nevertheless thou art still in doubt, or rather art convicted of absolute ignorance, as to Who I am by nature, and whence I come; and yet thou findest Me to be the Creator of all that is more especially admired in thy sight. How was it that thou didst not know that he who hath seen Me hath seen the Father? Thou supposest that the Jews of old saw the Divine Nature on Mount Sinai, and heard it speaking in delivering the laws that govern men's conduct; but not yet hast thou realised that through Me and in Me thou hast seen the Father. For he that hath seen Me hath seen the Father." And to show my hearers that it is no corporeal contemplation that Christ here indicates, needs I think not many words. For no thoughtful person would ever maintain that the Divine Nature can be made an object of corporeal vision; nay, no one could endure to behold with the eyes of the body that which is now apprehended dimly as in a mirror: for we see darkly, and I believe that even the man who [255 boasts of the very highest knowledge has but a faint idea concerning God. But this also we must say to the enemies of the truth, who are profuse in their railings against us, or rather against the very essence of the Only-begotten. For if it is untrue that the Son is of the very essence of God the Father, so as to be by generation That which He is, namely in His nature and in very truth God; and if He is made illustrious by the mere addition to Himself of features that were not originally His own, so that He shines as it were by reflected light from glories bestowed upon Him, and not by His own natural lustre, while appearing all the while as a true Likeness of the Father and an unchanging Image of God; then surely in the first

place He could not be in His nature a Son, or even in any true sense an Offspring, but He must be either a created object like unto ourselves, or some other being standing in a similar relation: and this much being admitted and accepted as true, we shall then, it seems, have established this consequence also, that the Father could never be really and naturally a Father, but only so in will and in semblance, just as He is reckoned a Father of us also. And what will be the natural sequence of this? We shall still necessarily have to acknowledge a Trinity: only no longer do we express any belief whatever in the Holy Trinity, but rather in three utterly distinct Persons, each having nothing essentially in common with any other, each one of those named receding as it were into the special peculiarity of His own nature, each totally separate from the other. For the weightiness of the subject forces us to speak even more firmly still on the point. And if we allow that this is true, and confess that it follows as we have said, and admit that the Son is utterly different from the essence of God the Father, surely then Christ will be speaking falsely in the words: He that hath seen Me hath seen the Father. For since the Father is from the beginning in His nature God, how could the Son, |256 although not being (according to the view of these heretics) in His nature God, shew forth the Father in Himself? For how shall we behold the Uncreated in the created? And in one who once was not (according to their theory), how could any man possibly behold Him Who was from all eternity? For let not any of these blasphemers tell me, in his sophistical declamations against the power of truth, that because Christ is endued with the glory of God and His power and wisdom and good and omnipotence, so that He can bring into being things that never before existed, therefore He is also an Image of Him: but first let such an one prove whether Christ does not display Himself as in His nature God, and that so irrefutably that there is nothing which impairs the universal and absolute resemblance of the Image to the Archetype. And if he hesitates in perplexity and is unwilling to prove this, we will in the next place ask him to tell us what explanation will allow of one who (according to their accursed notions) is not in His nature God, being enabled to fulfil the works that belong to the Godhead: for this is what they mean by saying that He bears the Image of the Father. For if the Son, without possessing as His own a power sufficient for the purpose, borrows the power from the Father, and is by Him supplied with wisdom and might, so as to be able to perform actions which we shall allow to be beyond the power of any nature save that of the Father alone; then in so doing He will be falsely representing the Image and the Likeness. And if we refuse to admit that He (being of the nature we have just been describing) is guilty of falsehood, and accept the truth of His words, we shall then find ourselves convicted of wronging the glory of God the Father in a manner that I will now explain. We are constrained to admit one of two things: either He falsely represents the Image of God the Father, in that He possesses not in Himself the might sufficing for His acts, but is supplied therewith from another, whereas it is not so with the Archetype; |257 or else, if it is true as He says that in Him the Father is seen by us, and that there is really nothing whatever that disfigures or obscures or perverts His perfect similarity, it is absolutely necessary, willingly or unwillingly, to admit that the Father Himself holds His power as something received from another. For in this way He willed to display to us Himself in the Image of His own nature and of His glory.

"Is it possible then," one might go on to say to these heretics, "that you do not perceive whither your theory, when once it quits the safe path, will lead you on, and into what an abyss of error it will plunge those who have held such views?" "But," say they, "surely it is possible that the Son, although a created being, may yet fulfil the works whereof by His nature He is capable, and so advance the glory of God the Father?" Now what suggestion can appear more impious than this?

If this be as they say, there can no longer be any superiority or any higher dignity by which God excels His creatures, if even one of them is to be invested with the glory and power of the Godhead. For let no one be so excessively deranged in mind as to suppose that he is imagining and uttering a marvellous and magnificent compliment concerning the Son in thinking or saying that "He is a creature, but not as one of the creatures." Let him be well assured that he is thus in no small degree disparaging His glory. For the question is not whether His nature is specially superior beyond all other creatures, but whether He is at all a created being. For how could He avoid the consequences of being a creature, even though He were the noblest of all creatures? And if the glory of the Son is disparaged by saying that He was brought into existence, why do they vainly advance (to heal as it were His offended dignity) the statement that He was created in the highest of all possible ranks? It follows therefore that we shall offer insult to the essence of God the Father if we bestow such power on the Son, supposing the Son (according to their

[258 ignorant and unskilful reasoning) is Himself a created being. And we shall not tolerate them when they tell us that the Son performs the acts of the Godhead, though Himself in His nature a creature, so as to glorify God the Father. If they can prove as much from the Divine Scripture, let them bring forward their citations, and let them observe the sayings of the holy writers in all sincerity: but if these are inventions of their own brains, and if they have themselves manufactured their arguments in this matter, we shall salute them with the words: Woe to those who prophesy after their own heart! For we shall allow that the Father ever is desirous of whatsoever He knows will maintain in integrity His Divine glory and preserve the absolute truth of the declarations made concerning Himself. And so we shall now bid farewell to the ignorant suggestions of those heretics and pass on to the real truth concerning Christ, believing that He is in truth begotten as Son of the essence of God the Father, and that He is in His nature God of God. For thus He speaks in perfect truth, in that He is both the Very Image and the Likeness of God the Father, when He says: He that hath seen Me hath

seen the Father.

How sayest thou then, Shew us the Father?

"Thou mightest, Philip," He would say, "have beheld the glory of the Father in Me, and from what I am have perceived the nature of My Parent: for I have appeared in My true character as a Very and Exact Image and as a Perfect Likeness of His essence, bearing engraved on Myself the entire nature of God the Father. What additional manner of Divine vision other than this couldst thou ask for, at least if thou wouldst display thy ability to estimate things in true proportion; or tell Me what kind of contemplation thou dost require? Dost thou really suppose that a better and fuller manifestation was granted to the men of former times, when I came down on Mount Sinai in a vision of fire?" For this above [259 all else was the greatest and most usual boast of the Jews. This we may in all probability suppose to have been the meaning of Christ's answer. We must now, I conceive, feel it our duty to state in all boldness that the manifestation of the miracles of our Saviour Christ was a better guide to the knowledge of God the Father than the vision that appeared on Mount Sinai. For thus thou wilt see that Philip, when the true Image was before his eyes, was in no way constrained to ask for that other sight of God the Father which on Mount Sinai was granted to those of former time. For there the Lord descended, as it is written, in a form of fire, while the Israelites were looking on. But no one could, I think, thereby be made to advance to a

right conception concerning God, or to ascend with one bound to a fitting comprehension of the Godhead. For how by means of fire as an image could we be led to realise the existence of God the Father as the Archetype [thereby shadowed forth]? For God is naturally good, and moreover is a Creator, calling previously non-existent things into being, bringing together the universe into consistence, and quickening all things: He is also Wisdom and Power, kind, compassionate, and merciful. And none of these attributes belong to fire. For no one would suppose, at least if he were gifted with sense, that fire was kind and compassionate to men; nor would any one soberly maintain that it was a creative influence, endowed with wisdom and the power of bestowing life. If this be so, tell me how any one could possibly from a vision of fire gather any ideas concerning the true nature of the Godhead. Or how could one behold in a mirror darkly any of those attributes that are inherent in it? What then, one may say, was the ground or reason that induced God to declare Himself in the form of fire on Mount Sinai? We shall answer that as the children of Israel were, at that moment above all others in their career, beginning their education in the way of [260] godliness, and were about to draw up the law which was to be observed as a strict rule to govern their own lives; it was most especially needful that God should appear as a Chastiser and a Terrible One to them, so that transgressors might be able to realise that they had to do with a Fire. Therefore surely it was that the great Moses also in speaking to the children of Israel said: Our God is a consuming Fire. And we should not at all be inclined to say that it was in order to exhibit to us the nature of God that the very wise writer thus compared Him to fire, but that he bestowed this title on God from the fact that, owing to His excessive hatred of wickedness, God shrinks not from wasting and consuming, like an all-devouring fire, those who despise Him. Therefore it is not in consequence of what He is in His nature that God makes Himself known in a vision of fire: but it was found to conduce to the profit of those who listened, that He should be thus named, and that He should have then appeared as fire. Let us pass now to that true and most exact vision of the Father granted to us in the Son. For we shall see Him to be an Image of the One Who begat Him, if we gaze intently with the eye of our minds on the extraordinary powers that are displayed in Him. Goodness belongs naturally to God the Father, and the same we shall find in the Son. For surely He is good, Who endured so great humiliation for our sakes, coming into the world to save sinners, and laying down His life for them. Similarly the Father is powerful, and so it is with the Son. For what power could be greater than that which commanded even the elements themselves, rebuking the sea and the winds, and transforming the nature of substances at His will; bidding the leper be cleansed, and giving sight to the blind: and all with God-befitting authority? The Father is in His nature Life: the Son also is equally Life, quickening those who have been turned to corruption, overthrowing the power of death, and thereby raising the dead to life. Rightly then does he say to Philip: He that hath seen [261] Me hath seen the Father. "For whereas," He would say, "thou mightest in Me and through Me behold very clearly My Father, what other manner of Divine vision dost thou ask for, when thou hast received a far better one than that vouchsafed to the men of former time, and hast met with a most true Likeness of the Father, namely Mine own Self?"

10 Believest thou not that I am in the Father and the Father in Me?

"I indeed, O Philip," He would say, "in depicting in Myself the nature of My Father, am the Image of His essence, moulded as that implies after His likeness, not (as might be supposed) by the bestowal of glories that once were not Mine, nor even by the reflected brilliancy of Divine endowments that once were unfamiliar but have been granted from without: but rather in My own

nature are contained the qualities peculiar to My Father; and whatsoever He may be, that in very truth am I, in regard to sameness in essence. To this thou wilt surely reply: for it seems thou didst not go on to realise that I am in the Father, and the Father in Me. And yet the force of my words shall constrain thee henceforth, even in spite of thyself, to acknowledge thy assent to this. Therefore, whatsoever I say is spoken as the words of the Father; and whatsoever I do, is done by the Father also." And Christ says this, not as one making use of the words of another, nor even as speaking in the office and capacity of a prophet to interpret the commands that came from the Father above: for the prophets ever spake, not their own words, but the words which they received by inspiration from God. Again, He attributes to His Father the successful performance of His miracles, not implying that He works His wonders by a power not His own, as did for instance those Apostles who said to the people: "Give not heed to us, as though by our own power or godliness we had healed the sick man." For the saints are wont to use no power of their own in [262] working their miracles, but rather the power of God: for they appear as ministers and servants, showing forth the words and also the works of God. But since the Son is Consubstantial with the Father, differing from Him in no respect except as to distinct personality, He says that His own words are those of the Father, since the Father could in no wise make use of words differing from those of the Son. And further, thou wilt understand the same to be signified in the majesty of His works. For since the Father could never by any possibility carry into effect any work without the Son's knowledge and co-operation, Christ attributes His works to His Father. For consider Him as saying more clearly this: "I am in all respects like to Him Who begat Me, and an Image of His essence; not merely adorned with the outward appearance of a glory that is not Mine, but, owing to the identity of essence, containing within Myself My Father in all His fulness." The words that I speak, I speak not from Myself: but the Father abiding in Me Himself doeth the works.

"If," He would say, "My Father had spoken anything to you, He would have used words no other than these which I now speak. For so great is the equality in essence between Myself and Him, that My words are His words, and whatsoever I do may be believed to be His actions: for abiding in Me, by reason of the exact equivalence in essence, He Himself doeth the works." For since the Godhead is One, in the Father, in the Son, and in the Spirit, every word that cometh from the Father comes always through the Son by the Spirit: and every work or miracle is through the Son by the Spirit, and yet is considered as coming from the Father. For the Son is not apart from the essence of the Father, nor indeed is the Holy Ghost; but the Son, being in the Father, and having the Father again in Himself, claims that the Father is the doer of the works. For the [263] nature of the Father is mighty in operation, and shines out clearly in the Son. And one might add to this another meaning that is involved, suggested clearly by the principles that underlie the Incarnation. He says: I speak not of Myself, meaning "not in severance from or in lack of accordance with God the Father." For since He appeared to those who saw Him in human form, He refers His words back to the Divine nature, as speaking in the Person of the Father; and the same with His actions: and He almost seems to say: "Let not this human form deprive Me of that reverent estimation which is due and befitting to Me, and do not suppose that My words are those of a mere man or of one like unto yourselves, but believe them to be in very truth Divine, and such as befit the Father equally with Myself. And He it is Who works, abiding in Me: for I am in Him, and He is in Me. Think not therefore that a mighty and extraordinary privilege was granted to the men of former days, in that they saw God in a vision of fire, and heard His voice speaking unto them. For ye have in reality seen the Father through Me and in Me; since I have appeared among you, being in My

nature God, and have come visibly, according to the words of the Psalmist. And be well assured that in hearing My words, ye heard the words of the Father; and ye have been spectators of His works, and of the might that is in Him. For by Me He speaks, as by His own Word; and in Me He carries out and achieves His wondrous works, as though by His own Power." And so I suppose that no reasonable theory would ever separate Him Who is the Word of the Father and the mighty Power of His essence, from the essence of the Father. Either would every one freely confess that the Word ever was from the beginning in His nature contained in the Father's essence, every one at least who is anything but distraught in mental perplexity. [264

CHAPTER I. That by reason of the identity of Their nature, the Son is in the Father, and the Father again is in the Son.

11 Believe that I am in the Father, and the Father is in Me

He now admits plainly, or rather enjoins on the disciples henceforth, that it is fitting that we should be no otherwise minded than as the Word of Truth Himself may desire. For He is Consubstantial with His Father, nothing whatever intervening or in any way separating One from the Other into a diversity of nature. He is One with Him, so that the Son's nature appears in the essence of the Father, and in the essence of the Offspring appears conspicuously that of God the Father; just as one might see happen in the case of human relations. For we are in no way different in our nature from our offspring, nor are we sundered from them in an alienation of nature, although we are distinguished by a difference of outward personality; in illustration of which, let any man who has looked upon the son begotten by himself consider the history of the blessed Abraham. But in the case of men the difference is often very considerable, each one tending definitely, in a way, towards a retirement and withdrawal of himself into a peculiar line of life and manners, without feeling personally bound up in the other; although their unity of essence may be certain and evident to all. But in the case of God, Who is ever in perfect accordance with His nature, thou wilt believe it to be otherwise. The Father indeed is in individual personality Father and not Son; and again similarly He Who cometh forth from the Father is Son and not Father; and the Spirit is peculiarly Spirit. But [265 since the Holy Trinity is united and joined together into a oneness of Godhead, there is among us One God alone: and it would be impossible to attribute to each one of the Persons here indicated the habit of secession from the others, and neither will ever withdraw into absolute separation; but we believe that each Person is in very substance exactly what we have here entitled Him. We consider that the Son, being of the Father, that is, of His essence, proceeded forth from Him in a manner ineffable, and yet abides in Him. Likewise also concerning the Holy Spirit: He proceeds in very truth from God as He is by nature, and yet is in no wise severed from His essence; but rather proceeds forth from Him, still abiding ever in Him, and is supplied to the saints through Christ; for all things come through the Son by the Holy Spirit. Such is the true and upright teaching that the wisdom of the holy fathers has taught us: thus we have been trained also by the Holy Scriptures themselves to speak and to think. And the Lord would cheer us onward to accept this unreviled faith, when he says: Believe that I am in the Father, and the Father in Me. Or else believe for the very works' sake. In these words He distinctly says that He could never have worked out and achieved those miracles which were characteristic of the Divine nature alone, if He had not been Himself essentially of that nature. And see on what sure grounds and also with what truth He makes this declaration. He does not claim credence for His words alone, although He knew no deceit, so much as for His actions. And why this is so I will tell

you. There would be nothing to prevent any man, however mad and however foolish, from falsely using God-befitting words and speeches, and uttering such expressions in a most reckless manner: but who could ever display a God-befitting power of action? And to whom of created beings will the Father grant that glory which is especially His own? Do we not always say that the power [266 of doing all things and the possession of an all-supreme might is the glory of God alone, attaching to no other being, at least to no one ever numbered among the creatures of God? Therefore it is that Christ, wishing to give a proof of His Divinity resting on cogent and unquestionable arguments, urged them to believe the evidence of His actual works that He was in the Father, and that the Father again was in Him: that is, that he bears in His own substance the nature of the Father, as being His very own Offspring and most truly His Fruit, and appearing in natural relation to Him as Son to Father. But while the Church of Christ, in perfect confidence in the rightness of her teaching, holds in this form her doctrine concerning the Only-begotten, on the other hand the ungodly heretics have attempted to seduce to a different belief those who follow after and attend to their pernicious teachings. For the miserable creatures are furious in their outcries against Christ, and consider one another not to provoke unto godliness, but to the end that each one may appear more godless than another, and may utter something yet more unseemly. For since they drink the wine of Sodom and gather the bitter clusters of Gomorrah, because they receive not from the Divine Spirit their knowledge concerning Him, nor yet by revelation from the Father, but from the dragon himself; they can conceive in their minds nothing that is sound and right, but they utter sayings which bring to absolute wretchedness the souls of those who hear them, hurling them down to Hades and the abyss below. They venture moreover to publish these opinions in books, thus stereotyping their own wickedness for all time. It ought to have been sufficient for us to have said just so much on the present passage as would have been likely to benefit those who may chance to read it, by way of establishing in absolute accuracy the true conception concerning the Son, without making any allusion whatever to the heretical writings. But as it is in no way improbable that some persons of feeble [267 intelligence may, on chancing to meet with their miserable sayings, be carried away by them; I considered it necessary to put an end to the harm that might result from their foolish talk, by exposing the utter weakness of the slanders they wish to raise in their vehement attack on the Son, or rather, for that is the truer way of putting the case, on the whole Divine nature.

I happened then to meet with a pamphlet of our opponents, and on investigating what they had to say on the text now before us, I found, in the course of reading it, these words used after certain others: "The Son therefore being essentially encompassed by the Father, has within Himself the Father, and it is the Father Who utters the words and accomplishes the miracles. This is the interpretation of His words: The things that I speak unto you, I speak not from Myself; but the Father abiding in Me, He doeth the works"

Such are the exact expressions of the author's quibbling jugglery. Now since it is my duty to mention this view, which is opposed to the language of Scripture, and which may very well perplex an inexperienced mind, I make this assertion. As to their phrase, that "the Son is essentially encompassed by the Father," I do not in the least understand what in the world it means, or what it signifies,---I speak the truth, as I feel it my duty to do,---so great is the obscurity of the expression. The real sense of the words seems ashamed of itself, and inclined to veil itself in overmuch dimness, not daring to explain itself openly and clearly. For even as he that doeth ill

hateth the light, and cometh not to the light, lest he should be improved, according to the Saviour's word; even so every argument with an ill tendency is wont to move through dark ideas, and will not go towards the light of plain speaking, lest the meanness of its inherent unsoundness should be reproved. What then may we suppose to be the meaning of the Son's being "essentially encompassed by the Father?" For I will spare no pains to discover reasonings which may sift in [268 every possible way the real import of that which is here so dimly expressed, and which perhaps shrinks from being understood lest it may then reveal the folly of its author. If then the meaning be this, that the Son, appearing in the essence of the Father as Consubstantial with Him, displays also in His own Person the Father brilliantly shining in the nature of His Offspring, we also will assent to the truth of the statement: still, the use of the word "encompass" would perchance do more than a slight injustice in its application to the Son. But if this be not the meaning,----and surely it cannot be, for never would it be admitted that the Son is begotten of the essence of the Father by one who has vomited such blasphemy against Him, insisting that like some finite body the nature of the Son is enclosed within that of the Father,----certainly such an one will be convicted of evident blasphemy, and will be shown to be full of the most excessive madness. For while admitting in words that the Son is God, they endeavour most illogically to invest Him with properties peculiar to [created] bodies. For the being parted off by a boundary line and separated by a definitely conceived measure, the starting from a fixed origin and ceasing at a fixed limit, all this surely implies existence conditioned by place and size and fashion and form. And these are surely attributes of [created] bodies. Shall we not then in this way be thinking of Him Who is above us as though He were on a level with us as one of ourselves? Would He not then be a brother to the rest of creation, having henceforth nothing in Himself by way of superiority to it, inasmuch as this theory has come to speak of His existence as merely finite? And, being so, at least according to the foolish supposition of our opponents, why did He vainly reproach us in the words: Ye are from beneath; I am from above, and again: Ye are of this world; I am not of this world? For in saying that He Himself is "from above," He does not simply mean that He came from heaven: else, how would He excel the holy angels, since [269 we shall find that they also are "from above," if we interpret the meaning in a merely local sense? But He signifies that He is the Offspring of that essence which is from above, and which is more excellent than all else in the universe. How then after this can He be speaking the truth, if He possesses the peculiar attributes of [created] bodies in common with all creation, and is "encompassed" by the Father, even as those things that are brought into existence out of nothing? For of course we are ready to agree that no created thing can be situated outside of the Father. And the inspired Psalmist also, speaking surely by the Spirit deep truths and hidden mysteries, says that the Son is all-pervading, attesting thereby His incorporeal and illimitable nature, and that as God He is confined to no one locality. For his words are: Whither can I go from Thy Spirit, and whither can I fly from Thy Presence? If I ascend into heaven, Thou art there; if I descend into Hades, Thou art present: if I take my wings in the morning, and go unto the uttermost parts of the sea, even there also Thy hand shall guide me, and Thy right hand shall hold me. But these heretics, in utter recklessness ranging their own opinions in antagonism to the words of the Spirit, subject the Only-begotten to limitations and boundaries, although they ought to have understood the matter from the cogent and instructive reasoning of this Scripture. For if He has filled the heavens and the uttermost parts of the earth, and therefore also the regions of Hades, is it not excessively unreasonable to apply to Him the word "encompassed," without reflecting that if His Presence, that is, if the Spirit----for the Psalmist calls

the Spirit the Presence of the Son----fills all things, it is inconceivable that Christ Himself should be "encompassed" within any boundary, even though it be in the substance of God the Father? Nay, it will be no less outrageous to limit within a confined space that which is incorporeal than to include in a measure that which exists in no finite form. For to say that He [270 is "essentially encompassed by God the Father" is surely nought else than to imply that His essence is finite, exactly like any individual thing of the works that were made by Him: and these we shall safely and truly allow to be capable of being "encompassed ": for they are [created] bodies, even though perchance not all such as ours. But besides, there is this also to be thought of. If we maintain that it is necessary that whatever is enfolded by anything lies entirely within the limits of that which is said to "encompass" it, will it not certainly follow that we should think of that which is "encompassed" as something less than that which "encompasses" it, and should speak of it as limited thereby, and as it were enclosed within the compass of that which is greater than itself? What sayest thou now, my friend? Here we have Christ presenting Himself before us as a Likeness of God the Father, and plainly saying: He that hath seen Me hath seen the Father, and again straightway adding: I am in the Father, and the Father is in Me. Let us assume then that He means, as you would understand Him to say, that "although I am the Very Image and Likeness of My Father, yet I am essentially encompassed by Him." Surely it is acknowledged by all men that He would have us hold just such ideas concerning the Father as we would conceive concerning Himself also. Therefore it would follow that the Father also is subject to limitation, for He is in the Son: and let the heretic search if he will and find out who or what is greater than the Father; I should deem it impious to express or even to conceive such an idea. The Son can never be a Likeness of the Father in one way and not so in another. For if He has in Himself anything at all that would alter or interfere with His resemblance in all points, He would be, as a consequence of that, a partial and not a perfect Likeness. But where could you show us the Holy Scripture teaching such a doctrine as this? For most certainly we are not [271 going to be led astray by your words so as to reject the plain truth of the Sacred statements. And I wonder how it is they did not shrink in dismay from adding to their former arguments the following: "Just as Paul had Christ speaking in him and effecting the mighty deeds, exactly in the same way also the Son had the Father speaking in Him and working the miracles; wherefore He says: Believe that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." After this, who will any longer allow the name of Christian to one who holds such views and thinks such thoughts concerning Christ? For behold how very evidently he maintains that Christ is no longer truly God: recklessly He invests Him with the limitations properly characteristic of creatures, proclaiming Him to be a sort of God-bearer, or one who participates in God, rather than One begotten God of God. To put it briefly, his aim is throughout the utter severance of Christ, in every way and in every respect, from the essence of God the Father; and to cut Him off altogether from that intimate relationship in nature and essence which He has with God His own Father.

Now what could be conceived to surpass such views as these in the immense amazement they are calculated to excite? How could one refrain from shedding in torrents uncontrollable tears of love over men so utterly abandoned to ungodliness, as though they were already dead and perished? One might say, and that very appropriately: Who will give to my head water, and to mine eyes a fountain of tears, and I will weep for this people day and night? For over those who have chosen to think such thoughts as these, one might fitly shed innumerable tears. But since it is by means of the doctrines of the truth that I conceive we ought to refute their slanders, for the sake of

that which is profitable to simple folk, come now, and let us answer them by saying that we have been very jealous for the Lord. For assuredly, my friends, the inspired Paul or any other among the saints, while

[272 they had in themselves Christ tabernacled in their hearts by the Spirit, very easily did such things as seemed good unto God, and appeared as workers of miraculous deeds. It is an established fact therefore, and one that thou wouldst thyself admit to be true, that being really human in nature, and different in essence from the Holy Spirit of Christ that dwelt within them, they were fearers of God, and were glorious by reason of the grace bestowed on them by Christ. And thou wilt altogether agree with us in saying that they were at one time destitute of this gift, and were called thereunto when it seemed good to God, Who directs all things well, that thus it should be. It was then not impossible that, by some untoward action, or deed not well done, the blessed Paul, or any other of those similarly favoured, should after being joined unto God be capable of losing again the grace given to him, and being thrust back again to return to the humiliation whence he had arisen. For that which is wholly adventitious and from without may easily be spurned away, and is capable of being taken back even as it was given. Now then, my good sir: for my question is coming back to thee: if it is true, according to thy ignorant notions and most impious imagination, that even as Christ was speaking and working wonders in Paul, so one must admit that the Father is in the Son; what manner of doubt can there be that He must be in no sense whatever in His nature God, but rather something different from the Father indwelling in Him, the Father being God in very truth? For thus it was that Christ was in Paul. So then, [according to you,] the Only-begotten is a sort of instrument or implement [in the hand of the Father], cunningly devised to set forth His glory, in no wise differing from a flute or a lyre, giving utterance to whatsoever the mouth of the player might breathe into it or the touch of his finger call forth in rhythmic melody. And He will be acceptable to the Father as an assistance in the performance of His wonders, as one might conceive of a saw or an axe in the hands of a skilful carpenter.

[273 And then what can be more paradoxical than this? For if He is by nature as those heretics say, He must be altogether alien from God the Father; whereas in our opinion He is by nature God, and none other than God. But if the Son is severed from the essence of the Father, as far at least as pertains to His being in nature God, surely we are correct in inferring that the Son Who sits at the Father's right hand is placed in the same rank with the created world, and reckoned among the results of God's workmanship, and regarded in the light of a mechanical instrument, and looked upon henceforth as a servant to ourselves rather than as a master; or indeed that He is in strict truth not actually a Son at all. For never could one regard or accept in the light of a Son a being who was placed in the rank of a mere instrument. The Father, it would appear, has begotten an instrument to show forth His wisdom and skill, and is deemed to have generated something quite different from that which He is Himself. How could this possibly happen? Surely it is the height of folly to conceive such a notion. If therefore thou refusest to surrender that opinion concerning the Son which regards Him as an instrument or a servant, and if thou art unwilling to acknowledge Him as at all in truth a Son, and deniest His ineffable generation from the essence of God the Father; thou wilt be doing injustice to the glory even of the Father Himself: for then the Father will cease to be Father in veritable reality; for how could one who had not begotten a son of his own essence be at all in his nature a father? It would follow that the Holy Trinity is altogether falsely named, if neither the Father is truly Father, nor the Son in His nature Son. And the logical

sequence to this view will be blasphemy against the Holy Ghost as well.

It would therefore follow in this case that we have been grossly deceived: our faith is a falsehood: the Holy Scripture is coining a lie when it calls God by the name of the Father. And if the Son is not in His nature [274] God, as having been begotten of God the Father, we have been led astray, and together with us the citizens of the world above have erred also, even the undefiled multitude of the holy angels, when they joined us in glorifying and adoring the Son as One Who is in His nature God; being led on in some mysterious manner to sing the praise of one who (if we speak after the manner of the heretics' accursed folly) is a God-bearing vessel, the work of God's hands. And if the Father ever willed to withdraw from His relationship to the Son and His indwelling in Him, the Son would then be in no respect different from others who have fallen away from their original sovereignty, with nothing to distinguish Him, no trace within His nature of the Father Who begat Him; but rather one like ourselves in all things, who had only been strengthened by the Divine grace, and indeed honoured with the title of sonship, in the same degree as ourselves. Tell me then, why does He not Himself acknowledge His natural relationship to us? Why is it written: We perish for ever, whereas Thou abidest for ever? And why are we "servants" and He "Lord"? For even if we are called the sons of God, yet by acknowledging none the less our own proper nature we do not disgrace the honour done to us: but tell me the reason why----if He is like unto us and not at all superior to His creatures, inasmuch as He is not in nature God (for this is their ignorant opinion)----He does not confess His community with us in being a servant? Either we find Him investing Himself with the honour and glory that peculiarly befit and are specially ascribed to the Divine nature, and saying to the holy disciples: Ye call Me Lord and Master, and ye say well; for so I am. This is the Saviour's saying: but our illustrious expositors, who introduce these doctrines attacking His Divinity, accept his words and affirmation asserting that He was truly called Lord, and yet thrust Him away from His natural lordship, because they are unwilling to confess Him as in His nature God of God; though [275] they are not bold enough to bring against Him the worst of all the charges that their accursed blasphemy implies. For that He wills not to be reckoned among those who hold the rank of servants, or even in the category of created objects, but rather that He ever looks to the freedom inherent in Himself by nature, even at the time when He was made in the form of a servant---all this thou wilt learn in the following manner. He had arrived at Capernaum, as we read in the Gospels: the collectors of the legal tribute-money came to Peter, and said: Doth not your Master pay the half-shekel? And when Christ heard of this, it is right that we should notice the question He addressed to Peter: The kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers? And after Peter had wisely and sensibly acknowledged that it was a stranger to the kingdom, as regards birth and kinship as it is reckoned among us, who would be compelled to submit to ordinances and taxation; Christ forthwith brought forward His claim that a God-befitting nature was truly existent in Himself, by adding the words: Therefore the sons are free. Whereas if He had been a fellow-servant, and not a Son truly begotten of the essence of the Father, with no intimate natural relationship to the Father; why is it that, after implying that all besides are subject to the tribute, inasmuch as their nature is foreign to that of Him Who of right receives the tribute, and they are only in the rank of servants, He has claimed freedom for Himself alone? For it is by an inaccurate use of terms that attributes, which mainly and truly are befitting to the Godhead alone, are ascribed to us; whereas in Him they are in very truth inherent. And so if any one were to investigate accurately the nature of things created, he would perceive that to that nature the title as well as the fact of slavery most appropriately belongs;

whereas if any like ourselves have been decorated with the glorious name of freedom, an honour that is due to [276 God alone is attributed to them only by an inexact use of language.

Now here again is another question I should be very glad to ask them. Will they allow to Paul the epithet; of God-bearer, seeing that Christ dwells in him through the Holy Spirit, or will they be silly enough to deny this? For if they shall say that he is not in truth a God-bearer, this will be sufficient I think to persuade all men for the future to reject the nonsense they talk, and to hate them utterly, as men who shrink from saying no absurd thing. And if, avoiding this, they shall turn to the duty of saying the truth, and confess him to be truly a God-bearer, because that Christ dwells in him, will they not be convicted of very impiously saying that the Son is alien from the essence of God the Father? For Paul is no longer a God-bearer, if the Son is not in His nature God. But sometimes they blush, and say----for they are also characterised by recklessness and perverseness in argument---that the Son is truly God, yet not in His nature begotten of God. And there is no manner of doubt that any man whatever will exclaim against them on this point too; for how could one who is not in his nature begotten of God be God? Further, we add this. You say that the Son is in His nature God: how then could He Who is in His nature God be a God-bearer or a partaker of God? For no one could ever be a partaker of himself. For to what end will God dwell in God, as though in something different? For if the recipient is in nature just the same as the indweller may be conceived to be, what henceforth becomes of the need of the participation? And if in the same way that Christ dwelt in Paul, the Father also dwelt in Him, will not Christ be a God-bearer in the same way as Paul? And He will not in any other sense possess the quality of being in His nature God, through His having the need of a greater one, namely, the indwelling God. Then again this noble friend of ours goes further in his clever inventions, and by many proofs (as

[277 he seems to think them) he attempts to talk people round to his peculiar doctrine. For I think it is worth while to go through all his words in detail, and to make a direct investigation of the impious plot that he has laid, in order that he may be clearly convicted of numbering the Only-begotten among things created. And the wretched man, having buried his impiety towards Christ beneath a heap of cleverly devised conceits, confesses Him to be God, and yet, excluding Him from the Divinity that is truly and naturally His, imagines that he will elude the observation of those who are looking for the real truth.

Accordingly he writes thus: "But even as we, while we are said to be in Him, have our substance in no way mingled with His; in the same way also the Son, while He is in the Father, has His essence entirely different from the Uncreated One."

What lamentable audacity! What extravagant language, and how full of folly, or rather of all perversity and madness! Professing themselves to be wise they in reality became fools; and holding these views concerning the Only-begotten, they denied the Master that bought them, as it is written. For if they say that the Word of God is a man and one like ourselves, there remains nothing that prevents them from saying that He is in God in the same way that we are: but if they believe Him to be God, and have learnt to worship Him as being so by nature, why do they not rather ascribe to Him existence in a God-befitting way in His own Father, and also the possession of the Father in Himself? For this I think would be more fitting for those who are really lovers of God to think and say. And if we find them still cherishing their shamelessness undaunted, and persisting in the words they have uttered,----saying that the Father is in the Son in the same

manner as may be the case with any one of us, who have been created out of nothing and formed out of the earth by Him,----why is it not permissible for those who wish to do so, to say henceforth with impunity: He that hath seen me hath seen the Father, [278 and: I am in the Father, and the Father is in me? But I think that in this way any one would be condemned, and very properly, on a charge of the most utter folly possible. For not only is it absurd, but such a thing was never said by any of the saints in the inspired Scripture. On the other hand, they all concede to Him Who is in His nature Lord and God, the Only-begotten, an incomparable excellence above all good men; yea, verily, they proclaim aloud and say: Who among the sons of God shall be likened unto the Lord? How then is the Only-begotten any longer like us, if (according to the language of the saints) no one is His equal or His peer? Whereas if He is in God in just the same way that we are, we shall in consequence be compelled to say that the Company of the saints are untruthful, and to ascribe to Him Who is in His nature Son nothing extraordinary which might distinguish Him as of a different rank from those who are sons only by adoption. Away with the loathsome idea, man! For we will not be so persuaded; God forbid! On the contrary, following the opinions of the holy fathers, we believe that we shall be well-pleasing unto God. But seeing that they brought forward, as a proof of what they think and say, that well-known saying of Paul, that in God we live, and move, and have our being, arguing that when the Son is said to be in the Father the expression lacks precision, being adopted from our everyday life; come and let us subject their statement to the requisite investigation, and so convict them of deliberately misrepresenting the mind of the holy Apostle and most foolishly perverting to their own views what was said in absolute truth. For when the blessed Paul was at Athens and saw the inhabitants abjectly devoted to polytheistic error, although the people in that city were reputed wise, he attempted to lead them back from their ancient delusion, seeking (by argumentative exhortations to true piety) skilfully to convince them of the necessity for the future of knowing one God and one only, Who bestows on those that have been made by Him the power [279 of moving and living and having their being. For the Creator of all, being in His nature Life, implants life in all, infusing into them by an ineffable process the power of His own Individuality. For in no other way was it possible that things which had received their allotted birth out of nothing should preserve their capability of existence: for surely each would have returned to its own nature, I mean back again to non-existence, unless, by the help of its relationship to the Self-Existent One, it had overcome the weakness of its own condition at birth. Therefore the inspired Paul very rightly and properly said, by way of showing that God is the life of the universe, that in Him we live, and move, and have our being: not at all meaning what the heretics invented for themselves, in corrupting (to suit their own peculiar theories) the true signification of the Holy Scriptures; but rather saying exactly what was true, and also highly profitable for those who were just being trained up to a knowledge of God. And, if it is needful to put it even more plainly, he has never wished to imply that we, who are in our nature men, are yet contained in the essence of the Father, and appear as existing in Him; but rather that we live and move and have our being in God, that is, our life consists in Him. For notice that Paul did not say simply and unreservedly, "We are in God," and nothing more. This was on account of thy ignorance, my good friend, and most naturally so. But he employed different expressions, by way of interpreting the exact meaning of his words. After beginning with the statement: "We live," he added thereto the further idea: "We move" and thirdly he brought in the phrase: "We have our being;" presenting this also, so as to supplement the meaning of the previous words. And I think that the correct argument we shall use concerning this matter will very probably put to shame the

ungodly heretic: but if he insists in his opposition, and drags round the words "in God" to the meaning which pleases himself and no one else, we will set forth the common use of the inspired Scripture. Scripture is wont occasionally to use the words "in God" in the sense of "by God." For let that man tell us what is the meaning of a certain Psalmist's declaration, when he says: "In God" let us do valiantly; and again, addressing God: "In Thee" will we push down our enemies. For surely no one will suppose that the Psalmist means this, that he promises to accomplish something valiantly "in the essence of God," nor even that "in that essence" we shall discover our own enemies and push them down: but he uses the words "in God" in the sense of "by [the help of] God," and again, "in Thee" in the sense of "by Thee." And why also did the blessed Paul say in his letter to the Corinthians: I thank my God concerning you all for the grace which was given you "in Christ Jesus," and again: But of Him are ye "in Christ Jesus," Who was made unto us wisdom from God, and righteousness, and sanctification, and redemption? For will any one reasonably maintain that the Spirit-bearer says that the grace which was bestowed on the Corinthians from above was given "in the actual essence of Christ," or to quote the authority of Paul in support of heterodoxy? Surely such a one would be evidently talking nonsense. Why therefore, setting aside the ordinary usage of terms in the Sacred Scriptures, and misrepresenting the intention of the blessed Paul, dost thou say that we are "in God," that is, "in the essence of the Father," because thou hearest him say to those in Athens, that in Him we live, and move, and have our being?

"Yes," says the defender of the pernicious opinions, "but if it seems to thee right and proper that the words 'in God' should bear and be acknowledged to bear the sense of 'by God,' why dost thou make so much needless ado? And why dost thou bring against us charges of blasphemy when we maintain that the Son was made 'by the Father'? For behold, He Himself says: I am 'in the Father,' in the sense of 'by the Father,' at least according to thy explanation, Sir, and according to the common usage, which thou hast just laid before us in thy quotations from the Sacred Scriptures." But I say that it is necessary to defend myself again in reply to this, and lay bare their mischievous intentions and pernicious notions. For I am astonished that, after hearing gladly that it is a usage of the Sacred Scripture to use the words "in God" as equivalent to "by God," and after approving and accepting the phrase merely for the sake of being able to say something against the glory of the Only-begotten, they have by no means become conscious of the fact that they will again be convicted of talking as foolishly as before, although they claim to be wise and acute. For if our opponents were the only ones entrusted with the duty of defending from time to time the usage of the inspired Scripture in reference to the essence of the Only-begotten, and of saying that He was made by the Father, because of this, that He says He is "in God," and we have allowed that "in God" is to be understood in the sense of "by God;" then it might have seemed at least probable that their mischievous intention rested on grounds not altogether unreasonable. But if in truth there is nothing which can prevent us also, in our eagerness to refute by a *reductio ad absurdum* the unsoundness of the sentiments they hold, from carrying on the force of the meaning implied so as to make it refer to the Father Himself, and from saying plainly that since Christ also adds this: The Father is "in Me," we must understand it in the sense of "by Me," so that as a consequence the Father Himself also will be a creature; surely then they, having relied on arguments so very foolish, will be universally condemned as guilty of unmitigated folly. For just as the Son says that He Himself is "in" the Father, so also He said that the Father, is "in" Him: and if they wish the words "in the Father" to be understood in the sense of "by the Father," what is there that prevents us from

saying that the words "in the Son" [282 shall be understood in the sense of "by the Son"? But we will not suffer ourselves again to be drawn down with them into such an abyss of folly. For neither will we say that the Son is made by the Father, nor indeed that He from Whom are all things, namely God the Father, was brought into existence by the Son; but rather, referring the usage of the inspired Scripture in due proportion to each occasion or person or circumstance, we shall thus weave together our theory so as to make it on all essential points faultless and indisputable. For with regard to those who out of nothing have been created into being, and have been brought into existence by God, surely it would be most fitting that we should regard them and speak of them as being "in God" in the sense of "by God:" but with regard to Him Who is in His nature Son and Lord, and God and Creator of the universe, this signification could not be specially or truly suitable. The real truth is that He is naturally in the Father, and in Him from the beginning, and has Him in Himself, by reason of His showing Himself to possess identity of essence, and because He is subject to no power that can sever between Them, and divide Them into a diversity of nature. And perhaps it might seem to minds more open to conviction that this matter has been sufficiently discussed, as indeed I think myself: yet our opponent will by no means assent to this; but he will meet us again with the objection, dishing up again the argument introduced by him at the first, that the Father is in the Son in the same manner, as we are in Him.

"What then," we might say, judiciously rebuking the unsoundness and childishness of his thoughts and words, "dost thou say that the Son is in the Father even as we are in Him? Be it so. What limit to our natural capacity then," we shall reply, "is there, that prevents us from using expressions with respect to ourselves as exalted as any of those which Christ is seen to have used? For He Himself, seeing that He is in the Father [283 and has the Father in Himself, inasmuch as He is thereby both an Exact Likeness and Very Image of Him, uses the expressions: He that hath seen Me hath seen the Father: I and the Father are One. But with regard to ourselves, tell me, if we are in Him and if we have Him in ourselves exactly in the same way that Christ Himself is in the Father and the Father in Him, why do we not extend our necks as much as we can, and, holding our heads high above those around us, say with boldness: "I am in Christ and Christ in me: He that hath seen me hath seen Christ: I and Christ are one"? Then what would come next? No one, I think, would any longer have any just cause for alarm, or any sufficient ground for hesitation, to prevent his speaking as follows, daring henceforth to say concerning the Father Himself: "I and the Father are one." For if the Father is one with the Son, surely such a man, having become an exact image of the Exact Image, namely of the Son, will share henceforth in all the Son's relations to the Father Himself. Who therefore will ever descend to such a depth of madness as to dare to say: "He who hath seen me hath seen Christ: I and Christ are one"? For if thou attributest to the Son the being in the Father and the having the Father in Himself in some non-essential manner and not in His nature, and supposest that we in like manner are in Christ and Christ in us; in the first place the Son will be on the same footing as ourselves, and in the next place there is nothing that prevents us at our pleasure from passing by the Son Himself as though He were an obstacle in our way, and rushing straight on to the Father Himself, and claiming that we are so exactly assimilated to Him that nothing can be found which distinguishes us from Him. For the being said to be one with anything would naturally bear this meaning. Do ye not then see into what a depth of folly and at the same time of impiety their minds have sunk, and of what absurd arguments the wild attack upon us has consisted? What their excuse is therefore for saying and [284 upholding such things, and for buoying themselves up on such rotten arguments, I will now again tell. Their one

endeavour is to show that the Son is altogether alien and altogether foreign to the essence of the Father. For we shall know that we are speaking the truth in saying this, by reference to the words that follow after and are closely connected with the heretic's previous blasphemies. For he proceeds thus: "But even as we, while we are in Him, have our substance in no way mingled with His; in the same way also the Son, while He is in the Father, has His essence entirely different from the Unbegotten God." What sayest thou, O infatuated one? Hast thou made thy blasphemy against the Son in such plain language? Will any one therefore venture to say that we are trying to heap upon the heads of the God-opposers groundless and false accusations'? For see clearly, they attribute to Him no superiority whatever over those who have been made of earth and have been by Him brought into existence. And although I can scarcely endure the things which the wretched men have dared to say, I will endeavour to prove this, as being in accordance with the scope of Divine Scripture, namely, that since they deny the Son they deny at the same time the Father also, and thenceforth are without God and without hope in this world, as it is written. And to prove that we are right in saying this, the God-beloved John will come forward as a trustworthy witness on our side, for he wrote thus: He that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also. And surely the Spirit-bearer speaketh very rightly, not failing to make his statement conform fittingly to his argument. For because he knows that [God the Father] is essentially in His nature what He is said to be, namely a Father, and that not merely in name but rather in reality, he consequently says that the One is necessarily denied when the Other is denied. For concurrently in some way or other with One Who is really [285 in His nature a Father and is so conceived of, there must always be the knowledge and manifestation of the Offspring that proceedeth from Him; and One Who has been in very truth begotten involves the Personal existence of Another capable by nature of begetting. For no sooner do we recognise a man as a father than we understand him to have begotten offspring, and we can by no means consider the idea of an offspring without implying that some father has begotten it. Thus by either term the other conception is produced in the minds of those who hear it, and so any one who denies that God is truly a Father makes out the generation of the Son to be altogether impossible, and similarly any one who does not confess the Son to be an Offspring must by implication lose all knowledge of the Father. When therefore, as from a sling, he hurls at us his unholy arguments, and maintains that the Son has His essence quite distinct from that of the Unbegotten God, why does He not openly deny that the Son is really a Son? And if there is not a Son, the Father Himself can no longer be conceived of as truly a Father. For whose Father will He be, if He has not begotten any Offspring? What we say is, that the Son is quite distinct from the Person, but not from the essence, of the Father; not being alien from Him in His nature, as forsooth these God-opposers think, but being possessed of His own Person and His own distinct subsistence, inasmuch as He is Son and not Father. But, if we understand our own mind rightly, we would not ourselves say, nor would we assent to any of the brethren who say, that He is distinct from the Father in regard to essence. For how can distinction exist in that one thing, with reference to which each individual has some special characteristic? For Peter is Peter, and not Paul, and Paul is not Peter; yet they remain without distinction in their nature. For both possess one kind of nature, and the individuals who are associated in a uniformity of nature have that same kind without any difference at all. [286 For what reason are we saying such things as this? We confess that our object is to show that those who hold such blasphemous opinions rob the Son of the Godhead which is His by nature, when they (as we have already explained) ascribe

to Him nothing more than a non-essential relationship to God the Father. Else why do they put forward ourselves in illustration of their argument, and say: "Even as we have our substance in no way mingled with His, while we are in Him; so also He Himself has His essence entirely different from God, although He is said to be in Him"? Is not their craftiness patent to all men? Will not any one be right in saying that the man who vomited forth such an abominable statement as this must surely be one of the "mockers" announced beforehand by the Spirit? For what does Jude, the disciple of the Saviour, write to us in his epistle? But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, that in the last time there shall come mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. For no man whatsoever, who speaks in the Holy Spirit, will say anything against the glory of the Only-begotten. For I maintain that this is just the same as saying: Jesus is anathema. On the other hand, sensual and worthless men, and those whose hearts are devoid of the Holy Spirit, make separations between the Father and the Son; asserting that the latter is as essentially and completely severed from the former as are created things and each of the works made by Him, and believing Him to be in the Father only in the same way that we are in Him. And that they who have dared to write such things have thereby reached the furthest verge of folly, let us if you please proceed to show in another way, as is quite possible, from the Divine Scripture; and let us hasten to prove to our hearers that we are in the Son in one way, whereas the Son is in His own Father in another way. [287 For one person is not a likeness of another's substance when he conforms himself to that other by the exercise of a virtuous will, nor is he on that account said to be in the other; but when he is in natural identity with the other, and possesses one essence with him. And let the most wise John be called in as a witness for us on this point, since he says: Yea, and our fellowship is with the Father and with His Son Jesus Christ. How then, pray, do they say, and in what manner do they think fit to assert, that we have fellowship with the Father and with His Son Jesus Christ? For if we are considered to be in Them, as having our own essence commingled with the Divine nature, that is, with the Father and the Son, and if the expression "fellowship" does not rather refer to the similarity of our wills; how can we have it with the Father and with the Son, when (according to these heretics) the Father and the Son are not Consubstantial? For in that case we must hold opinions worthy of ridicule, and say that we have cleft our own nature asunder into two parts, and given one half to the Father and the other to ourselves and to the Son, and thus we consider ourselves to be in Them. Or else we must reject such absurdity of statement, and say that by doing our best to make our own disposition brightly radiant through the exercise of a virtuous will and through conformity to the Divine and ineffable beauty, we obtain for ourselves the grace of fellowship with Them. But shall we therefore say that the Son is in the Father after a similar manner to this, and that He only possesses a non-essential and artificially-added fellowship with the One Who begat Him? And yet, if so, why in the world does He wish, through the similarity and indeed identity of their works, to lead our mind to feel the necessity of believing without any hesitation that He is Himself in the Father, and that He again has also the Father in Himself? For is it not seen by every one to be perfectly evident and true that, wishing the brilliancy of His deeds to be investigated by us, He shows Himself equal in strength to [288 His own Father, as if the severance as regards essence and the difference as to nature no longer maintained their position; since both Himself and the Father glorify themselves by similar achievements"? For observe how we who constantly strive after conformity with God do (so to say) render ourselves worthy of fellowship with Him, not in

such ways as these, but in certain other ways. For when we show pity to one another, are ardently devoted to works of love, and practise all that is truly respectable in our ordinary life, even then we can hardly venture to pronounce ourselves "in God." And John is our witness, saying: Hereby know we that we are in Him: he that saith he abideth in Him ought himself also to walk even as He walked; and again: As for you, he says, let that abide in you which ye heard from the beginning. For if that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And what he means by "that which ye heard from the beginning," which he bids to remain in us in order that we may be in God, he himself will make no less clear to us when he says: For this is the command which ye heard from the beginning, that ye should love one another. Thou hearest how we are in God, namely, by practising love one towards another, and striving to the utmost of our power to walk in the footsteps of our Saviour, imitating His virtue. When I say virtue, I do not mean such as was shown by Him in being able to create heaven, and make angels, and set fast the earth, and spread out the sea; nor that which He exhibited when, in His ineffable and simple majesty, by a word He lulled the violence of the winds, and raised up the dead, and graciously bestowed sight on the blind, and with great authority bade the leper be cleansed: but rather that virtue which may be suitable to the capacities of our humanity. We shall find Him, as indeed Paul says, reviled by the unholy Jews, yet not reviling again; instead of that, we see [289 Him suffering, yet not threatening, but rather committing Himself to Him that judgeth righteously. Again, we shall find Him saying: Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. So then, when we strive by such conduct as this to imitate Christ Who is our guide unto all virtue, we are said to abide both in the Father and in Him, obtaining this distinction as a reward and compensation for the worthiness of our life. But the Son does not wish us to estimate in this way the brilliance that is inherent in Him: He bids us direct our natural shrewdness of attention to the magnificence of His miracles, and infer from thence the exact resemblance which He has to His own Father; so that henceforth we may believe that, as they are Consubstantial, it is thus that He has in Himself the One Who begat Him, and that He Himself is also in the Father. Or let our opponents come forward and teach, that when the Son is conceived of as being in the Father, He too in common with ourselves has this distinction as a reward, and as a fair payment for conducting His life according to the law of the Gospel. But I suppose that even this appears to them nothing dreadful: for to men by whom no form of talking is unpractised, what expression, however extravagant and monstrous, seems unfit for use? It is possible therefore that they will say even this, that the Son is in the Father and again has also the Father in Himself on this account, namely, because He fashions Himself like to the Father by practising the virtues that are also attainable by us. And we would reply, "Why then, honoured Sirs, when Philip said: Lord, shew us the Father, did not the Christ put forward all the holy Apostles as a likeness and accurate representation of Him Whom they meant, and say, 'Have we [all] been so long time with one another, and dost thou not know the Father?'" Whereas He does not associate with Himself a single one of the others, but comparing Himself alone [290 to the Father alone, He passes over our attributes as small matters altogether; and not willing that the Divine essence should be thought accurately imaged in human attributes, He has reserved to Himself alone the perfection of resemblance. For He says: He that hath seen Me hath seen the Father. Then to these words He straightway added: Believe that I am in the Father and the Father is in Me. For seeing that He possesses resemblance in the most absolute exactness, He must as a necessary consequence possess in Himself the Father, and be possessed (so to speak) by the Father. For think of

something of the same kind, and accept it as an illustration of the words we are considering. If, for instance, any one were by chance to bring into our presence the son of Abraham or of any other man, and then were to question him as to the nature of his parent, desiring to learn precisely who and what kind of person the parent was; would not the youth employ reasonable language if he were to point to his own nature and say, "He that hath seen me hath seen my father: I am in my father, and my father is in me?" Then as a proof of his speaking the truth, would it not be fitting that he should draw attention to the identity with his father exhibited in his human doings and his physical peculiarities, and say: "Believe me for the very works' sake, seeing that I have all the qualities and can perform all the actions which pertain to human nature?" Indeed I think every one will say and will justly allow, both that he speaks the truth and that (in alleging the identity) he puts forward an accurate indication of the relationship involved in their particular actions. Why then do not they, who pervert such things as are right, persuade their own disciples to travel on the straight path of reasoning, instead of thrusting them off from the well-trodden king's highway, and taking an untrodden and rugged route, both deceiving themselves and destroying those who feel it their duty to follow them? We, however, not taking their road, will keep along the direct path; [291 and, giving credit to the Sacred Scriptures, we believe that the Son, Who is in His nature begotten of God the Father, is of equal strength and Consubstantial with the Father, and essentially His Image; and therefore that He is in the Father, and the Father in Him.

12, 13 Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than

these shall he do; because I go unto the Father. And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.

If anyone should think to discourse hereon commensurately with the extent of the meaning of what is here submitted to us. the task would be broad and deep. But if we consider what is rather profitable for the hearers, we shall think it beseems us to grasp in general wise the things signified, and to curtail the length of our discourse. For so would the meaning be most easy to be received by most men. So then, wishing to show forth that He was Consubstantial with His own Father, and that He is a Very Image of Him; carried in the Father as in an Archetype, albeit having the Archetype in Himself, as being a Very Image both naturally and essentially, and not in virtue of any shaping which implies a process of moulding and fashioning; for the Divinity transcends shape, inasmuch as. it is incorporeal withal: I, He says, am in the Father and the Father is in Me. But to the end that we may not look for the identity of the resemblance and the exact conformity thereof in any other sort than as a conclusion from those prerogatives alone that attach to His nature; for it was possible therefrom to see that the similarity is essential and natural; He says: Or else, believe by reason of the works. For indeed He very rightly thought that of a surety if any man beheld Him radiant with the like mighty works to those of God the Father, He would accept Him for a really natural Image and Likeness of His essence; for nought save what is naturally of God

[292 would ever do equivalent deeds to those of God; nay, neither could the power to work wonders on any wise in equal measure with the Divine nature come to belong to any created thing. For utterly unapproachable and beyond reach to them that have been called into being out of nothing are the proper excellences of the Eternal. And in no wise was it likely that any would doubt that the Saviour's saying would be utterly irreproachable, at least in the eyes of the right-minded;

yet, as God, He was not ignorant that even what was well said would be, to them that held opposite opinions, an occasion and a pretext for strange teaching. With intent then that no place for loquacity might be left herein for them that pervert such things as are right, and lest they should say it was not of His immanent might nor of His own power that the Son became a worker of wonders, but only inasmuch as He had within Him the Father doing the works: on this account, as He Himself said and insisted, the Lord (when need arose) courted them with words that might allure their minds: for He promises herein that He will be to them that believe on Him a Supplier of what things soever they will ask, and promises that He will supply to them not merely an equal power and authority but the same with increase: for greater things, He says, than I have done, shall he do. Seest thou then how He cuts short, and profitably so, the boldness of our opponents, and by His refutations of error reins in men (as it were) when they are rushing over precipices? For anyone will say to them: "O fools and blind, whereas ye suppose the Son to have been able to effect nothing of Himself, but rather to have been supplied by the Father with the power and authority for all those things that have been wondrously accomplished; how does He promise that He will grant to them that believe on Him to effect even greater things? How shall another, by borrowing the power from Him, effect what He has not done Himself? For notice that He has not said herein that the Father will supply power to them that believe; but,

[293 Whatsoever ye shall ask in My Name, I will do it. But He Who as God imparts to others the power to effect even those greater things, how could He have been Himself supplied with the power by another?" So that what they say is utter nonsense, and thoughtless trash, and inventions of a devilish perversity. But no man would contemplate the power of the Son as in any wise limited, nor as extending to one thing but insufficient to reach things still greater; nay, but as doing easily whatsoever it will, and bestowing on the worthy the power to glory in thrones, it may be of equal honour, or it may be even more highly exalted. And let none suppose us to say that any of those who have set store by their faith in Him will ever have such excess of power as to be able to fashion a heaven, or to make a sun and a moon, or the brilliant choir of the stars, or peradventure to create angels, or an earth, or such things as are therein. For the aim of His words is not directed towards these things, but is bent upon the things whereon it was reasonable that so it should be; and He overpasses not the measure of the splendour that beseems mankind, in glory to wit, and holiness. For surely it is for this cause, by way of restraining His words from ranging as it were whithersoever a man might desire, and of confining Himself to those wondrous works which He did while on earth after He became man, when He draws the contrast with the greatness of the still greater deeds, that He says: "He shall do the things which I have done, and greater things than these." For it was not because He was too weak to accomplish the greater things, that He held back His own power within the bounds of the things which He accomplished; but when He has done what was needful, and all perchance for which opportunity offered, He kindly gives us to understand by these words, that the reach of the incomprehensible greatness of His immanent power is not limited to those things. But to the end that, preserving the order of the thoughts presented to us, we may set the minds of our hearers on the contemplation of His

[294 utterance, [we will repeat that] He says: Verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

Then, "What is this?" one of the hearers might say with some reason, "I mean the Son's going to the Father in order that they who believe on Him may be able to effect things even still greater than the deeds exhibited by Himself? Surely the saying introduces some hidden subject for contemplation." To learn what it is that He says, consider Him as perhaps meaning: ----"O ministers and genuine pupils of My words, so long as I abode with you on the earth, and had My conversation as a man, I did not exhibit the power of the Godhead undimmed before you: I both spake and acted as befitted the measure of My humiliation and the condition of a slave. But thereafter, when those things shall have been be-seemingly accomplished, then also will the mystery of the dispensation in the flesh be completed for Me. For almost immediately I shall suffer death and shall rise to life again. And I promise to then bestow on you the power to accomplish works still greater than My own miracles. And the time for this is even now at hand, and so is the glory of their accomplishment. For I am going to the Father, that is, to sit down with Him and to reign with Him as God of God in unveiled power and authority, [and in the fulness] of My own nature to give good things unto My friends. Whatsoever ye shall ask," He says, "in My Name, I will do it, when the time has been completed wherein it was necessary," He says, "that I should show Myself in the garb of humiliation. I have observed all that was requisite to the proper carrying out of the scheme of the Incarnation; and now henceforth I promise that unveiledly as God I will work the works of God, not thrusting out the Father from the glory so God-befitting, but with intent that He may be glorified in the Son." For if the Offspring is glorified, the Parent also shall assuredly be glorified in Him. For the [295 Son, being ever in His nature God, would have been declared by many other signs; yet no less also is He disclosed by receiving the prayers of the saints, and granting them whatsoever they might ask and wish. How then should not the Father be glorified in Him? For like as He would have been grievously blamed, and naturally so, if the Offspring that came forth from Him had not been in His nature God; in like manner He will be exceeding glorious in that He has for the Fruit that came forth from His essence One Who is God and can skill so well to do all things and to enable others to do them. But if it tends to the glory of the Father that the Son should be seen possessed of God-befitting prerogatives, what manner of punishment shall fasten upon the heretic, forasmuch as he dreads not to disparage Him with shameless blasphemies in divers manners? And I will further say another thing, in no small measure (as I deem) at issue with their crude ignorances. For if we pray to the Son and seek our petitions from Him, and He pledges His promise to grant them; how could it be that He is not by nature God, and begotten of One Who is in His nature God? For if they conceive Him not so to be, and say that He was created, how shall we any longer be distinguished from those who invoke the sun, or the heaven, or any other of the creatures? For if, exceeding mischievously, ashamed of the ungainliness of their own folly, they say that albeit a creature equally with the rest of the creatures yet He hath a certain incomparable supereminence over all; notwithstanding let them be assured that none the less will they outrage the glory of the Father, that is, the Son, so long as ever they say that He is one in the number of the things that have been made. For the issue is, not whether He is haply a great or a small creature, but whether He is a creature at all, and is not rather in His nature God; which indeed is the truth. [296 14 If ye shall ask anything in My Name, that will I do.

Undisguisedly now He says that, being Very God, He will accept exceeding readily the prayers of His own people, and will supply right gladly what things soever they desire to receive, meaning of course spiritual gifts and such as are worthy of the heavenly munificence. And not as the minister of another's benevolence, nor yet as subserving another's kindness, does He say such things; but

as, with the Father, having all things in His power; and as Himself being the One through Whom are all things, both from us to God-ward, and to us-ward from Him. For this cause Paul also prays on behalf of the worthy for such supplies of benefits as are by him ever mentioned in conjunction, in the following words: Grace to you and peace from God our Father and the Lord Jesus Christ; and surely no man in his senses will ever in the face of this suppose that the Father by Himself separately grants a grace, and again the Son by Himself separately and as it were in turn does so; but the grace is one and the same, albeit it is spoken of as coming through Both. Notwithstanding, it is by the Father through the Son that all good things are wrought for the worthy, and the distribution of the Divine gifts is made; through the Son, I say, not as accepted in the rank of a servant, as we have already explained, but as conceived to be Co-Giver and Co-Supplier, and moreover as being so of a truth. For the nature of the Godhead is one, and also is believed so to be. For although it is extended to Father and Son and to the Holy Spirit, yet it has no absolute and entire severance; I mean, into each of the Persons indicated. For we shall be orthodox in believing that the Son is naturally both of the Father and in the Father, and that the own Spirit of the Father and of the Son, that is, the Holy Spirit, is both of and in the Father. So then, forasmuch as the Godhead of Their nature both is and is conceived of as One, Their gifts will be supplied to the worthy through the Son from the

[297 Father in the Spirit, and our offerings will be carried to God manifestly through the mediation of the Son: for no one cometh unto the Father but through Him, as to be sure He also Himself fully confesses. So then the Son both has become and is the Door and the Way as well of our friendship as of our progress towards God the Father, and the Co-Giver as well as Distributer of His bounty, forasmuch as it proceeds from a single and common munificence. For one is the nature of the Godhead in the person and substance both of the Father and of the Son and of the Holy Ghost. And forasmuch as it was unwonted in a way with them of old time, and as yet foreign to their practice, to approach the Father through the Son, He teaches this also for our profit, and laying first in His own disciples a foundation as it were of the structure, He implants in them both faith in this and knowledge, and despatches to ourselves instruction both how we are to pray and wherein lies our hope. For He promises that He will Himself give us what we ask in prayer; a proof of the Godhead in His nature, and of the royal authority inherent in Him; adding this to the other proofs thereof.

15 If ye love Me, keep My commandments.

Having ordained that when men pray they must ask in His Name and promising that He will Himself supply to them that ask whatsoever they desire to receive, He takes great thought not to seem to speak falsehood, having in view the unholy slanders of such as are wont to be captious. For a man can see, and best out of the Sacred Writings themselves, that some approach and ask earnestly in His Name, and notwithstanding in no wise receive; because God is not ignorant of what is fitting for each and profitable for the askers. Therefore to the end that our Lord Jesus the Christ might clearly exhibit who they are in reference to whom the word has been spoken and stands good, and to whom is due the grace of the promise; He straightway introduced the [298 mention of the persons who love Him, in whose case the promise will assuredly be fulfilled, and conjoins with His saying the exactly-defined keeper of the law, showing that unto such and not unto others shall the promise of kindness and the bestowal of the spiritual blessings hold good and come to pass. For that oftentimes the bounteous hand of God is shortened in hesitation, cutting off

from them that will not ask aright the consummation of their hopes, thou wilt easily understand, from what the disciple of Christ is at pains to write on this wise: Ye ask, and receive not, because ye ask amiss, when ye will spend it in your pleasures. Wherefore also again he says, about them that are wont to be double-minded: For let not that man think that he shall receive anything of the Lord; for [he is] a double-minded man, unstable in all his ways. For to them that ask for the grace that is from above, not for establishing of virtue, but for enjoyment of carnal pleasure and worldly lusts, God well-nigh shuts fast His ear, and in no wise grants them anything; for what things soever He forbids and wholly casts out by reason of the abomination that is in them, how could He grant them to any? And the spring of all sweetness, how could it give forth a bitter stream? But that unto the lovers of spiritual gifts with rich and readiest hand He distributes blessings, thou shalt easily perceive, when thou hearest Him saying unto them by the mouth of Isaiah the prophet: While thou art yet speaking, I will say, What is it? and by the voice of the Psalmist: The eyes of the Lord are upon the righteous, and His ears are open unto their prayer. So having determined and expressly declared that the enjoyment of the heavenly blessings, supplied, that is, through Him by the Father, is both due to them that love Him, and in very truth shall be theirs; He straightway goes on to describe the power of love, and instructs us excellently and irreproachably, for our profit, with intent that we should devote ourselves to [299 the pursuit thereof. For albeit a man say that he loves God, he will not therefore straightway win the credit of truly loving, forasmuch as the power of virtue stands not in bare speech, nor is the beauty of piety towards God fashioned in naked words; but rather it is really distinguished by means of good deeds effected and an obedient temper; and the keeping of the Divine precepts best gives living expression to love towards the Divinity, and presents the picture of a virtue wholly living and true; not sketched out in mere sounds that flow from the tongue, as we have said, but gleaming as it were and altogether radiant with brilliant colours, to wit, the portraits of good works. And indeed our Lord Jesus the Christ shows us this plainly, when He says: Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father, Which is in heaven. For the proof of faith lies not in barren words or professions, but in the qualities of acts, and indeed the Holy Scripture says that it is dead when the works do not follow therewith. For the knowledge that God is One, it says, we shall find, not only in human minds, but in the unclean devils themselves; who also shudder, even involuntarily, at the power of Him that made them. Howbeit to keep the radiance of their acts concurrent with their faith is manifestly the beauty and ornament of those only who truly love God. So then the proof of love and the most perfect definition of faith is the observance of the Evangelic decrees and the keeping of the Divine precepts. And perhaps it would be in no wise difficult to add other things hereunto, akin in their drift; only that I suppose they do not suit the present occasion. Wherefore we must once more betake ourselves to such points as are more suitable to what lies before us. If ye love Me, He says, ye will keep My commandments. For indeed thou must understand once again and call well to mind that oftentimes, when conversing with His own disciples or even with the Jews themselves, He would [300 say: The words that I speak are not Mine, but His Who sent Me; and again: I speak not from Myself, but the Father Which sent Me, He hath given Me a commandment, what I should say, and what I should speak; and again: The things therefore which I speak, are not Mine, but His Who sent Me. And yet now again, notwithstanding He has confessed at large, up and down His discourses, that the words He addressed to us are God the Father's, He here says they are His own commandments, which He has spoken to us. And no one that has sense will suppose that He speaks falsely, for let

not this thought come into the mind of a Christian; and moreover He will of course speak truly, forasmuch as He is Himself the Truth. For it was not in the manner of one of the prophets, as if with the rank of a minister and a servant, that He conveyed the message from the Father to us; but as bearing such likeness to Him that not even in word was He haply observed to differ, but rather naturally to speak on such wise as the Father Himself might peradventure talk with us. For the exact similarity of essence leads us to believe that the Son also corresponds in His utterances to Him that begat Him; and inasmuch as He is Himself the Word and Wisdom and Purpose of God the Father, He says that He has received commandment what to say and what He shall speak. For we also ourselves individually see that our own minds well-nigh even lay a commandment on our speech uttered through words, as it proceeds to the world without, that it shall interpret what is in the mind itself. Small indeed is the force of the illustration as applied to God; but notwithstanding this, by taking the analogy of human things to assure us of the things that transcend them, we apprehend the Divine Mysteries as it were in a mirror and darkly.

16, 17 And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of truth: Whom the world cannot receive; for it beholdeth

[301 Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you.

He mingles once more the human with the Divine, and neither reverts to the pure glory of the Godhead, nor yet altogether confines His range within the limits of humanity, but traverses both, wondrously and at the same time indistinguishably too, forasmuch as He is at once both God and man. For He was God by His nature, inasmuch as He was the Fruit of the Father and the Effulgence of His essence; and again, He was man, inasmuch as He has become Flesh. Accordingly He speaks as God and at the same time as man: for after this manner it was possible to preserve duly such forms of language as befitted the dispensation in flesh. Notwithstanding, while we are searching for the meaning of the passage before us, we say this: that at this point also, of necessity, our Lord has introduced the mention of God the Father, for the building up of their faith, and for the exceeding profit of the hearers; as indeed the argument will demonstrate as it proceeds. For when He bade us ask in His Name, and revealed, along with the other truths, a manner of praying unused among the ancients, promising withal even very earnestly that He will give whatsoever things we wish to receive: with intent that He might not seem thereby to thrust aside the Person of God the Father, nor yet to curtail the power of Him Who begat Him, the power (I mean) of satisfying the aspirations of the saints, He said that the Father would be a Co-Supplier for our profit, and would join in bestowing on us the Paraclete: adding also the words "I will ask," as man; and referring peculiarly to the whole Divine and unspeakable nature what befits it especially, as in the Person of God the Father. For this was His custom, as we have oftentimes said already in the foregoing parts of this work.

Another Paraclete, however, is the name He gives to the Spirit that proceeds from the essence of God the Father and from that of Himself. For the kind of the [302 essence is the same in the case of Both, not excluding the Spirit, but allowing the manner of His distinctness to be understood as lying solely in His being and subsisting in a separate personality. For the Spirit is not a Son, but we will accept in faith verily and properly to be and to subsist as That Which He is; for He is the Spirit of the Father and of the Son. But [the Son] knowing that He Himself also both is in truth a Paraclete and is so named in the Sacred Writings, He calls the Spirit another Paraclete; not on the

ground that the Spirit can skill to effect in the Saints something else perchance more than what He also can, Whose Spirit He both is and is called. And that the Son also Himself both was named and is a Paraclete, John will bear record, in his own compositions, when he says: These things say I unto you, that ye may not sin. And if any man sin, we have a Paraclete with the Father, Jesus Christ the righteous: and He is the propitiation for our sins. So Jesus calls the Spirit another Paraclete, willing Him to be conceived of as possessing the attributes of a proper personality; albeit having so close a likeness to Himself, and able so to work in exact correspondence what things soever He Himself might haply work, as that He might seem to be the Son Himself and no whit different: for He is His Spirit. And indeed Jesus called Him the Spirit of Truth, saying also in the discourse before us that He is Himself the Truth. But any one will naturally say to those who suppose the Son alien to the essence of God the Father: "How is it, pray, that the Father gives the Spirit of Truth, that is, of the Son, not as foreign or alien, but as His own Spirit; notwithstanding that according to you He has the kind of His essence distinct from that of the Son, and, for of this there is no question, the Spirit is the Son's? And once more, how is it, if it be so that the Son is of another essence, that He gives the Spirit of the Father as His own?" For it is written [303] that He breathed on His disciples, saying, Receive ye the Holy Ghost. So then will not a man suppose, and very rightly, or rather will he not be even firmly convinced, that the Son, being essentially partaker of the natural excellences of God the Father, has the Spirit after the same manner as the Father also would be understood to have Him: that is, not as something added or from without, for it were simple or rather mad to hold such an opinion; but as each of us has within himself his own breath, and pours it forth without from the inmost parts of his body? For indeed it was for this cause that Christ breathed on them even bodily, showing that as the breath proceeds bodily from the human mouth, so also from the Divine essence the [Spirit] from Him is in God-befitting manner poured forth. Forasmuch then as He is the Spirit both of God the Father and of the Son, how can it be but that the power They thus possess at once in division and in conjunction will be altogether one? For the Father is a Father and not a Son, and the Son is a Son and not a Father; notwithstanding, the Father is in the Son, and the Son in the Father; moreover, it is not the Father separately by Himself, or the Son separately by Himself, Who gives the Paraclete or the Holy Spirit, but rather He is supplied to the saints from the Father through the Son. For indeed on this account [we must understand that] when the Father is said to give, the Son also gives, through Whom are all things; and that when the Son is said to give, the Father also gives, of Whom are all things. But that the Spirit is both Divine and not of another essence, in reference I mean to the Father and the Son, is I imagine doubtful to no one who is right-minded; and furthermore a necessary argument will convince us thereof. For if a man say that the Spirit is not of the essence of God, how then henceforward would the creature in receiving the Spirit be a partaker of God? And after what manner shall we be entitled temples of [304] God, and be so, if we receive a created or an alien spirit, and not rather That Which is of God? And how are those who have a share of the Spirit partakers of the Divine nature, according to the words of the sacred writers, if He is in the number of the things that are made, and does not rather proceed for us from the Divine nature itself; not passing through it unto us, as something foreign to it, but so to speak becoming in us a certain quality of the Godhead, and dwelling in the saints, and remaining for ever---[as He does] if by cleansing the eye of their understanding by all goodness, and by unyielding earnestness in the pursuit of every virtue, they preserve the grace in their hearts. For Christ says that the Spirit is uncontainable and invisible for them that are in the world, that is, for those that savour of the things

in the world, and choose to love the things that are on earth; yet that He is containable and easily beheld by the saints. For what reason? They who have an uncleanness hard to be washed out of them, and who have filled their own mind as it were with some unhealthy humour, do not narrowly consider the beauty of the Divine nature, nor yet accept the law of the Spirit, forasmuch as they are wholly tyrannised over by the passions of the flesh; whereas the good and sober, keeping their heart free from the evils that are in the world, voluntarily induce the Paraclete to dwell within themselves, and after receiving Him keep Him and (so far as it is attainable by men) behold Him spiritually, winning therefrom something large and great and enviable for their prize. For He will sanctify them, and will make them at once fulfillers of all good things, and will release them from the shame of man-befitting slavery, and will endue them with the prerogative of the adoption of sons. And Paul will bear witness to this, saying: And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. [305 18 I will not leave you desolate: I come unto you. Of necessity our Lord Jesus the Christ at this point finishes the discourse touching the Holy and Consubstantial Trinity. For He has already shown before, setting forth both words and facts for assurance unto them that love Him, both that He is in His nature God and is begotten of God the Father, and is of equal might and like mind with Him. For to this end He also at one time said: What I speak, I speak not from Myself; and at another time again: If I do not the works of My Father, believe Me not. But if I do them, though ye believe not Me, believe My works. But besides these things it was in no small measure needful also that men should receive the right and irreproachable doctrine with reference to the Holy Spirit Himself; for so might the minds of His hearers be directed wholly unto Tightness of faith. Therefore I will set forth in few words what Christ teaches us by the passage before us. By saying that "Another" shall be sent unto us from God the Father, He once more, in accordance with His careful and wise plan, renders the expression of the faith secure. For it was only likely that some, not rightly understanding what was said, would think that He meant that the Holy Spirit was not of the essence of God (as in fact some of the witless did suppose), but that He was in His nature something different; for to say "Another," among the more ignorant sort at least, might carry the appearance of some such ground for its use. So with intent to exhibit clearly that He does not wish the kind of distinctness which the Spirit possesses to be understood in any other way, save solely in virtue of His being in a peculiar and proper sense that which His Name implies, for the Spirit is a Spirit and not a Son, even as the Son is a Son and not a Father; after saying that the Paraclete shall be sent forth, He promises that He will come Himself; showing that the Spirit is not something other than what He is [306 Himself, forasmuch as He is a proper Spirit proceeding from the Father, and is conceived of as the Son's, and for this cause is also called His Mind. For example, Paul says, signifying withal this very thing: But we have the Mind of Christ. So then, understanding the matter rightly and without all error, and rejecting as ungainly all perversion in any direction contrary to what is reasonable, and following the words of the inspired Scripture, we say that He is not something different from the Son so far as regards natural identity, but the same; yet with characteristics both distinct and personal. For, so understanding it, I imagine, the inspired Paul also oftentimes mingles Them and introduces Either as identical with the Other; the Paraclete, I mean, and the Son. For thou wilt find him saying: But if any man hath not the Spirit of Christ, he is none of His, and again directly after: And if Christ is in you, the body is dead because of the sin; but the Spirit is life because of righteousness. Hearest thou how he expressly confesses that they have Christ who have received His Spirit? And he says also in another place: For I think that I also have the Spirit of God. And he who spake this

unto us, also says: If ye seek a proof of Christ That speaketh in Me; and oftentimes prays that in us also, who have believed, Christ may dwell by faith, howbeit himself receiving the Holy Spirit. And let no one suppose that we say that he annuls the fixity of name or person in respect of each, or that he says that the Son is not a Son but a Spirit, or at least that he does not know the Spirit as Spirit, but says He is a Son; this was not the aim in his mind, and indeed neither do we so believe. For he knows how to count the Persons of the Holy and Coessential Trinity, and teaches that each of the Persons signified subsists in His proper distinctness: notwithstanding he proclaims clearly that the Holy Trinity is fixed in absolute identity. Else how can it be that the Spirit is and is called God? For do ye not know, he says, that ye are a temple of God, and [307 the Spirit of God dwelleth in you? But if, forasmuch as the Spirit dwelleth in us, we are made temples of God, how can the Spirit not be of God, i.e. of His Essence, whereas He makes God to dwell in us through Himself? So then by way of showing that the Spirit is not alien from His own Nature, the Only-begotten, having said that the Paraclete is being sent forth from the Father for the Saints, promises that He will come Himself and fill the place of a father, to the end that they be not found like some orphans destitute of the assistance of one to stand forth for them, and for this cause be found henceforth easy to be taken in the snares of the devil, and exceedingly easily assailed by the offences in the world, for all they be many and come as of necessity, by reason of the ungovernable madness of them that bring them to pass. So then for a shield and an irrefragable security unto our souls, the Father has given the Spirit of Christ, to fulfil in us His grace and presence and power. For it were impossible for a man's soul to effect ought that is good, or to have power over its own passions, or to escape the great subtilty of the snare of the devil, if it were not fortified by the grace of the Holy Spirit, and had not Christ Himself by reason thereof within itself. And indeed the inspired Psalmist? composing for us through the wisdom that was in him his thanksgivings on this behalf, cried aloud unto God: Lord, Thou didst crown us as with a shield of favour----meaning by a shield of favour nothing else than the Holy Spirit Who shields us, and constrains us, by gifts of unexpected strength, to [the fulfilling of] the good pleasure of God. And so He promises that none the less He will be present and will help through the Spirit them that believe on Him, albeit He ascend into the very heavens, after His Revival from the dead, now to appear in the presence of God for us, according to the words of Paul. [308 19 Yet a little while and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.

Now that the Passion is close at hand, and brings along with it the moment of His Assumption, He says that He will be invisible to the world, that is, to them that value the enjoyment of things temporal before the Divine blessings, and set more store by earthly things than by heavenly. And by way of making our belief to the end thereof kindred and consistent with what has been already said above, we shall be right in saying, that God the Father has given the Paraclete, i.e. the Holy Spirit, of course through the Son; for all things are through Him from the Father. Notwithstanding He has come, not on all indiscriminately, both evil and good, but on them on whom it was fitting He should go forth. For so far forth as touches the most rich and unstinted grace of the Giver, no man of all in the earth remained a non-partaker: For I will pour out, He says in the prophets, of my Spirit on all flesh. Yet each man is unto himself an accessory cause of his possessing or else wholly failing to get the God-given blessing. For some men, because that in no wise do they strive to cleanse their own mind by all goodness, but love exceedingly to dwell in the evils in the world, shall abide non-partakers of the Divine grace, and shall not see Christ in themselves, forasmuch as they have a heart void of the Spirit. For this cause albeit they are ranged on the side of the

Protector of the orphans they are torn in pieces by simply everything that is strong enough to overreach, be it a passion or a devil, or yet any other worldly lust, and by everything that can drag them down as it were and overpower them unto sin. Howbeit, unto the holy and them that were purposed to receive Him, He said, as was likely He would, forasmuch as they were going to endure none of those ills, I will not leave you orphans, I am coming unto you. And so He says He shall be invisible and wholly unbeheld by them that mind the |309 things in the world, after His Departure hence, I mean His Ascension into heaven. But He says He will be found visible unto the holy, forasmuch as the Holy Spirit is putting a certain Divine and spiritual flash in the eyes of their heart, and sowing therein all good knowledge. For we shall either suppose that this is what He means by Yet a little while and the world beholdeth Me no more; but ye behold Me; or else turning aside to a different point of view----especially when there is intertwined with His words the saying Because I live, ye shall live also----we reason somewhat on this wise. For after His Revival from the dead, when He had effected for our nature the return unto that whereunto it existed from the beginning, and had made man incorruptible, He ascended, as it were by way of first-fruits and in the Temple of His own Body first, unto God the Father in heaven. But after in the meanwhile accomplishing a short time, He will descend again, as we believe, and will return again unto us, in the glory of His Father with the Holy Angels, and will set up the appalling tribunal before all men, both evil and good. For all created things shall come to judgment. And rendering becoming awards, corresponding to the life each one has led, He will say to them on the left, i.e. to those that have minded the things in the world: Depart from Me ye cursed, into the eternal fire prepared for the devil and his angels; howbeit to them on the right, i.e. to the holy and good: Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For they shall be with Christ and shall reign with Him, and shall revel in the heavenly blessings, having been made conformable to His Resurrection, and escaped the meshes of the ancient corruption, being endued with the long and ineffable life, and living endlessly with the ever-living Lord. For that they who have practised a life dear to God and exalted, shall be with Christ without ceasing, to wit contemplating His |310 divine and unspeakable beauty, Paul will make clear where he says: For the Lord Himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord; and again, to them that have chosen to mortify worldly passions: For ye died, and your life is hid with Christ in God. When Christ, Who is our life, shall be manifested, then shall ye also with Him be manifested in glory. So----for I will sum up the meaning of the Lord's saying----the lovers of the evil things in the world shall go down to Hades and be banished from the presence of Christ; howbeit there shall be with Him and dwell with Him for ever the lovers of virtue, they who have kept inviolate the earnest of the Spirit, and being with Him of a surety they shall also behold His Divine Beauty without all hindrance. For, he says, the Lord shall be thine eternal Light, and God thy glory. And it is also likely that this is what the Lord means to make manifest, when we hear Him saying: Yet a little while and the world beholdeth Me no more; but ye behold Me; because I live ye shall live also. Howbeit in no wise will He speak falsely in saying that the time intervening, before His Revelation as it were, is a little while. For to God Who always is, even what is a long time with us counts utterly for nothing; and the Psalmist will testify this when he says: For a thousand years in Thy sight, O Lord, are but as yesterday that is past, and a watch in the night.

20 In that day ye shall know that I am in My Father, and ye in Me, and I in you. The meaning of the passage before us is somewhat hard to reach, and as it were demands that the inquiry applied to it be keen, and imposes very considerable delay on our discourse: howbeit we believe that Christ [311 will once more direct us into truth. Now some, albeit among the number of those once supposed among the impious heretics to be of eminence, refusing malignantly to confess that the Son is of the essence of God the Father, and is therefore in Him, conceive that the union is an accidental one and not one of nature; and in fact they have written---belching forth thereby what proceeds from their own minds, not from the Holy Spirit---that, forasmuch as the Son is loved by the Father, and Himself loves the Father in return, it is after this sort that He is in Him. And these demented men bring as a proof hard to overthrow, the words attached to the clause before us, to wit concerning us and Him; and indeed they say, resting withal their blasphemies on the staff of a reed, that as we are said to be in Him, and have Him in ourselves, and are not united to Him in the matter of our essence, but the manner of the union is determined by our capacity to love and be loved in return; so the Son also, one of them would say, is not at all within the essence of God the Father, but being wholly distinct in the matter of His nature, and being quite differently characterised, is understood to be in the Father solely by virtue of the law of love. For it is their aim, as we said just now, to show that the Only-begotten is an effect and a creature, and produced and honoured merely with His preeminence over the rest of the creatures, notwithstanding He is external to the essence of God the Father. But forasmuch as concerning this we have already spoken at length, assaying thereby to show to the best of our power, that the Son is by nature in the Father and that the union which He has with Him is substantial, we will forbear further for the present to extend our remarks touching this subject. Howbeit we will not wholly leave as it were the ground of the argument clear for our opponents to overrun, but will set the battle in array against them in a few words, exhibiting so far as possible at once the mischief and the ignorance [312 of their wicked and loathsome artifice; and particularly we will say: If it is solely by reason that He is loved and loves that the Son is in the Father, and if by the same law we are in Him and He in us, and no different bond of union is discernible, whether we consider that which binds the Son to the Father, or us to Him and Him to us: in what sense or on what principle, I pray you, does He say that it is in that day we shall know the mystery of this? For seemingly we do not yet know that the Father loves the Son, and the Son also loves the Father; nor, I suppose, do we yet know our own condition, but a vain calculation mocks us, when we think that the Son loved us, and for this cause won us unto the Father, and that we also loved Him! For when He says In that day ye shall know, He shows that the time of the knowledge is not yet present; then, why did the Lord all in vain make our ears ring with His words: The Father loveth the Son? For that He Himself loves the Father, who will deny? And how, I pray you, said He also that His choosing to suffer in our behalf was a clear proof of His love to us-ward? For greater love hath no man than this, He says, that a man lay down His life for His friends. And why did He manifestly seek for love from us towards Himself, and that for this cause we should be eager to fulfil His good pleasure? For he that loveth Me, He says, will keep My commandments. For when shall we keep the Divine commandment, if at the present we make no account thereof? Forasmuch then as it is fit we believe that the Son loves the Father, and loves us and is beloved by us, how is it not consistent to conceive that the Son has purposed to signify something diverse from this, and not to define the manner of the union by the law of love; or rather that He has manifestly introduced it to us as after some different sort, when He says: In that day ye shall know that I am in My Father and ye in Me and I in you. But peradventure the

opponent will answer, that [313 before the Passion Christ said such things as these to us, to wit that He loves the Father and is loved again by the Father, and He loves us also and we Him; but that after the Passion and the Revival from the dead, when we saw that He burst the bonds of death, we learnt that He is in the Father, forasmuch as also He is loved, and for this cause rose from the dead. For this cause also He is in us and we in Him, according to the same law of love. But we reply: Your opposition is exceeding idle, and wholly without understanding, and a tissue of rotten words. But, excellent Sirs, consider once more that what we knew of a truth before the Resurrection from the dead, there was no need to learn after the Resurrection. For if it was only imperfectly that we believed that the Son is loved of His own Father, and Himself loves the Father, it was indeed necessary to await the Resurrection, with intent we might therefrom have the perfection of knowledge. But if the Father be worthy of belief when He says even before the Resurrection: He is My beloved Son; and if the Saviour Himself also speaks true when He says: The Father loveth the Son; and if the law of love is fittingly to be conceived in its entire perfection; why do ye foolishly strike at us with hard words? And why, thrusting aside the beauty of the Truth, do ye fashion you an unsightly lie, dragging outside of the Father's essence the Son that is of Him and through Him, and withal inventing right rotten words, and contriving tricks of absurd argumentation? For that the Only-begotten loved us, and that we also loved Him, will be open to any one to see with utmost readiness, so he be willing to regard intently the nature of the truth: For being in the form of God the Father, He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant. Then what, I pray you, was the ground of such actions? Was it not the law of love towards us? And how is it possible to doubt? And our willingness too on behalf of Christ and [314 readiness to abandon our very life to the persecutors, that we may not deny our own Lord, will it not supply proof to demonstration of our love to Him? But a man will also say that this either is entirely true, or will condemn the Holy Martyrs as having wrought a desperate struggle for Christ for no useful end, and endured so grievous a danger all unrecompensed. So then, whereas it is proved with all clearness that the Father has towards the Son love in perfection, and that in like sort also He loves the Father, and we Him and He us, what reason could there be in supposing that the discernment thereof is referred perchance to other times, when the Lord says: In that day ye shall know that I am in the Father, and ye in Me, and I in you. For away with their idle talkings and the pretentiousness of their God-hating speculations! But we waxing bold in the consciousness of bearing the torch of the Spirit, will not hesitate to say what seems to be right, with intent to clear up the questions at issue. So then, having said above: Because I live ye shall live also, straightway He is found to have added: In that day ye shall know that I am in My Father, and ye in Me, and I in you. Then to what man, upright and wont to think rightly, would it not be abundantly clear, that He limits a day, the time to wit of the knowledge hereof, upon which we ourselves also, renovated after His likeness, shall ascend unto eternal life, escaping from the curse of death? And something after this sort the Christ-bearer seems to me to indicate----I mean, Paul----when, revealing to us the Divine Mystery, he writes to some: For ye died and your life is hid with Christ in God; when then Christ, which is your life, shall appear, then shall ye also appear with Him in glory. For He shall transform the body of our humiliation----this body assuredly, and not a diverse----to be conformable unto His glory, and shall transmute the nature of man unto the ancient type with power unspeakable, changing all things easily unto whatsoever He will, none forbidding; for He is very [315 God That maketh all things and changeth the fashion of them, as it is written. So then at that day, or time, when ye also yourselves shall live----for I do live,

albeit made man like unto you, and clad with the body which as touching its proper nature is subject to corruption---ye shall recognise clearly, He says, that I am in the Father, and ye in Me, and I in you. And we shall be disposed to think that the Lord said this unto us, not with intent we might suppose that He is in the Father according to the law of love, as indeed our opponents thought fit to believe, but according to the power of a deep mystery, which is also both difficult to conceive, and hard to utter; howbeit I will essay how I may be able to expound it.

Now I hold that the mind of any man on earth is very far from equal to the accurate exposition hereof; notwithstanding, in the fervour of love, albeit with powers of sight and utterance but little whetted, let us now consider the aim of the Incarnation of the Only-begotten. Let us, I pray you, examine the cause, wherefore, being as God in the form of God the Father, He counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, and endured the cross despising the shame. For in this way the depth of the mysteries before us will be manifest, so far as is possible, howbeit hardly so. But we shall learn how the Son is in the Father, naturally, that is, and not by virtue of the relation of being loved and loving as invented by our opponents; and we again in Him after the same sort, and He in us. Well then, one cause the wise Paul expounded was a true and most general cause of the Incarnation of the Only-begotten, when he said: For God the Father was pleased to gather together in one all things in Christ; and "gathering in one," both the name and the thing, plainly involves the bringing back again and resumption of the things that have digressed to an unconformable end unto what they were in the beginning. Then desiring to put before us in a clear |316 light the methods of the gathering in detail, at one time he said: For what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the ordinance of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit; and at another again: Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to nought him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. And herein we have two methods of the gathering together which Paul expounded the doctrine of the Incarnation of the Only-begotten as of necessity involving; but a further method, inclusive of the others, was set forth by the wise Evangelist John. For he writes thus touching Christ: He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His Name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. So then it is abundantly evident and manifest I conceive unto all, that it was for these causes especially that, being by nature God and of God, the Only-begotten has become man; namely with intent to condemn sin in the flesh, and by His own Death to slay Death, and to make us Sons of God, regenerating in the Spirit them that are on earth unto supernatural dignity. For it was, I trow, exceeding good, after this sort to gather together again into one and to recover unto the ancient estate the sore-stumbled race, to wit, the human. Again, let us set each of the causes just given side by side with the Lord's saying, and thereupon make such remarks that seem fit. For we must inquire in what sense it may be seemly to conceive that God the Father condemned sin in the flesh by sending His own Son in |317 likeness of sinful flesh. For albeit the Son were by nature God and had shone forth from His essence and possessed naturally the immutability of His proper being, and for this cause in no wise could stumble into sin, or turn aside anywhither into what is not right, the Father caused him voluntarily

to descend into the flesh that is subject to sin, with intent that making very flesh His own, He might bring it over unto His own natural property, to wit, sinlessness. For, I conceive, we shall not be right in believing that it was with intent to effect this for the Temple of His own Body alone that the Only-begotten has been made man; for where were the glory and profit of His Advent unto us to be seen, if He accomplished the salvation of His own Body alone? But we believe rather that it was to secure the benefits for all nature through Himself and in Himself first as in the firstfruits of humanity, that the Only-begotten has become like us. For like as we have followed after not only death but all the sufferings of the flesh, undergoing this suffering in the first man by reason as well of the transgression as of the divine curse; after the same sort, I conceive, shall we all of us follow Christ, as He saves in many ways and sanctifies the nature of the flesh in Himself. Wherefore also Paul said: And as we love the image of the earthy, we shall bear also the image of the heavenly. For the image of the earthy, to wit of Adam, is to be in sufferings and corruption; and the image of the heavenly, to wit of Christ, is to be in impassibility and incorruption. So then the Word being God by nature condemned sin in His own flesh, by charging it to cease its activity, or rather so amending it as that it should move after the good pleasure of God, and no longer at its own will; and so whereas the body was natural, He made it spiritual. This then is one method of the gathering together; but the method that is most befitting and appropriate to the drift of the passage before us shall follow it. And it will be our task to speak touching eternal life and the slaying of Death, and how [318 the Only-begotten removed from human nature the corruption that came of the transgression. Therefore forasmuch as the children are partakers of blood and flesh, He also in like manner took part in the same with intent to slay Death, and that He that created all things unto immortality and made the generations of the world healthful, according as it is written, might remould once more the fashion of things unto their ancient estate. And once again, albeit my argument be more minute than behoves, yet, as it needs must, it shall proceed, setting forth the ancient condition of our estate. For I conceive the sincere purpose to grasp the meaning of the words before us, will wholly escape the dangers that come of mere loitering. So then this rational creature upon earth, I mean man, was made from the beginning after the image of Him that created him, according to the Scriptures; and the meaning of image is various. For an image may be, not after one sort, but after many; howbeit the element of the likeness to God that made him, which is far the most manifest of all, was his incorruptibility and indestructibility. But never, I conceive, would the creature have been sufficient unto himself to be so, merely by virtue of the law of his own nature; for how could he that is of the earth in his own nature have been shown to possess the glory of incorruption, unless it were from the God that is by nature both incorruptible and indestructible and ever the same, that he was enriched with this boon in like manner as with all others? For what hast thou that thou didst not receive? saith somewhere unto us the inspired Paul, with exceeding reason and truth. With intent then that what was once brought into being out of that which is not, might not, by sinking back to its own original, once more vanish into nothing, but rather be preserved evermore----for this was the aim of Him that created it---God makes it partaker of His own nature. For He breathed into his face the breath of life, i.e. the Spirit of the Son, for He is Himself the Life with the Father, [319 holding all things together in being. For the things that are receptive of life both move in Him and live, according to the words of Paul. And let none of us found hereupon any words of false teaching, by supposing that we said that the Divine inbreathing has become a soul unto the living creature; for this we deny, guided unto the truth of the matter by such reasoning as this. If any suppose that the Divine inbreathing became a soul, let

him tell us whether it was turned aside from its own nature and has been made into a soul, or has it remained in its own identity? For if they say it has been on anywise changed and that it traversed the law of its own nature, they will be convicted of blasphemy; for they will say that the immutable and ever-unchanging Nature is altogether mutable; whereas if it was in no wise turned aside, but has ever remained what it always was, after coming forth from God, to wit His inbreathing, how did it deflect unto sin, and become susceptible of so great diversity of passions? For, I trow, they would not say that there is, in anywise, in the Divine Nature the possibility of transgression. But to get over the words due to the subject before us without using lengthy proofs, I say we must repeat this once again and say,---that no one, I imagine, rightly minded would suppose that the Breath which proceeded from the Divine Essence became the creature's soul, but that after the creature was ensouled, or rather had attained unto the propriety of its perfect nature by means of both, soul and body to wit, then like a stamp of His own Nature the Creator impressed on it the Holy Spirit, i. e. the Breath of Life, whereby it became moulded unto the archetypal Beauty, and completed after the image of Him that created it, enabled unto every form of excellence, by virtue of the Spirit given to dwell in it. But whereas, being free of will, and entrusted with the reins of its own purposes---for this also is an element in the image, forasmuch as God has power over His own purposes---it turned and has [320 fallen---but how this came to pass the Holy Scripture must teach you, for the account of it therein is plain---God the Father both determined and took in hand to gather together once more in Christ the nature of man unto its ancient estate, and willing it accomplished it withal. So then it naturally follows that we should observe how it has come to pass. It was not otherwise possible for man, forasmuch as he was of a nature that was perishing, to escape death, save by recovering that ancient grace, and partaking once more in God Who holdeth all things together in being and preserveth them in life through the Son in the Spirit. Therefore He hath become partaker of blood and flesh, i.e. He hath become man, being by nature Life, and begotten of the Life that is by nature, i.e. of God the Father---to wit, His Only-begotten Word, with intent that ineffably and inexpressibly and as He alone could skill to do, uniting Himself with the flesh that by the law of its own nature was perishing, He might bring it back unto His own Life and make it through Himself partaker of God the Father. For He is Mediator between God and men, according as it is written, knit unto God the Father naturally as God and of Him, and again unto men as man; and withal having in Himself the Father and being Himself in the Father; for He is the impress and effulgence of His Person, and not distinct from the Essence, whereof He is impress and wherefrom He proceeds as effulgence; but both being Himself in It, and having It in Himself; and again having us in Himself according as He wears our nature and our body has become entitled the Body of the Word. For the Word was made flesh, according to the utterance of John. And He wears our nature, remoulding it unto His own Life. And He is also Himself in us; for we have all been made partakers of Him, and have Him in ourselves through the Spirit; for, for this cause we have Both, being made partakers of the Divine Nature, and are entitled sons, after this sort having in us also the Father Himself through the Son. [321 And Paul will testify hereof where he says: Because ye are sons God sent forth the Spirit of His Son into your hearts, crying, Abba, Father. For His Spirit is not something diverse from the Son, I mean as touching the law of identity, to wit, identity of nature. This being the result of the progress of our discourse of these things, let us now take the meaning of what has been set forth, and adapt it to the interpretation of our Saviour's words: For in that day ye shall know, He says, that I am in the Father, and ye in Me, and I in you. For I live Myself, He says, for I am Life by nature, and have shown the Temple of My own

Body alive; but when ye also yourselves, albeit ye are of a corruptible nature, shall behold yourselves living in like manner as I do, then indeed ye shall know exceeding clearly, that I, being Life by nature, did knit you through Myself unto God the Father, Who is also Himself by nature Life, making you partakers as it were and sharers in His Incorruption. For naturally am I in the Father----for I am the Fruit of His Essence and Its real Offspring, subsisting in It, having shone forth from It, Life of Life----and ye are in Me and I in you, forasmuch as I appeared as a man Myself, and made you partakers of the Divine Nature by putting My Spirit to dwell in you. For Christ is in us through the Spirit, converting that which has a natural tendency to corruption into incorruption, and transferring it from the condition of dying unto that which is otherwise. Wherefore also Paul says that He that raised Jesus Christ from the dead, shall quicken also your mortal bodies, through His Spirit that dwelleth in you. For albeit the Holy Spirit proceeds from the Father, yet He comes through the Son, and is His Own; for all things are through the Son from the Father. For that it was through the Spirit we were wrought anew unto eternal life, the Divine Psalmist will bear us record, when he cries as unto the God of all: When Thou openest Thine Hand, all things shall be filled with goodness; when [322 Thou turnest away Thy Face they shall be troubled; Thou shalt take away their breath and they shall fail and shall turn again to their dust. Thou shalt send forth Thy Spirit and they shall be made, and Thou shalt renew the face of the earth. Hearest thou how the transgression that was in Adam, and the "turning away" as it were from the Divine precepts, sore troubled the nature of man, and made it return to its own earth? But when God sent forth His Spirit, and made us partakers of His own Nature, and through Him renewed the face of the earth, we were transfigured unto newness of life, casting off the corruption that comes of sin, and once more grasping eternal life, through the grace and love towards mankind of our Lord Jesus Christ, through Whom and with Whom unto God the Father, be glory with the Holy Spirit unto the ages. Amen.

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Scriptural meaning of "in God" and "by God." 281 282 The heretical argument shown to be absurd. 283 284 He that denieth the Son denieth the Father. 285 286 We are in the Son in one way, the Son is in the Father in another way. 287 288 How we are in God. The Father and the Son are Consubstantial. 289 290 A natural illustration, The identity of works. 291 292 The Lord's words forestall perverse criticism. 293 294 Christ's perfect glory is disclosed after His humiliation. 295 296 The Godhead is One. The Son is the Way. 297 298 Love gives the necessary disposition to ask aright. 299 300 The words of the Son are His Own.

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Christ is in us through the Spirit. 321 322 Newness of life comes by the Spirit.

[All of the footnotes moved to the end and renumbered. The margin contains mainly biblical references and fragments of Greek. These have been omitted, apart from one reference to Aeschylus] 1. a Adopting Mr. P. E. Pusey's conjecture of ■σθ■σεται.

2. b Adopting Mr. Pusey's conjecture of ε■ γ■ρ μ■.

3. c From this place to the end of the period the original is obscure, partly owing to a lacuna in the manuscripts.

4. Aesch. P.V.263, Eccl. v. 4.

5. d Reading μετ■ ■μαυτο■ instead of Mr. Pusey's μεθ■ ■αυτο■. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

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

Commentary on the Gospel of John - Introduction to volume 2

Cyril of Alexandria, Commentary on John, LFC 43, 48 (1874/1885). Vol.2 Introduction. pp. iii-xvi. A LIBRARY OF FATHERS OF THE HOLY CATHOLIC CHURCH, ANTERIOR TO THE DIVISION OF THE EAST AND WEST.

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. Isaiah XXX. 20.

LONDON:

WALTER SMITH (LATE MOZLEY), 34 KING STREET, COVENT GARDEN.

1885. TO THE MEMORY OF THE MOST REVEREND FATHER IN GOD

WILLIAM LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND, FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE THE UNIVERSITY OF OXFORD, THIS LIBRARY OF ANCIENT BISHOPS, FATHERS, DOCTORS, MARTYRS, CONFESSORS, OF CHRIST'S HOLY CATHOLIC CHURCH, UNDERTAKEN AMID HIS ENCOURAGEMENT AND CARRIED ON FOR TWELVE YEARS UNDER HIS SANCTION, UNTIL HIS DEPARTURE HENCE IN PEACE, IS GRATEFULLY AND REVERENTLY INSCRIBED.

COMMENTARY ON THE GOSPEL ACCORDING TO S. JOHN BY

S. CYRIL ARCHBISHOP OF ALEXANDRIA

VOL. II

S. JOHN IX-XXI

LONDON:

WALTER SMITH (late MOZLEY), 34, KING STREET, COVENT GARDEN.

1885

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PREFACE.

More than eleven years have passed since the first volume of a translation of S. Cyril's

Commentary on S. John was given to the world by the late Mr. P. E. Pusey. The volume was introduced by a Preface, the greater part of which was written by the translator's father, Dr. Pusey, and mainly with a view to showing that S. Cyril's language on the subject of the Procession of God the Holy Ghost from the Father and the Son is substantially identical with that of the Greek Fathers of an earlier age. This Preface was in part intended as a contribution to the then expected

discussion of the subject at the Reunion Conferences which, in the event, were held at Bonn, under the presidency of Dr.

Döllinger, in the autumns of 1874 and the following year. The translation itself was reviewed by an English critic in terms which rendered its humble and too self-distrusting author unwilling to resume it. At his death, on Jan. 15th, 1880, nothing more had been done. But Dr. Pusey, who all along had been anxious for the completion of the work, entrusted it to a scholar who was at the time

living taking up his residence in Oxford, the Rev. Thomas Randell, M. A., of S. John's College.

Mr. Randell's distinction as a Classical Student had been already attested by the honours gained by him in the London University; and Dr. Pusey early formed and expressed a very high opinion of his "wide and solid" accomplishments as an Orientalist---an opinion which has been amply justified by the successes which Mr. Randell has achieved in his adopted University. The text from which the present translation, as well as that in the previous volume, has been made, is that which the unwearied labours of Mr. P. E. Pusey himself had based on the earlier work of Aubert. Of this noble enterprise his father writes:----

"It was at my wish that, in his uniform filial love, my son took as the central work of his life to make the text of S. Cyril's works as exact as it could be made. For this he visited libraries in France, Spain, Italy, Germany, Russia, Mount Athos, Cairo, Mount Sinai, and applied to this the knowledge of Syriac which he had perfected in view of another object 1." The work of editing the original text was to have been completed in ten volumes. It remains, alas! a splendid fragment, consisting of six volumes and a-half; which, unhappily, do not include the *IV* Thesaurus. But in Dr. Pusey's judgment the greatest of S. Cyril's works is his Commentary on S. John 2, the original text of which is given in the third, fourth, and fifth volumes of Mr. Pusey's edition. This original text consists of 1636 pages octavo, partly Greek and partly Syriac. Of these the first 863 pages were translated into English by Mr. P. E. Pusey himself; the translation forms the first volume of the present work. For the translation of the remaining 773 pages contained in the present volume Mr. Randell is responsible.

Dr. Pusey commissioned Mr. Randell to complete his son's work in 1880, and took the greatest interest in its progress. On March 10th, 1880, he writes to Mr. Randell:----

"There is no hurry about the translation of S. Cyril. I only wished to have my dear son's work completed. Mr. Jebb, I think, thought his translation rather quaint; so it would not be a model for you. Every one must translate in the way most natural to himself. I should think that you would do well to read yourself into S. Cyril's style before you begin the actual translation. It will flow rapidly then. Your translation will, I fear, be at a disadvantage, because it begins with fragments of the lost books."

Mr. Randell, it need not be said, acted on the advice contained in this letter. In November, 1881, Dr. Pusey again writes to Mr. Randell, expressing

living his pleasure at the progress of the work, and adding: "At 81, I am glad not to leave things unsettled." In January, 1882, Dr. Pusey once more writes:----

"I have just had the first 52 pages of your MS., as set up, to read over. I have ventured to change the προτεχυισμα, which you had rendered 'fortification,' into 'outer wall,' for it represents [Hebrew]; but perhaps you left it on purpose, as our version always renders by some general term 3. I only looked at the pages to see that they came to you, as they should. But I found that they read pleasantly, which is a great gain for a writer who uses so many compound words as S. Cyril." In truth, the difficulty of translating S. Cyril lies not only in his compound words but in his long and involved sentences----the product of his sustained and anxious thought. But the correction thus suggested is the only one made by Dr. Pusey. Dr. Pusey read through and approved of the first 176 pages of the present volume, which alone were set up in type before he was himself taken from us, at Ascot Priory, on September 16th, 1882.

Dr. Pusey's death, as was inevitable, seriously interrupted the progress of the work. The Holy Rood Press, at which the book was being printed, was broken up. In Dr. Pusey the last surviving editor of the Library of the Fathers was withdrawn from this earthly scene. Dr. Pusey's executors were for

[vii] some time engaged in making arrangements with a new publisher, and other difficulties presented themselves. But at length a fresh beginning was made. From page 177 onward the volume has been printed at the Oxford Clarendon Press; and every care has been taken to secure uniformity, not only between the two portions of this volume, but also between the whole volume and its predecessor.

Indeed the work, as a whole, has been considerably enriched by Mr. Randell's industry. Through an inadvertence, some copies of the first volume had no Table of Contents, while other copies were furnished with an erroneous one. In order to remedy this as far as possible, Mr. Randell has provided the present volume with a Table of the Contents of both. The first volume, too, was published without any Index. At the end of the present volume are subjoined full Indexes to both. The translator has also been careful to note in the margin of the second volume those passages of the Commentary in which the translation has been made from the Syriac version.

It may not be undesirable to remind the reader that S. Cyril used a text of the New Testament which is not quite identical either with that of any known ancient manuscript, or with any conjectural text that has been constructed by modern scholars, or with the Textus Receptus. Accordingly, in translating passages of the New Testament that occur in the present volume----whether passages of the Holy Evangelist upon whom S. Cyril is commenting, or

[viii] incidental quotations in the Commentary itself----especial care has been taken to render S. Cyril's own text as exactly as possible. Whenever therefore the rendering is not identical either with the Authorised or the

Revised Version, the reader may be assured that there is a corresponding difference in the Greek or Syriac text as exhibited by S. Cyril. Moreover, quotations from the Old Testament will often be found to differ from the corresponding passages of our English Bible, because they are taken from the Greek version of the Septuagint, and not from the original Hebrew text.

Mr. Randell is anxious to express his gratitude for generous assistance which he has received from many kind friends in the course of his work. Among Greek Scholars who have helped him are Sir William J. Herschel, Bart., M.A.; C. H. Sampson, Esq., M.A., Fellow of Brasenose College; H.

P. Palmer, Esq., M.A., and A. P. Moore, Esq., M.A., both of Wadham College; and, in one case of considerable difficulty, the Rev. Dr. Bright, Regius-Professor of Ecclesiastical History. In translating the Syriac he has been aided by the Very Rev. Dr. Payne-Smith, Dean of Canterbury, and his accomplished daughter, Miss Jessie Payne-Smith; by the Rev. Dr. Driver, Regius Professor of Hebrew; and by the Rev. F. H. Woods, B.D., of S. John's College. When correcting the proofs and preparing the Indexes, he had to thank Arthur T. Bott, Esq., B.A., for time and trouble freely placed at his disposal. [ix Not many weeks after his son's death, Dr. Pusey said, in the course of conversation, to the present writer:----

"I cannot help hoping, that if dear Philip is allowed, now or hereafter, to be anywhere near S. Cyril in another world, S. Cyril may be able to show him some kindness, considering all that Philip has done in these later years to make S. Cyril's writings better known to our countrymen."

Since these words were uttered father and son have met again after their brief separation. And it may be that they have also been permitted to hold converse with the great Alexandrian Father before the Throne of that adorable and deeply-loved Redeemer, Whose Glory, Divine and Human, each of the three, according to his measure and opportunity in the days of earthly work and trial, did so much to set forth.

H. P. LIDDON.

CHRIST CHURCH, Feast of All Saints, 1885.

[Footnotes moved to the end] 1. 1 Preface to Translation of S. Cyril against Nest., p. cv.; dated Christmas Eve, 1881.

2. 2 Vol. I., Preface, p. viii.

3. 3 This correction was adopted, cf. p. 10.

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Early Church Fathers - Additional Texts

Commentary on the Gospel of John - Praefatio - by Cyril of Alexandria

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885) Praefatio. pp. 1-5.

S. CYRIL, ARCHBISHOP OF ALEXANDRIA.

INTERPRETATION OR COMMENT ON THE GOSPEL ACCORDING TO JOHN.

[Translated by P. E. Pusey]

INTRODUCTION. THE LORD will give utterance to them who evangelize with much power, declareth exceeding well the Psalmist. But I deem that they who ought to approach this, are, not mere chance persons, but those who have been illumined with the grace that is from above, seeing that both All wisdom is from the Lord, as it is written, and Every good gift and every perfect gift is from above and cometh down from the Father of lights. For a thing unsure and not unfraught with peril to the many, is the speaking concerning the Essence that is above all, and the Mysteries belonging thereunto, and silence on these subjects is free from danger. Us nevertheless albeit deeming that we have much need of silence, God Who is over all excludes from this, saying to one of the Saints (this was Paul), Speak and hold not thy peace. And no less does the ordinance of the Law shew this, indicating things spiritual in the grosser type. For it enjoins those who have been called to the Divine Priesthood, to declare to the people by the sound of trumpets, about those things which they ought to learn. For God, when He willed to set forth in His laws most excellent things, did not I deem intend that the leaders of the people should lay their hand on their mouth, as it is written, and, in fear of appearing rashly to attempt things above the mind of man, hold back from the doctrine that is so necessary for those who are being instructed in piety and the knowledge of God, and choose a silence perilous to those who are their disciples. But the Disciple of Christ again terrifies us, saying Be not many masters, and moreover the [2] most wise Preacher too, darkly shewing the peril that exists in the teaching of such things. For, says he, he that cleaveth wood, shall be endangered thereby; if the iron head fall, both himself hath troubled his face and he shall strengthen powers. For he likens the keenness of the mind to the iron-head, in that it is of a nature to pierce through, and sinks in to the innermost parts, even though it be resisted by the thickness and close texture of the wood. Wood again he in a figure calls the thoughts that are in Holy Scripture, which render the Books wherein they are a kind of Spiritual Paradise, and yet more than this, full with the fruitfulness that comes of the Holy Ghost. He that endeavours therefore to unfold the spiritual wood, that is the Divine and Mystic thoughts of Divinely-inspired Scripture by means of insearch, and most accurate grasp and keenness of mind, will run very deep risk, saith he, when the iron-head slippeth, that is when the mind not carried to a true understanding of the things which are written, misses the right perception, and having left, as it were, the straight path, is borne on some other way of thought turned aside from what is fitting. Whereupon he will place in jeopardy the face of his soul, that is, his heart, and will invigorate

against himself the bad opposing powers, who with their bitter perverse words sophisticate the mind of those who have gone astray; not suffering it to behold the beauty of truth, but manifoldly perverting it and persuading it to go astray after mad thoughts. For no one calleth Jesus Anathema save in Beelzebub. And let no one deem, himself astray, that the exposition of the above is astray, or otherwise of false reasoning. For Divine Scripture does sometimes, as we said before, call the thoughts of Holy Scripture wood. And indeed the God Who is over all says something on this sort through the all-wise Moses to those at that time: When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them, for thou mayest eat of them and thou shalt not cut them down: (is the tree of the forest a man, to go before thee unto the palisade?) Only the trees which thou knowest that they be |3 not trees for meat, thou shalt destroy and cut them down, But that the God of all would not have deemed it worth to prescribe to us such things, if it were to be understood only of trees of the earth, is I suppose clear to every one, yet I think one ought to shew from another command also that He is very unsparing of these, and takes not account of them. For what I pray does He enjoin should be done to the false-called gods? Ye shall destroy their altars, saith He, and break down their images, and cut down their groves. And by His own altar He no way suffers any tree to be cultivated. For He plainly declares: Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God. And if one must add anything to this, I will speak after the manner of most wise Paul. Both God take care for trees? or saith He it altogether for our sakes? by grosser examples leading us by the hand to the idea of spiritual things.

Let us now say that the writings of the unholy heretics may be considered as cities, and fortified, haply not without skill, by the wisdom of the world, and the intricate deceits of their cogitations. There comes to storm them, and in some sort environs and sits round them taking the shield of the faith and the sword of the Spirit, which is the word of God, every one who agonizes for the holy dogmas of the Church, and sets himself in array with all his strength against their false-speaking, studying to cast down imaginations, as Paul saith, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. When then, He says, such a soldier of Christ compasses, as a land of aliens, the bitter writings of heresies, and lights upon the best cultivated trees, that is, if he find words from the Divinely-inspired Scripture, or things spoken by the Prophets or even testimonies from the New Testament, wrested unto their own purpose, let him not apply his mental acumen, like a sort of tool, to destroy and cut them down. For not because taken hold of by those who know not to interpret it aright, is therefore that which proceeds of the Mouth of God to be wholly rejected too: but since it is fruit-bearing, it shall be to thee rather as a help

|4 and for food. For turning round unto the right argument of the faith that which is sometimes foolishly taken by them, not only shall we not be caught unstrung, but rather are we nerved into words against heresy. But he subjoins forthwith an argument persuading the hearers, that the onslaught of the advocate for the truth should be made, not for the overthrow of the Divine oracles, but for the destruction of what is non-rightly said by the opponents. For is, it says, the

tree of the forest a man, to go before thee unto the palisade? For do you suppose, he says, that the utterance of the holy writings, will of its own self rise up against thee to battle, like one of the arch-heretics, and is not rather wronged by their madness? Do not then cut it down, says it, but let it be to thee as food also; only the trees which

thou knowest that they be not trees for meat, thou shalt destroy and cut them down. For uneatable by them who

would think aright, is the fruit of those men's writings: against them let every tool come: there let the might of the spiritual wood-men be shewn, upon them let the axe of strength in advocacy glitter. For the uselessness and unprofitableness of the babbling of the heterodox the Prophet Hosea also most excellently interprets to us saying: A stalk

having no strength to yield meal; if so be it yield, the strangers shall swallow it up. For they that are diligent to estrange themselves from friendship with God, shall feast themselves on the weak and old-wife tale of those people's unlearning. As then I was saying at the beginning (for I think we must go back to that), most exceeding hard is the exposition of the Divine mysteries, and better perchance were silence, but since thy much speech persuadeth us, O most labour-loving brother, to offer the work, as a sort of fruit of our lips, and spiritual sacrifice, this too will I not shrink from doing, encouraging myself in God who maketh wise the blind, and seeketh at our hands not surely that which is above us, but accepteth equally the offerings of poor men. For him that would offer a gift for a burnt-sacrifice to the Lord, as is put in the beginning of Leviticus, the lawgiver having enjoined an offering of the herd and having moreover herein set down

[5 the measure of the honour of the type, he again

lowers it, saying that they who cannot attain to this, should sacrifice of the flock. And well did he know that sad and inexorable poverty will render some powerless even to this: therefore

he says, he shall bring his offering of turtledoves or of young pigeons. But him that comes yet short of these too, and approaches with the most insignificant offerings, he honours. For says he, his offering shall be fine flour, defining an offering easily procurable I suppose by every one and not too oppressive to the deepest poverty. For the lawgiver well knew (I think) that better and more excellent is it to bear fruit even a little, than to be wholly bereft of it and through shame of seeming to come short of others' gifts, to rush forward to the conclusion that it needs not to honour the Lord of all.

Persuaded then with reason by all these things, and having dismissed from my mind unreadiness, the ally of silence, I will deem it my duty to honour my Lord with what I have, discourse wholesome and joyous to the readers, like fine flour bedewed with oil: and we will begin the Book of John, taking in hand an exceeding great work, yet by reason of faith, not unstrung. And that we shall say and think less than is meet, we must unhesitatingly confess. But the great difficulty of the book, or to speak more truly, the weakness of our understanding, will persuade us to ask meet pardon for this.

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

[Page running titles] 2 Danger of speaking of sacred things, uncalled.

Books of heretics, like cities of aliens. 3 4 God accepts the offerings of poor men. 5 This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

Commentary on the Gospel of John - Preface to the online edition

Cyril of Alexandria, Commentary on John, LFC 43, 48

(1874/1885). Preface to the online edition.

Some time ago I became aware that the Oxford Movement Library of the Fathers series contained a translation of the Commentary on the gospel of St. John by Cyril of Alexandria. The translation was split into two volumes, 43 and 48, each of more than 600 pages. The first volume was translated by P.E. Pusey, who also edited the Greek text during the 1870's. The volume is very uncommon, since most collections of this series tend to end with the volumes issued before 1850; all volumes issued during the 1870's are rare. But still more uncommon is the second volume, which was the last volume in the series and was issued in 1885 after the death of both P. E. Pusey and his father, Oxford Movement founder E. B. Pusey. This was translated by Thomas Randell. Through the cooperation of a faraway academic library I was enabled to obtain photocopies of both. The circumstances under which the second volume was produced are detailed in the preface to it by H. P. Liddon, which is online [here](#). The language of the first volume is called 'quaint' by Liddon. Readers may find other words for language which might be described as pseudo-Jacobean, except that King James I undoubtedly would have found it as baffling as we do. I commend to a reader with time on his hands the exercise of modifying a sentence or two into modern English. My own experience was that a complete recasting was necessary. It seems that a contemporary reviewer harshly criticised this strange version, thereby inducing Pusey to abandon the effort. Fortunately Randell's volume is rather more readable.

Volume 1 contained a 50 page preface, mainly by E. B. Pusey. This hardly refers to the Commentary at all. I did attempt to scan it, but after scanning 20 pages with great labour I abandoned the attempt. I will complete this if there is any public demand for it. The text of Cyril's work has not come down to us complete. Books 7 and 8 are lost. However P. E. Pusey included in his edition a number of fragments of these books. I learn from the Patrology of J. Quasten (vol. 3) that the authenticity of these fragments is questionable, however. The source of these is unfortunately not indicated by Pusey. The preface should have discussed the source of these fragments, and also the manuscript tradition of the work. In its absence, I have here translated and abbreviated the following from the praefatio to Pusey's edition of the Greek text in 3 volumes, Sancti Patri nostri Cyrilli archiepiscopi Alexandrini In divi Joannis evangelium; Accedunt fragmenta varia necnon tractatus ad Tiberium diaconum duo / edidit Philippus Edwardus Pusey. Oxford (1872):

These volumes of Cyril's works contain those surviving works of this holy man which comment on the New Testament;---- excluding the fragments of his work on St. Luke, which were edited from the Syriac by Rob. P. Smith, Dean of Canterbury; for many of the Greek and Syriac sources are printed in his

English translation ---- and likewise excluding some relics of the lost commentary on St. Matthew.

We have been able to considerably improve the text of Cyril's largest work, the Commentary on John. Our predecessors had at most access to a single manuscript, the Codex Barbarinus which Aubert also was allowed to inspect; this contains the first six books. Our most diligent helper, Theodorus Heysius, supplied us with this many years ago; see the description of this codex in vol. 1, p. 645. The Vatican library contains two other manuscripts; Cod. Vat. 592, containing the first four books, and 593, containing the first four and the last four books. Both are 15th century, and equally well written. Very close to 593 is the manuscript of San Marco in Venice 121, of the same age, which is a copy of this manuscript. No other manuscripts are known, and the last four books only exist in Vat. 593 and the Venice manuscript: to which can be added enough material quoted by other writers from this work, that the text has come down to us more or less complete.

These manuscripts are referenced as follows:

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

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

E = Cod. Vaticanus 593, saec. xv., containing the first four books and the last four. This edition is the first to use this manuscript for the first four books, as collated by Heysius. The last four were supplied for this edition by Hugo Hinckius, Ph.D. With this agrees

Cod. S. Marci 121, which we spoke of above;

which restores some passages lost in E through ■μοιοτ■λευτον.

Aubert used both of these. I was unable to obtain a new collation of the Marcianus codex, but I consulted it in many places for the last four books, and refer to it as F.

Books seven and eight have long since perished. Aubert gave what could be fragments from them, from the Catena on S. John by Nicetas, using a manuscript which once belonged to D. de Harlay, Bishop of St. Malo, now in Paris in the Bibliothèque Imperiale, Ms. Suppl. Gr. 159, bomb. saec. ca. xiv. But Nicetas cites from many other works of Cyril, and it seemed necessary to omit many on these grounds. The good quality of B appears clearly from various witnesses and indicators. One error must be noted, which is common to the other manuscripts also; when the scribe made a careless mistake, often he corrected it, but instead of erasing the mistake he added above it the conjunction κα■ or ■γουν.

Two further manuscripts of a Catena on St. John have been used. Both

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

a = Cat. in S. Joannem Nicetiana, in the Moscow Library, Cod. 93 (once 94). b = Cat. on the gospels in the Moscow Library, Cod. 41 (once 42), written in saec. x, cited occasionally from the same source as Corderius. c = The fragment of the Corderian catena (between p.447 and p.889 in Cod. Bodleian Barrochian. 225, saec. xii.ex.)

I = Some folios of the same text. Some are preserved in the library of the Holy Synod in Moscow, Cod. 119 (once 120), pp.50; others in codex 2, pp.181, 182, among the Greek manuscripts of Archbishop Wake in the Cathedral Church library at Oxford; others in a codex (containing homilies of Chrysostom, pp.140-147) in the library of S. Dionysius on the Holy Mountain. These folios seem to have been written after the middle of the 10th century.

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

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

Other quotations from this Commentary on John are given in Euthymius Zigabenus, in *Panoplia Dogmatica*, and appear in the early pages of the commentary. For this I used Cod. Viennensis Theol. Nessel 76, membr. One or more excerpts of S. Cyril exist in Cod. Med. Laur. plut. vi.12, saec. xiv (= p); see vol. 1, p. 552. But p often stands apart from EF, and seems to have come from the same archetype. The punctuation is that of Migne.

One very interesting feature of the work is the chapter titles and numeration. Cyril indicates at the end of the preface that these are authorial, both titles and numbers. Chapter titles were not generally used

in antiquity, although summaries sometimes were prefixed to the start of each book of Greek histories. The work is therefore one of the first which we know to have been divided by its author into numbered chapters, and the fact that Cyril explicitly discusses this suggests that it was a novel practice in his day. Since the subject of summaries, chapter titles and numeration is one that the world of scholarship has yet to properly address, this piece of evidence may be of value.

Roger PEARSE 14th December 2005 POSTSCRIPT: (31st December 2005)

Since writing these words, I have learned of a revision of this translation being undertaken at the moment, from a post in usenet:

Alive in Christ, the official magazine of the Diocese of Eastern Pa. of the OCA [Orthodox Church of America], has been serializing an updated and corrected version of the above text.

The revision process, conducted with frequent reference to Cyril's Greek text, has included:

- updating the language to contemporary English
 - simplifying the convoluted sentence structure by freeing it somewhat more from that of the original Greek than does Pusey, and adapting somewhat more to English
 - retranslating some words by reference to Lampe's Patristic Greek Lexicon (which was not available to Pusey) and more recent Greek lexica
 - correcting some errors in the earlier translation
 - adding some additional footnotes
- This is not a wholesale retranslation; the weaknesses of Pusey's work are also its strengths; namely its attempt to be a faithful translation of St Cyril's work. A recent installment, #20, is online at www.doepa.org and covers John 5:39-6:15. As a sample, here is of a paragraph from Pusey's text, followed by the revision:

"We will then, looking to what is more profitable and agreeable to what preceded, read it not imperatively, but rather as in connection and with a comma. Of this kind again will be the meaning of the passage before us. For when He saw that they were ever running to the books of Moses, and ignorantly collecting thence materials for gainsaying, but seeking for nothing else, nor receiving what would avail them for due belief: needs therefore does He shew them that their labour in searching for these things is useless and unprofitable, and clearly convicts them of exercising themselves in a great and most profitable occupation in a way not becoming its use. For what tell me (saith He) is the use of your searching the Divine Scriptures, and supposing that by them ye will attain unto everlasting life, but when ye find that they testify of Me and call Me

everlasting life, ye will not come to Me that ye might have life? Whence then ye ought to be saved (He saith) ye perceive not that thence ye get the greatest damage to your own souls, ye who are sharpened from the Mosaic books only unto gainsaying, but the things whereby ye could gain eternal life, ye do not so much as receive into your minds." and here is the revised version:

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

It is planned to publish the revised revised version now being serialized. The published version will include further emendations and will add most of the critical footnotes and margin comments in the original, some of which are being omitted from the current serialization. The pace of the serialized version has picked up significantly, and, God willing, publication of the commentary should be completed to the half-way point within about 2 1/2 years. That would be a logical point at which to publish the first of two volumes.

I think we must all commend the initiative of those responsible.

It seems that this will be published commercially, but under copyright.

The work is being done at St. Tikhon's Seminary, which of course has to support itself financially.

POSTSCRIPT: (27th January 2006) The OCA is not the only group involved in making this work available again. Some time ago I received a query from Br. John of the Dormition Skete monastery in Colorado. They were seeking a copy of the second volume, with the intention of making both volumes available again in an edited form. My own efforts to first obtain and then scan a copy of Cyril on John were prompted by this exchange. I mentioned the OCA work to him, and he commented:

We are preparing our own edition for printing, and it will be different from the OCA translation. Ours will in general follow Pusey's

translation with a few corrections where he has been a little less than exact, where differences in meaning are important.

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

POSTSCRIPT: (9th February 2006) I have now examined Pusey's Greek text, and incorporated a chunk of his praefatio into this page. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Preface to the online edition

Cyril of Alexandria, Commentary on Luke. Preface to the online edition

Among the manuscripts brought back to the British Library from the Nitrian desert in Egypt by Archdeacon Tattam in 1842, were two volumes containing the Commentary on Luke of Cyril of Alexandria. This text consisted of a compilation of 156 sermons, although some had suffered damage. The text had not survived in Greek, although long quotations existed in Byzantine catena-commentaries -- chains of quotations of the Fathers, which had been published by Angelo Mai and by Cramer.

Robert Payne-Smith produced an edition of the Syriac text: *Cyrilli Alexandriae Archiepiscopi Commentarii in Lucae Evangelium; quae supersunt Syriace e Manuscriptis apud Museum Britannicum*. Ed. R. Payne Smith, pp. 447, 4to. Oxonii: e typographeo academico. 1858. In 1859 he produced an English translation, supplemented from the catenas, and this is the text that appears here. The gospel text at the head of each sermon forms part of the Syriac text. In 2005 the volumes of the translation stood on the shelves of Cambridge university library. I made a photocopy of them. In February 2006 I scanned them in, using my 25-page sheet feeder, and created 13 directories each of around 60 pages. I then began to convert the images into text using Finereader OCR. The marginal notes and footnotes made this a slow business, even though I omitted much. I laboured for some months, into 2007, completing most of the first volume. Then I halted. I found that the first volume had appeared on archive.org in PDF form, thereby rendering my labour useless.

I resumed work during 2008. In the interval I had received the occasional enquiry about it, and I did not like leaving the work incomplete. But this time I took a different approach. There was no need for the footnotes or marginalia. In addition, I decided to modernise the text in the remainder of the sermons. The original was in mock-Jacobean English, full of Thee's and Thou's. This means that in order to use the book the reader must translate mentally into modern English as he goes along. Not everyone can do this, and it is wearing even for those of

us to whom it is no obstacle. Naturally this renders the text less useful to the academic; but I take it that the academic will consult the copies on archive.org. I hope that the easier reading of the later sermons will encourage people to make use of them.

Roger Pearse

4th April 2008

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Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 1-11 (Luke 1:1-3:23)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

1-11. (Luke 1:1-3:23) pp.1-48.

- Miscellaneous fragments on Luke c. 1
- Sermon 1: Luke 2:1-7
- Sermon 2: Luke 2:8-18.
- Sermon 3: Luke 2:21-24.
- Sermon 4: Luke 2: 25-35.
- Sermon 5: Luke 2:40-52.
- Sermon 6: Luke 3:1-6.
- Sermon 7: Luke 3:7-9.
- Sermons 8 & 9: Luke 3:10-14.
- Sermon 10: Luke 3:15-17.
- Sermon 11: Luke 3:21-23.

COMMENTARY OF S. CYRIL, PATRIARCH OF ALEXANDRIA,

UPON THE GOSPEL OF ST. LUKE.

----- 1:2. Who from the beginning were eyewitnesses and ministers of the Word. In saying that the Apostles were eyewitnesses of the substantial and living Word, the Evangelist agrees with John, who says, that "the Word was made flesh, and tabernacled in us, and His glory was seen, the glory as of the Only-begotten of the Father." For the Word became capable of being seen by reason of the flesh, which is visible and tangible and solid: whereas in Himself He is invisible. And John again in his Epistle says, "That which was from the beginning, That which we have heard, That which we have seen with our eyes, and our hands have handled around the Word of Life, and the Life became manifest." Hearest thou not that he speaks of the Life as capable of being handled? This he does that thou mayest understand that the Son became man, and was visible in respect of the flesh, but invisible as regards His divinity.¹ [2 1:51. He hath shewed strength with His arm: He hath scattered the proud in the imagination of their heart. The arm enigmatically signifies the Word that was born of her: and by the proud, Mary means the wicked demons who with their prince fell through pride: and the Greek sages, who refused to receive the folly, as it seemed, of what was preached: and the Jews who would not believe, and were scattered for their unworthy imaginations about the Word of God. And by the mighty she means the Scribes and Pharisees, who sought the chief seats. It is nearer the sense, however, to

refer it to the wicked demons: for these, when openly claiming mastery over the world, the Lord by His coining scattered, |3 and transferred those whom they had made captive unto His own dominion. For those things all came to pass according to her prophecy, that 1:52. He hath put down riders from their thrones, and exalted the humble.

Great used to be the haughtiness of these demons whom He scattered, and of the devil, and of the Greek sages, as I said, and of the Pharisees and Scribes. But He put them down, and exalted those who had humbled themselves under their mighty hand, "having given them authority to tread upon serpents and scorpions, and upon all the power of the enemy:" and made the plots against us of these haughty-minded beings of none effect. The Jews, moreover, once gloried in their empire, but were stripped of it for their unbelief; whereas the Gentiles, who were obscure and of no note, were for their faith's sake exalted.

1:53 He hath filled the hungry with good things, and the rich He hath sent empty away. By the hungry, she means the human race: for, excepting the Jews only, they were pining with famine. The Jews, however, were enriched by the giving of the law, and by the teaching of the holy prophets. For "to them belonged the giving of the law, the adoption of sons, the worship, the promises." But they became wanton with high feeding, and too elate at their dignity; and having refused to draw near humbly to the Incarnate One, they were sent empty away, carrying nothing with them, neither faith nor knowledge, nor the hope of blessings. For verily they became both outcasts from the earthly Jerusalem, and aliens from the glorious life that is to be revealed, because they received not the Prince of Life, but even crucified the Lord of Glory, and abandoned the fountain of living water, and set at nought the bread that came down from heaven. And for this reason there came upon them a famine severer than any other, and a thirst more bitter than every thirst: for it was not a famine of the material bread, nor a thirst of water, "but a famine of hearing the Word of the Lord." But the heathen, who were hungering |4 and athirst, and with their soul wasted away with misery, were filled with spiritual blessings, because they received the Lord. For the privileges of the Jews passed over unto them.

1:54. He hath taken hold of Israel His child to remember mercy.

He hath taken hold of Israel,---not of the Israel according to the flesh, and who prides himself on the bare name, but of him who is so after the Spirit, and according to the true meaning of the appellation;---even such as look unto God, and believe in Him, and obtain through the Son the adoption of sons, according to the Word that was spoken, and the promise made to the prophets and patriarchs of old. It has, however, a true application also to the carnal Israel; for many thousands and ten thousands of them believed. "But He has remembered His mercy as He promised to Abraham:" and has accomplished what He spake unto him, that "in thy seed shall all the tribes of the earth be blessed." For this promise was now in the act of fulfilment by the impending birth of our common Saviour Christ, Who is that seed of Abraham, in Whom the Gentiles are blessed. "For He took on Him the seed of Abraham," according to the Apostle's words: and so fulfilled the promise made unto the fathers.

1:69. He hath raised up a horn of salvation for us. 2 The word horn is used not only for power, but also for royalty. But Christ, Who is the Saviour that hath risen for us from the family and race of David, is both: for He is the King of kings, and the invincible power of the Father.

1:72. To perform mercy.

Christ is mercy and justice: for we have obtained mercy through Him, and been justified, having washed away the stains of wickedness through faith that is in Him.

1:73. The oath which He swore to our father Abraham, But let no one accustom himself to swear from hearing that God swore unto Abraham. For just as anger, when spoken of [5] God, is not anger, nor implies passion, but signifies power exercised in punishment, or some similar motion; so neither is an oath an act of swearing. For God does not swear, but indicates the certainty of the event,---that that which He says will necessarily come to pass. For God's oath is His own word, fully persuading those that hear, and giving each one the conviction that what He has promised and said will certainly come to pass.

1:76. And thou, child, shalt be called Prophet of the Highest.

Observe, I pray, this also, that Christ is the Highest, Whose forerunner John was both in his birth, and in his preaching. What remains, then, for those to say, who lessen

3 His divinity? And why will they not understand, that when Zacharias said, "And thou shalt be called Prophet of the Highest," he meant thereby "of God," of Whom also were the rest of the prophets.

1:79. To give light to them that sit in darkness, and the shadow of death. For those under the law, and dwelling in Judea, the Baptist was, as it were, a lamp, preceding Christ: and God so spake before of him; "I have prepared a lamp for My Christ." And the law also typified him in the lamp, which in the first tabernacle it commanded should be ever kept alight. But the Jews, after being for a short time pleased with him, flocking to his baptism, and admiring his mode of life, quickly made him sleep in death, doing their best to quench the ever-burning lamp. For this reason the Saviour also spake concerning him; "He was a burning and shining lamp, and ye were willing a little to rejoice for a season in his light." [6] 1:79. To guide our feet into the way of peace. For the world, indeed, was wandering in error, serving the creation in the place of the Creator, and was darkened over by the blackness of ignorance, and a night, as it were, that had fallen upon the minds of all, permitted them not to see Him, Who both by nature and truly is God. But the Lord of all rose for the Israelites, like a light and a sun. [7] "From S. Cyril's Commentary upon the Gospel of St. Luke, Sermon the First." From the Syriac, MS. 12,154.

Luke ii. 1. And it came to pass in those days, &c.

Christ therefore was born in Bethlehem at the time when Augustus Caesar gave orders that the first enrolment should be made. But what necessity was there, some one may perhaps say, for the very wise Evangelist to make special mention of this? Yes, I answer: it was both useful and necessary for him to mark the period when our Saviour was born: for it was said by the voice of the Patriarch: "The head shall not depart from Judah, nor a governor from his thighs until He come, for Whom it is laid up: and He is the expectation of the Gentiles." That we therefore might learn that the Israelites had then no king of the tribe of David, and that their own native governors had failed, with good reason he makes mention of the decrees of Caesar, as now having beneath his sceptre Judaea as well as the rest of the nations: for it was as their ruler that he commanded the census to be made.

2:4. Because he was of the house and lineage of David. The book of the sacred Gospels referring the genealogy to Joseph, who was descended from David's house, has proved through him that the Virgin also was of the same tribe as David, inasmuch as the Divine law commanded that marriages should be confined to those of the same tribe: and the interpreter of the heavenly doctrines, the great apostle Paul, clearly declares the truth, bearing witness that the Lord arose out of Juda. The natures, however, which combined unto this real union were different, but from the two together is one God |8 the Son,⁴ without the; diversity of the natures being destroyed by the union. For a union of two natures was made, and therefore we confess One Christ, One Son, One Lord. And it is with reference to this notion of a union without confusion that we proclaim the holy Virgin to be the mother of God, because God the Word was made flesh and became man, and by the act of conception united to Himself the temple that He received from her. For we perceive that two natures, by an inseparable union, met together in Him without confusion, and indivisibly. For the flesh is flesh, and not deity, even though it became the flesh of God: and in like manner also the Word is God, and not flesh, though for the dispensation's sake He made the flesh His own. But although the natures which concurred in forming the union are both different and unequal to one another, yet He Who is formed from them both is only One: nor may we separate the One Lord Jesus Christ into man severally and God severally, but we affirm that Christ Jesus is One and the Same, acknowledging the distinction of the natures, and preserving them free from confusion with one another.

2:5 With Mary, his betrothed wife, being great with child. The sacred Evangelist says that Mary was betrothed to Joseph, to shew that the conception had taken place upon her betrothal solely, and that the birth of the Emanuel was miraculous, and not in accordance with the laws of nature. For the holy Virgin did not bear from the immission of man's seed. And what was the reason of this? Christ, Who is the first-fruits of all, the second Adam according to the Scriptures, was born of the Spirit, that he might transmit the grace (of the spiritual birth) to us also: for we too were intended, no longer to bear the name of sons of men, but of God rather, having obtained the new birth of the Spirit in Christ first, that he might be "foremost among all," as the most wise Paul declares. And the occasion of the census most opportunely caused the holy Virgin to go to Bethlehem, that we might see another |9 prophecy fulfilled. For it is written, as we have already mentioned, "And thou Bethlehem, house of Ephratah, art very small to be among the thousands of Judah: from thee shall come forth for Me to be Ruler in Israel!" But in answer to those who argue that, if He were brought forth in the flesh, the Virgin was corrupted: and if she were not corrupted, that He was brought forth only in appearance, we say; the prophet declares, "the Lord, the God of Israel, hath entered in and gone out, and the gate remaineth closed." If, moreover, the Word was made flesh without sexual intercourse, being conceived altogether without seed, then was He born without injury to her virginity.

2:7. And she brought forth her firstborn Son. In what sense then her firstborn? By firstborn she here means, not the first among several brethren, but one who was both her first and only son: for some such sense as (his exists among the significations of "firstborn." For sometimes also the Scripture calls that the first which is the only one; as "I am God, the First, and with Me there is no other." To shew then that the Virgin did not bring forth a mere man, there is added the word firstborn; for as she continued to be a virgin, she had no other son but Him Who is of the Father: concerning Whom God the Father also proclaims by the voice of David, "And I will set Him

Firstborn high among the kings of the earth." Of Him also the all-wise Paul makes mention, saying, "But when He brought the First-begotten into the world, He saith, And let all the angels of God worship Him." How then did He enter into the world? For He is separate from it, not so much in respect of place as of nature; for it is in nature that He differs from the inhabitants of the world: but He entered into it by being made man, and becoming a portion of it by the incarnation. For though He is the Only-begotten as regards His divinity, yet as having become our brother, He has also the name of Firstborn; that, being made the first-fruits as it were of the adoption of men, He might; make us also the sons of God.

Consider therefore that He is called the Firstborn in respect of the economy: for with respect to His divinity He is the

[10 Only-begotten. Again, He is the Only-begotten in respect of His being the Word of the Father, having no brethren by nature, nor being co-ordinate with any other being: for the Son of God, consubstantial with the Father, is One and Alone: but He becomes the Firstborn by descending to the level of created things. When therefore He is called the Only-begotten, He is so with no cause assigned by reason of which He is the Only-begotten, being "the Only-begotten God

5 into the bosom of the Father:" but when the divine Scriptures call Him Firstborn, they immediately also add of whom He is the firstborn, and assign the cause of His bearing this title: for they say, "Firstborn among many brethren:" and "Firstborn from the dead:" the one, because He was made like unto us in all things except sin; and the other, because He first raised up His own flesh unto incorruption. Moreover, He has ever been the Only-begotten by nature, as being the Sole begotten of the Father, God of God, and Sole of Sole, having shone forth God of God, and Light of Light: but He is the Firstborn for our sakes, that by His being called the Firstborn of things created, whatever resembles Him may be saved through Him: for if He must of necessity be the Firstborn, assuredly those must also continue to exist of whom He is the Firstborn. But if, as Eunomius

6 argues, He is called God's Firstborn, as born the first of many; and He is also the Virgin's Firstborn; then as regards her also, He must be the first as preceding another child: but if He is called Mary's Firstborn, as her only child, and not as preceding others, then is He also God's Firstborn, not as the first of many, but as the Only One born.

Moreover if the first are confessedly the cause of the second, but God and the Son of God are first, then is the Son the cause of those who have the name of sons, inasmuch as it is through Him that they have obtained the appellation. He therefore who is the cause of the second sons may justly be called the

[11 Firstborn, not as being the first of them, but as the first cause of their receiving the title of sonship. And just as the Father being called the first----"for I, He saith, am the first, and I am after these things"----assuredly will not compel us to regard Him as similar in nature to those that are after Him; so also though the Son be called the first of creation, or the Firstborn before all creation, it by no means follows that He is one of the things made: but just as the Father said "I

am the first," to shew that He is the origin of all things, in the same sense the Son also is called the first of creation. "For all things were made by Him," and He is the beginning of all created things, as being the Creator and Maker of the

world 7.

2:7. And she laid him in the manger.

He found man reduced to the level of the beasts: therefore is He placed like fodder in a manger, that we, having left off our bestial life, might mount up to that degree of intelligence which befits man's nature; and whereas we were brutish in soul, by now approaching the manger, even His own table, we find no longer fodder, but the bread from heaven, which is the body of life.

|12

SERMON II. Sermon of S. Cyril, archbishop of Alexandria, from the Commentary upon the Gospel of Luke; Upon the birth of our Saviour in the flesh. From the Syriac, MS. 12,165.

2:8-18. And there were shepherds in that country, watching and keeping guard by night over their flock: and the angel of the, Lord came unto them, and the glory of God shone upon them, and they were sore afraid. And the angel said unto them, Fear not: for lo! I bring unto you good tidings of great joy, which, shall be to all the people: that there is born unto you to-day, in the city of David a Saviour, Who is Christ the Lord. And this is your sign; ye shall find a babe wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly hosts, praising God and saying, Glory to God in the highest, and on earth peace, and among men good will. And it came to pass that when the angels had gone from them unto heaven, the shepherds said unto one another, Let us go even unto Bethlehem, and see this thing which hath come to pass,

which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe laid in the manger. And when they had seen, they made known the word that was spoken unto them concerning the child. And all that heard wondered at what was told them by the shepherds.

LET me begin my discourse to you with that which is written in the book of Psalms, "Come let us praise the Lord, and sing unto God our Saviour:" for He is the Head of our feast-day, and therefore let us tell His noble doings, and |13 relate the manner of that beautifully contrived dispensation, by means of which He has saved the world, and having placed on each one of us the yoke of His kingdom, is justly the object of our admiration. The blessed David therefore says in the Psalms, "All ye people clap your hands;" and again adds thereto, "Sing with understanding, God hath set a king over all the heathen." For this holy mystery was wrought with a wisdom most befitting Christ, if it be true, as true most certainly it is, that the Lord, though He is God, appeared unto us, and though He is in the form of God the Father, and possesses an incomparable and universal preeminence, took the likeness of a slave. But even so He was God and Lord; for He did not cease to be that which He had been. The company of the holy prophets had before proclaimed both His birth in the flesh, and His assumption of our likeness as about in due time to come to pass: and inasmuch as this hope had now reached its fulfilment, the rational powers of heaven bring the glad tidings of His manifestation and appearance in this world, to shepherds first of all at Bethlehem, who were thus the earliest to receive the knowledge of the mystery. And the type answers to the truth: for Christ reveals Himself to the spiritual shepherds, that they may preach Him to the rest, just as the shepherds also then were taught His mystery by the holy angels, and ran to bear the glad tidings to their fellows. Angels therefore are the first to preach Him, and declare His glory as

God born in the flesh in a wonderful manner of a woman. But perchance some one may object to this; "that He Who was now born was still a child, and wrapped in swaddling-clothes, and laid in a manger: how then did the powers above praise Him as God?" Against such our argument stands firm. Understand, O man, the depth of the mystery! God was in visible form like unto us: the Lord of all in the likeness of a slave, albeit the glory of lordship is inseparable from Him. Understand that the Only-begotten was made flesh; that He endured to be born of a woman for our sakes, to put away the curse pronounced upon the first woman: for to her it was said, "In pains shalt thou bring forth children:" for it was as bringing forth unto death, that they endured the sting of [14 death 8. But because a woman has brought forth in the flesh the Immanuel, Who is Life, the power of the curse is loosed, and along with death have ceased also the pains that earthly mothers had to endure in bringing forth.

Wouldst thou learn also another reason of the matter? Remember what the very wise Paul has written of Him. "For as to the powerlessness of the law, wherein it was weak through the flesh, God having sent His Son in the likeness of sinful flesh, and because of sin, has condemned 9 the sin in His flesh, that the just requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit 10." What then is the meaning of his saying that the Son was sent "in the likeness of sinful flesh?" It is this. The law of sin lies hidden in our fleshly members, together with the shameful stirring of the natural lusts: but when the Word of God became flesh, that is man, and assumed our likeness, His flesh was holy and perfectly pure; so that He was indeed in the likeness of our flesh, but not according to its standard. For He was entirely free from the stains and emotions natural to our bodies 11, and from that inclination which leads us to what is not lawful. When therefore thou seest the child wrapped in swaddling-clothes, stay not thy thought solely upon His birth in the flesh, but mount up to the contemplation of His godlike glory: elevate thy mind aloft: ascend to heaven: so wilt thou behold [15 Him in the highest exaltation, possessed of transcendent glory; thou wilt see Him "set upon a throne high and lifted up;" thou wilt hear the Seraphim extolling Him in hymns, and saying that heaven and earth are full of His glory. Yea! even upon earth this has come to pass: for the glory of God shone upon the shepherds, and there was a multitude of the heavenly armies telling Christ's glory. And this it was which was proclaimed of old by the voice of Moses, "Rejoice, ye heavens, with Him, and let all the sons 12 of God worship Him." For very many holy prophets had been born from time to time, but never had any one of them been glorified by the voice of angels: for they were men, and according to the same measure as ourselves, the true servants of God, and bearers of His words. But not so was Christ: for He is God and Lord, and the Sender of the holy prophets, and, as the Psalmist says, "Who in the clouds shall be compared unto the Lord, and who shall be likened unto the Lord among the sons of God?" For the appellation of sonship is bestowed by Him as of grace upon us who lie under the yoke, and are by nature slaves: but Christ is the true Son 13, that is, He is the Son of God the Father by nature, even when He had become flesh: for He continued, as I have said, to be that which He had ever been, though He took upon Him that which He had not been. And that what I say is true, the prophet Isaiah again assures us, saying, "Behold the virgin shall conceive and bear a Son, and they shall call His name Emmanuel; butter and honey shall He eat: before He knoweth or chooseth the evil, He shall prefer the good: for before the Child distinguisheth good or evil, He is not obedient to evil in that He chooseth the good." And yet how is it not plain to all, that a new-born babe, as yet unable, from its youth and tenderness, to understand anything, is unequal to the task of distinguishing between good and evil? For he knows

absolutely nothing. But in our Saviour Christ it was a great and extraordinary miracle: for He ate while yet a babe both butter and honey. And because He was God, ineffably made flesh, He knew only [16 the good, and was exempt from that depravity which belongs to man. And this too is an attribute of the supreme Substance; for that which is good by nature, firmly and unchangeably, belongs specially to It, and It only; "for there is none good, but one God," as the Saviour has Himself said.

Wouldst thou see another virtue of the Child? Wouldst thou see that He is by nature God, Who in the flesh was of woman? Learn what the prophet Isaiah says of Him: "And I drew near unto the prophetess, and she conceived, and bare a male; and the Lord said unto me, Call His name, Quick take captive, and spoil hastily.¹⁴ For before the Child shall know to call father or mother, He shall take the strength of Damascus." For contemporaneously with the birth of Christ the power of the devil was spoiled. For in Damascus he had been the object of religious service, and had had there very many worshippers; but when the holy Virgin brought forth, the power of his tyranny was broken; for the heathen were won unto the knowledge of the truth; and their firstfruits and leaders were the Magi, who came from the East to Jerusalem; whose teacher was the heaven, and their schoolmaster a star.

Look not therefore upon Him Who was laid in the manger as a babe merely, but in our poverty see Him Who as God is rich, and in the measure of our humanity Him Who excels the inhabitants of heaven, and Who therefore is glorified even by the holy angels. And how noble was the hymn, "Glory to God in the highest, and on earth peace, and among men good will!" For the angels and archangels, thrones and lordships, and high above them the Seraphim, preserving their settled order, are at peace with God: for never in any way do they transgress His good pleasure, but are firmly established

[17 in righteousness and holiness. But

we, wretched beings, by having set up our own lusts in opposition to the will of our Lord, had put ourselves into the position of enemies unto Him. But by Christ this has been done away: for He is our peace; for He has united us by Himself unto God the Father, having taken away from the middle the cause of the enmity, even sin, and so justifies us by faith, and makes us holy and without blame, and calls near unto Him those who were afar off: and besides this, He has created the two people into one new man, so making peace, and reconciling both in one body to the Father. For it pleased God the Father to form into one new whole all things in Him, and to bind together things below and things above, and to make those in heaven and those on earth into one flock. Christ therefore has been made for us both Peace and Goodwill; by Whom and with Whom to God the Father be glory and honour and might with the Holy Ghost, for ever and ever, Amen.¹⁵

[18

SERMON III.16

[From Aubert.] cc. 2:21-24.

VERY numerous indeed is the assembly, and earnest the hearer:----for we see the Church full:----but the teacher is but poor. He nevertheless Who giveth to man a mouth and tongue, will further supply us with good ideas.¹⁷ For He somewhere says Himself, "Open thy mouth wide, and

I will fill it." Since therefore ye have all come together eagerly on the occasion of this joyous festival 18 of our Lord, let us with cheerful torches brightly celebrate the feast, and apply ourselves to the consideration of what was divinely fulfilled, as it were, this day, gathering for ourselves from every quarter whatsoever may confirm us in faith and piety. But recently we saw the Immanuel lying as a babe in the manger, and wrapped in human fashion in swaddling bands, but extolled as God in hymns by the host of the holy angels. For they proclaimed to the shepherds His birth, God the Father having granted to the inhabitants of heaven as a special privilege to be the first to preach Him. And to-day too we have seen Him obedient to the laws of Moses, or rather we have seen Him Who as God is the Legislator, subject to His 19 own decrees. And the reason of this the most wise Paul teaches us, saying, "When we were babes we were enslaved under the elements of the world; but when the fulness of the time came, God sent forth His Son, born 19 of a woman, born under the law, to redeem them that were under the law." Christ therefore ransomed from the curse of the law those who being subject to it, had been unable to keep its enactments. And in what way did He ransom them? By fulfilling it. And to put it in another way: in order that He might expiate the guilt of Adam's transgression, He showed Himself obedient and submissive in every respect to God the Father in our stead: for it is written, "That as through the disobedience of the One man, the many were made sinners, so also through the obedience of the One, the many shall be made just." He yielded therefore His neck to the law in company with us, because the plan of salvation so required: for it became Him to fulfil all righteousness. 20 For having assumed the form of a slave, as being now enrolled by reason of His human nature among those subject to the yoke, He once even paid the half shekel to the collectors of the tribute, although by nature free, and as the Son not liable to pay the tax. 20 When therefore they seest Him keeping the law, be not offended, nor place the free-born among the slaves, but reflect rather upon the profoundness of the plan of salvation.

21 Upon the arrival, therefore, of the eighth day, on which it was customary for the circumcision in the flesh to be performed according to the enactment of the law, He receives His Name, even Jesus, which by interpretation signifies, the Salvation of the people. For so had God the Father willed that His Son should be named, when born in the flesh of a woman. For then especially was He made the salvation of the people, and not of one only, but of many, or rather of every nation, and of the whole world. He received His name, therefore, on the same occasion on which He was circumcised. But come, and let us again search and see, what is the riddle, and to what mysteries the occurrence directs us. The blessed Paul has said, "Circumcision is nothing, and uncircumcision is nothing." To this it is probable that some may object, Did the God of all then command by the all-wise Moses a thing of no account to be observed, with a punishment decreed against those that transgressed it? Yes, I say: for as far as regards the nature of the thing, of that, I mean, which is done in the flesh, it is absolutely nothing, but it is pregnant with the graceful type of a mystery, or rather contains the hidden manifestation of the truth. For on the eighth 22 day Christ arose from the dead, and gave us the spiritual circumcision. For He commanded the holy Apostles: "Having gone, make ye disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost." And we affirm that the spiritual circumcision takes place chiefly in 21 the season of holy baptism, when also Christ makes us partakers of the Holy Ghost. And of this again, that Jesus of old, who was captain after Moses, was a type. For he first of all led the children of Israel across the Jordan: and then having halted them, immediately circumcised them with knives of stone. So when we have crossed the Jordan, Christ circumcises

us with the power of the Holy Ghost, not purifying the flesh, but rather cutting off the defilement that is in our souls. On the eighth day, therefore, Christ is circumcised, and receives, as I said, His Name: for then, even then, were we saved by Him 23 and through Him, "in Whom, it saith, ye were circumcised with a circumcision not made with hands in the putting off of the fleshly body, with Christ's circumcision, having been buried together with Him in baptism, wherein also ye were raised with Him." His death, therefore, was for our sakes. as were also His resurrection and His circumcision. For He died, that we who have died together with Him in His dying unto sin, may no longer live unto sin: for which reason it is said, "If we have died together with Him, we shall also live together with Him." And He is said to have died unto sin, not because He had sinned, "for He did no sin, neither was guile found in His mouth," but because of our sin. Like as therefore we died together with Him when He died, so shall we also rise together with Him.

Again, when the Son was present among us, though by nature God and the Lord of all, He does not on that account despise our measure, but along with us is subject to the same law, although as God He was Himself the legislator. Like the Jews, He is circumcised when eight days old, to prove His descent from their stock, that they may not deny Him. For Christ was expected of the seed of David, and offered them the proof of His relationship. But if even when He was circumcised they said, "As for This man, we know not whence He is;" there 22 would have been a show of reason in their denial, had He not been circumcised in the flesh, and kept the law. But after His circumcision, the rite was done away by the introduction of that which had been signified by it, even baptism: for which reason we are no longer circumcised. For circumcision seems to me to have effected three several ends: in the first place, it separated the posterity of Abraham by a sort of sign and seal, and distinguished them from all other nations. In the second, it prefigured in itself the grace and efficacy of Divine baptism; for as in old time he that was circumcised, was reckoned among the people of God by that seal, so also he that is baptized, having formed in himself Christ the seal, is enrolled into God's adopted family. And, thirdly, it is the symbol of the faithful when established in grace, who cut away and mortify the tumultuous risings of carnal pleasures and passions by the sharp surgery of faith, and by ascetic labours; not cutting the body, but purifying the heart, and being circumcised in the spirit, and not in the letter: whose praise, as the divine Paul testifies, needs not the sentence of any human tribunal, but depends upon the decree from above.

24

After His circumcision, she next waits for the time of her purification: and when the days were fulfilled, and the fortieth was the full time, God the Word, Who sitteth by the Father's side, is carried up to Jerusalem, and brought into the Father's presence in human nature like unto us, and by the shadow of the law is numbered among the firstborn. For even before the Incarnation the firstborn were holy, and consecrated to God, being sacrificed to Him according to the law.

25 O! how great and wonderful is the plan of salvation! "O the depth of the riches both of the wisdom and knowledge of God!" He Who is in the bosom of the Father, the Son Who shares His throne, and is

coeternal with Him: by Whom all things are divinely brought into existence, submitted nevertheless to the measure of human nature, and even offered a sacrifice to His own Father, although adored by all, and glorified with

|23 Him. And what did He offer? As the firstborn and a male a pair of turtles, or two young doves, according to what the law prescribed. But what does the turtle signify? And what too the other, the dove? Come, then, and let us examine this. The one, then, is the most noisy of the birds of the field: but the other is a mild and gentle creature. And such did the Saviour of all become towards us, shewing the most perfect gentleness, and like a turtle moreover soothing the world, and filling His own vineyard, even us who believe in Him, with the sweet sound of His voice. For it is written in the Song of Songs, "The voice of the turtle has been heard in our land." For Christ has spoken to us the divine message of the Gospel, which is for the salvation of the whole world.

Turtles, therefore, and doves were offered, when He presented Himself unto the Lord, and there might one see simultaneously meeting together the truth and the types. And Christ offered Himself for a savour of a sweet smell, that He might offer us by and in Himself unto God the Father, and so do away with His enmity towards us by reason of Adam's transgression, and bring to nought sin that had tyrannized over us all. For we are they who long ago were crying, "Look upon me, and pity me."

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SERMON IV. cc.2:25-35.

27 The prophet Isaiah says, "Beautiful are the feet of them that bring good tidings of good:" and what could there be so sweet to learn as that God has saved the world by the mediation of the Son, in that He was made like unto us? For it is written, "that there is one God, and one Mediator of God and men, the Man Jesus Christ, Who gave Himself a ransom for us." For of His own accord He descended to our poverty, that He might make us rich by our gaining what is His. Behold Him therefore as one in our estate presented unto the Father, and obedient to the shadows of the law, offering sacrifice moreover according to what was customary, true though it be that these things were done by the instrumentality of His mother according to the flesh. Was He then unrecognised by all at Jerusalem, and known to none dwelling there? How could this be the case? For God the Father had before proclaimed by the holy prophets, that in due season the Son would be manifested to save them that were lost, and to give light to them that were in darkness. By one too of the holy prophets He said, "My righteousness approacheth quickly, and My mercy to be revealed, and My salvation shall burn as a

torch. But the mercy and righteousness is Christ: for through Him have we obtained mercy and righteousness, having washed away our filthy vileness by faith that is in Him. And that which a torch going before them is to those in night and darkness, this has Christ become for those who are in mental gloom and darkness, implanting in them the divine light. For this reason also the blessed prophets prayed to be made partakers of His great grace, saying, "Shew us Thy mercy, O Lord, and grant us Thy salvation."

|25

Christ 28 therefore was carried into the temple, being yet a little child at the breast: and the blessed Symeon being endowed with the grace of prophecy, takes Him in his arms, and filled with the highest joy, blessed God, and said; "Lord, now lettest Thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy Salvation, Which Thou hast prepared before the face of all the nations, the Gentiles' light for revelation, and a glory of Thy people Israel." For

the mystery of Christ had been prepared even before the very foundation of the world, but was manifested in the last ages of time, and became a light for those who in darkness and error had fallen under the devil's hand. These were they "who serve the creation instead of the Creator," worshipping moreover the dragon, the author of evil, and the impure throng of devils, to whom they attach the honour due unto God: yet were they called by God the Father to the acknowledgment of the Son Who is the true light. Of them in sooth He said by the voice of Isaiah, "I will make signs unto them, and receive them, because I will ransom them, and they shall be multiplied, as they were many: and I will sow them among the nations, and they who are afar off shall remember Me." For very many were they that were astray, but were called through Christ: and again they are many as they

|26 were before; for they have been received and ransomed, having obtained as the token of peace from God the Father, the adoption into His family and the grace that is by faith in Jesus Christ. And the divine disciples were sown widely among the nations: and what is the consequence? Those who in disposition were far from God, have been made near. To whom also the divine Paul sends an epistle, saying, "Now ye who some time were afar off have been made near in the blood of Christ." And having been brought near, they make Christ their glorying: for again, God the Father has said of them, "And I will strengthen them in the Lord their God, and in His Name shall they glory, saith the Lord." This also the blessed Psalmist teaches, speaking as it were unto Christ the Saviour of all, and saying, "Lord, they shall walk in the light of Thy countenance, and in Thy Name shall they exult all the day, and in Thy righteousness shall they be exalted: for Thou art the glorying of their strength." And we shall find also the prophet Jeremiah calling out unto God, "Lord, my strength and my help, and my refuge in the day of my evils, to Thee shall the heathen come from the end of the earth, and say, Our fathers took unto themselves false idols, in which there is no help."

Christ therefore became the Gentiles' light for revelation: but also for the glory of Israel. For even granting that some of them proved insolent, and disobedient, and with minds void of understanding, yet is there a remnant saved, and admitted unto glory through Christ. And the firstfruits of these were the divine disciples, the brightness of whose renown lightens the whole world. And in another sense Christ is the glory of Israel, for He came of them according to the flesh, though He be "God over all, and blessed for evermore, Amen." And Symeon blesseth also the holy Virgin as the handmaid of the divine counsel, and the instrument of the birth that submitted not itself to the laws of human nature. For being a virgin she brought forth, and that not by man, but by the power of the Holy Ghost having come upon her.

29 And what does the prophet Symeon say of Christ? "Behold This child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against." For the |27 Immanuel is set by God the Father for the foundations of Sion, "being a stone elect, chief of the corner, and honourable." Those then that trusted in Him were not ashamed: but those who were unbelieving and ignorant, and unable to perceive the mystery regarding Him, fell, and were broken in pieces. For God the Father again has somewhere said, "Behold I lay in Sion a stone of stumbling and a rock of offence, and He that believeth on It shall not be ashamed; but on whomsoever It shall fall, It will winnow him." But the prophet bade the Israelites be secure, saying, "Sanctify the Lord Himself, and He shall be thy fear: and if thou trust upon Him, He shall be thy sanctification, nor shall ye strike against Him as on a stone of stumbling, and a rock of offence." Because however Israel did

not sanctify the Emmanuel Who is Lord and God, nor was willing to trust in Him, having stumbled as upon a stone because of unbelief, it was broken in pieces and fell. But many rose again, those, namely, who embraced faith in Him. For they changed from a legal to a spiritual service: from having in them a slavish spirit, they were enriched with That Spirit Which maketh free, even the Holy Ghost: they were made partakers of the divine nature: they were counted worthy of the adoption of sons: and live in hope of gaining the city that is above, even the citizenship, to wit, the kingdom of heaven. And by the sign that is spoken against, he means the precious Cross, for as the most wise Paul writes, "to the Jews it is a stumbling-block, and foolishness to the heathen." And again, "To them that are perishing it is foolishness: but to us who are being saved, it is the power of God unto salvation." The sign therefore is spoken against, if to those that perish it seem to be folly; while to those who acknowledge its power it is salvation and life. And Symeon further said to the holy Virgin, "Yea, a sword shall go through thy own soul also," meaning by the sword the pain which she suffered for Christ, in seeing Him [28 Whom she brought forth crucified; and not knowing at all that He would be more mighty than death, and rise again from the grave. Nor mayest thou wonder that the Virgin knew this not, when we shall find even the holy Apostles themselves with little faith thereupon: for verily the blessed Thomas, had he not thrust his hands into His side after the resurrection, and felt also the prints of the nails, would have disbelieved the other disciples telling him, that Christ was risen, and had shewed Himself unto them, The very wise Evangelist therefore for our benefit teaches us all things whatsoever the Son, when He was made flesh, and consented to bear our poverty, endured for our sakes and in our behalf, that so we may glorify Him as our Redeemer, as our Lord, as our Saviour, and our God: 30 by Whom and with Whom to God the Father and the Holy Ghost be the glory and the power for ever and ever, Amen.31 [29

SERMON V.

[From Mai and Cramer]

2:40-52. And the Child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon Him. And again; But Jesus increased in stature and wisdom and grace with God and men. TO say that the child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon Him, must be taken as referring to His human nature. And examine, I pray you, closely the profoundness of the dispensation: the Word endures to be born in human fashion, although in His divine nature He has no beginning nor is subject to time: He Who as God is all perfect, submits to bodily growth: the Incorporeal has limbs that advance to the ripeness of manhood: He is filled with wisdom Who is Himself all wisdom. And what say we to this? Behold by these things Him Who was in the form of the Father made like unto us: the Rich in poverty: the High in humiliation: Him said to "receive," Whose is the fulness as God. So thoroughly did God the Word empty Himself! For what things are written of Him as a man shew the manner of the emptying. For it were a thing impossible for the Word begotten of God the Father to admit ought like this into His own nature: but when He became flesh, even a man like unto us, then He is born according to the flesh of a woman, and is said also to have been subject to the things that belong to man's state: and though the Word as being God could have made His flesh spring forth at once from the womb unto the measure of the perfect man, yet this would have been of the nature of a portent: and therefore He gave the habits and laws of human nature power even over His own flesh.

32 Be not therefore offended, considering perchance within thyself, How can God increase? or how can He Who gives grace to angels and to men receive fresh wisdom? Rather reflect upon the great skill wherewith we are initiated into His mystery. For the wise Evangelist did not introduce the Word in His abstract and incorporeal nature, and so say of Him that |30 He increased in stature and wisdom and grace, but after having shewn that He was born in the flesh of a woman, and took our likeness, he then assigns to Him these human attributes, and calls Him a child, and says that He waxed in stature, as His body grow little by little, in obedience to corporeal laws. And so He is said also to have increased in wisdom, not as receiving fresh supplies of wisdom,----for God is perceived by the understanding to be entirely perfect in all things, and altogether incapable of being destitute of any attribute suitable to the Godhead:----but because God the Word gradually manifested His wisdom proportionably to the age which the body had attained. The body then advances in stature, and the soul 33 in wisdom: for the divine nature is capable of increase in neither one nor the other; seeing that the Word of God is all perfect. And with good reason he connected the increase of wisdom with the growth of the bodily stature, because the divine nature revealed its own wisdom in proportion to the measure of the bodily growth.

2:42. And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.

After the Evangelist had said, that Jesus advanced in wisdom and grace with God and men, he next shews that what he says is true: for he carries Him to Jerusalem in company with the holy Virgin, upon the summons of the feast: and then he says that He remained behind, and was afterwards found in the temple sitting in the midst of the doctors both asking and answering questions regarding those things, as we may feel sure, which were spoken of old by the law: and that He was wondered at by all for His questions and answers. Thou seest Him advancing in wisdom and grace, by reason of His becoming known unto many as being what He was. |31 2:48. Thy father and I have sought Thee sorrowing. His mother certainly knew that He was not the child of Joseph, but she so speaks to avoid the suspicions of the Jews. And upon her saying, that "Thy father and I have sought Thee sorrowing," the Saviour answers;

2:49. Did ye not know that I must be at My Father's?

Here then first He makes more open mention of Him Who is truly His Father, and lays bare His own divinity: for when the holy Virgin said, Child, why hast Thou so done unto us? then at once shewing Himself to transcend the measure of human things, and teaching her that she had been made the handmaid of the dispensation in giving birth to the flesh, but that He by nature and in truth was God, and the Son of the Father That is in heaven, He says, Did ye not know that I must be at My Father's?

34 Here let the Valentinians, when they hear that the temple was God's, and that Christ was now at His own, Who long before also was so described in the law, and represented as in shadows and types, feel shame in affirming, that neither the Maker of the world, nor the God of the law, nor the God of the temple, was the Father of Christ.³⁵

|32

SERMON VI.

3:1-6. As it is written in the book of the words of Isaiah the prophet. The blessed Isaiah was not ignorant of the scope of John's preachings, but of old, even long before the time, bearing witness of it, he called Christ Lord and God: but John he styled His minister and servant, and said that he was a lamp advancing before the true light, the morning star heralding the sun, foreshowing the coming of the day that was about to shed its rays upon us: and that he was a voice, not a word, forerunning Jesus, as the voice does the word.³⁶ 3:4 Prepare ye the ways of the Lord, make His paths straight,

John, being chosen for the Apostleship, was also the last of the holy prophets: for which reason, as the Lord was not yet come, he says, Prepare ye the way of the Lord. And what is the meaning of "Prepare ye the way of the Lord?" It is put for, Make ready for the reception of whatever Christ may wish to enact: withdraw your hearts from the shadow of the law: cease from the types: think no more perversely. "Make the paths of our God straight." For every path that leadeth unto good is straight and smooth and easy: but the other is crooked that leadeth down to wickedness them that walk therein. For of such it is written, "Whose paths are crooked, and the tracks of their wheels awry." Straightforwardness therefore of the mind is as it were a straight path, having no crookedness. Such was the divine Psalmist's character, who thus sings, "A crooked heart hath not cleaved unto me." And Jesus,³⁷ the son of Nun, in exhorting the people, said, "Make [33 straight your hearts unto the God of Israel:" while John cries, "Make straight your ways." And this means, that the soul must be straight, displaying its natural intuition as it was created: and it was created beautiful and very straight. But when it turns aside, and its natural state is perverted, this is called vice, and the perversion of the soul. The matter therefore is not very difficult: for if we continue as we are made, we shall be virtuous. ³⁸ But when some one, as it were, exclaims against us, saying, How shall we prepare the way of the Lord? or how make His paths straight? for there are many impediments in the way of those that will live well,---Satan, who hates all that is beautiful, the unholy throng of wicked spirits, the law of sin itself that is in our fleshly members, and which arms itself against the inclinations of the mind to what is good, and many other passions besides, that have mastery over the mind of man:----what then shall we do, with so great difficulty pressing upon us? The word of prophecy meets these objections, saying, Every valley shall be filled up, and every mountain and hill shall be brought low: and the crooked way shall become straight, and the rough ways shall become smooth: and all flesh shall see the salvation of God." ³⁹ 3:6. And all flesh shall see the salvation of God. And all flesh did see the salvation of God, even of the Father: for He sent the Son to be our Saviour. And in these words by "flesh," man generally is to be understood, that is, the whole human race. For thus all flesh shall see the salvation of God: no longer Israel only, but all flesh. For the gentleness of the Saviour and Lord of all is not limited, nor did He save one nation merely, but rather embraced within His net the whole world, and has illuminated all who were in darkness. And this is what was celebrated by the Psalmist's lyre, "All the nations whom Thou hast made shall come and worship before Thee, O Lord." While at the same time the remnant of the Israelites is saved, as the great Moses also long ago declared, saying, "Rejoice ye nations with His people." [34

SERMON VII.

3:7-9. The Baptist therefore said to the multitudes that came to be baptized of him, Generation of vipers, who hath warned you to flee from the coming wrath?

WE affirm therefore that the blessed Baptist, as being full of the Holy Ghost, was not ignorant of the daring acts that Jewish wickedness would venture against Christ. For he foreknew that they would both disbelieve in Him, and wagging their envenomed tongue, would pour forth railings and accusations against Him: accusing Him at one time of being born of fornication; at another, as one who wrought His miracles by the help of Beelzebub, prince of the devils: and again, as one that had a devil, and was no whit better than a Samaritan. Having this therefore in view, he calls even those of them who repent wicked, and reproves them because, though they had the law speaking unto them the mystery of Christ, and the predictions of the prophets relating thereunto, they nevertheless had become dull of hearing, and unready for faith in Christ the Saviour of all. "For who hath warned you to flee from the coining wrath?" Was it not the inspired Scripture, which tells the happiness of those who believe in Christ, but forewarns those who believe not, and are ignorant, that they will be condemned to severe and inevitable punishment?

3:8. Bring forth therefore fruits meet for repentance.

Moreover, the fruit of repentance is, in the highest degree, faith in Christ: and next to it, the evangelic mode of life, and in general terms the works of righteousness in contradistinction to sin, which the penitent must bring forth as fruits worthy of repentance. And he has added; "Begin not to say within yourselves, We have Abraham for our father: for I tell you that God is able of these stones to raise up children unto Abraham." You see how most skilfully he humbles their foolish pride, and shews that their being born of Abraham according to the flesh is useless for their profit. For of

[35 what benefit is nobility of birth, if men practise not the like earnest deeds, nor imitate the virtue of their ancestors? For the Saviour says unto them, "if ye were Abraham's children, ye would have done the works of Abraham." The relationship which God requires is one in character and manners: so that it is a vain thing to boast of holy and good parents, while we fall far short of their virtue.

But, says the Jew, if this be so, in what way is the seed of Abraham still to be multiplied, and the promise made to him of God hold true, of which the terms are, that "He will multiply his seed as the stars of heaven?" By the calling of the Gentiles, O Jew: for it was said to Abraham himself, that "in Isaac shall a seed for thee be called:" and that "I have set thee as a father of many nations." But the phrase "in Isaac" means, According to promise. He is set therefore as a father of many nations by faith, that is to say, in Christ. And of these it was that God spake also by the voice of Ezekiel: "And I will take away out of their flesh the heart of stone, and will give them a heart of flesh, that they may know Me, that I am the Lord." And the blessed Baptist apparently calls them stones, because they as yet knew not Him Who is by nature God, but were in error, and in their great folly worshipped the creation instead of the Creator: but they were called, and became the sons of Abraham, and acknowledged, by believing in Christ, Him Who is by nature God. But that he may benefit in a still higher degree those that hear him, the blessed Baptist brings forward something more: "But already even the axe is laid at the root of the trees." But by the axe in this passage he signifies the sharp wrath which God the Father brought upon the Jews for their wickedness towards Christ, and audacious violence: for the wrath was brought upon them like an axe. And this the prophet Zecharias has explained to us, saying, "The wailing of Jerusalem shall be as the wailing of a grove of pomegranate trees cut down in the plain." And Jeremiah also addressing her,

said, "The Lord called thy name a beautiful olive tree, very leafy to behold: at the sound of its felling, a fire was kindled upon it: great was the lamentation over it: its branches [36 have been made unserviceable: and the Lord of hosts That planted thee hath uttered evils against thee." And to this thou mayest add also the parable in the Gospels about the fig-tree. As being therefore a plant unfruitful, and no longer of generous kind, it was cut down by God. He does not, however, say that the axe was laid into the root, but at the root, that is, near the root. For the branches were cut off, but the plant was not dug up by its root: for the remnant of Israel was saved, and did not perish utterly.

SERMONS VIII AND IX.40 3:10-14. And the multitudes asked him. THE blessed Luke has introduced three classes of men making inquiry of John,---the multitudes, the publicans, and, thirdly, the soldiers: and as a skilful physician applies to each malady a suitable and fitting remedy, so also the Baptist gave to each mode of life useful and becoming counsel, bidding the multitudes in their course towards repentance practise mutual kindness: for the publicans, he stops the way to unrestrained exactions: and very wisely tells the soldiers to oppress no one, but be content with their wages. [37 SERMON X. Sermon the Tenth, from S. Cyril's Commentary upon Luke, upon John the Baptist.

[From the Syriac MS. 12,165.]

3: 15-17. But when the people were in expectation, and all men reasoned in their hearts concerning John, whether he were not the Christ, John answered, and said to them all, I indeed baptize you in water, but there cometh He Who is mightier than I: Whose shoe's latchet I am not worthy to unloose: He shall baptize you in the Holy Ghost and in fire, Whose fan is in His hand, and He shall purge His floor, and gather His wheat into stores, but the chaff He will burn in unquenchable fire.

41

IT is written, that "a just father will bring up (his children) excellently." For those who are clad in the glory of the righteousness that is by Christ, and are acquainted with His sacred commands, will train up excellently and piously those who are their sons in the faith, giving them not the material bread of earth, but that which is from above, even from heaven. Of which bread the admirable Psalmist also makes mention, where he says, "Bread establisheth man's heart, and wine rejoiceth man's heart." Let us therefore now also establish our hearts: let our faith in Christ be assured, as we correctly understand the meaning of those evangelic writings now read unto us. "For when the people, it says, were in expectation, and all reasoned in their hearts of John, whether he were not the Christ, he answered them in the words which we have just heard read."

[38

They had beheld with admiration the incomparable beauty of John's mode of life: the splendour of his conduct: the unparalleled and surpassing excellence of his piety. For so great and admirable was he, that even the Jewish populace began to conjecture whether he were not himself the Christ, Whom the law had described to them in shadows, and the holy prophets had before proclaimed. Inasmuch therefore as some ventured on this conjecture, he at once cuts away their surmise, declining as a servant the honours due to the Master, and transferring the glory to Him Who transcends all, even to Christ. For he knew that He is faithful unto those that serve Him. And

what he acknowledges is in very deed the truth: for between God and man the distance is immeasurable. "Ye yourselves, therefore, he says, bear me witness that I said I am not the Christ, but that I am sent before Him." But where shall we find the holy Baptist thus speaking? In the Gospel of John, who has thus spoken concerning him; "And this is the testimony of John when the scribes and Pharisees at Jerusalem sent to ask him whether he were the Christ. And he confessed, and denied not, and said, that I am not the Christ, but am he that is sent before Him." Great therefore and admirable in very deed is the forerunner, who was the dawning before the Saviour's meridian splendour, the precursor of the spiritual daylight, beautiful as the morning star, and called of God the Father a torch.

Having therefore thus declared himself not to be the Christ, he now brings forward proofs, which we must necessarily consider, and by which we may learn how immeasurable the distance evidently is between God and man, between the slave and the Master, between the minister and Him Who is ministered unto, between him who goes before as a servant, and Him Who shines forth with divine dignity. What, therefore, is the proof? "I indeed baptize in water: after me shall come He Who is mightier than I, Whose shoe's latchet I am not worthy to stoop down and unloose." As I said, therefore, the difference is incomparable, the superiority immeasurable, if, as is the case, the blessed Baptist, being so great in virtue, declares that he is not worthy even, as it were, to touch His shoes. And his declaration is true: for if the rational powers above, [39] principalities, and thrones, and lordships, and the holy Seraphim themselves, who stand around His godlike throne, holding the rank of ministers, unceasingly crown Him with praises as the Lord of all, what dweller upon earth is worthy even to be nigh unto God? For though He be loving unto man, and gentle, and mild, yet must we, as being of slight account, and children of earth, confess the weakness of our nature. And after this, he again brings forward a second proof, saying, "I indeed baptize you in water: but He shall baptize you in the Holy Ghost and in fire." And this too is of great importance for the proof and demonstration that Jesus is God and Lord. For it is the sole and peculiar property of the Substance That transcends all, to be able to bestow on men the indwelling of the Holy Ghost, and make those that draw near unto It partakers of the divine nature. But this exists in Christ, not as a thing received, nor by communication from another, but as His own, and as belonging to His substance: for "He baptizes in the Holy Ghost." The Word therefore That became man is, as it appears, God, and the fruit of the Father's substance. But to this, it may be, those will object who divide the one Christ into two sons,----those I mean who, as Scripture says, are "animal, and dividers, and having not the Spirit,"----that He Who baptizes in the Holy Ghost is the Word of God, and not He Who is of the seed of David. What answer shall we make, then, to this? Yes! we too affirm, without fear of contradiction, that the Word being God as of His own fulness bestows the Holy Ghost on such as are worthy: but this He still wrought, even when He was made man, as being the One Son with the flesh united to Him in an ineffable and incomprehensible manner. For so the blessed Baptist, after first saying, "I am not worthy to stoop down "and loose the thong 42 of His shoes," immediately added, [40] "He shall baptize you in the Holy Ghost and in fire;" plainly while having feet for shoes. For no one whose mind was awake would say, that the Word, while still incorporeal, and not as yet made like unto us, had feet and shoes, but only when He had become a man. Inasmuch, however, as He did not then cease to be God, He wrought even so works worthy of the Godhead, by giving the Spirit unto them that believe in Him. For He, in one and the same person, was at the same time both God and also man. But yes, he objects, the Word wrought the works of Deity by means of Him Who is of the seed of

David. If so then thou arguest, we will repeat to thee in answer the words of John; for he somewhere said unto the Jews, "There cometh after me a man Who was before me, because He is before me: and I knew Him not, but He That sent me to baptize in water, He said unto me, Upon Whom thou seest the Spirit descending from heaven, and abiding upon Him, This is He That baptizeth in the Holy Ghost: and I saw, and bare witness, that This is the Son of God." Behold, therefore, while plainly calling Him a man, he says that He is prior to him, and was before him, in that He is first, evidently in His divine nature; according to what was plainly said by Himself to the Jewish populace, "Verily I say unto you, before Abraham was, I am."

Next, he says as well, that the Spirit also came down from heaven upon Him. Do they pretend that the Holy Ghost came down upon the Word of God while still abstract and incorporeal? and represent Him Who bestows the Spirit as made partaker of His own Spirit? Or rather is this their meaning, that having received the Spirit in His human nature, He in His divine nature baptizes in the Holy Ghost? For He is Himself singly, and alone, and verily the Son of God the Father, as the blessed Baptist, being taught of God, himself bare witness, saying, "And I saw, and bare witness that This is the Son of God!"

43 |41

Wouldst thou have also a third proof, in addition to what have already been given? "His fan," he says, "is in His hand, and He shall purge His floor, and gather His wheat into His stores, but the chaff He shall burn with fire unquenchable." For he compares those upon earth to ears of corn, or rather to the threshingfloor and the wheat upon it: for each one of us has grown like an ear of corn. And our Lord once, when speaking to the holy Apostles, made a similar comparison of our state: "The harvest indeed is great: but the labourers are few: pray therefore the Lord of the harvest to send forth labourers into His harvest." We therefore, who are upon the earth, are called ears of corn and wheat, and the harvest. And this harvest belongs to God over all: for He is Lord of all. But behold! says the blessed Baptist, the threshing floor belongs to Christ as its owner; for as such He purges it, removing and separating the chaff from the wheat. For the wheat is the just, whose faith is established and assured: but |42 the chaff signifies those whose mind is weak, and their heart easy to be ensnared, and unsafe and timorous, and blown about by every wind. The wheat, then, he says, is stored up in the granary: is deemed worthy, that is, of safety at God's hand, and mercy, and protection and love: but the chaff, as useless matter, is consumed in the fire. In every way, therefore, we may perceive that the Word of God, even when He was man, nevertheless continued to be one Son. 44 For He performs those works that belong to Deity, possessing the majesty and glory of the Godhead inseparable from Him. If so we believe, He will crown us with His grace: by Whom and with Whom to God the Father be glory and dominion with the Holy Ghost, for ever and ever, Amen.45 |43

SERMON XI. The eleventh Sermon of the Commentary upon the Gospel

of Luke by the holy Cyril, archbishop of Alexandria, upon the manifestation of our lord.

[From the Syriac MS. 12,165.]

3:21-23 46. And it came to pass, that when all the people were baptized, Jesus also was baptized: and as He was praying, the heavens were opened, and the Holy Ghost descended upon Him in bodily form like a dove. And there was a voice from heaven, saying, Thou art my beloved Son; in

Thee I am well pleased. And Jesus Himself was beginning to be about thirty years old.

AGAIN come, that fixing our mind intently upon the Evangelic Scriptures, we may behold the beauty of the truth. Come let us direct the penetrating and accurate eyes of the mind unto the mystery of Christ; let us view with wonder the admirable skill of the divine economy: for so shall we see His glory. And thus to act is for our life: as He Himself assures us, when speaking unto God the Father in heaven, "Those things are life eternal: to know Thee Who alone art true; and Jesus Christ, Whom Thou hast sent." How therefore was He sent? and what was the manner of His coming unto us? For being by nature God That filleth all, how, as the blessed John the Evangelist said, "was He in the world," Himself being Lord? And how was He sent by the Father, when as God He is the Creator and Sustainer of all things? for all things were established by Him. The wise John the Evangelist then teaches us, saying, "And the Word was made flesh." But perchance some one will say, 'What then? Having ceased to be the Word, did |44 He change into being flesh? Did He fall from His Majesty, having undergone a transformation unto something which previously He was not?' Not so, we say. Far from it. For by nature He is unchangeable and immutable. In saying, therefore, that the Word became flesh, the Evangelist means a man like unto us. For we also are often called flesh ourselves. For it is written, "And all flesh shall see the salvation of God," meaning thereby that every man shall see it. While therefore He immutably retains that "which He was, yet as having under this condition assumed our likeness, He is said to have been made flesh.

Behold Him, therefore, as a man, enduring with us the things that belong to man's estate, and fulfilling all righteousness, for the plan of salvation's sake. And this thou learnest from what the Evangelist says: "And it came to pass that when all the people were baptized, Jesus also was baptized, and prayed." Was He too then in need of holy baptism? But what benefit could accrue to Him from it? The Only-begotten Word of God is Holy of the Holy: so the Seraphim name Him in their praises: so every where the law names Him: and the company of the holy prophets accords with the writings of Moses. What is it that we gain by holy baptism? Plainly the remission of our sins. But in Jesus there was nought of this; "for He did no sin: neither was guile found "in His mouth," as the Scripture saith. "He was holy, harmless, undefiled, separate from sins, and made higher than the heavens," according to the words of the divine Paul. But yes! perchance some one will say, who has been ill instructed in the faith, 'Was it then God the Word that was baptized? Was He in need of being made partaker of the Holy Ghost? Not at all. Therefore it is that we affirm, that the man who was of the seed of David, and united unto Him by conjunction 47, was baptized and received the Spirit.' The |45 Indivisible therefore is divided by you into two sous: and because He was baptized when, thirty years old, He was made holy, as you say, by being baptized. Was He therefore not holy until He arrived at His thirtieth year? Who will assent to you, when thus you corrupt the right and blameless faith? For "there is one Lord Jesus Christ," as it is written. But this we affirm: that He was not separate 48 from Him, and by Himself when baptized and made partaker of the Holy Ghost: for we know, both that He is God, and without stain, and Holy of the Holy: for we confess that "of His fulness have all we received." For the Holy Spirit indeed proceedeth from God the Father, but belongeth also to the Son. It is even often called the Spirit of Christ, though proceeding from God the Father. And to this Paul will testify, saying, at one time, "They that are in the flesh cannot please God: but ye are not in the flesh, but in the spirit, if so be the Spirit of God dwelleth in you. But if any one have not the Spirit of Christ, he is none of His."

And again, "But because ye are sons, God hath sent the Spirit of His Son into your hearts, crying, Father, our Father." The Holy Spirit therefore proceedeth indeed as I said from God the Father, but His Only-begotten Word, as being both by nature and verily Son, and resplendent with the Father's dignities, ministereth It to the creation, and bestoweth It on those that are worthy. Yea verily He said, "All things that the Father hath are mine." But let us retort upon those who pervert the right belief this question; 'How can He Who received the Spirit, if He be, according to your phrase, a man, and the Son separately and by Himself, baptize with the Holy Ghost, and Himself give the Holy Spirit to them who are baptized?' For to be able to impart the Spirit to men suiteth not any one whatsoever of things created, but, together with God's other attributes, is the distinct property of Almighty God alone. But He Who gave It was man: for the wise John said, "After me cometh a Man, Who was before me . . . He shall baptize you with the Holy Ghost and with fire." As therefore it is unbecoming God the Word, [46] regarded as God the Word, to draw near unto holy baptism, and be made partaker of the Spirit, so in like manner it is altogether incredible, or rather impossible to believe that the ability to baptize men with the Holy Ghost, is the act of a mere man with nothing in Him superior to ourselves.

How then will the mystery be true? In that for our aid He assumed a kind of adaptation 49. The divine Word became man, even "He Who was in the form of God the Father, and thought it not robbery to be equal unto God," as most wise Paul says, "but took the form of a slave, being made in the likeness of men, and humbling Himself to poverty." Enquire therefore Who He was that was first in the likeness of God the Father, and could be regarded as on an equality with Him, but took the form of a slave, and became then a man, and besides this made Himself poor. Was it He of the seed of David, as they argue, Whom they specially regard separately and by Himself as the other Son, distinct from the Word of God the Father? If so, let them shew that He ever was on an equality with the Father. Let them shew how He assumed the form of a slave. Or what shall we say was that form of a slave? And how did He empty Himself? For what is poorer than human nature? He therefore Who is the exact image of God the Father, the likeness, and visible expression of His person, Who shines resplendent in equality unto Him, Who by right of nature is free, and the yoke of Whoso kingdom is put upon all creation,---He it is Who took the form of a slave, that is, became a man, and made Himself poor by consenting to endure these human things, sin only excepted. But how then, they object, was He baptized, and received also the Spirit? To which we reply, that He had no need of holy baptism, being wholly pure and spotless, and holy of the holy. Nor had He need of the Holy Ghost: for the Spirit That proceedeth from God the Father is of Him, and equal to Him in substance. We must now therefore at length hear what is the explanation of the economy. God in his love to man provided for us a way of salvation and of life. For believing in the Father, Son, and Holy Ghost, and making this confession before many witnesses, we wash away all the filth [47] of sin, and are enriched by the communication of the Holy Spirit, and made partakers of the divine nature, and gain the grace of adoption. It was necessary therefore that the Word of the Father, when He humbled Himself unto emptiness, and deigned to assume our likeness, should become for our sakes the pattern and way of every good work. For it follows, that He Who in every thing is first, must in this also set the example. In order therefore that we may learn both the power itself of holy baptism, and how much we gain by approaching so great a grace, He commences the work Himself; and, having been baptized, prays that you, my beloved, may learn that never-ceasing prayer is a thing most fitting for those who have once been counted worthy of holy baptism. And the Evangelist says that the heavens were opened, as having long been closed. For

Christ said, "Forthwith shall ye see the heavens opened, and the angels of God ascending and descending upon the Son of man." For both the flock above and that below being now made one, and one chief Shepherd appointed for all, the heavens were opened, and man upon earth brought near to the holy angels. And the Spirit also again came down as at a second commencement of our race: and upon Christ first, Who received it not so much for His own sake as for ours: for by Him and in Him are we enriched with all things. Most suitably therefore to the economy of grace does He endure with us the things of man's estate: for where otherwise shall we see Him emptied, Whose in His divine nature is the fulness? How became He poor as we are, if He were not conformed to our poverty? How did He empty Himself, if He refused to endure the measure of human littleness?

Having taken therefore Christ as our pattern, let us draw near to the grace of holy baptism, that so we may gain boldness to pray constantly, and lift up holy hands to God the Father, that He may open the heavens also unto us, and send down upon us too the Holy Ghost, to receive us as sons. For He spake unto Christ at the time of holy baptism, as though having by Him and in Him accepted man upon earth to the sonship, "This is My beloved Son, in Whom I am well pleased." For He Who is the Son by nature and in truth, and the Only-begotten, when He became like unto us, is specially

[48 declared to be the Son of God, not as receiving this for Himself:---for He was and is, as I said, very Son:---but that He might ratify the glory unto us. For He has been made our

firstfruits, and firstborn, and second Adam: for which reason it is said, that "in Him all things have become new:" for having put off the oldness that was in Adam, we have gained the newness that is in Christ: by Whom and with Whom, to God the Father, be glory and dominion with the Holy Ghost, for ever and ever,

Amen. 50

[Selected footnotes moved to the end and renumbered.

Almost all marginalia, any purely textual footnotes, most Greek or Syriac material has been omitted without notice]

1. a There can be little doubt that this passage does not belong to the Commentary, but as I have hitherto been unable to find it in S. Cyril's Collected Works, I have thought it best to retain it. Mai's next extract

on v. 32. is from the tenth Book against Julian, Op. VI. 331.; the following on v. 37. is the thirteenth, chapter against the Anthropomorphites, VI. 380.; and the third extract on v. 42. is the Commentary

upon Issachar's name, signifying "a reward," in the Glaphyra, I. 227. (Ed.

Aub.) All these I have omitted. The remaining extracts, forming a continuous Commentary upon the hymns of the blessed Virgin and Zacharias, I have retained, since it is scarcely probable that S. Cyril entirely passed them over; and, though the homilies, as proved by the Syriac, commenced with the first verse of chap. ii., yet possibly he may have prefaced them by an Exposition of these

hymns. Cramer's Catena, nevertheless, contains portions of several of these extracts anonymously. The proof from the Syriac that the homilies began with the second chapter is decisive. Of the nine MSS. in which more or less of this Commentary is preserved, eight constantly mention the number of the homily, which they quote either in part or entire: in one of these, N°. 12, 154., a MS. probably of the eighth century, a series of extracts occurs occupying forty pages, beginning with the first and ending with the hundred and eighteenth homily; and the numbering of this Codex is identical with that of the rest, wherever two or more of them contain the same passage. The

Syriac numbering apparently is also identical with that of the Greek. For in my earliest authority, Cod. 12,158, transcribed, as the Copyist states, in the year of our Lord 588., the numbering of the quotations from S.Cyril is still identical with that of the other Codices. This MS. contains a translation of two treatises of Severus of Antioch against Julian, and is probably at least a century anterior to the Syriac version of S. Cyril; so that its agreement with it, both in this and more material points, is of considerable importance. Evidently S. Cyril's Commentary upon the beginning of the Gospel was much more brief than it became subsequently: for whereas the twenty-first homily carries us down to the end of the fifth chapter, those that follow average ten homilies each. In like manner the concluding chapters of St. Luke were passed over by him very rapidly. Finally, as the Syriac, from time to time, does not recognise some of the passages collected by Mai from the Catenae, it is worth notice, that of his four first extracts, not less than three have been discovered in the published works of S.Cyril, incomplete as Aubert's edition is.

2. b Referred by Corderius to Victor.

3. c "He means the Arians, who said the Son was indeed God, but nevertheless inferior to the Father: as Eusebius, who was an Arian writer, especially in his interpretation of the 78th Psalm." Mai.----This charge against Eusebius, the late Professor Lee has endeavoured to disprove in the

preface to his translation of the Theophania, a Syriac version of which was discovered among the Nitrian MSS. His translation is, however, inaccurate to the last degree; and the treatise in question leaves no doubt that Eusebius was the precursor of Arian doctrines.

4. d Θεός καὶ υἱός,

God the Son; as Θεός καὶ πατήρ

is used by S. Cyril for God the Father. In the more ancient Syriac MSS. the

conjunction in these phrases is constantly retained, while in those of a later date the tendency is to omit it.

5. e Mai translates contrary to the Greek "Unigenitus Dei."----S. Cyril's reading

Θεός, agrees as usual with the Vatican MS., and is also supported by many of the fathers, and by the Oriental versions.

6. f Eunomius taught, that the Father and Son are unequal, both in

degree and kind, whence his followers were called βίμωτοι. He flourished about A. D. 360, and was a disciple of Aetius. St. Athanasius often refers to him in his treatise against the Arians. For a

fuller account of him, cf. Newman's Arians, c. iv. sect. 4.

7. g For a very full and accurate discussion of the sense in which our Lord is both

μονογενής

and πρωτότοκος, the reader may consult S. Cyril's eighth Paschal Homily.

8. h Mai more correctly perhaps reads τῆς ἐν ἡμῶς κνίτρον.

9. i The Peschito has also this reading, though manifestly wrong.

10. k The passage which follows occurs also in MS. 12, 154, with no variae lectiones: as does also the subsequent explanation of Is. viii. 3.

11. l The Syriac translator has here misinterpreted S. Cyril, who does not say that our Lord was free from the emotions natural to bodies, but

κινῆματος καὶ ὁπίας τῆς ἡμῶς ποφερομένης φύσεως ἡμῶς, that is, from

that corruption of our nature which suggests sin to us, and inclines us to seek it. (James i. 14.) S. Cyril's main argument here is used by him

with great force in his treatise De Incarnat. Dom. c. xi., wherein he shews, that our Lord took the flesh holy and perfectly pure, "to convict sin of injustice, and to

destroy the power of death. For as long as sin sentenced only the guilty to death, no interference with it was possible, seeing that it had justice on its side. But when it subjected to the same punishment Him Who was innocent, and guiltless, and worthy of crowns of honour and hymns of praise, being convicted of injustice, it was by necessary consequence stripped of its power."

12. m This reading is supported by several MSS., two Scholia, and S. Augustine; but is rejected by St. Paul, Heb. i. 6.

13. n Mai reads ἡ ἀληθεια, 'the reality.'

14. o The Fathers constantly refer this name, Maher-shalal-hash-baz, to our Lord, and explain it of the overthrow of Satan. Another instance of S. Cyril's use of it will be found in his 17th Paschal Homily, as follows: The prophetess is the holy Virgin: and the name given to the child suiteth not man, but God: for, saith He, call His name. Spoil quickly: hastily plunder. For at

His birth the heavenly and supernatural infant, while yet in swaddling bands and on His mother's bosom, because of His human nature, stripped forthwith Satan of his goods by His ineffable might as God: for the Magi came from the East to worship Him, &c.

15. p Several passages referred by Mai to this homily are not found in the Syriac, as was to be expected, the Catenists having made use not only of the Commentary, but also of S. Cyril's other works, especially the Julian books, besides the possibility of interpolations, and passages erroneously ascribed to him. The first omitted extract from B. is to shew that the shepherds typified the pastors of the Church, as also Christ the chief shepherd, Who came to seek the lost flock: while Bethlehem, the house of bread, His birthplace, is the Church, "where daily the mystical

bread of life is sacrificed." The second passage (from what MS. is uncertain) gives a physical interpretation of the butter which the Emmanuel ate, unworthy of Cyril, and at variance with the spiritual interpretation of the prophecy given above. Thirdly, there are a series of extracts from I. taken chiefly from the Commentary on Isaiah. Conf. Vol. II. 134. 200. (Ed. Aub.) And, lastly, an extract

from B., to the effect that probably it was an archangel who brought the message, accompanied by his usual attendants. The first passage is remarkable, both as speaking of a daily communion, and for its application of the word

■εργουγ■ται

to the "mystical bread of life." The Fathers generally use this word in the same manner as St. Paul, Rom. xv. 16., for the discharge of any religious duty, and in this sense it will be found to occur more than once in the course of the Commentary. Other examples may be seen in Suicer's Thesaurus under

■εργουγ■ω, and the only instance he gives of its application to the Lord's supper is from Zonaras, a writer of the twelfth century. It occurs, however, in Philostorgii Hist. Eccl. ix. 4., and is there referred by Valesius to the Lord's supper, but this interpretation is far from certain. For the historian is speaking of the heretic Eunomius, who, he says, retired to a small estate situated on the seashore near Chalcedon,

ο■δ■ ■εργουγ■ας ■ξ ο■ τ■ς Κυζ■κου μετ■στη ο■ μ■ν ο■ν ■ς ■σον ■νεβ■ω χρ■νον ■ψατο.

This Valesius translates by "ne saera quidem mysteria unquam celebravit;" but it rather means, that "he entirely abstained from all the duties of his sacred office." In support of his rendering Valesius quotes from Eusebius' Life of Constantine,

Lib. IV. ... where, however, as Wernsdorf shews, by a comparison with other passages of Eusebius, that historian, in his usual rhetorical style, thus described the prayers for the safety of the Emperor, and the Church militant, which, as in our service, preceded the celebration of the Eucharist. The probability, therefore,

is, that this extract is incorrectly referred to S. Cyril.

16. q The original Greek of both the third and fourth Sermons has been preserved in the Imperial Library at Paris; and that of the fourth only at Trinity College, Cambridge. The former has been printed by Aubert in his collected edition of S. Cyril's Works, Vol. V. part ii. p. 385., where the two Sermons are incorporated into one.

17. r From this it appears that these homilies were delivered extemporaneously, which accounts for a certain amount of repetition in them, especially of favorite texts.

18. s The feast of circumcision.

19. t I have not noticed the many verbal discrepancies between him and Aubert, as the Catenists naturally had to make many slight alterations in forming their extracts into a connected discourse.

20. u This passage, as far as "the plan of salvation," Mai for the present omits, but afterwards gives it in so different a form, and with such additions, that I think it better to append a separate translation. "Again He paid the half shekel to the collectors of the tribute, although not bound to pay, as being in very truth the Son: but He paid as being made under the law. For He must verily act fully according to the dispensation

which He had undertaken for our sakes. And we shall find Him, moreover, even in the payment of the half shekel marked out as a Saviour and

Redeemer (?).

For the half shekel was a coin stamped with the royal image: and it was paid according to the law for two persons. Behold therefore again Christ represented in the half shekel. For being the image of the Father, the impress of His substance, the coin that came from heaven, He offered Himself as the ransom for the two people, the Jews, I mean, and the Gentiles." This fanciful style of interpretation seldom appears in the Syriac, and is equally rejected in the present case by Aubert's MS.

21. v This passage exists among the Syriac fragments, and is important in so far establishing the accuracy of Aubert's text, as it agrees with it in omitting an interpolation of the Catenist, found in Mai.

22. x So Justin Martyr's Dial. with Trypho. (p. 201. ed. F. Sylburgii, Heidelb. 1793.) "The ordinance of circumcision, which commanded infants to be circumcised on the eighth day only, was a type of the true circumcision from error and

wickedness by means of the resurrection from the dead of our Lord Jesus Christ on the first day of the week. For the first day of the week, while remaining the first of all the days, is, nevertheless, in its relation to the whole circle of the week, called the eighth, and yet continues to be the first." So again, p. 288. "The ark, in which were eight persons, symbolizes by that number the eighth day, on which Christ arose from the dead."

23. y The next two or three paragraphs are not found in Aubert, but as they are in Mai's same MS. E, which contains most of the foregoing, and as it is possible that the Copyist of

Aubert's MS. in reducing two Sermons into one, made large omissions to avoid the too great length, I have received them into the

text.

24. z Mai's next extract is from the 15th book of the De Ador. Spir. l. 553 and is omitted.

25. a Aubert begins again here. The passage is also in the Aurea Catena, upon Luke ii. 24.

26. b A passage follows in Mai, either from E. or H., going over ground already traversed, and probably only a summary gathered from S. Cyril. It is valuable, nevertheless, as shewing how little idea the ancients had

of the immaculate conception of the blessed Virgin Mary: for it testifies that all women, except the Virgin,

(α■ ■λλαι γυναι■κες,) conceived in sin,

(■ν ■νομ■αις.)

27. c The text is now taken from the Tr. Coll. MS. B. Q. 7. apparently of the 12th century. It is a volume of sermons, and among them has one with the following superscription: Κυρ■λλου ■ρχεπισκπ. ■λεξανδρε■ας, ε■ς τ■ν δ■καιον συμε■ν, κα■ ■κ τ■ς ■ρμηνε■ας το■ κατ■ λουκ■ν ε■αγγελ■ου■ κε■ ε■λο + I owe my transcript to a friend, himself engaged in collecting and editing the Greek remains of this Father.

28. d Mai, whose extracts begin again at this clause, has admitted at the end of the first sentence an interpolation so curious, that I append it: "... and offered what is appointed in the law, a pair of turtles and two young pigeons, the type of temperance and gentleness, as well as also of each kind of life, marriage, namely, and celibacy, of both of which He is the Law-giver. For you may say that the active and more spiritual, who have taken upon themselves the single life, are the pigeons: but that those who occupy themselves with a family and other domestic cares are the turtle doves." As in the unworthy interpretation of the butter, referred to in the note at the end of the 2nd Sermon, it is

impossible to say which MS. contains this interpolation, as the letters put by Mai at the commencement of each extract merely mean that those MSS. severally contain more or less of what follows. Immediately afterwards he has another passage, the false philosophy and bad Greek of which confirm its rejection by the two trustworthy MSS. It is to the effect, that Symeon was to be set free from the leaping-ground of life: for life is a ransom and prison. Upon the offering of the turtle doves, the reader may compare S. Cyril's explanation in the De Ador. Spir. Ed. Aub. I. 531. which agrees with the present Commentary.

29. Also in the Syriac. MS. 12,154.

30. g The doxology is taken from Aubert, and is identically the same with that which concludes every homily in the

Syriac.

31. h Mai does not contain the above explanation of the sword that was to pierce the holy Virgin, but in its place has the following adaptation of it: "But to speak more briefly, we affirm that the sword here signifies the temptation like a knife, or even the passion itself brought upon the Immanuel by the madness of the Jews. And so the just Symeon seems to understand, and even to say. For the holy Virgin was all but killed by a sword in seeing Him That was born of her in the flesh crucified. Such also was that said by Zechariah (xiii. 7.): Awake, O sword, against My Shepherd, that is, forthwith let

the saving passion be enacted, and let the time of the shewing forth of good things come. To this Mai appends the following note: In codice B. f. 31. post

σ■ρκα αδδιτυρ, κα■ ■μφιγνοο■σα ε■ γε κα■ θαν■του κρατ■σει θανατωθε■ς: quam particulam de B. Virginis dubitatione circa futuram filii sui resurrectionem cum nec ceteri codices in Cyrillo habeant, nec pietas Christiana admittat, haud immerito praetermisimus: quamquam eadem legitur sub finem predictae homiliae in hypapantem," &c. The danger of such a method of treating MS.

authority is shewn by the additional authority of the Tr. Cod., which completely agrees with Aubert, some slight verbal differences excepted.

32. From the Syriac: Ms. 12,151.

33. i That is, "the human soul:" for our Lord, being perfect man, had a human soul as well as a fleshly body, as we are taught in the Athanasian Creed, in opposition to the Apollinarian heresy "Of a

reasonable soul and human flesh subsisting." And this human soul was capable of increasing in wisdom. This extract apparently is collected from what precedes.

34. l The style of the short extract that follows is entirely unlike Cyril's. Mai says, that the Catenae ascribe it to Origen as well as Cyril.

35. m Mai's next extract upon v. 52. may serve as an instance of the manner in which the Catenists joined with the utmost neatness passages from various works. It commences with S. Cyril's Commentary on John i. 14, Op. iv. 96: after which there follow a few lines, which may possibly be from the Commentary on Luke: and finally, we have the 28th assertion of the Thesaurus, Op. v. pt. i. 253. The doctrine of these extracts is nearly identical, all affirming that our Lord's increase in wisdom and stature and grace cannot be said of

Him considered as the Word, but either must be understood of the increase of admiration on the part of all who beheld Him, and daily witnessed a fuller manifestation of His glory: or, as the two latter extracts teach, it refers to the human nature. As I have not been able to find the second extract in S. Cyril's collected works,, I give it entire: "And observe, that that which increases in any thing is different from that in which it is said to increase. If therefore He is said to increase in wisdom, it was not the wisdom that increased, but the human nature that increased in it. For as the Godhead day by day unveiled and manifested Itself in Him, He ever became an object of greater admiration to those that saw Him."

36. n This fragment is referred by two of Mai's MSS. to Chrysostom as well as Cyril, and by Corderius to Cyril and Basil.

37. o The name Joshua, as a corruption of the Jews, (certainly after the time of Josephus, but prior to Jerome, who once mentions it;

cf. Com. in Os. l. 1.,) ought to be everywhere rejected; but the NATH of the LXX. is an error of the copyists for

NATH. The Masorites have twice punctuated the name correctly in the case of Jeshua, the son of Jozadak. (Ez. ii. 2., iii. 2.)

38. p The style of this comment, so unlike Cyril's, and the extraordinary conclusion, both suggest caution in attributing to him the latter part of

this extract.

39. q The next extract is from the Commentary on Isaiah, Op. ii. 506, and is therefore omitted.

40. r S. Cyril, whose habit it is to dwell at great length upon practical subjects, as will be seen afterwards in the Sermons from the Syriac, has exhausted two homilies upon John Baptist's lessons; but as they

contained no doctrinal statements, nothing has been preserved in the Syriac, and by the Catenists only one extract: and even this in Cramer is referred to Origen.

41. s Although the preposition **■v**

is occasionally used for the instrument or means, yet this is only admissible where the sense can still be traced back to its proper signification of local presence. And so here: "to baptize," is literally in Syriac "to make to stand," by a metaphor evidently drawn from what was actually the practice of John and the early Church: and "to be baptized"

is the simple verb "to stand." Thus v. 21. is literally; "And it came to pass, when all the people stood, that Jesus also stood." And so the passage above is exactly; "I indeed make you to stand in "water;" "He shall make you to stand in the Holy Ghost," &c. And I have therefore in the translation retained "in," as most closely representing the Syriac.

42. t The Catenist in Mai has inserted in a parenthesis a curious observation, namely, that by the

σφαίρωτ■p

is meant "the tip of the shoe, ending in a point, such as the barbarians wear." The word, however, used by the Evangelist is

■μ■ς simply a "thong:" and there can be no doubt that in the

Septuagint, whence Cyril's word is taken, Gen. xiv. 23, the right reading is **σφυρωτ■p**, "a thong for the ankles,"

whereas **σφαίρωτ■p**,

from **σφα■ρα**, "a ball," is the word for the pomegranates, used in the adorning of the golden candlestick. (Ex. xxv.31.)

43. v In the above defence of catholic doctrine against the heresies of Nestorius, S. Cyril must be taken as meaning, that the natural result of Nestorius' teaching is to divide the

one Christ into two sons, and not that he expressly so taught. For in his seventeenth quaternion he says, "God the Word, even before the incarnation, was Son, and God,

and coexistent with the Father: but in these last times assumed the form of the slave. But while, before He was Son, and so called; after the assumption of the flesh, He cannot be called Son separately, lest we should infer two Sons." The doctrine of

Nestorius, as briefly sketched by the Council of Ephesus, was, that "He Who for our sakes became man, must not be called God." Hence his objection to the title

θεοτ■κος applied to the Virgin, and so valued by the fathers as expressing the inseparable union of the Divine and human natures in the one person of Christ. Hence his protest against worshipping Christ absolutely. (Quat. xvi.): and such expressions

as, [Greek] (Quat. XV. Conf. Harduin. Concil. I. 1414, 1442.) In drawing these subtle conclusions, Nestorius (Ep. ad Cyrillum Hard. Conc. I, 1281.) also made that distinction between the Son of David and God the Word, so often attacked by Cyril in this Commentary: "God the Word, he says, was not the Son of David;" and as Cyril would fairly judge of his doctrine by this letter addressed to himself, no wonder he attributes to him, both here and elsewhere, a conclusion which follows apparently so directly from these words. In his seventeenth quaternion occurs probably Nestorius' most exact; statement, and from it equally S. Cyril would draw this

conclusion, [Greek].

44. u In these words S. Cyril most accurately sums up the Catholic doctrine of the inseparable union of the two natures in Christ; which union Nestorius denied, anathematizing all who said that the Emmanuel was very God, and teaching instead that the Emmanuel was God indwelling in our nature. Si quis Eum Qui est Emmanuel, Deum verum esse dixerit, et non potius nobiscum Deum; hoc est, inhabitasse eam quae secundum nosmet est naturam, per id quod unitus est nostrae, quam de Maria Virgine suscepit; anathema sit. (An. I. Hard. Con. I. 1298.) To which it might well be replied, that the Emmanuel is "God with us,"

God and man, not God in man. A similar doctrine is contained in his fifteenth quaternion, as quoted above.

45. x The most important passages in the above homily have been preserved by the Catenists, but with the connection and course of the argument more than once broken. They ascribe, however, to S. Cyril, two short passages at the end (cf. Mai, p. 146.) not belonging to the Commentary; and there are some slight verbal differences in the intervening extract. On the other hand, two passages, preserved by Thomas Aquinas, are both contained in the Syriac.

46. y It is to be observed, that S. Cyril often omits several verses in his Commentary. In one of Mai's MSS. some one has written the following anonymous note upon the

omission here of vv. 18-20.: ■ μακ■ριος Κ■ριλλος το■ ■ρ■δου ■ν τ■ ■μηνε■ ο■κ ■πεμν■σθη; and proceeds to give a reason for it.

47. z By [Syriac] I imagine the translator means Nestorius' favourite word

συν■φεια, as he uses it for instance in his xviith quaternion: "Therefore is

it, with respect, namely, to the dignity of the Sonship, that God the Word is also called Christ, inasmuch as He has a perpetual conjunction with the Christ."----Hard. Con. I. 1414. Conf. also note in page 41.

48. a This refers to the doctrine of Nestorius, that He Who was baptized was the man Christ, regarded

in His human nature, and distinguished from God the Word.

49. b Economy.

50. c As frequently is the case, the short extracts in Mai at the end are not found in the Syriac, probably either from being taken from S. Cyril's other works, or erroneously ascribed to him. The

first (from B.) contradicts the doctrine maintained throughout this Commentary, viz. that our Lord submitted to baptism as the pattern and type of humanity, and refers His baptism to His human nature. But Christ's human nature needed no baptism, as having no stain of sin. The second (from E. and F.) is a refutation of Paul of Samosata, drawn from the Evangelist's words, that "Jesus was be-ginning to be about thirty years old," and shewing that though He had a beginning as man, as God He had no beginning. And the last is a reproof addressed to those who justified the delay of holy baptism by our Lord's example, and which being referred to S. Cyril by four MSS. (A. E. F. H.), as well as for its own sake, I append entire; 'Thus great and beyond expectation is the harm that is done by deferring the grace that is by baptism for a long and unseasonable time: chiefly because no one can look forward with certainty to the accomplishment of his plans, and also because, though his purpose arrive at its fulfilment, he is sanctified indeed, but receives only the forgiveness of his past transgressions, while his talent he brings back to his Lord bare, having had no time to gain by trading any thing to add thereunto.' This text was transcribed by Roger Pearse, 2006. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 110-123 (Luke 16:14-18:27)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

110-123 (Luke 16:14-18:27) pp. 517-572

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Sermon 110

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Sermon 111

- Sermon 112 (start)

- Sermon 113-116 (fragments)

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Sermon 117

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Sermon 118

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Sermon 119

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Sermon 120

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Sermon 121

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Sermon 122

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Sermon 123

SERMON CX.

16:14-17. And the Pharisees, who were lovers of money, heard all these things, and they derided Him. And He said unto them, You are they who justify yourselves before men, but God knows your

hearts: for that which is high among men, is an abomination before God. The law and the prophets until John: thenceforth the kingdom of God is preached, and every one takes it by force. And it is easier for heaven and earth to pass away, than for one point of the law to fall. THE love of money, my brethren, is a most wicked passion, and not easy to abandon. For when Satan has planted this malady in a man's soul, he next proceeds to blind him, nor does he permit him to listen to the words of exhortation, lest there be found for us a way of healing, able to save from misery those who are ensnared thereby. And observe again, I pray, how true my words upon this subject are from the instance even of the Pharisees. For they were lovers of riches, and enamoured of gain, and regarded a bare sufficiency with contempt. For even, so to speak, throughout the whole of the divinely inspired Scripture, one may see them blamed on this very account. For it is said by the voice of Isaiah to the mother of the Jews, I mean, Jerusalem, "Your princes are rebellious, the partners of thieves: loving bribes, pursuing after reward: they judge not the fatherless, neither do they regard the widow's suit." And the prophet Habbakuk also said, "How long, O Lord, shall I cry unto you, and You wilt not hear? and shout unto You, being oppressed, and You will not deliver? Judgment is before me, and the judge has taken a bribe: therefore is the law of none avail, and judgment comes not forth unto completion: for the wicked prevails over the righteous, therefore does judgment come forth perverted." For as being lovers, as I said, of lucre, they repeatedly gave judgment on the matters before them, [518 not according to what was agreeable to the laws of God, but, on the contrary, iniquitously, and in opposition to God's will.

Moreover, the Saviour Himself rebuked them, thus saying, "Woe unto you, Scribes and Pharisees, hypocrites: who tithe anise, and mint, and cummin; and have omitted the weightier matters of the law, judgment, mercy and faith." For as the law had set apart for them the right of receiving tithes of every one, they extended the exactness of the search after them down to the most insignificant vegetables, while they made but slight account of the weightier matters of the law, that is, of those commandments which were of necessary obligation and for men's good.

"Because therefore the Pharisees, it says, were lovers of money, they derided Jesus," for directing them by His salutary doctrines to a praiseworthy course of conduct, and rendering them desirous of saintly glories. For it was their duty, He tells them, to sell their possessions, and make distribution to the poor; so would they possess in heaven a treasure that could not be plundered, and purses that could not be harmed, and wealth that would not have to be abandoned. And why then did they deride Him? For certainly the doctrine was salutary, a pathway of hope in things to come, and a door leading unto the life incorruptible: for they were being taught by Him the manners of true prosperity, and learning how they must seize the crown of the heavenly calling; how too they might become partakers with the saints, and children of the city that is above, the Jerusalem which is in heaven, and which is truly free, and the mother of the free. For as the blessed Paul writes, "Jerusalem, which is our mother and is above, is free." And why then did they mock Him?

Let us see the cause of their wickedness. The passion of avarice had possession of their heart, and their mind being tyrannized over by it was in subjection even against its will; humbled under the power of wickedness, and bound as it were by inevitable bonds. For so the writer of Proverbs somewhere says, "that every man is bound by the cords of his sins." For as the more virulent diseases of the body do not admit of the remedies of medicine, and flee away as it were from healing; and if any one apply that which is naturally adapted to do good, are irritated the more, and

grow angry, however [519 gently treated by the art: so also those passions to which the souls of men are liable, are sometimes obdurate, and refuse to listen to admonition, and will not hear a single word that summons them to depart from evil, and directs them into a better course. And as horses that are hard-mouthed and unmanageable, and excessively spirited will not obey the reins; so also the mind of man when under the influence of passion, and thoroughly inclined to turn aside unto evil, is disobedient and intractable, and rejects with hatred the being healed. When therefore the Saviour of all had expended upon them many words, but saw that they would not change from their crafty purposes and passions, but preferred rather to abide in their innate folly, He betakes Himself at length to sterner reproofs, the very occasion calling them thereto. He shows therefore that they are hypocrites, and liars in wait among the altars, and eager after the glory due to righteous and good men, without being such in reality: not being in earnest in meriting the approval of God, but hunting on the contrary eagerly after the honours which come from men. He said therefore, "You are they which justify yourselves before men; but God knows your hearts: for that which is high among men, is an abomination before God." This He is found also in another place saying unto them; "How can you believe, who receive honour one of another, and seek not the honour that comes from the one God." For the God of all crowns with praises unto righteousness those who are truly good: but those who love not virtue, but are hypocrites, steal perchance by their own votes solely the reputation of being honourable. But no one, O worthy sirs, some perchance may say, crowns himself; and the man is justly ridiculed, who devises praises for himself: for it is written, "Let your neighbour praise you, and not your own mouth: a stranger, and not your own lips." But though hypocrites may be able possibly to remain undetected, and seize the honours which men bestow, "yet God, He says, [520 knows your hearts." The Judge cannot be deceived; He sees the depth of our mind; He knows who is the true combatant, and who steals by fraud the honour which another truly deserves: and while He honours him who is truly just, He "scatters the bones of the men-pleasers," according to the Psalmist's expression. For the desire of pleasing men is constantly, so to speak, the nurse, and head, and root of that accursed pride which is hated alike by God and men. For he who is the victim of this passion lusts after honour and praise: and this is hateful unto God: for He hates the proud, but accepts and shows mercy to him who loves not glory, and is lowly in mind. And when Christ had crushed them with these reproofs He added thereto yet something more; even that which they were about to suffer by reason of their disobedience and wickedness; "For the law, He says, and the prophets were until John: thenceforth the kingdom of God is preached, and every one takes it by force. And it is easier for heaven and earth to pass away, than for one point of the law to fall." Again does He conceal in obscurity that which would give them pain, and veils, so to speak, the prediction of those things that were about to happen to all who would not obey Him. For Moses, He says, and with him the company of the holy prophets, before announced the import of My mystery to the inhabitants of earth: both the law declaring by shadows and types that to save the world I should even endure the death of the flesh, and abolish corruption by rising from the dead; and the prophets also speaking words of the same import as the writings of Moses. It is nothing strange therefore, He says, or that was not known before, that you spurn My words, and despise everything that would avail for your good. For the word of prophecy concerning Me, and you, extends until the holy Baptist John: but "from the days of John, the kingdom of heaven is preached, and every one takes it by force." And by the kingdom of heaven He here means justification by faith, the washing away of sin by holy baptism, sanctification by the Spirit, worshipping in the Spirit, the service that is

superior to shadows and types, the honour of the adoption of sons, and the hope of the glory about to be given to the saints. The kingdom of heaven therefore, He says, is preached, for [521 the Baptist has stood forth in the midst saying, "Prepare you the way of the Lord:" and has shown, that lo! He is already near, and as it were within the doors, even the true Lamb of God, Who bears the sin of the world. Whosoever therefore is a hearer and lover of the sacred message takes it by force: by which is meant, that he uses all his earnestness and all his strength in his desire to enter within the hope. For, as He says in another place, "The kingdom of heaven is taken by violence and the violent seize upon it."

"And it is easier, He says, for heaven and earth to pass away, before the day that God commands this to be, than for one point of the law to fall." Now sometimes by the word law He signifies collectively the whole divinely inspired Scripture, the writings, that is, of Moses and the prophets. What then did it foretell, which must also necessarily reach its accomplishment? It foretold, that by reason of their excessive unbelief and immorality, Israel would fall from being of God's family, even though he be the eldest son: and that Jerusalem would be thrust away from His indulgence and His love. For so He spoke concerning it by the voice of Jeremiah, "Behold! I will hedge up her way with stakes, and block up her ways, and she shall not find her path." For the way of those who fear God is straight, nor is there any steep part therein, but all is level and well beaten. But the path of the mother of the Jews is hedged up with stakes, in that the way of piety has been rendered impassable for them. And that they were darkened in mind, and did not accept the light of the glory of Christ,---for they knew Him not;---He before proclaimed saying unto the multitude of the Jews; "I have likened your mother unto the night. My people is like unto one that has no knowledge. Because you have rejected knowledge, therefore will I reject you from being My priest. And you have forgotten the law of your God, and I will forget your children." You hear that the multitude of the disobedient are very justly compared unto darkness and the night: for the intellectual day star, and the Sun of [522 righteousness arises and shines in the mind and heart of those who believe: but the mind of those who treat with contumely a grace so splendid and worthy of our possessing, is blackened in darkness, and intellectual gloom. And thus much then concerning those things which the company of the holy prophets before announced respecting Israel. But unto those who have acknowledged the revelation of the glory of Christ the Saviour of all, God the Father promised by one of the holy prophets, thus saying; "And I will strengthen them in the Lord their God, and in the name of their God they shall be established." And in accordance with this the Psalmist also says in the Spirit unto our Lord Jesus Christ: "They shall walk, O Lord, in the light of Your countenance: and in Your Name shall they rejoice all the day. For you are the glory of their strength, and in Your righteousness shall our horn be exalted." For we glory in Christ, and as being justified by Him are exalted, having cast off the abasement of sin, and living in the excellence of every virtue, we have been enriched also with the exact and unadulterated knowledge of the doctrines of truth. For this God promised us where He says by the voice of Isaiah, "And I will lead the blind by a way that they know not: and in paths which they have not known I will make them walk. I will make their darkness to be light, and all their steep places to be smooth." For we, who were once blind, have been enlightened, and travel in an unwonted pathway of righteousness; while those who boasted of the law as their schoolmaster, have become darkened. For as Christ Himself said; "Darkness has blinded their eyes: and blindness in part has happened unto Israel, that seeing they might not see, and hearing they might not hear." For they sinned against the holy prophets; and even ventured to lift their hands against Him Who was

calling them to salvation and life. Even though therefore, He says, you be disobedient, and though you foolishly deride My words, which would guide you in the attainment of that which is useful and becoming, yet this conduct, He says, was not |523 unforeknown, but already had been declared by the law and the prophets. And it is a thing impossible for the words of God to fail of their accomplishment: for He declared that which He knew must altogether and necessarily happen.

Unbelief therefore brings upon men destruction, as also does the stretching out of the haughty neck of the mind from excessive pride against Christ the Saviour of us all; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CXI.

16:19-31. But there was a certain rich, man, and he was clothed in purple and fine linen, feasting sumptuously every day. And a certain poor man whose name was Lazarus had been laid at his gate, full of sores; and desiring to satisfy himself with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the poor man died, and the angels carried him to Abraham's bosom. And the rich man also died, and was buried. And in Hades, having lifted up his eyes, being in torment, he saw Abraham afar off, and Lazarus in his bosom. And he cried out and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for behold! I am tormented in this flame. But Abraham said, Son, remember that you received your good things in your life time; and Lazarus in like manner his evil things: but now he is comforted here, and you are tormented. And besides all this, between us and you a great gulf is placed, so that those who would pass from hence to you cannot; nor can those pass who would come from thence unto us. And he said, I pray you, father, to send him to my father's house: I have five brethren; that he may testify unto them, lest they also come unto this place of torment. But Abraham said unto him, They have Moses and the prophets: let them hear them. But he said, Nay, father Abraham: but if one go unto them from the dead they will repent. But he said unto him, If they hear not Moses and the prophets, they would not be persuaded even though one rose from the dead. WHEN Solomon was offering up prayers in behalf of his kingdom, he somewhere said unto God, "Give me wisdom, even that which abides by Your throne." And God praised him for earnestly desiring such blessings as these; for there is nothing better for men than sacred gifts: of which one worthy of our acceptance, and that perfects in blessedness those who have been counted worthy of it, is the wisdom which |525 God bestows. For it is the sight of the mind and heart, and the knowledge of every good and profitable thing. And it is our duty also to be enamoured of such gifts as these: that being counted worthy thereof we may rightly and without error approach the Saviour's words. For this is useful for us unto spiritual improvement, and leads unto a praiseworthy and blameless life. Come therefore, that being made partakers of the wisdom which is from above, we may examine the meaning of the parable now set before us.

It is necessary however, I think, in the first place to mention, what was the occasion which led to His speaking of these things; or what Christ intended to illustrate in so excellently sketching and describing the parable set before us. The Saviour therefore was perfecting us in the art of well-doing, and commanding us to walk uprightly in every good work, and to be in earnest in adorning ourselves with the glories which arise from virtuous conduct. For He would have us be

lovers one of another, and ready to communicate: prompt to give, and merciful, and careful of showing love to the poor, and manfully persisting in the diligent discharge of this duty. And He especially admonished the rich in this world to be careful in so doing, and to guide them into the way which altogether becomes the saints, He said, "Sell your possessions, and give alms: make you purses that grow not old; a treasure that does not fail for ever in heaven." Now the commandment indeed is beautiful, and good, and salutary: but it did not escape His knowledge, that it is impossible for the majority to practise it. For the mind of man has ever been, so to speak, infirm in the discharge of those duties which are arduous and difficult: and to abandon wealth and possessions and the enjoyment which they give, is not a thing very acceptable to any, inasmuch as the mind is early clothed and entangled, as it were, in indissoluble cords, which bind it to the desire of pleasure. As being therefore good and loving unto men, He has provided for them a special kind of help, lest eternal and never-ending poverty should follow upon wealth here, and everlasting torment succeed to the pleasures of the present time. "For make for yourselves friends," He says, "of the unrighteous mammon: that when it has failed, they may receive you into eternal tabernacles." And this then is the advice of One providing them with something which they can do. For if, He says, you cannot be persuaded to give up this pleasure-loving wealth, and to sell your possessions, and make distribution to those who are in need, at least be diligent in the practice of inferior virtues." "Make for yourselves friends with the unrighteous mammon:" that is, do not consider your riches as belonging to yourselves alone; open wide your hand to those who are in need: assist those in poverty and pain: comfort those who have fallen into extreme distress: condole with those who are in sorrow, or oppressed with bodily maladies, and the want of necessities: and comfort also the saints who embrace a voluntary poverty that they may serve God without distraction. Nor shall you so doing be unrewarded. For when your earthly wealth abandons you, as you reach the end of your life, then shall they make you partakers of their hope, and of the consolation given them by God. For He being good and kind to man, will lovingly and bountifully refresh those who have laboured in this world: and more especially such as have wisely and humbly and soberly borne the heavy burden of poverty. And somewhat similar advice the wise Paul also gives to those who live in wealth and abundance respecting those in misery: "Your abundance shall be to supply their falling short: in order that also their abundance may supply your falling short." But this is the advice of one who enjoins that simply which Christ spoke; "Make to yourselves friends of the unrighteous mammon:" so that the commandment is well worthy of our admiration. And that our refusal so to act will cause our ruin, and bring us down to the inextinguishable flame, and to an unavailing remorse, He plainly shows by weaving for us the present parable. "For there was a certain rich man," He says, "and he was clothed in purple and fine linen, feasting sumptuously every day. And a certain poor man whose name was Lazarus had been cast down at his gate, full of sores."

Here observe, I pray, and mark accurately the Saviour's words. For while it was easy to have said, "That there was such and such a rich man whoever it might be 1," He does not say so, but simply calls him a rich man: while He 527 mentions the poor man by name. What conclusion therefore must we draw? That the rich man as being uncompassionate was nameless in God's presence: for He has somewhere said by the voice of the Psalmist, concerning those who do not fear Him, "I will not make mention of their names with My lips:" while, as I said, the poor man is mentioned by name by the tongue of God. But let us look at the pride of the rich man puffed up for things of no real importance; "he was clothed, it says, in purple and fine linen," that is, his study was to deck

himself in beautiful attire, so that his raiment was of great price, and he lived in never-ceasing banquetings; for such is the meaning of his feasting every day: besides which it adds that he feasted sumptuously, that is, prodigally. All the luxury therefore of that rich man consisted in things of this sort: in clothing clean, delicate, and embroidered with linen, and dyed with purple, so as to gratify the eyes of beholders. And what is the result? Differing but little from the figures in statuary and painting, the rich man is indeed admired by those who are destitute of sense, but his heart is full of pride and haughtiness: he has high thoughts of himself and is boastful, and while there is nothing of excellence in his mind, he makes variously coloured hues a reason for his empty pride. His delight is in expensive banquets; in music and revellings; he has numerous cooks, who labour to provoke gluttony by carefully prepared meats: his cupbearers are beautifully attired; he has singing men and singing women, and the voices of flatterers. Such were the things in which the rich man lived; for the disciple of Christ certifies us, saying, "that all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of the world."

Meanwhile Lazarus, bound fast by sickness and poverty, was cast down, He says, at his gate. For the rich man dwelt in lofty halls, and spacious mansions nobly built: whereas the poor man was not so much laid as cast down, thrown there in neglect, and not deemed worthy of any account. Cut off from compassion and care, he would have liked, to satisfy his hunger, have gathered the worthless morsels that fell from the rich man's table 2. He was tormented moreover by a severe and [528 incurable malady; "Yes, even the dogs, it says, licked his sores," and that, as it seems, not to injure him, but rather, so to speak, as sympathizing with him, and tending him: for with their tongues they allay their own sufferings, removing with them that which pains them, and gently soothing the sore. But the rich man was more cruel than the beasts; for he felt neither sympathy for him nor compassion; but was full of all mercilessness. And what the result was, the outline of the parable teaches us in what follows: but it is too long to tell it now. For lest my discourse should prove more than sufficient for my hearers, and a fatigue beyond due measure to him who speaks, stopping now from a due regard for the good both of myself and you, I will speak to you again upon these things at our next meeting, if Christ our common Saviour grant me the ability so to do: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen 3. [529

SERMON CXII. The same subject continued. THE blessed prophet Isaiah has somewhere introduced those who by faith in Christ have been won unto life, as calling out eagerly, so to speak, unto one another, and saying; "Come, let us go up unto the mountain of the Lord, and unto the house of the God of Jacob, and they shall teach us His way, and we will walk in it." Now by the mountain here we affirm to be meant not any earthly mountain; for to imagine this would be foolish: but rather the church which Christ has rescued for Himself. For it is high and conspicuous to people everywhere, and, so to say, exalted, because there is nothing in it which brings men down to earth. For those who dwell within it care nothing for the things of earth, but rather desire those things that are above: and, as the Psalmist says, "They are exalted far above the earth;" as being altogether brave and courageous, and practising uninterrupted endeavours after all things whatsoever which please God. And such we believe you to be; and your earnest desire after instruction is a plain proof thereof. For you have come of course to seek the fulfilment of the promise given unto you: but neither have we forgotten what we promised, but pay our debt, adding on to what has been already said that which is still wanting to the parable of Lazarus and the rich

man.

"For it came to pass, He says, that Lazarus died, and was carried by angels to Abraham's bosom: and the rich man also died, and was buried." Observe carefully the Saviour's words. For of the poor man, He says, that he was carried by angels to Abraham's bosom: but of the rich man there is nothing of the sort, but only that he died and was buried. For those who have hope towards God find in their departure from the world a deliverance from anguish and pain. And something like this Solomon also has taught us, saying, "In the sight of men they seemed to die, and their departure was considered an injury and their going from among us a breaking to pieces: but they are at peace, and their hope is full of

|530 immortality." For there is given unto them a measure of consolation commensurate with their labours: or even perhaps one which surpasses and exceeds their toils: for Christ has somewhere said, that "good measure, pressed down, and heaped up, and running over shall they give into your bosom." For like as ships that sail upon the sea stand the shock of savage waves, and struggle with the violence of mighty winds, but afterwards arriving at tranquil havens fit for their rest, cease there from tossing; so in like manner I think that the souls of men, when they emerge from the turbulence of earthly things, enter the mansions that are above, as into a haven of salvation.

"Lazarus then, He says, was carried by the holy angels unto Abraham's bosom: but the rich man died and was buried." For to that rich man who had shewn himself harsh and unmerciful the separation from the body was death. For he was going from pleasure to torment: from glory to shame: from light to darkness. Such were the things that the rich man must suffer, who had been voluptuous, and close-handed, and unready for mercy. And to torment him the more now that he dwells in Hades, he beheld, it says, Lazarus in the bosom of Abraham: and made supplication that he might be sent to drop a little water upon his tongue: for he was tormented, it says, as in a fierce flame. And what reply does the patriarch Abraham make? "Son, you received your good things in your life: and Lazarus his evil things." You were enamoured, He says, of these temporal things; you were clad in fine linen and purple

IMPORTANT: NOTE4; you were boastful and haughty; all your time was spent in luxury; you offered up your wealth to your appetite and to flatterers; but you never once called to mind the sick and sorrowful: you had no compassion on Lazarus when you saw him thrown down at your portals. You beheld the man suffering incurable misery, and a prey to intolerable griefs: for two maladies at once possessed him,

|531 each worse than the other, the cruel pain of his ulcers, and the want of the necessities of life. The very beasts soothed Lazarus, because he was in pain; "the dogs licked his sores," but you were more hard-hearted than the beasts. "You have received therefore, He says, your good things in your life, and Lazarus his evil: and now here he is comforted, and you are tormented;" and, as the sacred Scripture says, "they shall have judgment without mercy who have wrought no mercy." You would have been a partner with Lazarus, and a portion of his consolation would have been given you by God, if you had admitted him to be a partner of your wealth. But this you did not do, and therefore you alone are tormented: for such is the fitting punishment of the unmerciful, and of those whose mind feels no sympathy for the sick.

Let us therefore make for ourselves friends of the unrighteous mammon: let us listen to Moses and the prophets calling us unto mutual love and brotherly affection: let us not wait for any of those now in Hades to return hither to tell us the torments there: the sacred Scripture is necessarily true: we have heard, that "Christ shall sit upon the throne of His glory to judge the world in righteousness, and that He shall set the sheep indeed on His right hand, but the goats on His left. And to those on His right hand He shall say, Come, you blessed of My Father, inherit the kingdom prepared for you from before the foundations of the world: for I was hungry, and you gave Me to eat; and thirsty also, and you gave Me to drink: I was naked, and you clothed Me; in prison, and you came unto Me." But upon those upon the left hand He shall lay a heavy condemnation, saying, "Go to the eternal fire prepared for the devil and his angels." And the charge against them is, that they have done the very opposite of that for which the saints were praised. "For I was hungry, and you gave Me not to eat; and thirsty, and you gave Me not to drink: for inasmuch as you did it not, He says, to one of these little ones, you did it not to Me." But to this perhaps some one will object, that there are many kinds of well living; for virtue is diversified, so to speak, and manifold: why therefore, having omitted those other kinds, does He make mention only of love to the poor? To this we reply, that the act is better than any other kind of [532 well doing: for it works in our souls a certain divine likeness which moulds us, so to speak, after God's image. For Christ also has said, "Be you merciful, as your Father also in heaven is merciful," He who is quick to show mercy, and compassionate and kind, is ranked with the true worshippers; for it is written, that "a pure and unpolluted sacrifice to God the Father is this, to visit orphans and widows in their poverty, and that a man keep himself unspotted from the world." And the wise Paul also has somewhere written, "But alms and communication forget not: for with such sacrifices God is content." For He loves not the incense of the legal worship, but requires rather the pleasantness of the sweet spiritual savour. But the sweet spiritual savour unto God is to show pity unto men, and to maintain love towards them. This also Paul advises us, saying, "Owe no man anything, but that you love one another:" and the daughter of love is pity for poverty.

Come therefore, you rich, cease from transitory pleasure: be earnest after the hope that is set before you: clothe yourselves with mercy and kindness: hold out the hand to them that are in need: comfort those who are in necessity: count as your own the sorrows of those who are in extreme distress.

* * * * [the remainder is lost] * * * * * [533 SERMONS CXIII-CXVI. (fragments) 17:1. It is impossible but that offences come.

WHAT are the offences which Christ mentions as being in every way certain to happen? Offences then are of two kinds: for some are against the glory of the Supreme Being, and assail That Substance Which transcends all, as far at least as regards the purpose of the contrivers of them: while other offences happen from time to time against ourselves, and proceed no further than to the injury of some of the brethren, who are our partners in the faith. For whatever heresies have been invented, and every argument which opposes itself to the truth, resist really the glory of the supreme Godhead, by drawing away those who are caught therein from the uprightness and exactness of the sacred doctrines. And such were the offences concerning which the Saviour Himself again somewhere said, "Woe to the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence comes." For offences of this kind, caused I mean by unholy heretics, are not levelled against some single individual, but are aimed

rather against the world, that is, against the inhabitants of the whole earth. And the inventors of such offences the blessed Paul rebukes, saying, "But in thus sinning against the brethren, and wounding their weak conscience, you sin against Christ." And that such offences might not prevail over the faithful, God somewhere spoke unto those who are the ambassadors of the upright word of truth, and skilful in teaching it, saying, "Go through My gates, and make a pathway for My people, and cast away the stones out of the way." And the Saviour has attached a bitter penalty against those who lay such

stumbling-blocks in men's road.

Perhaps, however, these are not the offences here referred to, but those rather, which very frequently from human infirmity happen between friends and brethren: and the accompanying discourse which immediately follows these opening

[534 remarks, and which speaks of our pardoning the brethren in ease they ever sin against us, leads us to the idea that these were the offences meant. And what then are these offences? Mean and annoying actions, I suppose; fits of anger, whether on good grounds or without justification; insults; slanders very frequently; and other

stumbling-blocks akin and similar to these. Such, He says, must needs come. Is this then because God, Who governs all, obliges men to their commission? Away with the thought: for from Him comes nothing that is evil, yes! rather He is the fountain of all virtue. Why then must they happen? Plainly because of our infirmity: "for in many things we all of us stumble," as it is written. Nevertheless there will be woe, He says, to the man who lays the stumblingblocks in the way: for He does not leave indifference in these things without rebuke, but restrains it rather by fear of punishment. Nevertheless He commands us to bear with patience those who occasion them.

17:4. If seven times in the day he sin against you. For if, He says, he who sins against you repent and acknowledge his fault, you shall forgive him: and that not once only, but very many times. For we must not show ourselves deficient in mutual love, and neglect forbearance, because any one is weak, and again and again offends; but must rather imitate those whose business it is to heal our bodily maladies, and who do not tend a sick man once only or twice, but just as often as he chances to fall ill. For let us remember that we also are liable to infirmities, and overpowered by our passions: and such being the case, we pray that those whose duty it is to rebuke us, and who possess the authority to punish us, may show themselves kind to us and forgiving. It is our duty therefore, having a common feeling for our mutual infirmities, "to bear one another's burdens; for so we shall fulfil the law of Christ." And observe also, that in the Gospel according to Matthew, Peter makes the inquiry, "How oft shall my brother sin against me, and I forgive Him?" And thereupon the Lord tells the Apostles, 'that though he sin seven times in the day; that is, frequently, and shall as often acknowledge his fault, you shall forgive him.' [535 17:5. The Apostles said to the Lord, Increase our faith. That which necessarily gives joy to the soul of the saints is not the possession of transitory and earthly goods; for they are corruptible, and easily lost; but of such rather as render those that receive them reverend and blessed, even the spiritual graces which are God's gift. And of these one of special value is faith, by which I mean the having been brought unto a belief in Christ, the Saviour of us all: which also Paul recognised as being the chief of all our blessings; for he said, that "without faith it was impossible ever to have pleased (God): for by it the elders obtained their testimony." Observe therefore the holy apostles emulating the conduct of the

saints of old time. For what do they ask of Christ? "Increase our faith," They do not ask faith simply, lest you should imagine them to be without faith; but they rather ask of Christ an addition to their faith, and to be strengthened therein. For faith partly depends upon ourselves, and partly is the gift of the divine grace: for the commencement of it depends upon ourselves, and to maintain confidence and faith in God with all our power; but the confirmation and strength necessary for this comes from the divine grace: for which reason, because all things are possible with God, the Lord says, that "all things are possible to him that believes." For the power which comes unto us through faith is of God. And knowing this, the blessed Paul also says in the first Epistle to the Corinthians: "For to one is given through the Spirit the word of wisdom: and to another the word of knowledge according to the same Spirit: and to another faith in the same Spirit." You see that he has placed faith also in the catalogue of spiritual graces. And this the disciples requested they might receive of the Saviour, contributing also that which was of themselves: and He [536] granted it unto them after the fulfilment of the dispensation, by the descent upon them of the Holy Spirit: for before the resurrection their faith was so feeble, that they were liable even to the charge of littleness of faith. For the Saviour of all was sailing once, for instance, with the holy apostles upon the lake or sea of Tiberias, and purposely permitted Himself to fall asleep: and when a violent storm agitated the surge, and raised a mighty wave against the vessel, they were greatly troubled, so that they even roused the Lord from sleep, saying, "Master, save us, we perish." And He, it says, arose, and rebuked the waves, and changed the savageness of the tempest into a calm. But He greatly blamed the holy apostles, saying, "Where is your faith?" For they ought not to have been troubled in any respect whatsoever, when the Sovereign of the universe was present with them, at Whom all His works tremble and shake. And if we must add a further and similar example, I will mention one. He commanded the holy apostles to go on board the vessel, and precede Him unto the opposite side of the lake: and they of course did so. And when they had rowed, it says, about thirty furlongs, they see Jesus walking on the sea, and were greatly terrified, imagining that they saw a spectre. But when He called out unto them, saying, "It is I: be not afraid;" Peter said, "If it is You, bid me come unto You on the water: and He said, Come," And having leaped down from the ship, he began to walk unto Him. But when, it says, he saw the wind and the wave, he was terrified: and beginning to sink, he cried out, "Lord, help me:" and He saved him in his danger, but again rebuked him, saying, "O you of little faith, wherefore did you doubt?" And that at the season of the passion, when the band of soldiers, and wicked officers, came to seize Jesus, they all forsook Him and fled, and Peter also denied Him, being terrified at a maidservant, is well known.

You have seen the disciples while still possessed of but little faith: now wonder at them when they had obtained an increase [537] of their faith from Christ, the Saviour of us all. He commanded them "not to depart from Jerusalem, but to wait for the Father's promise," until they should be clothed with power from on high. But when the power from on high had descended upon them in the shape of fiery tongues, even the grace which is through the Holy Spirit, then indeed they became bold and manly and fervent in the Spirit, so as even to despise death, and to count as nothing the dangers with which they were threatened from unbelievers; yes, and then too they became able to work miracles. But that to be confirmed in the faith is a great and special grace, the Lord shows by saying, "If you have faith as a grain of mustard seed, hot, that is, and fervent, you might have said to the sycamine tree, Be you uprooted in the sea, and it would have obeyed you." For he who confides in Christ trusts not to his own strength, but rather assigns to Him the power of performing

all things. From Him then confessedly comes the accomplishment of all good things in men's souls: but they nevertheless must prepare themselves to receive this great grace. For if the power of faith remove that which is fixed and rooted in the ground, one may say absolutely that there is nothing so immovable as that faith cannot shake it, if its removal be required. The earth accordingly was shaken when the apostles were praying, as the Acts of the Apostles record: and so, on the other hand, faith stays those things which are in motion, as the rapid course of a running river, and the ceaseless way of the lights which move in heaven. This, however, we must carefully notice, that God does not excite an empty astonishment or vain wondering, but that such things are far from the divine Substance, Which is free from pride and boasting, and altogether true, for the solo good and safety of mankind. And this I say, that no one may expect from sacred faith and the divine power useless changes, for instance, of the elements, or the removal of mountains and plants; nor give way to impiety, as though the word were not true, if these things come not so to pass: nor again count faith weak, if it cannot accomplish such things. Let the thing be but useful for some real benefit, and the power will not be wanting. [538 17:7. But which of you having a servant ploughing or feeding cattle. In the verses which precede a long and important discourse has been addressed to us by the Lord, to show unto us the paths which lead unto honour, and to manifest the glories of the blameless life, that making progress therein, and advancing zealously unto whatsoever is admirable we may attain unto "the prize of our high calling." But since it is the nature of the mind of man ever to be carried away unto vaingloriousness, and to be afflicted most readily with a tendency thereto; and since a pretext for this fault is often given by the being distinguished before God for some of the noblest virtues; and since it is a sin grievous and hateful unto God:----for the serpent, the author of evil, leads men sometimes into such a state of mind, as for them to imagine perhaps that God even owes them the highest honours, when their life is glorious and distinguished: ----to draw us away from such passions, He sets before us the purport of the lessons which have just been read, teaching us thereby, under the form of an example, that the might of sovereign authority demands everywhere of its slaves subjection as a debt. For the lord, He says, will not acknowledge any gratitude to the slave, even if all that is due be done by him, according to what becomes the condition of a slave.

Here observe, I pray, that the disciples, yes, all who are subject to the sceptre of Christ the Saviour of us all, are encouraged unto industry, but that, not as though they rendered unto Him their service as a favour, but as discharging the debt of obedience incumbent upon slaves. And hereby the accursed malady of vainglory is done away. For if you do that which is your due, why do you pride yourself? Do you not see that if you don't discharge your debt, there is danger: and that if you do discharge it, no gratitude is owed you? Which truth that admirable servant Paul having well learnt and understood, says, "If I preach the gospel, I have no cause of boasting; for a necessity is laid upon me: but woe unto me if I preach not the gospel." And again, "I am a debtor, he says, of the preaching of the doctrine, both to Greeks and barbarians, both to wise and foolish." If therefore you have done well, and have kept the divine commands, and have obeyed

[539 your Lord, ask not honour of God as your due, but rather draw near, supplicating for the gifts of His bounty. Bear in mind that also among us, masters acknowledge no gratitude when any of their slaves perform their appointed service, though often by their bounty they gain the goodwill of their faithful servants, and so beget in them a more ready alacrity. Similarly God demands of us the service of slaves, using the right of His sovereign authority: but as being good and bountiful.

He promises also rewards to those who labour. And the greatness of His bounty far surpasses the labours of His subjects, as Paul shall prove unto you, writing, "The sufferings of the present season are not worthy to the glory about to be revealed upon us." Yes! though we are slaves, He calls us sons, and crowns us with the honour which becomes children. And observe that each one, having first attended to his own flesh, so must take charge of the good of others: for he "who cannot govern his own house well, how shall he take care of the church?"

17:12. Ten lepers met him.

Again the Saviour manifests unto us His glory, and by working godlike miracles, endeavours to win senseless Israel unto faith, obdurate though he was, and unbelieving. What argument then will avail him at the day of judgment for refusing to accept salvation through Christ? Especially when they themselves heard His words, and were eyewitnesses of His ineffable miracles? For which reason He said Himself of them, "If I had not come and spoken unto them, they had not had sin." And again, "If I had not done among them the works which no other man did, they had not had sin, but now they have both seen and hated both Me and My Father." The cleansing of the lepers, as I said just above, was a plain demonstration (of His miraculous power): for by the law of Moses they were shut out of the cities and villages, as being impure. This then will suffice, I suppose, for introductory remarks. The lepers then having met the Saviour, earnestly besought Him to free them from their misery, and called Him Master, that is, Teacher. No one pitied them when suffering this malady: but He Who [540 had appeared on earth for this very reason, and had become man that He might show pity unto all, He was moved with compassion for them, and had mercy upon them.

17:14. He said unto them, Go and show yourselves unto the priests. And why did He not rather say, "I will, be you cleansed;" as he did in the case of another leper: but commanded them rather to show themselves unto the priests? It was because the law gave directions to this effect to those who were delivered from leprosy: for it commanded them to show themselves to the priests, and to offer a sacrifice for their cleansing. He commanded them therefore to go, as being already healed, and, that they might, so to speak, bear witness to the priests, as the rulers of the Jews, and ever envious of His glory, that wonderfully, and beyond their hope, they had been delivered from their misfortune by Christ's willing that they should be healed. He did not heal them first, but sent them to the priests, because the priests knew the marks of leprosy, and of its being healed. He sent them to the priests, and with them He sent also the healing. What however was the law of leprosy, and what the rules for its purification, and what the meaning of each of the particulars commanded by the law, we have more fully described at the commencement of our Saviour's miracles as recorded by Luke, and referring thither such as are anxious for learning, let us now proceed to what follows. The nine then, as being Jews, falling into a thankless forgetfulness, did not return to give glory to God: by which He shows that Israel was hard of heart, and utterly unthankful: but the stranger,---for as being a Samaritan he was of foreign race, having been brought thither from Assyria: for the phrase is not without meaning, "in the middle of Samaria and Galilee:" ----returned with a loud voice to glorify God. It shows therefore that the Samaritans were grateful, but that the Jews, even when benefited, were ungrateful. [541

SERMON CXVII.

17:20-30. And having been asked by the Pharisees when the kingdom of God comes, He answered and said unto them, The kingdom of God comes not by watchings; neither shall they say, Lo! here, or Lo! there: for behold! the kingdom of God is within you. And He said unto the disciples, The days will come, when you shall desire to see one of the days of the Son of man, and shall not see it. And if they shall say unto you, Lo! here, or Lo! there, go you not, neither run thither. For as the lightning that lightens from under heaven gives light to that which is under heaven, so shall the Son of man be in His day. But first He must suffer many things, and be rejected by this generation. And as it was in the days of Noah, so shall it also be in the days of the Son of man. They were eating, and drinking, and were taking wives, and being made the wives of men, until the day that Noah entered into the ark; and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they were eating and drinking; they were buying and selling; they were planting, were building: but on the day that Lot went out of Sodom, there rained fire and brimstone from heaven, and destroyed them all. So shall it be in the day when the Son of man is revealed.

AGAIN is the Pharisee fighting against God, nor feels that he is kicking against the pricks: for while assuming the appearance of being anxious to learn, he makes a mock at divine mysteries so holy, that "the angels desire to look into them," according to the word of the blessed Peter. For this reason "blindness in part has happened unto Israel," and darkness has blinded their eyes. For that they were dark and blind, so as even often to make the mystery of Christ an occasion of ridicule, any one may learn from what has now been read to us. For they drew near asking Him, and saying, "When will the kingdom of God come?" Moderate your pride, O foolish Pharisee: desist from a mockery that exposes you to [542 heavy and inevitable guilt. "For he, it says, that does not believe the Son, is condemned already, because he has not believed in the Name of the Son of God." For the divine Moses showed before by type and shadow that the Word is the world's way and door of salvation, in that though He is God, He appeared in human form, and endured the death of the flesh for the sake of the whole earth. And the declarations also of the holy prophets agree with what was said by Moses. For they foretold that He would come in due time in form like unto us. And this also came to pass: for He was manifested to those upon earth, having assumed the form of a slave; but even so He retained His natural lordship, and power, and glory such as befits God, as is proved by the splendour of the works He wrought. But you did not believe in Him: you did not accept justification by His means, in that you were obdurate and proud. And after this you ask, "When the kingdom of God shall come?" As I said therefore, he mocks at a mystery thus truly holy and worthy of admiration. For because the Saviour of all in His public discourses spoke from time to time of the kingdom of God, therefore these miserable men, in contempt of Him,---or perhaps even having it in their mind that being entrapped by their malice, He will have to endure the death upon the cross,---ask in mockery, "When the kingdom of God will come;" as much as to say, that before this kingdom which You talk about, the cross and death will seize You. What therefore does Christ reply? Again He displays His long-suffering and incomparable love unto man: for "being reviled, He does not revile back: suffering, He does not threaten." He does not therefore harshly chide them, nor yet because of their wickedness does He deign to give them an answer to their question, but says that only which is for the benefit of all men, that "the kingdom of God comes not by watchings: for behold! the kingdom of God is within you." For ask not, He says, about the times in which the season of the kingdom of heaven shall again arise and come: but rather be in earnest, that you may be found worthy of it, for "it is within you," that is, it depends

upon your own wills, and is in your own power, whether or not you receive it. For every man who has attained to justification by means of faith in Christ, and is |543 adorned by all virtue, is counted worthy of the kingdom of heaven s.

Having therefore made this plain to all men, He now transfers His words to the holy disciples, to whom as His true companions He says, "The days will come when you shall desire to see one of the days of the Son of man, and shall not see it." Is the Lord then in so speaking working cowardice in His disciples? Does He enervate them beforehand, and make them without heart for the endurance of those persecutions and temptations which they would have to bear? This is not His meaning, but the contrary: for He would have them prepared for all that can grieve men, and ready to endure patiently, that so being approved, they may enter the kingdom of God. He forewarns them therefore that before His advent from heaven, at the consummation of the world, tribulation and persecution will precede Him, so that they will wish to see one of the days of the Son of man; that is, one such as those when they were still going about with Christ, and conversing with Him. And yet the Jews even then were guilty of no little violence against Him. They stoned Him with stones: they persecuted Him not once only, but oftentimes: they led Him to the brow of the hill, that they might throw Him down from the precipice: they vexed Him with reproaches and calumnies, and there was no form of wickedness which the Jews did not practise against Him. How then did He say that the disciples would desire to see one of His days? It was because, by comparison with the greater evils, the less are, so to speak, desirable. But that He will descend from heaven in the latter times of the world, not obscurely nor secretly, but with godlike glory, and as "dwelling in the light which no man can approach unto," He declared, saying, that His coming shall be as the lightning. He was born indeed in the flesh of a woman, to |544 fulfil the dispensation for our sakes, and for this reason He emptied Himself, and made Himself poor, and no longer showed Himself in the glory of the Godhead: for the season itself, and the necessity of the dispensation, summoned Him to this humiliation. But after the resurrection from the dead, having ascended to heaven, and sat down with God the Father, He shall descend again, not with His glory withdrawn, nor in the meanness of human nature, but in the majesty of the Father, with the companies of the angels guarding Him, and standing; before Him as God and Lord of all. He shall come therefore as the lightning, and not secretly. Nor must we believe any one saying, "Lo! Christ is here, or lo! He is there. But first He must suffer many things, and be rejected by this generation," He cuts away another expectation from the heart of the disciples: for they supposed, that when He had gone round about Judaea, and afterwards been in Jerusalem, that He would immediately manifest the kingdom of God. They even drew near to Him and said, "Lord, will You at this time restore the kingdom to Israel?" Yes, even the mother of Zebedee's sons, expecting that this would be the case, drew near and said, "Lord, say that my two sons shall sit, the one on Your right hand, and the other on Your left, in Your kingdom." That they might know therefore that He was about first to undergo His saving passion, and to abolish death by the death of His flesh, and put away the sin of the world, and bring to nought the ruler of this world, and so to ascend unto the Father, and in due time to appear to "judge the world in righteousness," He says, that "He must first suffer many things." And to show that He will appear unexpectedly, and with no man knowing it, and the end of the world come, He says, that the end shall be "as it was in the days of Noah and Lot. For they were eating, He says, and drinking: and were taking wives, and being made the wives of men: they were selling and buying, and building; but the coming of the waters destroyed the one, while the others were the prey and food of brimstone and fire." What therefore is signified

by this? That He requires us to be always watchful, and ready to make our defence before the tribunal of God. For as Paul says, "We are all about to be revealed before the judgment-seat of Christ, that every man may receive a retribution for the things that are by the body, according to that he has done, whether good or bad." "Then shall He set the sheep on His right hand, and the goats on His left: and He shall say unto the sheep, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundations of the world." But upon the goats He will utter a terrible sentence; for He will send them to the flame that shall never be appeased.

If therefore, O Pharisee, you desire to be accounted worthy of the kingdom of God, become one of the sheep. Offer unto Christ the fruit of faith in Him, and the praise of holy conduct, even that which is by the Gospel. But if you continue to be a goat, that is, one unfruitful, and destitute both of faith and good works, why do you enquire when the kingdom of God will come? For it does not concern you. Fear rather because of the torment which is decreed against the unbelieving, and the unappeasable flame appointed for those who sin against Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CXVIII.

17:31-37. In that day, he who is upon the housetop, and his goods in the house, let him not go down to carry them away: and he who is in the field, let him in like manner not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it: and whosoever shall lose it, shall save it alive. I tell you, in that night there shall be two men in one bed: the one shall be taken, and the other left. Two women shall be grinding at a mill together; the one shall be taken, and the other left. And they answer and say unto Him, Where, Lord? And He said unto them, Where the body is, there will also the eagles be gathered. THE sacred Scripture has some where said, "Prepare your works for your departure, and make yourself ready for the field." Now by our departure I imagine is meant our going from this world, and removal hence. For this time must of course overtake every one: for, as the Psalmist says, "What man is there that shall live and not see death, and that can save his soul from the hand of hell?" For the nature of man was condemned in Adam, and fell away unto corruption, because he foolishly transgressed the commandment given him. But those who are careless and contemptuous, lead a shameful and pleasure-loving life, not even perhaps admitting into their mind the thought of the world to come, and the hope prepared for the saints, nor feeling moreover any alarm at the torment that is appointed for those who love sin. But those who embrace a virtuous life rejoice in labours for probity's sake, bidding, so to speak, farewell to the desire after earthly things, and paying but slight attention to the vain turmoil of the world. To a purpose thus excellent, and a proportionate earnestness the Saviour bids us hold fast, thus saying; "In that day he who is upon the housetop, and his goods in the house, let him not go down to carry them away: and he who is in the field, let him in like manner not return back." He was speaking of the last day, that is, of the end of this world; [547 for as it was, He said, in the days of Noah and Lot: they were eating, and drinking, and were taking wives, and being made the wives of men, until the flood came; and upon Sodom fire descended, and destroyed them all: so shall it be in the day when the Son of man is revealed." Strengthening them therefore for the remembrance of the last day, and the final time, He commands them to disregard all earthly and temporal matters, and look only unto one end, the

duty namely of every one saving his soul. "He therefore, He says, that is upon the housetop, let him not go down to the house to carry away his goods." And in these words He apparently means the man who is at ease, living in wealth and worldly glory: for always those that stand upon the housetops are conspicuous in the eyes of them who are round about the house. If therefore, He says, there be any one in this condition, let him at that time make no account of the goods stored up in his house. For vain henceforth are such things, and unavailing to his advantage. For, as it is written, "Treasures profit not the wicked: but righteousness delivers from death." But even "if any one be, He says, in the field, in like manner let him not return back." That is, if any one be found devoted to industry, and occupied in labours, earnestly desirous of spiritual fruitfulness, and gathering the wages of virtuous toil, let him hold firmly to this diligence: "let him not return back:" for, as Christ Himself again has somewhere said, "No man that puts his hand to the plough, and turns back, is fit also for the kingdom of heaven." For it is our duty to maintain our religious exertions without wavering, and to persevere in them with undaunted wills, lest we suffer some such fate as befell the woman at Sodom, taking whom as an example, He says, "Remember Lot's wife," For when she had been rescued from Sodom, but would afterwards have returned, she became a pillar of salt, became, that is, foolish and stone-like. On that day therefore, He says, and at that time, both those who are accustomed to live in luxury must entirely abstain from such pride, and readily labour, in order that they may save themselves: and in like manner those who are industrious, and honour useful exertion, must bravely hold to the mark that has been set before them. "For whosoever shall seek to save [548 his life shall lose it: and whosoever shall lose it, shall save it alive." But the way in which a man loses his life that he may save it, and how he who imagines that he is saving loses it, Paul clearly shows, where he says of the saints, "They that are Jesus Christ's have crucified the flesh, with its affections and lusts." For those who have really become true [followers] of Christ our common Saviour, crucify their flesh, and put it to death, by being constantly engaged in labours and struggles unto piety, and by mortifying its natural desire. For it is written, "Mortify your members that are upon earth; fornication, uncleanness, passion, evil lust, and covetousness." But those who love a voluptuous course of life, imagine probably that they are gaining their soul by living in pleasure and effeminacy: whereas certainly they lose it. "For he that sows, it says, to the flesh, shall of the flesh reap corruption." But on the other hand, whosoever loses his life shall of a certainty save it. This the blessed martyrs did, enduring conflicts even unto blood and life, and placing on their heads as their crown their true love unto Christ. But those who, from weakness of resolution and mind, denied the faith, and fled from the present death of the flesh, became their own murderers: for they will go down into hell to suffer the penalties of their wicked cowardice. For the Judge shall descend from heaven: and those who with all their heart have loved Him, and earnestly practised entire virtuousness of life, He will call, saying, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundations of the world." But those who have led careless and dissolute lives, nor maintained the glory of faith in Him, on them will He pass a severe and overwhelming sentence, saying unto them, "Depart, you cursed, into everlasting fire." This He teaches us by saying, "In that night there shall be two men in one bed: one shall be taken, and one shall be left. Two women shall be grinding at a mill together, the one shall be taken, and the other left." Now by the two who are in one bed, He seems to hint at those who live in rest and plenty, and are equal to one another, as far as regards their being possessed of worldly affluence: for the bed is the [549 symbol of rest. "But one of them, He says, shall be taken, and one shall be left." How, or in what manner? It is because not all those

who are possessed of wealth and ease in this world are wicked and merciless. For what if a man be rich, but be gentle and merciful, and not destitute of the praise of compassion upon the poor; if he be ready to share his wealth with others, and affable of address; thoroughly liberal and sober-minded; upright in the faith, and of an urgent zeal for piety; if too, according to the Saviour's expression, he have made for himself friends by his use of the unrighteous mammon, this man is taken: but the other, who was not thus minded, shall be left.

"Two women, He says, shall be grinding at a mill; the one shall be taken, and the other left." And by these again He seems to mean such as live in poverty and labour: but even in these, He says, there is a certain vast difference. For some have borne the burden of poverty manfully, honouring a sober and virtuous course of life: while others have been of a different character, crafty for every wicked practice, and the contrivers of all baseness. There will be therefore even in their case a full and exact investigation of their manners, and he that is good will be taken, and he that is not so will be left. As Christ however, our common Saviour, had used the expression "shall be taken," the disciples usefully and necessarily ask, "Whither, Lord? And He said unto them, Where the body is, there will also the eagles be gathered." And what does this mean? By the use of a common and very plain fact, He hints at a great and profound mystery. And what is this? That He shall descend from heaven "to judge the world in righteousness." But, as He Himself says, "He will send His angels, and they shall choose the righteous and the holy from among the sinners, and bring them near unto Him:" but those others they will leave on earth, as doomed to torment and condemned to the punishment which is by fire.

Something to this effect the very wise Paul also declares, where he writes, "For I say unto you, that we who are left alive shall not arrive before those who have slept. Suddenly, in the twinkling of an eye, at the last trump. For it shall sound, and the dead in Christ shall rise incorruptible: and we who are left alive shall be caught up together with them

[550 in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Just therefore, He says, as when a dead corpse is exposed, carnivorous birds assemble unto it; so when the Son of man shall appear, then certainly shall the eagles, even those who fly aloft, and rise superior to earthly and worldly things, hasten to Him. And He calls the time of judgment night, because, as I imagine, of His advent being unknown and unexpected. For we remember also one of the holy prophets crying out to them who love sin, and saying, "Woe unto them that desire the day of the Lord! What will the day of the Lord be unto you? and it is darkness and not light; and thick darkness that has no brightness in it." And again, Christ Himself has somewhere said to the holy apostles: "I must work the works of Him That sent Me while it is day: the night comes, when no man can work." And one also of the holy apostles wrote, "The day of the Lord comes as a thief," that is, without being foreknown. In order therefore that we may be taken by Christ, let us abandon all earthly anxieties, and devote ourselves to every kind of good work. For so will He accept us, and make us His own, and crown us with honours from on high: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CXIX.

18:1-8. And He spoke a parable to them, to the intent that men ought always to pray, and must not grow weary; saying, There was in a certain city a judge, who feared not God, neither felt shame at man. And there was a widow in that city, and she came to him and said, Avenge me of my adversary. And he would not for a time: but afterwards he said within himself Though I fear not God, and have no reverence for man, yet because this widow wearies me, I will avenge her, lest finally she annoy me by her coming. And the Lord said, Hear what the unjust judge says. And shall not God avenge His elect, who cry unto Him day and night, and He is longsuffering towards them? I tell you that He will avenge them speedily. Nevertheless, when the Son of man comes, shall He find faith upon the earth? THE fountain of every blessing is Christ; "Who of God was also made unto us wisdom:" for in Him we are made wise, and filled with spiritual gifts. Now any one who is right-minded will affirm that the knowledge of those things by means of which we may prosper in every method of saintly excellence of life, and advance in virtue, is God's gift, and one well worthy of our winning. And we find one who asked it of God, saying, "Show me Your ways, O Lord: and teach me Your paths." Now the paths which lead those onward to an uncorrupt life, who eagerly advance therein, are indeed numerous; but one, which especially benefits those who practise it, is prayer: and the Saviour was Himself careful to teach us by the parable now set before us, that we must make diligent use of it. "For He spoke, it says, a parable unto them, to the intent that men ought always to pray, and must not grow weary." For it is, I affirm, the duty of those who set apart their lives for His service, not to be sluggish in their prayers, nor again to consider it as a hard and laborious duty: but rather to rejoice, because of the freedom of access granted them by God; for He would have us converse with Him as sons with a father. Is not this then a privilege worthy of being valued by us most highly? For suppose that some one of those possessed of great earthly power were easy of access to us, and were to permit us to converse with him with full license, should we not consider it as a reason for extraordinary rejoicing? What possible doubt can there be of this? When therefore God permits us each one to offer our addresses unto Him for whatever we wish, and has set before those who fear Him an honour so truly great and worthy of their gaining, let all slothfulness cease that would lead men to an injurious silence therein; and rather let us draw near with praises, and rejoicing that we have been commanded to converse with the Lord and God of all, having Christ as our Mediator, who with God the Father grants us the accomplishment of our supplications. For the blessed Paul somewhere writes, "Grace be unto you, and peace, from God our Father, and from our Lord Jesus Christ." And He somewhere Himself said to the holy apostles, "Hitherto you have asked nothing in My Name: ask, and it shall be given unto you." For He is our Mediator, our Propitiation, our Comforter, and the Bestower of every request, it is our duty therefore to "pray without ceasing," according to the words of the blessed Paul, as well knowing, and being thoroughly assured, that He Whom we supplicate is able to accomplish all things. "For let a man, it says, ask in faith, in nothing divided: for he who is divided is like a wave of the sea, troubled and blown about by the wind. For let not, it says, that man think that he will receive anything of the Lord." For he that is divided is really guilty of mockery: for if you do not believe that He will incline unto you, and gladden you, and fulfil your request, do not draw near to Him at all, lest you be found an accuser of the Almighty, in that you foolishly art divided. We must avoid therefore so base a malady. But that God will incline His ear to those who offer Him their prayers, not carelessly nor negligently, but with earnestness and constancy, the present parable assures us. For if the constant coining of the oppressed widow prevailed upon the unjust judge, who feared not God, neither had any shame at men, so that even against his will he granted

her redress, how shall not He Who loves mercy, and hates iniquity, and Who [553 ever gives His helping hand to them that love Him, accept those who draw near to Him day and night, and avenge them as being His elect? But come now, and let us examine who it is that offend against them: for the examination of this question will beget much that is of profit to all who are well taught. For very many, and those of various classes, offend against the saints. For the holy ministers and teachers, who rightly divide the word of truth, are assailed by all who are the truth's enemies; men ignorant of the sacred doctrines, and estranged from all uprightness, who walk in the crooked path, remote from the straight and royal road. Such are the impure and polluted gangs of heretics, whom one may justly call the gates of destruction, the snares of hell, the pitfalls of the devil, the slough of destruction. These bring persecutions and distresses upon such as walk uprightly in the faith; and just as men drunk with wine, and unable to stand, take hold often of those near them, that they may not fall to the earth alone, so also those, as being lame and halt, often bring to ruin with them those who are not steadfast. Against such men must all who are known of God make supplications, imitating the holy apostles, who, calling out against the wickedness of the Jews, said, "And now, Lord, behold their threatenings, and grant unto Your servants that with freedom of speech they may declare Your word." But perchance some one will say, 'But lo! Christ somewhere said to the holy apostles, "Love your enemies: pray for them who use you despitefully:" how then can we cry out against them, without despising the divine command?' To this we answer, Shall we then pray that boldness and power may be given them by God, that they may more strenuously attack those who praise His doings, not permitting them to teach, and resisting the glory of Him to Whom we address the supplication? But how would not this be thorough folly? Whenever therefore offences are committed by any against us personally, let us immediately even count it our glory to be forgiving towards them, and full of mutual love; and imitating the holy fathers, even though they smite and scorn us, yes, even though they inflict violence upon us of every kind, let us free them from all blame, and be superior both to wrath [554 and vexation. Such glorying becomes the saints, and is pleasing to God. But when any sin against the glory of God, heaping up wars and distresses against those who are the ministers of the divine message, then indeed let us at once draw near unto God, beseeching His aid, and crying out against those who resist His glory: just as also the mighty Moses did; for he said, "Arise, O Lord, and let Your enemies be scattered, and let all those who hate Your Name flee away." And the prayer also uttered by the holy apostles shows, that it is not without advantage for the success of the divine message for the hand, so to speak, of the persecutors to be weakened. "For behold, they say, their threatenings," that is, prove their opposition to be in vain, and grant unto "Your servants, that with freedom of speech they may speak Your word." But that men would make merchandize of the word of uprightness, and prevail on many to abandon a sound faith, involving them in the inventions of devilish error, and "belching forth, as Scripture says, things out of their own hearts, and not out of the mouth of the Lord," He foretold, saying, "When the Son of man comes, shall He find faith upon the earth?" It escaped not His knowledge: how could it, seeing that He is God Who knows all things? He tells us then, to use his own words, that "the love of many will grow cold," and that "in the latter times some shall depart from a correct and blameless faith, going after seducing spirits, and giving heed to the false words of men who are seared in mind." Against whom we draw near unto God as faithful servants, praying Him that their wickedness, and their attempts against His glory, may be brought to no effect. And others also there are who wrong the servants of God, and whom we may without sin attack in prayer. And who again are these? They are the evil and opposing powers, and Satan the

adversary of us all, who fiercely resists those who would live well; who casts into the pitfalls of wickedness whoever slumbers; who plants in us the seeds of every sin. For with his satellites he presses upon us furiously. And on this account the Psalmist called out against them, saying, "How long set you yourselves against man? and you slay all of you, as it were a leaning wall, and a bowing fence." For just as a wall that already leans on one side, and a fence that bows over as having been loosened, readily fall when any one pushes against them, so also the mind of man, by reason of its own great inclination of itself to the love of worldly pleasures, readily falls into them whenever any one draws and entices it thereto. And this is Satan's business: and therefore we say in our prayers to Him Who is able to save, and to drive away from us that wicked being, "Avenge me of my adversary." And this the Only-begotten Word of God has indeed done by having become Man: for He has ejected from his tyranny over us the ruler of this world, and has delivered and saved us, and put us under the yoke of His kingdom.

Excellent therefore is it to make request by constant prayer; for Christ will receive our supplications, and fulfil our petitions: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CXX.

18:9-14. And He spoke also this parable unto certain who trust in themselves that they are righteous, and despise others. Two men went up unto the temple to pray, the one a Pharisee, and the other a publican. And the Pharisee stood and prayed thus to himself: God, I thank You that I am not like the rest of mankind, extortioners, unjust, adulterers, or as this publican. I fast twice in the week: I pay tithe of all that I gain. But the publican, standing afar off, would not lift up even his eyes unto heaven, but smote upon his breast, saying, God, be merciful unto me the sinner. I tell you that this man went down to his house justified rather than the other. For every one that exalts himself shall be abased, and he that abases himself shall be exalted.

You who love instruction, and are eager to listen, receive once again the sacred words: delight yourselves in the honey of wisdom; for so it is written, "Good words are honeycombs, and their sweetness is the healing of the soul." For the labour of the bees is very sweet, and benefits in many ways the soul of man: but the divine and saving (honey) makes those in whom it dwells skilful in every good work, and teaches them the ways of (spiritual) improvement. Let us therefore, as I said, receive again in mind and heart the Saviour's words. For He teaches us in what manner we ought to make our requests unto Him, in order that the act may not prove unrewarded to them who practise it; and that no one may anger God, the bestower of gifts from on high, by means of those very things by which he imagines that he shall gain some benefit. For it is written. "There is a righteous man, who perishes in his righteousness." For see, I pray, an instance of this clearly painted, so to speak, in the parable set before us. One who prayed is condemned because he did not offer his prayer wisely. "For two men, it says, went up unto the temple to pray, the one a Pharisee, and the other a publican." And here we must |557 admire the wise arrangement of Christ our common Saviour, in all things whatsoever He does and says. For by the parable previously read to us, He called us to diligence, and to the duty of offering prayer constantly: for the Evangelist said, "And He spoke unto them also a parable, to the intent that men ought always to pray, and must not grow weary." Having then urged them to diligence in constant prayer, yet, as I

said, lest by doing so sedulously but without discretion, we should enrage Him Whom we supplicate, He very excellently shows us in what way we ought to be diligent in prayer. "Two men then, He says, went up unto the temple to pray." Observe here, I pray, the impartiality and entire fairness of the unerring Nature: for He calls those who were praying men, since He looks not so much at wealth or power; but regarding their natural equality, He considers all those who dwell upon earth as men, and as in no respect different from one another. And what then was the manner of their prayer? "The Pharisee, it says, prayed thus to himself. God, I thank You that I am not like the rest of mankind, extortioners, unjust, adulterers, or as this publican." Many at once are the faults of the Pharisee: for first of all he is boastful, and without sense; for he praises himself, although the sacred Scripture cries aloud, "Let a neighbour praise you, and not your own mouth: a stranger and not your own lips." But, O excellent sir, one may well say to him, Behold, those who live in the practice of good and holy actions, as any one may see, are not very ready to listen to the words of flatterers: yes, and even if men extol them, they often are covered with shame, and drop their eyes to the ground, and beg silence of those that praise them. But this shameless Pharisee praises and extols himself because he is better than extortioners, and the unjust, and adulterers. But how did it escape your notice, that a man's being better than the bad does not necessarily and of course prove him to be worthy of admiration: but that to vie with those who habitually excel, is a noble and honourable thing, and admits a man into the number of those who are justly praised. Our virtue therefore must not be contaminated with fault, but must be single-minded and blameless, and free from all that can bring reproach. For what profit is there in fasting [558 twice in the week, if your so doing serve only as a pretext for ignorance and vanity, and make you supercilious and haughty, and selfish? You tithe your possessions, and make a boast thereof: but you in another way provoke God's anger, by condemning men generally on this account, and accusing others; and you are yourself puffed up, though not crowned by the divine decree for righteousness, but heap, on the contrary, praises upon yourself. "For I am not, he says, as the rest of mankind." Moderate yourself, O Pharisee: "put a door to your tongue, and a lock." You speak to God Who knows all things. Await the decree of the Judge. None of those skilled in the practice of wrestling ever crowns himself: nor does any man receive the crown of himself, but awaits the summons of the arbiter. Lower your pride: for arrogance is both accursed and hated by God. Although therefore you fast with puffed up mind, your so doing will not avail you: your labour will be unrewarded; for you have mingled dung with your perfume. Even according to the law of Moses a sacrifice that had a blemish was not capable of being offered to God: for it was said unto him, "Of sheep, and ox, that is offered for sacrifice, there must be no blemish therein." Since therefore your fasting is accompanied by pride, you must expect to hear God saying, "This is not the fast that I have chosen, says the Lord." You offer tithes: but you wrong in another way Him Who is honoured by you, in that you condemn men generally. This is an act foreign to the mind that fears God: for Christ even said, "Judge not, and you shall not be judged: condemn not, and you shall not be condemned." And one also of His disciples said, "There is one Lawgiver, and Judge: why then do you judge your neighbour?" No man because he is in health ridicules one who is sick for being laid up and bedridden: rather he is afraid, lest perchance he become himself the victim of similar sufferings. Nor does any man in battle, because another has fallen, praise himself for having escaped from misfortune. For the infirmity of others is not a fit subject for praise for those who are in health: nay, even if any one be found of more than usually vigorous health, even then scarcely does he gain glory thereby. Such then was the state of the self-loving Pharisee. [559

But what of the publican? He stood, it says, "afar off," not even venturing, so to speak, to raise up his eyes on high. You see him abstaining from all boldness of speech, as having no right thereto, and smitten by the reproaches of conscience: for he was afraid of being even seen by God, as one who had been careless of His laws, and had led an unchaste and dissolute life. You see also that by his external manner, he accuses his own depravity. For the foolish Pharisee stood there bold and broad, lifting up his eyes without scruple, bearing witness of himself, and boastful. But the other feels shame at his conduct: he is afraid of his Judge, he smites upon his breast, he confesses his offences, he shows his malady as to the Physician, he prays that he may have mercy. And what is the result? Let us hear what the Judge says, "This man, He says, went down to his house justified rather than the other."

Let us therefore "pray without ceasing," according to the expression of the blessed Paul: but let us be careful to do so aright. The love of self is displeasing to God, and He rejects empty haughtiness and a proud look, puffed up often on account of that which is by no means excellent. And even if a man be good and sober, let him not on this account suffer himself to fall away into shameful pride: but rather let him remember Christ, Who says to the holy apostles, "When you have done all those things, those namely which have been commanded you, say, We are unprofitable servants, we have done that which was our duty to do." For we owe unto God over all, as from the yoke of necessity, the service of slaves, and ready obedience in all things. Yes, though you lead an excellent and elect life, don't exact wages from the Lord; but rather ask of Him a gift. As being good, He will promise it you: as a loving Father, He will aid you. Restrain not yourself then from saying, "God be merciful to me the sinner." Remember Him Who says by the voice of Isaiah, "Declare you your sins first, that you may be justified:" remember too that He rebukes those who will not do so, and says, "Behold, I have a judgment against you, because you

say [560 'I have not sinned'." Examine the words of the saints: for one says, "The righteous is the accuser of himself in the beginning of his words." And another again, "I said, I will confess against myself my transgression unto the Lord: and you forgave the iniquity of my heart."

What answer then will those make to this, who embrace the new tenets of Novatus, and say of themselves that they are pure? Whose prayer do they praise? That of the Pharisee, who acquitted himself, or that of the Publican, who accused himself? If they say that of the Pharisee, they resist the divine sentence; for he was condemned as being boastful: but if that of the Publican, why do they refuse to acknowledge their own impurity? Certainly God justifies those who know well their transgressions, and are willing to confess them: but these men will have the portion of the Pharisee.

We then say, that in many things we "all of us offend," and that no man is pure from uncleanness, even though his life upon earth be but one day. Let us ask then of God mercy; which if we do, Christ will justify us: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CXXI.

18:15-17. And they brought also unto Him infants, that He should touch them: but when the disciples saw them, they rebuked them. But Jesus called them and said, Suffer little children to

come unto Me, and hinder them not; for of such is the kingdom of God. Verily I say unto you, that whosoever shall not receive the kingdom of God as a little child, shall not enter therein.

EVERY manner of benefit does Christ weave for us, and opens wide the pathways of salvation. For His purpose is to save the dwellers upon earth, and produce in them a knowledge of the pursuits of piety, and make them skilful in all virtue, that they may be acceptable, being filled with spiritual fruitfulness. Let us see therefore what benefit He begets in us by what has just been read. For you have heard the holy Evangelist saying, "That they brought unto Him infants that He should touch them: and when the disciples prevented them, He took them and said, Suffer them to come unto Me, and hinder them not: for of such is the kingdom of God." It was their mothers who brought the babes, desiring His blessing, and begging for their infants the touch of His holy hand. But the blessed disciples rebuked them for so doing, not because they envied the babes, but rather as paying to Him as their teacher a due respect, and preventing, so to speak, unnecessary fatigues, and as setting much value upon order. And infants even to the present time are brought near and blessed by Christ by means of consecrated hands: and the pattern of the act continues even until this day, and descends unto us from the custom of Christ as its fountain. Only the bringing near of infants takes not place now in an unbecoming or disorderly manner, but with proper order, and sobriety and fear. |562

Since then Christ has said, "Suffer the little children to come unto Me, and hinder them not; for of such is the kingdom of God," come then, yes come, and let us carefully examine, what sort of persons those must be, who desire eternal life, and are enamoured of the kingdom of heaven. For some one forsooth may say, 'What is there in babes that is worthy of emulation? Is it their want of firmness and intelligence? And how then is it not incredible, to affirm or imagine anything of the kind?' Christ however does not wish us to be without understanding, but would have us perfectly know every thing that is useful and necessary for our salvation. For wisdom even promises that she will give "to them that are simple, craftiness, and to the young the beginning of sense and understanding." And she is found also in the book of Proverbs like one that raises her voice on high and says, "You, O men, do I beseech, and utter my voice unto the sons of men: understand, O you simple ones craftiness, and you fools, put a heart within you." It follows therefore, that the fool has no heart, and is deficient in craftiness; not in that which is blamable, how could that be? but in that which is praiseworthy. But how a man may at once be both simple and crafty, the Saviour Himself elsewhere explains to us, saying, "Be you crafty as serpents, and simple as doves." And similarly the blessed Paul also writes, "My brethren, be you not children in your minds: but in wickedness be you babes, and in your minds grown men."

It is necessary however to examine, what is the meaning of being babes in wickedness, and how a man becomes so, but in mind a grown man. A babe then, as knowing either very little, or nothing at all, is justly acquitted of the charge of depravity and wickedness: and so it is also our duty to endeavour to be like them in the very same way, by putting entirely away from us habits of wickedness, that we too may be regarded as men who do not even know the pathway which leads unto guile, but who, unconscious of malice and fraud, live in a simple and innocent manner, practising gentleness, and a priceless humility, and readily forbearing from wrath and |563 spitefulness. For such we affirm are the qualities found in those who are still babes. But while such is our character in simplicity and innocence, we must be perfect in mind; having our understanding firmly established in the clear knowledge of Him Who by nature and in truth is the Creator of the

Universe, and God and Lord: acknowledging along with Him no other God whatsoever, new, and falsely so named: and avoiding as that which would bring upon us perdition, the being seduced into the abandonment of Him by the adoption of the customs of the heathen. Our mind then must be firmly fixed, so to speak, and safe, and unwavering in holding unto the living and true God: and we must further also flee far away from other pitfalls, and withdraw from the stumbling-blocks of the devil; for such those men are, who corrupt the orthodox doctrine respecting God, and falsify the truth, and lift up their horn on high, and speak wickedly against God. For they belch forth things out of their own heart, and lead astray the souls of the simple, warring against the glory of the Only-begotten Son of God, and saying that He is to be numbered among things created, whereas it was by Him that they all were brought into existence. And bringing down severe and inevitable condemnation upon their own heady, they fear not to say the very same things also against the Holy Spirit. Whosoever then says of them that they are the gates of hell, errs not from the mark. And the wise Paul also protests unto us, that we must turn away our faces from such, men: "For if, he says, any one preach unto you other than that you have received, let him be accursed." The chief perfection therefore of the mind is to be established in the faith, and for our understanding to be uncorrupted therein: and the second, which neighbours upon this chief perfection, and is akin to it, and its constant companion, is the clear knowledge of that way of conduct which pleases God, and is taught us in the Gospel, and is perfect and blameless. Those who travel thereon lead a life of simplicity |564 and innocence, while nevertheless they know what opinions they ought to hold, and what acts are right for them to do. These enter in by the narrow gate, refusing neither those labours which piety unto God requires, nor such as are necessary for leading a glorious life. And so they duly advance into the broadness of the abundance which is in God, and rejoice in His gifts, and win for themselves the kingdom of heaven by Christ; by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever, Amen. |565

SERMON CXXII.

18:18-27. And a certain ruler asked Him, saying, Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why do you call Me good? No-one is good, but one, God. You know the commandments: You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear witness falsely; honour your father and your mother. And he said, All these have I kept from my youth. And when Jesus heard these things, He said unto him; You still lack one thing: sell all that you have, and distribute to the poor, and you shall have treasure in heaven: and come, follow Me. And when he heard this, he was very sorrowful: for he was very rich. And Jesus seeing it said, How hardly shall they that have gold enter into the kingdom of God! For it is easier for a camel to enter in through the eye of a needle, than for a rich man to enter the kingdom of God. And they that heard it said, And who can live? And He said, The things which are impossible with men, are possible with God.

THOSE who believe that the Word, Who shone forth from the very substance of God the Father, is by nature and truly God, draw near to Him as unto an omniscient God, Who, as the Psalmist says, "tries the hearts and reins;" and sees all that passes in us: "for all things are naked, and spread out before His eyes," according to the expression of the blessed Paul. But we do not find the Jewish multitudes thus disposed: for they with their princes and teachers were in error, and saw not with the eyes of their mind the glory of Christ. Rather they looked upon Him as one like unto us: as a mere man, I mean; and not as God rather, Who had become man. They approached Him

therefore to make trial of Him, and lay for Him the nets of their craftiness. And this you may learn by what has now been read. For a ruler, it says, asked Him, saying, "Good teacher, what shall I do to inherit eternal life?" And Jesus said unto him, [566 "Why do you call Me good? None is good but one, God." Now he, who is here called a Ruler, and who fancied himself to be learned in the law, and supposed that he had been accurately taught therein, imagined that he could convict Christ of dishonouring the commandment spoken by the most wise Moses, and of introducing laws of His own. For it was the object of the Jews to prove that Christ opposed and resisted the former commandments, to establish, as I said, new laws, of His own authority, in opposition to those previously existing, that their wicked conduct towards Him might have a specious pretext, he draws near therefore, and makes pretence of speaking kindly: for he calls Him Teacher, and styles Him Good, and professes himself desirous of being a disciple. For "what, he says, shall I do to inherit eternal life?" Observe therefore how he mixes up flattery with fraud and deceit, like one who mingles wormwood with honey: for he supposed that he could in this way deceive Him. Of such men one of the holy prophets said, "Their tongue is a piercing lance: the words of their mouth are deceitful. To his neighbour he speaks peacefully: but there is enmity in his soul." And again the wise Psalmist also thus speaks of them: "Their mouth is full of cursing and bitterness." And again, "Their words are smoother than oil: and yet are they spears."

He therefore flatters Jesus, and attempts to deceive Him, making pretence of being well-disposed to Him. And what does the Omniscient reply, "Who, as it is written, takes the wise in their craftiness?" "Why do you call Me good? None is good but one, God," You see how He proved at once that he was neither wise nor learned, though the ruler of a synagogue of the Jews. For if, He says, you did not believe that I am God, and the clothing of the flesh has led you astray, why did you apply to Me epithets suitable to the supreme nature alone, while still you supposed Me to be a mere man like unto yourself, and not superior to the limits of human nature? In the nature that transcends all, even in God only, is found the attribute of being by nature, and unchangeably good: but the angels, and we upon earth, are good by resembling Him, or rather by participation of Him. For as He is what He is, and this is His Name, and His everlasting memorial for all generations; but we exist and [567 come into being by being made partakers of Him Who really exists: so He indeed is good, or the good absolutely, but angels and men are good, only by being made, as I said, partakers of the good God. Let therefore the being good be set apart as the special property of God over all alone, essentially attached to His nature, and His peculiar attribute. If, however, He says, I do not seem to you to be truly God, then you have ignorantly and foolishly applied to Me the properties and virtues of the divine nature, at the very time when you imagine me to be a mere man, one that is who never is invested with goodness, the property of the unchangeable nature, but only gains it by the assent of the divine will. And such then was the purport of what Christ spoke. But those perchance will not assent to the correctness of this explanation, whose minds are perverted by sharing in the wickedness of Arius. For they make the Son inferior to the supremacy and glory of God the Father: or rather, they contend that He is not the Son; for they both eject Him from being by nature and truly God, and thrust Him away from having really been born, lest men should believe that He is also equal in substance to Him Who begat Him. For they assert, as though they had obtained a reason for their blasphemy from the passage now before us, 'Behold, He has clearly and expressly denied that He is good, and set it apart as something appropriate to God the Father only: but truly had He been equal to Him in substance, and sprung from Him by nature, how would not He also be good as being God?'

Let this then be our reply to our opponents. Since all correct and exact reasoning acknowledges a son to be consubstantial with the father, how is He not good, as being God? For He cannot but be God, if He be consubstantial with Him Who is by nature God. For surely they will not affirm, however extreme may be the audacity into which they have fallen, that from a good father a son has sprung who is not good. For to this we have the Saviour's own testimony, Who thus speaks; "A good tree cannot bring forth evil fruits." How from a good root has there shot forth an evil sprout? Or how from a sweet fountain can there flow a bitter river? Was there ever a time when there was no Father, seeing that He is the Father eternally? But He is the Father, because He has begotten, and [568 this is the reason why He bears this name, and not as being one who borrows the title by resemblance to some other person. For from Him all paternity in heaven and earth is named. We conclude therefore that the fruit of the good God is the good Son. And in another way: as most wise Paul, says, "He is the image of the invisible God:" and the image, because He displays in His own nature the beauty of Him Who fathered Him. How therefore can we see in the Son, Who is not good, the Father, Who is by nature and truly good? "He is the brightness and likeness of His person:" but if He be not good, as the senseless heretic asserts, but the Father is by nature good, it is a brightness different in nature, and that possesses not the splendour of Him Who bade it shine. And the likeness too is counterfeit, or rather is now no likeness at all: for it represents not Him Whose likeness it is, if, as all must allow, that which is not good is the contrary of that which is good. And much more might one say in opposition to them upon this point: but that our discourse may not extend to an unreasonable length, and be burdensome to any, we will say no more at present, and hold in as with a bridle our earnestness in this matter; but at our next meeting we will continue our explanation of the meaning of this passage from the Gospel, should Christ once again assemble us here: by Whom and with Whom, to God the Father, be praise and dominion with the Holy Spirit, for ever and ever, Amen. [569

SERMON CXXIII. THE SAME SUBJECT CONTINUED.

I PERCEIVE you assembled here with great earnestness and zeal; and, as I suppose, you have come to exact a debt. I then, for my part, acknowledge that I promised at our last meeting to complete what was wanting to my discourse: and I have come to pay it as unto children, praying Christ, our common Saviour, to impart to my mind His divine light, and give utterance to my tongue, that I may benefit both you and myself. For Paul has somewhere written, "The husbandman who labours must first eat of the fruits."

Let me then bring back to your remembrance first of all what has already been considered, and then we will proceed to what remains. The blessed Evangelist therefore said, "And a certain ruler asked Him, saying, Good Teacher, what shall I do to inherit eternal life? And He said unto him, Why do you call Me good? No-one is good, but one, God:" and so on with the rest of the lesson. Now we have already explained what is the meaning of this passage in the Gospel, and enough has been said to you upon that point: for we showed both that by nature and truly the Son is good as also He is Who begat Him; and that the answer, "Why do you call Me good? No-one is good, but one, God," was spoken relatively to the questioner. Let us therefore direct our inquiry to the Scriptures which follow.

What then says this chief of the synagogue of the Jews? "What shall I do to inherit eternal life?" He does not ask with a view to learn; for then his question would have been worthy of all praise: but

his object was to prove, that Christ did not permit them to retain the Mosaic commandments, but led rather His disciples and followers unto new laws enacted by Himself. For on this pretext they rebuked the people under their charge, saying of Christ, our common Saviour, "He has a devil, and is mad: why hear you Him?" For [570] they said that He had a devil, and was mad, on the supposition that He had set up his own laws against those which had been given from above, from God. True rather would it be to affirm of them that they had a devil, and were utterly mad, for resisting the Lord of the law, Who had come not so much to destroy the commandment which had been given of old, and of which Moses was the minister, as to fulfil it, according to His own words: for He transformed the shadow into the truth. The chief of the synagogue therefore expected to hear Christ say, Cease, O man, from the writings of Moses; abandon the shadow; they were but types, and nothing more; draw near therefore rather to My commandments, which you have in the Gospel: but He did not so answer, because He discerned by His godlike knowledge the object of him who tempted Him. As though then He had no other commandments, but those only given by Moses, He sends the man unto them, and says, "You know the commandments." And lest he should say, that He referred to His own commandments, He enumerates those contained in the law, and says; "You shall not kill: you shall not commit adultery: neither shall you bear false witness." And what reply does this cunning schemer in wickedness make, or rather this very ignorant and senseless person? For he thought that even though He Whom he asked was God, yet nevertheless he could easily cajole Him into answering whatever he chose. But as the sacred Scripture says, "The prey falls not to the lot of the crafty." For though he had shot wide of his mark, and missed his prey, he yet ventures to bait for Him another snare: for he said, "All these have I kept from my youth." He might therefore well hear from us in answer, O foolish Pharisee, "you bear witness of yourself; your witness is not true." But omitting now this argument, let us see in what way Christ repelled His bitter and malignant foe. For while He might have said, "Blessed are the poor in spirit: for their's is the kingdom [571] of heaven: blessed are the meek: blessed are the pure in heart:" He tells him nothing of this kind, but because he was fond of lucre and very rich, He proceeds at once to that which would grieve him, and says, "Sell all that you have, and give to the poor, and you shall have treasure in heaven; and come, follow Me," This was torture to the heart of that covetous man, who so prided himself upon his keeping of the law. It proved him at once both frail and weak, and altogether unfit for the reception of the new message of the gospel. And we too learn how true that is which Christ spoke; "No man puts new wine into old wine-skins; else the skins burst, and the wine is spilt: but new wine is put into new wine-skins." For the chief of the synagogue of the Jews proves to be but an old wine-skin, that cannot hold the new wine, but bursts and becomes useless. For he was saddened, although he had received a lesson that would have won for him eternal life. But those who have received in them by faith Him Who makes all things new, even Christ, are not rent asunder by receiving from Him the new wine. For when they have but newly received from Him the word of the gospel message, which gladdens the heart of man, they become superior to wealth and the love of lucre: their mind is established in courage: they set no value on temporal things, but thirst rather after things eternal: they honour a voluntary poverty, and are earnest in love to the brethren. For, as it is written in the Acts of the holy Apostles, "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto every one according to his need," As the ruler therefore was too infirm of purpose, and could not be prevailed upon even to listen to the advice of selling his possessions, although it would have been good for

him, and full of reward, our Lord lays bare the malady which has its lair in the rich, thus saying, "How hardly shall they that have riches enter into the kingdom of God! And I say unto you, that it is easier for a camel to enter in through the eye of a needle, than a rich man into the kingdom of God." Now by a camel He means not the animal of that name, but a thick cable [572 rather: for it is the custom of those well versed in navigation to call the thicker cables "camels."

Observe however, that He does not altogether cut away the hope of the rich, but reserves for them a place and way of salvation. For He did not say that it is impossible for a rich man to enter in, but that he does so with difficulty. When the blessed disciples heard these words, they objected, saying, "And who can live?" And their plea was for those who had wealth and possessions. For we know, they say, that no one will ever be persuaded to abandon his wealth and riches: "Who then can be saved?" But what does the Lord reply? "The things that are impossible with men, are possible with God." He has reserved therefore for those who possess wealth the possibility of being counted worthy, if they will, of the kingdom of God: for even though they refuse entirely to abandon what they have, yet it is possible for them in another way to attain unto honour. And the Saviour has Himself showed us how and in what way this can happen, saying, "Make to yourselves friends of the unrighteous mammon: that when it has failed, they may receive you into eternal tabernacles." For there is nothing to prevent the rich, if they will, from making the poor partakers and sharers of the abundance which they possess. What hinders him who has plentiful possessions from being affable of address, and ready to communicate to others, easily prevailed upon to give, and compassionate, and full of that generous pity which is well-pleasing to God. Not unrewarded, nor unprofitable shall we find carefulness in this respect; for "mercy boasts over judgment," as it is written. By every argument therefore, and in every way does our common Saviour and Lord benefit us: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

1. a The Catenist adds, "as was done in the case of Job."

2. b The following passage is found in MS. 14,725, but is acknowledged neither by the principal MS. nor the Greek; besides the late date of

the MS., which is on paper of the thirteenth century, I have little doubt of its spuriousness, from, first, its extremely rhetorical style; secondly, the strangeness of several of its words: and thirdly, the difficulties in its grammar. It is however as follows;

"He desired truly to satisfy himself with the morsels which remained over from the rich man's table, and no one gave unto him. O the meanness of life! For the rich man was set in manifold enjoyments, and the poor man had nothing, and was withering in the woe of poverty: and from the excessiveness of his want his person was exposed to the hailstones. He had no lands nor cornfields to bring him increase: he had no vineyards nor trees to bear him fruits, but was cast down, exposed to the sun, and day and night his couch was the dunghill. Poor Lazarus was cast down at the rich man's door: he was not cast down at a distance, but close by, lest, were

he removed far away, some excuse might be found for the rich man's cruelty."

3. c Of the extracts gathered by Mai, the first is the only one not recognised by the Syriac. It starts the question, whether this parable, expressly mentioning Lazarus by name, and thereby giving some colour to the tradition, that he was an actual person, may be taken as a proof, that the

retribution of men's good or evil deeds takes place immediately after death. This Cyril answers in the negative, showing from Scripture that the judgment does not take place till after the resurrection. This Mai says requires "a somewhat more accurate explanation on account of the fatal error of the Greeks, that the reward of human actions is delayed until after the resurrection." But his explanation is in fact an attempt at a refutation of S. Cyril's doctrine: for the extract really is S. Cyril's, being the sixteenth chapter against the Anthropomorphitae.

4. d The rest of the translation is from the Cod. 14,725, referred to above. It is a volume of miscellaneous sermons, containing of S. Cyril's only the two upon this parable, made up into one, and ending with the latter portion of Sermon XCI, beginning with the words, "Withdraw your attention from these temporal things." Cf. p. 421. In the main MS. the rest of this sermon, and the whole of the four following, have perished. This text was transcribed by Roger Pearse, 2008. All material on this page is in the public domain - copy freely.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 12-25 (Luke 4-1-6-17)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

12-25. (Luke 4:1-6:17) pp. 49-101.

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Sermon 12.

- Fragments from Sermon 21.
- Fragments from Sermon 22.
- Fragments from Sermon 23.
- Fragments from Sermon 25.

SERMON XII. The twelfth sermon of the commentary upon the Gospel of Luke, by S. Cyril, upon the fast of our Lord

in the flesh.

[From the Syriac, Ms. 14,727.]

4:1-2. But Jesus being full of the Holy Ghost, returned from the Jordan, and continued in the Spirit in the wilderness forty days, being tempted of the Devil. And he ate nothing during those days; and when they were accomplished He hungered. THE blessed prophets, when speaking of the Only-begotten Word of God,----of Him Who is equal unto God in glory, and the sharer of His throne, and radiant in perfect equality unto Him,----lead us to the persuasion that He was manifested as a Saviour and Deliverer for those upon earth, by saying, "Arise, O Lord, help me." He arose therefore and helped, having taken the form of a slave, and being made in the likeness of men: for so did He as one of us set Himself as an avenger in our stead, against that murderous and rebellious serpent, who had brought sin upon us, and thereby had caused corruption and death to reign over the dwellers upon earth, that we by His means, and in Him, might gain the victory, whereas of old we were vanquished, and fallen in Adam.

Come therefore and let us praise the Lord, and sing psalms unto God our Saviour: let us trample Satan under foot; let us raise the shout of victory over him now he is thrown and fallen: let us exult over the crafty reptile, caught in an inextricable snare: let us too say of him in the words of the prophet Jeremiah, "How is the hammer of all the earth broken and beaten small! Thou art found and hast been taken, because thou stoodest against the Lord." For of old, that is before the time of the advent of Christ the Saviour of all, the universal enemy had somewhat grand and terrible notions

[50 about himself: for he boastfully exulted over the infirmity of the inhabitants of the earth, saying, "I will hold the world in my hand as a nest, and as eggs that are left I will take it up: and no one

shall escape from me or speak against me." And in very truth there was no one of those upon earth who could rise up against his power; but the Son rose up against him, and contended with him, having been made like unto us. And therefore, as I said, human nature, as victorious in Him, wins the crown. And this in old time the Son Himself proclaimed, where by one of the holy prophets He thus addresses Satan; "Behold, I am against thee, O corrupting mountain, that corruptest the whole earth."

Come therefore and let us see what the blessed Evangelist says, when Christ was now going to battle in our behalf with him who corrupted the whole earth. "But Jesus being full of the Holy Ghost, returned from the Jordan." Here behold, I pray, man's nature anointed with the grace of the Holy Ghost in Christ as the firstfruits, and crowned with the highest honours. For of old indeed the God of all promised, saying, "it shall come to pass in those days, that I will pour out of My Spirit upon all flesh." And the promise is fulfilled for us in Christ first. And whereas of those in old time who without restraint gave way to fleshly lust, God somewhere said, "My Spirit shall not dwell in these men, because they are flesh:" now because all things have become new in Christ, and we are enriched with the regeneration that is by water and Spirit;----for no longer are we children of flesh and blood, but rather call God our Father;---therefore it is, and very justly, that as being now in honour, and possessing the glorious privilege of adoption, we have been made partakers of the divine nature by the communication of the Holy Ghost. But He Who is the Firstborn among us, when He became so among many brethren, and yielded Himself to emptiness, was the first to receive the Spirit, although Himself the Giver of the Spirit, that this dignity, and the grace of fellowship with the Holy Ghost might reach us by His means. Something like this Paul also teaches us, where speaking both of Him and us, he says, "For both He that sanctifieth, and they that are sanctified, are all of One: for which reason He is not ashamed to call them His brethren, saying, I will declare Thy name to My brethren." For as being in no degree ashamed to call us brethren, whose likeness He took, therefore, having transferred to Himself our poverty, He is sanctified with us, although Himself the Sanctifier of all creation; that thou mightest not see Him refusing the measure of human nature, Who consented for the salvation and life of all to become man. When therefore the wise Evangelist says of Him, "But Jesus being full of the Spirit returned from the Jordan," be not offended, nor err from the mark in thy inward thoughts, and wander from the doctrine of the truth, as to the way and manner in which the Word, Who is God, was sanctified: but rather understand the wisdom of the economy, by reason of which also He is the object of our admiration. For He was made flesh and became man, not to avoid whatever belongs to man's estate, and despise our poverty, but that we might be enriched with what is His, by His having been made like unto us in every particular, sin only excepted. He is sanctified therefore as man, but sanctifies as God: for being by nature God, He was made man.

"He was led therefore, it says, in the Spirit in the wilderness forty days, being tempted of the devil." What therefore is the meaning of the word led? It signifies not so much that He was conducted thither, as that He dwelt and continued there. For we are ourselves also accustomed to say of any one who lives religiously, So and so, whoever it may be, is a well-conducted

1 person. And we give the title of paedagogue, not to signify, according to the literal interpretation, that they actually lead and conduct boys, but that they take care of them, and well and laudably train them, educating and teaching them to conduct themselves with propriety.

He dwelt therefore in the wilderness in the Spirit, that is spiritually; for He fasted, granting no food whatsoever to the necessities of the body. But to this I imagine some one may immediately object; 'And what harm then did it do Jesus to be constantly dwelling in cities? And in what way could it benefit Him to choose to inhabit the wilderness? For there is [52] no good thing of which He is in want. And why too did He also fast? What necessity was there for Him to labour, Who knows not what it is to feel the rising of any depraved desire? For we adopt the practice of fasting as a very useful expedient, by which to mortify pleasures, and buffet the law of sin that is in our members, and extirpate those emotions which lead on to fleshly lust. But what need had Christ of fasting? For He it is by Whom the Father slays the sin in the flesh. And knowing this, the divine Paul wrote, "For as to the powerlessness of the law, by reason of its weakness because of the flesh, God having sent His Son in the likeness of sinful flesh, and because of sin, condemned the sin in the flesh, that the righteousness of the law may be fulfilled in us, who walk not in the flesh, but in the Spirit." He therefore, who even in us miserable beings mortifies the motions of the flesh, and has abolished sin, what fasting could He need in ought that concerns Himself? He is holy: undefiled by nature: wholly pure, and without blemish. He cannot experience even the shadow of a change. Why therefore did He make His abode in the wilderness, and fast, and endure, being tempted?' The type has regard to us, my beloved: He sets before us His acts as our example, and establishes a model of the better and more admirable mode of life practised among us, I mean, that of the holy monks. For whence was it possible for men on earth to know that the habit of dwelling in deserts was useful for them, and highly advantageous for salvation? For they retire from waves and storms as it were; from the utter turmoil, and vain distractions of this world, and so to speak like the blessed Joseph, they strip off and give back to the world all that belongs to it. And something like this the wise Paul too says of those who are wont so to live. "But those who are Jesus Christ's have crucified the flesh with its affections and lusts." And he shews to those who choose this mode of life that abstinence is necessary, of which the fruit is fasting and the power of endurance, and of abstaining from or taking but little food. For so will Satan, when he tempts. be overcome. [53] But observe this especially: that he was first baptized and filled with the Holy Spirit, and withdrew into the wilderness, and made abstinence, that is, fasting, as it were His armour; and being thus equipped, when Satan drew near, and He had overcome him, He has so set before us Himself as our pattern. Thou therefore too must first put on the armour of God, and the shield of faith, and the helmet of salvation. Thou too must first be clothed with power from on high, must be made, that is, partaker of the Holy Ghost by means of precious baptism, and then mayest thou undertake to lead the life well beloved and honourable with God: then with spiritual courage thou shalt take for thy habitation the deserts: then shalt thou keep holy fast, and mortify pleasures, and vanquish Satan when he tempts. In Christ therefore have we gained all things 2.

[From Mai.] Lo! He appears among the combatants, Who as God bestows the prize: among those who wear the chaplet of victory is He Who crowns the heads of the saints. Let us behold therefore the skilfulness of His wrestlings; how He overthrows the devil's wickedness. When forty days had been spent in fasting, "He afterwards hungered." But He it is Who gives food to the hungry, and is Himself the bread that came down from heaven, and gives life to the world, as being That whereby all things consist. But because, on the other hand, it was necessary that He Who refused not our poverty should withdraw from nothing whatsoever that belongs to man's condition, He consented for His flesh to require its natural supplies; and hence the words, "He hungered." It was not however till He had fasted sufficiently, and by His Godlike power had kept His flesh unwasted,

though abstaining from meat and drink, that scarcely at length He permitted it to feel its natural sensations: for it says, that He hungered. And for what reason? That skilfully by means of the two 3, He Who is at once God and Man, might be recognised as such in one and the same person, both as superior to us in His divine nature, and in His human nature as our equal. [54 4:3. And the devil said unto him.

Then the devil draweth near to tempt Him; expecting that the feeling of hunger would aid him in his innate wickedness: for oftentimes he prevails over us by taking our infirmities to aid his plots and enterprizes. He thought that He would readily jump at the wish of seeing bread ready for His use: and therefore he said, "If Thou be the Son of God, bid this stone become bread." He approaches Him therefore as an ordinary man, and as one of the saints: yet he had a suspicion, that possibly He might be the Christ. In what way then did he wish to learn this? He considered, that to change the nature of any thing into that which it was not, would be the act and deed of a divine power: for it is God Who makes these things and transforms them: if therefore, says he, this be done, certainly He it is Who is looked for as the subverter of my power: but if He refuse to work this change, I have to do with a man, and cast away my fear, and am delivered from my danger. And therefore it was that Christ, knowing the monster's artifice, neither made the change, nor said that He was either unable or unwilling to make it, but rather shakes him off as importunate and officious, saying that "man shall not live by bread alone;" by which He means, that if God grant a man the power, he can subsist without eating, and live as Moses and Elias, who by the Word of the Lord passed forty days without taking food. If therefore it is possible to live without bread, why should I make the stone bread? But He purposely does not say, I cannot, that He may not deny His own power: nor does He say, I can; lest the other, knowing that He is God, to Whom alone such things are possible, should depart from Him. And observe, I pray, how the nature of man in Christ casts off the faults of Adam's gluttony: by eating we were conquered in Adam, by abstinence we conquered in Christ. By the food that springeth up from the earth our earthly body is supported, and seeks for its sustenance that which is congenerate with it: but the rational soul is nourished unto [55 spiritual healthiness by the Word of God. For the food that the earth supplies nourishes the body that is akin to it: but that from above and from heaven strengthens the spirit. The food of the soul is the Word that cometh from God, even the spiritual bread which strengtheneth man's heart, according to what is sung in the Book of Psalms. And such also we affirm to be the nature of the food of the holy angels.

4:5. He shewed Him all the kingdoms of the world. But O thou malignant, and wicked, and accursed being, how didst thou dare to shew the Lord all the kingdoms of the whole creation, and say, "All these are mine? Now therefore if Thou wilt fall down and worship me, I will give them Thee." How dost thou promise that which is not thine? Who made thee heir of God's kingdom? Who made thee lord of all under heaven? Thou hast seized these things by fraud. Restore them therefore to the incarnate Son, the Lord of all. Hear what the prophet Isaiah says respecting thee; "Hath it been prepared for thee also to reign? a deep gulf, fire, and brimstone, and wood laid in order; the anger of the Lord as a gulf burning with brimstone." How then dost thou, whose lot is the inextinguishable flame, promise to the King of all that which is His own? Didst thou think to have Him as thy worshipper at Whom all things tremble, while the Seraphim, and all the angelical powers hymn His glory? It is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve 4." Seasonably He made mention of this commandment, striking as it were his very

heart. For before His advent, Satan had deceived all under heaven, and was himself everywhere worshipped: but the law of God, ejecting him from the dominion he had usurped by fraud, has commanded men to worship Him only Who by nature and in truth is God, and to offer service to Him alone. [56 4:9. If Thou be the Son of God, cast Thyself down hence. The third temptation which the devil employs is that of vain-glory, saying, "Cast Thyself down hence," as a proof of Thy divinity. But neither did he make Him fall by means of vanity, but himself in this also shot wide of the mark. For He answers, "It is said, thou shalt not tempt the Lord thy God." For God grants not His aid to those who tempt Him, but to those who believe in Him: nor ought we, because He deigns us mercy, therefore to make a vain display. Moreover, Christ never gave a sign to those who tempted Him: "for a wicked generation, He saith, seeketh after a sign, and a sign shall not be given it." And let Satan now when tempting hear the same. Wo therefore won the victory in Christ: and he who conquered in Adam went away ashamed, that we might have him under our feet; for Christ as Conqueror handed on to us also the power to conquer, saying, "Behold I have granted you to tread upon serpents, and scorpions, and all the power of the enemy."

4:10. For it is written, that He shall give His angels charge concerning Thee to guard Thee. But see how maliciously he endeavours by the use of the Scriptures to humble the glory of the Lord, as if in need of angelic aid; and as though it would stumble, did not the angels help it. For the application of the Psalm refers not to Christ, nor does the Sovereign need angels. As for the pinnacle, it was a very lofty building, erected at the side of the temple.

5 Some however wrongly refer the Psalm to the person of the Lord, and taking the versos together thus read; "Because Thou, O Lord, art my hope, Thou has made the Most High Thy refuge." They say therefore that the Lord had as His refuge the Most High, even the Father Who is in heaven. And their pretext for such a way of understanding it is, that Satan so took the verses, saying, "If Thou be the Son of God, cast Thyself down: for it is written, that He shall give His

[57 angels charge concerning Thee." For Satan being false and a deceiver, applies what is said of us to the person of Christ the Saviour of us all. But we do not understand it in Satan's fashion; though if the Arians have so understood it, there is no cause for astonishment: for they follow their own father, "who is a liar, and the truth is not in him," according to the Saviour's words. For if the truth be as they say, and we have made Christ our help, and He has the Father for His refuge, then have we fled to one Who Himself has need of aid, and call Him our Saviour Who is saved by another. This cannot be: Heaven forbid. We say therefore to those who are wont so to think, Ye tell us another of your errors: ye are travelling out of the royal and straight path: ye are falling into thorns and pitfalls: ye have wandered from the truth. The Son is in all things equal to the Father: the mark and impress of His substance: the Most High, as also the Father is Most High.

Satan then made use of these verses, as though the Saviour were a common man. For being entirely darkness, and having his mind blinded, he understood not the force of what was said, that the psalm is spoken in the person of every just man who is aided by the Highest, even the God of heaven. And besides this, He knew not that the Word being God, was made man, and was Himself now being tempted in accordance with the plan of salvation. He therefore, as I said, supposed the words were spoken as of a common man, or even as of one of the holy prophets. But it is monstrous for us, who accurately know the mystery, and believe that He is God and the Son of God, and that for our sakes He became man like unto us, to imagine that the verses were

spoken of Him. To say then, "Thou hast made the Most High thy refuge," befits not the person of the Saviour. For He is Himself the Most High: the refuge of all: the hope of all: the all-powerful right hand of the Father: and whosoever has made Him his defence, no evil shall approach him. For He shall command the angels, who are ministering spirits, to guard the just. For just as our fathers in the flesh, when they see the path rough and impassable, catch up their infants in their hands, lest perchance their tender feet should be hurt, being as yet unable to walk over the hard road, so also the rational powers do not permit those, who are as yet unable to labour, and whose understanding is

|58 still childish, to toil beyond their strength, but snatch them out of every temptation.

4:14. And Jesus returned in the power of the Spirit unto Galilee.

Having left the habitations of cities, He dwelt in deserts: there He fasted, being tempted of Satan; there He gained victory in our behalf: there He crushed the heads of the dragons: there, as the blessed David says, "The swords of the enemy utterly failed, and cities were destroyed," that is, those who were like towers and cities. Having therefore mightily prevailed over Satan, and having crowned in His own person man's nature with the spoils won by the victory over him, He returned unto Galilee in the power of the Spirit, both exercising might and authority, and performing very many miracles, and occasioning great astonishment. And He wrought miracles, not as having deceived the grace of the Spirit from without and as a gift, like the company of the saints, but rather as being by nature and in truth the Son of God the Father, and taking whatever is His as His own proper inheritance. For He even said unto Him, "That all that is Mine is Thine, and Thine Mine, and I am glorified in them." He is glorified therefore by exercising as His own proper might and power that of the consubstantial Spirit.

4:16. And He came to Nazareth: and entered into the synagogue.

Since therefore it was now necessary that He should manifest Himself to the Israelites, and that the mystery of His incarnation should now shine forth to those who knew Him not, and inasmuch as He was now anointed of God the Father for the salvation of the world, He very wisely orders this also, [viz. that His fame should now spread abroad.] And this favour He grants first to the people of Nazareth, because, humanly speaking, He had been brought up among them. Having entered, therefore, the synagogue, He takes the book to read: and having opened it, selected a passage in the prophets, which declares the mystery concerning Him. And by these words He most plainly Himself tells us by the voice of the prophet, that He both would be made man, and come to save the world. For we affirm, that the Son was anointed in no other way than by having become according to the flesh

|59 such as we are, and taken our nature. For being at once God and man, He both gives the Spirit to the creation in His divine nature, and receives it from God the Father in His human nature; while it is He Who sanctifies the whole creation, both as having shone forth from the Holy Father, and as bestowing the Spirit, Which He Himself pours

6 forth, both upon the powers above as That Which is His own, and upon those moreover who recognised His appearing.

4:18. The Spirit of the Lord is upon Me; therefore He hath anointed Me: He hath sent Me to preach the Gospel to the poor.

He plainly shews by these words that He took upon Him the humiliation and submission to the emptying (of His glory), and both the very name of Christ and the reality for our sakes: for the Spirit, He says, which by nature is in Me by the sameness of Our substance and deity, also descended upon Me from without. And so also in the Jordan It came upon Me in the form of a dove, not because It was not in Me, but for the reason for which He anointed Me. And what was the reason for which He chose to be anointed? It was our being destitute of the Spirit by that denunciation of old, "My Spirit shall not abide in these men, because they are flesh."

|60

These words the incarnate Word of God speaks: for being very God of very God the Father, and having become for our sakes man without undergoing change, with us He is anointed with the oil of gladness, the Spirit having descended upon Him at the Jordan in the form of a dove. For in old time both kings and priests were anointed symbolically, gaining thereby a certain measure of sanctification: but He Who for our sakes became incarnate, was anointed with the spiritual oil of sanctification, and the actual descent of the Spirit, receiving It not for Himself, but for us. For inasmuch as the Spirit had taken its flight, and not made His abode in us because of our being flesh, the earth was full of grief, being deprived of the participation of God. And He proclaimed also deliverance to captives, which also He accomplished by having bound the strong one, Satan, who in tyrant fashion lorded it over our race, and having torn away from Him us his goods. As the words "He anointed Me" befit the manhood: for it is not the divine nature which is anointed, but that which is akin to us: so also the words "He sent Me" are to be referred to that which is human.

Those also whose heart was of old obscured by the darkness of the devil, He has illuminated by rising as some Sun of Righteousness, and making them the children no longer of night and darkness, but of light and day, according to Paul's word, And those who were blind,-----for the Apostate had blinded their hearts,----have recovered their sight, and acknowledged the truth; and, as Isaiah says, "Their darkness has become light:" that is, the ignorant have become wise: those that once were in error, have known the paths of righteousness. And the Father also says somewhere unto the Son Himself, "I have given Thee for a covenant of kindred, for a light of the Gentiles, to open the eyes of the blind, to bring out the prisoners from their bonds, and from the guard-house those that sit in darkness." For the Only-begotten came into this world and gave a new covenant to His kindred, the Israelites, of whom He was sprung according to the flesh, even the covenant long before announced by the voice of the prophets. But the divine and heavenly light shone also upon the Gentiles: and He went and preached to the spirits in |61 Hades, and showed Himself to those who were shut up in the guard-house, and freed all from their bonds and violence. And how do not these things plainly prove that Christ is both God, and of God by nature? And what means the sending away the broken in freedom? It is the letting those go free whom Satan had broken by the rod of spiritual violence. And what means the preaching the acceptable year of the Lord? It signifies the joyful tidings of His own advent, that the time of the Lord, even the Son, had arrived. For that was the acceptable year in which Christ was crucified in our behalf, because we then were made acceptable unto God the Father, as the fruit borne by Him. Wherefore He said, "When I am lifted up from the earth, I shall draw all men unto Myself." And

verily He returned to life the third day, having trampled upon the power of death: after which He said to His disciples, "All power has been given Me, &c." That too is in every respect an acceptable year in which, being received into His family, we were admitted unto Him, having washed away sin by holy baptism, and been made partakers of His divine nature by the communion of the Holy Ghost. That too is an acceptable year, in which He manifested His glory by ineffable miracles: for with joy have we accepted the season of His salvation, which also the very wise Paul referred to, saying, "Behold, now is the acceptable time, behold now is the day of salvation:" the day, when the poor who erewhile were sick by the absence of every blessing, having no hope and being without God in the world, such as were the gentiles, were made rich by faith in Him, gaining the divine and heavenly treasure of the Gospel message of salvation; by which they have been made partakers of the kingdom of heaven, copartners with the saints, and heirs of blessings such as neither the mind can conceive nor language tell. "For eye, it saith, hath not seen, and ear hath not heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." Though it may also be true, that the text here speaks of the abundant supply of graces bestowed by Christ upon the poor in spirit, But by the bruised in heart, He means, those who have a weak and yielding mind, unable to resist the attacks of their [62] passions, and so carried along by them, as to seem to be captives: to these He promises both healing and forgiveness. And to those who are blind, He gives the recovering of sight. For those who serve the creature instead of the Creator, "and say to the wood, Thou art my father, and to the stone, Thou hast begotten me," without recognising Him Who is by nature and in truth God, how can they be ought else than blind, seeing they have a heart devoid of the light that is divine and spiritual? And on these the Father bestows the light of the true knowledge of God: for they are called through faith, and acknowledge Him, or rather are acknowledged of Him, and whereas they were children of night and darkness, they have been made children of light. For the day has shone upon them, and the sun of righteousness has arisen, and the bright morning star has dawned.

There is no objection, however, to any one's referring all these declarations to the Israelites. For they were poor, and crushed in heart, and, so to speak, prisoners, and in darkness. "For there was not upon earth that was doing good, not even one. But all had turned aside, together they had become unprofitable." But Christ came, preaching to the Israelites before all others, the glories of His advent. And like to their maladies were those of the Gentiles; but they have been redeemed by Him, having been enriched with His wisdom, and endowed with understanding, and no longer is their mind weak and broken, but healthy and strong, and ready to receive and practise every good and saving work. For in their error they had need of wisdom and understanding, who in their great folly worshipped the creature instead of the Creator, and inscribed stocks and stones with the name of Gods. But those who long ago lived in gloom and darkness, because they knew not Christ, now acknowledge Him as their God.

These words having been read to the assembled people, He drew upon Himself the eyes of all, wondering perhaps how He knew letters Who had not learnt. For it was the wont of the Israelites to say, that the prophecies concerning Christ were fulfilled, either in the persons of some of their more glorious kings, or, at all events, in the holy prophets. For not correctly understanding what was written of Him, they missed the

[63] true direction, and travelled on another path. But that they might not again thus misinterpret the present prophecy, He carefully guards against error by saying, "This day is this prophecy fulfilled

in your ears," expressly setting Himself before them in these words, as the person spoken of in the prophecy. For it was He Who preached the kingdom of heaven to the heathen, who were poor, having nothing, neither God, nor law, nor prophets; or rather, He preached it unto all who were destitute of spiritual riches: the captives He set free, having overthrown the apostate tyrant Satan, and Himself shed the divine and spiritual light on those whose heart was darkened; for which reason He said, "I am come a light into this world:" it was He Who unbound the chains of sin from those whose heart was crushed thereby: Who clearly shewed that there is a life to come, and denounced the just judgment. Finally, it was He Who preached the acceptable year of the Lord, even that in which the Saviour's proclamation was made: for by the acceptable year I think is meant His first coming; and by the day of restitution the day of judgment.

4:11. And all bare Him witness and wondered. For not understanding Him Who had been anointed and sent, and Who was the Author of works so wonderful, they returned to their usual ways, and talk foolishly and vainly concerning Him. For although they had wondered at the words of grace that proceeded out of His mouth, yet their wish was to treat them as valueless: for they said, "Is not this the son of Joseph?" But what does this diminish from the glory of the Worker of the miracles? What prevents Him from being both to be venerated and admired, even had He been, as was supposed, the son of Joseph? Seest thou not the miracles? Satan fallen, the herds of devils vanquished, multitudes set free from various kinds of maladies? Thou praisest the grace that was present in His teachings; and then dost thou, in Jewish fashion, think lightly of Him, because He accounted Joseph for His father? O great senselessness! True is it to say of them, "Lo! a people foolish, and without understanding: they have eyes and see not, ears, and hear not." [64 4:23. Ye will altogether say unto Me this parable... This was a common saying among the Jews, and had its origin in a witticism: for when physicians were themselves ill, men would say, Physician, heal thyself. Christ therefore, setting before them as it were this proverb, said unto them, Ye wish for many signs to be wrought by Me among you especially, in whose country I was brought up; but I know the common feeling to which all men are liable: for always, somehow or other, even the choicest things are despised when there is no scarcity of them, and people have them in abundance. And so too is the case with men: for his acquaintance will oftentimes refuse one with whom they are familiar, and who is constantly among them, even the honour which is due. He rebuked them therefore for asking so foolishly, "Is not this the son of Joseph?" and still keeping to the object of His teaching, says, "Verily, verily, I say unto you, that no prophet is acceptable in his country."

4:25. There were many widows in the days of Elias. For since, as I have mentioned, certain of the Jews affirmed that the prophecies relating to Christ had been accomplished either in the holy prophets, or in certain of their own more distinguished men, He for their good draws them away from such a supposition 7, by saying that Elias had been sent to a single widow, and that the prophet Elisaeus had healed but one leper, Naaman the Syrian: by these signifying the church of the heathen, who were about to accept Him, and be healed of their leprosy, by reason of Israel remaining impenitent. [65 4:28. And all in the synagogue were filled with anger.

They then were inflamed with anger, because he had branded their wicked thought; and also because He had said. To-day is this Scripture fulfilled, namely, that "The Spirit of the Lord is upon Me;" for they considered that He made Himself equal to the prophets. Moreover, they cast Him out of their city, decreeing thereby their own condemnation, and confirming; what the Saviour had

said: for they themselves were banished from the city that is above, for not having received Christ. And that He might not convict them of impiety in words merely, He permitted their audacity against Himself to proceed even unto deeds: for their violence was unreasonable, and their envy untamed. Leading Him therefore to the brow of the hill, they endeavoured to throw Him from the crags: but He went through the midst of them without taking any notice, so to say, of their attempt: not as refusing to suffer,----for for this reason He had even come,----but as awaiting a suitable time. For it was now the commencement of His preaching, and it would have been unseasonable to have suffered before He had proclaimed the word of truth. For it depended on Him to suffer, or not to suffer; for He is Lord of times as well as of things. And this is a proof, that when He suffered He suffered voluntarily, and that neither then could He have suffered, had He not yielded Himself thereto.

4:31. And he went down to Capernaum, a city of Galilee.

Those whom argument cannot bring to the sure knowledge of Him Who by nature and in truth is God and Lord, may perhaps be won by miracles unto a docile obedience. And therefore usefully, or rather necessarily, He oftentimes completes His lessons by proceeding to the performance of some mighty work. For the inhabitants of Judaea were unready to believe, and slighted the words of those who called them to salvation, and especially the people of Capernaum had this character: for which reason the Saviour reproveth them, saying, "And thou Capernaum, that art exalted unto heaven, "shalt be brought down unto hell." But although He knows them to be both disobedient, and hard of heart, nevertheless He visits them as a most excellent physician would those who

[66 were suffering under a very dangerous disease, and endeavours to rid them of their malady. For He says Himself, that "those who are in health, have no need of a physician, but those who are sick." He taught therefore in their synagogues with great freedom of speech: for this He had foretold by the voice of Isaiah, saying, "I have not spoken in secret, nor in a dark place of the earth." The holy apostles moreover He even commanded to publish their words concerning Him with full boldness of speech, saying, "What I tell you in darkness, speak ye in the light: and what ye have heard (whispered) into the ear, proclaim upon the housetops." On the Sabbath also, when they were at leisure from labour, He conversed with them. They therefore wondered at the power of His teaching, and at the greatness of His authority: "For the word, it says, was with authority;" for He used not flatteries, but urged them to salvation. For the Jews indeed thought that Christ was nothing more than one of the saints, and that He had appeared among them in prophetic rank only: but that they might entertain a higher opinion and idea concerning Him, He exceeds

8 the prophetic measure; for He never said, Thus saith the Lord, as of course was their custom, but as being the Lord of the law He spake things that surpass the law.

God moreover said by Isaiah, "And I will make with them an everlasting covenant, even the holy, the sure things of David: behold I have given Him as a testimony among the gentiles, a ruler and commander of the gentiles." For it was fitting that Moses, as a servant, should be the minister of the shadow that endureth not: but Christ, I affirm, was the eternal publisher of a lasting and abiding worship. And what is the eternal covenant? It means the sacred prophecies of Christ, Who is of David's seed according to the flesh, and which produce in us holiness, and

sureness: just as also the fear of God is pure, because it makes us pure: and the word

[67 of the Gospel is life, because it produces life: "for the words, He says, "that I have spoken unto you are spirit and life," that is, spiritual and life-giving. But mark well the exactness of the prophecy. Isaiah, speaking as in the person of God the Father concerning Christ, says, "Lo, I have given Him as a testimony unto the Gentiles," that is, to bear witness unto them, that these things are acceptable; that no one may imagine Him to be one of the holy prophets, but that all mankind may rather know, that He is radiant with the glory of lordship,----for being God, He appeared unto us;----and so he goes on to say, not merely that He was given for a testimony, but also as "a ruler and commander of the gentiles." For the blessed prophets, and before them even Moses, holding the station of servants, ever called out to their hearers, "Thus saith the Lord," not as being so much commanders, as ministers of the divine words. But our Lord Jesus Christ spake words most worthy of God; and was therefore admired even by the Jews themselves, because His word was with authority, and because He taught them as one that had authority, and not as their scribes. For His word was not of the shadow of the law, but as being Himself the lawgiver, He changed the letter into the truth, and the types into their spiritual meaning. For He was a ruler, and possessed a ruler's authority to command.

4:35. And Jesus rebuked him. With godlike power He rebuked the unclean spirits, making the miracle follow immediately upon His words, that we might not disbelieve. We have seen the guilty Satan overcome by Him in the wilderness, and broken by three falls: we have seen his might again shaken, and the power that was against us falling: we have seen ourselves rebuking the wicked spirits in Christ as our firstfruits. For that this also has reference to the ennoblement of human nature, thou mayest learn from the Saviour's own words. For the Jews indeed maligned His glory, and even said, "This man casteth not out devils except in Beelzebub, prince of the devils:" but He in answer, having first said much and to the purpose, ended by declaring; "But if I in the Spirit of God cast out devils, then has the kingdom of God come upon you unawares." For if, says He, [68 I, Who have become a man like unto you, chide the unclean spirits with godlike power and majesty, it is your nature which is crowned with this great glory: for ye are seen both through Me and in Me to have gained the kingdom of God. The evil demons therefore were cast out, and made moreover to feel how invincible is His might; and being unable to bear the conflict with Deity, they exclaimed in imperious and crafty terms, "Let us alone: what is there between us and Thee?" meaning thereby, Why dost Thou not permit us to keep our place, whilst Thou art destroying the error of impiety? But they further put on the false appearance of well-sounding words, and call Him the Holy One of God. For they supposed that by this specious kind of language they could excite the desire of vainglory, and thereby prevent His rebuking them, returning as it were one kindness for another. But though he be crafty, he will fail of his prey: for "God is not mocked;" and so the Lord stops their impure tongues, and commands them to depart from those possessed by them. And the bystanders being made witnesses of so great deeds, were astonished at the power of His word. For He wrought His miracles, offering up no prayer, to ask of any one else at all the power of accomplishing them, but being Himself the living and active Word of God the Father, by Whom all things exist, and in Whom all things are, in His own person He crushed Satan, and closed the profane mouth of impure demons.

4:38. He entered into Simon's house.

Observe therefore how He Who endured voluntary poverty for our sakes, that we by His poverty might become rich, lodged with one of His disciples,----a man poor, and living in obscurity,----that

we might learn to seek the company of the humble, and not to boast ourselves over those in want and affliction.

Jesus arrives at Simon's house, and finds his wife's mother sick of a fever: and He stood, and rebuked the fever, and it

left her, Now in what is said by Matthew and Mark, that "the fever left her," there is no hint of any living thing as the

active cause of the fever: but in Luke's phrase that "He stood [69

over her, and rebuked the fever, and it left her," I do not know whether we are not compelled to say that that which was rebuked was some living thing unable to sustain the influence of Him Who rebuked it: for it is not reasonable to rebuke a thing without life, and unconscious of the rebuke. Nor is it anything astonishing for there to exist certain powers that inflict harm on the human body: nor must we necessarily think evil of the soul of those who thus suffer for being harmed by these beings. For neither, when the Devil obtained authority to tempt Job by bodily torments, and struck him with painful ulcers, was Job therefore to be found fault with, for he manfully contended, and nobly endured the blow. God grant, however, that it be said, if at any time we are tempted by bodily pains, "but touch not his soul."

9 The Lord then by a rebuke heals those who are possessed.

[70

He laid also His hands upon the sick one by one, and freed them from their malady, so demonstrating that the holy flesh, which He had made His own, and endowed with godlike power, possessed the active presence of the might of the Word: intending us thereby to learn that though the Only-begotten Word of God became like unto us, yet even so is He none the less God, and able easily, even by His own flesh, to accomplish all things: for by it as His instrument He wrought miracles. Nor is there any reason for great wonder at this; but consider, on the contrary, how fire, when placed in a brazen vessel, communicates to it the power of producing the effects of heat. So therefore the all-powerful Word of God also, having joined by a real union unto Himself the living and intelligent temple taken from the holy Virgin, endowed it with the power of actively exerting His own godlike might. To put to shame, therefore, the Jews, He says, "If I do not the works of My Father, believe Me not: but if I do, though ye believe not Me, believe My works." We may, therefore, see, with the Truth Itself witnessing thereto, that the Only-begotten gave not His glory as to a man taken

10 separately and apart by himself, and regarded as the woman's offspring; but as being the One only Son, with the holy body united to Him, He wrought the miracles, and is worshipped also by the creation as God.

He entered, then, into Peter's house, where a woman was [71 lying stretched upon a bed, exhausted with a violent fever: and when He might as God have said, "Put away the disease, arise," He adopted a different course of action. For, as a proof that His own flesh possessed the power of healing, as being the flesh of God, He touched her hand, and forthwith, it says, the fever left her. Let us, therefore, also receive Jesus: for when He has entered into us, and we have received Him into mind and heart, then He will quench the fever of unbefitting pleasures, and raise

us up, and make us strong, even in things spiritual, so as for us to minister unto Him, by performing those things that please Him. But observe again, I pray, how great is the efficacy of the touch of His holy flesh. For It both driven away diseases of various kinds, and a crowd of demons, and overthrows the power of the devil, and heals a very great multitude of people in one moment of time. And though able to perform these miracles by a word and the inclination of His will, yet to teach us something useful for us, He also lays His hands upon the sick. For it was necessary, most necessary, for us to learn, that the holy flesh which He had made His own was endowed with the activity of the power of the Word by His having implanted in it a godlike might. Let It then take hold of us, or rather let us take hold of It by the mystical "Giving of thanks," that It may free us also from the sicknesses of the soul, and from the assault and violence of demons.

4:41. And rebuking them, He suffered them not to speak.

He would not permit the unclean demons to confess Him; for it was not fitting for them to usurp the glory of the Apostolic office, nor with impure tongue to talk of the mystery of [72] Christ. Yea! though they speak ought that is true, let no one put credence in them: for the light is not known by the aid of darkness, as the disciple of Christ teaches us, where he says, "For what communion hath light with darkness? or what consent hath Christ with Beliar?" 11 [73] 5:2. And He saw two ships standing by the lake, but the fishermen were gone out of them, and, were washing their nets.

LET us admire the skilfulness of the method employed in making them a prey who were to make prey of the whole earth; even the holy Apostles, who, though themselves well skilled in fishing, yet fell into Christ's meshes, that they also, letting down the drag-net of the Apostolic preachings, might gather unto Him the inhabitants of the whole world. For verily He somewhere said by one of the holy prophets, "Behold I send many fishers, saith the Lord, and they shall catch them as fish: and afterwards I will send many hunters, and they shall hunt them as game." By the fishers He means the holy Apostles; and by the hunters, those who successively became the rulers and teachers of the holy churches. And observe, I pray, that He not only preaches, but also displays signs, giving thereby pledges of His power, and confirming His words by the display of miracles: for after He had sufficiently conversed with the multitudes, He returns to His usual mighty works, and by means of their pursuits as fishers catches the disciples as fish: that men may know that His will is almighty, and that the creation ministers to His most godlike commands.

5:4. And when He ceased speaking, He said unto Simon, Launch out into the deep. As He had now taught them sufficiently, and it was fitting also to add some divine work to His words for the benefit of the spectators, He bade Simon and his companions push off a little from the land, and let down the net for a draught. But they replied, that they had been labouring the whole night, and had caught nothing: in the name, however, of Christ, they let down the net, and immediately it was full of fish; in order that by a visible fact, and by a type and representation, miraculously enacted, they might be fully convinced that their labour would not be unrewarded, nor the zeal fruitless which [74] they displayed in spreading out the net of the Gospel teaching; for that most certainly they should catch within it the shoals of the heathen. But observe this, that neither Simon nor his companions could draw the net to land; and therefore, being speechless from fright and astonishment:---for their wonder had made them mute:---they beckoned, it says, to their partners, those, that is, who shared their labours in fishing, to come and help them in securing their prey. For many have taken part with the holy Apostles in their labours, and still do so, especially such as

search into the meaning of what is written in the holy Gospels; and others besides them, even the pastors and teachers and rulers of the people, who are skilled in the doctrines of truth. For still is the net drawn, while Christ fills it, and summons unto conversion those in the depths of the sea, according to the Scripture phrase; those, that is to say, who live in the surge and waves of worldly things.

5:8. And when Simon Peter saw it. For this reason also Peter, carried back to the memory of his former sins, trembles and is afraid, and as being impure ventures not to receive Him Who is pure: and his fear was laudable: for he had been taught by the law to distinguish between the holy and the profane.

5:12. And behold a man full of leprosy. The faith, however, of him who drew near is worthy of all praise: for he testifies that the Emmanuel can successfully accomplish all things, and seeks deliverance by His godlike commands, although his malady was incurable: for leprosy will not yield to the skill of physicians. I see, however, he says, the unclean demons expelled by a godlike authority: I see others set free from many diseases: I recognise that such things are wrought by some divine and resistless force: I see, further, that He is good, and most ready to pity those who draw near unto Him: what therefore forbids His taking pity on me also? And what is Christ's answer? He confirms His faith, and produces full assurance upon this very point. For He accepts His petition, and confesses that He is able, and says, "I will: be thou cleansed." He grants him also the touch of His holy and all-powerful hand, and immediately the [75] leprosy departed from him, and his affliction was at an end. And in this join with me in wondering at Christ thus exercising at the same time both a divine and a bodily power. For it was a divine act so to will, as for all that He willed to be present unto Him: but to stretch out the hand was a human, act: Christ therefore is perceived to be One 12 of both, if, as is the case, the Word was made flesh.

5:14. And He charged him to tell no man.

Even though the leper had been silent, the very nature of the fact was enough to proclaim to all who knew him how great was His power Who had wrought the cure. But He bids him tell no man: and why? That they who receive from God the gift of working cures may hereby learn not to look for the applause of those whom they have healed, nor indeed any one's praises whatsoever, lest they fall a prey unto pride, of all vices the most disgraceful.

He purposely, however, bids the leper offer unto the priests the gift according to the law of Moses. For it was indeed confessedly His wish to put away the shadow, and transform the types unto a spiritual service. As the Jews, however, because as yet they did not believe on Him, attached themselves to the commands of Moses, supposing their ancient customs to be still in force, He gives leave to the leper to make the offering for a testimony unto them. And what was His object in granting this permission? It was because the Jews, using ever as a pretext their respect for the law, and saying that the hierophant Moses was the minister of a commandment from on high, made it their endeavour to treat with contempt Christ the Saviour of us all. They even said plainly, "We know that God spake unto Moses: but This man, we know not whence He is." It was necessary, therefore, for them to be convinced by actual facts that the measure of Moses is inferior to the glory of Christ: "For he indeed as a servant was faithful over his house; but the other as a Son over His Father's house." From this very healing, then, of the leper, we may most plainly see that Christ is incomparably [76] superior to the Mosaic law. For Mariam,¹³ the sister of Moses,

was herself struck with leprosy for speaking against him: and at this Moses was greatly distressed; and when he was unable to remove the disease from the woman, he fell down before God, saying, "O God, I beseech Thee, heal her." Observe this, then, carefully: on the one hand, there was a request; he sought by prayer to obtain mercy from above: but the Saviour of all spake with godlike authority, "I will: be thou cleansed." The removal therefore of the leprosy was a testimony to the priests, and by it those who assign the chief rank to Moses may know that they are straying from the truth. For it was fitting, even highly fitting, to regard Moses with admiration as a minister of the law, and servant of the grace that was spoken of angels; but far greater must be our admiration of the Emmanuel, and the glory we render Him as very Son of God the Father. And whoever will may see the profound and mighty mystery of Christ written for our benefit in Leviticus. For the law of Moses declares the leper defiled, and gives orders for him to be put out of the camp as unclean: but should the malady ever be alleviated, it commands that he should then be capable of readmission. Moreover it clearly specifies the manner in which he is to be pronounced clean, thus saying; "This is the law of the leper on whatsoever day he shall have been cleansed, and shall be brought unto the priest. And the priest shall go out of the camp, and the priest shall see him, and behold, the touch of the leprosy is healed from the leper: and the high priest shall command, and they shall take for him who is cleansed two living clean birds; and the high priest shall command, and they shall kill the one into an earthen vessel over living water: and he shall take the living bird, and dip it into the blood of the bird that was killed over the living water, and shall sprinkle it seven times over the man cleansed of the leprosy, and he shall be cleansed: and he shall send away the living bird into the field." The birds then are two in number, both without stain, that is, clean, and liable to no fault on the part of the law: and the one of them is slain over [77] living water, but the other, being saved from slaughter, and farther baptized in the blood of that which died, is let loose. This type, then, represents to us the great and adorable mystery of our Saviour. For the Word was from above, even from the Father, from heaven; for which reason He is very fitly compared to a bird: for though He came down for the dispensation's sake to bear our likeness, and took the form of a slave, yet even so He was from above.----Yea, He even, when speaking to the Jews, said so plainly, "Ye are from beneath: I am from above." And again, "No one hath ascended up into heaven, but the Son of man That came down from heaven." As therefore I just now said, even when He became flesh, that is, perfect man, He was not earthy, not made of clay as we are, but heavenly and superior to things worldly in respect of that wherein He is perceived to be God. We may see, then, in the birds (offered at the cleansing of the leper), Christ suffering indeed in the flesh according to the Scriptures, but remaining also beyond the power of suffering; and dying in His human nature, but living in His divine; for the Word is Life. Yea, too, the very wise disciple said, "that He was put to death in the flesh, but made to live in the spirit." But though the Word could not possibly admit the suffering of death into His own nature, yet He appropriates to Himself that which His flesh suffered: for the living bird was baptized in the blood of the dead one; and thus stained with blood, and all but made partaker of the passion, it was sent forth into the wilderness. And so did the Only-begotten Word of God return unto the heavens, with the flesh united unto Him. And strange was the sight in heaven, yea, the throng of angels marvelled when they saw in form like unto us the King of earth, and Lord of might: moreover they said, "Who is This that cometh from Edom?----meaning thereby the earth:----the redness of "His garments is from Bosor:" the interpretation of which is flesh, as being a narrowing and pressing. Then too they [78] inquired, "Are such the wounds in the middle of Thy hands?" and He answered, "With these was I wounded in

the house of My beloved." For just as after His return to life from the dead, when showing, with most wise purpose, His hands unto Thomas, He bade him handle both the prints of the nails, and the holes bored in His side: so also, when arrived in heaven, He gave full proof to the holy angels, that Israel was justly east out and fallen from being of His family. For this reason, He shewed His garment stained with blood, and the wounds in His hands, and not as though He could not put them away; for when He rose from the dead, He put off corruption, and with it all its marks and attributes: He retained them therefore, that the manifold wisdom of God, which He wrought in Christ, might now be made known by the Church, according to the plan of salvation, to principalities and powers. But perhaps some one will say, How can you affirm that Jesus Christ is one and the same Son and Lord, when there were two birds offered? Does not the law very plainly hereby show that there are certainly two Sons and Christs? Yes, verily, men 14 have ere now been brought to such a pitch of impiety, as both to think and say, that the Word of God the Father is one Christ separately by Himself, and that He Who is of the seed of David is another. But we reply to those who, in their ignorance, imagine such to be the case, what the divine Paul writes, "One Lord, one faith, one baptism." If, therefore, they affirm that there are two Sons, necessarily there must be two Lords, and two faiths, and the same number of baptisms: and therefore, though he has Christ speaking within him, as he himself affirms, yet will his teaching be false. But this cannot be: away with such a thought! We therefore acknowledge one Lord, even the Only-begotten incarnate Word of God: not putting apart the manhood and the Godhead, but earnestly affirming that the Word of God the Father Himself became man while continuing to be God. And next, let those who hold a contrary opinion be the [79] speakers.¹⁵ 'If, they say, there are two Sons, one specially of the seed of David, and the other again separately the Word of God the Father; must not the Word of God the Father be superior in nature to him of the seed of David? What, then, shall we do in seeing the two birds, not distinct in nature from one another, but, on the contrary, of the same kind, and in no point, as regards specific difference, unlike one another.' But they gain nothing by their argument; for great is the distance between the Godhead and the manhood: and in the explanation of examples, we are to understand them according to their fitting analogy; for they fall short of the truth, and often effect but a partial demonstration of the things signified by them. We say, moreover, that the law was a sort of shadow and type, and a painting, as it were, setting things forth before the view of the spectators: but in the pictorial art, the shadows are the foundations for the colours; and when the bright hues of the colours have been laid upon them, then at length the beauty of the painting will flash forth. And in like manner, since it was fitting for the law of Moses to delineate clearly the mystery of Christ, it does not manifest Him as both dying and at the same time living in one and the same bird, lest what was done should have the look of a theatrical juggle; but it contained Him, as suffering slaughter in the one bird, and in the other displayed the same Christ as alive and set free. But I will endeavour to shew that my argument here does not go beyond the bounds of probability by means of another history. For were any one of our community to wish to see the history of Abraham depicted as in a painting, how would the artist represent him? as doing every thing at once? or as in turn, and variously acting in many different modes, though all the while the same one person? I mean, for instance, as at one time sitting upon the ass with the lad accompanying him, and the servants following behind: then again the ass left with the servants, Isaac laden with the wood, and himself carrying in his hands the knife and the fire: then in another compartment, the same Abraham in a very different attitude, with the lad bound upon the wood, and his right hand armed with the [80] knife ready to

strike the blow. Yet it would not be a different Abraham in each place, though represented in very many different forms in the painting, but one and the same everywhere, the painter's art conforming itself constantly to the requirements of the things to be represented. For it would be impossible in one representation to see him performing all the above-mentioned acts. So therefore the law was a painting and type of things travelling with truth, and therefore even though there were two birds, yet was He Who was represented in both but One, as suffering and free from suffering, as dying and superior to death, and mounting up unto heaven as a sort of second first fruits of human nature renewed unto incorruption. For He has made a new pathway for us unto that which is above, and we in due time shall follow Him. That the one bird then was slain, and that the other was baptized indeed in its blood, while itself exempt from slaughter, typified what was really to happen. For Christ died in our stead, and we, who have been baptized into His death, He has saved by His own blood.

5:17. And He Himself was teaching, and the Pharisees were sitting.

Around Him verily was a company of the envious, scribes, that is, and pharisees, who were spectators of His wonderful works, and listened as He taught: "and the power of God was present, it says, to heal him." Is this spoken as though God gave Him the ability to perform the miracles? Did He borrow of another the power? But who would venture to affirm this? Rather it was He Himself, working by His own power, as God and Lord, and not as partaker of some divine grace. For men indeed often, even after being counted worthy of spiritual gifts, yet sometimes occasionally prove infirm, according to the proportion known to Him Who distributes these divine graces. But in the case of the Saviour of us all, there was nought such as this; but His power to heal him was not a human power, but rather one divine and irresistible: for He was God and the Son of God.

[From Cod. D.] Christ alone teaches as being the (true) teacher, and the wisdom of the Father. For all the rest teach as receiving from Him. "And there was also, it says, the power of the Lord [81 upon Him to heal all;" which means that His power to heal was not human, but divine and irresistible. For the rest of the saints at one time receive the power to work cures, and at another time, not: but Jesus, as being God, and the power of the Father, ever healed all.¹⁶ 5:18. And behold certain bringing on a bed a man who was paralytic.

[From Cod. D.] When, then, no small number, as it says, of scribes and pharisees, were assembled together, behold certain bringing upon a bed a man who was paralytic; and not being able to come in by the door, they carried him up to the roof, to attempt a strange and novel deed. For having pulled up the tiling, they removed the wood laid there: and still, while this was being done, both Jesus waited patiently, and those who were present; kept silence, watching for the result, and wishing to see what He would say and do. Having uncovered, therefore, the roof, they let down the bed, and lay the paralytic in the midst. What then does the Lord do? Having seen their faith, ----not that of the paralytic, but of the bearers; for it is possible for one to be healed by the faith of others; or, perceiving that the paralytic also believed, He healed him. It is possible, however, that the place into which they let down the bed of the paralytic through the tiles was open to the air, so that they would not have at all to break up the roof. But when the Saviour says to him, "Man, thy sins are forgiven thee," He addresses this generally to mankind: for those who believe in Him, being healed of the diseases of the soul, will receive forgiveness of the sins which formerly

they had committed. Or He may mean this; I must heal thy soul before I heal thy body: for if this be not done, by obtaining strength to walk, thou dost but sin the more: and even though thou hast not asked for this, yet I as God see the maladies of the soul, which brought upon thee this disease.¹⁷ And as it was necessary, now that so large a number of scribes and pharisees had assembled, that some especially divine miracle should be wrought for their benefit, because of the scorn with which they regarded Him, well does the Saviour provide again for them a most wonderful deed. For there was stretched upon a bed a paralytic, overcome with an incurable disease: and as the art of the physicians had proved altogether unavailing, he was carried by his relatives to the Physician Who is from above, even from heaven. And when he was in the presence of Him Who is able to heal, his faith was accepted: and that faith can take away sin, Christ immediately shews; for He proclaims to him as he lay there, "Thy sins are forgiven thee." Now some one, I imagine, may say to this; What he wanted was to be delivered from his disease; and why, then, does Christ announce to him the forgiveness of his sin? It was that thou mayest learn that God silently and noiselessly observes the affairs of men, and watches the course of each one's life; and so it is written, "The paths of a man are before the eyes of God; and He looks at all his tracks." And as He is good, and willeth that all men should be saved, He often purifies those who are entangled in sins by inflicting sickness upon their body. For so He somewhere says by the voice of Jeremiah, "Thou shalt be taught, O Jerusalem, by labour and the scourge." And the writer of the book of Proverbs also has somewhere said, "My son, despise not thou the teaching of the Lord, nor faint when thou art convicted by Him, for whom the Lord loveth, He chasteneth, and scourgeth every son whom He accepteth." Well, therefore, does Christ announce that He will cut away the cause of the disease, and the very root, as it were, of the malady, even sin: for if this be removed, necessarily must the disease which sprung from it be also at the same time taken away. [83 5:21. And the scribes and pharisees began to reason, saying.

He then, as was said, being endowed with a most godlike authority, declared the forgiveness of sins. But the declaration disturbs again the ignorant and envious gang of the Pharisees: for they said one to another, "Who is This That speaketh blasphemies?" But thou wouldest not have said this of Him, O Pharisee, if thou hadst known the divine Scriptures, and borne in mind the words of prophecy, and understood the adorable and mighty mystery of the incarnation. But now they involve Him in a charge of blasphemy, determining against Him the uttermost penalty, and condemning Him to death: for the law of Moses commanded that whoever spake blasphemies against God, should suffer death. But no sooner have they arrived at this height of daring, than He shews forthwith that He is God, to convict them once more of intolerable impiety. "For what, saith He, reason ye in your hearts?" If thou, therefore, O Pharisee, sayest, who can forgive sins but One, God; I will also say to thee, Who can know hearts, and see the thoughts hidden in the depth of the understanding, but God only? For He saith Himself somewhere by the voice of the prophets, "I am the Lord that searcheth hearts, and trieth reins." And David also said somewhere concerning both Him and us, "He Who singly formed their hearts." He therefore Who as God knows both the hearts and reins, as God also forgives sins.

5:24. But that ye may know that the Son of man hath power. But inasmuch as a place still remains open for disbelief, in saying, "Thy sins be forgiven thee:"----for man sees not the forgiven sins with the eyes of the body, whereas the putting off of the disease, and the paralytic's rising up and walking carries with it a clear demonstration of a godlike power:----He adds, "Rise up and carry thy

bed, and go to thine house:" and this was done, for he returned unto his house, delivered from the infirmity under which he had so long suffered. It is proved therefore by the very fact, that "the Son 18 of man has |84 power on earth to forgive sins." But of whom says He this? Is it of Himself, or also of us? Both the one and the other are true. For He forgives sins as being the Incarnate God, the Lord of the law: and we too have received from Him this splendid and most admirable grace. For He hath crowned man's nature with this great honour also, having even said to the holy apostles, "Verily I say unto you, whatsoever things ye bind on earth shall be bound in heaven: and whatsoever things ye loose on earth shall be loosed in heaven." And again, "Whosoever sins ye remit, they shall be remitted unto them: and whosoever ye bind shall be bound." And what is the occasion on which we find Him thus speaking unto them? It was after He had trampled upon the power of death, and risen from the grave, when He breathed upon them, and said, "Receive the Holy Ghost." For having made them partakers of His nature, and bestowed upon them the indwelling of the Holy Ghost, He also made them sharers of His glory, by giving them power both to remit and to bind sins. And as we have been commanded to perform this very act, how must not He much more Himself remit sins, when He giveth unto others authority to enable them to do so?

5:27. And He saw a publican named Levi. For Levi was a publican, a man insatiable after filthy lucre, of unbridled covetousness, careless of justice in his eagerness after what was not his own; for such was the character of the publicans: yet was he snatched from the very workshop of iniquity, and saved beyond hope, at the call of Christ the Saviour of us all. For He said unto him, "Follow Me: and he left all and followed Him," Seest thou that most wise |85 Paul truly says, that "Christ came to save sinners?" Seest thou how the Only-begotten Word of God, having taken upon Him the flesh, transferred unto Himself the devil's goods? FROM SERMON XXI. Explanation of what follows.

[From the Syriac MS.12,154.]

"Or how can a man enter the house of the strong man, and spoil his vessels, unless first he have bound the strong man, and then he will spoil his vessels." By the house of the strong man, that is of Satan, He means this country upon earth, and his vessels are those who are likeminded with him. For just as we call the saints holy vessels, so there is nothing to prevent our giving the name of "vessels of the devil" to those who are the contrivers of all wickedness. The Only-begotten Word therefore of God at His incarnation entered into the strong man's house, even into this world, and having bound him, and "sunk him in fetters of darkness," as it is written, spoiled his goods.

[From Mai.] And Levi verily was saved, while in us the deed suggests happy hopes; for by the very fact we are taught that repentance will save. Yea, moreover, God Himself, Who is Lord of all, shall be our surety, where He says by the voice of the prophet, "Return unto Me, and be ye saved, even from the ends of the earth." FROM THE SAME SERMON. Explanation of what follows.

[From the Syriac, as above.]

"Which of you that has a hundred sheep, and has lost one of them, will not leave the ninety-nine in the mountain, and go and seek that which has gone astray? And if he chance to find it, verily I say unto you, that he rejoices more in it, than in the ninety-nine which went not astray." For the multitude of rational created beings which form Christ's flock in heaven and on earth is innumerable, and so great as |86 even to mount up unto a perfect number. For this is what is

signified to us by the term "one hundred." The companies then of the holy angels are the ninety-nine; for, as I said, they are many: but the flock on earth is one, but yet useful to complete the number, and sought for also by Christ. Did He then seek it as that which was lost, or as that which had not yet suffered this? But it is plain that that which is lost is sought for. In what manner then had it been lost? By being brought down into sin: by wandering from the divine will, and going far astray from the universal Shepherd. But none of these things moved the Pharisees: on the contrary, they find fault with them to the disciples; for listen, 5:30. And their scribes and pharisees murmured, saying unto His disciples:

There are however some 19 who endeavour to deprive those entangled in sin of the divine gentleness: for they do not admit of repentance, but as it were rebuke the Saviour for seeking His own, and gathering from every quarter that which was scattered: and to these we say, The pharisees set you the example of murmuring, when they saw Levi called, and a crowd of publicans gathered together, and feasting with Christ the Saviour of us all. And going up to the holy apostles, they vented their blame, saying, "Why do ye eat and drink with the publicans?" But they had for answer, "They that are whole need not a physician." For the Saviour of all, as being the physician of spirits, does not withdraw from those in need of Him, but as being able to cleanse them, purposely conversed with those not as yet purified of their sins. But let us see, O pharisee, the overweening pride of thy disposition: for let us take Christ Himself, to Whom all things are known, as the expounder of the great blame that thou broughtest upon thyself by thy overbearing treatment of sinners. For speaking of a Pharisee who vaunted himself when praying, and of a certain publican who accused himself, He said, "Verily I say unto you, that he went down justified to his house rather than that Pharisee." The publican ¹⁸⁷ therefore, who confessed his sin, is justified rather than the haughty Pharisee. But for what reason do the Pharisees blame the Saviour for eating with sinners? Because it was the law to put a distinction between the holy and the profane: that is, that whatever was hallowed was not to be brought into contact with things profane. They made the accusation therefore as vindicating the law forsooth: but really it was envy against the Lord, and readiness to find fault. But He shews them that He is present now, not as a judge, but as a physician; and performs the proper duty of the physician's office, in being in the company of those in need of healing. But no sooner had they received an explanation of their first accusation, than they bring forward another, finding fault because His disciples did not fast, wishing to obtain hereby an opportunity against Himself ²⁰. But observe their perseverance in malice: for no sooner have they received an explanation of their first accusation, than they change from one thing to another, in the hope of finding an opportunity of convicting the holy disciples, and Jesus Himself, of disregard of the law. But they are told in reply, now is the bride-chamber, the time of calling, the time of instruction: the children are being nursed up; those who are called are being fed with milk: fasting is not yet seasonable. For yes! say they, you feast with publicans and sinners, although the law commands that the pure should not hold intercourse with the impure: and your pretext for transgressing the law is your love for mankind. But why fast ye not according to the custom of the just, and those who wish to live according to the law? But in answer to such objections one may say, Do you understand at all yourself, O Jew, the proper method of fasting? For as the prophet Isaiah says, "On the days of your fasts ye find your own wills, and goad all who are subject unto you. If ye fast for lawsuits and contentions, and strike the lowly with fists, why fast ye for Me? This is ¹⁸⁸ not the fast I have chosen, saith the Lord." And dost thou then, when thou thyself knowest not how to fast, blame the holy apostles for not fasting after thy fashion? And to

view it in another light, those who are made wise by the new covenant in Christ, fast rationally; that is, by humbling themselves in the eyes of God, and imposing upon themselves as it were a voluntary sentence of labour and abstinence, that they may obtain forgiveness of their offences, or win some fresh spiritual gift, or even to mortify the law of sin that is in their fleshly members. But this mode of fasting thou art ignorant of, O Pharisee! For thou hast refused to receive the heavenly Bridegroom, Who is the planter and teacher of every virtue, even Christ. Moreover, the saints indeed fast that they may quell the passions of the body by exhausting it: but Christ needed not to fast for the perfecting of virtue, because, as being God, He was free from all passion; nor did His companions, because they received of His grace, and were made strong, and wrought virtue over without fasting. And even though He fasted for the forty days, it was not to mortify any passions in Himself, but to set an example for men in His own conduct of the law of abstinence. With good reason therefore He defends Himself by the words which the Evangelist goes on to record.

5:34. But He said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them?

Observe, I pray again, the manner in which Christ shews that they have no share in the feast, but are altogether strangers to the joy felt on His account, and without part in the world's groat festival. For the revelation of our Saviour to the world was nothing else than a general festival, at which He spiritually united to Himself the nature of man, to be as it were His bride: that she who had been long barren might be fruitful, and blessed with a numerous offspring. All therefore are the children of the bridechamber who are called by Him through the new message of the Gospel: but not the scribes and Pharisees, who attached themselves solely to the shadow of the law. But as He had once granted permission to the children of the bridechamber not to afflict themselves, as a

[89 a concession suitable to the season, inasmuch as they were keeping a spiritual feast, that fasting might not be entirely rejected by us, He adds most suitably.

5:35. But the days will come, when also the bridegroom shall be taken away from them; then shall they fast in those days. For all things are good in their season. But what is the meaning of the bridegroom being taken away from them? It is His being taken up into heaven.

5:36. And He spake also a parable unto them. But that the institutions of Christ cannot be received by those who live according to the law, nor admitted into the hearts of such as have not as yet received the renewing by the Holy Ghost, the Lord shews by saying, that "a tattered patch cannot be put upon a new garment, nor can old skins hold new wine." For the first covenant has grown old, nor was it free from fault. Those therefore who adhere to it, and keep at heart the antiquated commandment, have no share in the new order of things in Christ: "For in Him all things are become new:" but their mind being decayed, they have no concord nor point of mutual agreement with the ministers of the new covenant. The God of all accordingly somewhere said of them by one of the holy prophets, that "a new heart and a new spirit will I put into them." And David also sings, "Create in me a clean heart, O God, and renew a right spirit within me." And we have been commanded also "to put off the old man, and to put on the new man, renewed after the image of Him that created it." And Paul also gives counsel, saying, "Be ye not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is the good and acceptable, and perfect will of God." Those therefore who have not as yet received the renewing of the spirit, are also unable to prove the good and acceptable, and perfect will of God. [90 FROM

SERMON XXII. Explanation of that which is below.

[From the Syriac, as before.]

"And no man puts now wine into old skins." The heart of the Jews then is an old skin, and therefore cannot hold the new wine: for this is the saving commandment of the Gospel, making glad the heart of man. But Christ hath filled us with these great blessings, by bountifully endowing us with spiritual gifts, and opening the pathway wide unto all virtue. [91 6:2. Why do ye that which is not lawful to do on the sabbaths?

[From Mai.] Yet a new covenant God promiseth us, now that "the first hath waxed old and is near to vanish away," according to the words of the divine Paul. Yea, He even says by one of the holy prophets, "Behold the days come, saith the Lord, when I will perfect with the house of Israel, and with the house of Judah, a new covenant: not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt." If therefore the new covenant is the second, and different from the first, there is every necessity for those who wish to live according to it, to abandon the old laws, and conform to those which will guide them into the newness of the gospel polity. But of all this we can see that the Scribes and Pharisees comprehended nothing: for being altogether destitute of knowledge of the sacred Scriptures, they had but one sole purpose, on every occasion to find fault with the divine and heavenly preaching. They lie in wait therefore for the holy apostles in their constant attendance upon our common Saviour Christ, and tell Him concerning them; "Behold we see those who are under Thy instruction acting contrary to the precepts of the law: for they do what it is not lawful to do on the sabbaths: for while the law enjoins men to do no work on the sabbath, and to meddle with no labour whatsoever, the disciples are rubbing ears of corn with their hands." But tell me, dost not thou thyself, when setting thy sabbath meal, break the bread? Why then dost thou blame others? But that we may use against thee the bulwark of the Saviour's words, listen;

6:3. And Jesus answered and said unto them, Have ye not even read what David did ...?

Now even though David thus acted contrary to what the law approves, yet he is rightly and justly esteemed by us as [92 worthy of all admiration: for he was in truth a saint and prophet. Since, therefore, the law of Moses expressly commands, "Judge just judgment, and regard not the person in judgment;" how, saith He, condemn ye My disciples, while ye still admire as a saint and prophet the blessed David, although he did not keep Moses' command? But by the loaves (of the shewbread), there is clearly indicated to us the bread that cometh down from heaven to be set forth upon the holy tables of the churches: and all the furniture of the table, used for the performance of its mystical service, was a plain type of the divine treasures. But spiritually [the bread signifies] the twelve Apostles: of whom we shall speak in due order, when our discourse reaches the disciples themselves. FROM SERMON XXIII. Explanation of what follows.

[From the Syriac, as before.] But God said, I require mercy, and not sacrifice: and the acknowledgment of God, and not whole burnt offerings.

What is meant by mercy? and what by sacrifice? By mercy then is signified, Justification and grace in Christ: even that which is by faith. For we have been justified, not by the works of the law that we have done, but by His great mercy. And sacrifice means the law of Moses.

6:6. And He was teaching: and there was a man there whose right hand was withered.

[From Mai.] But His teaching was ever of things too high for reason, and such as made plain to His hearers the pathway of salvation

[93 opened through Him: and immediately after His teaching He displayed His godlike power, having first by words smoothed, as it were, the road to belief. For the miracle sometimes converts unto faith those who had disbelieved the word. But the Pharisees watched Him, to see if He would heal on the sabbath: for such is the nature of an envious man, that he makes the praises of others food for his own disease, and wickedly is maddened by their reputation. And what once more said He to this, Who knoweth all things, Who searcheth the hearts, and understandeth whatever is therein? "For with Him is the light," as Scripture declares. "He spake to him that had the withered hand, Stand forth into the midst." And why did He do this? It might perhaps be to move the cruel and un pitying Pharisee to compassion: the man's malady perhaps might shame them, and persuade them to allay the flames of envy.

6:9. I will ask you something: Is it lawful on the sabbath days to do good, or to do evil?

Most wise in very deed is this question, and a statement most suitable to meet their folly. For if it be lawful to do good on the sabbath, and nothing prevents the sick being pitied by God, cease thus picking up opportunities for faultfinding against Christ, and bringing down on thy own head the sentence which the Father has decreed against those who dishonour the Son: for thou hast heard Him where He says of Him by the voice of David, "And I will cut off His enemies from before His face, and put to flight those that hate Him." But if it be not lawful to do good on the sabbath, and the law forbids the saving of life, thou hast made thyself an accuser of the law, thou hast slandered the commandment, for which the ministry of Moses is regarded with admiration. No, he replies, the God of all did not enact the law of the sabbath for Himself, but for us rather, whose neck is bowed to it. Thou sayest well; I assent to thy words; therefore that which is divine is free from the compulsion of the law. Why, then, dost thou blame Christ for wishing also to shew mercy on the sabbath, and benefit a living soul? And were it our wish to examine closely the law enacted for the sabbath, we should find it ordained by God for purposes of mercy. For He commanded to [94 do no work on the sabbath, and entirely to abstain from labour, and even to give rest at the same time to the irrational animals. For He said, that its purpose was, "that thy manservant may rest, and thy maidservant, thy ox, and thy beast of burden, and all thy cattle." But He Who has mercy on the ox and other animals, how would not He pity on the sabbath day a man who was attacked by a severe and irremediable malady? 21 6:11. And they were filled with madness. Is not the miracle enough to produce faith? Thou seest Him working with godlike dignity, and with supreme power healing the sick, and travailest thou with murder, bred of envy and malice?

6:12. He went out into the mountain to pray.

All that Christ did was for our edification, and for the benefit of those who believe in Him; and by proposing to us His own conduct as a sort of pattern of the spiritual mode of life, He would make us true worshippers. Let us see, therefore, in the pattern and example provided for us by Christ's acts, the manner in which we ought to make our supplications unto God. We must pray secretly and in concealment, and with no one seeing us: for this is the signification of Jesus going into the mountain alone, and praying, as it were, leisurely. And this He has Himself taught us, saying; "But

thou, when thou prayest, enter into thy closet." For we ought to pray, not seeking after glory, but "lifting up holy hands," while the soul, as it were, mounts aloft to the contemplation of God, withdrawing from all tumult, and quitting worldly anxiety. And this we must do not with fickleness, nor with a listless feebleness; but, on the contrary, with earnestness and zeal, and a patience worthy of admiration: for thou hast heard that Jesus did not merely pray, but that He also passed the night in this duty. But possibly the enemy of the truth will not endure us when thus speaking: for he 22 says, 'He prays and requests from the 195 Father what He hath not: how then do yo still say, that He is both consubstantial and equal to Him in all things, and in no way whatsoever unlike Him? "For without all controversy the less is blessed of the greater:" and decidedly he who gives is greater than he who makes request to receive something.' Let then those who pervert the right faith teach us first of all, of what they imagine the Son to be in need? And what did He seek to obtain as not as yet possessing it? He is the true light; He is in His own nature life, and the cause of life; He is the Lord also of powers; He is wisdom and righteousness; the Creator and train or of the universe; superior to every thing that has been brought into being; is the King of the universe; the dispenser of heaven and earth; the giver, with God the Father, of every blessing. And this thou wilt learn by what the blessed Paul has somewhere written; "Grace be to you, and peace from God our Father, and our Lord Jesus Christ." He is conspicuous on the throne far above, and is glorified by the whole rational creation. Accordingly He is by substance the heir of all the divine dignities of God the Father: and therefore spake He unto Him, that "all that is Mine is Thine; and Thine Mine: and I am glorified in them." But He Who has every thing that belongs to God the Father as His very own, of what is He still in need? But if, in fine, He is in need of any thing, and they affirm that this is true, there is nothing to prevent our saying, that there are certain things of which the Father Himself is in need. For if all that the Son has is the Father's, but there is something of which the Son is in need, therefore must the Father too be similarly circumstanced: for all that the Son hath is the Father's. But the Father is all perfect, and is deficient of no good whatsoever that is suitable to Deity: therefore is the Son all perfect, as having all that the Father hath, and being His image and the impress of His substance: but in the impress there is displayed entirely the original form, and in the original form there exists entirely the impress. And thus much then as respects them. And those too who have been caught by the empty declamations of Nestorius, say that it is entirely unbefitting the Son, considered as God by nature, to pray: and rather belongs to 196 the man, 23 coupled with Him by way of connexion, to him, that is, of the seed of David. He it was therefore who offered up the prayer. What reply, then, shall we make to this? That ye are utterly ignorant of the mystery of the incarnation of the Only-begotten. Remember the blessed Evangelist John, who says; "And the Word was made flesh." And of this the all-wise Paul has given us a plain proof by saying concerning Him: "For He taketh not hold at all of the angels, but taketh hold of the seed of Abraham: whence it became Him to be made like unto His brethren in all things, that He might become a merciful and faithful high priest in things pertaining unto God, to make propitiation for the sins of the people." On what account therefore does Nestorius eject from the measure of human nature Him Who, though divinely begotten as the Word by God the Father, yet humbled Himself unto emptying, even to becoming our brother, by being made like unto us, and similar in all things to the inhabitants of the earth, sin only excepted? For having become like unto us from His exceeding gentleness and love to mankind, He disdains not human things: but sets before us His conduct as a type of goodness unto the end, that as I said we may be earnest in following His footsteps.

6:13. And when it was day, He called His disciples, and of them having chosen twelve. Our Lord Jesus Christ, having spent the night in prayer, and having conversed with His Father and God in heaven in a way ineffable and beyond our powers of understanding, and such as is known solely to Himself,----even therein making Himself an example unto us of that which is necessary for salvation; for He taught us in what way we too may rightly and blamelessly offer our prayers:----comes down from the mountain, and appoints those who were to be the world's teachers, [97 according to the words He spake, "Ye are the light of the world." And of this appointment of the holy Apostles, the blessed David also makes mention, addressing himself, as it were, to Christ: "Thou shalt make them rulers over all the earth; they shall make mention of Thy name in every successive generation." For verily, while they were in the body, they made mention of the glory of Christ, telling His mystery both in cities and villages: and now that they have been called to the mansions that are above, none the less do they still even thus converse with us about Him, by the most wise history which they have written concerning Him. And those, indeed, who were appointed priests according to the law of Moses, even Aaron and his company, were made beautiful to the senses by vestments suitable to their priestly dignity; but the divine disciples, being adorned with spiritual gifts, had entrusted to them the ministry of the Gospel oracles. For it was said unto them, "Heal the sick: cast out daemons: cleanse lepers: raise the dead." And being thus invested with Christ's power, they have filled the whole world with astonishment. But mark the extreme moderation of the Evangelist: for he does not simply say that the holy Apostles were appointed, but rather, by introducing the record of these chief ones each by name, takes care that no one should venture to enrol himself in the company of those that were chosen. For as Paul saith, "No man taketh this honour upon himself, but he that is called by God." And though the holy Apostles were called by name to this great and splendid dignity, yet from time to time some men have gone to such a pitch of madness and audacity, as even to name themselves Apostles of Christ, and to usurp an honour not granted unto them. Of these the divine disciples have made mention; for they say, "Such are false apostles, deceitful workers, transforming themselves into angels of righteousness. And no wonder: for Satan even transforms himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves into angels of righteousness." But we neither acknowledge nor will receive any one, except those only so named in the Evangelic writings, and him who was appointed after them, the most wise Paul: to whom also the Saviour Himself bore witness, saying, that [98 he is a vessel of election for Me, to carry My name before all the heathen."

24 The law indeed pointed them out before in type, and the prophets also proclaimed them. As, for instance, it is written in the Mosaic record, "And ye shall take fine flour, and make it into twelve loaves: and he shall put them in two rows upon the pure table before the Lord. And ye shall put upon the row frankincense and salt: and they shall be for loaves, set before the Lord for a memorial." For the bread that came down from heaven, and giveth life to the world, Who else can it be but Christ the Saviour of the universe? And in imitation too of Him, the blessed disciples also are named loaves: for having been made partakers of Him Who nourishes us unto life eternal, they also nourish by their own writings those who hunger and thirst after righteousness. And as the Saviour Who is the true light called the disciples also light:----"for ye are the light of the world:"----so also being Himself the bread of life, He has bestowed upon His disciples to be ranked as loaves." 25 And observe, I pray, the marvellous art of the law: "for ye shall put, it says, upon the loaves frank-incense and salt." Now the frankincense is the symbol of a sweet odour; and the salt

that of understanding and good sense: both of which existed in the highest degree in the holy Apostles. For their life was one of a sweet savour, as they also said, that "we are a sweet savour of Christ unto God:" and they were moreover also full of understanding, so that I hear the prophet David even singing of them in the Psalms: "There is Benjamin in entrancement: the princes of Judah are their leaders: the princes of Zebulon, the princes of Nephtholim." For the blessed disciples were chosen out of almost every tribe of Israel, and were the bearers of light to the world, "holding up the word of life." And the wonder indeed [99] is this, that the sages of the Greeks possess a splendid copiousness of speech, and an admirable beauty of language: but the disciples of our Saviour were mere artificers, and boatmen, and fishers, having no boast of words, no fluency of picked phrases, and in expression indeed were simple men, but rich in knowledge: yet is the literature of the Greeks, with its sonorous phrases, silent; while the power of the Evangelic preaching has possession of the world. God also makes mention of them by the voice of Jeremiah, saying of the enemy of all, even Satan; "Woe to him, who multiplieth for himself that which is not his, and maketh his collar thick and heavy: for suddenly shall they arise that shall bite him, and thy adversaries shall wake up, and thou shalt be their prey." For Satan had gathered unto him all the inhabitants of the earth, though they were not his, and had caused them to be his worshippers, making his collar heavy: but those who were to plunder his goods woke up: for the net of the apostolic teaching caught all those that were in error, and brought back unto God the whole world. FROM SERMON XXV. Explanation of the saying of the Apostle that follows. Be ye like unto me, as I also am unto Christ. AND how was the wise Paul like unto Christ? Did he establish the heavens, as did the Word of God? Did he set the earth upon its firm foundation, and bring forth the sun and moon, and the stars, and light? How therefore was he like Him? By being an imitator of that human virtue, which Christ shewed forth for our example.

6:17. He stood upon level ground, and a crowd of His disciples and a great multitude of the people. But observe, I pray, the manner of the election. For the most wise Evangelist says that it was not done in a corner and secretly, but rather when many disciples were gathered together, and a vast crowd from all the country of the Jews, and from the sea-coast of Tyre and Sidon. These latter were [100] idolaters, lame in the hollow of both knees,²⁶ in part observing the customs of the Jews, but yet not altogether abandoning their idolatrous practices. The election, therefore, was held in the presence of all these spectators, and teachers appointed for all beneath the heaven: and this duty they also fulfilled, summoning the Jews from their legal worship, and those who served demons, from Grecian error to the acknowledgment of the truth. And when He had appointed the holy Apostles, He performed very many wonderful miracles, rebuking demons, delivering from incurable diseases whosoever drew near unto Him, and displaying His own most godlike power: that both the Jews, who had run together unto Him, and those from the country of the Greeks, might know, that Christ, by Whom they were honoured with the dignity of the Apostolate, was not some ordinary man of those in our degree, but, on the contrary, God, as being the Word That was made man, but retained, nevertheless, His own glory. For "power went forth from Him, and healed all." For Christ did not borrow strength from some other person, but being Himself God by nature, even though He had become flesh, He healed them all, by the putting forth of power over the sick.

If further you wish to learn the interpretation of the Apostles' names, know that Peter is explained as meaning "loosing," or "knowing:" Andrew as "comely strength," or "answering:" James as "one

who takes labour by the heel:" John, "the grace of the Lord:" Matthew, "given:" Philip, "the opening of the hands," or "the mouth of a lamp:" Bartholomew, "the son suspending water:" Thomas, an "abyss," or "a twin:" James, the son of Alphaeus, "the supplanting

[101 "of the passage of life:" Judas, "thanksgiving:" and Simon, "obedience."

28

[Selected footnotes moved to the end and renumbered. Almost all marginalia, any purely textual footnotes, most Greek or Syriac material has been omitted without notice] 1. e The Syriac translator explains his own term: the Greek is "that so and so leads a good life."

2. g The MS. is imperfect, and ends here abruptly.

3. h The two, viz., His fasting for forty days without His body wasting; and His permitting it to feel hunger afterwards.

4. k T. Aquinas here inserts: "But how is the Son adored, if, as the heretics say, He is a creature? What charge can be brought against those, who have served

the creature instead of the Creator, if we worship as God, the Son Who, according to them, is a creature?"

5. 1 Mai notices that this passage is either taken from the Commentary on the Psalms, or vice versa. Cf.

Mai's Patrum Nov. Bibl. vol. iii. pp. 419. 420. on Ps. xc. 9.

6. m As the Greek Church denies the procession of the Spirit from the Son, and says that it is not taught by their Fathers; and as S. Cyril in a previous passage, (cf. c. iii. v. 21.), speaks as if he held, that though the Spirit is the Son's, yet that It proceeds from the Father only, this passage is of great value, and therefore I append the original.

Τῷ ■ ξ α■το■ προχε■μενον πνε■μα τα■ς ■νω δυν■μεσιν ■νιε■ς ■ς ■αυτο■. Another passage to the same effect will be found in the treatise against Nestorius, vol. vi. pp. 98, 99, where S. Cyril thus comments on Luke x. 19.: "The Spirit, therefore, is His own, and from Him: of which a plain proof is, that He can give It to others also, and that not by

measure, as the blessed Evangelist says. For the supreme God has measured out to the saints the grace of the Spirit, giving to one the word of wisdom; to another the word of knowledge; to another the gift of healings: and this is, I think, the meaning of those thus endowed having the power by measure. But our Lord Jesus Christ, pouring out the Spirit of His own fulness, even as doth also the Father, gives it, not as by measure to those who are worthy to receive it." A more full account of the teaching of the Fathers upon the procession of the Holy Ghost, may be seen in Owen's Introduction to Dogmatic Theology, pp.169-178.

7. n In Cramer's Catena, in which this passage occurs anonymously, as is often the case with extracts from S. Cyril, the conclusion is as follows: "Convicting them of disbelieving and denying, that these

prophecies chiefly apply to Him, by saying that Elias had been sent to a single widow, though there were many at that time in Israel; and that the prophet Eliseus had healed one leper, Naaman the Syrian, though there were very many of them in Israel; because of all the widows she alone was found faithful, and he in like manner of all the lepers."

8. o Cr. reads **■ναβα■νει**

for **■κβα■νει**,

and proceeds thus; "for neither did He ever speak these things in the way of argument, but as one enunciating law, He spake things that surpass the law, and with godlike authority rebuked the

unclean spirits." Aq. agrees with M., but adds, "changing the letter to the truth, and the figures to the spiritual meaning," with which the conclusion of M.'s next extract agrees.

9. p The word **ψυχ■** in Greek signifies "the vital principle of the body;" and as there is no equivalent in English, a difficulty occasionally arises in translating it. Sometimes it signifies "sensation;" so St. Paul and St. Jude call those

ψυχικο■ς

sensuous, who live a mere animal life. Sometimes it means "a person's self:" so the rich man said to his

ψυχ■, or self, Self, thou hast much goods, &c.: and such is the meaning of its Hebrew and Syriac equivalent ..., "that which exists by breathing;" and so one's self: still even here there may be an allusion to man's animal nature, which was the sole part of him which the rich man valued. Sometimes it is used in opposition to the body, because the life is something better than the frame which it vivifies; and so S. Cyril seems to understand it in this place, though doubtless it is rightly translated in our version, "But save his life." Certainly just above he had used it for man's moral state, saying, that we must not think evil of the soul of those who suffer from bodily maladies. In all cases the

ψυχ■ is rather the mortal than the immortal,

and is opposed to the **πνε■μα**, although even in this word, as in Spiritus, the original idea is taken from the physical act of breathing. Possibly, however, we often take the word "soul" in the A.V. in a sense not intended by the translators. For by the gradual change of language, the meaning of the term has been limited since their time to its higher signification, and a different sense thereby given to many passages of Scripture; such, for instance, as, "What is a man profited if he gain the whole world, and lose his own soul?" that is, his life. (Mat. xvi. 26.) So "to deliver their soul from death, and to keep them alive in famine." (Ps. xxxiii. 19.) Wickliff uses soul-haver as equivalent to animal: "Thou shalt be cursed among alle the soul-hauers and beestis of the erthe." (Gen. hi. 14.) From not attending to this gradual alteration in the meaning of words, curious misunderstandings often arise; as, for instance, in an emended Book of Common Prayer lately put forth, the word 'wealth,' which signifies our general well-being, is expunged as being supposed to signify money.

10. q S. Cyril refers in these words to the doctrine of Nestorius, who taught that in the one person of Christ the two natures existed separately, so as to energize

■ν■ μ■ρος

in turn, or rather apart from one another, sometimes one nature exerting its influence, and sometimes the other. In explaining, therefore, a miracle such as that before us, in which the flesh of our Lord performs the proper act of Deity, Nestorius must have used some such argument as S. Cyril here brings forward, and to conjecture from the absolute use of

■ Μονογεν■ς, and other technical Nestorian terms, it was a quotation. The catholic doctrine respecting the nature of our

Lord has been thus defined by the Council of Chalcedon (Hard. Conc. ii. 456): that the two natures in our Lord remain distinct and unaltered, and not blended and confused, as the Eutychians taught, into some new third nature; but, on the other hand, that they are inseparable in their action, and while each preserves its own proper attributes, the two united form but one person and substance.

11. s Βελ■αp

is the reading of most of the MSS. and Fathers. The Hebrew is Belial, and signifies "worthlessness," from ... without, and ... utility. Sons of Belial, therefore, as in i Sam, ii. 12., according to

the ordinary Hebrew use of "son," signifies "worthless persons." Bar-bahlul says, that the word Beliar is derived from ... and means Lord of the air.

12. t That is, One person consisting of both natures. The passage referred to by Mai, as preceding this

extract in Aquinas, is from the Thesaurus.

13. u As the Masoretic punctuation of this word as Miriam, is apparently of very modern date, I have

retained the spelling of the LXX. Even Jerome apparently had never heard of it.

14. y The Nestorians, to whom this doctrine is several times expressly assigned by S. Cyril in this Commentary. The phrase, "one and

the same Son and Lord," was afterwards formally enacted by the Council of Chalcedon. Cf. above.

15. z The Monophysites, whose doctrines Eutyches subsequently pushed to an extreme.

16. a This passage being evidently collected out of the preceding, shews that the writers of the smaller Catenae rather gave an epitome in their own words than an exact transcript of the Fathers. It changes

the difficult reading of the old MSS. α■τ■ν

into π■ντας.

17. c This extract from D., which I had previously marked as

suspicious, I find assigned in Cramer's Catena to Titus Bostrensis.

18. d In Syriac, the ordinary language of Palestine when our Lord

was upon earth, the phrase "son of man," is equivalent to man simply: and the word [Syriac] 'man' signifies "any," "some," so that we even find [Syriac], literally Deus homo, as the translation of

Θεὸς τις.

In Hebrew [Hebrew] is seldom found, except in poetry, but men are called "sons of Adam," and Adam is even used simply for "any one," as in Lev. i. 2. "Son of man" therefore signifies man absolutely, and so even

Adam is called [Syriac], son of man, in the Syriac version of 1 Cor. xv. 45. This sometimes leads to an ambiguity in Scripture, as that noticed in the text by S. Cyril: and again, Luke vi. 5, where some interpret that our Saviour is Lord of the Sabbath day, whereas the sense requires us to understand it of mankind generally.

19. e The Novatians are probably meant, who subsequently are more than once referred to in the course of the Commentary.

20. f This extract, and some sentences in the next, apparently belong to the Commentary upon St. Mark, cf. c. ii. vv. 1.7, 18, and confirm Cramer's opinion, upon the authority of the Laudian Greek Codex

xxxiii. in the Bodleian, that the Catena upon that Evangelist is to be assigned to S. Cyril, rather than to Victor of Antioch; who possibly nevertheless compiled it, as in many codices it bears his name.

21. i This extract, which is taken from the same MSS. A. and H., which contained the dubious passage in page 92, [conf. note h.], is assigned by Cramer's MS. to Titus of Bostra.

22. Arius.

23. k συνᾰφθῆντι κατᾰ συνᾰφειᾰν

Nestorius' favourite word: upon his use of which Cyril observes in his Commonitorium to Posidonius: "Therefore he always avoids the word 'union,'

ᾰνωσις, and calls it

instead συνᾰφειᾰ, a connection, like one who is from without, and as God said to Jesus, As I was with Moses, so will I also be with thee." Hard. Conc. i. 1319.

24. l Mai's difficulty from finding that this passage is quoted in two codices as from a homily of S. Cyril, and also that occasionally direct addresses are made as to persons present, is cleared up by the Syriac, which shews that the whole commentary was delivered in a course of sermons.

25. m In the original ᾰρτος

both means "bread," and a "loaf:" but this identity of the terms cannot be preserved in the translation.

26. o The ■γν■α

is the hollow of the knee, where Jacob's sinew shrank. The Jews thus were lame of one knee, the Sidonians of both, as having mingled up Judaic rites with their heathenism. Conf. i Kings, xviii. 21.

27. p Graecian in the Fathers is often equivalent to heathen. So "the sages of the Greeks" above means the chief writers of heathenism

generally: and so S. Chrysostom, Hom. cxxi. T. v. p. 792., says, speaking of those who preceded Abraham.

28. q The explanation given by S. Cyril of the names of the Apostles corresponds in great measure with that in S. Jerome. This text was transcribed by Roger Pearse, 2006. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 124-134 (Luke 18-28-20-18)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

124-134 (Luke 18:28-20:18) pp. 573-623.

-

Sermon 124

-

Sermon 125

-

Sermon 126

- Sermon 127 (fragments of the first half, plus the complete second half)

-

Sermon 128

-

Sermon 129

-

Sermon 130

-

Sermon 131

-

Sermon 132

-

Sermon 133

-

Sermon 134

SERMON CXXIV.

18:28-30. And Peter said, Lo we have left all, and followed You. And He said to them. Verily I say to you. There is no man that has left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come eternal life.

HE Who is the fountain of sacred doctrines causes here also a healthful stream to flow for us, and the very season, as it seems, bids us say to those who search into the divine words, "You who thirst, come to the waters." For there is set before you that you may partake thereof "the torrent of pleasure," even Christ. For by this name the prophet David makes mention of Him, saying to God the Father in heaven; "But the sons of men shall trust in the protection of Your wings: they shall be satisfied with the fatness of Your house, and You shall make them drink of the torrent of Your pleasure." And what the stream is which here gushes forth for us from Him, the purport of the evangelic lessons now set before us clearly teaches: "For Peter, it says, said to Him, Lo! we have left all and followed You." And to this another Evangelist, Matthew, adds, "What then shall we have?" Let us however, before proceeding to any of the other points, first enquire into the occasion which brought the discourse to this present subject. When therefore our common Saviour Christ said to one of the chiefs of the synagogue of the Jews, "Go, sell all that you have, and give to the poor, and you shall have treasure in heaven, and come, follow Me," the disciples ask, What they shall have from God who keep this precept: and usefully they take upon themselves, as representing a class, the outline of the matter. But, as I imagine, to this some may reply, "What after all had the disciples given up? for they were men who gained the necessities of life by their sweat and labour, being by trade fishermen, who at most perhaps owned somewhere a boat and nets: who had neither well-built houses, nor any other possessions. What therefore had they left, or for what [574] did they ask of Christ a recompense? What therefore do we answer to this? Chiefly, that for this very reason they made this most necessary enquiry. For inasmuch as they possessed nothing but what was trifling and of slight value, they would learn in what manner God will requite, and gladden with His gifts those who likewise have left but little for the sake of the kingdom of God, for the desire, that is, of being counted worthy of the kingdom of heaven for their love's sake towards Him. For the rich man, as one who has disregarded much, will confidently expect recompense: but he who possessed but little, and abandoned it, how was it not right to ask, what hopes he might entertain? For this reason, as representing those in like condition with themselves, in respect of their having left but little, they say, "Behold, we have left all and followed You." And it is further necessary to observe this also; that, correctly considered, the pain of abandoning is the same whether it be of much or little. For come let us see the real import of the matter by a trifling example. Supposing that two men had to stand naked, and in so doing the one stripped himself of raiment of great price, while the other put off only what was cheap and easy of acquisition, would not the pain of the nakedness be equal in both cases? What possible doubt can there be upon this point? As far therefore as regards obedience and good-will, those must be placed upon an equal footing with the rich, who though differently circumstanced, yet practised equal readiness, and willingly bore the selling of what they had. And the very wise Paul also takes up their cause, where he thus wrote: "For if there be a ready mind, it is accepted according to what a man has, and not according to what he has not." The enquiry therefore of the holy apostles was not an unreasonable one.

What then said Christ to them, Who does not discriminate between rich and poor? "Verily I say to you, There is no man who has left houses or brethren, or children, or parents, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in that which is to come eternal life." Worthy of God is the declaration, and holy and admirable the decree. For observe how He raises up all who hear to an assured hope, promising not merely the fulness of the bounteous gift which is bestowed upon the saints, but confirming |575 His promise by an oath, by prefixing to His declaration the word Verily, which, so to speak, performs the part of an oath. And not only does He include within His promises those who disregard wealth, but those also, He says, who leave father or mother, or wife or brethren, for the kingdom of God's sake, shall receive manifold more in this world, and in that which is to come eternal life. But that those who have led a virtuous life necessarily gain the life eternal, there can be no doubt whatsoever: some inquiry is however necessary, in the first place, as to who they are who leave father and mother, and wife, and brethren, and houses: and secondly, a still more exact examination of the way in which those who thus act shall receive manifold more in this world.

Men therefore leave father and mother, and wife and brethren, and oftentimes count for nought the natural affection due to the ties of kindred, for love's sake to Christ. And in what manner they do so, He teaches us by saying, at one time, "He that loves father or mother more than Me is not worthy of Me; and he that loves son or daughter more than Me is not worthy of Me:" and at another time again, "Think not that I am come to send peace on earth; I tell you nay, I am not come to send peace, but division: for I am come to divide a man from his father, and the daughter from her mother, and the daughter-in-law from her mother-in-law." For when the divine message of the gospel is catching as in a net the whole world to faith in Him, and raising it up to the light of the true knowledge of God, there are those who would readily enter in, did they not suffer from an injurious shame, as being afraid either on their father's account, or their mother's, and taking too much into consideration their anger or their sorrow. For if these are idolaters, they will not consent that their sons or daughters should yield themselves to Christ's service, and abandon the error in which they have been brought up, and which has become habitual with them. And often when the sons are unbelieving and ill-disposed, their fathers have not the courage to vex them by hastening to the faith, and seizing the salvation which is by Christ. And the same explanation may be given respecting brethren with brethren, and the daughter-in-law with her mother-in-law, and the latter |576 with the former. But those who are strong in mind, and prefer nothing to the love of Christ, eagerly grasp the faith, and earnestly endeavour to gain admission into His household by a spiritual relationship, heeding nothing the wars, or rather divisions which will follow, with those who are their kindred according to the flesh. And in this way then men leave house and kindred for Christ's sake, that they may win His Name, being called Christians; or rather for His glory's sake, for frequently His Name means His glory. But next let us see, in what way one who leaves house or father or mother or brethren, or it may be his wife even, receives manifold more in this present time. Shall he become the husband of many wives, or find on earth many fathers instead of one, and thus have his earthly kindred greatly multiplied? This is not what we say, but rather, that abandoning these carnal and temporal things, he shall receive what is far more valuable, and so to speak, manifold times as much as what was disregarded by him. For let us take, if you please, the holy apostles as our examples; and we say then of them, that they were men not distinguished in worldly station, nor skilled in eloquence, nor did they possess a polished tongue, or elegance of words; on the contrary they were untrained in speech, and by trade fishermen, who gathered by

their labour the means of life: but whatever they had they left, that they might be the constant attendants and ministers of Christ; nor could any thing hinder them, or draw them away to other occupations, or worldly pursuits. Having left them but little, what did they gain? They were filled with the Holy Spirit: they received power over unclean spirits, to cast them out: they wrought miracles: the shadow of Peter healed those that were sick: they became illustrious among mankind everywhere: foremost in glory; worthy of emulation, and renowned, both while they were still living, and afterwards as well. For who knows not those who taught the world Christ's mystery? Who wonders not at the crown of glory that was bestowed upon them? But perchance you say, 'Shall we all of us therefore [577 become like them?' To this we answer, that each one of us also who have believed in Christ and loved His Name, if he have left a house shall receive the mansions that are above: and if he have abandoned a father, shall gain that Father Who is in heaven. If he be abandoned by his brethren, yet will Christ admit him to brotherhood with Him. If he leave a wife, he shall have as the inmate of His house Wisdom who comes down from above, from God. For it is written, "Say to Wisdom that she is your sister, and make Understanding your friend." By her shall you bring forth beautiful spiritual fruits, by means of which you shall be made a partaker of the hope of the saints, and join the company of the angels. And though you leave your mother, you shall find another incomparably more excellent,----even "the Jerusalem that is above, which is free, and our mother." How are not these things manifold times more than those that were left? For they were but transitory, and rapidly do they waste, and lightly fail us utterly! for as the dew, and like a dream, so they pass away. But he who is counted worthy of these things becomes even in this world illustrious and enviable, being adorned with glory both before God and men. Manifold more therefore are these things than all that is earthly and carnal, and the Giver of them is our common Lord and Saviour: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [578

SERMON CXXV.

18:31-34. And He took the twelve, and said to them, Behold, we go up to Jerusalem, and all those things shall be accomplished which are written in the prophets about the Son of man. For He shall be delivered up to the heathen, and shall be mocked, and shamefully entreated, and spit upon. And when they have scourged Him, they shall put Him to death: and on the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they knew not what was said. THE blessed prophet David has spoken one of those things which are of great importance for our benefit, especially as it refers to what is of constant occurrence, so to speak, to men's minds. "For I was prepared, he says, and was not troubled." For whatever happens unexpectedly, whenever it is of a serious character, exposes even courageous persons to agitation and alarm, and sometimes to unendurable terrors. But when it has been mentioned before that it will happen, its attack is easily averted. And this, I think, is the meaning of, "I was prepared, and was not troubled." For this reason the divinely-inspired Scripture very fitly says to those who would attain to glory by leading a course of holy conduct, "My son, if you draw near to serve the Lord, prepare yourself for temptation. Direct your heart, and endure." For it does not so speak in order to produce in men an abject slothfulness which will win no reward, but that they may know that by practising patience and endurance, they will overcome the temptations which happen to all who would live virtuously, and prove superior to every thing that could harass them. And so here also the Saviour of all, to prepare beforehand the disciples' minds, tells them that He

shall suffer the passion upon the cross, and death in the flesh, as soon as He has gone up to Jerusalem. And he added too. that He should also rise, wiping out the pain, and obliterating the shame of the passion by the greatness of the miracle. For [579 glorious was it, and worthy of God, to be able to sever the bonds of death, and hasten back to life. For testimony is borne Him by the resurrection from the dead, according to the expression of the wise Paul, that He is God and the Son of God.

It is necessary, however, for us to explain what the benefit was which the holy apostles received from having learnt the approach of those things which were about to happen. By this means then He cuts away beforehand both unseemly thoughts and all occasion for stumbling. How, you ask, or in what way? The blessed disciples then, I answer, had followed Christ, our common Saviour, in His circuit through Judaea: they had seen that there was nothing, however ineffable, and worthy of all wonder, which He could not accomplish. For He called from their graves the dead when they had already decayed: to the blind He restored sight: and wrought also other works, worthy of God and glorious. They had heard Him say, "Are not two sparrows sold for a farthing? and not one of them falls to the ground without your Father's knowledge." And now they who had seen these things, and been emboldened by His words to courageousness, were about to behold Him enduring the ridicule of the Jews, crucified, and made a mock of, and receiving even buffets from the servants. It was possible therefore, that being offended because of these things, they might think thus within themselves, and say: He Who is so great in might, and possesses such godlike authority; Who performs miracles by His nod alone; Whose word is almighty, so that even from their very graves He raises the dead; Who says too that His Father's providence reaches even to the birds; Who is the Only-begotten, and first-born: how did He not know what was about to happen? Is He too taken in the nets of the foe, and made the prey of His enemies, Who even promised that He would save us?. Is He then disregarded and despised of that Father, without Whose will not even a tiny bird is taken? These things perchance the holy apostles might have said or thought among themselves. And what would have been the consequence? They too, like the rest of the Jewish multitude, would have become unbelieving, and ignorant of the truth. [580 That they might therefore be aware both that He foreknew His passion, and though it was in his power easily to escape, that yet of His own will He advanced to meet it, He told them beforehand what would happen. In saying then, "Behold, we go up to Jerusalem," He, so to speak, testified urgently and commanded them to remember what had been foretold. And He added necessarily, that all these things had been foretold by the holy prophets. For Isaiah, as in the person of Christ, says; "I have given My back to scourgings, and My cheeks to buffetings: and My face I have not turned away from the shame of spittings." And again, in another place, He says of Him, "As a sheep He was led to the slaughter, and was silent, as a lamb before its shearer." And again, "All we like sheep have gone astray: every one has gone astray in his path: and the Lord has delivered Him up because of our sins." And again the blessed David also in the twenty-first 1 Psalm, painting as it were beforehand the sufferings upon the cross, has set before us Jesus speaking as one that lo! already was hanging upon the tree, "But I am a worm, and not a man: the reproach of men, and a thing rejected of the people. All those that have seen Me, have derided Me: they have spoken with their lips, and shaken their heads; He trusted in the Lord: let Him deliver Him." For some of the Jews did shake their wicked heads at Him, deriding Him, and saying, "If You are the Son of God, come down now from the cross, and we will believe You." And again He said, "They parted My garments among them, and upon My vesture they cast the lot." And again in another place He

says of those that crucified Him, "They gave gall for My food, and for My thirst they made Me drink vinegar." Of all therefore that was about to happen to Him, nothing was unforetold, God having so ordered it by His Providence for our use, that when the time came for it to happen, no one might be offended. For it was in the power of one Who knew beforehand what was about to happen, to refuse to suffer [581 altogether. No man then compelled Him by force, nor again were the multitudes of the Jews stronger than His might: but He submitted to suffer, because He knew that His passion would be for the salvation of the whole world. For He endured indeed the death of the flesh, but rose again, having trampled upon corruption, and by His resurrection from the dead, He planted in the bodies of mankind the life that springs from Him. For the whole nature of man in Him hastened back to incorruption. And of this the wise Paul bears witness, saying, at one time, "For since by man was death, by man was also the resurrection of the dead." And again. "For as in Adam all die, so also in Christ shall all live." Let not those therefore who crucified Him indulge in pride: for He remained not among the dead, seeing that as God He possesses an irresistible might: but rather let them lament for themselves, as being guilty of the crime of murdering the Lord. This the Saviour also is found saying to the women who were weeping for Him, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children." For it was not right that they should lament for Him, Who was about to arise from the dead, destroying thereby corruption, and shaking death's dominion; but more fitly, on the contrary, would they lament over their own afflictions. The Saviour of all then declared these things beforehand to the holy apostles: "but they, it says, understood not what was said, and the word was hidden from them." For as yet they knew not accurately what had been before proclaimed by the holy prophets. For even He Who was first among the disciples heard the Saviour once say that He should be crucified, and die; and arise: but in that he did not as yet understand the depth of the mystery, he resisted it, saying, "That be far from You, Lord: this shall not be to You." But he was rebuked for so speaking: because he as yet knew not the purport of the Scripture inspired of God relating thereunto. But when Christ arose from the dead, He opened their eyes, as another of the holy Evangelists wrote; for they were enlightened, being enriched with the abundant participation of the Spirit. For they who once understood not the words of the prophets, exhorted those who believed in Christ to study [582 their words, saying, "We too have a more sure prophetic word, whereunto you do well to look, as to a lamp that shines in a dark place, until the day shine forth, and the light-star arise in your hearts." And this has also reached its fulfilment: for we have been enlightened in Christ; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [583

SERMON CXXVI.

18:35-43. And it came to pass, that as He drew near to Jericho, a certain blind man sat by the way side begging: and hearing a multitude passing by, he asked what it meant. And they told him that Jesus of Nazareth passes by. And he cried, saying, Jesus, Son of David, have mercy upon me. And they who went before rebuked him that he should hold his peace. But he cried out so much the more, Son of David, have mercy upon me. And Jesus stood still, and commanded that they should bring him to Him. And when he drew near, He asked him. What do you want me to do for you? And he said, Lord, that I may receive my sight. And Jesus said to him, Receive your sight: your faith has made you live. And immediately he received his sight, and followed Him, glorifying God. And all the people when they saw it gave glory to God.

WHOSOEVER are yet without understanding, and accept not the faith in Christ, may justly have that said to them which was spoken by the voice of David, "Come and see the works of God, the miracles that He has put upon earth." For He wrought miracles after no human fashion, though He was in appearance a man such as we are; but with godlike dignity rather, for He was God in form like to us, since He changed not from being what He was, as the purport of the passage now read from the Gospels proves to us. "For the Saviour, it says, was passing by. And a blind man cried out, saying, Son of David have mercy on me." Let us then examine the expression of the man who had lost his sight; for it is not a thing to pass by without enquiry, since possibly the examination of what was said will beget something highly advantageous for our benefit. In what character then does he address to Him his prayer? Is it as to a mere man, according to the babbling of the Jews, who stoned Him with stones, saying in their utter folly, "For a good work we do not stone You, but for blasphemy; because [584 that You being a man make Thyself God?" But must not that blind man have understood that the sight of the blind cannot be restored by human means, but requires, on the contrary, a divine power, and an authority such as God only possesses? for with God nothing whatsoever is impossible. He drew near to Him therefore as to the Omnipotent God; but how then does he call Him the Son of David? What therefore can one answer to this? The following is perhaps, as I think, the explanation. As he had been brought up in Judaism, and was by birth of that race, the predictions contained in the law and the holy prophets concerning Christ of course had not escaped his knowledge. He had heard them chant that passage in the book of the Psalms: "The Lord has sworn the truth to David, and will not reject it, that of the fruit of your loins will I set upon your throne." He knew also that the blessed prophet Isaiah had said, "And there shall spring forth a shoot from the root of Jesse, and from his root shall a flower grow up." And again this as well; "Behold, a virgin shall conceive and bring forth a son, and they shall call His Name Emmanuel, which being interpreted is, God with us." As one therefore who already believed that the Word, being God, had of His own will submitted to be born in the flesh of the holy virgin, he draws near to Him as to God, and says, "Have mercy upon me, Son of David." For Christ bears witness that this was his state of mind in offering his supplication, by saying to him, "Your faith has saved you."

Let those then be ashamed who imagine themselves not to be blind, but who, as the wise Peter says, are "sightless, and have darkness in their mind." For they divide into two the one Lord Jesus Christ: even Him Who is the Word of the Father, [but 2 Who became a man, and was made flesh. For they deny that He Who was born of the seed of David was really the Son of God the Father: for so, they say, to be born is proper to man only, rejecting in their great ignorance His flesh,] and treating with contempt that precious and ineffable dispensation by which we have been redeemed: and even [585 perhaps foolishly speaking against the Only-begotten, because He emptied Himself, and descended to the measure of human nature, and was obedient to the Father even to death, that by His death in the flesh He might abolish death, might wipe out corruption, and put away the sin of the world. Let such imitate this blind man: for he drew near to Christ the Saviour of all as to God, and called Him Lord and Son of the blessed David. He testifies also to His glory by asking of Him an act such as God only can accomplish. Let them wonder also at the constancy wherewith he confessed Him. For there were some who rebuked him when confessing his faith; but he did not give way, nor cease his crying, but bade the ignorance of those who were rebuking him be still. He was justly therefore honoured by Christ: for he was called by Him, and commanded to draw near. Understand from this, my beloved, that faith sets us also in Christ's presence, and so

brings us to God, as for us to be even counted worthy of His words. For when the blind man was brought to Him, He asked him, saying, "What do you want me to do for you? Was his request then unknown to Him? For was it not plain that he sought deliverance from the malady that afflicted him? How can there be any doubt of this? He asked him therefore purposely, that those who were standing by, and accompanying Him, might learn, that it was not money he sought, but rather that regarding Him as God, he asked of Him a divine act, and one appropriate solely to the nature that transcends all. When then he had declared the nature of his request, saying, "Lord, that I may receive my sight:" then, yes! then the words that Christ spoke were a rebuke of the unbelief of the Jews: for with supreme authority He said, "Receive your sight." Wonderful is the expression! right worthy of God, and transcending the bounds of human nature! Which of the holy prophets ever spoke ought such as this? or used words of so great authority? For observe that He did not ask of another the power to restore vision to him who was deprived of sight, nor did He perform the divine miracle as the effect of prayer to God, but attributed it rather to His own power, and by His almighty will wrought whatever He would. "Receive, said He, your sight;" and the word was light to him that was blind: for it was the word of Him Who is the true light. And now that he was delivered from his blindness, did he neglect the duty of loving Christ? Certainly not: "For he followed Him, it says, offering Him glory as to God." He was set free therefore from double blindness: for not only did he escape from the blindness of the body, but also as well from that of the mind and heart: for he would not have glorified Him as God, had he not possessed spiritual vision. And further, he became the means of others also giving Him glory, for all the people, it says, gave glory [to 3 God. It is plain therefore from this, that great is the guilt of the scribes and Pharisees; for He rebukes them for refusing to accept Him though working miracles, while the multitude glorified Him as God because of the deeds which He wrought. No such praise is offered on their part: yes, rather] the miracle is made an occasion of insult and accusation; for they said that the Lord wrought it by Beelzebub: and by thus acting they became the cause of the destruction of the people under their rule. Therefore the Lord protested against their wickedness by the voice of the prophet, saying; "Alas for the shepherds, who destroy and scatter the sheep of My inheritance." And again; "The shepherds have become foolish, and have not sought the Lord: therefore did none of the flock understand, and were scattered."

Such then was their state: but we are under the rule of the chief Shepherd of all, even Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and over, Amen.

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SERMON CXXVII.

19:1-10. [The first half of this Sermon has not survived in the Syriac. The following fragments are from Mai, p. 385. and Cramer, p. 137.] 19:2. Behold a man named Zacchaeus.

Zacchaeus was chief of the publicans, a man entirely abandoned to covetousness, and whose sole object was the increase of his gains: for such was the practice of the publicans, though Paul calls it "idolatry," possibly as being fit only for those who have no knowledge of God. And as they shamelessly made open profession of this vice, the Lord very justly joined them with the harlots, thus saying to the chiefs of the Jews, "The harlots and the publicans go before you into the kingdom of God." But Zacchaeus continued not among their number, but was counted worthy of

mercy at Christ's hands: for He it is Who calls near those who are afar off, and gives light to those who are in darkness. But come then, and let us see what was the manner of Zacchaeus' conversion. He desired to see Jesus, and climbed therefore into a sycamore tree, and so a seed of salvation sprang up within him. And Christ saw this with the eyes of Deity: and therefore looking up, He saw him also with the eyes of the manhood, and as it was His purpose for all men to be saved, He extends His gentleness to him, and encouraging him, says, "Come down quickly." For he had sought [588] to see Him, but the multitude prevented him, not so much that of the people, as of his sins; and he was little of stature, not merely in a bodily point of view, but also spiritually: and in no other way could he see Him, unless he were raised up from the earth, and climbed into the sycamore, by which Christ was about to pass. Now the story contains in it an enigma: for in no other way can a man see Christ and believe in Him, except by mounting up into the sycamore, by rendering foolish his members which are upon the earth, fornication, uncleanness, &c. And Christ, it says, was about to pass by the sycamore: for having taken for His path the conversation which is by the law, that is, the fig tree, He chose the foolish things of the world, that is, the cross and death. And every one who takes up his cross, and follows Christ's conversation, is saved, performing the law with understanding, which so becomes a fig tree not bearing figs but follies; for the secret conduct of the faithful seems to the Jews to be folly, consisting as it does in circumcision from vice, and idleness from bad practice, though they be not circumcised in the flesh, nor keep the [589] sabbath. He knew therefore that he was prepared for obedience; and fervent for faith, and ready to change from vice to virtue; wherefore also He calls him, and he will leave (the fig tree) to gain Him. And with haste he came down, and received Him joyfully, not only because he saw Him as he wished, but because he had also been called by Him, and because he received Him (to lodge with him), which he never could have expected.

19:5. Zacchaeus, come down quickly: for to-day I must abide at your house. This was an act of divine foreknowledge; for He well knew what would happen. He saw the man's soul prepared most readily to choose a holy life, and converted him therefore to piety. [The Syriac recommences] The man therefore received Jesus joyfully: and this was the commencement of his turning himself to good, of his departure from his former faults, and of his manfully betaking himself to a better course. But perchance some one possibly may say to our common Saviour Christ, 'What do You, O Lord? Go You to lodge with Zacchaeus? and deign You to abide with the chief of the publicans? He has not yet washed away the stain of his greedy love of lucre: he is still sick with covetousness, the mother of all crimes: still full of the blame of rapine and extortion.' But yes, He says, I indeed know this, in that I am God by nature, and see the ways of every individual upon earth. And more than this, I know also things to come. I have called him to repentance, because he is ready thereto: and though men murmur, and blame My gentleness, facts themselves shall prove that they are wrong. "For Zacchaeus, it says, stood up, and said to the Lord, Behold, the half of whatever I possess I give to the poor, and if I have defrauded any man, I make fourfold restoration."

You behold his repentance; his rapid change to a better course; his haste to piety; the bountifulness of his love for the poor. He who lately was a publican, or rather the chief of the publicans, given up to covetousness, and set upon gain, at once becomes merciful, and devoted to charity. He promises that he will distribute his wealth to those who are

[590] in need, that he will make restoration

4 to those who have been defrauded: and he who was the slave of avarice, makes himself poor, and ceases to care for gains.

Let not the Jewish multitudes therefore murmur when Christ saves sinners; but let them answer us this. Would they have physicians succeed in effecting cures when they visit the sick? Do they praise them when they are able to deliver men from cruel ulcers, or do they blame them, and praise those who are unskilful in their art? But, as I suppose, they will give the sentence of superiority in favour of those who are skilful in benefiting such as suffer from diseases. Why therefore do they blame Christ, if when Zacchaeus was, so to say, fallen and buried in spiritual maladies, He raised him from the pitfalls of destruction? And to teach them this He says, "To-day there is salvation for this house, in that he also is a son of Abraham:" for where Christ enters, there necessarily is also salvation. May He therefore also be in us: and He is in us when we believe: for He dwells in our hearts by faith, and we are His abode. It would have been better then for the Jews to have rejoiced because Zacchaeus was wonderfully saved, for he too was counted among the sons of Abraham, to whom God promised salvation in Christ by the holy prophets, saying, "There shall come a Saviour from Zion, and He shall take away iniquities from Jacob, and this is my covenant with them, when I will bear their sins."

Christ therefore arose, to deliver the inhabitants of the earth from their sins, and to seek them that were lost, and to save them that had perished. For this is His office, and, so to say, the fruit of His godlike gentleness. Of this will he also count all those worthy who have believed in Him: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit for ever and ever, Amen.

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SERMON CXXVIII.

19:11-27. And as they hear these things, He added and spoke a parable, because He was nigh to Jerusalem, and they thought that the kingdom of God was about immediately to be manifested. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And when he had called ten of his servants, he gave them ten minas ⁵, and said to them, Traffic until I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us. And it came to pass that when he had received the kingdom and returned, he commanded them to call to him those servants, to whom he had given the money, that he might know what they had gained by trading. And the first came saying, Lord, your mina has gained ten minas more. And he said to him, Well, you good servant: because you have been faithful in a little, you shall have authority over ten cities. And the second came, saying, Lord, your mina has gained five minas. And he said also to him, And you shall be over five cities. And the other came, saying, Lord, behold your mina that I had, laid up in a napkin. For I was afraid of you, because you art a hard man; because you take up what you did not lay down, and reap what you did not sow. And he said to him, Out of your mouth will I judge you, you wicked servant. You knew that I am a hard man; that I take up what I did not lay down, and reap what I did not sow. Why did you not give my money to the table [of the moneychanger], and I on my return should have exacted it with its usury. And he said to those that stood before him, Take from him the mina, and give it to him that has ten minas. And they said to him, Lord, he has ten minas! For I say to you, that to every one that has shall be given; but from him that has not,

|592 even that which he has shall be taken away from him. But these my enemies, who did not want me to reign over them, bring them hither and slay them before me.

APPROACH yet once again, that opening widely the eye of the mind, we may receive the light of the sacred doctrines, which Christ richly sheds on those who love Him. For He also is the true light, 'Who enlightens angels, and principalities, and thrones and dominions, and even the holy seraphim, and also shines into the hearts of those that fear Him. Let us ask therefore the illumination which He bestows, that understanding exactly the force of the parable set before us, we may store up in our minds as a spiritual treasure the benefit which it offers us. The scope therefore of the parable briefly represents the whole purport of the dispensation that was given to us, and of the mystery of Christ from the beginning even to the end. For the Word being God became man: but even though He was made in the likeness of sinful flesh, and on this account is also called a servant, yet He was and is free born, by His being ineffably begotten of the Father:---yes! and He is God also, transcending all in nature and in glory, and surpassing the things of our estate, or rather even the whole creation, by His incomparable fulness. The man therefore is freeborn, as being the Son of God: and not as we are called to this appellation by His goodness and love to mankind, but because it belongs to Him by nature, both to be of the Father by generation, and also to transcend every thing that is made. When then the Word, Who was in the likeness of, and equal with the Father, was made like to us, "He became obedient to death, and the death of the cross: and therefore, God also, it says, has highly exalted Him, and given Him a Name that is above every name: that at the Name of Jesus Christ every knee should bow, of things in heaven, and things in earth, and of those under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father, Amen." Did the Father therefore give the Name Which is above every |593 name to the Son as one Who is not God by nature? And how then, if this be true, has there not been a new God manifested to us? And yet the sacred Scripture cries aloud, "There shall no new God be in you: neither shall you worship any strange God." But He would be different and alien from God, were He not of Him by nature. The Son therefore certainly is God by nature: and how then did the Father give Him that Name which is above every name! To this we say, that when He was flesh, that is, man like to us, He took the name of a servant, and assumed our poverty and low estate: but when He had finished the mystery of the dispensation in the flesh, He was raised to the glory that belonged to Him by nature; not as to something unwonted and strange, and that accrued to Him from without, and was given Him from another, but rather as to that which was His own. For He spoke to God the Father in heaven, "Father, glorify You Me with the glory which I had with You before the world was." For existing before the ages, and before the worlds, as one That was of God, and was God, He was clothed with the glory which belongs to the Godhead; and when He became a man, as I said, He endured neither mutation nor change, but continued rather in that state in which He had constantly existed, and such as the Father was Who begot Him, that is to say, like Him in every thing. For He is also "the image of His person," Who by right of His nature possesses every thing that He is Who fathered Him, by being, I mean, of the selfsame substance, and of an equality admitting of no variation, and of a similarity to Him in every thing. Being therefore by nature God, He is said to have received of the Father the Name which is above every name, when He had become man, that He might be believed in as God and the King of all, even in the flesh, that was united to Him. But when He had endured for our sakes the passion upon the cross, and by the resurrection of His body from the dead had abolished death, He ascended to the Father, and became as a man

journeying to a far country: for heaven is a different country from earth,----and He ascended that He might receive for Himself a kingdom. Here again remember, [594 I pray, the blessed Paul, who says, "That we must destroy reasonings, and every high thing that exalts itself against the knowledge of God, and lead captive every thought to the obedience of Christ." For how does He Who reigns over all with the Father ascend to Him to receive a kingdom? I answer, that the Father gives this also to the Son in respect of His having become man. For when He ascended into heaven, He sat down on the right hand of the Majesty on high, henceforth expecting until His enemies are put under His feet. For it was said to Him by the Father, "Sit at My right hand, until I place Your enemies as the footstool for Your feet."

"But his citizens, it says, hated him." And similarly Christ reproaches the Jewish multitudes, saying, "If I had not done among them the works which no one else has done, they had not had sin: but now they have both seen and hated both Me and My Father." They would not have Him reign over them: and yet the holy prophets were constantly uttering predictions of Christ as of a King. For one of them even said, "Rejoice greatly, daughter of Zion, for lo! your King comes to you, just, and a Saviour; He is meek, and riding upon an ass, and upon a new foal." And the blessed Isaiah says of Him and of the holy apostles, "Behold a just king shall reign, and princes shall rule with judgment." And again, Christ Himself has somewhere said by the voice of the Psalmist, "But I have been appointed King by Him upon Zion, His holy mount, and I will declare the commandment of the Lord."

They then denied His kingdom: for when they drew near to Pilate saying, "Away with Him, away with Him, crucify Him," he asked them, or rather said to them in derision, "Shall I crucify your king?" And they answering with wicked words, said, "We have no king but Caesar." Having denied therefore the kingdom of Christ, they fell under the dominion of Satan, and brought upon themselves the yoke of sin, which cannot be thrown off. For they would not have their neck free, though Christ invited them thereunto, saying, that "Every one that does sin is the slave of sin: but the slave does not continue in the house for ever; the Son abides for ever: if therefore the Son make you free, you will become [595 truly free." And again, "If you abide in My Word, you are truly My disciples. And you shall know the truth, and the truth shall set you free." But Israel in its madness was not open to instruction, and therefore it has continued in slavery, because it refused to know Christ, Who makes free. And thus far I will proceed on the present occasion, reserving for some other time the consideration of the rest of the parable; lest too long a discourse be found both fatiguing to him who speaks, and wearisome to those who hear. And may He Who is the Bestower and Giver of all good bless you all, even Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [596

SERMON CXXIX. THE SAME SUBJECT CONTINUED.

MEN who are in debt run away from their creditors, because they know them to be importunate. But not so with me; for I have come to pay my debt, and to fulfil what I promised: and I rather pursue after my creditors than am pursued by them. What therefore is that which I promised, or what is the debt? At our last meeting then, a long parable having been read to us, we completed our exposition only of a certain portion of it, and reserved the remainder for this our holy meeting. And the parable was as follows; "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And when he had called ten of his servants, he gave them ten minas,

and said to them, Traffic until I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this man to reign over us." And moreover to this He added, that when the nobleman returned after he had received the kingdom, he demanded of those servants to whom he had distributed the talents an account of their trafficking.

Now in our previous exposition we reined in our words, which, so to speak, were at full speed, at the sentence "but his citizens hated him: and would not have him reign over them." Now then I shall address you upon those servants who had been entrusted by their Lord with the minas; enquiring both who they were that traded and therefore were honoured; and who, on the other hand, is signified by that indolent and sluggish servant, who hid the talent, and added nothing thereunto, and thereby brought upon himself severe condemnation. The Saviour therefore distributes to those who believe in Him a variety of divine gifts: for this we affirm to be the meaning of the talent. And great indeed is the difference between these [who receive the talents], and those who have even completely denied His kingdom. For they are rebels, [597 who throw off the yoke of His sceptre: while the others are invested with the glory of serving Him. As faithful servants therefore they are entrusted with their Lord's wealth, that gaining something by trafficking therewith, they may earn the praises due to faithful service, and also be accounted worthy of those honours which abide for ever. The manner therefore of the distribution and who the persons are, and what the talents signify which He distributes,----for He continues to distribute even to this day,----the sacred Scripture clearly shows. For the blessed Paul has said; "There are distributions of gifts, but the same Spirit: and there are distributions of ministries, but the same Lord: and there are distributions of things to be done, but the same God Who works all in every man." And subsequently, explaining what he said, he further states the kinds of the gifts, as follows; "For to one is given the word of wisdom: and to another the word of knowledge: and to another faith: and to another gifts of healing:" and so on. The diversity therefore of the gifts is made plain in these words. But next I think that I ought to mention who they are who have been entrusted by Christ with these gifts, according to the measure of each one's readiness and disposition. For He knows whatsoever is in us, in that He is very God, Who spies the reins and hearts. Let us notice, however, that another Evangelist is aware of a difference in the amount of the distribution that was made of the talents. "For to one, he says, He gave five talents; and to another two, and to another one" You see that the distribution was made suitably to the measure of each one's faculties. And as to those who were entrusted with them, come, and let us declare who they are to the best of our ability. They are then those who are "perfect in mind, to whom also strong meat is fitting, and whose intellectual senses are exercised for the discerning of good and evil." They are those who are skilled in instructing rightly, and acquainted with the sacred doctrines: who know how to direct both themselves and others to every better work: such, in short, as above all others the wise disciples were. And [598 again, next to these come such as succeeded to their ministry, or who hold it at this day, even the holy teachers, who stand at the head of the holy churches: who are the rulers of the nations, and know how to order to every thing that is useful those who are subject to them. Upon these the Saviour bestows a diversity of divine gifts, that they may be "lights in the world, holding the word of life:" and they, by admonishing the people under their charge, and giving them such counsel as is useful for life, and rendering them steadfast, and of an upright and blameless faith, gain by traffic to their talent, and seek spiritual increase. Greatly blessed are they, and win the portion that becomes the saints. For when the nobleman, even Christ, shall have returned after he has received the kingdom, they will be accounted worthy of praises, and rejoice

in surpassing honours. For having multiplied the talent tenfold, or fivefold, by winning many men, they will be set over ten or five cities; that is, they will again be rulers, not merely over those whom they ruled before, but even also over many others. For on this account we find the saints, by the voice of the Psalmist, extolling and making the praises of their gratitude mount up to Christ, Who crowns them; and saying, "He has subjected the Gentiles to us, and nations under our feet." And that it is the practice and earnest purpose of the saints to make those who are taught by them partakers of the grace given them by Christ, any one may learn from the message which the blessed Paul sent to certain, saying, "For I desired to see you, that I might give you some spiritual gift, that you may be established." And he testifies also to his disciple Timothy, "Despise not the gift that is in you, which was given you by the laying on of my hands." For he wished him to excel in his teaching. And the Saviour Himself also somewhere said in another parable, "Who therefore is the faithful and wise servant, whom his lord shall set over his household, to give them their food at its season? Blessed is that servant, whom his lord when he comes shall find so doing. Verily I say to you, that he will set him over all that he has." And what is the meaning of his giving his follow servants food, except it be the distributing to the people committed to his charge the benefit of [599] spiritual instruction, and the satisfying, so to speak, with spiritual victuals those who hunger after righteousness?

There are honours, therefore, and triumphs, and crowns for those who have laboured, and loved service: but shame for those who have been overcome by sloth. For he who hid his mina in a napkin became liable to a terrible condemnation. He drew near, saying, "Lo! you have that is yours!" But the purpose, He says, for which you received it, was not that you should keep it in concealment. And if you knew that I am a hard man. that I reap where I have not sowed, and that I gather whence I have not scattered; lo! this very thing, He says, even makes your guilt the heavier, and gives no specious pretext for your slothfulness. For if I am a hard man who reap where I have not sowed, why did you not give the grace that was bestowed upon you;----for this is the meaning of the mina;----to the money-changers: why, that is, did you not lay it out for the happiness or the benefit of those who would well know how to put to the test what they had received from you? "For so when I came, I should have exacted, that is, should have received back my own with its increase." For it is the duty of teachers to sow, and plant, as it were, in their hearers beneficial and saving counsel: but to call to obedience those whom they teach, and render their mind very fruitful, is the effect of that power which God bestows. And this is the increase. For when those who have heard the divine words, receive into their mind the benefit of them, and labour with joy in doing good, then do they offer that which was given them with increase.

"Take therefore, he says, from him the mina, and give it to him that has ten minas; for to him that has, there shall more be given: but from him that has not, even that which he seems to have shall be taken away from him." For that slothful servant was stripped even of the gift which had been bestowed upon him: but those who have advanced in the better course, and proved superior to indolence and sloth, will receive fresh blessings from above, and being filled with divine gifts, will mount up to a glorious and admirable lot.

We have seen the honours of the saints: come and let us examine the torments of the wicked, who would not have that [600] man of noble lineage to rule over them. " But those, my enemies, He says, who would not that I should reign over them, bring hither, and slay them before Me." This was the fate of the Israelitish race: for having denied the kingdom of Christ, they fell into extreme

miseries: being evil, they evilly perished. And the gangs too of wicked heretics deny the kingdom of Christ, and so also do all those, who, disregarding the duty of living uprightly, spend their lives in impurity and sin. And these also suffering a penalty like to that of those mentioned above shall go to perdition. But over us Christ rules as King, and we have a good hope, that we shall also be counted worthy of the portion of the saints, and twine around our heads the crown that becomes the steadfast; for this also is the gift of Christ our common Saviour; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [601

SERMON CXXX. THIS EXPOSITION IS FIT TO BE READ ON THE HOLY DAY OF HOSANNAS.
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19:28-40. And when He had said these things, He went onwards, going up to Jerusalem. And it came to pass, that when He was come close to Bethphage and Bethany, at the mount called of Olives, He sent two of His disciples, saying, Go into the village over against us, in which at your entering you shall find a colt, tied, whereon yet never man sat: loose, and bring it. And if any man ask you, Why loose you it? thus shall you say to him, It is wanted for the Lord. And when they that were sent had gone their way, they found even as He had said to them. And as they loosed the colt, the owners thereof said to them, Why loose you the colt? And they said, It is wanted for the Lord. And they brought it to Jesus: and when they had cast their garments upon the colt, they made Jesus ride thereon: and as He went, they spread their garments before Him in the way. And when He had now arrived at the descent of the Mount of Olives, the whole multitude of the disciples began with joy to praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that comes in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said to Him, Teacher, rebuke Your disciples. And He answered, and said to them, I tell you, that if these be silent, the stones will cry out. THE disciples praise Christ the Saviour of all, calling Him King and Lord, and the peace of heaven and earth: and let us also praise Him, taking, so to speak, the Psalmist's harp, and [602 saying; "How great are your works, O Lord: in wisdom have You made them." For there is nothing whatsoever of the works wrought by Him but is in wisdom; for He guides all useful things each in its proper manner, and assigns to his acts that season which suiteth them. As long then as it was fitting that He should traverse the country of the Jews, endeavouring to win by lessons and admonitions superior to the law many to the grace that is by faith, He ceased not so to do: but inasmuch as the time was now at length calling Him to that Passion which was for the salvation of the whole world, to free the inhabitants of the earth from the tyranny of the enemy, and abolish death, and destroy the sin of the world, He goes up to Jerusalem, pointing out first to the Israelites by a plain fact, that a new people from among the heathen shall be subject to Him, while themselves are rejected as the murderers of the Lord.

What then was the sign? He sat upon a colt, as we have just heard the blessed Evangelist clearly telling us. And yet perchance some one will say, 'that when He traversed the whole of Judaea;---for He taught in their synagogues, adding also to His words the working of miracles;---He had not asked for an animal to ride upon. For when He might have purchased one, He would not, though wearied often by His long journeys by the way. For when traversing Samaria, He was "wearied with His journey," as it is written. Who therefore can make us believe, that when He was going from the Mount of Olives to Jerusalem, places separated from one another by so short an interval, that He would require a colt? And why, when the colt was

accompanied by its dam, did He not rather take the mother, instead of choosing the colt? For that the ass also, that bore the colt, was brought to Him, we learn from the words of Matthew, who says, "that He sent the disciples to a village over against them; and said to them, that you will find an ass tied, and a colt with her: loose and bring them to Me. And they brought, it says, the ass, and the colt with her." We must consider therefore what is the explanation, and what the benefit which we derive from this occurrence, and how we make Christ's riding upon the colt a type of the calling of the Gentiles. [603 The God of all then created man upon the earth with a mind capable of wisdom, and possessed of powers of understanding. But Satan deceived him, though made in the image of God, and led him astray even until he had no knowledge of the Creator and Artificer of all. He humbled the dwellers upon earth down to the lowest stage of irrationality and ignorance. And the blessed prophet David knowing this, and even, so to speak, weeping bitterly for it, says, "Man being in honour understood it not: he is to be compared to the beast without understanding, and has become like one." It is probable therefore that that older ass contains the type of the synagogue of the Jews, which, so to speak, had become brutish, because it had paid but small heed to the law given by Moses, and had despised the holy prophets, and had added thereto disobedience to Christ, Who was calling it to faith, and the opening of its eyes. For He said, "I am the light of the world; he that believes in Me shall not walk in darkness, but possesses the light of life." But the darkness which He speaks of is undoubtedly that of the mind, even ignorance and blindness, and the malady of extreme irrationality. But the colt, which as yet had not been broken in, represents the new people, called from among the heathen. For it also was by nature destitute of reason, having wandered into error. But Christ became its wisdom, "for in Him are all the treasures of wisdom, and the secret things of knowledge." The colt therefore is brought, two disciples having been sent by Christ for this purpose. And what does this signify? It means that Christ calls the heathen, by causing the light of truth to shine upon them: and there minister to him for this purpose two orders of His subjects, the prophets, namely, and the apostles. For the heathen are won to the faith by means of the preachings of the apostles; and they always add to their words proofs derived from the law and the prophets. For one of them even said to those who have been called by faith to the acknowledgment of the glory of Christ, [604 "And we have the more sure prophetic word, to which you do well to look, as to a torch that shines in a dark place, until the day dawn, and the light-star arise in your hearts." For before the coming of the Saviour, the predictions of the law and the prophets concerning Christ, were as some torch in a dark place. For the mind of the Jews was always gross, and, so to speak, full of thick darkness. For they understood not in the least what was said concerning Christ. But when the day dawned, when the light that is of truth arose, henceforth the prophetic word is no small torch, but resembles rather the bright rays of the morning star. And next the colt is brought from a village, in order that He may by this means also point out the uncivilized state of mind of the heathen, who, so to speak, had not been educated in the city, nor in lawful habits, but, on the contrary, lived boorishly and rudely. For constantly those who dwell in villages live in this way. But they did not continue in this uncivilized state of mind, but, on the contrary, were changed to peacefulness and wisdom. For they became subject to Christ, Who teaches these things. The ass then was rejected, for Christ rode not thereon, although it had been broken in already, and practised to submit itself to its riders: but He took the colt, although it was untrained and unproved in carrying a rider, and in yielding to the reins. For, as I said, He rejected the synagogue of the Jews, although it had once borne a rider in the law, nor was obedience a thing to which it was untrained: still He refused it as aged, and

spoiled, and as having gone astray already into wilful disobedience to God over all: but He accepted the colt, a people, that is, taken from among the Gentiles. And this is the meaning of the praise rendered by the voice of the Psalmist to Christ the Saviour of all, where he says of those that were in error, "With bridle and bit shall You restrain the jaws of them that draw not close to You." And it is easy to see from sacred Scripture, that the multitude of the Gentiles was also summoned to repentance and obedience by the holy prophets. For God thus spoke in a certain place, "Be assembled and come: take counsel together, you who are saved from among the Gentiles."

Christ therefore sits upon the colt: and as He had now [605 come to the descent of the mount of Olives, close, that is, to Jerusalem, the disciples went before Him, praising Him. For they were called to bear witness of the wonderful works which He had wrought, and of His godlike glory and sovereignty. And in like manner we also ought always to praise Him, considering Who and how great He is Who is praised by us. But another of the holy Evangelists has mentioned, that children also, holding aloft branches of palm trees, ran before Him, and, together with the rest of the disciples, celebrated His glory; so that by their means also we see the new people, gathered from among the heathen, represented as in a painting. For it is written, that "the people that shall be created shall praise the Lord." And the Pharisees indeed murmured because Christ was praised; and drew near and said, "Rebuke your disciples." But what wrong action have they done, O Pharisee? What charge do you bring against the disciples, or how would you have them rebuked? For they have not in any way sinned, but have rather done that which is praiseworthy. For they extol, as King and Lord, Him Whom the law had before pointed out by many figures and types; and Whom the company of the holy prophets had preached of old: but you have despised Him, and grieve Him by your numberless envyings. Your duty rather it was to join the rest in their praises: your duty it was to withdraw far from your innate wickedness, and to change your manner for the better: your duty it was to follow, the sacred Scriptures, and to thirst after the knowledge of the truth. But this you did not do, but transferring your words to the very contrary, you desired that the heralds of the truth might be rebuked. What therefore does Christ answer to these things? "I tell you, that if these be silent, the stones will cry out." For it is impossible for God not to be glorified, even though those of the race of Israel refuse so to do. For the worshippers of idols were once as stones, and, so to speak, hardened; but they have been delivered from their former error, and rescued from the hand of the enemy. They have escaped from demoniacal darkness; they have been called to the light of truth: they have awakened as from drunkenness: they have acknowledged the Creator. They praise [606 Him not secretly, and in concealment; not in a hidden manner, and, so to speak, silently, but with freedom of speech, and loud voice; diligently, as it were, calling out to one another, and saying, "Come, let us praise the Lord, and sing psalms to God our Saviour." For they have acknowledged, as I said, Christ the Saviour of all; by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen. [607

SERMON CXXXI.

19:41-44. And as He drew near, He beheld the city, and wept over it, saying, Would that you had known on this day, even you, the things of your peace: but now they are hid from your eyes: that the days shall come upon you, when your enemies shall raise a rampart against you, and encircle you, and keep you in on every side; and shall dash you to the ground, and your children within

you, and shall not leave in you stone upon stone, because you knew not the time of your visitation. THE blessed prophet Jeremiah loudly condemned the ignorance, at once, and pride of the Jews, rebuking them in these words; "How say you that we are wise, and the word of the Lord is with us? In vain is the lying cord of the scribes. The wise men are ashamed: they trembled, and were taken: what wisdom have they, in that they have rejected the Word of the Lord!" For being neither wise, nor acquainted with the sacred Scriptures, though the scribes and Pharisees falsely assumed to themselves the reputation of being learned in the law, they rejected the Word of God. For when the Only Begotten had become man, they did not receive Him, nor yield their neck obediently to the summons which He addressed to them by the Gospel. Because therefore by their wicked conduct they rejected the Word of God, they were themselves rejected, being condemned by God's just decree. For He said, by the voice of Jeremiah, "Call them rejected silver: because the Lord has rejected them." And again, "Shave your head, and cast it away, and take lamentation upon your lips, because the Lord has rejected and thrust away the generation that has done these things." And what these things are, the God of all has Himself declared to us, saying, "Hear, O earth: behold! I am bringing upon this people evils; the fruit of their turning away; because they regarded not My word, and have rejected My law." For neither did they keep the commandment that was given to them by Moses, "teaching for doctrines the [608] commandments of men:" and further, they also rejected the Word of God the Father, having refused to honour by faith Christ, when He called them thereunto. The fruits therefore of their turning away were plainly the calamities which happened to them: for they suffered all misery, as the retribution due for murdering the Lord. But their falling into this affliction was not in accordance with the good will of God. For He would rather have had them attain to happiness by faith and obedience. But they were disobedient, and arrogant: yet even so, though this was their state of mind, Christ pitied them: for "He wills that all men should be saved, and come to the knowledge of the truth." For it even says, that "when He saw the city, He wept;" that we hereby might learn that He feels grief, if we may so speak of God, Who transcends all. But we could not have known that He pitied them, wicked as they were, had He not made manifest by some human action that sorrow which we could not see. For the tear which drops from the eye is a symbol of grief, or rather, a plain demonstration of it. So He wept also over Lazarus, that we again might understand that it grieved Him that the nature of man had fallen under the power of death. For "He created all things to incorruption; but by the envy of the devil death entered into the world:" not indeed because the envy of the devil is more powerful than the will of the Creator, but because it was necessary that there should follow, upon the transgression of the divine commandment, a penalty that would humble to corruption whosoever had despised the law of life.

We say therefore that He wept also over Jerusalem for a similar reason: for He desired, as I said, to see it in happiness, by its accepting faith in Him, and welcoming peace with God. For it was to this that the prophet Isaiah also invited them, saying, "Let us make peace with Him: let us who come make peace." For that by faith peace is made by us with God, the wise Paul teaches us, where he writes, "Being justified therefore by faith, we have peace with God by our Lord Jesus Christ." But they, as I said, having hurried with unbridled violence into arrogancy and contumely, persisted in despising the salvation which is by Christ: and Christ therefore blames them for this very thing, saying,

[609 "Would that you had known, even you, the things of your peace:" the things, that is, useful and necessary for you to make your peace with God. And these were faith, obedience, the abandonment of types, the discontinuance of the legal service, and the choice in preference of that which is in spirit and in truth, even that which is by Christ, of a sweet savour, and admirable, and precious before God. "For God, He says, is a Spirit: and they that worship Him must worship Him in spirit and in truth."

"But they are hidden, He says, from your eyes." For they were not worthy to know, or rather to understand, the Scriptures inspired of God, and which speak of the mystery of Christ. For Paul said, "Seeing then that we have so great a hope, we use great freedom of speech: and not as Moses, who put a veil over his face, that the children of Israel might not behold the glory of his countenance, which was fading away. But their minds were blinded; for even to this day the same veil remains upon the reading of the old covenant: for when Moses is read, the veil is laid upon their hearts, and is not taken off, because it is done away in Christ." But in what way is the veil done away in Christ? It is because He, as being the reality, makes the shadow cease: for that it is His mystery which is represented by the shadow of the law, He assures us, saying to the Jews, "Had you believed Moses, you would have believed also Me: for he wrote of Me." For it was because they had not carefully examined the types of the law, that they did not see the truth. "For callousness in part has happened to Israel," as Paul, who was really learned in the law, tells us. But callousness is the certain cause of ignorance and darkness: for so Christ once spoke; "It is not any thing that goes into the mouth which defiles the man." And even then the Pharisees again reproached Him, for so speaking, with the breaking of the law, and overthrowing of the commandment

[610 given them by Moses. And afterwards the disciples drew near to Him, saying, "Do you know that the Pharisees, who heard the word, were offended? And He answered them, Every plant that My heavenly Father has not planted shall be rooted up: let them alone: blind are they, leaders of the blind." The plant therefore which the Father planted not,---for He calls to the acknowledgment of the Son those who shall be accounted worthy of His salvation, ----shall be rooted up.

Far different is the case with those who have believed in Him: how could it be otherwise? For, as the Psalmist says concerning them, "They are planted in the house of the Lord, and shall flourish in the courts of our God." For they are the building and workmanship of God, as the sacred Scripture declares. For it is said to God by the voice of David, "Your sons shall be as the young olive plants round about your table." But the Israelites, even before the Incarnation, proved themselves unworthy of the salvation which is by Christ, in that they rejected communion with God, and set up for themselves gods falsely so called, and slew the prophets, although they warned them not to depart from the living God, but to hold fast to His sacred commandments. But they would not consent so to do, but grieved Him in many ways, even when He invited them to salvation. And this the Saviour Himself teaches us, thus saying, "Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent to her, how often would I have gathered your sons, as a hen gathers her chickens under her wings, and you would not." You see that He indeed often desired to bestow upon them His mercy, but they rejected His aid. And therefore they were condemned by God's holy decree, and put away from being members of His spiritual household. For He even said by one of the holy prophets to the people of the Jews, "I have compared your mother to the night: My people is like to him that has no knowledge. Because you have rejected

knowledge, I also will reject you from being My priest: and because you have forgotten the law of your God, I will also forget your sons." Observe therefore that He compares Jerusalem to [611 the night; for the darkness of ignorance veiled the heart of the Jews, and blinded their eyes: and for this reason they were given over to destruction and slaughter. For the God of all spoke by the voice of Ezechiel: "As I live, says the Lord, surely inasmuch as you have defiled My holy things with all your impurities, I will also reject you; My eye shall not spare, nor will I pity." "They that are in the plain shall die by the sword: and them that are in the city famine and pestilence shall consume. And those of them that are saved shall be delivered, and shall be upon the mountains as meditative doves." For Israel did not perish from the very roots, nor, so to speak, stock and branch: but a remnant was delivered, of which the foremost and the first-fruits were the blessed disciples, of whom it is that he says, that they were upon the mountains as meditative doves. For they were as heralds throughout the whole world, forth-telling the mystery of Christ, and their office is praise and song, and, so to speak, to cry aloud in psalms, "My tongue shall meditate on Your righteousness: and all the day on Your praise." The means therefore of her peace with God were hidden from Jerusalem: and of these the first and foremost is the faith which justifies the wicked, and unites by holiness and righteousness those who possess it to the all pure God. That the city then, once so holy and illustrious, even Jerusalem, fell into the distresses of war, may be seen from history: but the prophet Isaiah also assures us of it, where he cries aloud to the multitudes of the Jews, "Your country is desolate: your cities are burnt with fire: your land, strangers devour it in your presence: and it is desolate as overthrown by foreign nations." This was the wages of the vainglory of the Jews, the punishment of their disobedience, the torment that was the just penalty of their pride. But we have won [612 the hope of the saints, and are in all happiness, because we have honoured Christ by faith: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen. [613

SERMON CXXXII.

19:45-48; 20:1-8. And having entered into the temple, He began to cast out those who sold therein, saying to them, It is written that My house is a house of prayer: but you have made it a den of thieves. And he taught daily in the temple: but the chief priests and scribes and rulers of the people sought to destroy Him; and found not what they might do to Him, for all the people were hanging upon Him to hear Him. And it came to pass on one of the days, as He taught the people in the temple, and preached, the chief priests and scribes, with the elders, rose up against Him, and said to Him, Tell us by what authority You do these things? or who it is that gave You this authority? But He answered and said to them, I also will ask you one word, and tell Me: the baptism of John, was it from heaven, or of men? And they considered with themselves, saying, That if we shall say, From heaven; He will say, Why therefore did you not believe him? But if we say, Of men; all the people will stone us: for they are persuaded, that John is a prophet. And they answered, that they knew not whence it was. And Jesus said to them, Neither tell I you by what authority I do these things.

IT is written, that "there is a light always for the righteous; but the light of the wicked shall be put out." For to those who have embraced the righteousness that is in Christ, God the Father imparts the inextinguishable light of the true knowledge of the true vision of God: for He reveals to them the Son; as the Saviour Himself also in a certain place said to the Jews, "Murmur not one with another: no man can come to Me, except the Father Who sent Me draw him." But He draws, of

course, by light and knowledge, and the cords of love. But those who are not so disposed in will, but wickedly reject Christ's commandments, from their mind even that light, which they had by the commandment of Moses, vanishes away, and is extinguished, while the darkness of ignorance usurps its place. [614 And that this is true, and the real state of the case, the blindness of the Jews proves to us. For they were dark, and unable to see the glory of the Word, Who became man for our sakes, although He revealed Himself to them by the working of many miracles, and a godlike authority, an instance of which we have in what happened in the temple. For there was in it a multitude of merchants, and others also, guilty of the charge of the base love of lucre, moneychangers, I mean, or keepers of exchange tables; sellers of oxen, moreover, and dealers in sheep, and sellers of turtle doves and pigeons; all which things were used for the sacrifices according to the legal ritual. But the time had now come for the shadow to draw to an end, and for the truth, so to speak, to shine forth; even the lovely beauty of Christian conduct, and the glories of the blameless life, and the sweet rational savour of the worship in spirit and in truth. For this reason very justly did the Truth, even Christ, as One Who with His Father was also honoured in their temple, command that those things that were by the law should be carried away, even the materials for sacrifices and burning of incense, and that the temple should manifestly be a house of prayer. For His rebuking the dealers, and driving them from the sacred courts, when they were selling what was wanted for sacrifice, means certainly this, as I suppose, and this alone.

We must observe however that another of the holy Evangelists mentions, that not only did the Lord rebuke those dealers by words, but that He also made a scourge of cords, and threatened to inflict stripes upon them; for it was right for those who honoured the legal service after the manifestation of the truth, to know, that by retaining the spirit of bondage, and refusing to be set free, they became subject to stripes, and liable to slavish torture. The Saviour therefore [615 of all, and Lord, manifests to them His glory for their benefit, in order that they may believe in Him. For as one Who possessed authority over the temple, He both took care of it, and also called God His Father. For as that other holy Evangelist wrote, He said to the dealers, "Make not My Father's house a house of merchandize." And again, "It is written, that My house shall be called a house of prayer: but you have made it a den of thieves." It was their duty therefore, I say their duty, rather to worship Him, as One who with God the Father was Lord of the temple. But this in their great folly they did not do: but rather being savagely eager for hatred, they both set up against Him the sharp sting of wickedness, and hastened to murder, the neighbour and brother of envy. For "they sought, it says, to destroy Him, but could not: for all the people were hanging upon Him to hear Him." And does not this then make the punishment of the scribes and pharisees, and all the rulers of the Jewish ranks, more heavy? that the whole people, consisting of unlearned persons, hung upon the sacred doctrines, and drank in the saving word as the rain, and were ready to bring forth also the fruits of faith, and place their neck under His commandments: but they whose office it was to urge on their people to this very thing, savagely rebelled, and wickedly sought the opportunity for murder, and with unbridled violence ran upon the rocks, not accepting the faith, and wickedly hindering others also. And how is not what I have said true? For the Saviour Himself reproached them, saying, "And to you, lawyers, woe! for you have taken away the key of knowledge: you enter not in yourselves, and those that are entering in you have hindered." They rise up therefore against Christ as He teaches, and wickedly and abominably call out and say, "Tell us, by what authority You do these things? Who gave You this authority? 'The law, they say, given by [616 Moses, and the commandment which regulates all these our institutions, enjoined that those only who are of

the lineage of Levi should approach these sacred duties: they offer the sacrifices: they regulate whatever is done in the divine temple: to them is given the office of instructing, and the government of the sacred trusts. But You, as being of another tribe,---for You are sprung from Judah, ---- seize upon honours which have been set apart for us. "Who gave You this authority?" O foolish Pharisee, come and let me tell you somewhat you cannot gainsay, pleading to you the cause of Christ our common Saviour. If you were acquainted with the Scriptures, which are inspired by God, and the words and predictions of the holy prophets, you would have remembered perchance the blessed David, who says in the Spirit to Christ the Saviour of all, "The Lord has sworn, and will not repent, You are a priest for ever after the order of Melchisedek." Explain, therefore, what Pharisee or Scribe has ministered to God after the order of Melchisedek, who blessed and received tithes of Abraham? And as the very wise Paul writes, "Without all contradiction the less is blessed of the better." The root and commencement therefore of the very existence of Israel, even the patriarch Abraham, was blessed by the priesthood of Melchisedek: but Melchisedek and his priesthood was a type of Christ the Saviour of us all, Who has been made our High Priest and Apostle; not bringing near to God the Father those who believe in Him, by means of bloody sacrifices and offerings of incense, but perfecting them to holiness by a service superior to the law: for "such a High Priest have we, Who has sat down at the right hand of the throne of the Majesty on high." The difference, however, between the two services is very great: for the Saviour of all offers as a priest to God the Father the confession of our faith, and the "torrent of the sweet spiritual savour:"---for "God is a Spirit: and they that worship Him must worship in spirit and in truth." But the bloody sacrifices which they offer are not well-pleasing to God. For He even said to them, "I have hated, and have rejected your festivals, and I will not smell at your solemn assemblies. Because even though you bring Me whole burnt [617 offerings and sacrifices, I will not accept them, nor will I regard the salvation of your appearance. Take away from Me the sounding of your praises: nor will I hear the psalmody of your instruments." Understand therefore that He says, that He hated their festivals, and that as well their praises as their sacrifices were rejected by Him. And yet God rejoices in being praised; but not by impure mouths, nor by a defiled tongue: for it is written in the book of Psalms, "But to the sinner God has said, Why do you declare My commandments, and take My covenant in your mouth; whereas you have hated instruction, and have cast out My words behind you? And again He said, "Add no more to tread My court: if you bring fine wheaten flour, it is in vain: and your spices are an abomination to Me." Why therefore, O Pharisee, do you murmur at those things being expelled from the sacred courts which were employed for the legal sacrifices, when the appointed time now summoned men to a life better than types, and to true justification by faith in Christ, Who is Himself the truth. But the series of subjects now set before us leads us on to discussions of too great length: and whatever is beyond due limit, is everywhere disagreeable as well to those who hear, as to those who teach. Let then what has been said suffice for the present: and whatever still remains, we will complete when Christ again assembles us here; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [618

SERMON CXXXIII. THE SAME SUBJECT CONTINUED.

YOU have again assembled, I suppose, to be taught; and I praise your conduct, and count your willingness worthy of all admiration: for it is written, that "wisdom is better than stones of costly price; and all precious things are not comparable to her." For the wisdom that comes from above,

from God, is an incomparable blessing; and when we attain to it by means of the holy Scripture, inspired of God, and gain the divine light to dwell in our minds, we then advance without wandering to whatsoever is useful for our spiritual profit. Come therefore, and let us now also scrupulously examine the meaning of the Evangelic lessons which have already been read to us. At our previous meeting then the discourse which we addressed to you was upon the ignorance of the Pharisees, and their utter madness, and base attacks. For they drew near to Christ, the Saviour of us all, saying, "By what authority do You do these things, and who gave You this authority?" For what had Christ done? He had cast out of the temple those who were selling sheep and oxen, turtle doves and pigeons; and overturned the tables of the moneychangers, saying, "Take these things hence: and make not My Father's house a house of merchandize." And again, "My house is a house of prayer: but you make it a den of thieves."

We then spoke of these things as follows; that as the Lord was gathering up the shadow of the law, as a thing already unprofitable and superfluous, He sought to prohibit the sacrifices that were by the shedding of blood, because the time was now close at hand, and present, at which the worship in spirit and in truth must be declared. For He was Himself the truth,

[619 and as the truth had now appeared, types necessarily had become superfluous. Yet for this reason those wretched beings furiously attacked the Lord of all. And thus far our discourse had proceeded at our last meeting.

We will now show that the chiefs and teachers of the Jewish synagogue in another way also violently attacked Christ. For the Saviour was teaching in the temple, setting forth most certainly for the instruction of His hearers things superior to the law; even the pathway of evangelic conduct. But they, being indignant at this also, wickedly drew near questioning Him, and saying, "Who gave You this authority?" What then again does this mean? 'You are teaching, they say, in the temple, and yet You are sprung from the tribe of Judah, and are not numbered among those whose office it is to minister as priests in the temple. And why do You teach what is repugnant to the commandment of Moses, and agrees not with the law that was given us of old?' To those, therefore who thus speak let us say, Does this bite your mind, and provoke you to savage envy? Tell me, do you accuse the Lawgiver of the abrogation of the law? Do you blame Him, and make an outcry, because He does not obey His own laws? Tell me therefore, is God subject to His own law? Was it for us, or for Himself perhaps I suppose, that He enacted the commandments spoken by the holy prophets? But it is certain, even though you don't acknowledge it, that God transcends all law, and that it is we who are under the yoke of His commandments. When therefore any man, such as we are, transgresses the law, blame and condemn him for his transgression: but He Who enacted laws, not for Himself, but rather for us to obey, from time to time changes according to His own good pleasure whatever has been commanded; intending thereby not to humble those who are under the law to any thing evil, but rather to raise them up to that which is better. And so then now the season had arrived for the cessation of those things which were by types, and when that teaching of the law, which was given for the instruction of them of old time must pass away, in order that something better might be revealed, even the instruction given us in the Gospel. But you say, "Was this therefore in accordance with the [620 will of Him Who instituted by Moses that former commandment for those of old time? Yes, I answer; and I arrive at this conclusion, not of my own mind, but as having proof thereof in the prophetic Scriptures. For God has somewhere said by the voice of Isaiah, "And the laws of My people shall be made to disappear." How have the

laws of the people been made to disappear? Because, as I said, they have been brought to nought by the manifestation of a new and better commandment, which the Son has spoken to us by Himself; and which also He proclaimed of old by the voice of Ezechiel, thus speaking of those of the race of Israel; "Behold, I will gather them from every land whither I have scattered them in My anger, and hot displeasure, and great wrath; and I will make them return to this place, and I will cause them to dwell safely, and they shall be to Me a people, and I will be to them a God, and I will give them another way and another heart, that they may fear Me all their days." Another way therefore has been given them, by the gathering up, as I said, of the legal service, and of the teaching which consisted in writings and types, and the entrance in of that of the Gospel, of which the very beginning and pathway is faith, which by a spiritual service perfects to justification, and raises up to sanctification those who draw near to God. For that the institutions of Moses were intended to come to an end, and a new law and a new covenant to be given by Christ, any one may easily see, inasmuch as He says plainly; "Behold the days come, says the Lord, that I will appoint a new covenant for the house of Israel, and for the house of Judah; not according to the covenant that I appointed for their fathers in the day that I took them by the hand to bring them out of the land of Egypt, because they did not abide in My covenant, and I despised them, says the Lord." He promises therefore a new covenant: and as the very wise Paul writes, "In that He said, a new, He has made the former one old: but that which is made old, and growing old, is ready for destruction." Inasmuch therefore as the former (covenant) was made old, it was necessary that that which is new should enter in its place: and this was done not by one of the holy prophets, but by Him rather Who is the Lord of the prophets. [621

Why therefore do you murmur, O Pharisee, at seeing the divinely inspired Scripture fulfilled, and those things which had been spoken of old by the holy prophets attaining also their fulfilment? When then they asked, "By what authority do You do these things?" the Saviour replied, "I also will ask you one word, and tell Me: the baptism of John, was it from heaven or of men? And they, it says, considered with themselves, saying, that if we shall say, From heaven, He will say, Why therefore did you not believe him? but if we say, Of men, all the people will stone us: for they are persuaded that John is a prophet. And they answered, that they knew not whence it was. And Jesus said to them, Neither tell I you by what authority I do these things." Observe the great malice of the Pharisees: they flee from the truth; they refuse the light; they feel no horror at committing sin. For God the Father sent the blessed Baptist as the forerunner of Christ, crying out and saying, "Prepare you the way of the Lord: and make straight the pathways of our God." Of him too the wise evangelist John wrote; "There was a man sent from God, whose name was John. He came for a testimony to bear witness of the light: he was not the light, but to bear witness of the light;" even of Christ. And he bore witness by saying, that "He That sent me to baptize in water. He said to me, that upon Whom you see the Spirit descend from heaven, and abide upon Him, He it is That baptizes with the Holy Spirit. And I saw and bore witness, that This is the Son of God." The blessed Baptist therefore, as being so great and admirable, is one worthy of our acceptance to move us to faith, and to be a witness concerning Christ. But because it was the custom of the Jews lightly to slander the saints, and to call them false speakers, and to say that they had not been sent of God, but falsely assumed a knowledge of prophecy of their own mind, Christ asked them, what opinion they entertained of the Baptist? was he one who came from above, from God; did they honour him, that is, as one who had been sent to baptize in accordance with the will of God? or according to their custom, did they, from human considerations and wishes, deny that he

came for this purpose? And they were afraid indeed to speak the truth, lest they [622 should be told, Why then did you not believe Him? but neither will they accuse the forerunner, not however from being afraid of God, but rather of the multitudes. And therefore they hide the truth, and say, "We know not." As not being then worthy to learn the truth, and to see the pathway which leads directly to every good work, Christ answered them, "And neither do I tell you by what authority I do these things." The Jews therefore knew not the truth: for they were not "taught by God," that is, of Christ. But to us who have believed in Him, Christ Himself reveals it, so that we, receiving in mind and heart His divine and adorable mystery, or rather the knowledge of it, and being careful to fulfil those things which are well-pleasing to Him, shall reign with Him: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [623

SERMON CXXXIV.

20:9-18. And He began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen, and went on a journey for a long time. And at the season he sent a servant to the husbandmen, that they might give him some of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent to them another servant, but they beat him also, and shamefully entreated him, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps they will reverence him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. And they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do to them? He shall come and destroy those husbandmen, and shall give the vineyard to others. And when they heard it, they said, Heaven forbid. But He looked upon them, and said. What is this then that is written, That the stone which the builders rejected has become the head of the corner? Every one that falls upon this stone shall be broken: but upon whomsoever it shall fall, it will crush him.

CHRIST has somewhere said, "The kingdom of heaven is like to a treasure hid in a field." And there is nothing more certain than that those who love lucre, and seek for treasures, most certainly do not find them ready for them, nor placed above ground, but hidden rather and buried out of sight; and only by digging laboriously do they find them, and that with difficulty. Come therefore, and let us seek after the knowledge of the lessons of the Gospel as for some treasure; let us search deep into the thoughts therein contained: for so shall we find what we seek by Christ revealing this also to us: "for in Him are all the treasures of wisdom, and the

[624 hidden things of knowledge;" and He is the Giver of wisdom and understanding to the whole rational creation.

What therefore does He say to the chiefs of the Jews, when setting forth to them those things which are useful for salvation? "A man planted a vineyard, and let it out to husbandmen, and went on a journey for a long time." Now if any one will examine with the penetrating eyes of the mind the purport of what is here said, he will find the whole history of the children of Israel briefly summed up in these words. For who the man is who planted the vineyard, and what, in fact, is to be understood by the vineyard which was planted, the Psalmist makes clear, where he says to Christ, the Saviour of all, respecting the Israelites; "You brought a vine out of Egypt; You removed the nations, and planted it: You made a way before it, and planted its roots, and it filled the land." And

further, the blessed prophet Isaiah also, declaring this very thing, says, "My beloved had a vineyard on a hill, in a fertile place." And afterwards he adds thereto, making more evident the force of what had been spoken enigmatically, "For the vineyard of the Lord of hosts is the man of Judah. a plant new and beloved." He therefore Who planted the vineyard is God; Who also went abroad for a long time. And yet God fills every thing, and in no way whatsoever is absent from any thing that exists; how therefore did the Lord of the vineyard go abroad for a long time? It means, that after He had been seen by them in the shape of fire at His descent upon Mount Sinai with Moses, who spoke to them the law as the mediator, He did not again grant them His presence in a visible manner, but, to use a metaphor taken from human affairs, His relation to them was, so to speak, like that of one who had made a long journey abroad. As I said, then, He went abroad: but plainly He had care for His farm, and kept it in His mind. For He sent faithful servants to them at three different times to receive produce, or fruit, from the tillers of the vineyard. For there was no period in the interval, during which there were not sent by God prophets and righteous men to admonish Israel, and urge it to bring forth as fruits the glories of a life in accordance with the law. But they were wicked, and disobedient, and obdurate, [625 and their heart was hardened against admonition, so that they would in no way listen to the word that would have profited thorn. For even the prophet Isaiah, as one who was, so to speak, fainting under labours and fatigues without avail, says: "Lord, who has believed our report?" By disregarding therefore those who had been sent to thorn, "they drove them away empty," as having, that is, nothing good to say of them to God Who sent them. For the prophet Jeremiah also blamed the Jewish multitudes with their rulers because of their excessive arrogance, saying, "To whom shall I speak, and testify, and he will hear? Behold, their ears are uncircumcised, and they cannot hear; behold the Word of the Lord has become to them a derision: they will not hear it." And in another place He thus spoke of Jerusalem: "We healed Babel, and she was not healed: let us leave her, and depart every one to his land, because her judgment has reached to the heaven." And as I said then, he calls Jerusalem Babel, because it differed not from Persia 7 in its disobedience and apostasy, and because it would not submit itself to the sacred laws: or even perhaps because it was reckoned as having no knowledge of God, for having chosen to worship the creature instead of the Creator, and the works of its own hands. For Israel was guilty of the charge both of apostasy and of idol-worship. And this then was the way in which they shamefully cast out those who were sent to them. But the lord of the vineyard considers with himself, saying, "What shall I do?" And we must carefully examine in what sense he says this. Does then the householder use these words because he had no more servants? Certainly not: for there were not wanting to Him other ministers of His holy will. But just as if a physician were to say of a sick man, What shall I do? we should understand him to mean, that every resource of medical skill had been tried, but without avail: so we affirm that the lord also of the vineyard, having practised all gentleness and care with his farm, but without in any respect [626 benefiting it, says, What shall I do? And what is the result? He advances to still greater purposes; for "I will send, He says, My Son, the beloved one. Perhaps they will reverence Him." Observe in this, that after the servants the Son is sent, as One not numbered among the servants, but as a true Son, and therefore the Lord. For even though He put on the form of a servant for the dispensation's sake, yet even so He was God, and very Son of God the Father, and possessed of natural 8 dominion. Did they then honour Him Who was sent as Son and Lord, and as One Who possesses by inheritance whatsoever belongs to God the Father? By no means. For they slew Him outside the vineyard, having plotted among themselves a

purpose foolish and ignorant and full of all wickedness. For they say, "Let us kill Him, that the inheritance may be ours." But tell me, How did you imagine this? For are you also son of God the Father? Does the inheritance descend by right of nature to you? If you remove the heir out of the way, how will you become lord of what you covet? But further, How is not your supposition ridiculous? For the Lord indeed, as being Son, and Heir by right of His substance of the authority of God the Father, having become man, called those who believed in Him to communion and participation of His kingdom: but these men wanted to take possession of the kingdom solely for themselves, without admitting even Him to any participation at all therein, usurping for themselves alone the lordly inheritance. But this was a purpose impossible, and full of ignorance: and therefore the blessed David says of them in the Psalms, "He that dwells in the heaven shall laugh at them, and the Lord shall deride them." The chiefs therefore of the synagoge of the Jews were cast out for resisting the Lord's will by rendering the vineyard which had been entrusted to them unfruitful. For God has somewhere said, "Many shepherds have destroyed My vineyard: they have profaned My portion: they have made My [627 desirable inheritance into a pathless wilderness: it has become a desolation of destruction." And it is also said by the voice of Isaiah, "But the Lord will immediately arise in judgment: the Lord Himself shall come for judgment with the elders and princes of the people. But you, why have you burnt My vineyard?" As those therefore who had rendered the land sterile, being evil, they perished evilly. For it was just, most just, that as being slothful, and murderers of the Lord, they should be the prey of extreme miseries.

"And the farm was given to other husbandmen." And who are they? I answer, the company of the holy apostles, the preachers of the evangelic commandments, the ministers of the new covenant; who were the teachers of a spiritual service, and knew how to instruct men correctly and blamelessly, and to lead them most excellently to every thing whatsoever that is well-pleasing to God. And this you learn by what God says by the voice of Isaiah to the mother of the Jews, that is, the synagogue: "And I will turn My hand upon you, and, search you to purify you: and those who obey not I will destroy, and I will take out of you all wicked doers, and will humble all that boast: and I will establish your judges as at the first, and your counsellors as in the beginning." And by these, as I said, are signified the preachers of the new covenant, to whom God somewhere said by the voice of Isaiah; " But you shall be called the priests of the Lord, and the ministers of God." But that the farm was given to other husbandmen, and not solely to the holy apostles, but to those also who come after them, even though not of Israelitish blood, the God of all plainly reveals, where He says by the voice of Isaiah to the church of the Gentiles, and to the remnant of Israel; "And aliens in race shall come; they shall feed your flocks: and aliens in tribe shall be ploughmen and vinedressers." For many indeed of the Gentiles were called, and holy men of their number became teachers and instructors; and even to this day men of Gentile race hold high place in the churches, sowing the seeds of piety to Christ in the hearts of believers, and rendering the nations entrusted to their charge like beautiful vineyards in the sight of God.

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What therefore did the scribes and pharisees say when they heard the parable? "Heaven forbid," were their words. And by this one may see, that having understood its

profounder signification, they put away from them the impending suffering, and were afraid of the coming danger. But they did not escape, because they could not be restrained from disobedience,

nor would they submit to believe in Christ.

"But He, it proceeds, looked upon them, and said, What is this then that is written, That the stone which the builders rejected has become the head of the corner? Every one that falls upon this stone shall be broken: but upon whomsoever it shall fall, it will crush him." For the Saviour, although He was a chosen stone, was rejected by those whose duty it was to build up the synagogue of the Jews in every thing that was edifying: and yet He became the head of the corner. Now the sacred Scripture compares to a corner the gathering together, or joining of the two people, Israel I mean, and the Gentiles, in sameness of sentiment and faith. "For the Saviour has built the two people into one new man, by making peace and reconciling the two in one body to the Father." And the so doing resembles a corner, which unites two walls, and, so to speak, binds them together. And this very corner, or gathering together of the two people into one and the same, the blessed David wondered at, and said; "The stone which the builders rejected has become the head of the corner. This----that is the corner----has been done of the Lord, and is marvellous in our eyes." For Christ, as I said, has girded together the two people in the bonds of love, and in sameness as well of sentiment as of faith. The stone therefore is the safety of the corner which is formed by it: but breaking and destruction to those who have remained apart from this rational and spiritual union. "For he that falls, He says, upon this stone shall be broken: but upon whomsoever it shall fall it will crush him." For when the multitudes of the Jews stumbled at Christ, and fell against Him, they were broken: for they would not hearken to the voice of Isaiah, where he says, "Sanctify the Lord Himself, and He shall be your fear: and you shall not strike against Him as upon a stone of stumbling, nor as a rock of falling." Those therefore who did not believe were broken: but Christ has blessed us who have believed in Him: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

1. p In the Septuagint, the ninth and tenth Psalms are incorporated into one, and therefore all the subsequent Psalms are numbered one less than in our version.

2. q From the mutilated state of the MS. the text of this passage is chiefly conjectural.

3. s Again the MS. is so mutilated, as to render the text chiefly conjectural.

4. k The Catenist adds, that fourfold restitution was enacted by the law, Ex. xxii.

1, and enjoined by David in 2 Sam. xii. 6.

5. 1 The mina was worth rather more than 4 pounds sterling.

6. d By the day of Hosannas, Palm Sunday is meant. That the palm branch was an ordinary symbol of

rejoicing among the Jews, may be seen by 1 Mac. xiii. 51.

7. m Regarding Babylon as the capital of Persia, S. Cyril treats the terms as identical, and means that Jerusalem was called by the prophet by the name of the capital of Persia because it resembled that famous city in the greatness of its wickedness.

8. n That is, a dominion which belongs to Him by right of His substance, and not as a thing given or imparted to Him. Elsewhere repeatedly it will be noticed how constantly S. Cyril calls Him " the

Son by nature," in opposition to adopted sons. This text was transcribed by Roger Pearse, 2008.
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Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 135-145 (Luke 20-19-22-38)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

135-145 (Luke 20:19-22:38) pp. 630-682.

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Sermon 135

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Sermon 136

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Sermon 137

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Sermon 138

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Sermon 139

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Sermon 140

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Sermon 141

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Sermon 142

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Sermon 143

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Sermon 144

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Sermon 145

SERMON CXXXV.

20:19-26. And the chief priests and scribes sought that same hour to lay hands upon Him; and they feared the people: for they knew that He had spoken this parable concerning them. And having watched for an opportunity, they sent to Him spies,

making pretence of being just men, to find occasion against Him in His speech, that they might deliver Him to the rule and authority of the governor. And they asked Him, saying, Teacher, we know that You speak and teach rightly, and don't discriminate in favour of important persons, but teach the way of God in truth. Is it lawful for us to give tribute to Caesar, or not? But He perceived their wickedness, and said to them, Show me a denarius. And they showed one to Him. And He said, Whose is the image upon it and superscription? And they said, Caesar's. And He said to them, Give therefore to Caesar the things which are Caesar's, and to God the things which are God's. And they could not blame the word before the people; and they wondered at His answer, and were silent.

AGAIN is the gang of the Pharisees inflamed with unbridled rage: they draw the bow of their envy; they gnash their teeth at Him Who calls them to life; they savagely attack Him Who seeks to save, and Who humbled Himself from His supreme and godlike glory to our estate; and they plot His death Who became man that He might abolish death. And the sole cause which hindered their shameless audacity, the wise Evangelist shows us by saying, that "they feared the people." He understood therefore that they were restrained by no feeling whatsoever of piety towards God; the commandment given by Moses, which plainly says, "You shall not kill the holy and the just," put no bridle [631 upon their violence: but they had regard to the fear of man far more than to the reverence due to God. But what was the cause of their giving way to such harsh and unmitigated fury? "They knew, it says, that He had spoken this parable concerning them." And what parable? Plainly that by which He had shown that as being wicked and faithless husbandmen, they had mocked and slain the holy prophets, who had been sent to them by God, to stir them up to honour Him, by bringing forth abundant spiritual fruits: and had similarly treated even the Son Himself, the Lord of the vineyard. For they slew Him also, saying, "This is the heir: come, let us kill Him, that the inheritance may be ours." But they missed their mark, and provoked God to anger, or rather resisted the decrees from above, and whetted against themselves the divine wrath. For "being evil, they perished evilly;" and were rejected from being husbandmen, and the Lord of the farm gave the vineyard to others. This then was the reason for which they murmured against Christ: and yet, how was it not rather their duty, having been taught what was about to happen, to escape from the danger, and leap over its toils? And the way so to do was straightforward and easy. Let them accept Him Who calls them to salvation: let them honour by faith Him Who justifies the wicked; Who absolves from all guilt; and by His grace, that remembers not evil, saves those who are entangled in sins. But these bold and obdurate men, being ready for evil only,. entertain no such purpose as this, but with their mind full of the craftiness of the devil, betake themselves to wicked devices. They lay snares for Christ, and contrive a trap for an accusation against Him, and gather pretexts for falsely accusing Him. Already are they meditating, and plotting in their bitterness, the lying words they uttered against Him before Pilate. They suborned men therefore who falsely assumed to themselves the reputation of goodness, like a borrowed mask; while really they were wicked in their characters, and their heart full of gall and error and all false speaking. They made pretence then of being kind and just: they imagined that they could deceive Him Who knows secrets, when having one purpose in mind and heart, they utter words altogether unlike their

wicked knaveries. For they perchance [632 forgot God, Who says, "Who is this that hides from Me his purpose? and shuts up his words in his heart, and thinks that from Me he hides them? For, as Solomon says, Hell and destruction are open to the Lord: how therefore must not also the minds of men?" But you drew near to Christ the Saviour of all as to a mere man, and therefore you thought that you could deceive Him. This was the cause of your ignorant behaviour: but it had been better to have reflected, that the Word being God was made in fashion like to us; but was nevertheless proved by divine and ineffable miracles, and by His godlike glory, not to be a mere man only, such as you are, but to be God, as the splendour of His deeds proclaimed. He was in appearance a man like to us, but He gave sight to the blind; He raised the dead from their graves; He commanded those who already had seen corruption to hasten back to life; He rebuked the seas, and appeared to the disciples, walking upon the waves, as they were sailing once upon the sea of Tiberias. It was in their power therefore to have seen from actual facts that He was not a man only, but rather God also as well as man. But this they would not even admit into their minds: how could they? but drew near, tempting Him; and hiding from Him their fraudulent purpose, they address Him with gentle words, being like savage beasts wrapped in lambs' clothing. Such were they whom the prophet David also rebuked, saying, "Their words are smoother than oil: and yet are they the points of spears." And again, "Their tongue pierces like the point of a spear: the words of their mouth are deceitful: he speaks peaceably to his neighbour: and there is enmity in his soul." But what do they say? "Teacher, we know that You speak and teach rightly, nor do You discriminate in favour of important persons, but teach the way of God in truth: Is it lawful for us to give tribute to Caesar, or not?" O what polluted knavery! For the God of all willed indeed for Israel to be exempt from human dominion: but because they trampled under foot the divine laws, and despising utterly the commandment given to them, betook themselves to their own devices, they had fallen under the hand of those who at that time held dominion over them: who also imposed upon them tribute, and tax, and the yoke of an unwonted slavery. [633 For the prophet Jeremiah also lamented over Jerusalem as though she had already suffered this fate, saying, "How has the populous city sat solitary! She that was chief of the countries has become tributary!" Their object therefore, it says, was to deliver "Him to the authority of the governor:" for they expected that certainly and without doubt they would hear Him say, that it was not lawful to give tribute to Caesar. How therefore did Christ overcome their craftiness? "Show Me, He says, a denarius." And when it was shown Him, again He asks, "Whose is the image upon it and superscription? And they said, Caesar's." And what does Christ reply thereto? "Give to Caesar the things which are Caesar's, and to God the things which are God's." For those whose office it is to govern impose a tribute of money upon their subjects: but God requires of us of things corruptible and transitory even nothing, but rather willing obedience and submission; faith and love; and the sweet savour of good works. These things the Israelites ought to have offered to God: but they were careless and contemptuous, and too ready to betake themselves to every thing that was base.

"They wondered therefore at His answer," and that "before all the people," that is, before many witnesses. And yet, as though they had forgotten

these things, when they led Jesus to Pilate, they brought this very accusation against Him: for they said, "We found this man perverting the people, and forbidding to give tribute to Caesar." You wonder at His answer; you were unable to deceive Him; you went away ashamed: and how then made you your own wickedness the point of an accusation against Him? What therefore does the

Saviour say of them by the voice of the Psalmist? "That without cause have they hid for Me the destruction of their snare: without reason have they reproached My soul. Let a snare come upon them which they know not: and let the net which they hid for Me catch themselves, and let them fall into their own snare." For so verily they did fall; for because they delivered Jesus to Pilate, they were themselves given over to destruction, and the Roman host consumed them with fire and sword, and burnt up all their land, and even the glorious temple that was among them.

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Such were the wages of their wicked behaviour against Christ: but let us, carefully avoiding these sins, and honouring by faith the Word of God, Who for our sakes and in our stead became man, be diligent in crowning Him with unceasing praises: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

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SERMON CXXXVI.

20:27-38. And certain Sadducees drew near, who say there is no resurrection; and they asked Him, saying, Teacher, Moses wrote to us, that if any man's brother die having a wife, and he die without children, that his brother shall take his wife, and raise up seed to his brother. There were therefore seven brethren, and the first took a wife, and died without children. And the second and the third took her; and in like manner also the seven: and they died, and left no children. And afterwards the woman died also. Therefore at the resurrection whose wife of them will she be? for the seven had her to wife. And Jesus said to them, The children of this world marry, and are married: but they who have been accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are married; for neither can they die any more; for they are equal with the angels, and are the children of God, in that they are the children of the resurrection. But that the dead rise, even Moses indicated at the bush, saying, The Lord the God of Abraham, and the God of Isaac, and the God of Jacob: but God is not of the dead, but of the living: for all live to Him.

IGNORANCE is constantly, so to speak, accompanied by rashness, and leads men on to attach great importance to their wretched fancies; and thus those who are the victims of this malady entertain a great idea of themselves, and imagine themselves possessed of such knowledge as no man can gainsay. For they forget, as it seems, Solomon, who says, "Be not wise in your own eyes," that is, according to your own single judgment: and again, that "wisdom not put to the proof goes astray." For we do not necessarily possess true opinions upon every individual doctrine that we hold, but often |636 perhaps abandoning the right path, we err, and fall into that which is not fitting. But I think it right, that exercising an impartial and unprejudiced judgment, and not rendered rash by passion, we should love the truth, and eagerly pursue it. But the foolish Sadducees had no great regard for such considerations. They were a sect of the Jews, and what was the nature of the opinion which they entertained concerning the resurrection of the dead, Luke has explained to us in the Acts of the Apostles, thus writing, "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess all." They draw near therefore to Christ our common Saviour, Who is the Life and Resurrection, and endeavour to disprove the resurrection: and being men contemptuous and unbelieving, they invent a story replete with ignorance, and by a

string of frigid suppositions wickedly endeavour violently to shake into nothingness the hope of the whole world. For we affirm, that the hope of the whole world is the resurrection from the dead, of whom Christ was the first-born and first-fruits: and therefore the wise Paul also, making our resurrection to depend upon His, says, "If the dead rise not, neither did Christ rise:" and again adds thereto, as if urging the converse thought to its conclusion, "But if Christ rose from the dead, how say some among you that there is no resurrection from the dead?" And those who said this were the Sadducees, of whom we are now speaking. But let us examine, if you will, this senseless fiction of their framing. They say then that there were seven brethren, who successively became the husbands of one wife, according to the requirements of the law of Moses; and she died without children: at the resurrection therefore whose wife will she be? The enquiry however was but a senseless one, nor did the question at all accord with the inspired Scriptures: and the answer of our Saviour amply suffices to prove the folly of their narrative, and make us reject both their fiction, and the idea upon which it was founded.

Still I think it right to convict them plainly of foolishly resisting the inspired Scriptures, and to show that they completely mistook the sense of what the sacred writings teach. For come and let us see what the company of the holy prophets has spoken to us upon this point, and what are the [637] declarations which the Lord of hosts has made by their means. He said therefore of those that sleep, "I will deliver them from the hand of the grave; I will redeem them from death: Where is your condemnation, O death? O grave, where is your sting?" Now what is meant by the condemnation of death, and by its sting also, the blessed Paul has taught us, saying, "But the sting of death is sin: and the strength of sin is the law." For he compares death to a scorpion, the sting of which is sin: for by its poison it slays the soul. And the law, he says, was the strength of sin: for so he himself again elsewhere protests, saying, "I had not known sin but by the law:" "for where there is no law, there is no transgression of the law." For this reason Christ has removed those who believe in Him from the jurisdiction of the law that condemns: and has also abolished the sting of death, even sin: and sin being taken away, death, as a necessary consequence, departed with it; for it was from it, and because of it, that death came into the world. As God therefore gives the promise, "I will deliver them from the hand of the grave, and from death I will redeem them;" so the blessed prophets also accord with the decrees from on high: for they speak to us, "not of their own heart, nor of the will of man, but from the mouth of God," as it is written; inasmuch as it is the Holy Spirit which speaking within them declares upon every matter, what is the sentence of God, and His almighty and unalterable will. The prophet Isaiah therefore has said to us, "Your dead men shall arise: and those in the graves shall be raised; and they who are in the earth shall rejoice: for the dew from You is healing to them." And by the dew I imagine he means the life-giving power of the Holy Spirit, and that influence which abolishes death, as being that of God and of life. And the blessed David also somewhere in the Psalms says of all those upon earth, "You take away their spirit, and they die, and return to their dust: You send Your Spirit, and they are created, and You renew the face of the earth." Do you hear that the working and life-giving grace of the Holy Spirit will renew the face of the earth? And by its face is meant its beauty; and the beauty of human nature is justly understood to be incorruption. "For it is [638] sown, it says, in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown in dishonour, it is raised in glory." For the prophet Isaiah again assures us that death which entered in because of sin does not retain its power over the dwellers upon earth for ever, but is abolished by the resurrection from the dead of Christ, Who renews the universe, and refashions it to that which it was at the

beginning----" for God created all things for incorruption," as it is written; for he says, "He has swallowed up death, having waxed mighty: and God shall again take away all weeping from every countenance; He shall remove the reproach of the people from the whole earth." Now sin is what he calls the reproach of the people, and when this has been taken away, death also is extinguished with it, and corruption departs from the midst: and by having brought it to an end, He removes every one's weeping; and lamentation also is put to silence; for henceforth there is no more cause for men to weep and lament. And thus much for our own argument in refutation of the infidelity of the Jews: but let us see also what Christ said to them: "The children indeed of this world," He says, those, that is, who lead worldly carnal lives, full of fleshly lust, for the procreation of children "marry and are married:" but those who have maintained an honourable and elect life, full of all excellence, and have therefore been accounted worthy of attaining to a glorious and marvellous resurrection, will be necessarily raised far above the life which men lead in this world; for they will live as becomes saints, who already have been brought near to God. "For they are equal with the angels, and are the children of God." As therefore all fleshly lust is taken away, and no place whatsoever is left in them for bodily pleasure, they resemble the holy angels, fulfilling a spiritual and not a material service, such as becomes holy spirits; and are at the same time counted worthy of a glory such as that which the angels enjoy. [639 But the Saviour also demonstrated the great ignorance of the Sadducees, by bringing forward their own hierophant Moses, as well and clearly acquainted with the resurrection of the dead. For he has set before us God, He says, as saying in the bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." But of whom is He God, if, according to their argument, these have ceased to live? for He is the God of the living: and therefore certainly and altogether they will rise, when His almighty right hand brings them thereunto; and not them only, but also all who are upon the earth. And for men not to believe that this will happen, is worthy perhaps of the ignorance of the Sadducees; but altogether unworthy of those who love Christ. For we believe in Him who says, "I am the Resurrection and the Life." For He will raise the dead, "suddenly, in the twinkling of an eye, at the last trump. For it shall resound, and the dead in Christ shall rise incorruptible, and we shall be changed." For Christ, our common Saviour, shall transfer us to incorruption, and to glory, and to a life incorruptible: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for over and ever. Amen. [640

SERMON CXXXVII.

20:41-47. And He said to them. How say they of Christ that He is David's Son? For David himself says in the book of Psalms, The Lord said to my Lord, Sit You on My right hand until I place Your enemies as a footstool under Your feet. David therefore calls Him Lord; and how is He his Son? And in the hearing of all the people, He said to His disciples, Beware of the scribes, who desire to walk in stoles, and love greetings in the marketplaces, and the foremost seats in the synagogues, and the highest part of the couches at feasts: who devour widows' houses, and in pretence prolong their prayers: these shall receive more abundant condemnation.

THOSE who love instruction and are fond of hearing receive with joy the profitable word of God, and store it up in the treasure-house of their heart as the seed of life. And what is the result of their so doing? The divine light rises upon them, and they gain a correct and unerring knowledge of the sacred doctrines. And this quickens them to life, as the Son Himself teaches us, where He says to God the Father in heaven, "And this is life eternal, to know You the only true God, and

Jesus Christ Whom You have sent."

See therefore, I say, see Him Who is the Giver to us of all wisdom and understanding, even Christ, endeavouring to implant this great and invaluable blessing in those first of all who were the chiefs of the Jews, the scribes, I mean, and Pharisees. For it was right, as they were the pastors and teachers and governors of the people, that His mystery should not be hidden from them: even that which the law of Moses had proclaimed of old, delineating it by type and shadow in manifold ways; and which the great and glorious company also of the holy prophets had preached. For it is for this reason that Christ is called "the accomplishment of the law and the prophets." The Saviour therefore asked them, saying, "How say they of Christ that He is David's Son? For David himself says [641 in the book of Psalms, The Lord said to my Lord, Sit You on My right hand, until I place Your enemies as a footstool under Your feet. David therefore calls Him Lord: and how is He his son?" The beginning of understanding is faith: "for if, He says, you will not believe, neither can you understand:" but the examination also of important truths tends to salvation. Confessedly then Emanuel is both the Son and the Lord of David: but if any one would learn in what manner he is to understand this, he must certainly betake himself to the exact and blameless examination of His mystery, which was "kept in silence indeed from the foundation of the world, but has been revealed in the latter ages of the world." The Pharisees however gave no answer to Christ's question: and this they did in malice, or rather against their own selves, lest being pricked by the enquiry, the word of salvation should shine forth in them. For they did not wish to know the truth, but sinfully seizing for themselves the Lord's inheritance, they denied the heir, or rather wickedly slew Him. For from love of rule, and greed of lucre, and for their base gains, they rejected the faith. For once indeed they even stoned Him with stones, and when asked the reason of their violence, they foolishly said, "For a good work we stone You not, but for blasphemy: because that You being a man make Yourself God." And on another occasion they called Him a Samaritan, a drunkard, and a winebibber, and the carpenter's son, meaning that He was an ignoble person, and born of ignoble parents. Nor verily canst you wonder at this, when they ventured even to accuse His birth in the flesh of the holy virgin, saying, darkly and bitterly, "We are not born of harlotry." To remove therefore from them the habit of thinking and speaking of Him in a derogatory and contemptuous manner, [642 He asked them, saying, "How say they that Christ is David's Son?" But they, as I have already remarked, were silent from malicious motives, and thereby condemned themselves as unworthy of eternal life, and of the knowledge of the truth. And we too will put to the Pharisees 1 of later days a similar question: Let them, who deny that He Who was born of the holy virgin is very Son of God the Father, and Himself also God, and divide the one Christ into two sons; let them, I say, explain to us, in what manner David's son is his Lord, and that not so much with regard to human lordship as divine. For to sit at all at the right hand of the Father is the assurance and pledge of supreme glory. For those who share the same throne are equal also in dignity: and those who are crowned with equal honours are understood of course to be equal in nature. But to sit by God can signify nothing else than sovereign authority, and the throne declares to us that He possesses empire over every thing, and supremacy by right of His substance. How therefore is the Son of David David's Lord, and seated also at the right hand of God the Father, and on the throne of Deity? Or is it not altogether according to the unerring word of the mystery, that the Word being God, and sprung from the very substance of God the Father, and being in His likeness and on an equality with Him, became flesh, that is, man, perfectly, and yet without departing from the incomparable excellence of the divine dignities, continuing rather in that estate in which He had

ever been, and [643 still being God, though He had become flesh and in form like to us. He is David's Lord therefore according to that which belongs to His divine glory and nature and sovereignty: but his son according to the flesh.

It was the duty therefore, the duty, I say, of the chiefs of the Jews, as they prided themselves so much upon their knowledge of the divine laws, not to let the words of the holy prophets escape their notice. For the blessed Isaiah says, "Behold, a virgin shall conceive and bear a Son: and they shall call His name Emmanuel, which being interpreted is, God with us." But the Word was with us as God, when He took our likeness, and despised not the low estate of human kind, in order that He might save all beneath the heaven. And it is written again, "And you Bethlehem, the house of Ephrata, are small to be among the thousands of Judah: out of you shall He come forth for Me Who shall be the Head of Israel." For Bethlehem was indeed small, and in comparison with the general populousness of the Jews, its inhabitants were very few; yet from it came forth Christ, as having been born in it of the holy virgin: not as one subject to the shadows of the law, but rather as ruler both over the law and the prophets.

We therefore follow neither the ignorance nor the newness of the foolish talking of men, lest with them we fall into a reprobate mind: but join ourselves rather to the pure teachings of the holy apostles and evangelists, who every where show that Christ the Saviour of all is at once both the Son and the Lord of David, in the manner we have already described.

"There is therefore one Lord, one faith, one baptism:" one Lord has purchased us, "not with corruptible things, with silver or with gold, but with His own blood rather," as it is written, in order that we may serve Him, and by and with Him the Father. For in Him and by Him we have an access (to the Father).

But, as I said, the rulers of the Jews had no regard whatsoever for the truth: and if any one would learn the reason of their obdurate dislike of instruction, he shall hear it from me. It was their determination not to depart from their inbred love of praise, nor to abandon their accursed lust of lucre. For the Saviour Himself once rebuked them, saying; "How can

you [644 believe, who receive glory one of another, and wish not for the glory that comes from the one God?" For it was their duty to desire the glory which comes from God, rather than that of men, which is but for a time, and like a dream vanishes away.

Usefully therefore, that He may keep the company of the holy disciples free from faults so disgraceful, He testifies, saying, "Beware of the Scribes and Pharisees;" that is, expose not yourselves to be the prey of their vices, nor be you partakers of their disregard of God. For what was their custom? To walk in the streets beautifully attired, dragging with them a pompous dignity, to catch thereby the praises of those who saw them. And while they were wicked, and their heart full of all improbity, they falsely assumed to themselves the reputation of piety: and with a gravity of manners not founded on reality, they diligently lengthened out their speaking in their prayers, supposing perchance that unless they expended many words, God would not know what their requests were. But the Saviour of all did not permit His worshippers to act so shamefully, saying, "When you pray, babble not as the heathen do: for they think that they shall be heard for their much speaking:" but He commanded them to be humble, and not lovers of boasting, nor to pay any regard to the desire of vain glory, but rather to seek the honour that comes from above, from

God. In such He deposits the knowledge of His mystery: such He appoints instructors of others, as possessing an exact and blameless knowledge of the sacred doctrines: such He makes to know how David's Son is also David's Lord: with whom we also will range ourselves, God the Father illuminating us with divine light in Christ: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [645 SERMON CXXXVIII.

21:1-4. And as He looked He saw the rich casting their gifts into the treasury: and He saw also a certain poor widow who cast in thither two farthings: and He said, Of a truth I say to you, that this poor widow has cast in more than they all. For they all of their superabundance have cast in to the offerings; but she of her want has cast in all the substance that she had.

TO-DAY opens to us the sight of a spectacle of piety, with Christ as the exhibitor of the games, Who by just decree distributes the honours to those who are called to the course. And the men whom these games bring forward and offer to our admiration, are neither trillers of harps, nor skilful wrestlers, nor again such as are accustomed to gain glory by the tuneful sounds of pipes; but such rather as the Saviour of all deigns to regard because He loves virtue: and of these the most honoured class, preferred before all others, are those who are kind and merciful, and of whom the Saviour Himself bears witness, saying, "Blessed are the merciful: for upon them shall be shown mercy."

These Christ watches as they cast their offerings into the treasury: for so we have heard the holy evangelist here declaring to us. But what mouth will suffice for those who would praise God over all! "The praise of the Lord, as Scripture says, conceals the word." For it is impossible worthily to praise His surpassing gentleness, and the greatness of His incomparable love to mankind. He counts as offerings, and takes to Himself, what we do for the brethren who are grieved by poverty. For He has said, "Verily I say to you, that whatsoever you have done to one of these little ones,

[646 you have done it to Me." And it is written, that "he that is charitable to the poor lends to the Lord." At this one of the saints very beautifully expressed his admiration, thus saying somewhere to us, or rather to all the sons of men; "For in that you are righteous, what will you give Him? Or what will He receive at your hand? Your wickedness is to the man that is your equal: and your righteousness to the son of man." Our deeds then are indeed done, as I said, to those who are our fellows and brethren, but God takes it to Himself, because He is loving to man, and counts it as spiritual fruitfulness, in order that He may have an occasion of showing mercy upon those who habitually thus act, and may free them from all sin. For it is written, that mercy glories against judgment."

Let us then watch, if you please, the contest of the merciful, and see what is its nature, and to whom the Saviour chiefly assigns His praises by His holy and godlike decree. Some of the rich then drew near, bringing the appointed gifts, and casting their offerings into the treasury: and as being possessed of great wealth, and ample riches, the gifts that each one offered were, as is likely, in themselves large: and yet, on the other hand, small, and not in proportion to the offerers' means. And so after them there came in a woman oppressed by hard and unendurable poverty, and whose whole hope of sustenance lay in the kindness of the compassionate, and who by scraps scarcely and laboriously gathered a scant and miserable provision, barely sufficient for the day. And finally, she offered two farthings: for it was not possible for her to bestow more, but rather, so to speak, she had stripped herself of all that she had, and was leaving the sacred courts

with empty hands. Wonderful deed! She who constantly asked alms of others, lends to God, making even poverty itself fruitful to His honour. She therefore vanquishes the rest, and by a just sentence is crowned by God. But this perchance may vex some among the rich: and therefore we will address a few remarks to them. You delight, O rich man, in the abundance of your possessions: your portion is fertile beyond what your necessities require. You reap fields and districts: you have numerous and [647] broad vineyards, and orchards laden with flavourless 2 delicacies: winepresses, and granaries, and an excessive abundance of cattle: a house beautifully built at great expense, and plentiful stores therein; garments woven in divers colours: and finally you offer not so much in proportion to your means, as merely that which when you givest, you will never miss:---out of great abundance, a little. The woman offered two farthings: but she possessed nothing more than what she offered: she had nothing left: with empty hand, but a hand bountiful of the little she possessed, she went away from the treasury. Did she not therefore justly carry off the crown? Did not the decree of superiority befall her by a holy judgment? Did she not surpass your bountifulness, in regard at least of her readiness?

Something of this sort the wise Paul also writes; "For if the will be ready, a man is accepted according to that he has, and not according to that he has not." Not only may the rich man obtain favour with God by offering fruit to the brethren:---for the Saviour of all will accept his sacrifice:---but even he who possesses but very little may also obtain favour by offering his little; nor will he suffer any loss on this account. For the Omniscient will praise his readiness, and accept his intention, and make him equal with the rich: or rather, will crown him with more distinguished honour. And this further deserves both our regard and admiration: that multitudes were going up to the temple, some of whom were offering fatted oxen; and some sheep; and frankincense, and other things besides, indispensable for the due performance of the sacrifices commanded by the law: but the Saviour's look was not fixed upon these so much as upon those who were making their offerings to the treasury: on those, that is, who were kind and charitable. For He accepts the sweet savour of the spiritual service, but turns away His eyes from what is done in types and shadows. For He knew that types profit not, and that the shadow is weak. He therefore honours charity to the poor; and knowing this, one of the holy apostles [648] wrote; "that a pure and undefiled sacrifice before God the Father is this; to visit the fatherless and widows in their afflictions, and that a man should keep himself unspotted from the world." And we find also that the commandment given by Moses urges us to love for the poor, and arouses us to charity. For it was not one God Who of old appointed the commandment by Moses, and another Who set before us the pathway of Gospel conduct; but rather it was One and the Same, inasmuch as He does not change. For by one of the holy prophets He has said, "I that speak to you am near." He therefore thus spoke by Moses; "But if there be among you a poor man of your brethren in one of your cities in the land which the Lord your God gives you, you shall not turn² away your heart, nor shut your hand from your brother that is in need. You shall open your hands wide to him; lend him readily whatsoever he needeth, and according to that which he lacks." You hear him call their almsgiving a loan; for it is God that receives, and requites it, not with equal, but rather with overflowing measure. "For good measure, He says, pressed down, and running over, shall they pour into your bosom." And as the very wise Paul says, "God loves a cheerful giver." And that it is right to be compassionate to the brethren, not niggardly, nor as a matter of necessity, but of love rather without respect of persons, and blameless mutual affection, even the law of old made clear by saying, "And you shall not be grieved in your heart when you give to him: for therefore the Lord

your God shall bless you in all your works, in whatsoever you put thereto your hand." As therefore Paul says, "He that gives, (let him do so) with bountifulness: he that holds preeminence with earnestness: he that has compassion, with cheerfulness." For love shown to poverty is not unfruitful, but is a debt that will be largely repaid.

We ought therefore to be diligent in fulfilling this duty, as being well assured, that if we distribute with bountiful hand, we shall benefit ourselves: for so the blessed Paul again

[649 teaches us. saying, "But this,---he that sows sparingly shall reap also sparingly: and he that sows with blessings shall also reap in blessings: every man as he is prepared in his heart." And, as if to cut away the slothfulness of our good exertions, immediately he adds these words; "And God is able to make all grace abound in you, that in every thing always possessing every sufficiency you may abound in every good work. As it is written, He has dispersed and given to the poor: his righteousness abides for ever." For he who shows mercy to the poor, shall never be forsaken, but shall be counted worthy rather of indulgence from Christ, the Saviour of us all; by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

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SERMON CXXXIX.

21:5-13. And as some spoke of the temple, that it was adorned with goodly stones and offerings, He said; As for these things that you behold, the days will come in which there shall not be left here stone upon stone which shall not be thrown down. And they asked Him, saying, Teacher, when therefore shall these things be, and what is the sign when these things are about to happen? But He said, Look! Be not deceived: for many shall come in My name, saying, That I am He: and the time is near. Go you therefore not after them. And when you have heard of wars and commotions, be not troubled: for these things must first happen; but the end is not immediately. Then said He to them, Nation shall rise against nation, and kingdom against kingdom: great earthquakes shall be in all places, and famines, and pestilences: and terrors from, heaven, and there shall be great signs. But before all these things they shall lay their hands upon you, and persecute you, delivering you up to synagogues and prisons, and bringing you before kings and rulers for My name sake: but this shall prove to you a witnessing. FROM Christ we have received the knowledge of things about to happen: for it is even He Who "reveals the deep things out of darkness," and knows those that are hidden: and "in Him are all the treasures of wisdom, and the hidden things of knowledge." He changes times and seasons: and refashions the creation to that which it was at the beginning. For it was by His means that when it existed not, it was brought into existence according to the will of God the Father: for He is His living and personal power and wisdom: and again by His means it will easily be changed into that which is better. For as His disciple says, "We expect new heavens, and a new earth, and His promises." [651

Now the cause of this digression has been in part the question put to our common Saviour Christ respecting the temple, and the things therein, and partly the answer He made thereto. For some of them showed Him the mighty works that were in the temple, and the beauty of the offerings; expecting that He would admire as they did the spectacle, though He is God, and heaven is His throne. But He deigned, so to speak, no regard whatsoever to these earthly buildings, trifling as

they are, and absolutely nothing, compared I mean to the mansions that are above; and dismissing the conversation respecting them, turned Himself rather to that which was necessary for their use. For He forewarned them, that however worthy the temple might be accounted by them of all admiration, yet at its season it would be destroyed from its foundations, being thrown down by the power of the Romans, and all Jerusalem burnt with fire, and retribution exacted of Israel for the slaughter of the Lord. For after the Saviour's crucifixion, such were the things which it was their lot to suffer.

They however understood not the meaning of what was said, but rather imagined that the words He spoke referred to the consummation of the world. They asked therefore, "When shall these things be? and what is the sign when they are about to happen? What therefore is Christ's answer? He meets the view of those who put to Him the enquiry, and omitting for the present what He was saying about the capture of Jerusalem, He explains what will happen at the consummation of the world, and, so to speak, warns them and testifies, saying, "Look! Be not deceived: for many shall come in My Name, saying, that I am He, and the time is near. Go you not after them." For before the advent of Christ the Saviour of us all from heaven, various false Christs and false prophets will appear preceding Him, falsely assuming to themselves His person, and coming into the world like eddies of smoke springing up from a fire about to break forth. "But follow them not," He says. For the Only-begotten Word of God consented to take upon Him our likeness, and to endure the birth in the flesh of a woman, in order that He might save all under heaven. And this to Him was an emptying of Himself, and a humiliation. For what is the measure of humanity compared with the divine and supreme majesty and glory? As one therefore Who had humbled Himself to emptiness, He deigned to remain unknown, even charging the holy apostles before His precious cross that they should not reveal Him. For it was necessary that the manner of His dispensation in the flesh should remain hid, that by enduring as a man for our sakes even the precious cross, He might abolish death, and drive away Satan from his tyranny over us all. For, as Paul says; "The wisdom that was in Christ, by which is meant that which is by Christ, none of the rulers of this world knew: for if they had known it, they would not have crucified the Lord of glory." It was necessary therefore that He should remain unknown during the time that preceded His passion: but His second advent from heaven will not happen secretly as did His coming at first, but will be illustrious and terrible. For He shall descend with the holy angels guarding Him, and in the glory of God the Father, to judge the world in righteousness. And therefore He says, "when there arise false Christs and false prophets, go you not after them." And He gives them clear and evident signs of the time when the consummation of the world is now near. "For there shall be wars, He says, and tumults: and famines and pestilences everywhere: and terrors from heaven, and great signs." For, as another evangelist says, "all the stars shall fall: and the heaven be rolled up like a scroll, and its powers shall be shaken." But in the middle the Saviour places what refers to the capture of Jerusalem: for He mixes the accounts together in both parts of the narrative. "For before all these things, He says, they shall lay their hands upon you, and persecute you, delivering you up to synagogues and to prisons, and bringing you before kings and rulers for My Name's sake. But this shall prove to you a witnessing." For before the times of consummation the land of the Jews was taken captive, being overrun by the Roman host; the temple was burnt, their national government overthrown, the means for the legal worship ceased;---for they no longer had sacrifices, now that the temple was destroyed,---and, as I said, the country of the Jews, together with Jerusalem itself, was utterly laid waste. And before those things happened, the blessed

disciples were [653 persecuted by them. They were imprisoned: had part in unendurable trials: were brought before judges: were sent to kings; for Paul was sent to Rome to Caesar. But these things that were brought upon them were to them for a witnessing, even to win for them the glory of martyrdom. And He testifies to them, 'Meditate not beforehand what defence you will make: for you shall receive of Me wisdom and a tongue which all those who stand against you shall not be able to resist or to speak against.' And cutting away the grounds of human pusillanimity, He tells them, 'that they shall be delivered up by brethren and friends and kinsfolk:' but He promises that certainly and altogether He will deliver them, saying, that "a hair of your head shall not perish."

And, to make His prediction yet again more clear, and more plainly to mark the time of its capture, He says, "When you have seen Jerusalem girt about with armies, then know that its destruction is nigh." And afterwards again He transfers His words from this subject to the time of the consummation, and says; "And there shall be signs in the sun, and in the moon, and in the stars; and on the earth distress of nations in perplexity: from the sound of the sea, and its surging, as the souls of men depart: from fear and expectation of the things which are coming upon the world: for the hosts of heaven shall be shaken." For inasmuch as creation begins, so to speak, to be changed, and brings unendurable terrors upon the inhabitants of earth, there will be a certain fearful tribulation, and a departing of souls to death. For the unendurable fear of those things that are coming will suffice for the destruction of many.

"Then, He says, they shall see the Son of man coming in a cloud with power and great glory." Christ therefore will come not secretly nor obscurely, but as God and Lord, in glory

[654 such as becomes Deity; and will transform all things for the better. For He will renew creation, and refashion the nature of man to that which it was at the beginning. "For when these things, He says, come to pass, lift up your heads, and look upwards: for your redemption is near." For the dead shall rise, and this earthly and infirm body shall put off corruption, and shall clothe itself with incorruption by Christ's gift, Who grants to those that believe in Him to be conformed to the likeness of His glorious body. As therefore His disciple says, "The day of the Lord will come as a thief; in which the heavens indeed shall suddenly pass away, and the elements being on fire shall be dissolved, and the earth and all the works that are therein shall be burnt up." And further, he adds thereunto, "Since therefore all these things are being dissolved, what sort of persons ought we to be, that we may be found holy, and without blame, and unreprieved before Him?" And Christ also Himself says, "Be you therefore always watching, supplicating that you may be able to escape from all those things that are about to happen, and to stand before the Son of Man." "For we shall all stand before His judgment seat," to give an account of those things that we have done. But in that He is good and loving to mankind, Christ will show mercy on those that love Him; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever,

Amen.3 [655

SERMON CXL. This Exposition is fit to be read on the Thursday of the Mystery. 4

21:37-22:6. And by day He was teaching in the temple, and at night He went out and abode in the mount called of Olives: and all the people came early to Him in the temple to hear Him. And the feast of unleavened bread drew near, which is called the Passover, and the chief priests and

scribes sought how they might kill Him: for they feared the people. But Satan entered into Judah, surnamed Iscariot, who was of the number of the twelve, and He went and spoke to the chief priests and captains, how he might deliver Him to them. And they were glad, and covenanted to give him money: and he promised, and sought a fitting season when he could deliver Him to them without the multitude. THE throng of the Jews, together with their ruler, stood up against the glory of Christ, and contended with the Lord of all. But any one may perceive that it was against their own souls that they prepared their snare, for they dug for themselves pitfalls of destruction, and, as the Psalmist says, "The heathen are taken in the snare which they have made: in the trap which they have laid is their foot taken." For the Saviour and Lord of all, though His right hand is almighty, and His power overthrows both corruption and death, yet submitted Himself of His own accord by becoming flesh to the tasting of death for the life of all, in order that He might make corruption cease, and do away with the sin of the world, and deliver those that were under the hand of the enemy from his unendurable tyranny. But that rebellious serpent perhaps imagined that He had prevailed even over Him, in that He suffered, as I said, death in the flesh for our sakes, as the dispensation required: but the wretched being was disappointed of his expectation.

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Let us then see how he missed his game, and shot wide of his mark, when he made Christ his prey, and delivered Him into the hands of those murderers. It says then, that "by day He taught in the temple, but lodged during the nights in the mount called of olives." Now plainly what He taught were things which surpass the legal service: for the time had come when the shadow must be changed into the reality. And they heard Him gladly; for oftentimes they had wondered at Him, "because His word was with power." For He did not, like one of the holy prophets, or as the hierophant Moses, call out to men, "These things says the Lord:" but as Himself being He Who of old spoke by Moses and the prophets, and the Lord of all, He transferred with godlike authority to a spiritual worship what had been prefigured in types, and the weakness of the letter: "for the law made nothing perfect." And He lodged during the nights, as I said, in the Mount of Olives, avoiding the uproars there were in the city, that He might in this also be a pattern to us. For it is the duty of those who would lead a life quiet and calm, and, so to speak, full of rest, to avoid as far as possible the crowd and tumult. But let us see the course of the devil's malice, and what was the result of his crafty designs against Him. He had then implanted in the chiefs of the synagogue of the Jews envy against Christ, which proceeded even to murder. For always, so to speak, this malady tends to the guilt of murder. Such, at least, is the natural course of this vice: so it was with Cain and Abel; so plainly it was in the case of Joseph and his brethren; and therefore the divine Paul also very clearly makes these sins neighbours, so to speak, of one another, and akin: for he spoke of some as "full of envy, murder." They sought therefore to slay Jesus, at the instigation of Satan, who had implanted this wickedness in them, and who also was their captain in their wicked enterprises. For he is himself the inventor of murder, and the root of sin, and the fountain of all wickedness. And what was the contrivance of this many-headed serpent? "He entered, it says, into Judah Iscariot, who was one of the twelve." Why not rather into the blessed Peter, or into James, or John, or some other of the rest of the apostles, but into Judah Iscariot? What place did Satan find in him? Of all whom we have here mentioned he could approach [657 none, because their heart was steadfast, and their love to Christ immovable; but there was a place for him in the traitor. For the bitter malady of covetousness, which the blessed Paul says is "the root of all evil," had overpowered him. For once also when a woman had poured ointment upon the Saviour, he alone

of all rebuked her, saying, "To what purpose is this waste? For it could have been sold for much, and given to the poor." But the wise Evangelist rose, so to speak, against his feigned words: for immediately he adds: "But this he spoke, not because he had forethought for the poor, but because he was a thief, and carried the purse, and whatever fell therein, he was the bearer of." And Satan, being crafty in working evil, whenever he would gain possession of any man's soul, does not attack him by means of vice generally, but searches out rather that particular passion which has power over him, and by its means makes him his prey. As he knew therefore that he was covetous, he leads him to the Pharisees and captains; and to them he promised that he would betray his teacher. And they purchase the treachery, or rather their own destruction, with sacred money. Oh! what tears could suffice, either for him who betrayed Jesus for hire, or for those who hired him, and purchased with consecrated money a guilty murder! What darkness had come upon the soul of him who received the bribe! For a little silver, he lost heaven; he missed the crown of immortality, and the desirable honour of the apostleship, and to be numbered among the twelve, to whom Christ somewhere said, "You are the light of the world." He cared not to be a light of the world: he forgot Christ, Who says, "You who have followed Me in My temptations, when the Son of man shall sit upon the throne of His glory, you also shall sit upon twelve thrones, and judge the twelve tribes of Israel." But he wanted not to reign with Christ. What a confusion too of error blinded the mind of that covetous man! He delivered to death Him Who is greater than death. Did you not know that Lazarus was raised on the fourth day from the grave, and that at His nod the widow's son also revived, and the daughter of the chief of the synagogue? Did you not hear Him say to the Jews concerning His body, "Destroy this temple: and in three days I will raise it up again?" Did you forget His words, "I am the resurrection and the life?" What therefore was the cause of such utter frenzy? The Evangelist tells us, where he says, "Satan entered into him," having obtained as his pathway and door the passion of avarice. And yet "the fear of God with a sufficiency is great gain:" and, as the sacred Scripture says, "We neither brought anything into the world, nor can we carry [anything] out." And "those who seek to be rich, fall into numerous and unprofitable lusts, which sink men in pitfalls and destruction." And of this the disciple who became a traitor is a manifest proof: for he perished for the sake of a few wretched shekels. And what shall one say of those who hired him? That they fell into the very same pitfalls with him. Plainly they were the victims of a like intoxication, even though they had the reputation of being well acquainted with the law and the words of the holy prophets. It was their duty to have known the meaning of what had been spoken of old, as being before decreed by God concerning them. For among others are words like these, "My wrath is kindled against the shepherds, and I will visit the lambs." For the wicked shepherds perished miserably: while the calling of those who were obedient to salvation was a kind of visitation; for a remnant of Israel was saved. And, as if already, so to speak, they had fallen into ruin and destruction, and were wailing and weeping on this account, the prophet hoard, he says, "the voice of shepherds wailing, because their might was brought low: the voice of lions roaring, because the pride of Jordan was spoiled." He calls the lions the pride of Jordan, by whom were figured the chiefs of the Jewish synagogue: who, in just requital of their wickedness against Christ, wailed with their fathers and children, being consumed as with fire and sword, while the temple at Jerusalem was also burnt, and the cities throughout all Judaea abandoned to utter desolation.

Such then was their fate: but Christ saves us by His merciful will; by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

SERMON CXLI. This Exposition is fit to be read on Thursday in the week of the Mystery.

22:7-16. Then came the day of unleavened bread, on which it was fitting for the passover to be sacrificed. And He sent Peter and John, saying, Go and prepare for us the passover, that we may eat. And they said to Him, Where will You that we prepare? And He said to them, Behold, when you have entered into the city, there shall meet you a man carrying a pitcher of water: follow him to the house into which he enters. And say to the master of the house, The Teacher says to you, Where is the guest-chamber, where I may eat the passover with My disciples? And he will show you a large upper room, provided with couches; there make ready. And they went, and found as He said to them; and they made ready the passover. And when the time was come, He lay down to meat, and the twelve apostles with Him. And He said to them, I have desired a desire to eat this passover with you before I suffer: for I say to you, that henceforth I will not eat of it, until it is fulfilled in the kingdom of God. THE law by its shadows prefigured from of old the mystery of Christ: and of this He is Himself the witness where He said to the Jews, "If you had believed Moses, you would have believed also Me: for he wrote concerning Me." For everywhere He is set forth, by means of shadows and types, both as slain for us, as the Lamb without blame and true; and as sanctifying us by His life-giving blood. And we further find the words of the holy prophets in complete accordance with those of most wise Moses. But when "the fulness of time was come," as Paul says, in which the Only-begotten Word of God was about to submit to the emptying of Himself, and to endure the birth in the flesh of a woman, and subjection also to the law, according to the measure that was fitting for human nature, then He was also sacrificed for us, as the lamb without blame and true, on the fourteenth day of the first month. And this feast-time was called Phasek, a word belonging to the Hebrew language, and signifying the passing over: for so they explain it, and say that this is its meaning.

We must explain then what it is from which we pass over, and on our journey to what country, and in what manner we effect it. As then Israel was delivered from the tyranny of the Egyptians, and having loosed its neck from the yoke of bondage, was now free; and fleeing from the violence of the tyrant passed with dry foot in a manner wonderful and beyond the power of language to describe through the midst of the sea, and journeyed onwards to the promised land: so must we too, who have accepted the salvation that is in Christ, be willing no longer to abide in our former faults, nor continue in our evil ways, but manfully cross over the sea, as it were, of the vain trouble of this world, and the tempest of affairs that is therein. We pass over therefore from the love of the flesh to temperance; from our former ignorance to the true knowledge of God; from wickedness to virtue: and in hope at least, from the blame of sin to the glories of righteousness, and from death to incorruption. The name therefore of the feast on which Emmanuel bore for us the saving cross, was the Passover. But let us behold Him Who is the Truth still honouring the types, and Him Who was represented therein still permitting the shadows to hold good. "For when the day, it says, had come, on which it was fitting for the passover to be sacrificed, He sent to the city two men chosen from the holy apostles, Peter namely and John, saying, that there shall meet you a man carrying a pitcher of water: follow him to the house into which he enters; and say to the master of the house, The Teacher says to you, where is the guest-chamber, where I may eat the passover with My disciples?" 'But why, some one perchance may say, did He not plainly mention the man to those whom He sent? For He did not say, Having gone to such and such a person, whoever it

might be, there prepare for us at his house the passover: but simply gave them a sign,----a man bearing a pitcher of water.' To this then what do we reply? That lo! already Judas the traitor had promised the Jews to deliver Him to them, and was continuing in His company watching for an opportunity; and while still making profession of the love that was the duty of a disciple, he had admitted Satan into his heart, and was travelling with the crime of murder against our common Saviour Christ. He gives a sign therefore, to prevent him from learning who the man was, and running to tell those who had hired him. "For there shall meet you, He says, a man carrying a pitcher of water." Or even perchance He so speaks signifying something mystical and necessary thereby. For whither the waters enter, even those of holy baptism, there lodges Christ. How, or in what manner? In that they free us from all impurity, and we are washed by them from the stains of sin, that we may also become a holy temple of God, and partakers of His divine nature, by participation of the Holy Spirit. In order therefore that Christ may rest and lodge in us, let us receive the saving waters, confessing moreover the faith that justifies the wicked, and raises us aloft so as for us to be accounted "an upper room." For those in whom Christ dwells by faith have a mind raised aloft, unwilling to creep upon the dust, and refusing, so to speak, to be set upon the earth, and everywhere seeking that which is exalted in virtue. For it is written, that "the mighty ones of God are raised high above the earth." "For here they have no abiding city, but seek that which is to come:" and while walking upon earth, their thoughts are set upon those things which are above, and "their dwelling is in heaven." [662

We may also notice something true, but wonderful, that happens, so to speak, constantly among us: namely that those who prize their carnal life are often puffed up, and have their heart full of pride accursed and hated of God; but yet perhaps they are brought to humiliation even upon earth: while those who are poor in spirit obtain exaltation by the honour and glory which comes from God. For as the disciple of Christ writes, "Let the humble brother glory in his exaltation, but "the rich in suffering humiliation: because as the flower of the grass he shall pass away." He therefore would not miss the truth, who should say that the soul of every saint is "an upper room." When then the disciples had prepared the passover, Christ ate it with them, being long-suffering towards the traitor, and deigning to admit him to the table from His infinite loving-kindness: for he was already a traitor, because Satan was lodging within him. And what did Christ also say to the holy apostles? "I have desired a desire to eat this passover with you." Let us examine the deep purport of this expression: let us search out the meaning concealed therein, and what it is which the Saviour intends. As then I have already said that covetous disciple was seeking an opportunity to betray Him: and, that he might not deliver Him to His murderers before the feast of the passover, the Saviour did not declare either the house or the person with whom He would celebrate the feast. To explain therefore to them the cause of His unwillingness openly to tell them with whom He would lodge, He says, "I have desired a desire to eat with you this passover:" apparently meaning, I have used all diligence to enable me to escape the wickedness of the traitor, that I might not endure My passion before the time.

"But I will not eat of this passover until it is fulfilled in the kingdom of God." And in this again Christ utters a profound and mysterious truth, of which He Himself, however, reveals to us the meaning. For it is His custom to give the name of "the kingdom of heaven" to justification by faith, to the cleansing that is by holy baptism and the participation of the Holy Spirit, and to the offering of spiritual service, now rendered possible by the entering in of the gospel laws. But these things are

the means of our being made partakers of the

[663 promises, and of our reigning together with Christ: and therefore He says, "I will no more draw near to such a passover as this," one namely that consisted in the typical eating,----for a lamb of the flock was slain to be the type of the true Lamb,----"until it is fulfilled in the kingdom of God:" that is, until the time has appeared in which the kingdom of heaven is preached. For this is fulfilled in us, who honour the worship that is superior to the law, even the true passover; nor is it a lamb of the flock which sanctifies those who are in Christ, but Himself rather, being made a holy sacrifice for us, by the offering of bloodless oblations, and the mystical giving of thanks, in which we are blessed and quickened with life. For He became for us "the living bread that came down from heaven, and gives life to the world:" by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and

ever. Amen. [664

SERMON CXLII.

22:17-22. And He took a cup, and gave thanks, and said, Take this, and divide it with one another: for I say to you, that I will not drink henceforth of the fruit of the vine, until the kingdom of God is fulfilled. And He took bread, and gave thanks, and broke it, and gave to them, saying, This is My body, which is given for you: do this in remembrance of Me. In like manner also the cup, after He had supped, saying, This cup is the new testament in My blood, which is shed for you. But, behold! the hand of him that betrays Me is with Me at the table. And the Son of man indeed goes, according to that which was determined: but woe to that man by whom He is betrayed! TO be made partakers of Christ, both intellectually and by our senses, fills us with every blessing. For He dwells in us, first, by the Holy Spirit, and we are His abode, according to that which was said of old by one of the holy prophets. "For I will dwell in them, He says,. and lead them: and I will be to them a God, and they shall be to Me a people." But He is also within us in another way by means of our partaking in the oblation of bloodless offerings, which we celebrate in the churches, having received from Him the saving pattern of the rite, as the blessed Evangelist plainly shows us in the passage which has just been read. For He tells us that "He took a cup, and gave thanks, and said, Take this, and divide it with one another." Now by His giving thanks, by which is meant His speaking to God the Father in the manner of prayer, He signified to us that He, so to speak, shares and takes part in His good pleasure in granting us the life-giving blessing which was then bestowed upon us: for every grace, and every perfect gift comes to us from [665 the Father by the Son in the Holy Spirit. And this act then was a pattern for our use of the prayer which ought to be offered, whenever the grace of the mystical and life-giving oblation is about to be spread before Him by us: and so accordingly we are wont to do. For first offering up our thanksgivings, and joining in our praises to God the Father both the Son and the Holy Spirit, we so draw near to the holy tables, believing that we receive life and blessing both spiritually and corporeally: for we receive in us the Word of the Father, Who for our sakes became man, and Who is Life, and the Giver of life.

Let us then enquire, to the best of our ability, what is the view held among us of this mystery: for it is our duty to be "ready to give an answer concerning the hope that is in us," as the wise Peter says. "The God of all therefore created all things for immortality, and the beginnings of the world were life; but by the envy of the devil death entered the world:" for it was that rebel serpent who led

the first man to the transgression of the commandment, and to disobedience, by means of which he fell under the divine curse, and into the net of death: for it was said to him, "Earth you are, and to the earth you shall return." Was it then right that one who was created for life and immortality should be made mortal, and condemned to death without power of escape? Must the envy of the devil be more unassailable and enduring than the will of God? Not so: for it has been brought to nought; and the clemency of the Creator has transcended the evil effects of his malignity. He has given aid to those upon earth. And what then was the manner in which He aided them? One truly great, and admirable, and worthy of God; yes, worthy in the very highest degree of the supreme Mind. For God the Father is by His own nature Life; and as alone being so, He caused the Son to shine forth Who also Himself is Life: for it could not be otherwise with Him

[666 Who is the Word That proceeded substantially from the Life: for He must, I say must, also Himself be Life, as being One Who sprang forth from Life, from Him Who begat Him.

God the Father therefore gives life to all things by the Son in the Holy Spirit: and every thing that exists and breathes in heaven and on earth, its existence and life is from God the Father by the Son in the Holy Spirit. Neither therefore the nature of angels, nor any thing else whatsoever that was made, nor aught that from non-existence was brought into being, possesses life as the fruit of its own nature: but, on the contrary, life proceeds, as I said, from the Substance which transcends all: and to it only it belongs, and is possible that it can give life, because it is by nature life. In what manner therefore can man upon earth, clothed as he is with mortality, return to incorruption? I answer, that this dying flesh must be made partaker of the life-giving power which comes from God. But the life-giving power of God the Father is the Only-begotten Word: and Him He sent to us as a Saviour and Deliverer. And how He sent Him, the blessed John the Evangelist clearly tells us, saying, "And the Word became flesh, and dwelt in us." But He became flesh, not by having undergone any change or alteration into what He had not been, nor again by having ceased to be the Word;----for He knows not what it is to suffer the shadow of a change;----but rather by having been born in the flesh of a woman, and taken to Himself that body which He received from her, in order that, having implanted Himself in us by an inseparable union, He might raise us above the power both of death and corruption. And Paul is our witness, where he says of Him and of us, "For inasmuch as the children are partakers of blood and flesh, so He in like manner was partaker of the same, that by death He might bring him to nought who has dominion over death, that is, the devil; and deliver all them who through fear of death were all their lifetime subject to bondage. For He does not take hold of angels, "but He took hold of the seed of Abraham: for which reason it was right for Him in all things to be made like to His brethren:" that is, to us. For He was made in our [667 likeness, and clothed Himself in our flesh, that by raising it from the dead He might prepare a way henceforth, by which the flesh which had been humbled to death might return anew to incorruption. For we are united to Him just as also we were united to Adam, when he brought upon himself the penalty of death. And Paul testifies thereunto, thus writing on one occasion, "For because by man is death, by man is also the resurrection of the dead:" and again upon another, "For as in Adam all die, even so in Christ shall all live." The Word therefore, by having united to Himself that flesh which was subject to death, as being God and Life drove away from it corruption, and made it also to be the source of life: for such must the body of (Him Who is) the Life be. And do not disbelieve what I have said, but rather accept the word in faith, having gathered proofs thereof from a few examples. When you cast a piece of bread into wine or oil, or

any other liquid, you find that it becomes charged with the quality of that particular thing. When iron is brought into contact with fire, it becomes full of its activity; and while it is by nature iron, it exerts the power of fire. And so the life-giving Word of God, having united Himself to His own flesh in a way known to Himself, endowed it with the power of giving life. And of this He certifies us Himself, saying, "Verily, I say to you, he that believes in Me has everlasting life. I am the bread of life." And again, "I am the living bread, that came down from heaven; if a man eat of this bread, he shall live for ever: and the bread that I shall give is My flesh for the life of the world. Verily, I say to you, that if you eat not the flesh of the Son of man, and drink His blood, you have no life in you. Whoever eats My flesh, and drinks My blood, has eternal life, and I will raise him up at the last day. For My flesh is true food, and My blood is true drink. He that eats My flesh, and drinks My blood, abides in Me, and I in him. As the living Father sent Me, and I live because of the Father; so He that eats Me shall also live because of Me." When therefore we eat the holy flesh of Christ, the Saviour of us all, and drink His precious blood, we have life in us, being made [668 as it were, one with Him, and abiding in Him, and possessing Him also in us. And let none of those whose wont it is to disbelieve say, 'Since therefore the Word of God, being by nature life, dwells in us also, is the body of each one of us too endowed with the power of giving life?' Rather let him know that it is a perfectly different thing for the Son to be in us by a relative participation, and for Himself to become flesh, that is, to make that body His own which was taken from the blessed Virgin. For He is not said to become incarnate and be made flesh by being in us: but rather this happened once for all when He became man without ceasing to be God. The body therefore of the Word was that assumed by Him from the holy virgin, and made one with Him; but how, or in what manner this was done, we cannot tell: for it is incapable of explanation, and altogether beyond the powers of the mind, and to Himself alone is the manner of the union known.

It was titling therefore for Him to be in us both divinely by the Holy Spirit, and also, so to speak, to be mingled with our bodies by His holy flesh and precious blood: which things also we possess as a life-giving eucharist, in the form of bread and wine. For lest we should be terrified by seeing (actual) flesh and blood placed upon the holy tables of our churches, God, humbling Himself to our infirmities, infuses into the things set before us the power of life, and transforms them into the efficacy of His flesh, that we may have them for a life-giving participation, and that the body of (Him Who is the) Life may be found in us as a life-producing seed. And do not doubt that this is true, since Himself plainly says, "This is My body: "This is My blood:" but rather receive in faith the Saviour's word; for He, being the Truth, cannot lie. And so will you honour Him; for as the very wise John says, "He that receives His witness has set his seal that God is true. For He Whom God sent speaks the words of God." For the words of God are of course true, and in no manner whatsoever can they be false: for even though we understand not in what way God works acts such as these, yet He Himself knows the way of His works. For when Nicodemus could not understand His words concerning holy baptism, and foolishly said, [669 "How can those things be?" he heard Christ in answer say, "Verily I say to you, that we speak that which we know, and testify that which we see, and you receive not our testimony. If I have spoken to you the earthly things, and you believe not, how will you believe if I tell you the heavenly things?" For how indeed can a man learn those things which transcend the powers of our mind and reason? Let therefore this our divine mystery be honoured by faith. But Judas the traitor, who was eating with Him, was reproved in those words which Christ spoke, "But behold the hand of him who betrays Me is with Me at the table." For he imagined perchance in his great senselessness, or rather as being filled

with the haughtiness of the devil, that he could deceive Christ, though He be God. But, as I said, he was convicted of being altogether wicked, and hateful to God, and traitorous: and yet admission was deigned him to the table, and he was counted worthy of the divine gentleness even to the end: but thereby is his punishment made the more severe. For Christ has somewhere said of him by the Psalmist's voice, "That if an enemy had reproached Me, I had borne it: and if he that hated Me had spoken against Me proud things, I had hid myself from him. But it was you, My like in soul, My neighbour and My acquaintance, who in My company had sweetened for Me meats, and we went to the house of the Lord in concord." Woe therefore to him, according to the Saviour's word! For He indeed, according to the good will of God the Father, gave Himself in our stead, that He might deliver us from all evil: but the man who betrayed into the hands of murderers the Saviour and Deliverer of all, will have for his inheritance the condemnation which is the devil's fitting punishment. For his guilt was not against one such as we are, but against the Lord of all: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. |670

SERMON CXLIII.

22:24-30. And there was also a strife among them, Which of them seems to be the most important. And He said to them, The kings of the Gentiles are their lords: and they who rule over them are called benefactors. But with you it is not so; but he who is great among you, let him be as the youngest 5: and let him who governs be as he that serves. For which is the chief he that reclines at table, or he that serves? Is not he that reclines? But I am in the midst of you as he that serves. But you are they who have remained with Me in My temptations: and I will make a covenant with you, as My Father has appointed for Me a kingdom, that you shall eat and drink at My table in My kingdom: and you shall sit on twelve thrones, judging the twelve tribes of Israel.

"AWAKE you, and watch," is the summons to us of one of the holy apostles: for every where the net of sin is spread, and Satan makes us his prey in various ways, seizing hold of us by many passions, and so leading us on to a reprobate mind. Those therefore must be awake who would not willingly be subject to his power: for thereby they will gain the victory by Christ's help, Who cares for our souls, and delivers them from every passion, that so with sound and vigorous mind they may run along the praiseworthy and gainful pathway of that mode of life which is pleasing to Him. For how great His mercy is towards us, the purport of the lessons set before us once again declares. For the disciples had given way to a human infirmity, and were contending with one another, who of them is the chief, and superior to the rest; for those perchance who held the second rank among them were not willing to give way to those who held the first. But even this arose, and was recorded for our benefit, that that which happened to the holy apostles may prove a reason for humility in us. For Christ immediately rebukes the malady, and like a vigorous physician cut away, by an earnest and deep-reaching commandment, the passion which had sprung up among them.

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Now it was from an unprofitable love of glory, the root of which is pride, that this vain and senseless ambition had, so to speak, shot up. For the very fact of wishing at all to be set over others, and to strive for this end, renders a man liable to be justly blamed: though, on the other hand, it is not absolutely destitute of that which may fitly be praised. For to be exalted in virtue is

worthy of all estimation: but those who would attain to it must be of modest mind, and possess such humbleness of feeling as to abandon out of love to the brethren all idea of preeminence. And such the blessed Paul would also have us be, thus writing, "Consider as regards your companions, that in honour they are better than you." For so to feel is highly worthy of the saints, and renders them glorious, and makes our piety to God more worthy of honour: it tears the net of the devil's malice, and breaks his manifold snares, and rescues us from the pitfalls of depravity: and finally, it perfects us in the likeness of Christ the Saviour of us all. For listen how He sets Himself before us as the pattern of a humble mind, and of a will not set on vainglory: for "Learn, He says, of Me, Who am meek and lowly in heart."

Here, however, in the passage which, has just been read He says, "For which is the chief, he that reclines at table, or he that serves? Is not he that reclines? But I am in the midst of you as he that serves." And when Christ thus speaks, who can be so obdurate and unyielding as not to cast away all vaingloriousness, and banish from his mind the love of empty honour? For He Who is ministered to by the whole creation of rational and holy beings; Who is lauded by the seraphim; Who is tended by the services of the universe; He Who is the equal of God the Father in His throne and kingdom; taking a servant's place, washed the holy apostles feet. And in another way moreover He holds the post of servitude, by reason of the dispensation in the flesh. And of this the blessed Paul bears witness, where he writes; "For I say that Christ was a minister of the circumcision to fulfil the promises of the fathers; and the Gentiles shall praise God for mercy." He therefore Who is ministered to became a minister; and the Lord of glory made Himself poor, "leaving us an example," as it is written.

Let us therefore avoid the love of vainglory, and deliver [672] ourselves from the blame attached to the desire of chieftainship. For so to act makes us like to Him Who submitted to empty Himself for our sakes: while superciliousness and haughtiness of mind make us plainly resemble the princes of the Gentiles, to whom an arrogant bearing is ever, so to speak, dear, or even perhaps fitting. "For they are called, He says, benefactors," that is, are flattered as such by their inferiors. Be it so then, that they, as not being within the pale of the sacred laws, nor obedient to the Lord's will, are the victims of these maladies: but let it not be so with us; rather let our exaltation consist in humility, and our glorying in not loving glory; and let our desire be set upon those things which are well-pleasing to God, while we bear in mind what the wise man says to us, "The greater you are, humble yourself the more, and you shall find grace before the Lord." For He rejects the proud, and counts the boastful as His enemies, but crowns with honours the meek and lowly in mind. The Saviour therefore drives away from the holy apostles the malady of vaingloriousness: but they perchance might think among themselves, and even say, "What therefore will be the reward of fidelity? or what advantage shall they receive, who have laboured in attendance upon Him, when temptations from time to time befall? In order therefore that being confirmed by the hope of the blessings that are in store, they may cast away from their minds all slothfulness in virtuous pursuits, and choose rather with earnest mind to follow Him, and take pleasure in labours for His sake, and count the doing so a cause of gain, and the pathway of joy, and the means of eternal glory, He necessarily says, "You are they who have remained with Me in My temptations: and I will make a covenant with you, as My Father has appointed for Me a kingdom, that you shall eat and drink at My table in My kingdom: and you shall also sit on twelve thrones, judging the twelve tribes of Israel." Observe, I pray, that He does not yet quit the limits of humanity, but for the present

confines Himself within them, because He had not as yet endured the precious cross; for He speaks as one of us: but after the resurrection from the dead He revealed His glory, the season calling Him thereto: for He said, "All power has been given Me in heaven and in earth." He speaks therefore, as I said, [673 in human fashion, as not having yet mounted above the measure of His humiliation. For this reason He says, that "as My Father has made with Me a covenant of a kingdom, so I also will make a covenant with you, that you shall eat and drink constantly at My table in My kingdom." Is it the case then, that even after the resurrection from the dead, when the time has come in which we shall be with Christ, and He will endow us with the likeness of His glorified body; even after we have thus put on incorruption, is it, I say, the case, that we shall again be in need of food and of tables? Or is it not then utterly foolish to say or wish to imagine anything of the sort? For when we have put off corruption, of what bodily refreshment shall we henceforth be in need? And if so, what is the meaning of the expression, "You shall eat at My table in My kingdom?" I answer, that once again from the ordinary matters of life He declares to us things spiritual. For those who enjoy the foremost honours with earthly kings banquet with them, and eat in their company: and this is counted by them the summit of glory. And there are too others, esteemed worthy of honour by those in power, who nevertheless are not permitted to draw near to the same table with them. To show then that they will enjoy the highest honours with Him, He uses an example taken from ordinary life, and says, "I will make a covenant with you, that you shall eat and drink at My table in My kingdom: and you shall sit also upon twelve thrones judging Israel."

How or in what manner? It means that the disciples being of Israelitish race, obtained the foremost honours with Christ, the Saviour of all, because by faith and constancy they seized upon the gift: whom may we also endeavour to imitate, for so will He Who is the Saviour and Lord of all receive us into His kingdom: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit for ever and ever, Amen.

[674

SERMON CXLIV.

22:31-34. Simeon, Simeon, behold Satan has asked for you, that he may sift you like wheat; but I have prayed for you that your faith fail not: and do you also hereafter when converted strengthen your brethren. And he said to Him, Lord, I am ready to go with you both to prison and to death. But He said, I tell you, Peter, that the cock shall not crow to-day until you have thrice denied that You know Me. THE prophet Isaiah bids those who embrace a life of piety towards Christ to go to the proclamations of the Gospel, saying, "You who thirst, go to the waters." But these waters are not the material waters of earth, but rather are divine and spiritual, poured forth for us by Christ Himself. For He is the river of peace, and the torrent of pleasure, and the fountain of life. And so we have heard Himself plainly saying, "Whosoever thirsts, let him come to Me and drink." Come therefore, that here also we may delight ourselves in the sacred and divine streams which now from Him: for what says He to Peter? "Simeon, Simeon, behold Satan has asked for you to sift you like wheat: but I have prayed for you that your faith fail not."

Now it is, I think, both necessary and profitable for us to know what the occasion was which led our Saviour's words to this point. The blessed disciples then had been disputing with one another, "which of them was the great one:" but the Saviour of all, as the means whereby they obtained whatsoever was useful and necessary for their good, delivered them from the guilt of ambition, by

putting away from them the striving after objects such as this, and persuading them to escape from the lust of preeminence, as from a pitfall of the devil. For He said, "he who is great among you, let him be as the youngest, and he who governs as he that serves." And He further taught them that the season of honour is not so much this present time as that which is to be at the coming of His kingdom. For there they shall receive the rewards of [675 their fidelity, and be partakers of His eternal glory, and wear a crown of surpassing honour, eating at His table, and sitting also upon twelve thrones, judging the twelve tribes of Israel. But lo! He also offers them a third assistance, as we read in the lessons before us. For He teaches us, that we must think humbly of ourselves, as being nothing, both as regards the nature of man and the readiness of our mind to fall away into sin, and as strengthened and being what we are only through Him and of Him. If therefore it is from Him that we borrow both our salvation, and our seeming to be something in virtue and piety, what reason have we for proud thoughts? For all we have is from Him, and of ourselves we have nothing. "For what have you that you did not receive? But if you also received it, why do you glory, as though you did not receive it?" So spoke the very wise Paul: and further, the blessed David also at one time says, "In God we shall make strength:" and at another again, "Our God is our house of refuge and our strength." And the prophet Jeremiah also has somewhere said, "O Lord, my strength and my house of refuge, and my help in the days of trouble." And the blessed Paul also may be brought forward, who says with great clearness, "I can do all things through Christ, Who strengthens me." Yes, Christ Himself also somewhere says to us, "Without Me you can do nothing."¹¹

Let us then glory not in ourselves, but rather in His gifts. And if this be the state of any one's mind, what place can the desire of being set above other men find in him, when thus we are all both partakers of the same one grace, and also have the same Lord of hosts as the Giver both of our existence and of our ability to do well. To humble therefore our tendency to superciliousness, and to repress ambitious feelings, Christ shows that even he who seemed to be great is nothing and infirm. He therefore passes by the other disciples, and turns to him who is the foremost, and set at the head of the company, and says; "that Satan has many times desired to sift you as wheat:" that is, to search and try you, and expose you to intolerable blows. For it is Satan's wont to attack men of more than ordinary excellence, and, like some fierce and arrogant barbarian, he challenges to single combat those of chief repute in the ways of piety. So he challenged Job, but was defeated

[676 by his patience, and the boaster fell, being vanquished by the endurance of that triumphant hero. But human nature he makes his prey, for it is infirm, and easy to be overcome: while he is harsh and pitiless and unappeasable in heart. For, as the sacred Scripture says of him, "His heart is hard as a stone: and he stands like an anvil that cannot be beaten out

6." Yet he is placed under the feet of the saints by Christ's might: for He has said, "Behold, I have given you to tread on serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you." "Satan therefore, He says, has desired to sift you like wheat: but I have offered supplication in your behalf, that your faith fail not."

See again, He humbles Himself to us, and speaks according to the limits of man's estate, and yet He is God by nature, even though He became flesh. For though He is the power of the Father, by Whom all things are preserved, and from Whom they obtain the ability to continue in well-being, He yet says that He offers supplication as a man. For it was necessary, yes necessary, for Him

Who, for the dispensation's sake, became like to us, to use also our words, when the occasion called Him thereto in accordance with what the dispensation itself required. "I have supplicated therefore, He says, that your faith fail not." Now by this then He shows, that if he had been yielded up to Satan to be tempted, he would have proved altogether unfaithful: since, even when not so yielded up, he proved weak from human feebleness, being unable to bear the fear of death. For he denied Christ, when a young girl troubled him in the high priest's palace by saying, "And you also are one of His disciples." The Saviour then forewarned him what would have been the result had he been yielded up to Satan's temptation: but at the same time He offers him the word of consolation, and says, "And do you also hereafter, when converted, strengthen your brethren:" that is, be the support, and instructor and teacher of those who draw near to Me by faith. And moreover, admire the beautiful skill of the passage, and the surpassing greatness of the divine gentleness! For, lest his impending fall should lead the disciple to desperation, as though he would be expelled from the glories of the apostleship, and [677 his former following (of Christ) lose its reward, because of his proving unable to bear the fear of death, and denying Him, at once Christ fills him with good hope, and grants him the confident assurance that he shall be counted worthy of the promised blessings, and gather the fruits of steadfastness. For He says, "And do you also, when converted, strengthen your brethren." O what great and incomparable kindness! The disciple had not yet sickened with the malady of faithlessness, and already he has received the medicine of forgiveness: not yet had the sin been committed, and he receives pardon: not yet had he fallen, and the saving hand is held out: not yet had he faltered, and he is confirmed: for "do you, He says, when converted, strengthen your brethren." So to speak belongs to One Who pardons, and restores him again to apostolic powers. But Peter, in the ardour of his zeal, made profession of steadfastness and endurance to the last extremity, saying that he would manfully resist the terrors of death, and count nothing of bonds; but in so doing he erred from what was right. For he ought not, when the Saviour told him that he would prove weak to have contradicted Him, loudly protesting the contrary; for the Truth could not lie: but rather he ought to have asked strength of Him, that either he might not suffer this, or be rescued immediately from harm. But, as I have already said, being fervent in spirit, and warm in his love towards Christ, and of unrestrainable zeal in rightly performing those duties which become a disciple in his attendance upon his Master, he declares that he will endure to the last extremity: but he was rebuked for foolishly speaking against what was foreknown, and for his unreasonable haste in contradicting the Saviour's words. For this reason He says, "Verily I tell you, that the cock shall not crow to-night, until you have thrice denied Me." And this proved true. Let us not therefore think highly of ourselves, even if we see ourselves greatly distinguished for our virtues: rather let us offer up the praises of our thanksgivings to Christ Who redeems us, and Who also it is that grants us even the desire to be able to act rightly: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [678

SERMON CXLV.

22:35-38. And He said to them, When I sent you without purse and without bag and shoes, lacked you anything? And they said, Nothing. And He said to them, But now, he that has a purse, let him take it: and in like manner also a bag: and he that has not one, let him sell his garment, and buy a sword. For I say to you, that this that is written must be accomplished in Me, that he was numbered also with the transgressors. For that which concerns Me has an end. And they said,

Lord, behold here are two swords. And He said to them, It is enough. THE blessed Moses impressed the fear of God upon the Israelites by saying, "It is a fearful thing to fall into the hands of the living God: for our God is a consuming fire." And another holy prophet has also said concerning Him, "His wrath consumes the princes, and the rocks are melted at Him." Moreover the blessed David says of Him somewhere in the Psalms, "You are to be feared, and who shall rise up before You at Your wrath?" For what power of man, or of ought whatsoever that is created, can stand against the irresistible force of Almighty God? But His wrath does not descend upon any righteous man whatsoever;---for God does not commit injustice;---but upon those rather whose sins are numerous and intolerable, and their wickedness beyond bounds. And as an example of what we have said, take that which happened to the Jewish multitudes after Christ rose from the dead, and ascended up to heaven. For God the Father sent to them His Son, inviting them to a service superior to the law, and to the knowledge of all good: He sent Him to free them from all guilt, and deliver them from the stains of sin; to bring them to the adoption of sons, to glory, to honour, and to the communion of the Holy Spirit; to life incorruptible; to never-ending glory; and to the kingdom of heaven. But though they ought eagerly to have hastened to this [679] grace, and with grateful praises have honoured Him Who came to aid them, and joyfully have accepted the grace that is by faith, they did verily nothing of the kind, but betook themselves to the very reverse: for they rose up against Him, setting Him at nought by their disobedience, reviling even His divine signs, and after doing and saying every thing that was abominable, finally they crucified Him. And so it became their lot to suffer those things which the company also of the holy prophets had before proclaimed. For one of them said, "God shall put them far away, because they did not hear Him, and they shall be wanderers among the nations." And again, "Because Jerusalem is forsaken, and Judah is fallen, and their tongues are with iniquity; they disobey the Lord; therefore now is their glory brought low, and the shame of their faces has stood up against them." And in another place they are thus addressed as in the person of God over all; " And now, because you have done all these works, and I spoke to you and you did not hear, and I called to you and you answered not: therefore will I do to this house, on which My name is called, and wherein you trust; and to this place which I have given to you and to your fathers as I did to Shilom: and I will cast you from before My face, as I cast away your brethren, even the whole seed of Ephraim." For they were delivered up, as I have said, to desolation, and were dispersed over all the earth, their temple being consumed with fire, and all Judaea taken captive. That this would be the case Christ had before announced to the disciples, the occasion which caused Him to speak upon this subject being some such as follows: He had forewarned the admirable Peter, that he would thrice deny Him, at the time namely of His seizure, when the band of Pilate's soldiers with the officers of the Jews brought Him to the chief priests for judgment: for there Peter denied Him. And inasmuch as mention had now once been made of His seizure, and of his being taken before Caiaphas, there naturally followed upon this allusion a reference to that also which was next to come to pass, even His passion upon the cross: and then it was that He foretold the war about to burst upon the Jews, and which with unendurable violence spread like some [680] river over all their land. On this account He says; "When I sent you without purse and without bag and shoes, lacked you anything? And they said, No." For the Saviour sent the holy apostles, with the command to preach to the inhabitants of every village and city the gospel of the kingdom of heaven, and to heal every grief and every sickness among the people. And on their journey He bade them not to occupy themselves with things that concern the body, but rather without baggage and unencumbered, and

resting all their hope of sustenance on Him, so to traverse the land: and this they also did, making themselves an example of praiseworthy and apostolic conduct. "But now, He says, he that has a purse, let him take it, and a bag in like manner." Tell me then, was this because on second thoughts a more serviceable plan was devised? Would it have been better on the former occasion also to have had bag and purse? Or if not, what was the cause of so sudden a change? What need had the holy apostles of purse and bag? What answer must we give to this? That the saying in appearance had reference to them, but in reality applied to the person of every Jew: for they it rather was, whom Christ addressed. For He did not say that the holy apostles must get purse and bag, but that "whosoever has a purse, let him take it," meaning thereby, that whosoever had property in the Jewish territories, should collect all that he had together, and flee, so that if he could any how save himself, he might do so. But any one who had not the means of equipping himself for travel, and who from extreme poverty must continue in the land, let even such one, He says, sell his cloak, and buy a sword: for henceforth the question with all those who continue in the land will not be whether they possess anything or not, but whether they can exist and preserve their lives. For war shall befall them with such unendurable impetuosity, that nothing shall be able to stand against it. And next He tells them the cause of the evil, and of a tribulation so severe and irremediable befalling them, saying, "that He is about according to the Scriptures to be numbered with the transgressors," plainly referring to His being hung upon the cross with the thieves who were crucified with Him, and so enduring a transgressor's punishment: "and the [681 dispensation, having come to this, will now have an end." For He endured indeed for our sakes His saving passion, and thus far the daring wickedness of the Jews proceeded, and this was the consummation of their unbridled fury: but after the passion upon the cross every hand was powerless, "for the enemy had no advantage over Him, and the Son of wickedness could no more hurt Him." For He arose, having trampled upon the grave; He ascended up into heaven, He sat down on the right hand of God the Father; and hereafter He shall come, not in mean estate, as of old, nor in the measure of human nature, but in the glory of the Father, with the holy angels as His body-guard; and He shall sit also upon the throne of His glory, "judging the world in righteousness," as it is written. Then, as the prophet says, "they shall look on Him Whom they pierced:" and Him Whom these wretched beings ridiculed, as they saw Him hang on the precious cross, they shall behold crowned with godlike glory, and in just retribution of their wickedness towards Him, shall fall into the pit of destruction. "What therefore, He says, concerns Me, has an end," as far, that is, as relates to My suffering death in the flesh. And then shall those things which were foretold by the holy prophets in old time, happen to those who slew Him. And in foretelling these things, the Lord was speaking of what was about to happen to the country of the Jews. But the divine disciples did not understand the deep meaning of what was said, but supposed rather that He meant that swords were necessary, because of the attack about to be made upon Him by the disciple who betrayed Him, and by those who were assembled to seize Him. For this reason they say, "Lord, behold, here are two swords." And what is the Saviour's reply? "It is enough." Observe how, so to say, He even ridicules their speech, well knowing that the disciples not having understood the force of what was said, thought that swords were required, because of the attack about to be made upon Himself. Fixing His look therefore upon those things which happened to the Jews because of their wicked conduct towards Him, the Saviour, as I said, ridicules their speech, and says, "It is enough:" yes, forsooth, two swords are enough to bear the brunt of the war about to come upon them, to meet which [682 many thousand swords were of no avail. For a

mighty resistance was made by the pride of the Jews against the forces of Augustus Caesar: but they availed nothing; for they were besieged with overpowering might, and suffered all misery. For as the prophet Isaiah says, "That which the holy God purposes, who shall bring to nought? and His hand, when lifted up, who shall turn aside?" Let us beware therefore of provoking God to anger: for it is a fearful thing to fall into His hands. But to those who believe in Christ He is merciful; even to those who praise Him; who call Him their Redeemer and Deliverer; who minister to Him with spiritual service, and by all virtuous conduct: for if so we act and speak, Christ will make us His own; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

1. u The Nestorians, as explained in the margin. I have before however shown that Nestorius denied that he held the doctrine of two sons: and so S. Cyril quotes his words in lib. ii. c. 6. *adversus Nest.* (Aubert vol. vi. 44.)

"For we hold not two Christs, nor two Sons; for in our view there is no first and second, nor one and another, nor one again and again another: but the same one Son is twofold

not in rank, but in nature."

Against this Cyril argues, that "Christ is not twofold, but one and the same Lord and Son, being the Word

from God the Father, not without flesh;" and concludes with these words,

"You then who say that we ought not to speak of two Christs, nor to acknowledge two Sons, putting on the semblance of dogmatic orthodoxy upon this point, are nevertheless convicted of saying that there are two Christs, and of separating into their specific difference man and God." In Cyril's view therefore the essence of Nestorianism consists in the endeavour to distinguish the limits of the two natures in Christ: and so to do, he argued, was virtually to make two Sons.

2. y Explained in the margin thus: "Plantations of trees laden with fruit which has passed the season, and become

flavourless."

3. f Mai has two passages on v. 27. not found in the Syriac, the first of which is principally a string of quotations to prove that the Deity is always described as sitting on a cloud: and the second is as follows; "For just as if one say of a man, that he received of his father the property of being rational, it really signifies that the rational is begotten of the rational, so also the Only-begotten God of God proceeded as Judge from Him Who judges all the earth. And though the Father gave all judgment to the Son, He is not Himself left destitute of

sovereign authority: for the Only-begotten is inseparable from God as the light is from the sun; for He exists in Him by nature, and all that the Father has is the Son's, and vice versa." He has also a rather fuller exposition of vv. 29-36, consisting evidently of short detached passages collected from various places, and given as such in Cramer. One of them to the effect that by "generation" is meant not the people then living, but those like them in morals, has occurred verbatim before, and was not then acknowledged by the Syriac.

4. g By the Thursday of the Mystery is meant Thursday in Passion week.

5. p Or rather, "as the serving-boy."

6. q That is, not ductile, incapable of being spread out by hammering. This text was transcribed by Roger Pearse, 2008. All material on this page is in the public domain - copy freely.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 146-156 (Luke 22:39-24:45)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

146-156 (Luke 22:39-24:45) pp. 683-781

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Sermon 146

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Sermon 147

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Sermon 148

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Sermon 149

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Sermon 150

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Sermon 151

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Sermon 152

- Sermon 153 (end portion is missing)

- Fragments of sermons 154, 155 and 156

SERMON CXLVI.

22:39-42,45,46. And He came out and went, as He was wont, to the Mount of Olives; and the disciples also followed Him. And when He was at the place, He said to them, Pray that you enter not into temptation. And He went apart from them about a stone's throw, and knelt down and prayed, saying, Father, if You will, put away this cup from Me: but not My will, but Yours be done. And He rose up from prayer, and went to the disciples, and found them asleep from sorrow. And He said to them, Why sleep you? Arise, pray that you enter not into temptation. OUR Lord Jesus Christ requires those who love Him to be accurate investigators of whatsoever is written concerning Him: for He has said, "that the kingdom of heaven is like to a treasure hid in a field."

For the mystery of Christ is deposited, so to speak, at a great depth, nor is it plain to the many: but he who uncovers it by means of an accurate knowledge, finds the riches which are therein, and resembles that wise woman, even Mary, of whom Christ said, that "she had chosen the good part, that should not be taken away from her." For these earthly and temporal things fade away with the flesh: but those which are divine and intellectual, and that benefit the life of the soul, are firmly established, and their possession cannot be shaken. Let us look therefore into the meaning of the lessons set before us. "By day then the Saviour abode in Jerusalem," instructing evidently the Israelites, and revealing to them the way of the kingdom of heaven; but when the evening came, He continued with the holy disciples on the Mount of Olives at a spot called Gethsemane: for so the wise Evangelist Matthew tells us. [684 When therefore Christ came thither, as the same Matthew again somewhere says, "He took Peter and James and John, and began to be grieved and sore distressed; and to say to them, My soul is sorrowful even to death. And again, having gone a little forward, He kneeled and prayed, saying, Father, if You will, put away from Me this cup; but not My will, but Yours be done." Behold here, I pray, the profoundness of the dispensation in the flesh, and the height of that wisdom which no words can tell: fix upon it the penetrating eye of the mind: and if you can see the beautiful art of the mystery, you also will say, "O! the depth of the riches both of the wisdom and the knowledge of God! His judgments are unsearchable, and His ways past finding out." "He began, it says, to be grieved, and sore distressed." For what reason, O Lord? Were You also terrified at death? Did You being seized with fear draw back from suffering? And yet did not You teach the holy apostles to make no account of the terrors of death, saying, "Fear not them who kill the body, but are not able to kill the soul." And if too any one were to say that the grace of spiritual fortitude is Your gift to the elect, he would not err from the truth: for all strength is from You, and all confidence and heartiness of mind in every more excellent encounter. You are by nature Life, and the cause of life. You we look for as a Saviour and Deliverer, and the Destroyer of corruption. From You all receive their life and being. You have made every thing that breathes. The angels are for You, and from You, and by You, and so is the whole rational creation. Unto You the blessed David spoke concerning us, "You send Your Spirit, and they are created: and You renew the face of the ground." How therefore are You grieved, and sore distressed, and sorrowful, even to death? For plainly You knew, in that You are God by nature, and know whatsoever is about to happen, that by enduring death in the flesh You would free from death the inhabitants of all the earth, and bring Satan to shame:----that You would set up a trophy of victory over every evil and opposing power: that You would be known by every one, and worshipped as the God and Creator of all. You knew that You would plunder hell:----that You would [685 deliver those that are therein, from bonds that had endured for many ages: that You wouldst turn to You all that is under heaven. These things You did Yourself announce to us of old by the holy prophets. We have heard You clearly saying, when You were like to us, "Now is the judgment of this world: now will the prince of this world be cast out. And I, if I be lifted up from the earth, shall draw all men to Me." "Verily I say to you, that if a grain of wheat fall not into the ground and die, it abides alone: but if it die, it brings forth much fruit." For what reason therefore are You grieved and sore distressed? Yes, He says, not unbefittingly am I found thus in anguish. For I know indeed that by consenting to suffer the passion upon the cross, I shall deliver all beneath the heaven from every evil, and be the cause of unending blessings to the inhabitants of the whole earth. I am not unaware of the unloosing of death, and the abolition of corporeal corruption, and the overthrow of the tyranny of the devil, and the remission of sin. But all the same it grieves Me

for Israel the firstborn, that henceforth He is not even among the servants. The portion of the Lord, and the cord of My inheritance, will be "the portion of foxes," as it is written. He Who was the beloved one is greatly hated: he who had the promises is utterly stripped of My gifts: the pleasant vineyard with its rich grapes henceforth will be a desert land, a place dried up, and without water. "For I will command the clouds that they rain no rain upon it." "I will break through its hedge, and it shall be a spoil: and I will beat down its wall, and it shall be trampled under foot." And tell me then, what husbandman, when his vineyard is desert and waste, will feel no anguish for it? What shepherd would be so harsh and stern as, when his flock was perishing, to suffer nothing on its account? These are the causes of My grief: for these things I am sorrowful. For I am God, gentle, and that loves to spare. "I have no pleasure in the death of a sinner, but rather that he should turn from his evil way and live." Right therefore is it, most right, that as being good and merciful, I should not only be glad at what is joyful, but also should feel sorrow at whatsoever is grievous. But that He pitied Jerusalem, as being well aware of what was about to happen, and that it would have to endure all [686] misery because of its crimes against Him, you may learn even from this. For He went up from Judaea to Jerusalem, and, as the Evangelist says, "When He beheld the city, He wept over it, and said, Would that you, even you, had known the things of your peace; but now they are hid from your eyes." For as He wept over Lazarus, in pity for the whole race of mankind, which had become the prey of corruption and of death; so we say that He was grieved at seeing Jerusalem all but involved in extreme miseries, and in calamities for which there was no cure. And that we might learn what was His wish concerning Israel, He told the disciples, that He is in grief and anguish. For it would have been impossible for them to have learnt what was hidden within Him, if He had not revealed by words what His feelings were. And this too I think it necessary to add to what has been said: that the passion of grief, or malady, as we may call it, of sore distress, cannot have reference to the divine and impassive nature of the Word; for that is impossible, inasmuch as It transcends all passion: but we say that the Incarnate Word willed also to submit Himself to the measure of human nature, by being supposed to suffer what belongs to it. As therefore He is said to have hungered, although He is Life and the cause of life, and the living bread; and was weary also from a long journey, although He is the Lord of powers; so also it is said that He was grieved, and seemed to be capable of anguish. For it would not have been fitting for Him Who submitted Himself to emptiness, and stood in the measure of human nature, to have seemed unwilling to endure human things. The Word therefore of God the Father is altogether free from all passion: but wisely and for the dispensation's sake He submitted Himself to the infirmities of mankind, in order that He might not seem to refuse that which the dispensation required: yes, He even yielded obedience to human [687] customs and laws, only, as I said, He did not bear ought of this in His own nature.

There is however much, yes, very much, to be added to what has been said; but for the present we hold in our narration, and reserve what is wanting for another meeting, should Christ our common Saviour gather us here once again: by Whom and with Whom, to God the Father, be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

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SERMON CXLVII.

UPON THE SAME SUBJECT.

ONCE again I am come to pay you what I promised, and to add a fitting conclusion to my discourse concerning Christ. For on all occasions it is dangerous to be guilty of untruth; but when any thing of the kind is committed in those things which are important for our edification, well may we then fear lest we bring down upon us condemnation from on high, and also become an object of general ridicule.

We said therefore at our last meeting, that Christ the Saviour of all was with the holy disciples upon the mount of Olives, while that many-headed serpent, even Satan, was preparing for Him the snare of death; and the chiefs of the Jewish synagogue and the disciple that betrayed Him were, so to speak, leaving nothing undone to gain possession of His person, and had already gathered those who were to seize Him, and who consisted of a band of the soldiers of Pilate, and a multitude of wicked officers. Just therefore as the attempt was about to be made, He was sorrowful, and admonished the disciples to act in like manner suitably to the season, saying, "Watch and pray, that you fall not into temptation." And that He might not benefit them by words only, but be Himself an example of what they should do, "having gone apart a little, about a stone's throw, He knelt down, it says, and prayed, saying, Father, if You be willing, remove this cup from Me." Now some one perhaps may ask, 'Why did He not pray with the holy disciples, but having gone apart from the rest, prayed by Himself?' It was that we might learn the pattern of that mode of prayer which is well pleasing to God. For it is not right when we pray that we should expose ourselves to the public gaze, nor seek to be beheld of many, lest perchance, sinking ourselves in the mire of endeavours after pleasing men, we make the labour of our prayers altogether unprofitable. Of this fault the scribes and Pharisees were guilty; for our Lord even once rebuked them for loving to pray in the corners of the streets, and for the long

[689 supplications which they offered in the synagogues, that they might be seen of men. But for those whose purpose it is to live uprightly, and who are anxious to hold fast by their love to Him, He lays down the law of prayers in these words: "But you, when you pray, enter your chamber, and close your door, and pray to your Father Who is in secret, and your Father Who sees in secret shall reward you." Every where therefore we find Him praying alone, that you also may learn that we ought to hold converse with God over all with a quiet mind, and a heart calm and free from all disturbance. For the wise Paul writes, "I will therefore that men pray, lifting up pious hands, without wrath and doubtings."

He was praying therefore, when already those who were to seize Him were at the door. And let no man of understanding say, that He offered these supplications as being in need of strength or help from another:---for He is Himself the Father's almighty strength and power:---but it was that we might hereby learn, ever to put away from us carelessness when temptation harasses, and persecution presses upon us, and perfidy contrives for us its snare, and makes ready the net of death. For it is the very means of our salvation to watch and fall upon our knees, and make constant supplications, and ask for the aid that comes from above, lest perchance it be our lot to grow weak, and suffer a most terrible shipwreck. For spiritual bravery is indeed a thing right worthy of the saints: but those who would resist the violence of temptations must, I tell you, have a determined and, so to speak, an unflinching mind: for it is the act of utter ignorance to be over confident in conflicts, nor is a man free from the charge of boastfulness, who is thus disposed: we must therefore, I repeat, unite courage and patience with humbleness of mind; and should any temptation then happen, our mind will be prepared bravely to resist it. Yet let us ask of God the

ability to endure manfully: for we are commanded in our prayers to say, "Lead us not into temptation: but deliver us from evil." [690]

Behold then, yes, see, the pattern for your conduct depicted for thee in Christ the Saviour of us all: and let us also observe the manner of His prayer. "Father, He says, if You are willing, remove this cup from Me." Do you see that Christ made His prayer against temptation with a reverence befitting man? "For if You be willing, He says, remove it." And here too remember what the blessed Paul wrote concerning Him; "He Who in the days of His flesh offered up prayers and supplications to Him Who was able to save Him from death, with strong crying and tears, and was heard because of His reverence, even though He was a Son, yet learned obedience by what He suffered, and being made perfect became the cause of eternal life to all them that obey Him." For as though one of us, He assigns to His Father's will the carrying out of whatever was about to be done. And if therefore it happen that we also at any time fall into unexpected troubles, and have to endure any mental conflict, let us beseech God not so much that it may end according to our will, but rather let us ask that whatever He knows to be fit and expedient for the benefit of our souls may be brought to pass. "For we know not what to pray for as we ought:" but He is a treasure house of every thing, and to those who love Him He gives whatever is suitable for them.

Now what I have said is, I trust, useful for the benefit of you all; but if we must further contrive some other explanation for the prayer, we may also say, that it rebukes the wickedness of the Jews: and in what way let us now explain. You have heard Christ say, "Father, if You will, remove this cup from Me." Was then His passion an involuntary act? and was the necessity for Him to suffer, or rather the violence of those who plotted against Him, stronger than His own will? Not so, we say. For His passion was not an involuntary act, though yet in another respect it was grievous, because it implied the rejection and destruction of the synagogue of the Jews. For it was not His will that Israel should be the murderer of its Lord, because by so doing it would be exposed to utter condemnation, and become reprobate, and rejected from having part in His gifts, and in the hope prepared for the saints, whereas once it had been His people, and His only one, and His elect, and adopted heir. For Moses said to [691] them, "Behold, the heavens and the earth are the Lord's your God: and you has the Lord chosen out of all nations to be His people." It was right therefore that we should clearly know, that through pity for Israel He would have put from Him the necessity to suffer: but as it was not possible for Him not to endure the passion, He submitted to it also, because God the Father so willed it with Him. But come and let us examine further this also. 'Did the decree of God the Father, and the will of the Son Himself, call Him as of necessity to His passion? And if so, and what I have said be true, was it not a matter of necessity for some one to be the traitor, and for the Israelites to proceed to such a pitch of daring as to reject Christ, and put Him to shame in manifold ways, and contrive for Him also the death upon the cross?' But if this were so, how would He be found saying, "Woe to that man by whom the Son of man is betrayed: good had it been for him if he had not been born?" And what just cause would there have been for Israel to perish, and be condemned to the miseries of war? For how could it oppose God's decree, and His irresistible purposes? God is not unjust, but weighs what we do with holy judgment. How therefore can He treat as voluntary that which was involuntary? For God the Father had pity upon the dwellers upon earth, who were in misery, caught in the snares of sin, and liable to death and corruption; bowed also beneath a tyrant's hand, and enslaved to herds of devils. He sent from heaven His Son to be a Saviour and Deliverer: Who also was made in form like to us. But even

though He foreknew what He would suffer, and the shame of His passion was not the fruit of His own will, yet He consented to undergo it that He might save the earth, God the Father so willing it with Him, from His great kindness and love to mankind. "For He so loved the world, that He gave even His Only-begotten Son, that whosoever believes in Him should not perish, but have everlasting life." As regards therefore the ignominy of His passion, He willed not to suffer: but as it was not possible for Him not to suffer, because of the cruelty of the Jews, and their disobedience, and unbridled violence, "He endured the cross, despising the shame," "and was obedient to the Father, [692 even to death, and that the death of the cross. But God, it says, has greatly exalted Him, and given Him a name that is above every name; that at the name of Jesus Christ every knee should bow of things in heaven, and things in earth, and of things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Amen. [693

SERMON CXLVIII.

22:47-53. While He was speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus to kiss Him. For he had given them this sign, Whomsoever I kiss is He. But Jesus said to him, Judas, do you betray the Son of man with a kiss? But when they that were with Him saw what was about to be done, they said, Lord, shall we smite with the sword? And one of them struck the servant of the chief priest, and cut off his right ear. But Jesus answered, and said, Let alone thus far. And He touched his ear and healed him. And Jesus said to those who had come out against Him, and who were the chief priests, and captains of the temple, and elders, Are you come out as against a thief with swords and staves to take Me? When I was daily with you in the temple, you stretched not out your hands against Me: but this is your hour, and the power of darkness.

MANY and bitter passions wage war with the soul of man, and, attacking it with unendurable violence, humble it to unseemly deeds: but worse than all the rest is that root of all evil, the love of money, into whose inextricable nets that traitorous disciple so fell, that he even consented to become the minister of the devil's guile, and the instrument of the wicked chiefs of the synagogue of the Jews in their iniquity against Christ. And this the purport of the evangelic lessons again plainly shows. For the Saviour had forewarned the holy apostles that He should be seized, and endure by the hand of sinners His passion upon the cross. And with this He also commanded, that when temptation pressed upon them they must not be weary, nor sleep at an unseasonable time, but rather must watch and be constant in prayers. When then He was still speaking of these things, "Behold, it says, a multitude, and he that was called Judas, one of the twelve, went before them." Do you see that the blessed Evangelist grieves, and, so to speak, [694 even faints? For he does not permit himself even to retain in his remembrance the disciple who was so easily bought: he refuses even to name that wicked one: for he says, "he that was called Judas." For what? did he not know that the man was numbered with the elect, and counted in the company of the holy apostles? But, as I have already said, he hated even his name, and therefore the expression, "he that was called Judas." To this, however, he adds, that he was one of the twelve: and this also is a matter of great importance to demonstrate more fully the guilt of the traitor's crime. For he who had been equally honoured with the rest, and adorned with apostolic dignities; he, the elect and beloved, deigned admittance to the holy table, and the highest honours, became the pathway and the means for the murderers of Christ. What lamentation can suffice for him, or what floods of tears must not each shed from his eyes, when he considers from what happiness that wretched

being fell into such utter misery! For the sake of worthless pence he ceased to be with Christ, and lost his hope toward God, and the honour, and crowns, and life, and glory prepared for Christ's true followers, and the right of reigning with Him.

It will be worth while, however, to see what the nature was of his artifice. He had given then those murderers a sign, saying, "Whomsoever I kiss is He." Completely had he forgotten the glory of Christ, and in his utter folly imagined perhaps that he could remain undetected when offering indeed a kiss, which is the type of love, but with his heart full of bitter and iniquitous deceit. And yet even when he was accompanying Christ our common Saviour in His journeys with the other apostles, he often had heard Him foretelling what was about to happen: for, as being God by nature, He knew all things, and expressly told him of his treachery; for He said to the holy apostles, "Verily I say to you, that one of you betrays Me." How then could his purposes remain unknown? No: but there was the serpent within him struggling against God; he was the dwelling-place of the devil: for one of the holy evangelists has said, that as he was reclining at table with the rest of the disciples, the Saviour gave him a piece of bread, having dipped it in the dish: "and after the bread [695 Satan entered into him." He approaches Christ therefore as one beside himself with wine; and though the instrument of fraud and treachery, he makes a show of extraordinary affection: and therefore Christ very justly condemned him with the greater severity, saying, "Judas, do you betray the Son of man with a kiss?" And Matthew says, that when the traitor drew near to Christ, our common Saviour, he both kissed Him, and added thereto, "Hail, Master." Do you say hail to Him Who by your instrumentality is made the prey of death? How could such a word possibly be true? So that we see, that inasmuch as that false one, Satan, was within Him, he used falsehood even in saying, Hail. Because of such deeds the prophet somewhere says, "Their tongue is a piercing spearhead: the words of their mouth are deceitful: to his neighbour he speaks things of peace, but in his soul there is enmity." But further, we must also call to mind what is written by the divine John respecting this event; for he has related, "that the officers of the Jews drew near to seize Jesus: and He advanced to meet them, saying, Whom seek you? When then the officers said, Jesus of Nazareth, He yielded Himself into the hands of those murderers, saying, I am He. But they, it says, went back; and this happened three times." What therefore was the purpose of this? and for what reason did the Saviour offer Himself to them, but they fell down when they heard Him say, "I am He?" It was that they might learn that His passion did not happen to Him without His own will, nor could they have seized Him, had He not consented to be taken. For it was not the effect of their own strength that they took Christ, and brought Him to the wicked rulers, but He yielded Himself up to suffer, as well knowing that His passion upon the cross was for the salvation of the whole world. And the blessed disciples, pricked with the goading of divine love, drew their swords to repel the attack. But Christ would not permit this to be done, but rebuked Peter, saying, "Put up your sword into its sheath: for all who have taken swords shall die by swords." And herein He has given us also a pattern of the manner in which we must hold fast by our love to Him, and of the extent to which the burning zeal of our [696 piety may proceed. For He would not have us use swords wherewith to resist our enemies, but rather employing love and prudence, we so must mightily prevail over those who oppose us. And similarly Paul teaches us, saying, "Casting down reasonings and every high thing that exalts itself against the knowledge of God, and bringing captive every thought to obedience to Him." For the war for truth's sake is spiritual, and the panoply that becomes saints is intellectual, and full of love to God. "For we must put on the breastplate of righteousness, and the helmet of salvation; and

take the shield of faith, and the sword of the Spirit, which is the word of God." And so then the Saviour moderates the unmeasured heat of the holy apostles: and by preventing the example of such an act, declares that those who are the chief in His religion have no need in any way whatsoever of swords. And He healed with divine dignity him who had received the blow, so giving to those who came to seize Him this godlike sign also for their condemnation. But that no one prevailed by force over His power and will, He shows by saying; "Are you come out as against a thief with swords and staves to take Me? When I was daily with you in the temple, you stretched not out your hands against Me." Does Christ then blame the chiefs of the Jews for not having prematurely contrived for Him the deadly snare? Not such is His meaning, but this rather: when it was easy for you to take Me, as each day I taught in the temple, you seized Me not. And why? Because I did not will as yet to suffer, but rather was waiting for a fitting season for My passion. And this season has now arrived: for be not ignorant that "this is your hour and the power of darkness:" that is, that a short time is granted you during which you have power over Me. But how has it been given you, and in what manner? By the will of the Father consenting thereunto with My will. For I willed that for the salvation and life of the world I should submit Myself to My passion. You have therefore one hour against Me, that is a very short and limited time, being that between the precious cross and the resurrection from the dead. And this too is the power given to darkness: but darkness is the name of Satan, for he is utter night and darkness, and the blessed Paul also says of him. "that the God of this world [697 has blinded the minds of those that believe not, lest the light of the gospel of the glory of Christ should shine to them." Power therefore was granted to Satan and the Jews to rise up against Christ: but they dug for themselves the pitfall of destruction. For He indeed saved by means of His passion all under heaven, and rose the third day, having trampled under foot the empire of death: but they brought down upon their own heads inevitable condemnation in company with that traitorous disciple. Let them hear therefore the Holy Spirit, Who says by the voice of the Psalmist, "Why have the heathen raged, and the nations meditated vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ." But what follows this? "He that dwells in heaven, it says, shall laugh at them, and the Lord shall deride them." These wretched beings then involved themselves in the crime of murdering their Lord; but we praise as our Saviour and Deliverer our Lord Jesus Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [698

SERMON CXLIX.

22:54-62. And they took Him, and led Him away, and brought Him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the court, and were set down together, Peter sat down among them: and a certain maid beholding him as he sat at the light, looked earnestly at him and said, this man also was with Him. But he denied Him, saying, Woman, I know Him not. And after a little while another saw him, and said, You also are one of them. And Peter said, Man, I am not. And about the space of an hour after, another confidently affirmed, saying, Of a truth this man also was with Him: for he is a Galilaean. But Peter said, Man, I know not what you say. And immediately while he was yet speaking the cock crew. And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord that He had said to him, To-day before the cock crow you shall deny Me thrice. And he went out and wept bitterly.

OUR, Lord Jesus Christ, to make us careful in whatever holy occupations we undertake, commanded us to offer up our supplications continually, and to make it a portion of our prayer to say, "Lead us not into temptation." For the violence of temptations is often sufficient to shake even a thoroughly steadfast mind, and to humble to wavering, and expose to extreme terrors even a courageous and strong-hearted man. And this it was the lot of the chosen disciple to experience, by whom I mean the sacred Peter. For he proved weak, and denied Christ the Saviour of all. And this denial he made not once only, but thrice, and with oaths. For Matthew has said, that "he began to curse and to swear, I know not the Man." Now there are some who would have us believe that what the disciple swore was, that he did not know that Jesus was a man: but their argument fails them, [699 though their object was to give the disciple loving help. For if he swore, as they say, that he did not know that Jesus was a man, what else did he than deny Him in thus overturning the mystery of the dispensation in the flesh? For he knew that the Only-begotten Word of God was made like to us, that is, a man: for this he openly confessed, saying, "You are the Christ, the Son of the living God." Now he did not intend in saying this to affirm, that as being one merely such as we are He is the Son of God, but that though he saw Him standing there in the limits of human nature,---Him Who is the Word Which transcends everything that is made, and Who sprung forth from the Substance of God the Father,---even so, I say, he did not shrink from acknowledging and confessing that He is the Son of the living God. It is therefore a thing-very absurd to suppose, that though he knew the mystery of the dispensation in the flesh, he yet said that he did not know that Jesus was a man. What therefore is the fact? He was really infirm: for it was not possible for Jesus to speak falsely, Who forewarned him, that "before the cock crow you shall deny Me three times." Nor verily do we say, that the denial took place in order that Christ's words might come true, but rather that His object was to forewarn the disciple, inasmuch as what was about to happen did not escape His knowledge. The misfortune therefore happened to the disciple from the cowardice of human nature. For as Christ had not yet risen from the dead, nor death as yet been abolished, and corruption wiped away, the fear of undergoing death was a thing past men's endurance. For that this miserable act arose, as I said, from the malady of human cowardice, and that the disciple was condemned by his own conscience, is proved both by his lamentation immediately afterwards, and by his tears upon his repentance, which fell from his eyes as for a grievous sin. "For having gone out, it says, he wept bitterly," after Christ had looked upon him, and recalled to his remembrance what He had said to him. But next, it is worth our while observing, in what way his sin was forgiven, and how he put away his fault; for the event may prove of no slight benefit to us also ourselves. He did not then defer his repentance, nor was he careless about [700 it: for as rapid as was his descent into sin, so quick were his tears because of it; nor did he merely weep, but wept bitterly; and as one that had fallen, so bravely did he spring up again. For he knew that the merciful God somewhere says by one of the prophets, "Shall not he that falls arise? and he that backslides, shall he not return?" In returning therefore he missed not the mark: for he continued to be what he had been before, a true disciple. For when he was warned that he should thrice deny before the cock crow, even then he won also the hope of forgiveness: for Christ's words to him were, "And do you also, in time to come, when you are converted, strengthen your brethren." Words such as these belong to One Who again appoints and restores him to apostolic powers: for He entrusts him again with the office of strengthening the brethren; a thing which also he did. And this too we say; that though we are taught the failures of the saints in the sacred Scriptures, it is not that we may be caught in similar snares from

disregarding the duty of steadfastness, but that if it do chance that we prove weak in anything that is necessary for salvation, we may not despair of being able once again to mount up to fortitude, and, so to speak, recover our health after an unexpected illness. For the merciful God has provided for the inhabitants of earth repentance as the medicine of salvation: and this I know not how men ¹ endeavour to dispense with, saying of themselves that they are clean, and in their great madness not understanding, that to entertain such an idea of themselves is full of all impurity. For "no man is free from defilement," as it is written. And besides this we say, that it makes God angry for us to imagine that we are free from all impurity: for He is even found saying to one of those who led polluted lives, "Behold I have a lawsuit with you because you say I have not sinned, in that you have acted very contemptuously in repeating your ways." For the repetition of the way to sin is for us, when we are overtaken by offences, to refuse to believe that we are guilty of the defilement which arises from them.

'But yes, verily! they say, the God of all pardons the sins |701

of those who are not as yet baptized, but not so of those who have been already admitted to His grace.' And what do we say to this? That if they lay down laws according to their own fancy, their words do not much concern us. But if they cleave to the divinely-inspired Scriptures, when was the God of all unmerciful? Let them hear Him when He cries aloud, "Tell you your former iniquities, that you may be justified." Let them also call to mind the blessed David, who says in the Psalms, "Shall God forget to be merciful: or shall He gather up His mercies in His wrath?" And again, "I said, I will acknowledge against myself my iniquity to the Lord: and You forgave the wickedness of my heart." And besides this, they ought not to forget that before Christ was seized, or Peter denied Him, he had been a partaker of the body of Christ, and of His precious blood. "For He took bread and blessed, and gave to them, saying, This is My body. And in like manner also of the cup, saying, Drink you all of it: for this is My blood of the new covenant." Behold then, manifestly, that after having been a partaker of the mystical eucharist, he fell into sin, and received forgiveness upon his repentance. Let them then not find fault with the gentleness of God: let them not think scorn of His love to mankind, but call to mind Him Who plainly says, "The wickedness of the wicked shall not hurt him in the day wherein he turns away from his iniquity." And when God thus offers us conversion on whatever day a man be willing to practise it, why do they not rather crown with grateful praises Him Who aids them, instead of foolishly, and, so to say, contumaciously opposing Him? for by so doing they bring condemnation upon their own heads, and call down upon themselves inevitable wrath. For the merciful God does not cease to be so; since, according to the voice of the prophet, "He wills mercy." Let us therefore strive with all our might, lest we fall into

|702 sin, and let a steadfast love to Christ be fixed unchangeably in us while we say in the words of the blessed Paul, "Who shall separate me from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? But if temptation assail us, and so it chance that we prove but weak, let us weep bitterly; let us ask forgiveness of God: for He heals those that are contrite; He raises up the fallen; He stretches out His saving hand to those who have gone astray: for He is the Saviour of all, by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CL.

22:63-71. And the men who held Him mocked and struck Him: and when they had blindfolded Him, they asked Him, saying, Prophecy, who is he that struck you? And many other things blasphemously spoke they against Him. And when it was day, the council of the elders of the people, composed of the chief priests and scribes, came together, and they led Him into their assembly: and they said, If You are the Christ, tell us. And He said to them, If I tell you, you will not believe: and if I also ask you, you will not return Me an answer. But hereafter shall the Son of man sit on the right hand of the power of God. Then they all said, Are You therefore the Son of God? And He said to them, You say that I am. And they said, What further need have we of witness? For we ourselves have heard of His mouth.

HERE too let the prophet Jeremiah say of the race of Israel, "Who will grant for my head to be waters, and my eyes a fountain of tears, that I may weep for this people day and night?" For what lamentation can suffice for those who fell into the pit of destruction because of their wicked conduct to Christ, and for guilt so great, that not with words only did they grieve Him, and mock Him with blasphemous cries, but even laid sinful hands upon Him, and made ready for Him the snare of death? And so contumeliously did they treat him, wickedly making Him their sport, as even to venture to smite Him: for so we have this day heard the holy evangelist say, "For the men who held Him mocked and struck Him, saying, Prophecy, who is he that struck You?" "But He, when He was reviled, reviled not again: and when He suffered, He threatened not, but committed His cause to Him that judges righteously." Well therefore might we utter that which was said of certain men by one of the holy prophets, "The heavens were astonished thereat, and shuddered very greatly, says the Lord." For the Lord of earth and heaven, the Creator and Artificer of all, the King of kings and Lord of lords, Who is of such surpassing greatness in glory and majesty, the foundation of everything, and that in which [704 it exists and abides----"for all things exist in Him"----He Who is the breath of all the holy spirits in heaven, is scorned like one of us, and patiently endures buffetings, and submits to the ridicule of the wicked, offering Himself to us as a perfect pattern of longsuffering, or rather manifesting the incomparable greatness of His godlike gentleness. Or perhaps even He thus endures to rebuke the infirmity of our minds, and show that the things of men fall as far below the divine excellencies as our nature is inferior to His. For we who are of earth, mere corruption and ashes, attack at once those who would molest us, having a heart full of fierceness like savage beasts. But He, Who in nature and glory transcends the limits of our understanding and our powers of speech, patiently endured those officers when they not merely mocked, but even struck Him. "For when they had blindfolded Him, it says, and afterwards struck Him, they asked Him, Prophecy, who is he that struck You?" They ridicule, as if He were some ignorant person, Him Who is the Giver of all knowledge, and Who even sees what is hidden within us: for He has somewhere said by one of the holy prophets, "Who is this that hides from Me counsel, and shuts up words in his heart, and thinks that from Me he hides them? He therefore Who tries hearts and reins, and Who is the Giver of all prophecy, how could He not know who it was that struck Him? But as Christ Himself said, "Darkness has blinded their eyes, and their minds are blinded." Of them too therefore may one say, "Woe to them that are drunken, but not with wine!" "For their vine is of the vine of Sodom, and their tendril of Gomorrah." But when at the dawn of day their wicked assembly was gathered together, He Who is the Lord of Moses, and the Sender of the prophets, after having been thus lawlessly mocked, was brought into the midst; and

they asked if He were the Christ? O senseless Pharisee, if you ask because you know not, surely until you had learnt the truth you ought in no wise to have grieved Him, lest haply you should grieve God: but if you make pretence of ignorance, while really you know well that He is the Christ, you must hear what the sacred Scripture says, "God is not deceived." [705 But tell me, why do you question Him, and wish to learn of Himself, whether He be the Christ? For it is easy enough to obtain the knowledge of Him from the law and the prophets. Search the writings of Moses: you will see Him depicted there in manifold ways. For He was sacrificed as a lamb: He vanquished the destroyer by His blood: and was prefigured also in many other forms. Examine too the writings of the prophets; you will hear them proclaiming His divine and wonderful miracles. "For then, they say, shall the eyes of the blind be opened, and the ears of the dumb shall hear: then shall the lame man leap as a hart, and the tongue of the stammerers shall be plain." And again, "The dead shall arise, and those who are in the graves shall awake: for the dew from You is healing to them." Since therefore even you yourselves see the perfect clearness of the accomplishment of the prophecies respecting Him, why do you not rather acknowledge Him on the evidence of His divine miracles, and of His ineffable works? And this too Christ Himself said to you; "The works which My Father gave Me to do, those works bear witness of Me that He sent Me." And again, "If I had not done among them the works which no other man did, they had not had sin: but now they have both seen and hated both Me and My Father." The rulers therefore of the Jews, together with the people under their charge, were in very truth unbelieving, and thoroughly without understanding.

I think, however, that we ought to examine the words used by Christ: for they were a reproof of the want of love to God of which the Scribes and Pharisees were guilty. When therefore they ask whether He is in truth the Christ, and would learn this very thing, He says, "If I tell you, you will not believe; and if I ask, you will not return an answer." Come therefore, and let me explain to you, as to men glad to be taught, what the occasion was on which they heard, and would not believe; and that on which they were silent when questioned. When Christ then went up to Jerusalem, He found in the temple people selling sheep and oxen and doves, and moneychangers sitting: and having made, it says, a kind of scourge of cords, He drove them all out of the temple, saying, "Take these things hence: and make not My Father's house [706 a house of merchandize." Because therefore He called God His Father, those who were sacrificing in the temple murmured and attacked Him, saying, "By what authority do You do these things? And who gave You this authority?" And to this Christ replied, "I will also ask you a word, which if you tell Me, I also will tell you by what authority I do these things. The baptism of John, whence was it, from heaven, or from men? And they, it says, reasoned with themselves, saying, If we say, From heaven, He will say to us, Why did you not believe him? But if we say, Of men, we fear the multitude: for all held John as a prophet. And they answered and said, We do not know. And Christ said thereto, Neither do I tell you by what authority I do these things." And on another occasion He asked them, saying, "What say you of Christ? Whose Son is He? And they said, David's. And afterwards the Lord said to them, How therefore does David in spirit call Him Lord, saying, The Lord said to my Lord, Sit You on My right hand, until I place Your enemies as a footstool under Your feet. If therefore David call Him Lord, how is He his Son?" And to this again they were silent. You see that Christ speaks truly when He says, "And if I ask you, you will not return Me an answer."

You shall see too that the other declaration is equally true: and what is this? "If I tell you, you will not believe." For the blessed John the Evangelist writes, that "it was the feast of the dedication at

Jerusalem, and it was winter: and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about Him, and said to Him, How long will You lift up our soul? If You are the Christ, tell us plainly. And Jesus answered them, I told you, and you will not believe: the works that I do in My Father's name, they bear witness of Me; but you will not believe." And to make their condemnation more severe, in respect, I mean, of their refusing to believe on Him, He further clearly sets before them His glory, saying, "But hereafter the Son of man shall sit on the right hand of the power of God." When, He says, I was in form like to you, though by nature and in [707 truth the Son of God the Father, you made no account of Me. And yet how was it not right that the excellent art of the dispensation in the flesh should not escape your notice, inasmuch as you are learned in the law, and nurtured in the writings of Moses, nor are the predictions of the holy prophets unknown to you. But since you have brought yourselves to so great want of knowledge, and being filled with utter ignorance, recognise not the mystery concerning Me, I tell you of necessity that there is granted you but a short and narrow season for your pride and wickedness against Me, even until My precious cross. For immediately after this I clothe Myself in honour: I ascend to the glory which I had from the beginning: I am made even in the flesh the partner of God the Father on His throne, and possess sovereignty over all, even though I have taken upon Me your likeness. When Christ was thus speaking, the troop of Pharisees was inflamed with uncontrollable wrath: they catch at the expression as a pretext for blasphemy, and accuse the truth itself: they say, that "no longer need we any testimony," as being themselves the hearers of His words. And what then had they heard Him say? O vile and senseless men, you wanted to learn whether He were the Christ: He taught you therefore that by nature and in truth He is the Son of God the Father, and with Him shares the throne of Deity. Therefore, as you confessed, henceforth you have no need of testimony, for you have heard Him speak: hence might you best have learnt that He is the Christ: and this would have proved for you the pathway to faith, had you only been one of those who would know the truth. But they, making even the pathway of salvation an occasion for their souls' ruin, understand not: senselessly they slay Him, keeping but one aim in view in contempt of all law, and utter disregard of the divine commands: for it is written, "The holy and the just you shall not kill." But they, as I said, paid no regard whatsoever to the sacred commands, but rushed down, as it were, some steep descent, to fall into the snares of destruction.

Such then was their conduct: but we offer our praises to God the Word, Who for our salvation became man; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

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SERMON CLI.

23:1-5, 18, 19. And the whole multitude arose and led Him to Pilate. And they began to accuse Him, saying, We found this man perverting our people, and forbidding to give tribute to Caesar, and saying of Himself that He is Christ, a King. And Pilate asked Him, saying, Are You the King of the Jews? And He answered him, and said, You say. Then said Pilate to the chief priests and the multitudes, I find no cause at all in this Man. But they vehemently asserted, that He perverts the people, teaching in all Judaea, and having begun from Galilee even to this place. And they cried out, the whole multitude at once, saying, Away with this Man, and release to us Barabbas: who for some sedition made in the city and for murder was cast into prison. A disgraceful malady, my

brethren, is want of understanding and folly of heart, accompanied by the inventions of base thoughts, which lead men on to every thing that is wicked, and often even make us sin against the glory of God. And this we can see was the case with the synagogue of the Jews; for they sinned against Christ, and therefore they have suffered all misery, being condemned by the just sentence of God to that fate to which they brought Him, Who would have raised them up to life. For they led Jesus to Pilate, and were themselves too delivered up to the hosts of the Romans, who took all their land captive, and stormed also their city which previously had been the holy and the noble, and gave those who were dwelling therein as a prey to sword and fire. In them therefore were fulfilled the predictions of the holy prophets: for one says, "Woe to the wicked: evils shall happen to him, according to the works of his hands." [709 And another, "As you have done, so shall it be done to you: your retribution shall be recompensed upon your head." But let us see what was the manner of their wickedness, and what also they said to Pilate, when framing their accusations against our common Saviour Christ. "We found this man perverting our people, and forbidding to give tribute to Caesar, and saying of Himself that He is Christ a King." And yet, but a short time before He was tried by you, and of questions such as this no point was raised; only He was asked, whether He were the Christ. This it was which you then sought to learn, and beside it absolutely nothing. And so, meeting your questions, He sought to show both that He is the Christ, and that by nature and truly He is the Son of God the Father. For He said, "You shall see the Son of man sitting on the right hand of power." And tell me, I pray, whose is it to sit with the Father, but His Who by nature is the Son? For of all that is made nothing whatsoever may boast of sitting on the throne of Deity: for every created being is put under the feet of the divine and supreme nature, Which rules over all, and transcends every thing whatsoever which has been brought into being. God the Father alone is set upon the throne high and lifted up, but He shares His seat with the Son, Who is ever with Him, and sprang by nature from Him. You had obtained therefore for yourselves by your question the full assurance that He is the Christ. But in your eagerness to accuse of blasphemy Him Who had revealed to you His glory, you said, "Why need we any further witnesses? for we have heard from His mouth." And how then forgetting all this, or rather in your malice passing by those things for which He was judged by you, make you an array of charges of an entirely different nature, saying, "We found this man perverting our people?" Tell us in what this perversion consisted! What He taught was repentance. Where did He forbid to give tribute to Caesar? In reality you sent certain of your body to Him, [710 with those who are called Herodians, to tempt Him, saying, "Teacher, is it lawful to give tribute to Caesar, or not?" And thereupon Christ said to them, "Show me a denarius of the poll tax: and asked, Whose is the image and superscription on the denarius which you have brought? And when they replied; Caesar's, He said, Give to Caesar the things that are Caesar's, and to God the things that are God's." Where then did He forbid to give tribute to Caesar? But their sole purpose was to bring down to death Him Who was raising them up to life. This was the object of their stratagems, and of the base deeds which they contrived, and of the falsehoods they invented, and the bitter words which ran from their wicked tongue. And yet the law loudly proclaims to you, "You shall not bear false witness against your neighbour." And again, "The holy and the just you shall not kill." At language thus unbridled in its violence God in his anger has somewhere said, by one of the holy prophets, "But draw you near, you wicked children, you seed of adulterers and the harlot: at Whom made you merry? and against Whom opened you your mouth? and against Whom sent you forth your tongue? Are you not sons of perdition; and an iniquitous seed?" And the prophet David also

somewhere describes them in the Psalms, thus addressing God the Father in heaven, "Scatter them in Your might, and restrain them, O Lord, my helper. The sin of their mouth is the word of their lips, and they shall be taken in their pride." For having given loose to their unbridled tongue against Christ, and, so to speak, "lifted up their horn on high, and spoken iniquity against God," as it is written, they fell in their pride. Surely it was their duty, priding themselves as they did upon their knowledge of the divine laws, to have remembered that God says, "The pious and the just you shall not kill:" but they had no regard whatsoever to the respect due to the law, but being led on by an unrestrainable impetuosity into whatsoever pleased themselves alone, without examination of its nature, they invented numerous charges, heaping up against Christ accusations which were neither true nor capable of being [711] proved. But they were convicted of being even more wicked than an idolater. For Pilate, acquitting Jesus of all blame, openly said, "I find no cause at all in this Man:" and this, not once only, but three times.

"But they vehemently protested, He perverts the people, "teaching in all Judaea, and having begun from Galilee (continues) even to this place." Again they change from their former accusations, and invent pretexts for laying sins to His charge, and gather fresh opportunities for slandering Him. "For He perverts, they say, the people, teaching throughout all Galilee even to this place." But while they accuse Him of teaching, they are silent as to what He taught, being afraid, I imagine, lest perhaps even Pilate himself should be found among the number of the believers. For if he had heard Christ unfold His mystery, he might have ceased perhaps from serving henceforth gods falsely so called, as having admitted the light of the true knowledge of God to dwell within him, and possessing in his mind and heart the medicine of that sacred and saving message which is by Christ. For what were the doctrines of Christ? He called to the true knowledge of God them that were in error, and serving the creature in His stead. Whoever drew near to Him He desired should be resplendent with the glories of righteousness; that they should be irreproachable and good; gentle and merciful; wise and holy; of upright and blameless lives. With great cunning therefore they say that He taught, but were silent as to the nature of His doctrines. But even when so speaking, Pilate rebuked them, excusing himself, and saying, "I find no cause at all in Him." " For you have brought me, he says, This Man, as one Who upturns the people, and behold, I having tried Him in your presence, have not found in This Man any cause of those things whereof you accuse Him. No, nor yet Herod: for he has sent Him back to us: and, behold, nothing is done by Him worthy of death." Lo! those who know the divine laws, and with haughty countenance say, "We are Moses' disciples," beseech that He may be condemned to death, Who is guilty of no base action, yes, rather Who is the Head and Teacher of all piety, and Who renders those who believe in Him skilful in every virtue: and when he whose duty it was to judge Him acquitted Him, to make their

[712] doom of torment more severe, they earnestly beg that He Who was guilty of no base deed might suffer as from them the penalty of death. " For the whole multitude cried out, saying, Away with this Man: but loose to us Barabbas." Plainly therefore "they denied the Holy and the Just, and, as the blessed Peter says, asked for a murderer to be granted to them," that they might be sharers of his lot, and partners in his guilt. And this it was their lot to suffer. For they were given up to destruction and slaughter, and perished together with their whole race. "For they cried out, it says, saying, Crucify Him, crucify Him." And this their unholy cry the Lord blamed, saying, by the voice of Jeremiah, "I have left My house, I have abandoned My inheritance: I have given My dearly

beloved, My soul, into the hand of her enemies. My inheritance has become to Me like a lion in a thicket: it has uttered its voice against Me; therefore I have hated it." It was hated therefore because as a lion it sprang upon Christ, and uttered a cruel and pitiless cry against Him: but we praise Christ, Who for our sakes and in our stead suffered in the flesh: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and over. Amen.

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SERMON CLII.

23:24-31. And Pilate gave sentence that their request should be done. And he released him who for sedition and murder was cast into prison, for whom they asked: but he delivered Jesus to their will. And as they led Him away, they laid hold upon Simon, a Cyrenian, coming out of the country; and on him they laid the cross to carry it after Jesus. And there followed Him a great company of people, and of women, who bewailed and lamented Him. And Jesus turned Himself to them, and said, Daughters of Jerusalem, weep not for Me, but weep for yourselves and your children. For behold the days come, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave nurture. Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

"THE fear of God is an abomination to evildoers:" and the saying is true; for the sacred Scripture cannot lie. For the desire to live in an upright and holy manner is altogether alien from those who love wickedness: and because the violence of their passions attacks thorn like a savage beast, they will not listen to the words of those who admonish them, but reckon as their enemies whoever would instruct them in the duty of living well. It was this feeling which made the Jewish multitudes hate Christ: and yet what He summoned them to was salvation, and the forgiveness of sin: to a mode of life worthy of admiration: to a righteousness superior to the law; and to a spiritual service higher than types and shadows.

They had brought the holy One and the Just to Pilate, uttering against Him language violent and unrestrained, and pouring forth falsely-invented accusations: and so long did they persist in the vehemence wherewith they accused Him, that at length Pilate gave sentence that it should be as they desired, although he had publicly said, "I find no wickedness in this man." But they, it says, cried out, "Away

|714 with Him, crucify Him." For this very cry, unmerciful and unlawful, the Lord had reproved them by the voice of the prophet Isaiah; for thus it is written, "For the vineyard of the Lord of hosts, a plant new and beloved, is the man of Judah: and I looked that he should do justice, but he wrought iniquity: and not righteousness, but a cry." And in another place He said of them, "Woe to them, in that they have gone far from Me: wretched are they, for they have sinned against Me: but I redeemed them, and they spoke falsely against Me." And again, "Their princes shall fall by the sword, because of the rudeness of their tongue."

Pilate therefore, it says, gave sentence that what they desired should be done: but better for them had it been, if the will of Pilate had prevailed, and the sentence had been, to set the Lord free from all fault, and to deliver the Innocent and the Just from His bonds. But they resisted, and vehemently opposed, and so gained a victory that was the mother of their undoing; that prepared

for them the snare; that was the nurse of their ruin; and affianced them to severe and inevitable misery.

Yet here behold, I pray, that rebellious serpent driven from his empire over us all, and digging for himself and the wicked hosts that serve him the pit of destruction. For as the Psalmist says, "The heathen are caught in the destruction they have made: in the snare which they set is their own foot taken. The Lord is known as executing judgments: in the works of his hands is the sinner taken." For the works of his hands proved his snare, and "he fell into the pit that he had made: and his labour returned upon his head, and his iniquity descended upon his own pate:" for he was driven away, as I said, from his pride over us. And this the Saviour has taught us: for when He was about to endure for us His saving passion, He said, "Now is the judgment of this world: now is the prince of this world cast out. And I, if I be lifted up from the earth, shall draw all men to Me," He led Jesus therefore to the cross, that being lifted up He might draw all men to Him, and that thus he might be left stripped of his worshippers, who in the height of his pride had ventured to say, "The whole world will I hold in my hand as a nest, and as eggs that are left will I take it up, and there is no one shall |715 escape from me, or speak against me." You did not expect then that any one would rise up against you when you were seizing what was not your own. The prophets however dared to do so, though by your instigations the Israelites were incited continually to violence and foul murders. Then there rose up against you and spoke against you the Lord of all, having taken the form of a slave; appearing in prophetic measure, though the Giver of all prophecy and knowledge; in lowliness of glory, though high and transcending all; in weakness such as ours, though the Lord of hosts. And you did not recognise the Saviour, and as the prophet Jeremiah says, "You were found and caught, because you stood up against the Lord." And how were you caught? In that those who were in darkness and the ignorance which you caused received light; those who wandered in error were brought into the right way; your harsh and overbearing dominion fell; the sting of sin was done away; and death was slain by Christ's death. Such are the benefits wrought for us by the Redeemer's passion. Lead therefore, yes, lead Jesus to the cross that shall be your ruin: pile up for yourself the inextinguishable flame: dig the pit into which you shall be cast, being trampled under foot of those that fear Him. If you behold Him crucified and hung upon a tree, and laugh therefore; you shall see Him, and that soon, risen from the dead, and then shall you wail for death because it has fallen. Weep without restraint at the sight of destruction overthrown: weep as He refashions man's nature to life; as He reduces sin into subjection which with you had savagely tyrannized over us: and henceforth no more accuse any one who is weak; "for it is God That justifies: who is he that condemns?" and as the Psalmist says, "All iniquity shall stop its mouth." The Redeemer therefore was led to His saving passion: but they laid His cross, it says, upon Simon the Cyrenian. Another holy evangelist, however, tells us that the Lord Himself carried, the tree: and necessarily both the one and the other are true. For the Saviour indeed bore the cross, but in the middle of the way perhaps the Cyrenian met them, and they seized him, and made him carry it instead. And there is an important reason for the fact, that Christ the Saviour of all did carry the cross: for it is said of Him by the voice of Isaiah, that "to |716 us a Child is born: a Son also is given us, Whose government is upon His shoulder." For His government was the cross, by which He became King over the world, if so be that it is true that " He became obedient to the Father to death, even the death of the cross: for this reason God also has greatly exalted Him, and given Him a name that is above every name, that at the name of Jesus Christ every knee should bow, of things in heaven, and things in earth, and of things under the earth: and every tongue shall

confess that Jesus Christ is Lord to the glory of God the Father." And this also, I think, it is important here to observe, that when the blessed Abraham went up to the mountain that had been shown him, that there he might sacrifice Isaac, according to God's command, he laid the wood upon the lad; and he was a type of Christ carrying His own cross upon His shoulders, and going up to the glory of His passion. For that His passion was Christ's glory, He has Himself taught us, saying, "Now is the Son of man glorified, and God is glorified in Him, If God be glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him."

He was going therefore to the place of crucifixion: and there followed Him women weeping, as well as many others. For constantly, so to speak, the female sex is given to tears, and of a disposition ready to sink at the approach of aught that is sorrowful. 'But, O daughters of Jerusalem, He says, stay those tears on My account: cease your wailings: and weep rather for yourselves, and your children: for the days, He says, shall come, in which barrenness shall be preferable to women than to have borne children.'" How, or in what manner? Because when the war fell upon the country of the Jews, they all perished utterly, small and great: and infants with their mothers, and sons with their fathers, were destroyed without distinction. Then, He says, shall men count it above all price to be crushed under hills and mountains; for in extreme miseries those misfortunes which are less severely cruel become, so to speak, desirable. "For if, says He, they do these things in a green tree, what shall be done in the dry?" But it is worth our while to see what the Saviour's meaning is in these words. For the saying is shaped in the form of a parable, or an example rather, but is pregnant with a spiritual [717] signification: and it intends, I think, to suggest perhaps what follows. He calls Himself the green tree, that namely which has leaves and fruit and flowers. But His fruits were doctrines and exhortations and the manifestation of a godlike power in His divine and ineffable miracles. For which of His works is not more than our admiration can equal? He raised the dead to life, He cleansed lepers, He healed the blind, and the other deeds He wrought are such as arouse in us the most perfect praise. But though these were His works, yet did the Roman officers, or rather Pilate who condemned Him, and passed upon Him an unjust sentence, inflict upon Him these cruel mockeries. When therefore, He says, the Roman commanders have inflicted upon Me such things, though they see Me adorned with such great glory and praise, what will they do to Israel, perceiving him to be a dry and fruitless stock? For in him they will behold nothing admirable, for the sake of which he might perchance have been counted by them worthy of honour and mercy. Plainly they will burn him with fire, without showing him mercy, yes rather he will suffer the cruelties prompted by savage rage. For such were the miseries into which the Israelites fell, when God, Who judges righteously, exacted of them the punishment of their wickedness against Christ. But upon us, who have believed in Him, Christ bestows grace and blessing; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever. Amen. [718]

SERMON CLIII.

23:32-43. And there were led also two others, who were malefactors, to be put to death with Him. And when they came to the place which is called a skull, there they crucified Him and the malefactors, one on the right hand and the other on the left. And dividing His garments, they cast lots. And the people stood looking on. And the rulers also derided Him, saying. He saved others; let Him save Himself if This is the Christ the elect of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If You are the King of the Jews, save

Yourself And there was also a writing written over Him, This is the King of the Jews. And one of the malefactors which were hanged blasphemed Him, saying, If You are the Christ, save Yourself and us. But the other answered rebuking him, and said, Do you not fear God, seeing you are in the same condemnation? And we indeed justly; for we receive the due retribution of our deeds: but this man has done nothing that is hateful. And he said, Jesus, remember me when You come in Your kingdom. And Jesus said to him, Verily I say to you, To-day shall you be with Me in paradise.

THE blessed Paul counts the mystery of the incarnation of the Only-begotten worthy of all admiration, and, so to speak, is in amaze at the wisdom and excellence of the plan of salvation, saying, "O the depth of the riches both of the wisdom and the knowledge of God." For consider how the Saviour of all and Lord, by Whom the Father brought all things into existence, refashions man's nature, restoring it to that which it was in the beginning by becoming Himself like to us, and [719 bearing our sufferings for our sakes. For the first man was indeed in the beginning in the paradise of delight, being ennobled by the absence both of suffering and of corruption: but when he despised the commandment that had been given him, and fell under a curse and condemnation, and into the snare of death, by eating the fruit of the forbidden tree, Christ, as I said, by the very same thing restores him again to his original condition. For He became the fruit of the tree by having endured the precious cross for our sakes, that He might destroy death, which by means of the tree had invaded the bodies of mankind. He bore suffering that He might deliver us from sufferings: "He was despised and not esteemed," as it is written, that He might make us honourable: He did no sin, that He might crown our nature with similar glory: He Who for our sakes was man submitted also to our lot; and He Who gives life to the world submitted to death in the flesh. Is not therefore the mystery profound? Must we not own that the dispensation is more than language can describe? What doubt can there be of this? Let us therefore, as we offer Him our praise, repeat that which was sung by the Psalmist's harp; "How great are Your works, O Lord! in wisdom have You made them all." When therefore He hung upon the precious cross, two thieves were hung with Him. And what follows from this? It was verily mockery as far as regards the object of the Jews; but the commemoration of prophecy: for it is written, that "He was also numbered with the transgressors." For our sakes He became a curse, that is, accursed: for it is written again, that "Cursed is every one that hangs on a tree." But this act of His did away with the curse that was upon us: for we with Him and because of Him are blessed. And knowing this, the blessed David says: "Blessed are we of the Lord, Who made heaven and earth:" for by His sufferings blessings descend to us. He in our stead paid our debts: He bore our sins; and as it is written, "in our stead He was stricken." "He took them up in His own body on the tree:" for it is true that "by His bruises we are healed." He too was sick because of our sins, and we are delivered from the sicknesses of the soul. He bore derision, and mockeries, and spittings: for the rulers of the synagogue of the Jews scoffed Him, shaking their polluted heads, and pouring out [720 upon Him bitter laughter, as they said, "He saved others: let Him save Himself, if He is the Christ." But if you did not really believe that He was the Christ, why did you kill Him as the heir? Why did you wish to seize His inheritance? If He saved others, and you know that this indeed was so, how could He want the power to save Himself from your hands? You heard in the temple those whose office it was to sing and recite in chorus constantly chanting; "They pierced My hands and My feet: they counted all My bones: and themselves watched and gazed at Me. They divided My garments among them, and on My clothing did they cast the lot." And again, "They gave gall for My eating, and for My thirst they gave Me vinegar to drink." Since then you were learned in the law,----for such you considered

yourself to be,----how came you to leave prophecy, and what had been foretold concerning these things unexamined? It was your duty to have enquired Who it was That spoke these things; to Whose person, I mean, you should have referred these verses. You heard your great chieftain Moses foretelling the savageness of your attacks: for he said, that "you shall see your Life hanging upon a tree:" you shall see, that is, Him Who is the cause of life, or rather Life Itself, hung upon a tree. And how then did you entirely disregard the prophecy of Moses, of whom you made so great boast? For we have heard you expressly declaring, "We are Moses' disciples." Tell me what you mean by shaking your head at Him? Is it the meek endurance of the Sufferer that you despise? or is it to prove the stony hardness of your mind? Are you eager to subject the Prince of Life to the death of the flesh? Why meddle you with holy cares? Why purpose you a counsel that you will not be able to establish? "He that dwells in heaven shall laugh at them: and the Lord shall deride them," as it is written.

Two thieves therefore were hanged with Him, as I said, in mockery even of the passion which brings salvation to the whole world: but of these, the one, it says, resembled in his conduct the impiety of the Jews, belching forth the same words as they did, and giving free utterance to blasphemous expressions. "For if, says he, You be the Christ, save Yourself, and us." But the other, following a different course, is justly worthy of [721 our admiration: for he believed in Him: and while suffering so bitter a punishment, he rebuked the vehement outcries of the Jews, and the words of him who was hanging with him. He "confessed his sin, that he might be justified:" he became the accuser of his own wicked ways, that God might remit his guilt; for it is written, "I said that I will confess of myself my iniquity to the Lord, and You forgave the wickedness of my heart." He bore to Christ a blameless testimony, and reproved the Jewish want of love to God, and condemned the sentence of Pilate: "for This Man, he says, has done nothing that is hateful." O how beautiful is this confession! how wise the reasonings, and how excellent the thoughts! He became the confessor of the Saviour's glory, and the accuser of the pride of those who crucified Him. What reward therefore did he receive? Of what honours was he counted worthy? Or what benefit did the thief gain who was the first to profess faith? He lit upon a treasure worth the having: he became rich unexpectedly, and possessed of every blessing: he won the inheritance of the saints, and to have his name written above, in heaven: he was in the book of life who was bearing the sentence of death, and is numbered with the dwellers in the city that is above. And let us look at his most beautiful confession of faith. "Jesus, he says, remember me when You come in Your kingdom." You see Him crucified, and call Him a king: Him Who was bearing scorn and suffering, you expect to come in godlike glory: you see Him surrounded by a multitude of the Jews, and the wicked gang of the Pharisees, and Pilate's band of soldiers,----all these were mocking Him, and no single one of them confessed ...

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[Here the Syriac finally stops altogether. A table of contents prefixed to part 2 of the Syriac indicates that there were originally only three more sermons in the manuscript: namely, Sermon CLIV. on 23:44 ff.; Serm. CLV. on 23:54 ff.; and Serm. CLVI. on c. 24:36 ff. S. Cyril therefore must have passed over most of the circumstances of Christ's resurrection and ascension, or have referred to them very briefly. The fragments that follow are taken from Mai, though probably some portion of it does not belong to the Commentary.]

[722 Fragments of sermons CLIV, CLV and CLVI.

23:44. There was darkness over all the land.

He who excels all created things, and shares the Father's throne, humbled Himself to emptying, and took the form of a slave, and endured the limits of human nature, that He might fulfil the promise made of God to the forefathers of the Jews: but they were so obdurate and disobedient as even to rise up against their Master. For they made it their business to deliver the Prince of life to death, and crucified the Lord of glory. But when they had affixed to the cross the Lord of all, the sun over their heads withdrew, and the light at midday was wrapped in darkness, as the divine Amos had foretold. For there was "darkness from the sixth hour until the ninth hour:" and this was a plain sign to the Jews, that the minds of those who crucified Him were wrapped in spiritual darkness, for "blindness in part has happened to Israel." And David in his love to God even curses them, saying, "Let their eyes be darkened, that they may not see."

Yes! creation itself bewailed its Lord: for the sun was darkened, and the rocks were rent, and the very temple assumed the garb of mourners, for its "veil was rent from the top to the bottom." And this is what God signified to us by the voice of Isaiah, saying, "And I will clothe the heaven with darkness, and wrap it around with sackcloth."

23:47. And when the centurion saw what was done, he glorified God.

Again observe, I pray, that no sooner had He endured the passion upon the cross for our sakes, than He began to win many to a knowledge of the truth: "for the centurion, it says, when he saw what had happened, glorified God, saying, that truly This Man was righteous." And certain Jews also struck upon their breasts, being pricked doubtless by their

[723 consciences, and looking up with the eyes of their mind to the Lord, and it may be perhaps clearing themselves of their impious conduct against Christ by crying out against those who crucified Him, even though they dared not do so openly, because of the impiety of the rulers. With truth therefore did our Lord say, "When I have been lifted up from the earth, I shall draw all men to Me."

23:55. And women also followed, who had come with Him from Galilee.

Wise women followed our common Saviour Christ, gathering whatever was both useful and necessary for faith in Him. And when He gave His flesh as a ransom for the life of us all, they wisely betook themselves to tend His body: for they supposed that the corpse would continue in the grave. [724 24:4. It came to pass, as they were perplexed at this. THE women came to the sepulchre, and when they could not find the body of Christ,----for He had risen,----they were much perplexed. And what followed? For their love's sake to Christ, and their earnest zeal thereunto, they were counted worthy of seeing holy angels, who even told them the joyful tidings, and

became the heralds of the resurrection, saying, "Why seek you the living among the dead? He is not here, but is risen." For the Word of God ever lives, and is by His own nature Life: but when He humbled Himself to emptying, and submitted to be made like to us, He tasted death. But this proved to be the death of death: for He arose from the dead, to be the way whereby not Himself so much but we rather return to incorruption. And let no one seek Him Who ever lives among the dead; for He is not here, with mortality, that is, and in the tomb: but where rather is He? in heaven plainly, and in godlike glory. And more firmly to settle the faith of the women in these things, they recall to their minds what Christ had said, that "He must necessarily be given up into the hands of sinners, and suffer, and the third day rise again."

Angels too brought the joyful tidings of the nativity to the shepherds in Bethlehem, and now they tell His resurrection: and heaven yields its service to proclaim Him, and the hosts of the spirits which are above attend the Son as God, even when He had become flesh.

24:9. And they returned from the sepulchre, and told all these things to the eleven and to all the rest. The women having been taught the mystery by the voice of angels, run to tell these things to the disciples. For it was fitting that this grace, though so splendid, should be granted to women. For she who of old was the minister of death is now freed from her guilt by ministering to the voice of the holy angels, and by being the first both to learn and tell [725 the adorable mystery of the resurrection. The female sex therefore gained both acquittal from their reproach and the reversal of their curse. For He Who of old had said to them, "In pains shall you bear children," gave them deliverance from their misfortune, by having met them in the garden, as another Evangelist mentions, and said, Hail. To the holy apostles however the account of the resurrection seemed absolutely but an idle tale, and falsehood; for even they did not know the inspired Scripture, and so they were incredulous, and mocked at the news and rejected it.

How did the disciples in John's Gospel, having heard Mary, and having run to the sepulchre, believe? For to this also the Scripture bears witness in their behalf, saying, "When therefore they entered, the other disciple who came first to the sepulchre both saw and believed." But in Luke it is said, "And they returned from the sepulchre, and told all these things to the eleven and to all the rest,---it was Mary Magdalene, and Joanna, and Mary the wife" of James, and the rest with them, who told these things to the apostles, ---and they disbelieved them."

24:13. Behold two of them went that same day to a village. As two of the disciples walk to a village called Emmaus, they conversed with one another concerning Christ, regarding Him as no longer living, but mourning Him as dead. And as they conversed, Jesus Himself drew near and went with them, without being recognised by them, "for their eyes were held that they should not know Him. And He says to them, [726 "What is it, I pray, of which you converse with one another as you walk thus mournfully? And one of them whose name was Cleopas answered and said, Are You only a stranger in Jerusalem," &c. And then they tell Him of the rumours of the resurrection brought by the women, and of that by Peter, but believe them not. For by saying, "And women also astonished us, who found not the body," they show that they had not been induced to believe the news, nor regard it as true tidings, but as a cause of trouble and astonishment: and Peter's testimony, who had seen only the linen bandages at the sepulchre, they did not consider as a trustworthy proof of the resurrection, because he did not say that he had seen Him, but inferred that He had risen from His being no longer there. And you must know that those two belonged to

the number of the seventy, and that Cleopas' companion was Simon,----not Peter, nor he of Cana,----but another of the seventy.

24:27. Having begun from Moses and from all the prophets. In this discourse the Lord shows that the law was necessary to make ready the way, and the ministry of the prophets to prepare men for faith in this marvellous act, that so when the resurrection really took place, those who were troubled at its greatness might remember what was said of old, and be induced to believe. He brings forward therefore Moses and the prophets, interpreting their hidden meaning, and making plain to the worthy what to the unworthy was obscure, so settling in them that ancient and hereditary faith taught them by the [727] sacred books which they possessed. For nothing which comes from God is without its use, but all and several of them have their appointed place and service. In their due place servants were sent before to make ready for the presence of the Master, by bringing in beforehand prophecy as the necessary preparative for faith, that, like some royal treasure, what had been foretold might in due season be brought forward from the concealment of its former obscurity, being unveiled and made plain by the clearness of the interpretation. Having thus then stirred up their minds by the writings of the law and the prophets, He afterwards more plainly sets Himself before them, when, having consented to their request to go with them to the village, He took bread, and blessed it, and brake, and divided it among them. "For their eyes, it says, "were held that they might not know Him," until namely the word had entered stirring up their heart to faith, and then, rendering what they had before heard and believed visible, He offered them the sight seasonably after the hearing. He does not, however, continue with them, for "He vanished, it says, out of their sight." For our Lord's relation to men after His resurrection does not continue the same as before, for they too have need of renovation, and a second life in Christ, that the renewed may associate with the renewed, and the incorruptible approach the incorruptible. For which reason, as John tells us, He did not permit Mary to touch Him, until He should go away and return again.

24:33. They rose up that same hour.

Cleopas, it says, and his companions, rose up that same hour, the same of course in which Jesus had vanished out of their sight, and returned to Jerusalem: but it does not say that they found the eleven gathered together that same hour,

[728] and told them what had happened concerning Jesus,

2 but this took place on the fortieth day after His resurrection, on which day He was also taken up. This evangelist therefore has omitted the events which took place in the intervening time, and which Cleopas and his companions found the eleven discussing in private, and saying, that "the Lord is risen, and has been seen by Simon:" and of him he has not mentioned either where, or when, or how this took place. It was during these days that those events also took place which were done in Galilee, and which Matthew has recorded.

24:36. Jesus Himself stood in the midst of them. And 3 now, keeping to the order of events, we say, that the account of the resurrection having already reached the apostles from many quarters, and their desire to see Him having thus been roused, He comes according to their desire, and stands visible and revealed before them as they seek for and expect Him. And no longer does He appear to them with their eyes held, nor converse with them as concerning some other person, but

permits them to see Him plainly, and bids them be of good cheer. But they even so were in doubt and affright; for they thought that they saw not Himself, but some apparition and shadow: but He quiets the perturbation occasioned by such thoughts, addressing them with His usual and customary speech, and saying, "Peace be to you."

24:38. He said to them, Why are you troubled? and why do reasonings arise in your hearts? To convince them firmly and indubitably, that He is the same Who suffered, He immediately shows that being God [729] by nature, He knows what is hidden, and that the tumultuous thoughts within them escape Him not: for He said, "Why are you troubled? And this is a very plain proof that He Whom they see before them is not some other person, but the very same Whom they had seen both suffering death upon the cross and laid in the tomb, even Him Who sees reins and heart, and from Whom nothing that is in us is hid. This therefore He gives them as a sign, His knowledge namely of the tumult of thoughts that was within them. And to prove moreover in another way that both death is conquered, and that human nature has put off corruption in Him as the foremost, He shows His hands and His feet, and the holes of the nails, and permits them to handle Him, and in every way convince themselves that the very body which had suffered was, as I said, risen. Let no one therefore cavil at the resurrection: and though you hear the sacred Scripture say of the human body, that "it is sown an animal body, it is raised a spiritual body," do not deny the return even of human bodies to incorruption. For as the animal is that which follows after, and is subject to animal, that is, to fleshly lusts, so also the spiritual is that which submits itself to the will of the Holy Spirit. For after the resurrection from the dead, there will be no longer the opportunity for carnal affection, but, the goad of sin will be entirely powerless. That very (body) therefore which has been brought down to the earth, shall be clothed with incorruption. That the disciples therefore might be quite sure that it is the very same Who suffered and was buried and rose again, He shows, as I said, both His hands and feet: and He bids them be fully convinced that it is not a spirit, as they thought, but rather in very truth a body, saying, "And you see that a spirit has not flesh and bones, as you see Me have." For a shadow and spirit and apparition merely could not endure the touch of the hand.

Having then, as we have said, shown His hands and feet to [730]

the disciples, the Lord fully convinced them that the body which had suffered had risen: but, to produce in them still further a yet more firmly-settled faith therein, He asked for something to eat. And what was brought was a piece of broiled fish, which He took and ate in the presence of them all. Now this He did for no other reason than clearly to show them that He Who had risen from the dead was the same Who in old time had eaten and drunk with them during the whole period of the dispensation, and conversed with them as a man, according to the prophet's voice: intending them to perceive that the human body does indeed need sustenance of this kind, but a spirit by no means so. Who therefore that claims to be faithful, and receives unhesitatingly the witness of the holy evangelists, can any longer listen to the fictions of heretics, can any longer endure the apparition-mongers? For the power of Christ surpasses human enquiry, nor is it on the level of the understanding of ordinary events. He ate then a piece of fish because of the resurrection: but the natural consequences of eating by no means followed in the case of Christ, as the unbeliever might object, knowing that "whatsoever enters in at the mouth, must necessarily be cast out and go into the draught." But the believer will admit no such cavils into his mind, but leave the matter to the power of God.

24:45. Then He opened their mind to understand the Scriptures. When He had quieted their reasonings by what He said, by the touch of their hands, and by partaking of food, He then opened their mind to understand, that "so it was necessary for Him to suffer," even upon the wood of the cross. The Lord therefore recalls the minds of the disciples to what He had before said: for He had forewarned them of His sufferings upon the cross, according to what the prophets had long before spoken: and He opens also the eyes of their heart, so as for them to understand the ancient prophecies. The Saviour promises the disciples the descent of the Holy Spirit, which God had announced of old by Joel, and power [731 from above, that they might be strong and invincible, and without all fear preach to men everywhere the divine mystery.

He says to them now that they had received the Spirit after the resurrection, "Receive you the Holy Spirit," and adds, "But tarry you at Jerusalem, and wait for the promise of the Father, which you have heard of Me. For John indeed baptized with water, but you shall be baptized with the Holy Spirit;" in water no longer, for that they had received, but with the Holy Spirit: He does not add water to water, but completes that which was deficient by adding what was wanting to it.

Having blessed them, and gone a little in advance, He was carried up to heaven, that He might share the Father's throne even with the flesh that was united to Him. And this new pathway the Word made for us when He appeared in human form: and hereafter in due time He will come again in the glory of His Father with the angels, and will take us up to be with Him.

Let us glorify therefore Him Who being God the Word became man for our sakes: Who suffered willingly in the flesh, and arose from the dead, and abolished corruption: Who was taken up, and hereafter shall come with great glory to judge the living and the dead, and to give to every one according to his deeds: by Whom and with Whom to God the Father be glory and power with the Spirit for ever and ever. Amen.

PRAISE GOD.

1. y Said in the margin to be "against the Novatians."

2. o This passage is given so much more probably in Cramer, that I append it: 'But not that they found the eleven gathered together that same hour, and told them what had happened concerning the Lord Jesus, but after the lapse of as many hours as sufficed for walking the sixty furlongs between the two places; and during this interval it was that the Lord was seen by Simon.' 3. p The Aurea Catena ascribes this to Cyril. This text was transcribed by Roger Pearse, 2008. All material on this page is in the public domain - copy freely.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 27-38 (Luke 6-20-7-28)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

27-38. (Luke 6:20-7:28) pp. 102-148.

- Fragments from Sermon 27

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Sermon 29

- Fragments from Sermon 29

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Sermon 33

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Sermon 34

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Sermon 35

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Sermon 36

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Sermon 37

-

Sermon 38

FROM SERMON XXVII. Explanation of what follows.

6:20. Blessed are ye poor: for yours is the kingdom of God.

[From the Syriac] Those are the Saviour's words, when directing His disciples into the newness of the Gospel life after their appointment to the apostolate. But we must see of what poor it is that He speaks such great things: for in the Gospel according to Matthew it is written, "Blessed are the poor in spirit; for theirs is the kingdom of heaven:" wishing us to understand by the poor in spirit the man who entertains lowly thoughts of himself, and whose mind, so to speak, is closely reefed, and his heart gentle, and ready to yield, and entirely free from the guilt of pride.

[From Mai.] Such a one is worthy of admiration, and the friend of God; yea, He even said by one of the holy prophets; "Upon whom will I look but upon the humble and peaceable, and that trembleth at my words?" And the prophet David also said, that "a contrite and humbled heart God will not set at nought." Moreover, the Saviour Himself also says, "Learn of Me, for I am meek and humble in heart." In the lessons, however, now set before us, He says, that the poor shall be blessed, without the addition of its being in spirit. But the Evangelists so speak, not as contradicting one another, but as dividing oftentimes the narrative among them: and at one time they recapitulate the same particulars, and at another that which has been omitted by one, another includes in his narrative, that nothing essential for their benefit may be hidden from those who believe on Christ.----[From the Syriac.] It seems likely, therefore, that He here means by the poor, whom He pronounces blessed, such as care not for wealth, and are superior to covetousness, and despisers of base gifts, and of a disposition free from the love of money, and who set no value upon the ostentatious display of riches. [103 And so the most wise Paul manifestly guides us into the best doctrines, where he says, "Let your disposition be free from the love of money, being contented with what it has:" and to this he has added, that "having nourishment and the means of shelter, we will be therewith content." For it was necessary, absolutely necessary, for those whose business it would be to proclaim the saving message of the Gospel to have a mind careless about wealth, and occupied solely with the desire of better things. The argument, however, does not affect all whose means are abundant, but those only whose desire is set upon riches: and who are these? All to whom our Saviour's words apply: "Store not up for yourselves treasures upon the earth."

6:21. Blessed are ye that hunger now; for ye shall be filled. In Matthew, however, again He says; "Blessed are they that hunger and thirst after righteousness: for they shall be filled:" but here He simply says, that "those that hunger shall be filled." We say, therefore, that it is a great and noble thing to hunger and thirst after righteousness: that is, habitually to take part in earnest endeavours after piety:---for such is the meaning of righteousness:---as if it were our meat and drink. And inasmuch as we ought to give to this passage also a meaning, in accordance with the foregoing explanations, we say again as follows: The Saviour pronounced those blessed who love a voluntary poverty, to enable them honourably, and without distraction, to practise the apostolic course of life. For it is in plain keeping with the having neither gold nor silver in their purses, nor two coats, to endure also very great hardness in their way of life, and scarcely obtain food for their need. But this is a burdensome thing for those who are suffering poverty and persecutions, and therefore He That knoweth hearts, very suitably does not permit us to be dispirited because of the results of poverty: for He says, that those who hunger now for their piety's sake towards Him shall be filled: that is, they shall enjoy the intellectual and spiritual blessings that are in store. [104 6:21. Blessed are ye that weep now, for ye shall laugh.

[From the Syriac.] He pronounces them that weep blessed, and says that they shall laugh. But by those who weep, we say that those are not meant who simply shed tears from their eyes: for this is a thing common to all without exception, whether believers or unbelievers, if ought happen of a painful nature; but those rather who shun a life of merriment and vanity, and carnal pleasures. ---[From Mai.] For of the one we say, that they live in enjoyment and laughter; whereas believers abandoning luxury and the careless life of carnal pleasures, and all but weeping because of their abhorrence of worldly things, are, our Saviour declares, blessed; and for this reason, as having commanded us to choose poverty, He also crowns with honours the things which necessarily

accompany poverty: such, for instance, as the want of things necessary for enjoyment, and the lowness of spirits caused by privation: for it is written, that "many are the privations of the just, and the Lord shall deliver them out of them all."

6:22. Blessed are ye when men shall hate you.

Already did the Lord mention persecution, even before the Apostles had been sent on their mission. The Gospel anticipated what would happen. For it was altogether to be expected that those who proclaimed the Gospel message, and made the Jews abandon their legal mode of worship to learn the Gospel way of virtuous living, while too they won over idolaters to the acknowledgment of the truth, would come in contact with many impious and unholy men. For such are they who, in their enmity against piety, excite wars and persecutions against those who preach Jesus. To prevent them, therefore, from falling into unreasonable distress whenever the time should arrive at which such events were sure to befall them from some quarter or other, He forewarns them for their benefit, that even the assault of things grievous to bear will bring its reward and advantage to them. For they shall reproach you, He says, as deceivers, and as trying to mislead: they shall separate you from them, even from their friendship and society: but let none of these things trouble you, He says:

[105 for what harm will their intemperate tongue do a well-established mind? For the patient suffering of these things, will not be without fruit. He says, to those who know how to endure

1 piously, but is the pledge of the highest happiness. And besides, He points out to them for their benefit, that nothing strange will happen unto them, even when suffering these things: but that, on the contrary, they will resemble those who before their time were the bearers to the Israelites of the words that came from God above. They were persecuted, they were sawn asunder, they perished slain by the sword, they endured reproaches unjustly cast upon them. He would therefore have them also understand that they shall be partakers with those whose deeds they have imitated; nor shall they fail in winning the prophet's crown, after having travelled by the same road.

[106

SERMON XXIX.

(6:24) [From the Syriac. 2 MS.14,551.] * *

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receive those things that will lead you unto life eternal. For it is written, that "man doth not live by bread alone, but by every word that goeth forth from the mouth of God." All Scripture, indeed, is inspired of God; but this is especially true of the proclamations in the Gospels: for He Who in old time delivered unto the Israelites by the ministry of Moses the law that consisted in types and shadows, the very same having become man spake unto us, as the wise Paul testifies, writing; "God, Who in divers manners spake in old time to the fathers by the prophets, hath in these last days spoken unto us by His Son:" and "we are taught of God:" for Christ is in truth God and the Son of God. Let us therefore fix our careful attention upon what He says: and scrupulously examine the very depth of His meaning. For "Woe, He says, unto you rich, in that ye have received

your consolation."

Very fitly is this added to His previous discourse: for having already shewn that poverty for God's sake is the mother of every blessing, and said that the hungering and weeping of the saints would not be without a reward, He proceeds to speak of the opposite class of things, and says of them, that they are productive of grief and condemnation. For He blames indeed the rich, and those who indulge immoderately in pleasures, and are ever in merriment, in order that He may leave no means untried of benefitting those who draw near unto Him, and chief of all the holy Apostles. For if the endurance of poverty for God's sake, together with hunger and tears:---by which is meant the being exposed to pain and afflictions in the cause of piety:---be profitable before God, and He pronounce a threefold 3 blessedness on those who embrace them; as a necessary consequence, those are liable to the utmost blame, [107 who have prized the vices, that are the opposites of these virtues. In order therefore that men may be won by the desire of the crowns of reward unto willingness to labour, and voluntary poverty for God's sake; and, on the other hand, by fear of the threatened punishment, may flee from riches, and from living in luxury and merriment, that is to say, in worldly amusements, He says that the one are heirs of the kingdom of heaven, but that the others will be involved in the utmost misery: "for ye have received, He says, your consolation." And this truth we are permitted to behold beautifully delineated in the Gospel parables like as in a painting. For we have heard read that there was a rich man decked in purple and fine linen 4, at whose gate Lazarus was cast, racked with poverty and pain; and the rich man felt no pity for him.---But Lazarus, it says, was carried to Abraham's bosom; while he was in torments and in flame. And when he saw Lazarus at rest and in happiness in Abraham's bosom, he besought saying, "Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger 5 in water, and cool my tongue; for I am tormented in this flame." But what was blessed Abraham's reply? "Son, thou hast received thy good things in thy life, and Lazarus evil things; but now he is here in happiness, and thou art tormented." True therefore is what is here said by Christ of those who live in wealth and luxury and merriment, that "ye have received your consolation:" and of those who now are full, that they shall [108 hunger, and that those who laugh now shall weep and lament. But come and let us examine the matter among ourselves. Our Saviour in His parables has thus spoken: "Two men went up unto the temple to pray; the one a Pharisee, and the other a publican. And the Pharisee forsooth prayed saying, God I thank Thee that I am not as the rest of mankind, extortioners, unjust, adulterers; or like this publican. I fast twice in the week: and I pay tithes of all that I possess. But the publican, He says, did not venture to lift up his eyes unto heaven, but stood smiting his breast and saying, God be merciful to me, a sinner. Verily I say unto you, that this man went down to his house justified rather than the other." For the proud Pharisee was boasting over the publican, and indecently assuming the rank of a lawgiver, would have condemned one, on whom it was rather his duty to have shewn pity: but the other was the accuser of his own infirmity, and thereby aided in his own justification; for it is written, "Declare thou thy sins first, that thou mayest be justified." Let us therefore unloose, that is, set free those who are suffering sicknesses from having been condemned by us, in order that God may also unloose us from our faults: for He condemneth not, but rather sheweth mercy.

Closely neighbouring, so to speak, upon the virtues which we have just mentioned is compassion, of which He next makes mention. For it is a most excelling thing, and very pleasing to God, and in the highest degree becoming to pious souls: and concerning which it may suffice for us to imprint

upon our mind that it is an attribute of the divine nature. "For be ye, He says, merciful, as also your heavenly Father is merciful." But that we shall be recompensed with bountiful hand by God, Who giveth all things abundantly to them that love Him, He has given us full assurance by saying, that "good measure, and squeezed down, and running over shall they give into your bosom:" adding this too, "for with what measure ye mete, it shall be measured to you." There is however an apparent incompatibility between the two declarations: for if we are to receive "good measure, and squeezed down, and running over," how "shall we be paid back the same measure wherewith we mete?" for this implies an equal recompense, and not one of [109 far-surpassing abundance. What say we then? The all wise Paul frees us from our difficulties, by bringing us the solution of the matters in question. For he says, that "he that soweth sparingly, meaning thereby, that he who distributeth the necessities of life to those who are in penury and affliction moderately, and so to speak, with contracted hand, and not plentifully and largely," shall also reap sparingly: and he "that soweth in blessings, in blessings shall also reap." By which is meant, he who bountifully * * * * *

[From Mai] So that if anyone hath not, he has not sinned by not giving it; for a man is acceptable according to that which he hath, and not according to that which he hath not. [From the Syriac.] And this the law of the very wise Moses has taught us in type: for those that were under the law brought sacrifices to God according to what they severally possessed, and were able to afford: some for instance bullocks, and some rams, or sheep, or doves, or pigeons, or meal mingled with oil, but even he who offered this * *, because he had no calf to offer, though so little and to be procured so cheaply, was equal to the other as regards his intention. FROM SERMON XXIX. Explanation of what is below. From the Syriac. MS.12,154.

6:24. Woe unto you rich; For ye have received your consolation. This too we must discuss among ourselves: For is it the case, that every one who is rich, and possesses abundant wealth, [110 is determinately cut off from the expectation of God's grace? Is he entirely shut out from the hope of the saints? Has he neither inheritance nor part with them that are crowned? Not so, we say, hut rather on the contrary, that the rich man might have shewn mercy on Lazarus, and so have been made partaker of his consolation. For the Saviour pointed out a way of salvation to those who possess earthly wealth, saying, "Make unto yourselves friends of the unrighteous mammon, that when ye depart this life they may receive you into their tents."

Love your enemies.

[From Mai.] The blessed Paul speaks the truth where he says, that "if any one be in Christ, he is a new creation:" for all things have become new, both in Him and by Him, both covenant, and law, and mode of life. But look closely and see how thoroughly the mode of life here described becomes those holy teachers, who were about to proclaim the message of salvation to every quarter of the world: and yet from this very fact they must expect that their persecutors would be beyond numbering, and that they would plot against them in many different ways, if then the result had been that the disciples had become indignant at these vexations, and wished for vengeance on those that annoyed them, they would have kept silence and passed them by, no longer offering them the divine message, nor calling them to the knowledge of the truth. It was necessary therefore to restrain the mind of the holy teachers by so solemn a sense of the duty of patience, as to make them bear with fortitude whatever might befall, even though men insulted them, yea and plotted against them impiously. And such was the conduct of Christ Himself above all others for our example: for while still hanging upon the precious cross, with the Jewish populace making Him

their sport, He put up unto God the Father prayers in their behalf, saying, "Forgive them, for they know not what they do." Yea, and the blessed Stephen too, while the stones wore smiting him, knelt down, and prayed, saying, "Lord, lay not this sin upon them." And the blessed Paul also says, "being reproached we bless, being reviled we entreat." The exhortation of our Lord therefore was necessary for the [111] holy apostles, and most useful for us also, to oblige us to live rightly and admirably: for it is full of all philosophy 6. But our mistaken preconceived ideas, and the fierce tyranny of our passions, render it a thing difficult for our minds to accomplish: and therefore knowing that the natural 7 man does not admit of these things, regarding as folly and mere impossibilities the oracles of the Spirit, He separates such from those able to hear, and says, "I speak unto you that hear and are prepared readily to perform My words." For the gloriousness of spiritual fortitude is displayed in temptations and labours. Imitate therefore in these things Christ, "Who when He was reviled, reviled not again, suffering He threatened not, but committed Himself to Him that judgeth righteously." But perhaps thou wilt object, saying within thyself, 'Christ was God, but I a frail man, having but a feeble mind, and one unable to resist the attack of covetousness and pain.' Thou speakest rightly: for the mind of man easily slides into wrong doing. Nevertheless, I say, The Lord has not left thee destitute of His compassion and love: thou hast Him by thee, yea within thee, by the Holy Ghost: for we are His abode, and He lodgeth in the souls of them that love Him. He gives thee strength to bear nobly whatever befalls, and to resist manfully the attacks of temptations. "Be not overcome therefore by the 8 evil, but overcome the evil in the good."

6:29. To him that striketh thee on the cheek, offer also the other. That Christ is the end of the law and the prophets, is declared by the most wise Paul: for the law served as a schoolmaster to guide men unto His mystery. "But now that faith has come, as the blessed Paul has again himself said, we are no longer under a guide: for no longer are we children in mind, but, on the contrary, have grown up to the perfect man, to the measure of the mature age of the fulness of Christ." We do [112] not therefore require milk, but rather, food of a more solid nature, such as Christ bestows upon us, by setting before us the pathway of that righteousness which surpasses the power of the law. For He said Himself to the holy apostles, "Verily I say unto you, except your righteousness be over and above, more than of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven." This then it is necessary to discuss, what, namely, is meant by the "over and above" in the righteousness in accordance with the saving message of the Gospel. The law spoken by Moses to them of old time enacted like for like: and while it forbade the doing a wrong, it by no means commanded those who had already been injured to bear patiently, as the Gospel law requires. For it says, "Thou shalt not kill: thou shalt not steal: thou shalt not forswear thyself." But to this is added, "Eye for eye, hand for hand, foot for foot, wound for wound, bruise for bruise." Such an enactment required a man not to injure others; and supposing him to have sustained an injury, that his anger at the wrong doer must not go beyond an equal retribution. But the general bearing of the legal mode of life was by no means pleasing to God; it was even given to those of old time as a schoolmaster, accustoming them by little and little to a fitting righteousness, and leading them on gently to the possession of the perfect good. For it is written, "To do what is just is the beginning of the good way:" but finally, all perfection is in Christ, and His precepts. "For to him that striketh thee. He saith, on the check, offer also the other." In this there is pointed out to us the pathway to the highest degree of patience. But He wills besides, that we pay no regard to riches; so that even if a man have but one outer garment, he must not count it a thing unendurable to put

off with it also his undergarment, if it so befall. But this is a virtue possible only for a mind entirely turned away from covetousness: for "do not, He says, ask back whatever any one taketh away that is thine: but even give to every one that asketh of thee:" a proof indeed of love and willingness to be poor; and the compassionate man must necessarily also be ready to forgive, so as to shew friendly acts even to his enemies. [113 6:31. As ye wish that men should do unto you, even so do ye unto them.

It was probable however that the holy apostles would perchance think these things difficult to put into practice: He therefore Who knoweth all things takes the natural law of self-love as the arbiter of what any one would wish to obtain from another. Shew thyself, He says, to others such as thou wishest them to be towards thee. If thou wouldest have them harsh and unfeeling, fierce and wrathful, revengeful and ill-disposed, shew thyself also such: but if on the contrary thou wouldst have them kind and forgiving, do not think it a thing intolerable to be thyself so. And in the case of those so disposed, the law is perchance unnecessary, because God writes upon our hearts the knowledge of His will: "for in those days, saith the Lord, I will surely give My laws into their mind, and will write them on their heart."

6:36. Be ye therefore merciful.

Great is the glory of compassion, and so verily it is written, that "man is a great thing, and the merciful man an honourable thing." For virtue restores us to the form of God, and imprints on our souls certain characters as it were of the supreme nature.

6:37. Judge not, and ye shall not be judged.

He cuts away from our minds a very unmanageable passion, the commencement and begetter of pride. For while it is men's duty to examine themselves, and to order their conduct according to God's will, they leave this alone to busy themselves with the affairs of others: and if they see any infirm, forgetting as it seems their own frailties, they make it an excuse for faultfinding, and a handle for calumny. For they condemn them, not knowing that being equally afflicted with the same infirmities as those whom they censure, they condemn themselves. For so also the most wise Paul writes, "for wherein thou judgest the other, thou condemnest thyself: for thou that judgest doest the same things." And yet it were rather our duty to have compassion on the infirm, as those who have been overcome by the assaults of the passions,

[114 and entangled without hope of escape in the meshes of sin, and to pray in their behalf, and exhort them, and rouse them up unto soberness, and endeavour ourselves not to fall into similar faults. "For he that judgeth the brother, as the disciple of Christ saith, speaketh against the law, and judgeth the law." For the lawgiver and judge is One: for the judge of the sinning soul must be higher than that soul: but since they are not so, the sinner will object to thee as judge, "why judgest thou thy neighbour?" But if thou venture to condemn him, having no authority thereto, it is thyself rather that will be condemned, inasmuch as the law permits thee not to judge others.

Whoever therefore is guided by good sense, does not look at the sins of others, nor busies himself about the faults of his neighbour, but closely scans his own misdoings. Such was the blessed Psalmist, falling down before God, and saying on account of his own offences, "If Thou, O Lord, O Lord, closely regardest iniquities, who can endure?" And once again, putting forward the infirmity of human nature as an excuse, he supplicates for a not unreasonable pardon, saying, "Remember

that we are earth."

6:39. And he spake a parable unto them. This parable He added as a most necessary appendage to what had been said. The blessed disciples were about to be the initiators and teachers of the world: it was necessary for them therefore to prove themselves possessed of every thing requisite for piety: they must know the pathway of the evangelic mode of life, and be workmen ready for every good work, and able to bestow upon well-instructed hearers such correct and saving teaching as exactly represents the truth. This they must do, as having already first received their sight, and a mind illuminated with the divine light, lest they should be blind leaders of the blind. For it is not possible for men enveloped in the darkness of ignorance, to guide those who are afflicted in the same way into the knowledge of the truth: for should they attempt it, they will both roll into the ditch of licentiousness.

Next, overthrowing the vaunting passion of boastfulness, to which most men give way, that they may not emulously strive

[115 to surpass their teachers in honour, He added; "The disciple is not above his teacher;" and even if some make such progress, as to attain to a virtue that rivals that of their teachers, they will range themselves no higher than their level, and be their imitators. And Paul shall again be our warrant, saying, "Be ye imitators of me, as I also am of Christ." Since therefore the Teacher as yet judgeth not, why judgeth thou? For He came not to judge the world, but to shew pity. And according to the foregoing explanation, if I, He says, judge not, neither must you the disciple. But if thou art guilty of worse crimes than those for which thou judgest another, how canst thou keep thyself from shame when thou art convicted of it? And this the Lord made plain by another parable.

[116

SERMON XXXIII.9 From the Syriac. MS. 14,551

6:41. "And why, saith He, beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Having previously shewn us that the judging others is utterly wicked and dangerous, and the cause of final condemnation:----for "Judge not, He said, and ye shall not be judged: and condemn not, and ye shall not be condemned." He now by conclusive arguments persuades us to avoid the very wish of judging others: and rather to examine our own hearts, and try to free them from the passions that dwell within them, and their frailties, by asking it of God: for He it is Who healeth the broken in heart, and freeth us from the maladies of the soul. For if thou, He says, art thyself sick with maladies more dangerous and severe than those of others, why, neglecting thy own, dost thou find fault with them, and whilst thou hast a beam in thine own eye, commencest a hot accusation against those who have a mote? Tell me by what

[117 boldness doest thou this? Deliver thyself first from thy great crimes, and thy rebellious passions, and then thou mayest set him right who is guilty of but trifling faults.

Wouldst thou see the matter clearly and plainly, and that it is a very hateful thing for men to give way to this feeling? Our Lord was once walking on the sabbath day among the cornfields, and the blessed disciples plucked some ears, and rubbing them in their hands, ate the grains. But some Pharisees drew near, and say, "Behold, Thy disciples do that which is not lawful to do on sabbath days!" And yet they themselves in manifold ways were guilty of disregarding the law altogether.

For even the prophet Isaiah cried out against them, saying, "How has the faithful city Zion become a harlot! It was full of judgment; righteousness lodged in it:---but now murderers. Your silver is reprobate; thy merchants mix the wine with water; thy princes are contentious, the partners of thieves, loving bribes, pursuing after recompense; they judge not the orphans, and to the widow's suit they have no regard." Yet these very men, themselves liable to these most severe reproaches, accused the disciples of breaking the sabbath! But they met with just rebuke from Christ, Who said unto them; "Woe unto you, scribes and pharisees, hypocrites! who tithe mint and cummin, and have neglected the weighty matters of the law, judgment, and mercy, and faith." And again, "Ye are they who strain out a gnat, but gulp down a camel." For while their teaching was of mere trifles, and they condemned the people under them for the most contemptible matters, they had the hardihood, as I said, to treat as of no consequence those weighty crimes. For this reason the Saviour called them "whitened sepulchres, which outside appear indeed to men to be beautiful, but inside are full of the bones of the dead, and of all uncleanness."----And such is every hypocrite: and whenever they would cast an imputation upon others, who have yielded to infirmity in any particular, deservedly will they have it said to them, "First cast out the beam from thine own eye, and then thou wilt see to cast out the mote from thy brother's eye." The commandment, therefore, is indispensable for every one [118] who would live piously: but, above all, for those who have been intrusted with the instruction of others. For if they are good and sober-minded, and enamoured of the elect life, and not merely acquainted with, but also practisers of virtuous arts, and setting in their own conduct the pattern of a holy life, they can with open countenance rebuke those who will not do the same, for not having imitated their example, nor imprinted their virtuous manners on themselves: but if they are careless, and quickly snared by pleasures to do evil, how can they blame others when similarly affected? Wisely, therefore, did the blessed disciples write, saying; "Let there not be many teachers among you, my brethren: for ye know that we shall receive greater condemnation." For as Christ, Who is the Distributor of the crowns, and the Punisher of those who do wrong, Himself says; "He who shall do and teach, shall be called great in the kingdom of heaven: but he who hath not done, but hath taught, shall be called least in the kingdom of heaven." But I can imagine some one saying, How are we to distinguish the man who has a beam in his eye, but finds fault with those who have a mote, and are infirm only in part? But there is nothing difficult in this, He says; for any one who will, may see it easily: "for it is not a good tree that brings forth evil fruit: nor a good tree that brings forth good fruit: for every tree is known by its fruit." Each man's actual life, therefore, is that which decides what are his morals: for it is not by mere outside adornments, and fictitious virtues that the beauty of the truly honourable life is delineated, but by the deeds a man does: for they are the fruits of a mind that for the love of piety chooses a blameless life. It is by deeds, therefore, and not by outside shew, that we must see who is the man truly approved, and who is not so. Again, Christ somewhere says, "Beware of those who come to you in the likeness of sheep, but within are ravenous wolves." See [119] again, Christ commands that those who come unto us must be distinguished not by their clothing, but by what they really are. "For by its fruit, He says, the tree is known:" and just as it is ignorance and folly for us to expect to find the choicer kinds of fruits on thorns, grapes for instance, and figs; so it is ridiculous for us to imagine that we can find in hypocrites and the profane ought that is admirable, the nobleness, I mean, of virtue.

Wouldst thou see the truth of this again? Wouldst thou see who the wolves are that clothe themselves in the sheep's skin? Examine the writings of the holy Apostles: hear what they say of

certain men: "For they who are such are false Apostles: deceitful workers, transforming themselves into angels of righteousness: and no wonder, for Satan even transforms himself into an angel of light. It is no great thing, therefore, if his ministers also transform themselves into angels of righteousness." These one may well call thorns and briars: in such there is no particle of sweetness, but every thing that is bitter and of an evil nature: for the fig grows not on thorns; nor will one find any thing pleasant in them, for grapes are not produced on briars. We must decide, then, the character of the teacher, not by appearances, but by the acts of each one's life.¹⁰ This is also made clear by another declaration of our Lord: "for the good man, He says, as out of a good treasure, poureth forth from the heart ¹¹ good things:" but he who is differently disposed, and whose mind is the prey of fraud and wickedness, necessarily brings forth what is concealed deep within. For the things that are in the mind and heart boil over, and are vomited forth by the outflowing stream of speech. The virtuous man, therefore, speaks such things as become his ¹²⁰ character, while he who is worthless and wicked vomits forth his secret impurity.

Every thing, therefore, that is to our benefit, Christ teaches us, and requires His disciples to be on their guard against deceit, and vigilant and careful. For this reason He shews them the straight way, and discloses the snares that lead down to wickedness, that thus escaping from offences, and being steadfast in mind beyond risk of sin, they may quickly reach the mansions that are above by Christ's blessing: by Whom and with Whom to God the Father

¹² be praise and dominion with the Holy Ghost for ever and ever, Amen.

¹²¹

SERMON XXXIV.

6:46-49. But why call ye Me Lord, Lord, and do not the things which I say? Every one that cometh unto Me, and heareth My words, and doeth them, I will shew you to whom he is like. He is like a man building a house, who dug and made it deep, and laid a foundation upon the rock: and when there was a flood, the river beat against that house, and could not shake it, because it was well built. But he that hath heard and not done, is like a man who built a house upon the earth without foundation, against which the river beat, and that moment it fell, and the fall of that house was great.

THERE is "one Lord, one faith, one baptism," for so the wise Paul writeth. For both the name of lordship, and also the reality, are appropriate solely to that nature Which transcends all, and is supreme; even That Which is divine, and to be worshipped, as possessing and governing all things. For so Paul again somewhere says of Him; "For even, if there be Gods many and Lords many, in heaven or in earth; yet for us there is one God, the Father, from Whom is all, and we by Him: and one Lord, Jesus Christ, by Whom is all, and we by Him." As therefore we acknowledge God the Word alone, Who reigneth with God the Father, as by nature and verily Lord, we accordingly give this name to Him. "But why, He asks, call ye Me indeed Lord, but do not the things which I say?" For if He possess no real authority, nor glory of lordship, but, on the contrary, it is conferred upon Him from without, and bestowed by favour, do not offer Him thy obedience: refuse His service: consent not to be subject unto Him. But if He be verily, and in its precise meaning Lord, and the whole nature of things created bow beneath His sceptre, and as a thing set under the feet of its Lord, then pay what is due: accept the yoke: and as being due, offer Him thy

obedience; that thou mayest not hear Him blaming thee in words spoken by one of the holy prophets to them of old time; |122 A son honoureth his father, and a servant his lord: if I then am a father, where is My honour? and if I am a lord, where is My fear? saith the Lord Almighty." For come, and let us see by what takes place among us the blame to which we become liable by disobedience. We are ourselves accustomed to require of our servants 13 obedience mingled with tear: and when they plan rebellion, and throw off the yoke of servitude; we make them humble by bonds and tortures and the scourge. When therefore we, who are of earth, and by nature the brethren of those who are bowed beneath the yoke, cannot tolerate them when rebellious, how will God endure it;---He Whom principalities, thrones, and lordships worship: in Whose presence the high-exalted Seraphs stand, readily rendering their service? For the divine David somewhere says of them in the Psalms; "Bless the Lord, all ye His angels, who hearken to the voice of His words. Bless the Lord, all ye His hosts: His ministers, who do all of them His pleasure."

It is dangerous, therefore, and merits final condemnation, to be unwilling to submit to Christ the Almighty: but those who prize His service, shall receive the most excellent blessings. For He has said by one of the holy prophets to those who run away from His yoke, and will not submit to be set under His authority; "Behold, they that serve Me shall eat; but ye shall suffer hunger: behold, they that serve Me shall drink; but ye shall suffer thirst: behold, they that serve |123 Me shall exult; but ye shall mourn: behold, they that obey Me, shall be merry with joy; but ye shall cry out for the grief of your heart, and howl for contrition of your spirit." Thou seest that the crown of those who bear the yoke of servitude is very beautiful, worthy of being acquired, and precious: while severe and manifold condemnation is decreed against the rest. And yet again in another place thou mayest see that the true servant is adorned with surpassing honour, while the disobedient and careless is rejected with disgrace, or rather is banished to the outer darkness. For they who received the talents, and doubled for the owner what had been given them, were honoured by him with praises: for he said to each one of them, "O good and faithful servant, thou hast been faithful over a few things; I will set thee over many things: enter the joy of thy lord." But him who hid in the ground what had been given him, as not loving service and indolent, he condemned to severe and inevitable punishment.

Elsewhere too He has said, "Who then is that faithful and wise servant, whom his lord

14 shall set over his household to give them meat at its season? Blessed is that servant, whom his lord shall come and find so doing. Verily I say unto you, that he will set him over all that he hath."

Those therefore who keep our Saviour's will are made glorious, and worthy of emulation, and adorned with praises for their fidelity: yea, moreover, they have a name given them, for He has said again of them in a certain place, "On them that serve Me, there shall be called a new name,15 even That Which is blessed upon earth." And there is yet another point which I think must be added to what has been already said, namely, that by being willing |124 to submit to our Saviour's words and serve Him, we shall gain in return the honour of freedom by His decree. For He said to those that believe in Him, "If ye abide in My Word, ye are truly My disciples, and ye shall acknowledge the truth, and the truth shall make you free." We gain therefore the glory of freedom by subjection: that is, by servitude under Him. This makes us sons and heirs of God, and fellow heirs with Christ: of which He again shall be thy proof, saying; "that every one that doeth sin is the servant of sin: but the servant abideth not in the house for ever. If therefore the Son make you

free, ye are really free." The being willing therefore to serve is that which invites us to freedom, and the honour which is the especial prerogative of sons: but disobedience humbles us to a base and ignominious servitude, if it be true, as true certainly it is, that "every one that doeth sin is the servant of sin." But yes! says some one, obedience unto Christ's service is a most excellent thing, and highly to be appreciated; but it is by no means an easy matter: for there is much that stands in the way, and is able to exhaust our zeal. Yes, so say I too:---for first of all Satan resists whatever is excellent:---and the flesh, in its fondness for pleasure, strives against the Spirit, "for they are contrary one to the other," according to the expression of the wise Paul: and the law of sin that is in the members, savagely and very bitterly makes opposition. For I know that Paul, who was instructed in the law, excellently discusses these questions. For he said, "For I rejoice in the law of God in the inner man: but I see another law warring against the law of the mind, and bringing me into captivity to the law of sin, that is in my members." And again; "I therefore in my mind serve indeed the law of God, but in my flesh the law of sin." And besides this, there is a certain powerful inclination of the mind of man, which makes the will wander after pleasures: and engenders the delights of worldly lusts, and leads it away from the wish to labour in the cause of virtue. Shall we, therefore, on this account, refuse our service? |125 Is He ever seen to command ought that is impossible, and that cannot be done? Does He demand of us anything that exceeds the limits of our nature? And who would venture to say this? For certainly He adapts to our minds whatever is commanded. When, therefore, thou tellest me of the difficulty of obedience,

I tell thee also: Do those things that are great and excellent come of themselves? or do those who seek to win them succeed without toil? or, on the contrary, are they attained to by earnestness and labours? Who are the men that in the conflicts of the palestra are accustomed to win the crown? Is it those who have entirely devoted themselves to skill in the art of wrestling, and have gone through bitter toils? for "they endure all things," according to the expression of St. Paul: or, on the contrary, is it the indolent and luxurious, and those entirely unacquainted with what is suitable for athletes? Who of those that till the ground have their threshing-floor full of sheaves? Is it such as neglect ploughing, and will not undertake the severe toil of the mattock: or, on the contrary, is it the diligent and industrious, and such as apply themselves to the labours necessary for ensuring a prolific crop? The answer is known, even if no one speak it; that it is with those who are willing to labour, and not with those whose wont it is to be at ease, that a life of happiness is to be found, and nothing wanting for a tranquil existence. The Psalmist also bears witness, in a passage where he makes mention of the tillers of the ground as an exemplification of something else, "They went out, and that with tears, carrying their seed: but they shall surely come with joy bringing their sheaves." Joy therefore is the fruit of labour.

Moreover, the Lord Himself somewhere quickens us for the love of exertion in every praiseworthy pursuit, by saying,

"Enter at the strait gate: because narrow is the gate, and strait the way that leadeth unto life; but broad and wide is that which leadeth down those that run thereon unto

destruction." Observe therefore that the end of that strait path leadeth unto life, while the easy descent of the broad way sends men to the flame and never-ending torments.

If therefore we call Christ, the Saviour of us all. Lord, let us do the things which He says. For He teaches us Himself what the benefit is of our being willing to do that which is |126 commanded:

and what the loss of our refusing to obey: for He says, "Every one that heareth My words and doeth them, is like a man who builds a house, and firmly places its foundations upon the rock:" while he who does not obey, he also is like a man building a house, but who has taken no care for its stability. For he who is obedient and tractable holds a thoroughly firm position in every thing that is honourable and good, by reason of his being not so much a hearer of the law, as a doer of its works: he resembles therefore a house firmly settled, and having a foundation that cannot be shaken, so that, even though temptations press upon him, and the savageness of the passions that dwell within us assail him like some winter torrent, or a waterflood, he will sustain no serious loss. But he who merely inclines his ear to what Christ saith, but stores nothing up in his mind, nor performs anything that is commanded, he, on the other hand, is like a house just ready to fall. For he will be led away at once into things unseemly whenever pleasure allures him, and leads him into the pitfalls of sin. The service therefore of Christ invites us, as we affirm, unto every blessing: and if we will blamelessly fulfil it, Christ will crown us with His grace; by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.¹⁶ |127

SERMON XXXV.

7:1-10. And when He had ended all His words in the hearing of the people, He entered into Capernaum. And a certain centurion's servant who was dear unto him was sick, and near to die. And when he heard of Jesus, he sent unto Him elders of the Jews, beseeching Him to come and save his servant. And when they came unto Jesus, they besought Him earnestly, saying, that he is worthy that Thou shouldst grant this unto him: for he loveth our nation, and hath also built us himself a synagogue. And Jesus went with them. And when He was now not far distant from the house, the centurion sent his friends unto Him, saying unto Him, Lord, trouble not Thyself; for I am not sufficient that Thou shouldest enter under my roof: therefore neither thought I myself worthy to come unto Thee: but speak only with a word, and my child ¹⁷ will be healed. For I also am a man set under authority, having under me soldiers; and I say to this one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. And when Jesus heard these things, He marvelled at him, and turned Himself, and said to the multitude that followed Him, I say unto you, that I have not found so great faith even in Israel. And when they who had been sent returned unto the house, they found the servant whole. THE wise Evangelist filleth our minds with sacred lessons, and endeavours to throw abundant light upon whatever makes our faith assured: for this is the object of his tidings concerning Christ. Very appropriately therefore he introduces Him as at one time teaching the holy Apostles |128 things superior to the service enacted in the law, and pointing out to them a path new and untrodden by them of old time of the conversation that becometh saints: and at another, he very beautifully displays to us the manifestation of a godlike power, in order that in every way it may be known that the Only-begotten Word of the Father is very God even though He became flesh, that is, man,----" and produces every thing by the word of his power:"----as is proved unto us by the examination of what is written concerning Him. When then, so to speak, he had satiated the holy Apostles with the most perfect doctrines, and had set before them a banquet of evangelical commands, and had mingled the wine that maketh glad the heart of man, and very clearly told them the means by which they would become triumphant and praiseworthy, He goes down to Capernaum. And there also He works a great and wonderful deed, worthy of the greatness of His majesty: there a glorious theatre was moved with astonishment, in which angels and men were spectators. For

Israel is rebuked, and is dull of understanding, and unready for faith: while the multitude of the heathen, in mind at least, is ready thoroughly both to understand and believe: so that Christ is seen by just decree rejecting His servant Israel, while He accepts and honours and crowns by His grace those who of old served the creature apart from the Creator: who were in gloom and darkness, and without the knowledge of God: and had bowed the neck of their slavish mind to the wickedness of demons.

What, then, was that which was accomplished, or what was the miracle? There 18

was a pious man, distinguished for the excellence of his conduct, and the commander of a body of soldiers, who was a fellow inhabitant with the people of Capernaum. A faithful servant of his as it chanced fell sick, and, so to speak, had already reached the gates of death, and to all appearance was now at his last gasp. "And he was dear to him," so that he was pierced with anguish. What remedy, then, can he find for what has happened, or what aid can he procure for him who is lying ill? "He heard, it says, the

[129 things of Jesus;" and so he sends unto Him, asking of Him manifestly as of God things that exceed the nature and power of man. For his request was, that one who was laid prostrate in the last stage of sickness might be delivered from the bands of death. And whence, then, did he know Jesus, since he was not as yet of the number of those who believed on Him? for hitherto he had been one of the mass wandering in error. He heard, it says, the things concerning Him. And since certainly he had never heard His personal instruction, nor seen any of His miracles, nor had met with the writings of Moses, nor searched the divine Scriptures, he could only have attained to faith in Him from simple rumours and hearsays. But as being fully assured that by the mere act of His will He could accomplish his request, he sends as supplicants in his behalf the principal men of the Jews; and these were the elders.

Upon their arrival they offer their request, saying, "that he is worthy that Thou shouldest grant this unto him." O marvellous act! They who slandered Christ's glory, request Him to work a miracle! Those who refused to believe in Him, ask Him to display before men who had not yet believed such acts as lead on to faith! Tell me in what character dost thou approach with thy request? Dost thou know and believe that He is able to perform things that are the prerogative of God? Art thou fully convinced that it belongs solely to the supreme Substance, Who is above all, to be able to make alive, and to deliver men from the snares of death? If so, how then didst thou say when thou sawest Jesus working miracles, "This man casteth not out devils but by Beelzebub, Prince of the devils?" And when that man who had been blind from his mother's womb was wonderfully healed, and gained an unwonted light, thou advisedst him, saying, "Give God the glory, we know that this man is a sinner." Dost thou then ask this sinner, as thou calledst Him, to perform an act of Deity? Is not this madness, and sheer stupidity? Are not those who hitherto had not believed far better than those who had been taught by the law and the prophets?

Wouldst thou see the fact that such is the case and such only? Observe what follows; The Saviour had now sot out upon His way to restore the sick man: but the centurion sent unto Him, saying, "Lord, trouble not Thyself; but speak [130 with a word, and my child will be healed." Consider then, that these elders of the Jews begged Jesus to go to the house of him who requested His aid, as not being able in any other way to raise him up who was lying ill, except by going to his side: ----whereas the other believed that He could do it even at a distance, and effect it by the inclination

of His will. He asked for the saving word, the loving assent, the all mighty utterance; and justly therefore did he win a sentence of surpassing worth: for Jesus said, "Verily I say unto you, that not even in Israel have I found so great faith." The proof then and demonstration, follows closely and immediately from what we have now said. Finally, He delivered that same hour from his sickness him who a little before had been the prey of death: for He Who willed the undoing of what had happened was God. As I said then at the beginning of this discourse, by God's holy decree Israel fell from his relationship unto Him, and in his stead the heathen were called and admitted, as having a heart better prepared for that faith in Him, which justly is required. And of this the divine Psalmist shall again be our proof, where he says concerning them; at one time, "Thou hast inclined Thine ear because of the preparation of their heart;" and at another, "Many were their infirmities, and afterwards they went quickly." For many indeed were the offences laid to their charge, to which he gently gives the name of infirmities: for they were wandering in error, and guilty of abominable crimes, not merely in one way, but in many: but they went quickly to the faith, that is, they were not slow in accepting the commands of Christ, but very readily embraced the faith. For that they were to be caught in Christ's net, He teacheth thee where He saith by one of the holy prophets, "For this wait for Me, saith the Lord, until the day of My rising up to bear witness, because My judgment is for the congregations of the heathen." For when Christ rose from the dead, He bestowed on those that were in error that judgment which is for their happiness and salvation. For He even commanded the holy disciples, "Go make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and teaching them to observe all those things that I have commanded you." |131 By the holy decree therefore, and just sentence of our common Saviour Christ, the heathen were honoured; but Israel we see rejected from His love and affection. For what do we find the chief Shepherd of all saying to them by one of the holy prophets? "And I have declared, He says, that I will not feed you, and that which is dying shall die: and that which is fainting shall faint: and those that are left shall devour every one the flesh of his neighbour." And again; "God hath rejected them, because they have not heard Him: and they shall be wanderers among the heathen." And again by the voice of the prophet Ezechiel, "Thus saith my Lord, the Lord; that I will drive them among the heathen, and disperse them over the whole earth." Take the actual result of facts for your persuasion and faith in what is here said. For they are vagabonds and strangers in every land and city, neither preserving in its purity the worship enjoined by the law, nor submitting to accept the gloriousness of the excellency of the Gospel life: while we, who have received the faith are fellow-citizens with the saints, and called the sons of the Jerusalem that is above, in heaven, by the grace of God which crowneth us. And Him we affirm to be the completion of the law and the prophets: we confess His glory; we admire Him as He worketh miracles; by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. |132

SERMON XXXVI.

7:11. And it came to pass the day after, He was going to a city called Nair, and His disciples were going with Him,...19

[From Mai and Cramer] *

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* But observe how He joins miracle to miracle: and in the former instance, the healing of the centurion's servant, He was present by invitation: but here He draws near without being invited. For no one summoned Him to restore the dead man to life, but He comes to do so of His own accord. And He seems to me to have purposely made this miracle also follow upon the former. For there was nothing improbable in supposing that at some time or other some one might rise up and say, in opposition to the Saviour's glory, 'What is the prodigy wrought in the case of the centurion's son? For though he was ailing, he was in no danger of death, even though the Evangelist has so written, shaping his narrative rather with a view to what was pleasant, than to what was true.' To stop therefore the intemperate tongue of such detractors, he says, that Christ met the dead young man, the only son of a widow. It was a pitiable calamity, able to arouse one's lamentation, and make one's tears gush forth; and the woman follows, stupified with her misfortune, and all but fainting, and many with her.

[From the Syriac] * * *: for that dead man was being buried, and many friends were conducting him to his tomb. But there meets him the Life and Resurrection, even Christ: for He is the

[133 Destroyer of death and of corruption: He it is "in Whom we live and move and are:" He it is Who has restored the nature of man to that which it originally was; and has set free our death-fraught flesh from the bonds of death. He had mercy upon the woman, and that her tears might be stopped, He commanded, saying, "Weep not." And immediately the cause of her weeping was done away: how, or by what method? He touched the bier, and by the utterance of his godlike word, made him who was lying thereon return again to life: for He said, "Young man, I say unto thee. Arise;" and immediately that which was commanded was done: the actual accomplishment attended upon the words, "And that dead man, it says, sat up, and began to speak, and He gave him to his mother."

Observe here too, I pray you, the accuracy of the expression: for the divine Evangelist not only says, that the dead man sat up, but lest any one should by false arguments attack the miracle, saying, 'What wonder! if by means of some artifice or other the body was set upright! for it is not as yet clearly proved to be alive, or delivered from the bonds of death:'---for this reason he very skilfully notes down two proofs one after the other, sufficient to produce the conviction that he did in very truth arise and was restored. "For he began, he says, to speak"---but an inanimate body cannot speak---"And He gave him to his mother:"---but assuredly the woman would not have taken her son back to her house if he had been dead, and had breathed his last.

Those persons therefore who were restored to life by the power of Christ, we take as a pledge of the hope prepared for us of a resurrection of the dead: and these were, this young man, and Lazarus of Bethany, and the daughter of the chief of the synagogue. And this truth the company of the holy prophets proclaimed before: for the blessed Isaiah said, "The dead shall arise, and those in the graves shall be restored to life: for the dew from Thee is healing to them." And by dew he means the life-giving operation of Christ, which is by the instrumentality of the Holy Ghost. And the Psalmist bears witness, thus speaking concerning them in words addressed to God the Saviour of us all. "When Thou turnest away Thy face they are troubled, and return to their dust.

[134 Thou sendest Thy Spirit, and they are created, and Thou renewest the face of the ground." For it was by reason of Adam's transgression of the commandment that we, having our faces turned away from God, returned to our dust: for the sentence of God upon human nature was,

"Dust thou art, and unto dust thou shalt return:" but at the time of the consummation of this world, the face of the earth shall be renewed: for God the Father by the Son in the Spirit will give life to all those who are laid within it.

It is death that has brought men to old age and corruption: death therefore has made old, that is to say, has corrupted: for "that which is made old, and is growing aged, is near corruption," as Scripture saith: but Christ renews, in that He is "the Life." For He Who in the beginning created, is able again to renew unto incorruption and life. For one may well affirm that it is the office of one and the same energy and power, to effect both the one and the other. As therefore the prophet Isaiah says, "He hath swallowed up death, having become mighty." And again, "The Lord hath taken away all weeping from every countenance. He hath taken away the reproach of the people from all the earth." By the reproach of the people he means sin, which disgraces and depraves men: and which, together with destruction, shall be slain, and sorrow and death shall perish, and the tears cease which are shed on its account.

Disbelieve not therefore the resurrection of the dead; for long ago Christ wrought it among us with a Godlike majesty. And let no man say, that He Who raised two, for instance, or three, and effected thus much, is not thoroughly sufficient for the life also of us all. Such words, foul with utter ignorance, are simply ridiculous. Right rather is it for us to understand, that He is the Life, and the Life-giver by nature. And how can the Life be insufficient for making all alive? It would be the same thing as to say in one's excessive folly, that the Light also is sufficient indeed for little things, but not for the Universe.

He therefore arose who was descending to his grave. And the manner of his rising is plain to see; "for He touched, it says, the bier, and said, Young man, I say unto thee, arise." And yet how was not a word enough for raising him who was lying there? For what is there difficult to it, or past

[135 accomplishment? What is more powerful than the Word of God? Why then did He not effect the miracle by a word only, but also touched the bier? It was, my beloved, that thou mightest learn that the holy body of Christ is effectual for the salvation of man. For the flesh of the Almighty Word is the body of life, and was clothed with His might. For consider, that iron, when brought into contact with fire, produces the effects of fire, and fulfils its functions; so, because it became the flesh of the Word, Who gives life to all, it therefore also has the power of giving life, and annihilates the influence of death and corruption

20. May our Lord Jesus Christ also touch us, that delivering us from evil works, even from fleshly lusts, He may unite us to the assemblies of the saints; for He is the giver of all good, by Whom, and with Whom, to God the Father, be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON XXXVII.

7:17-23. And this word concerning Him went forth in all Judaea, and in all the region round about. And his disciples told John of all these things: and John called certain two of his disciples, and sent them unto Jesus, saying, Art Thou He that cometh, or look we for another? When the men came to Him, they said, John the Baptist sent us to Thee, saying, Art Thou He that cometh, or look

we for another? But in that same hour he healed many of sicknesses and scourges, and of evil spirits: and unto many that were blind He gave sight. And He answered and said to them, Go tell John what things ye have seen and heard: that the blind see; and the lame walk; and the lepers are cleansed; and the deaf hear; the dead arise, and the poor are preached unto; and blessed is he who is not offended in Me. On the present occasion also the Word about to be addressed to you, and the investigation of the sacred doctrines cannot but be most certainly for your benefit. Come then, that together with the holy angels we may praise the universal Saviour: for He is worshipped, as in heaven so also in earth; and to Him every knee shall bow, as it is written. Be it therefore known to people everywhere, that the Lord is God, and even though He appeared in fashion like unto us, yet has He given us the indications of a godlike power and majesty on many occasions, and in a multitude of ways: by driving away diseases; by rebuking unclean spirits; by bestowing on the blind their sight; and finally, even by expelling death itself from the bodies of men;----death which cruelly and mercilessly had tyrannized from Adam even unto Moses, according to the expression of the divine Paul. That widow's son then at Nain 21 [137] arose unexpectedly and wonderfully, and the miracle remained unknown to no one throughout the whole of Judaea, but was noised abroad as a divine sign, and admiration was upon every tongue. And some of his intimate friends, that is, his disciples, tell it also to the blessed Baptist: and he chose out and selected two persons from the rest, and sends them to Jesus to ask Him, if it is He Who cometh, or whether they must wait for another. What hast thou done, O excellent Baptist! Dost thou not know Him Whom thou preachedst, being thyself the precursor of this rising, as the morning star proclaims the coming sun? Thou wentest before Him like a torch. Thou pointedst Him out to the holy apostles, saying very plainly, "Behold the Lamb of God, Who taketh away the sin of the world!" Elsewhere also we heard Thee saying to the multitudes of the Jews, that "after me cometh the man who was before me, because He is before me. And I knew Him not: but He who sent me to baptize in water, He said unto me, On Whom thou seest the Holy Ghost descend from heaven, and remain upon Him, He it is Who baptizeth in the Holy Ghost. And I saw, and bore witness, that This is the Son of God." How then dost thou ask, if it is He that cometh? For thou saidst, "I saw and bore witness, that He is the Son of God." But the blessed Baptist did not fail to recognise the Word of God Who had become man. Do not imagine so. Well and very clearly was he persuaded that He was He that cometh; but what He did was something wise and well-contrived, and fit in no slight degree to benefit his disciples. For they indeed, because they did not yet know Christ, inasmuch as His glory and all-excelling majesty was concealed from them, were even silently stung at His working miracles, and surpassing the Baptist in the greatness of the deeds wrought by Him. For on one occasion they even drew near to him, pining with envy and vexation, and with their heart still requiring to set free from Jewish maladies, and said to the blessed Baptist concerning Christ the universal Saviour, "Rabbi, He Who was with thee on the other side of Jordan, to Whom thou bearest witness, He baptizeth, and every man cometh to Him." For they did not wish any one else to baptize at all, and exalt himself against the honour of John. They learnt however from him the superiority of Christ's [138] glory, and the incomparable greatness of His splendour: for they heard him say in answer, "Ye are yourselves my witnesses that I said, that I am not the Christ, but that I have been sent before Him. He who hath the bride is the bridegroom: but the bridegroom's friend, who standeth and heareth his voice, joyfully rejoiceth because of the bridegroom's voice: this therefore, which is my joy, is complete. He must grow great, but I must be made small." We do not however say that the blessed Baptist in any respect

whatsoever decreased in dignity, himself of himself, during the time that Christ's glory was constantly receiving addition from those that believed on Him: but inasmuch as the blessed John continued in the measure of human nature:---for it was not possible for him ever to advance to anything beyond:---but the incarnate Word, being in His nature God, and ineffably begotten of God the Father, advancing continually to His proper glory, was admired of all men; for this reason it was he said, "He must grow great, but I must be made small." For he who remains in exactly the same state seems to grow small, in comparison with one who is continually advancing. But that it was right that as being by nature God, He should surpass in might and glory human things, he explained to them saying: "He Who cometh from above is above all: and he who is of the earth, belongeth to the earth, and speaketh of the earth." Who then is He Who cometh from above, and is above all as being God? Plainly the only-begotten Word of the Father, Who was in His likeness, and on an equality with Him: but for the love He had unto the world, humbled Himself to our estate. As being such therefore, He must necessarily surpass one who was of the earth: one, that is to say, numbered among the things of earth, and their like in nature, such as was the Baptist. For he was indeed praiseworthy in virtue, and incomparable in piety, and had attained to the perfection of all righteousness, and was honourable and worthy of admiration: for the Lord bore him witness saying, "There hath not risen among the sons of women one greater than John the Baptist." But he was not from above; not of the Substance, I mean, that is set above all: rather he was from below, a son of earth, and one of us. Therefore, to return from this digression, as their heart was not free from Jewish [139] maladies, they tell the blessed Baptist of the Saviour's divine signs: and he, as thoroughly knowing Who it was That wrought the miracles, exulted indeed in himself, in seeing the Saviour's glory spread abroad: but to produce a firm and steadfast faith in Him, in those, who as yet were halting, nor thus far convinced that He is the Christ, he puts on the appearance of ignorance, and so sends to Him certain to ask Him, saying, "Art Thou He That cometh, or do we wait for another?" Cometh whither perhaps some will say: for there are men who think that we ought to understand something of this sort: ---that as the Baptist was about before the precious cross to undergo death by the wickedness of Herod, and, so to speak, anticipate Christ's departure, and as His forerunner, precede His arrival in Hades, he asks whether He will come there also, to redeem those in darkness and the shadow of death, and entangled in inevitable bonds. But such an opinion is utterly to be rejected: for nowhere do we find that the Scripture inspired of God has declared that the divine Baptist preached beforehand to the spirits in Hades the coming of the Saviour. And this also we may truly say, that inasmuch as once for all he knew the whole effect of the dispensation in the flesh of the Only-begotten, he of course knew, in addition to the other particulars, that He will redeem those in Hades, and shine forth even upon them, as "by the grace of God tasting death for every man," that as Paul says, "He may be Lord both of the dead and of the living."

What then does he wish to understand by asking, "Art Thou He that cometh, or do we wait for another?" I said then, that he puts on the appearance of ignorance purposely, not so much that he might himself learn:---for as being the forerunner he know the mystery:---but that his disciples might be convinced, how great is the Saviour's superiority, and that, as the word of the inspired Scripture had announced before, He is God, and the Lord That was to come. All the rest then were servants, sent before a master, preceding Him Who is beyond all, and preparing the way of the Lord, as it is written. By the holy prophets therefore the Saviour and Lord of all is called, "He that cometh." For the prophet David in a psalm declares: "Blessed be He That cometh in the Name of

the Lord." And what means that expression "in the Name of

[140 the Lord?" it means in godlike glory, and lordship, and all transcending majesty. And this again he has signified in what follows: "The Lord is God, and hath shone forth upon us." For Moses indeed came, and appeared in his season, and by his instrumentality the law was spoken to the Israelites: and then after him Jesus the son of Nun commanded the host, and then in order the blessed prophets. And they were indeed holy men, honourable beyond comparison, and endowed with a spiritual and all-excelling splendour: but no one of them shone forth upon the inhabitants of earth in the name of the Lord, in the glory that is of Godhead and dominion. But the only-begotten Word of God shone forth upon us as being in His nature and verily God and Lord. So God the Father named Him by the prophet Habakuk, thus saying; "Yet a little He That cometh will come, and will not tarry." And again also by another prophet the only-begotten Word of God thus speaketh: "Rejoice, and be glad, O daughter of Zion: for behold! I come, and will lodge in the midst of thee, saith the Lord. And many nations shall find refuge in the Lord on that day; and I will be to them a God, and they shall be to Mo a people." And that this has come to pass, one may see by actual facts: for a multitude of nations has been caught in the net, and Christ is their God, and they are His people.

Having therefore taken from the inspired Scripture the name of "He That cometh," the divine Baptist sent certain of his friends to ask, "if He were He that cometh." And what follows? Inasmuch as Christ by nature and in truth is God, the purpose of John did not escape Him, but as well knowing the cause of his disciples' coming, He especially at that particular time began accomplishing divine miracles many times more numerous than those which He had hitherto wrought. For so the wise Evangelist has told us, saying, "In that same hour He healed many of sicknesses and of scourges, and of evil spirits: and gave sight to many that were blind." Having then been made spectators and eyewitnesses of His greatness, and gathered into them a great admiration of His power and ability, they bring forward the question, and beg in John's name to be informed, whether He is He Who cometh. Here see I pray the beautiful art of the [141 Saviour's management. For He does not simply say, I am; though had He so spoken, it would have been true: but He rather leads them to the proof given by the works themselves, in order that having accepted faith in Him on good grounds, and being furnished with knowledge from what had been done, they might so return to him who sent them. "For go, He says, tell John the things that ye have seen and heard." For ye have heard indeed, He says, that I have raised the dead by the all-powerful word, and by the touch of the hand: ye have seen also, while ye yourselves stood by, that those things that were spoken of old time by the holy prophets are accomplished: the blind see, the lame walk, the lepers are cleansed, and the dumb hear, and the dead arise, and the poor are preached unto. All these things the blessed prophets had before announced, as about in due time to be wrought by My hands. If then I bring to pass those things that were prophecied long before, and ye are yourselves spectators of them, return and tell those things which ye have seen with your own eyes accomplished by My might and ability, and which at various times the blessed prophets foretold. And then He added necessarily to these things; "And blessed is he who is not offended in Me!" For the Jews indeed were offended, either as not knowing the depth of the mystery, or because they did not seek to know. For though the inspired Scripture announced beforehand, in every part of it, that the Word of God would humble Himself to emptiness, and be seen upon earth, plainly referring to when He was such as we are, and would justify by faith every

thing under heaven, yet they stumbled against Him, and struck against the rock of offence, and fell, and were ground to powder. For though they plainly saw Him invested with ineffable dignity and surpassing glory, by means of the wondrous deeds He wrought, they threw stones at Him and said: "Why dost Thou, being a man, make thyself God?" In answer to these things, Christ reproved the immeasurable infirmity of their intellect, and said; "If I do not the works of My Father, believe Me not: but if I do, then though ye believe not Me, believe My works." Blessed therefore is he, who doth not stumble against Christ; that is, who believeth in Him. And what the advantage is that is derived from this, and in [142 what way we are benefitted by attaining to faith in Him, every one knows: nothing however forbids our enumerating a few particulars. For first indeed we obtain the light of the true knowledge of God: and next, when by the aid of holy baptism we have washed away the stains of sin, being purified that we may serve Him purely, we are also made partakers of His divine nature, and gain Him to dwell within us by having the communion of the Holy Ghost. And we are made also sons of God, and win for ourselves brotherhood with Him Who by nature and verily is the Son. Moreover, in addition to those things, we are exalted to the inheritance of the saints, and dwell in bliss in the enjoyment of those blessings which are bestowed on those who love Him, and which the divine Paul declares surpass understanding and description: "for eye hath not seen, nor ear heard, and into the heart of man have not entered the things that God hath prepared for them that love Him." Of those may we also be thought worthy by the grace and love of Him Who giveth to every one bountifully all good things, even of Christ, by Whom and with Whom, to God the Father, be praise and dominion with the Holy Ghost, for over and ever, Amen. 22 [143

SERMON XXXVIII.

7:24-28. And when the messengers of John had departed, He began to speak unto the multitudes concerning John, What went ye out into the wilderness to see? A reed, shaken with the wind? But what went ye out to see? A man clad in soft garments? Behold they who wear soft clothing, are in the abodes of kings. But what went ye out to see? A Prophet? Yea, I say unto you: and more than a prophet: for this is he of whom it is written, Behold I send My messenger before Thy face, to prepare Thy way before Thee. Verily I say unto you, Among those born of women there is no one greater than John: but he who is least in the kingdom of God is greater than he.

YE who thirst for the knowledge of the divine doctrines, open once again the treasure-house of your minds: satiate yourselves with the sacred words: or rather, give way to no feeling of satiety herein: for gluttony in things that tend to edification is a quality worth the gaining. Let us approach, then, the Saviour's words, not carelessly, and without due preparation, but with that attentiveness and vigilance which befits those who would learn. For so alone can those subjects for contemplation, which are difficult of comprehension, be rightly understood. Let us, therefore, ask of Christ that light, which He sends down upon the mind and heart, that thus being enabled correctly to understand the force of what is said, we may again admire the beautiful skill of the management. For He had been asked by the disciples of John, whether He is He that cometh? When then: He had answered them in a suitable manner, and commanded them to return to him that sent them. He began to say unto the multitudes concerning him, "What went ye out into the wilderness to see? a reed shaken by the wind?" And what the instruction is which we gain from this, or what the end to which our Saviour's words have reference, how must it not be worth our while to inquire? Let us examine, therefore, the meaning of what is said: let us search

[144 it as a treasure: let us spy into its secrets: and fixing our mind upon the profundity of the mystery, let us be like careful moneychangers,²³ proving every thing, as Scripture says.

There were then certain who prided themselves upon their performance of what was required by the law: the Scribes namely, and Pharisees, and others of their party; who were regarded according to their professions as exact observers of the law, and claimed on this score, that their heads should be adorned with honours. This too is the reason why they neither accepted faith in Christ, nor paid due honour to that mode of life which truly is praiseworthy and blameless: even that which is regulated by the commands of the Gospel. The purpose, therefore, of Christ the Saviour of all, was to shew them that the honours both of the religious and moral service that are by the law, were of small account, and not worthy of being attained to, or oven perhaps absolutely nothing, and unavailing for edification: while the grace that is by faith in Him is the pledge of blessings worthy of admiration, and able to adorn with incomparable honour those that possess it. Many, then, as I said, were observers of the law, and greatly puffed up on this account: they even gave out that they had attained to the perfection of all that is praiseworthy, in the exact performance of the righteousness that consisted in shadows and types. In order, then, that, as I said, He might prove that those who believe in Him are better and superior to them, and that the glories of the followers of the law are evidently but small in comparison with the evangelic mode of life, He takes him who was the best of their whole class, but nevertheless was born of woman, I mean the blessed Baptist: and having affirmed that he is a prophet, or rather above the measure of the prophets, and that among those born of women no one had arisen greater than he in righteousness, that namely, which is by the law, He declares, that he who is small, who falls short, that is, of his measure, and is inferior to him in the righteousness that is by the law, is greater than he:---not greater, in legal righteousness, but in the kingdom of God, even in faith, and the excellencies which result from faith. For faith crowns those that receive it with glories that surpass the law. And this thou

[145 learnest, and wilt thyself affirm to be the case, when thou meetest with the words of the blessed Paul: for having declared himself to be free from blame in the righteousness that is by the law, he added forthwith, "But those things that were gain unto me, those I have counted loss for Christ's sake: and do count them but dung, that I may win Christ: not having my own righteousness which is by the law, but the righteousness that is of the faith of Jesus Christ." And the Israelites he even considers deserving of great blame, thus saying: "For being ignorant of God's righteousness, that namely which is by Christ, and seeking to establish their own; even that which is by the law; they have not submitted themselves to the righteousness of God. For Christ is the completion of the law for righteousness unto every one that believeth." And again, when speaking of these things: "We, he says, who by nature are Jews, and not sinners of the Gentiles, knowing that a man is not justified by the works of. the law, but by the faith of Jesus Christ, we also have believed in Jesus Christ, that we may be justified in Him." The being justified, therefore, by Christ, that is to say, by faith in Him, surpasses the glories of the righteousness that is by the law. For this reason the blessed Baptist is brought forward, as one who had attained the foremost place in legal righteousness, and to a praise so far incomparable. And yet even thus he is ranked as less than one who is least: "for the least, He says, is greater than he in the kingdom of God." But the kingdom of God signifies, as we affirm, the grace that is by faith, by means of which we are accounted worthy of every blessing, and of the possession of the rich gifts which come from above

from God. For it frees us from all blame; and makes us to be the sons of God, partakers of the Holy Ghost, and heirs of a heavenly inheritance.

Having prefaced therefore thus much by way of preparation, and to explain the connection of the ideas, come now. and let us examine the actual words. As I have already said then, He exalts the divine Baptist to a great height, and crowns the Forerunner with surpassing honours purposely; that thou mayest the more thoroughly admire faith; as that which makes believers to have a grandeur far surpassing even that of men thus illustrious. He asks the Jews, then, saying

[146 "What went ye out into the wilderness to see? a reed shaken by the wind?" Now He compares to a reed,----a thing tossed about, and, so to speak, reeling and shaken to and fro by the violence of the winds,----the man who lives in worldly honours and pleasures, and in the grandeur of temporal sovereignty. For there is nothing stable or firm or unshaken with such persons, but things change frequently in an unexpected manner, and to that which they did not anticipate, and their prosperity lightly passes away. For true it is, that "all flesh is grass, and all the glory of man as the flower of grass: the grass withereth, and the flower falleth." Did ye then, He says, go out into the desert to see a man like a reed? This, however, possibly he is not, but of a different character; one of those who live in pleasures, and are wont to be clad in beautiful garments, and value childish honour. And yet one does not see persons such as these dwelling in the desert, but at the courts of kings: and as for the blessed Baptist's raiment, it was of camel's hair, and a leathern girdle upon his loins.

What then did ye go out to see? Perhaps ye say, A Prophet. Yea, I also say as well as you. For he is a saint and a prophet: nay, he even surpasses the dignity of a prophet; for not only did he announce before that I am coming, but pointed Me out close at hand, saying? "Behold the Lamb of God, That beareth the sin of the world." Moreover, he was testified of by the prophet's voice, "as sent before My face, to prepare the way before Me." And I bear him witness that there hath not arisen among those born of women one greater than he: but he that is least----in the life I mean according to the law----in the kingdom of God is greater than he. How and in what manner?

24 In that the blessed John, together with as

[147 many as preceded him, was born of woman: but they who have received the faith, are no more called the sons of women, but as the wise Evangelist said, "are born of God." "For to all, he says, who received Him, that is, Christ, He gave power to become the sons of God, even to them who believe on His Name: who have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." For we have been born again to the adoption of the sons, "not of corruptible seed," but, as Scripture saith, "by the living and abiding Word of God." Those then who are not of corruptible seed, but, on the contrary, have been born of God, are superior to any one born of woman.

There is also another respect in which they surpass those born of women. For they have earthly fathers: but we Him Who is above in heaven. For we have received this also of Christ, Who calleth us to the adoption of sons and brotherhood with Him. For He has said, "Ye shall not call any one on earth father: for One is your Father, Who is in heaven. But ye, all of you, are brethren." And most wise Paul gives us surety of this, writing as follows: "For because ye are sons, God hath sent the Spirit of His Son into your hearts, calling Father, our Father." For when Christ rose, and spoiled

hell, the spirit of adoption was then given to them that believed on Him, and first of all to the holy disciples; for "He breathed upon them, saying, Receive ye the Holy Ghost. If ye remit the sins of any, they are remitted them; and if ye retain the sins of any, they are retained." For inasmuch as they have become partakers of the divine nature, by being richly endowed with that lordly and all-governing Spirit; therefore He has also given them the godlike power of remitting the sins of whomsoever they will, and of retaining those

[148 of all others. But that previously to the resurrection of Christ from the dead, and His ascent to heaven, there was not among men the spirit of adoption, the most wise Evangelist John makes plain where he says: "For the Spirit was not as yet: because that Jesus was not yet glorified." And yet certainly, how can the Spirit be unequal in eternity to God the Father, and the Son? And when did He not exist, Who is before all? For He is equal in substance to the Father, and the Son. "But inasmuch as Christ, he says, was not yet glorified," that is to say, had not yet risen from the dead, and ascended to heaven, the spirit of adoption did not as yet exist for men. But when the Only-begotten Word of God ascended up into heaven, He sent down for us in His stead the Comforter, Who is in us by Him. And this He taught us, thus saying: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but when I have departed, I will send Him unto you."

Even though, therefore, we be inferior to them who have fulfilled the righteousness that is by the law: inferior, I mean, in righteousness of life, yet are we who have received faith in Him endowed with greater privileges. We must, however, bear in mind, that although the blessed Baptist was thus great in virtue, yet he plainly confessed that he stood in need of holy baptism: for he somewhere said, speaking to Christ, the Saviour of us all, "I have need to be baptized of Thee." But he would have had no need of holy baptism, nor have requested leave to have it granted him, had there not been in it something more and better, than the righteousness that is by the law.

Christ therefore does not contend against the honours of the saints; nor is it His purpose to diminish and strip of their renown those holy men who had before attained to victory: but as I said, it rather is to prove that the Gospel mode of life is superior to the legal worship, and to crown with surpassing honours the glory of faith, that we all may believe in Him. For so we enter by Him, and with Him, into the kingdom of heaven: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever,

Amen.

[Selected footnotes moved to the end and renumbered.

Almost all marginalia, any purely textual footnotes, most Greek or Syriac material has been omitted without notice]

1. s Literally, "to philosophize;" but from the philosophers affecting an austere life, it came to bear the general meaning of "endurance." So Greg. Nanz. of the martyrs, ... So Chrysost. Hom. 80. in Joan. ...

And again Hom. 55. in Matth. ... In the middle ages its meaning further altered, and philosophy was equivalent to monkery; so Luitprand, v. 9. Et ad vicinam insulam, in qua Coenobitarum multitudo philosophabatur, tonso ei ut moris est capite ad philosophandum transmittunt.

2. t The principal Syriac MS. commences here,

but the first leaf is in part illegible, and the three following sermons are entirely lost.

3. u One for poverty, one for hunger, and one for tears.

4. x After scholars had satisfactorily decided on philological evidence that the 'byssus' was cotton, the microscope has proved it to be linen. The main points of the argument were that the Hebrew word shesh, always rendered 'byssus' by the Septuagint, is the Arabic modern term for fine muslin: and that cotton garments are mentioned on the Rosetta stone as supplied by government for the use of the temples, being in great request, according to Pliny's account (xix. 8.), by the Egyptian priests. Herodotus

however says, that the mummies were enveloped Σινδονος βυσσινης τελαμει

(ii. 86.), and Mr. Thompson (on the mummy cloth of Egypt, as quoted in Wilkinson's Ancient Egyptians, iii. 113.) has shewn, that the wrappers are invariably of linen, though occasionally so fine as not to be distinguishable from muslin, until the microscope revealed the different texture of the filaments.

5. y The Syriac makes the smallness of the request more apparent, by using a term peculiar to the little finger.

6. z On the meaning of philosophy, consult the note on ver. 22.

7. a Ψυχικος, having a soul only. Cf. note on iv. 38.

8. b Although the article might suggest, as in the Lord's prayer, that Satan, the evil one, is signified, who

is to be overcome in the good One, God, yet the gender in the second clause proves this idea to be incorrect. The meaning therefore is, "Overcome evil of every kind, whatever it be, by whatever is good."

9. g The Commentary, like similar works of S. Chrysostom and others, was delivered in a course of Homilies; these however the Syriac translator terms Targums, literally Interpretations or Expositions; and

this title I had made use of until I met with the following heading to a sermon contained in MS. 12,165, in the British Museum, which shews that the verb signified also to "preach."

-- 'Sermon upon the death of Meletius the Great, bishop of Antioch. S. Gregory, bishop of Nyssa, preached it before one hundred and fifty bishops at Constantinople.' This sermon is also extant in Greek. Upon the authority therefore of this heading I have called them Sermons.

10. e A few lines follow in Mai not recognized by the Syriac, but probably taken from the Commentary on Matth. vii. 18, as they give an explanation of the different bearing of the interpretation of the two passages.

11. f Lest I should be thought to have separated this word wilfully from its usual dependance upon "treasure," I may here observe, once for all, that the punctuation of the Syriac is exact to the last

degree of minuteness: and in this and all similar places I have scrupulously adhered to it.

12. g Syriac, God and Father.

13. h Domestic service in old time by freemen was all but unknown, and therefore "servant" is equivalent to "slave." Hence the full force of Luke xvi. 13., xvii. 9., &c.; and such expressions as "sold under sin." (Rom. vii. 14.) Of their treatment, S. Chrysostom (Hom. iv. in Titium) complains that masters generally neglected their morals, and thought only of their service; and that therefore "it was a difficult thing for a slave to be a good man:" for being left without education, and not admitted into the society of freemen, there was nothing to counteract the debasing

associations of his degraded position. That Christianity gradually, though very slowly, led to the amelioration of their state, we may see by the acknowledgment in the text that the slave was by nature his master's brother; and by S. Chrysostom's appeals in their behalf, as, for instance, 'If Paul was not ashamed to call a slave his son, and his own bowels, and brother and beloved, why should we be ashamed? And what say I? Paul's Lord was not ashamed to call our slaves His brothers, and are we ashamed thereof?' (Hom. ii. in Phil.)

14. i As servant meant slave, so the "lord," despothj, was the master or owner of the household. Hence the well-known objection of the Romans to the title of Dominus, as implying the relation between master and slave. Each slave had usually a monthly allowance of food, which one of them was commissioned to distribute.

15. k The name of Christ, fulfilled in the title of Christians; of which S. Gregory of Nyssa, (de perf. Chr. forma, iii. 277.) says, "The goodness of God has granted us to share in that great and most divine and chief of names, being honoured with Christ's own title, and so called Christians."

16. m The greater part of the above homily has perished in the Greek, but Mai has among his fragments one from his second Catena B. not recognized in the Syriac: its style, however, differs from Cyril's; and

in Cramer's Catena a part of it is quoted ξ νεπιγρφου

i. e. as given without the author's name, whereas Cyril had been very largely quoted by name almost immediately before.

17. n A domestic servant was constantly styled

παῖς, child. So [Hebrew] in Hebrew, "Joseph was serving boy, (in charge of the sheep probably,) with the sons of Bilhah." (Gen. xxxvii. 2.): and very

frequently it is rendered "servant" in the A. V. as 1 Sam. ii. 15. The term was also applied to females, as when Boaz bade Ruth continue with his "young women" during the gleaning.

18. o Cr. contains several fragments of this exposition, but anonymously, and probably on this account, not included by Mai in his collection.

19. q A folium is here lost, and apparently at some distant time, as the ornamental writing of the title has left its marks on the opposite side. In the margin is a note, "Fit to be read at the commemoration of the departed." To depart was a common euphemism in the ancient church for

death; cf. Suiceri Th. sub

■ποδημ■α: and of the Commemorations, St. Augustin says (De

Civ. Dei, 1. xxii. c. 10.) Gentiles talibus diis suis, sc. qui antea homines fuerant, et templa aedificaverunt, et statuerunt aras, et sacerdotes instituerunt, et sacrificia fecerunt. Nos autem martyribus nostris non templa sicut diis, sed memorias sicut hominibus mortuis, quorum apud Deum vivunt spiritus, fabricamus.

20. r Two passages follow in Mai, not recognised by the Syriac. The first from Cod. A. is as follows: "for we believe that the body of Christ makes alive, because It is both the temple and dwelling-place of the living Word, and possesses all Its activity. It was not enough therefore for Him only to command, though accustomed by a word to accomplish whatsoever He wished, but He laid also His hands on the bier, shewing that His body also possesses the power of making alive." The second from Codd. A

and C. is referred also by Aquinas and Cramer's MS. to Cyril: "That fear fell upon all, and they glorified God, was indeed a great thing on the part of the senseless and ungrateful people (Cr. reads

λ■γ■ for λα■): for shortly afterwards they regard Him neither as a prophet, nor as having appeared for the good of the people: yea they deliver up to death Him Who destroys death, not knowing that at that very time He destroyed death, when in His own person He wrought the resurrection."

21. s In the preceding sermon this place was called Nair, in the same way as Beliar has occurred for Belial, and as no Gr. MS. recognises this form, it is possible that it is a Syriac provincialism, in the same

way as in Sanscrit certain final letters are regularly changed into r, from the ease with which the voice rests upon that letter at the close of a word.

22. t Mai from Cod. A. contains a few lines here and there not acknowledged by the Syriac, but apparently only intended to convey the general sense of the passages omitted; though even these may possibly be from other works of S. Cyril, as Niketas' acquaintance with them was evidently most complete,

and instances will subsequently be pointed out of his having thus introduced single sentences into the body of the Commentary, though naturally such intrusions generally escape discovery. The subject of this sermon is again treated of by S. Cyril in his Thesaurus, c. xi.

23. u For this quotation, consult the note at the commencement of Serm. 39.

24. x The passage in Mai, p. 213, from B. f. 72. agrees, as far as it goes, with the Syriac. It is preceded, however, by two passages, the second of which from B. f. 71. is much too rhetorical to be really S. Cyril's, and is given by Cramer anonymously, following one taken from Titus of Bostra, whose style it much more resembles. It explains, however, more fully what Cyril very shortly refers to, viz. that John was more honourable than the prophets, as being himself the object of prophecy: and guards against a misinterpretation of the word angel in the prediction, "Behold I send My

angel before Thy face." The other passage from A. 118. has the appearance of being a summary of S. Cyril's argument respecting John being the greatest of those born of women, though it includes new matter in an important interpretation of Luke xvii. 21.: to the effect that "the kingdom of heaven signifies the gift of the Holy Ghost," according to the words, "The kingdom of heaven is within you." Soon after this quotation it runs into the Syriac, at the sentence with which B. 72. ends, with some verbal differences. This sentence will be found in my translation at the commencement of the paragraph in page 148: "Even though, therefore, we be inferior to them, &c." But soon afterwards it diverges again to explain more fully than the Syriac does, that our Lord's words that from the days of John the kingdom of heaven is taken by force, would not justify the conclusion, that the saints of the old dispensation did not gain admission therein. This text was transcribed by Roger Pearse, 2006. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 39-46 (Luke 7:31-8:56)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

39-46 (Luke 7:31-8:56) pp. 149-198.

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Sermon 39

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Sermon 40

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Sermon 41

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Sermon 42

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Sermon 43

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Sermon 44

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Sermon 45

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Sermon 46

SERMON XXXIX.

7:31-35. To what therefore shall I liken the men of this generation, and to what are they like? They are like to children sitting in the market-place, and calling one to another, and saying, We have played unto you, and ye have not danced: we have wailed unto you, and ye have not wept. For John the Baptist came, neither eating bread, nor drinking wine, and ye say, that he hath a devil. The Son of man came eating and drinking: and ye say, Behold a man gluttonous, and a wine drinker: a friend of publicans and sinners. And wisdom is justified of her children.

THOSE who have a sound mind examine everything, rejecting the false, but receiving and praising that which is without blame. And such the wise Paul also requires us to be, where writing he said:

"1 Be ye wise money-changers; prove all

[150 things, and hold that which is good: abstain from every evil kind." We therefore also, as I said, must closely examine with the discerning eye of the mind whatever is done, and search into the nature of actions, that so we may approve of that which is without blame, while we reject that which is counterfeit. But if, making no distinctions, we run the risk of passing an evil sentence upon things highly praiseworthy: and of deeming that which is evil fit for commendation and applause, the prophet's words will apply to us: "Woe unto them that call evil good, and good evil: who call bitter sweet, and sweet bitter: who put light for darkness, and darkness for light." Such was the character of the Israelites, and especially of those whose lot it was to be their chiefs, the Scribes namely and Pharisees: of whom Christ said, "To what shall I liken the men of this generation? and so on."

There was perchance a sort of game among the Jewish children, something of this kind. A troop of youths was divided into two parts: who, making sport of the confusion in the world, and the uneven course of its affairs, and the painful and rapid change from one extreme to the other, played some of them on instruments of music: while the rest wailed. But neither did the mourners share the merriment of those who were playing music and rejoicing: nor again did those with the instruments of music join in the sorrow of those who were weeping: and finally, they reproached one another with their want of sympathy, so to speak, and absence of affection. For the one party would say, "We have played unto you, and ye have not danced:" to which the others would rejoin, "We have wailed unto you, and ye have not wept." Christ declares, therefore, that both the Jewish populace, and their rulers, were in some such state of feeling as this;2 "For John

[151 came, He says, neither eating bread nor drinking wine, and they say, that he hath a devil: the Son of man came eating and drinking; and they say, Behold! a man gluttonous, and a wine drinker, a friend of publicans and sinners." By what then wilt thou be won unto the faith, O foolish Pharisee, when thou thus blamest all things indifferently, nor countest anything worthy of thy praise? The blessed Baptist was the forerunner of the Saviour, saying, "Repent ye, for the kingdom of God is at hand." For he was a man fit to win confidence, and able to persuade, as having even from them the testimony that his life was noble, and worthy of admiration. For he dwelt in the deserts, clad in poor and rough clothing, and scarcely allaying the necessities of the body with locusts and wild honey. Thou wentest out to see him as one who was holy, and had attained to the perfection of all virtue. And dost thou venture afterwards to speak ill of such a one? of one who ought rather to be counted worthy of all admiration? Dost thou say that he hath a devil, who by fastings is mortifying the law of sin that lurks in our fleshly members, and wars against the law of our mind? What is greater than a life of abstinence? For the very fact of being able to rebuke wisely those pleasures that lead to evil, and to cast over them as a bridle the laboriousness of a life of abstinence, how is not this a great and excellent thing! The blessed Baptist was entirely

devoted to piety unto Christ; nor was there in him the very slightest regard either for fleshly lusts, or for the things of this world. Having altogether abandoned, therefore, the vain and unprofitable distractions of this world, he laboured at one, and that a very urgent task, of blamelessly fulfilling the ministry entrusted to him. For he was commanded to preach, saying: "Prepare ye the way of the Lord." Tell me, dost thou think that this man hath a devil?----one over whom the tyranny of Satan had no power; who was the captive of no evil lusts; who had overleapt the pitfalls of the

base love of the flesh; who had commanded the herds of demons to be still, and manfully resisted their attacks. For verily he could not have attained to this glory and virtue but through Christ, Who is

[152 exalted above Satan, who tempts and gnashes his teeth at the prosperity of the saints. Art thou not ashamed, then, of slandering one who had attained to so great patience and endurance, and had wound chaplets of manly virtue round his head? Hast thou whetted thy tongue even at him, and ventured basely to calumniate him, by affirming that he is a madman, and contemptible, and not in his right mind?

Let us, then, see what is on the other side, and which seems, as it were, to follow a different course from the Baptist's conduct. Christ was not in the wilderness, but rather made the city His habitation in company with the holy Apostles: He did not eat locusts and wild honey: His clothing was not of camel's hair, nor had He a leathern girdle upon his loins. His mode of life rather was such as is usual in towns, with no such hardness in it as that practised by the holy Baptist. Dost thou, then, praise Him at least? Dost thou approve of His easiness of approach, and His freely mixing with others, and entire carelessness about His diet? By no means. Thy censoriousness extended even unto Christ: for thou saidst, "Behold a man gluttonous, and drinking wine! a friend of publicans and sinners!" Because thou hast occasionally seen Jesus faring luxuriously, does He appear to thee a drinker of wine, and a carouser, and gluttonous? How canst thou prove this? For when once upon a time Mary and Martha received Him at Bethany, and one of them was distracted with overmuch service, Christ is seen preventing excess, and reducing us to a bare sufficiency. For He said, "Martha, Martha: thou art careful, and hurried about many things: but few things are required, or one." And such He was constantly and everywhere. But dost thou accuse Him because He went about with publicans and sinners? And is this the cause of thine offence? But what detriment can it be imagined that Christ suffered, from His willingness to be with sinners? He was not liable at all to be taken by their sins, being entirely beyond the reach of fault. He even said, at one time: "The prince of this world cometh, and will find nothing in Me?" at another, [153 again: "Who of you rebuketh Me because of sin?" He could in no respect therefore be contaminated by being with sinners. But thou sayest, the law of Moses commanded that "we should not hold converse with the wicked." Let us, however, study the object of the law: let us see for what cause it forbade the Israelites holding intercourse with the wicked, and mingling with the deceivers. Now the truth most certainly is, that the law of Moses ordained these things, not so much that thou mightest vaunt thyself over others, and make the commandment a reason for boasting; but rather, because thy mind is weak, and readily drawn aside into folly, and because thy heart runs willingly after evil pleasures, it would free thee from the wish to be with those whose life is culpable, lest thou shouldst become like them in mind, and foolishly be caught in their snare. "For evil communications corrupt good manners." Thou receivedst the commandment therefore as a safeguard for thy infirmity. For if thou hadst been established in virtue, and thy mind steadfast in the fear of God, the law would not have hindered thee from holding useful intercourse with those who were weak, in order that they might become imitators of thy piety, and learn to emulate thy doings: that walking in the steps of thy zeal, they might advance to that which is more excellent. Conceive, therefore, no proud imaginings, since, even in the commandment of Moses, thou art accused of infirmity. Thou blamest Christ for going about with sinners and publicans. Is it because thou art afraid lest He should suffer from their contamination? Tell me, then, dost thou imagine that

He also shares thy frailness? Art thou entirely ignorant of the mysteries respecting Him? That the Word being God was with us: that is, was incarnate for our sakes? That the Father sent Him "not to condemn the world, but that the world through Him might be saved." Now it belongs to one who condemns, to avoid the company of such as are still in their sins: but it is the part of him who wishes to save to be with them, and admonish them, and prevail upon them to change from their disgraceful courses, and instead of |154 the path of wickedness, to choose the way that leadeth to eternal life. "He came not to call the righteous, hut sinners, to repentance." And as He said Himself, "They that are whole need not a Physician: but they that are sick." Why therefore dost thou blame Him for loving man so well, and find fault with His godlike gentleness? Why reproach Him for being kind to us, and healing our sickness? And yet every body praises physicians, not when they avoid those who are sick, but when they are constantly with them, and by the resources of their art bring them gradually back to sound health. And why then, since Jesus is the Physician of souls and spirits, dost thou blame Him for saving sinners? He could sustain no pollution, even though He ate with sinners: for yon bright sun sheds its radiance upon, and visits every thing under heaven: it chances, then, that impurities also are found lying exposed to it: but that which pours down this radiance is not in the least defiled, even though it shed it on matters so abominable.³ Our Lord Jesus Christ is the Sun of Righteousness: a wicked man, then, in no way whatsoever defiles Him, though close at His side, and eating with Him. And thus much, then, we have said respecting Christ the Saviour of us all. It is not, however, perhaps unlikely, that some may object, and say; 'Does not also the new and saving preaching of the Gospel plainly command us to withdraw from the communications of impure men? For most wise Paul also wrote to some: "I have written unto you in the epistle, that ye hold no intercourse with fornicators: If any one called a brother be a fornicator, or a drunkard, or covetous, or an extortioner, or idolater: with such a one no not to eat." It had been fitting, therefore, for Christ to have been the type to us of this behaviour.' Thou hast missed thy measure, my beloved! Thou wishest to vie with |155 thy Master's sovereign dignity: Thou catchest at that which is above thy nature. Consider the infirmity of thy mind. Christ was God: but thou art a man, tyrannized over by fleshly pleasures, with a mind easily beguiled into error, and readily made the prey of sins. If, however, thou feelest confident of thy ability manfully to maintain a blameless course of conduct, and also to admonish others, there is nothing to hinder even thee from wishing to be with the wicked and sinloving. For often the admonitions of spiritually-minded e men have profited those who are in sin. If, on the contrary, thou thyself art scarcely saved, even when keeping far away from the company of the evil, maintain thy carefulness in this respect. Call to thy remembrance the writer of the book of Proverbs, who says; "He that walketh with the wise, shall become wise: but he who walketh with fools, shall become known." And again, "He that toucheth pitch shall be defiled." And again also the blessed David: "With the holy, thou wilt become holy; and with the pure, thou wilt become pure: with the elect, thou wilt become elect; and with the crooked, thou wilt be made crooked." In order, then, "that thou mayest be delivered like a roc from the nets," flee from wicked men; keep apart from those who cannot be restrained from pollution; and supplicate Christ to purify thy corruptions, or rather all thy human weaknesses. For the Word that came from God is God, even though He became flesh, that is, man: by Whom and with Whom to God the Father, be praise and dominion, with the Holy Ghost, for ever and ever, Amen. |156

SERMON XL.

7:36-50. And a certain Pharisee desired Him to eat with him. And having entered the Pharisee's house, He reclined at his table. And, behold, a woman who was a sinner in the city, when she knew that He was reclining at table in the Pharisee's house, brought an alabaster box of ointment, and stood behind Him at His feet, and, weeping, began to wash His feet with tears, and wiped them with the hair of her head, and kissed, His feet, and anointed them with ointment. When the Pharisee who had bidden Him saw it, he said in himself, If this were a prophet, He would have known who and of what sort the woman is who toucheth Him, that she is a sinner. And Jesus answered and said unto him, Simon, I have somewhat to say unto thee. And he said, Teacher, say on. He saith to him; A certain money-lender had two debtors; the one owed five hundred denarii, the other fifty: and when they could not repay, he forgave them both. Which therefore of them will love him most? and Simon answered and said, I suppose he that had most forgiven him. And He said to him, Thou hast rightly judged. And turning to the woman He said to Simon, Thou seest this woman. I entered into thine house: thou gavest no water for My feet; but she hath, washed My feet with tears, and wiped them with her hair. Thou gavest Me no kiss, but she from the time I came in hath not ceased kissing My feet. My head with oil thou didst not anoint; but she hath anointed My feet with ointment. For this reason, I tell thee, her many sins are forgiven her, because she hath loved much: but he to whom little is forgiven, loveth little. And He said unto her, Thy sins are forgiven thee. And those who were reclining with Him at table began to say in themselves, Who is This That forgiveth sins also? But He said, to the woman, Thy faith hath made thee live: go in peace.

"ALL ye people, clap your hands, and praise God with the voice of thanksgiving." And what is the cause of the festival? It is that the Saviour hath newly constructed for us a way of salvation, untrodden by them of old time.

[157 For the law, which the all-wise Moses ordained, was for the reproof of sin, and the condemnation of offences: but it justified absolutely no one. For the very wise Paul writes, "Whosoever rejected the law of Moses, was put to death without mercy at the mouth of two or three witnesses." But our Lord Jesus Christ, having removed the curse of the law, and proved the commandment which condemns to be powerless and inoperative, became our merciful High Priest, according to the words of the blessed Paul. For He justifies the wicked by faith, and sets free those held captive by their sins. And this He proclaimed to us by one of the holy prophets, saying, "In those days, and at that time, saith the Lord, they shall seek for the sin of Israel, and there shall be none: and for the sin of Judah, and thou shalt not find it: for I will be merciful to those that have been left in the land, saith the Lord." But lo! the fulfilment of the promise came to pass for us at the time of His Incarnation, as we are assured by the purport of the holy Gospels. For he was invited by one of the Pharisees, and being kind and loving unto man, and "willing that all men should be saved, and come to the knowledge of the truth," He consented, and granted the favour to him who requested it. And having entered, He reclined at table: and immediately there entered a woman defiled with filthy lewdness: who, like one scarcely roused from wine and intoxication, and made sensible of the guilt of her transgressions, offered supplication unto Christ, as able to cleanse her, and deliver her from all fault, and free her from her former sins, as "not remembering iniquities." And this she did, washing His feet with tears, and anointing them with ointment, and wiping them with her hair. Thus a woman, who beforetime had been lewd, and guilty of sensuality, a sin difficult to wash away, missed not the path of salvation; for she fled for refuge to Him Who

knoweth how to save, and is able to raise from the depths of impurity.

She then failed not in her purpose. But the foolish Pharisee, the blessed Evangelist tells us, was offended, and said within himself, "If this were a prophet, He would have known who and of what sort the woman is that toucheth Him, that she is a sinner." The Pharisee therefore was boastful, [158 and utterly without understanding. For it was his duty rather to regulate his own life, and earnestly adorn it by all virtuous pursuits; and not to pass sentence upon the infirm, and condemn others. But we affirm of him, that having been brought up in the customs of the law, he gave too wide an influence to its institutions, and required the Legislator Himself to be subject to the commandments of Moses. For the law commanded the holy to keep apart from the impure: and God also blamed those whose lot it was to be the chiefs of the congregation of the Jews, for their unwillingness in this respect. For He thus spake by one of the holy prophets: "they make no distinction between the holy and the profane." But Christ arose for us, not to subject our state to the curses that are by the law, but to redeem those subject to sin by a mercy superior to the law. For the law was instituted "because of transgressions," as Scripture declares, "that every mouth might be stopped, and all the world become guilty before God, because by the works of the law no flesh is justified." For there was no one so far advanced in virtue, spiritual virtue I mean, as to be able to fulfil all that had been commanded, and that blamelessly. But the grace that is by Christ justifieth, because, doing away with the condemnation of the law, it frees us by means of faith. That proud and foolish Pharisee therefore did not even deem Jesus to have attained to the measure of a prophet: but He made the woman's tears an opportunity for clearly instructing him in the mystery. For He taught the Pharisee, and all who were assembled there, that the Word being God, "came into the world in our likeness, not to condemn the world, but that the world might be saved by Him." He came that He might forgive the debtors much and little, and shew mercy upon small and great, that there might be no one whatsoever who did not participate in His goodness. And as a pledge and plain example of His grace, He freed that unchaste woman from her many iniquities by saying, "Thy sins are forgiven thee." Worthy indeed of God is a declaration such as this! It is a word joined with supreme authority. For since the law condemned those that were in sin, who, I ask, was able to declare things above the law, except Him only Who ordained it? Immediately therefore He [159 both set the woman free, and directed the attention of that Pharisee, and those who were dining with him, to more excellent things: for they learned that the Word being God, was not as one of the prophets, but rather far beyond the measure of humanity, even though He became man. And one may say to him who invited Him, Thou was trained up, O Pharisee, in the sacred Scriptures; thou knowest I suppose of course the commands given by most wise Moses: thou hast examined the words of the holy prophets: Who then is This That walking in a path contrary to the sacred commands, hath delivered from guilt? Who That hath pronounced them free who have boldly broken the things ordained? Recognise therefore by the facts themselves One superior to the prophets and the law: remember that one of the holy prophets proclaimed these things in old time of Him, and said, "They shall be in wonder at our God, and shall be afraid of Thee. Who is a God like unto Thee, That forgiveth the transgressions, and passeth over the iniquities of the remnant of His inheritance, nor retaineth His anger unto the end, because He willeth mercy?"

Those therefore who were at meat with the Pharisee, were astonished and wondered at seeing Christ the Saviour of all possessed of such godlike supremacy, and using expressions above the

right of man. For they said, "Who is This That forgiveth sins also?" Dost thou wish me to tell thee Who He is? He Who is in the bosom of God the Father, and was begotten of Him by nature: by Whom every thing was brought into being: Who possesses supreme sovereignty, and is worshipped by every thing in heaven and in earth. He submitted Himself to our estate, and became our High Priest, in order that He might present us unto God, pure and clean, having put off the ill savour of sin, and having Him instead in us as a sweet savour. For, as most wise Paul writes, "We are a sweet savour of Christ unto God." This is He Who spake by the voice of the prophet Ezechiel, "And I will be to you a God, and I will save you from all your uncleannesses." See therefore, that the actual accomplishment agreed with what had before been promised by the holy prophets. Acknowledge Him as God---Him so gentle and loving unto men. Seize upon the way of salvation: flee from the law that killeth: accept

[160 the faith which is above the law. For it is written, "That which is written killeth," even the law: "but the spirit giveth life," even the spiritual purification that is in Christ. Satan had bound the inhabitants of earth with the cords of sin: Christ has loosed them; He has made us free, has abolished the tyranny of sin, has driven away the accuser of our infirmities; and the Scripture is fulfilled, that "all iniquity shall stop its mouth;" "for it is God That justifieth: 'Who is he that condemneth?'" This the divine Psalmist also prayed might be accomplished, when thus addressing Christ the Saviour of all. "Let sinners perish from off the earth: and the wicked, so that they may not be found." For verily we must not say of one clothed with the Spirit, that he curseth those who are infirm and sinful:---for it is not fitting for the saints to curse any:---but rather that he prays this of God. For before the coming of the Saviour we all were in sin: there was no one who acknowledged Him Who by nature and verily is God. "There was no one doing good, no not one; but they all had turned aside together, and become reprobate." But because the Only-begotten submitted Himself to emptiness, and became flesh, and was made man, sinners have perished, and exist no longer. For the dwellers upon earth have been justified by faith, have washed away the pollution of sin by holy baptism, have been made partakers of the Holy Ghost, have sprung out of the hand of the enemy; and having bidden as it were the hosts of devils to depart, dwell under the yoke of Christ.

Christ's gifts therefore raise men to a hope long looked for, and to a most dear joy. The woman who was guilty of many impurities, and deserving of blame for most disgraceful deeds, was justified, that we also may have confidence that Christ certainly will have mercy upon us, when He sees us hastening to Him, and endeavouring to escape from the pitfalls of wickedness. Let us too stand before Him: let us shed the tears of repentance: let us anoint Him with ointment: for the tears of him that repenteth are a sweet savour to God. Call him to mind who saith, "Awake, they who are drunken with wine: weep and howl all they who drink wine to drunkenness." For Satan intoxicates the heart, and agitates the mind by wicked pleasure, leading men clown to the pollutions of sensuality. But while there is time, let us awake; and as most

[161 wise Paul says, "Let us not be constantly engaged in revels and drunkenness, nor in chambering and wantonness; but rather let us work what is good: for we are not of the night, nor of darkness, but children of light and of the day. Let us therefore cast off the works of darkness, and clothe ourselves with the works of light." Be not troubled when thou meditatest upon the greatness of thy former sins: but rather know, that still greater is the grace that justifieth the sinner, and absolveth the wicked.

Faith then in Christ is found to be the pledge to us of these great blessings: for it is the way that leadeth unto life: that bids us go to the mansions that are above: that raises us to the inheritance of the saints: that makes us members of the kingdom of Christ: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

[162

SERMON XLI.

8:4-8. And when a large multitude was gathered together, and some of every city were come to Him, He spake by a parable. The Sower went out to sow his seed; and as he sowed, some fell by the way side, and was trampled upon, and the birds of heaven devoured it. And other fell upon the rock, and, when it had sprung up, it withered away because it had no moisture. And other fell among the thorns, and the thorns grew up with it, and choked it. And other fell upon the good ground, and it grew up, and brought forth fruit a hundredfold. While saying these things He cried out, He that hath ears to hear let him hear. The blessed prophets have spoken to us in manifold ways respecting Christ the Saviour of us all. For some proclaimed Him as a Light that was to come: and others as One of royal rank and greatness. For one of them even says, "Blessed is he who hath seed in Zion, and kinsmen in Jerusalem: for lo! her just king shall reign, and princes shall bear rule with judgment. And That Man shall be One That hideth His words." For the word of the Saviour is constantly, so to speak, hidden. So also the blessed Psalmist has brought Him before us saying, "I will open My mouth in parables." See therefore that that which was spoken by Him in old time has come to pass. For a large multitude was assembled round Him of people from all Judaea, and He spake to them in parables. But inasmuch as they were not worthy to learn the mysteries of the kingdom of heaven, the word was wrapt for them in darkness: for they had killed the holy prophets, and being guilty of much blood of the righteous, heard themselves thus plainly addressed: "Which of the prophets have not your fathers killed?" And again, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her; how often would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you." [163 But their wicked acts did not extend merely to the holy prophets, but even mounted up to Him Who is Lord of the prophets: that is Christ. For being insolent, and setting up against Him, so to speak, their haughty neck, they gave not the slightest heed to the duty of receiving faith in Him: and even wickedly resisted His public teaching, and rebuked those who wished to be constantly with Him, and thirsted for His instruction, impiously saying, "He hath a devil and is mad: why hear ye Him?" To them therefore it was not granted to know the mysteries of the kingdom of heaven, but rather unto us, who are more ready to embrace the faith. For He hath given unto us, as being perfect wisdom, the ability "to understand parables, and the dark saying, the words of the wise, and their riddles." For parables we may say are the images not of visible objects, but rather of those cognizable by the intellect and spiritual. For that which it is impossible to see with the eyes of the body, the parable points out unto the eyes of the mind, beautifully shaping out the subtilty of things intellectual, by means of the things of sense, and which are as it were palpable to the touch. Let us see therefore what benefit the Saviour's word weaves for us. The Sower, He says, went out to "sow his seed, and so forth." Concerning whom then did He thus speak? Evidently concerning Himself. For He verily is the Sower of all that is good, and we are His husbandry: and by Him and from Him is the whole harvest of spiritual fruits. And this He taught us when saying, "Without Me ye can do nothing." In the imaginations

therefore of the mind, see, I pray, a husbandman walking along, and everywhere casting seed in the fields: of which some falls on the pathways, and some on the rocks; and some on thorny places: and again some on good, that is, on fertile ground. That however on the [164 pathways was snatched away: and that on the rocks, when it had just sprouted, and scarcely shot up, quickly withered of drought: and that among thorns was choked: hut that which fell on good ground prospered, for it bore fruit, He says, a hundredfold.

Now what the aim is of the discourse, and what the profounder teaching of the parable, we shall learn from Him Who framed it. Before us even the blessed disciples found these things hard to understand, and drew near unto the Revealer of mysteries, supplicating Him and saying, "What is the parable? And what was Christ's reply? "The seed is the word of God: those on the way are they who have heard, and afterwards the devil cometh, and taketh away the word from their heart, that they may not believe and be saved." And 4 as to the cause of the seed on the pathways being snatched away, we see in a moment that it is the hardness of the ground. A pathway always is hard and untilled, because it is exposed to every one's feet, nor is any seed admitted into it, but lies rather upon the surface, ready for any birds that will to snatch it away. All those therefore, whose mind is hard and unyielding, and so to speak, pressed together, do not "receive the divine seed: for the divine and sacred admonition finds no entrance into them, nor do they accept the words that would produce in them the fear of God, and by means of which they could bring forth as fruits the glories of virtue. They have made themselves a beaten and trampled pathway for unclean demons, yea, and for Satan himself, such as never can bear holy fruit. Let those therefore awake, whose heart is sterile and unfruitful: open your mind, receive the sacred seed, be like productive and well-tilled soil, bring forth unto God the fruits that will raise you to an incorruptible life: guard your mind, shut the entrance against the thief, drive away from your hearts the flocks of birds, in order that the seed may abide with you; that ye may be ground luxuriant in corn, and very fertile, and rich abundantly in bringing forth fruit. [165 And next, let us also consider those others of whom Christ said, "And those upon the rock are they who, when they hear, receive the word with joy, and they have no root: these for a while believe, and in time of temptation depart away." For there are verily men whose faith has not been proved, depending on words simply, and not applying their mind to the examining of the mystery: of such the piety is sapless and without root. For when they enter the churches, they feel pleasure often in seeing so many assembled, and joyfully receive instruction in the mysteries from him whose business it is to teach, and laud him with praises: but this they do with no discretion or judgment, but with unpurified wills: and when they have gone out of the churches, at once they forget the sacred doctrines, and proceed in their customary course; not having stored up within them any thing for their future benefit. And if the affairs of Christians go on peacefully, and no trial disturb them, they even then scarcely maintain in them the faith, and that, so to speak, in a confused and tottering state. But if persecution trouble them, and the enemies of the truth attack the churches of the Saviour, their heart loves not the battle, and their mind throws away the shield and flees, being devoid of zeal, and destitute of love towards God, and ready for desertion. But O ye fearful and infirm, one may well say, why do ye flee from that which would be your glory? and escape from conflicts to which ye have been trained? For hereby those who wish may win for themselves the trophy of victory. Do ye also struggle: twine the chaplet of manliness, thirst for the rewards of perseverance, for the honours of patience.

I think too that I may rightly bring forward the following argument: they who glitter on lofty thrones, and govern earthly things, when is it they see the steadfast soldier, whose desire is set on victory? Is it in times when peace smiles, and the din of arms is still? Or is it rather when he goes courageously against those who are marshalling for the attack? As I imagine, it is the latter case that is true rather than the former. Therefore as the prophet Jeremiah has said, "Take up arms and shields." Especially as the right hand of God our Saviour is invincible in the battle, and as most wise Paul has said, "He does not permit men to be tried more than they can [166 bear, but with the trial will make also the way of egress, that they may be able to endure patiently." But even if it possibly be our lot to suffer when contending in defence of piety towards Christ, then altogether and in every way are we worthy of envy, and glorious, and possessed of splendid hopes. Moreover, a praised death is incomparably better than an ignominious life. For so also the Saviour said to the holy apostles, "Fear not them who kill the body, but are not able to kill the soul. But rather fear Him Who is able to destroy both soul and body in hell." Did He therefore command us thus entirely to disregard these extreme dangers, while He Himself remained aloof from similar trials? But lo! He laid down His life for us, and with His blood purchased the world. We are therefore not our own, but His Who bought and redeemed us, and to Whom we owe our lives. For as the divine Paul said, "For this reason Christ died and lived, that He might be Lord of the dead and the living." We ought therefore to possess a mind incapable of being shaken, that especially whenever temptation arrive, we may shew ourselves approved and victorious in the power of patience: and ready with joy to undergo conflicts, and seize the opportunity of suffering for piety's sake towards Christ.

Thus much then being disposed of and explained, let us next consider the thorns among which the divine seed is choked. What again says the Saviour? "But that which fell among the thorns are they who have heard, and by cares, and wealth, and pleasures of the world, go and are choked, and yield no fruit." For the Saviour scatters the seed, which having obtained a firm hold in the souls that have received it, and already, so to say, shot up, and just begun to be visible, is choked by worldly cares, and dries up, being overgrown by empty occupations, and as the prophet Jeremiah 5 said, "it becomes a handful, that can produce no meal." In these things therefore we must be like skilful husbandmen: who having perseveringly cleansed away the thorns, and torn up by the root whatever is injurious, then scatter the seed in clean furrows; and therefore one can say with confidence, "that doubtless they shall come with joy, bearing their sheaves." But if a man cast his [167 seed in ground that is fertile in thorns, and fruitful in briars, and densely covered with useless stubble, he sustains a double loss: of his seed first, and also of his trouble. In order therefore that the divine seed may blossom well in us, let us first cast out of the mind worldly cares, and the unprofitable anxiety which makes us seek to be rich, "For we brought nothing into the world, nor can we take any thing out." For what profit is there in possessing superfluities? "Treasures profit not the wicked," as Scripture saith, "but righteousness delivereth from death." For immediately upon the possession of affluence, there run up, and, so to speak, forthwith hem us in, the basest wickednesses; profligate banquets, the delights of gluttony, and carefully prepared sauces; music, and drunkenness, and the pitfalls of wantonness; pleasures and sensuality, and pride hateful to God. But as the disciple of the Saviour has said, "Every thing that is in the world is the lust of the flesh, and the lust of the eye, and the pride of the world; and the world passeth away, and its lust; but he that doeth the will of God abideth for ever." This is the good seed, and worthy of admiration: the land rich and well productive, that bringeth forth fruit a hundredfold. For

men say, that the best soils do sometimes under cultivation produce a hundredfold; so that this is a mark of every fertile and productive spot. And of such it has been very justly said by one of the holy prophets at the mouth of God, "And all nations shall congratulate you; because ye are a desirable land." For when the divine word falls upon a mind pure and skilful in cleansing itself from things hurtful, it then fixes its root deeply, and shoots up like an ear of corn, and so to speak, being strong in blade, and well flowered, brings its fruit to perfection. But I think it may be useful to mention this to you, who wish to learn what is good. For Matthew, when relating this chapter to us, said that the good ground brought forth, fruit in three degrees. "For one, he says, brought forth a hundred, [168 and one sixty, and one thirtyfold." Observe therefore, that just as Christ described three degrees of loss, so similarly the degrees of success are equal in number. For those seeds that fall upon the pathway are snatched away by the birds: and those upon the rocks, having merely shot up, within a little while wither away: and those among the thorns are choked. But that desirable land brings forth fruit in three several degrees, as I said: a hundred, sixty, and thirtyfold. For as most wise Paul writes, "Each one severally of us has his own gift from God, one in one manner, and another in another." For we do not at all find that the successes of the saints are in equal measure. On us however it is incumbent to emulate these things that are better and superior to those of meaner kind; for so will Christ bountifully bestow happiness upon us: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. [169

SERMON XLII.

8:19-21. And there came to Him His mother, and His brethren, and were not able to speak with Him because of the multitude. But it was told Him, Thy mother, and Thy brethren stand without, wishing to see Thee. But He answered and said unto them, My mother and My brethren are these who hear the word of God and do it.

ONCE again let the words of praise in the book of Psalms be quoted by us; "What shall I render unto the Lord for all He hath rendered unto me?" For what can we offer Him that is equal to His love towards us? Shall we choose for our guidance the commands of the law, and honour Him with sacrifices of blood? Does He feel pleasure in the slaughter of bullocks and goats? No certainly: for they are an abomination unto Him. For by one of His holy prophets He even plainly declared to those who were rendering Him the legal service, "I hate, I abominate your feast days: nor will I smell at your festivals: because though ye bring Me whole burnt offerings and sacrifices, I will not accept them; nor regard your displays for salvation." What therefore ought to be the spiritual sacrifice which we offer Him, the wise Psalmist again teaches us saying, "I said unto the Lord, Thou art my Lord; because my good things Thou needest not." When thus we approach Him, He will accept us: if this be the offering we make Him it will be dear and agreeable: this is the spiritual sacrifice, according as it is written, "Hath the Lord delight in whole burnt offerings and sacrifices, as in our hearkening to His voice? Behold! to hearken is better than sacrifices; and to listen than the fat of rams." For that obedience and the hearkening unto God, is the cause of every blessing, the present lesson teaches us. For some entered and told Christ respecting His holy mother and His brethren. And He, it says, answered in these words, "My mother and My brethren are they who hear the word of God and do it."

Now let not any one imagine that Christ spurned the honour due to His mother, or contemptuously disregarded the love owed |170 to His brethren: for He it was Who spake the law by Moses, and clearly said, "Honour thy father and thy mother, that it may be well with thee." And how I pray could He have rejected the love due to brethren, Who even commanded us to love not merely our brethren, but those who stand in the relation to us of foes? For He says, "Love your enemies." What therefore does Christ wish to teach? His object then is highly to exalt His love towards those who are willing to bow the neck to His commands: and in what way I will explain. The greatest honours; and the most complete affection is that which we all owe to our mothers and brethren. If therefore He says that they who hear His word and do it are His mother and brethren, is it not plain to every one, that He bestows on those who follow Him a love thorough and worthy of their acceptance? For so He would make them readily embrace the desire of yielding themselves to His words, and of submitting their mind to His yoke, by means of a complete obedience. But that God greatly rejoices in those whose minds are thus disposed, He assures us by one of the holy prophets, thus saying, "And on whom shall I look, except upon the humble and meek, and that trembleth at My words?" For just as our fathers after the flesh feel pleasure in those sons whose choice it is to perform the things that are good and agreeable to them, and who wish to accord with them in mind, so also the God of all loves the obedient, and deigns His mercy to him who thoroughly hearkens to Him. And the converse also is true: that he rejects him who is disobedient and untractable. For He also blamed the Jews who fell into this wickedness, saying, "A son honoureth his father, and a servant his master: if I then am a father, where is My honour? and if I am a master, where is My fear? saith the Lord Almighty." For either we ought to fear the Lord of all as a master, or to honour Him at least as a father,----a thing which is far greater and better than the former: for love casteth out fear. For that there is no obedience without reward, and on the other hand, no disobedience without penalty, is made plain by what God spake by His holy prophet to those who disregarded Him: "Behold, they who serve Me shall eat, but ye shall suffer hunger: behold, they who serve Me shall drink, but ye shall suffer thirst: behold, they who obey Me shall |171 rejoice, but ye shall lament: behold, they who serve Me shall exult in happiness, but ye shall groan, and wail from contrition of your heart." For let us see, if you will, even from the writings of Moses, the grief to which disobedience has brought us. We have been driven from a paradise of delights, and have also fallen under the condemnation of death; and while intended for incorruption:----for so God created the universe:---we yet have become accursed, and subject to the yoke of sin. And how then have we escaped from that which befel us, or Who is He that aided us, when we had sunk into this great misery? It was the Only-begotten Word of God, by submitting Himself to our estate, and being found in fashion as a man, and becoming obedient unto the Father even unto death. Thus has the guilt of the disobedience that is by Adam been remitted: thus has the power of the curse ceased, and the dominion of death been brought to decay. And this too Paul teaches, saying, "For as by the disobedience of the one man, the many became sinners, so by the obedience of the One, the many became righteous." For the whole nature of man became guilty in the person of him who was first formed; but now it is wholly justified again in Christ. For He became for us the second commencement of our race after that primary one; and therefore all things in Him have become new. And Paul assures of this, writing, "Therefore every man who is in Christ is a new creation; and the former things have passed away: behold, they have become new." In order then that Christ may win us all unto obedience, He promises us surpassing honours, and deigns us the highest love, saying, "My mother and My brethren are

those who hear the word of God and do it." For who among men is so obdurate and ungentle, as to refuse to honour, and accord the most complete love to his mother and brethren? For the all-powerful law of nature, even without our will, obliges us to this. When therefore, bowing our neck to the Saviour's commands, we become His followers, and so are in the relation of a mother and brethren to Him, how does He regard us before God's judgment seat? Is it not with gentleness and love? What doubt can there be of this? And what is comparable to this honour and goodness? What is there worthy of being matched with a gift thus splendid and desirable? For He takes us unto Him, that where [172 He is, there we also may be with Him. For this He even deigned to promise us, saying, "I will go, and make ready a place for you: and return again and take you with Me, that where I am, there ye also may be with Me."

Servitude, therefore, is a thing worth our gaining, and the pledge of noble honours. And this, we say, is fulfilled not by our merely hearing the words of God, but by our endeavouring to perform what is commanded. This thou learnest from what one of the holy Apostles declares: "But become doers of the law

6, and not hearers only. If any be a hearer of the law, and not a doer, he is like a man regarding his natural face in a mirror. For he has regarded himself, and gone away: and at once forgotten what manner of person he was. But he who hath, looked into the perfect law of liberty, and wrought: not being a forgetful hearer, but an active doer,⁷ he shall be blessed in his doing."

Now though the argument already brought forward is sufficient for the persuasion of right-thinking men, yet I will add for their advantage that also which is correctly said in the words of the blessed Paul: "For the land that hath drunk in the rain that hath come oft upon it, and bringeth forth the root serviceable for them for whose sake it is tilled, receiveth a blessing from God. But if it bring forth thorns and thistles, it is rejected, and is nigh unto cursing: and its end is to be burnt." For like rain, the Saviour sendeth down upon the hearts of those who hear, the word of spiritual consolation; even the sacred doctrine of salvation. If then a man be possessed of understanding, he will bring forth the fruits of an abundant intellectual harvest: but if he be careless and negligent, he of course has no claim to the praises of virtue, and instead of grapes will bring forth thorns. And what his end will be, we learn from the words of Isaiah. For he says: [173 "For the vineyard of the Lord of Hosts is the man of Judah: a plant new and well-beloved: and I looked that it would bring forth grapes, but it brought forth iniquity, and not righteousness, but a cry." And that Israel was thus punished for its neglect of that fruitfulness which was both fitting for itself and well pleasing to God; having neither obeyed His commands, nor consented to perform them; we learn again from' His words, where He says: "But now I will shew you what I will do to My vineyard. I will take away its fence, and it shall be wasted: and I will rend its wall, and it shall be trampled under foot. And I will abandon My vineyard: and it shall not be pruned, nor tilled: and thorns shall grow up in it as on waste ground; and I will command the clouds to rain no rain upon it." It is plain, therefore, to every man, that God hath no respect for the wicked soul that beareth thorns. For it is left unprotected, and without a wall, and exposed to the depredations of whoever will; a place for thieves and wild animals; and sharing in no spiritual consolation. For this I consider, and this only, is the meaning of there falling upon it no rain. When Israel suffered these things, the Psalmist so to speak wailed over him, and said to the God of all: "The vine that Thou broughtest out of Egypt, Thou castedst out the nations and plantedst it." And again thus proceeds: "Its shade covered the mountains; and its boughs were as the cedars of God: it sent forth its branches to the sea, and its foliage to the

river." He made too supplications for what they had suffered, saying; "Why hast Thou broken down her hedges, and all the wayfarers pluck her? The boar out of the wood destroyeth her: and the ass of the desert feedeth upon her." For the soul that is undefended, and deemed unworthy of protection from on high, becomes a pasture ground for evil beasts. For it is plundered by Satan and his angels. In order, therefore, that we may not fall into such severe tribulations, let us bow the neck of our mind to Christ the Saviour of all. Let us receive the Word of God and do it: for if our choice be so to act, He will crown us with lofty honours; for He is the distributor of the crowns; by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. |174

SERMON XLIII.

8:22-25. But it came to pass on a certain day that He went into a ship with His disciples. And He said unto them, Let us go over to the other side of the lake: and they went. But as they were sailing, He fell asleep: and there came down a storm of wind upon the lake, and the ship was filled and they were in danger. And they drew near, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the winds, and the raging of the waters, and they were still: and there was a great calm. But He said to them, Where is your faith? And they were afraid, and wondered among themselves, saying, Who, then, is This, that He commandeth even the winds, and waters, and they obey Him?

ONCE again draw near, that as with the Psalmist's harp we may cry aloud: "I will bless the Lord at all times: and at all times shall His praise be in my mouth." For He ever doeth wonderful things; and giveth occasions thick and closely pressing one upon another for His praise: and every word falls short of His power, and of His majesty far exalted above all. For true is it that "the glory of the Lord covereth over the Word." But we must not on this account forget the glory that is His due and fitting right: but rather must hasten joyfully to offer such fruits as are proportionate to our power. For certainly there is nothing whatsoever that a man can affirm to be better than praise, even though it be but little that we can offer. Come, therefore, and let us praise Christ the Saviour of all: let us behold the supremacy of His might, and the majesty of His godlike dominion. For He was sailing, together with the holy Apostles, across the sea, or rather lake of Tiberias, and an unexpected and violent tempest arose upon the vessel; and the waves, piled up high by the gusts of the winds, filled the disciples with the fear of death. For they were terrified not a little, although well acquainted with seamanship, and by no means inexperienced |175 in the tumults of the waves. But inasmuch as the greatness of the clangor made their terror now unendurable, as having no other hope of safety except Him only Who is the Lord of powers even Christ, they arouse Him, saying, Master, Master, save us, we perish: for the Evangelist says that He was asleep.⁸ With most wise purpose, as it seems to me, was this also done. For some one, I imagine, may say, Why did He fall asleep at all? To which we reply, that the event was so arranged as to be good and profitable. For that they might not ask aid of Him immediately when the tempest began to dash upon the ship, but when, so to speak, the evil was at its height, and the terrors of death were troubling the disciples; that so the might of His godlike sovereignty might be more manifest, in calming the raging sea, and rebuking the savage blasts of the wind, and changing the tempest to a calm, and that the event might thus become a means of improvement to them that were sailing with Him, He purposely fell asleep. But they, as I said, wake Him, saying: Save 9 me, We perish. See here, I pray, smallness of faith united with faith. For they believe that He can save; and

deliver from all evil those who call upon Him. For had they not so far had a firm faith in Him, they certainly would not have asked this of Him, And yet as having but little faith, they say, Save me, we perish. For it was not a thing possible, or that could [176 happen, for them to perish when they were with Him Who is Almighty. The vessel, then, was severely tossed by the violence of the tempest, and the breaking of the waves: and along with the whip the faith of the disciples also was tossed, so to speak, by similar agitations. But Christ, Whose authority extends over all, immediately arose, and at once appeased the storm, restrained the blasts of wind, quieted their fear, and yet further proved by deeds that He is God, at Whom all created things tremble and quake, and to Whose nods is subject the very nature of the elements. For He rebuked the tempest: and Matthew says that the manner of the rebuke was with godlike authority. For he tells us, that our Lord said to the sea: "Peace, be thou still." What can there be more grand than this in majesty? or what can equal its sublimity? Right worthy of God is the word, and the might of the commandment, so that we too may utter the praise written in the book of Psalms: "Thou rulest the power of the sea: and stillest the turbulence of its waves." He too has Himself said somewhere by one of the holy prophets: "Why fear ye not Me, saith the Lord? nor tremble at My presence? I Who have set the sand as the bound of the sea, a commandment for ever, and it hath not passed it." For the sea is subject to the will of Him Who made all creation, and is, as it wore, placed under the Creator's feet, varying its motions at all times according to His good pleasure, and yielding submission to His lordly will.

When, therefore, Christ had calmed the tempest, He also changed into confidence the faith of the holy disciples, which had been shaken along with the ship, no longer permitting it to be in doubt; and wrought in them, so to say, a calm, smoothing the waves of their weak faith. For He said, "Where is your faith?" 10 Another Evangelist, however, affirms of Him, that He said, "Why are ye fearful, O ye of little faith?" For when the fear of death unexpectedly [177 befalls, it troubles sometimes even a well-established mind, and exposes it to the blame of littleness of faith; and such also is the effect of any other trouble too great to bear upon those who are tried by it. For this reason there once drew near certain unto Christ, and said: "Increase our faith." For the man who is still exposed to blame for littleness of faith falls short of him who is perfect in faith. For just as gold is tried in the fire, so also is faith by temptations. But the mind of man is weak, and altogether in need of strength and help from above, in order that it may be well with him, and that he may be able to maintain a steadfast course, and be strong, manfully to endure whatsoever befall. And this our Saviour taught us, saying; "Without Me ye can do nothing." And the wise Paul also confesses the same, where he writes; "I am able to do all things through Christ, That strengtheneth me." The Saviour, therefore, wrought miracles, changing by His all-prevailing nod the tempest into a calm, and smoothing the raging storm into a settled peace. But the disciples wondering at the divine sign, whispered one to another, saying: "Who, then, is This, that He commands even the winds and the waters, and they obey Him?" Did the blessed disciples, then, thus say to one another, "Who is This?" from not knowing Him? But how is not this utterly incredible? For they knew Jesus to be God, and the Son of God. For also Nathaniel plainly confessed, "Rabbi, Thou art the Son of God, Thou art the King of Israel." Yes, and Peter too, that chosen one of all the Apostles, when they were in the neighbourhood of Caesarea Philippi, and Christ put a question to them all, and said, "Whom do men say that the Son of man 'is?'" and certain had answered, "Some, indeed, Elias; but others, Jeremiah, or one of the prophets"----made a correct and blameless confession of faith in Him, saying, "Thou art the Christ the Son of the living God." And Christ praised him for thus

speaking, honoured him with crowns, and counted the disciple worthy of surpassing honours: for He said, " Blessed art thou, Simon, son of Jonah: for flesh and blood hath not revealed it to thee, but My Father in heaven." And how could Peter, who was taught of God, not know Him Whom he plainly said was the Son of the living God? It was not then as being ignorant of His glory, that the wise disciples say, [178 Who is This? but rather as wondering at the immensity of His power, and at the lofty and incomparable greatness of His sovereignty. For the wretched Jews, either as being entirely ignorant of the mystery of Christ, or as not deigning Him, in their great wickedness, any regard, rebuked Him, and threw stones at Him, when He called God His Father. For they ventured even to say, "Why dost Thou, being a man, make Thyself God?" For they did not comprehend in their mind the depth of the mystery. God was in visible form like unto us: the Lord of all bore the likeness of a slave: He Who is high exalted was in lowliness: and He who surpasses all intellectual comprehension, and transcends every created being, was in the measure of us men. And as the disciples knew this, they wonder at the glory of the Godhead; and as they view It present in Christ, and yet see that He was like unto us, and visible in the flesh, they say, "Who is This?" instead of, How great He is! and of what nature! and with how great power, and authority, and majesty. He commands even the waters and the wind, and they obey Him!

There is also in this much for the admiration and improvement of those who hear: for creation is obedient to whatsoever Christ chooses to command. And what excuse can avail us, if we do not submit to do the same? or can deliver from the fire and condemnation him who is disobedient and untractable, setting up, so to speak, the neck of his haughty mind against Christ's commands, and whose heart it is impossible to soften? It is our duty, therefore, understanding that all those things that have been brought into existence by God entirely agree with His will, ourselves to become like the rest of creation, and avoid disobedience as a thing that leads to perdition. Let us rather, then, submit to Him Who summons us to salvation, and to the desire of living uprightly and lawfully, that is, evangelically: for so Christ will fill us with the gifts that come from above, and from Himself: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and over, Amen

11. [179

SERMON XLIV.

8:26-36. And they went to the country of the Gerasenes, which is over against Galilee. And when He went out on land, there met Him a certain man who had devils, and for a long time had not worn clothing, nor abode in a house, but in the tombs. And when he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What is there between me and Thee, Jesus, Son of God Most High? I beseech Thee, Torment me not. But He had commanded the unclean spirit to go out of the man: for from a long time it had seized him, and he was kept bound with chains and fetters, and was watched: and breaking his bonds, he was driven, by the devil into the wilderness. And Jesus asked him, saying, What is thy name? And he said, Legion: because that many devils had entered into him. And they besought Him not to command them to go into the abyss. But there was there a herd of many swine feeding on the mountain: and they besought Him to suffer them to enter into them. And He suffered them. But when the devils had gone out of the man, they entered into the swine. And the herd rushed over the precipice into the lake, and was drowned. When then the keepers saw what had happened, they fled, and told it in the city and villages. And they went

out to see what had happened, and came to Jesus, and found the man out of whom the devils had gone sitting at the feet of Jesus clothed, and sober-minded. And they were afraid. But they who saw it told them in what manner the demoniac had been saved. THE prophet Habakkuk foresaw the glory of the Saviour, and, overcome by His wonderful deeds, he offered up praises unto Him, saying: "O Lord, I have heard Thy hearing, and been afraid: I have considered Thy doings, and been [180 astonished." For of which of the deeds wrought by our common Saviour Christ can any one say, that it is not worthy of all admiration? which of them is not great, and highly to be praised, and a proof of His godlike authority? And this we can very clearly see in what has been here read to us from the evangelic Scriptures. Let us behold, then, the tyranny of the enemy shaken by Christ, and the earth set free from the wickedness of demons: let us see the heads of the serpent bruised by Him, and the swarm of venomous reptiles driven away overpowered and in terror: and those who in old time had been full of cunning and audacity; who had held subject to their sway all that lies beneath the heavens; who had prided themselves upon their temples of vast cost, and on their beautifully sculptured altars; who had been honoured with sacrifices; and crowned with universal praises; fall from their former glory, and as though retaining sovereignty over no one single man, beg for a herd of swine! A very plain proof is this of the unexpected misery that had befallen them, and of their being broken utterly. But no more: for I perceive that in my discourse I have taken a leap, as it were, from what we began with, and have hurried to the latter part of the lesson. Come, therefore, that, like a fleet and strong-limbed horse, we may as with a bridle, turn it back to the beginning. For the Saviour, in company with the holy disciples, had landed in the country of the Gerasenes; and immediately a man met them, in whom dwelt many unclean spirits: and he was void of mind and understanding, and in no respect different from those already dead, and laid in the earth: or rather, perhaps, even in a more miserable state. For they, carefully wrapped in their grave-clothes, are laid in the earth, like one on his mother's bosom: but he, in great misery and nakedness, wandering among the graves of the dead, was in utter wretchedness, leading a disgraceful and ignominious life: and so was a proof of the cruelty of the demons, and a plain demonstration of their impurity. And besides this, it is a charge and accusation against them of hatred unto mankind: for they would have no man whatsoever upon earth sober, but wish them like one intoxicated, and crazed, to know nothing to their profit, but be left in ignorance even of Him Who is the Maker of all. For of [181 whomsoever they have possession, and have subjected to their power, him at once they make an example of great misery, deprived of every blessing, and destitute of all sobriety, and bereft moreover entirely even of reason itself. But why, say some, have they possession of men? To such, then, as wish to have this explained, I answer, that the reason of these things is very deep: for so somewhere God is addressed by one of His saints, "Thy judgments are a vast abyss." But as long as we bear this in mind, we shall perchance not shoot beside the mark. The God of all, then, purposely permits some to fall into their power, not so much that they may suffer, as that we may learn by their example in what way the demons treat us, and so may avoid the wish of being subject to them. For by the suffering of one, many are edified. But the Gerasene, or rather the herd of demons lying concealed within him, fell down before Christ's feet, saying, "What is there between me and Thee, Jesus, Son of God Most High? I beseech Thee, torment me not." Here observe, I pray, the mixture of fear with great audacity, and overweening pride: and that the words which he is forced, as it were, to ejaculate, are coupled with inflated haughtiness! For it is a proof of the pride of the enemy, that he ventures to say, "What is there between me and Thee, Jesus, Son of God Most High? Thou

knowest, then, for certain, that He is the Son of God Most High: thou therefore confessest that He is also God, and Lord of heaven and earth, and of all things therein: and how, then, having usurped that which is not thine, or rather that which is His, and assumed to thyself a glory which in no possible way is thy right:----for thou claimedst to be worshipped:----didst thou affirm that He had nothing to do with thee, Whom, as far as thy endeavours went, thou causedst to be expelled from that dignity which most fitly is His alone? All men upon earth are His; and these thou wickedly corruptedst, removing them far from the knowledge of Him Who truly is the Lord and Maker of all, and plungedst them into the mire of sin, making them thy worshippers:----and afterwards dost thou say, "What is there between me and Thee?" What earthly king would endure to have those placed under his sceptre harrassed by barbarians? Or what [182] shepherd is so unfeeling and indifferent, as when savage beasts attack his flocks, to take no heed of the calamity, nor endeavour to aid his sheep? Confess, even though against thy will, who thou art, and to Whom thou speakest. Utter words such as befit thee: such namely as, "I pray Thee, torment me not." "For He had commanded, it says, the spirit to go out of the man."

Observe, I pray again, the incomparable majesty of Him Who transcends all, even of Christ. With irresistible might and unequalled authority He crushes Satan by simply willing that so it should be. He does not permit him to venture to give one look of opposition to His commands. Fire and flames unto him was Christ's will: so that it is true as the blessed Psalmist said, that "the hills melted like wax before the face of God." And again elsewhere, "Touch the hills, and they shall smoke." For he compares to the hills those high and boastful powers of wickedness; which nevertheless, as though in contact with fire, melt like wax before the might and sovereignty of our Saviour. And besides this they smoke: now smoke is an indication of tire about to burst into a blaze; and this it is the lot of the impure spirits to suffer. But Christ asked him, and commanded him to tell, What was his name. And he said, "Legion, because that many devils had entered into him." Did Christ then ask because He did not know it, and like one of us, wished to learn it as something that had escaped Him? But how is it not perfectly absurd for us to say or imagine any thing of the kind? For as being God, "He knoweth all things, and searcheth the hearts and reins." He asked therefore for the plan of salvation's sake, that we might learn that a great multitude of devils shared 12 the one soul of the man, engendering in him a wretched and impure madness. For he was their work, and they indeed are "wise to do evil," as the Scripture saith, but to do "good they have no knowledge." As therefore the Psalmist said, "let us keep the feast with flowers." And "Let all the people clap their hands." For [183] let us bear in mind what was the character of our enemies; and who were those princes of all beneath the heavens before the coining of our Saviour: bitter were they, impure, murderers, and full of all immorality. But Christ setteth us free from the hatred of these noxious beings. Let us therefore with exultation and gladness in our great joy exclaim, "We will cut asunder their cords, and cast away their yoke from us." For we have been set free, as I said, by the might of Christ, and delivered from those bitter and iniquitous beings, who in old time had the dominion over us. [184] The herd then of impure spirits asked for a herd----worthy of and like itself----of swine! And Christ purposely gave them leave, though He well knew what they would do. And I can imagine some one saying, Why did He grant their request? To which we answer, That He gave them the power, in order that this, like all His other conduct, might be a means of benefit to us, and inspire us with the hope of safety. But perhaps thou wilt say, How, and in what manner? Listen therefore. They ask for power over swine: plainly as something which they do not possess. For what possible doubt can there be, that they would not

have asked it, if it had been in their power to take it without hindrance? But those who have no power over things thus trifling and valueless, how can they injure any one of those whom Christ has scaled, and who place their hope on Him? Comfort therefore thy heart: for perhaps thou wast terrified at hearing that a crowd of wicked spirits dwelt in one man, and made him wander among the graves of the dead in shame and nakedness, and bereft of mind and understanding. Inasmuch as thou too art a man exposed to temptations, thou fearedst a misery thus bitter and unendurable, should Satan attack thee. Rouse therefore thy heart to confidence: do not suppose that any such thing can happen while Christ surrounds us with protection and love. It is certain that they possess no power even over swine. So great is the providence which the Almighty Governor of our affairs deigns to bestow on human things. For He even said to the holy apostles, "Are not two sparrows sold for a farthing? and not one of them falleth to the ground without your Father. And even the hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows." For if He bestow His protection upon things thus trifling and valueless, how will He not deem us worthy of all regard, for whose sake He Who by nature is God, even became man, and endured the contumelies of the Jews? Away therefore with fear: for God aids, and encircles with the armour of His good pleasure those whose wish it is to live for Him, and who seek to perform those things that are pleasing in His sight. And this too we may learn, from what befel the herd of swine, that wicked demons are cruel, and mischievous, and hurtful, and treacherous to those who are in their power. [185 This the fact clearly proves, that they hurried the swine over a precipice and drowned them in the waters. Christ therefore granted their request, that we might learn from what happened, that their disposition is ruthless and bestial, incapable of being softened, and solely intent on doing evil to those whom they can get into their power. if therefore there be any one among us wanton and swinish, filth-loving and impure, and willingly contaminated with the abominations of sin, such a one by God's permission, falls into their power, and sinks into the abyss of perdition. But it can never happen to those who love Christ, to become subject unto them: nor to us, as long as we walk in His footsteps, and, avoiding negligence in the performance of what is right, desire those things which are honourable, and belong to that virtuous and laudable conversation, which Christ has marked out for us by the precepts of the Gospel: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. [186

SERMON XLV.

8:40-48. And when Jesus returned, the multitude received Him; for they were all waiting for Him. And behold there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought Him to come to his house; for he had an only daughter, about twelve years old, and she was dying. And as He went, the multitudes thronged Him. A woman who had had an issue of blood twelve years, and had spent all her substance upon physicians, and could be healed of none, came near behind Him, and touched the hem of His garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched Me? And when all denied, Peter and they that were with him said, Master, the multitudes press and throng Thee. But Jesus said, Some one touched Me; for I know that power has gone forth from Me. And when the woman saw that she was not hid from Him, she came trembling, and fell down before Him, and declared before all the people, for what cause she had touched Him, and that she was healed immediately. And He said unto her, My daughter, thy faith hath saved thee: go in peace.

Those who are skilful in elucidating the mystery of the dispensation of the Only-begotten in the flesh, and whose minds are illuminated with divine light, the Spirit commanded, saying, "Declare His praise among the Gentiles, and His miracles among all nations." Did He then command them to declare the praise of our universal Saviour Christ among the multitudes of the Gentiles, to the inhabitants, that is, of the whole world, for no other reason than that He might be admired, or was it not that He might also be believed on by all men? I verily affirm that it was both in order that He might be admired, and also that we might believe that the Word of God the Father is very God, even though, as John says, He was made flesh. For He also somewhere declares unto the Jews, "If I do not the works of My Father, believe Me not:

[187 but if I do them, though ye believe not Me, believe the works."

Let us then once again behold Him benefiting multitudes by the miracles He wrought for their good. For there was a ruler and teacher of the synagogue of the Jews, called Jairus; and him the Gospel narrative here announces to us. For he fell down before the feet of Christ our common Saviour, to ask for the unloosing of death, and the annulling of corruption. For his daughter was, so to speak, at the very gates of the grave. Come then, and let us ask Jairus to tell us in what light he regards Him to Whom he offers his request. For if thou drawest near regarding Him as a mere man, and like unto one of us; as one, that is, Who possesses no power superior to ourselves, thou missest thy mark, and hast wandered from the right road, in asking of a man that which requires the power of God. The supreme nature alone is able to give life to the dead. It alone has immortality: and from It every thing that is called into being borrows its life and motion. Ask therefore of men the things that belong unto men, and of God the things that belong unto God.

Moreover thou worshippest Him as the Almighty God: and doest so, as certainly knowing and testifying that He is able to give thee the accomplishment of thy requests. What argument therefore is sufficient for thy defence, that once thou stonedst Christ the Saviour of all; and with the rest didst persecute Him, and most foolishly and impiously say, "For a good work we stone Thee not, but for blasphemy: because that Thou being a man, makest Thyself God." And not only must we wonder at this, but at the following as well. For Lazarus indeed arose from the dead at the summons of Christ, Who made him come forth from the very grave, when he had been there four days, and corruption had already begun. And those indeed who were spectators of the miracle were astonished at the majesty of the deed. But the rulers of the synagogue of the Jews made the very miracle food for envy, and an act thus great and excellent was stored up in their memory as a seed whence sprung the guilt of murder. For when they had assembled, they took counsel one with another, certainly for no lawful deed, but for one rather that brought upon them their final doom. For they said, "What [188 do we? for This man doeth many miracles. If we let Him thus alone, the Romans will come, and take away both our nation and our place." What then sayest thou to this, O Jairus? Thou sawest death abolished in the case of Lazarus; death which always and to every one before had been stern and unyielding. Thou sawest destruction lose its power, from which no one on earth had escaped. And how then dost thou imagine thou canst make Him subject unto death Who is supreme over death: the Overthrower of destruction, and the Giver of life? How can He Who delivered others from the snares of death, Himself be liable to suffer it, unless He wills so to do for the plan of salvation's sake. The text therefore concerning them is true, "that they are foolish children, and unwise." But the fate of the damsel was not without profit to her father. For just as sometimes the violence of the reins brings the spirited steed that has bounded

away from the road back to its proper course, so also trouble often compels the soul of man to yield obedience to those things which are for its good, and are commanded. To this effect we find the blessed David also addressing God over all, concerning those men who, not being as yet willing to walk uprightly, were led on, so to speak, by the disorderly impulses of their mind to the pit of destruction. "With bridle and bit Thou shalt restrain the jaws of those who draw not near to Thee." For the force of circumstances brings men, as I said, even against their wills to the necessity of bowing their neck to God, as we may see indirectly shewn in the Gospel parables. For Christ somewhere said, that when the banquet was ready, a servant was sent to call them to the supper, and gather those that were bidden: but they, employing fictitious excuses of various kinds, would not come. Then the Lord, it says, spake to that servant: "Go into the highways and hedges, and compel them to come in that My house may be filled." What then is the meaning of men being invited from the hedges,----and that as it were by force,----if it be not what is here referred to? For sometimes misfortunes beyond the power of endurance hedge men into extreme misery: and meeting, it may be, with care and assistance from those who fear Christ, they are thus led on unto faith in Him and love: and being weaned from their former |189 error received by tradition from their fathers, they accept the saving word of the Gospel. And such we may well affirm to be those who are called from the hedges. It is indeed more excellent and praiseworthy, when the withdrawal from former error to hasten to the truth is the fruit of freewill: and such converts gathering the confirmation of their belief from the sacred Scriptures, and enjoying the instruction of such as are skilful in initiating men into the mysteries, will advance onwards to a correct and blameless faith. But those others, who are kindled, if we may so speak, by force and the troubles they meet with to the acknowledgment of the truth, are not upon an equality with the former, but when admitted must be careful to maintain constancy, and flee from a fickle levity: for it is their duty to preserve an unwavering faith, lest they be found reprobate and feeble workers, deserters after the seal 13, cowards and traitors after taking up arms. Let them not hasten back to their former deeds, lest that be said of them which was spoken by one of the holy apostles: "For it had been better for them not to have known the way of truth, than having known it to turn back from the holy commandment that was delivered unto them. The case of the true proverb has befallen them: the dog that returns to his vomit, and the sow that was washed to wallowing in the mire." Not however to make this digression too long, let us return to our original subject. Jairus then drew near; but we deny that his coming was the fruit of freewill; rather it was the fear of death which made him thus act against his will: for it had already, so to speak, assailed his daughter; and she was |190 his only one. He set utterly at nought then the reputation of consistency in his wicked words and thoughts. For he who had oftentimes made the attempt to slay Christ, for raising the dead from the grave, asks of Him the unloosing of death. In order then that his character may be seen to be harsh and abominable, and that he may be convicted of being such by the very facts, Christ accompanied him, and yielded to his request. But there was also a sort of wise management in what was done. For had He not yielded to his request for grace, both himself and whosoever else suffered under the same ignorance, or rather, want of common sense, would have said forsooth, that He was not able to raise the damsel, nor drive death away from her, even if He had gone to the house: that being then without power, and unequal to the accomplishment of the divine miracle, He made His displeasure at Jairus a pretext for keeping away. To put a stop therefore to the impure and unbridled calumny of the Jews, and restrain the tongues of the numerous persons ever ready for fault-finding, He consents immediately, and promises to raise up her who was in danger. And the promises were

followed by the fulfillment, in order that disbelief on their part might be without excuse, and that this miracle, like the rest, might be for their condemnation. For Christ also said of them, "If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both Me and My Father." The Saviour then went to raise the damsel, and to implant in the dwellers upon earth the sure hope of the resurrection of the dead. But as He was midway on His road, another miracle, not unlike the former, was wonderfully wrought. For there was a woman afflicted with an issue of blood, the prey of a severe and violent malady, which refused to yield to the skill of physicians, and set at nought all the appliances of human remedies. For she could "not be healed, it says, by any," even though she had unsparingly lavished all her substance upon those who promised to deliver her from her disease. When therefore the unhappy woman had given up all hope from men, and now survived only for utter misery, she conceived in her a wise plan. For she had recourse to the Physician Who is from above, from heaven, as One Who is able [191] readily and without effort to effect those things that are beyond our power, and Whose decrees, whatever it be He would accomplish, nothing can oppose. Her faith in this was perhaps occasioned by seeing Jairus leading Him to his house, to prove Himself mightier than death, by delivering his daughter from its inevitable bonds. For she thought perchance within herself, that if He be mightier than death, and the destroyer of corruption, how much more can He also alleviate the malady that afflicts her, staunching by ineffable power the fountains of her issue of blood! She draws near therefore and touches the hem of His garment; but secretly and not openly: for she hoped to be able to escape notice, and, as it were, to steal healing from One Who knew not of it. But why, tell me, was the woman careful to escape notice? For why should she not draw near to Christ with more boldness than that leper, and ask for the remission of her incurable pain? For he said, "Lord, if Thou wilt, Thou canst make me clean." Why should not she act like those blind men, who when Christ passed by called out and said, "Have mercy upon us, Lord Jesus, the Son of David"? What then was it made that sick woman wish to remain hid? It was because the law of the all-wise Moses imputed impurity to any woman who was suffering from an issue of blood, and everywhere called her unclean: and whoever was unclean, might neither touch any thing that was holy, nor approach a holy man. For this reason the woman was careful to remain concealed, lest as having transgressed the law, she should have to bear the punishment which it imposed. And when she touched, she was healed immediately and without delay. But the miracle did not remain hid; for the Saviour, though knowing all things, asked as if He knew it not, saying, "Who touched Me?" And when the holy apostles with good reason said, "The multitudes throng Thee and press Thee 14," He sets before them what had been done, saying, "Somebody touched Me: for I know that power has gone forth from Me." Was [192] it then for love of glory that the Lord did not allow this instance of His godlike working---the miracle, I mean, that had happened to the woman to remain concealed? By no means do we say this, but rather, that it was because He ever keeps in view the benefit of those who are called to grace through faith. The concealment then of the miracle would have been injurious to many, but being made known, it benefited them in no slight degree; and especially the ruler of the synagogue himself. For it gave security to the hope to which he looked forward, and made him firmly trust that Christ would deliver his daughter from the bonds of death. But it is itself a fit subject for our admiration. For that woman was delivered, being saved from a state of suffering thus bitter and incurable; and thereby we again obtain the firm assurance, that the Emmanuel is very God. How and in what manner? Both from the miraculous event itself, and from the words which with divine dignity He spake. "For, I

know, He said, that power has gone forth from Me." But it transcends our degree, or probably that even of the angels, to send forth any power, and that of their own nature, as something that is of themselves. Such an act is an attribute appropriate solely to the Nature That is above all, and supreme. For every created being whatsoever that is endued with power, whether of healing, or the like, possesses it not of itself, but as a thing given it by God. For to the creature all things are given, and wrought in it, and of itself it can do nothing. As God therefore He said "I knew that power has gone forth from Me." And the woman now made confession; and inasmuch as with her malady, with the disease, I mean, which had afflicted her, she had put off the fear, which made her wish to remain concealed, she proclaimed the divine miracle: and therefore was very fitly deemed worthy of His tranquillizing words, and received security that she should suffer from her malady no more; for our Saviour Christ said unto her, "Daughter, thy faith hath saved thee: go in peace." And this too was for the benefit of Jairus, though it was indeed a hard lesson. For he learns, that neither the legal worship, nor the shedding of blood, nor the slaying of goats and calves, nor the circumcision of the flesh, nor the rest of the [193 sabbaths, nor ought besides of these temporary and typical matters, can save the dwellers upon earth; faith only in Christ can do so, by means of which even the blessed Abraham was justified, and called the friend of God, and counted worthy of especial honours. And the blessing of God has been given also to those, who according to the terms of the promise were to be his sons: even unto us. "For they are not all Israel; who are of Israel, neither because they are the seed of Abraham, are they all sons: but the children of the promise are accounted as the seed." To us then this grace belongs: for we have been adopted as Abraham's sons, "being justified not so much by the works of the law, as by faith in Christ;" by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen 15. [194

SERMON XLVI.

8:49-56. And while He is speaking, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead: trouble no more the Teacher. But when Jesus heard it, He answered and said, Fear not: believe only, and she shall live. And when He came unto the house, He suffered no one to go in with Him, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her. But He said, Weep not: for the damsel is not dead, but sleepeth. And they laughed at Him, knowing that she was dead. But He made them all go out, and took her by the hand, and called, saying, Maid, arise. And her spirit returned, and she arose immediately: and He commanded to give her somewhat to eat. And her parents were astonished. And He commanded them to tell no one what was done.

O COME, all ye who love the glory of the Saviour, and thereby weave crowns for your heads, come once again, that we may rejoice in Him, and as we extol Him with endless praises, let us say in the words of the prophet Isaiah: "O Lord, my God, I will praise Thee; and I will laud Thy name; for Thou hast wrought wonderful works, even a counsel true from the beginning." What then is the counsel and purpose of God the Father, which was from the beginning, and was true? Plainly that respecting us. For Christ foreknew, even before the foundations of the world, His mystery: but it was in the last ages of the world that He arose for the inhabitants of earth, that having borne the sin of the world, He might abolish both it and death, which is its consequence, and was brought upon us by its means. For so He Himself plainly said, "I am the resurrection and the life:" and "he that believeth on Me hath everlasting life, and shall not come into judgment, but hath passed from

death unto life." And this then we shall see fulfilled in actual facts. For the ruler of the synagogue of the Jews drew near, and embracing the Saviour's [195] knees, besought Him to deliver his daughter from the bonds of death:---for lo! already she had been brought down unto this, and was in extreme danger. And the Saviour consented, and set out with him, and was even hastening onward to the house of him who asked the favour, as well knowing that what was being done would profit many of those who followed Him, and would also be for His own glory. And thus on the way the woman was saved, who was the victim of a severe and incurable malady. For she had an issue of blood, which no one could stanch, and which set at nought the art of physicians: but no sooner had she touched the hem in faith, than she was forthwith healed; and a miracle thus glorious and manifest was, so to speak, the work merely of Christ's journey. And afterwards there met them from the ruler of the synagogue's house a messenger, saying: "Thy daughter is dead: trouble not the Teacher." What, then, was Christ's answer, seeing that He possesses universal sovereignty; that He is Lord of life and death; and by the all-powerful determination of His will accomplishes whatsoever He desires? He saw the man oppressed with the weight of sorrow, swooning, and stupefied, and all but despairing of the possibility of his daughter being rescued from death. For misfortunes are able to disturb even an apparently well-constituted mind, and to estrange it from its settled convictions. To aid him, therefore, He gives him a kind and saving word, fit to sustain him in his fainting state, and work in him an unwavering faith, saying, "Fear not: only believe, and she shall live." And having now come to the house of His suppliant, He quiets their lamentations, silences the musicians, and stops the tears of the weepers, saying, "The damsel is not dead, but rather sleepeth." And they, it says, laughed at Him. Observe here, I pray, the great skill of the management. For though He well knew that the damsel was dead, He said, "She is not dead, but rather sleepeth." For what reason? That by their laughing at Him, they might give a clear and manifest acknowledgment that the damsel was dead. For probably there would be some of that class who always resist His glory, who would reject the divine miracle, and say, that the damsel was not yet dead; and that in being delivered from [196] sickness, there was nothing done by Christ very extraordinary. To have, therefore, the acknowledgment of many that the damsel was dead, He said, that she was rather sleeping. And let no man affirm that Christ spake untruly. For to Him, as being Life by nature, there is nothing dead. And this is the reason why we, having a firm hope of the resurrection of the dead, call them "those that sleep." For in Christ they will arise: and, as the blessed Paul says, "They live to Him," in that they are about to live. But observe this also. For as if to teach us to avoid vainglory;--- though certainly no such admirable deeds can be wrought by us;---when He came to the house in which the damsel was lying dead, He took in with Him but three of the holy Apostles, and the father and the mother of the damsel. And the manner in which He wrought the miracle was worthy of God. For having taken her, it says, by the hand, He said, Damsel, arise: and she arose immediately. O the power of a word, and the might of commands that nothing can resist!

O the life-producing touch of the hand, that abolishes death, and corruption! These are the fruits of faith, for the sake of which the law also was given to those of old time by the hand of Moses. But perhaps some one may say to this: 'But lo! any one can see that the ceremonial ordained by the law is unlike and at variance with faith in Christ: for the law commands us to make use of bloody sacrifices; but faith rejects everything of the kind, and has brought in for mankind a worship to be offered in spirit and in truth. For even Christ is somewhere found thus speaking by the harp of the Psalmist to God the Father in heaven: "Sacrifices and offerings Thou didst not desire: whole burnt

offerings, and for sins, Thou hadst no pleasure in: but a body hast Thou framed for Me. Then said I, Lo! I come: for in the chapter of the books it is written of Me: I delight to do Thy will, O God," Offerings therefore by blood are unavailing; but the sweet savour of spiritual worship is very acceptable to God. And this no man can present unto Him, unless first he possess that faith which is by Christ. And the blessed Paul bears witness to this, where he writes: "Without faith, no man can ever do that which is well pleasing.¹⁶ " [197

It is necessary, therefore, for us to explain in what sense we say that the law was given because of faith. The blessed Abraham then was justified by obedience and faith. For it is written: "That Abraham believed God; and he was called the friend of God, and faith was counted to him for righteousness." And God promised him both that he should be the father of many nations, and that all nations should be blessed in him; that is to say, by the imitation of his faith. One can see, therefore, that the grace that is by faith is prior to the ceremonial enjoined by the law, in that Abraham attained unto it while still uncircumcised. And afterwards, in process of time, the law entered by the hand of Moses. Did it then thrust away the justification that is by faith,----that I mean which God promised to those who follow the steps of the faith of our father Abraham, which he had while still uncircumcised? But how can this be true? The blessed Paul, therefore, writes: "This I say then, that the covenant, which was confirmed of old by God, the law, which was four hundred and thirty years afterwards, does not disannul, so as to make the promise given to the fathers of no effect." And again: "Is the law then against the promises of God? It may not be." And the same divine Paul further teaches us the reasons for which the law at length entered by the ministration of angels, and the manner in which it confirms the faith in Christ, by having been brought in before the time of the incarnation of the Only-begotten, saying at one time, that "the law entered that sin might abound:" and at another again, "that the Scripture hath included all things under sin:" and again, "The law, therefore, was added, because of transgressions." Do you wish to learn how the Scripture included all things under sin? If so, I will explain it to the best of my ability. The heathen, then, as those who were without God, and destitute of hope, were in this world as men imprisoned in the pitfalls of baseness, and entangled without hope of escape in the cords of sin. On the other hand, the Israelites possessed indeed the law as a schoolmaster: but no man could be justified by its moans. For there is no profit to them that are in their sins in an offering by blood. And to this Paul again bears witness, saying; "For the blood of bulls, and of goats, cannot [198 take away sins." The law is the proof of the infirmity of all men: and therefore the blessed Paul calls it "the ministry of condemnation." Sin abounded by its means: and that, not as though it made any man sin, but rather because it declared the condemnation of him who was subject to offences. It was enacted, therefore, because of transgressions, that as now no man was able to attain to a blameless life, the bringing in of the justification that is by Christ might be altogether necessary. For there was no other way by which the inhabitants of earth could escape from the tyranny of sin. The law, then, entered first for the sake of faith, to declare the guilt of those who were liable to infirmities, and prove them to be sinners. It sent men, therefore, so to speak, to the cleansing that is in Christ by faith. And for this reason the blessed Paul again wrote: "Therefore the law was our schoolmaster unto Christ. But now that faith has come, we are no longer under a schoolmaster." For we are all sons of God by faith in Christ Jesus.

Faith, then, in every way, is the cause of life, as that which slays sin, the mother and nurse of death. Excellently, therefore, said Christ to the ruler of the synagogue of the Jews, when his

daughter was dead; "Fear not: only believe, and she shall live." For, as I said, Christ makes those live who approach Him by faith, in that He is life; "for in Him we live and move, and are:" and He will raise the dead "suddenly, in the twinkling of an eye, at the last trump," as it is written. And having this hope in Him, we shall both attain to the city that is above, and reign as kings with Him; by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

[Selected footnotes moved to the end and renumbered.

Almost all marginalia, any purely textual footnotes, most Greek or Syriac material has been omitted without notice]

1. y Concerning this quotation, which very frequently is met with in S. Cyril, three different opinions have been held: 1°. that of Archbp. Usher, who contended that it belonged to some apocryphal Gospel, as that of the Hebrews: 2°. that of Crojus, who considered that it was collected by the Fathers from Christ's parable of the Talents: and 3°. that of Sylburgius, who referred it to St. Paul's Epistle to the Thessalonians, I. v. 21. That the last alone is true, the Syriac here goes far to prove, quoting it expressly from St. Paul, as also do S. Cyril's Greek remains, as his Commentary on Is. iii., on Job. vii. 12., &c. In the previous Sermon also the quotation has already occurred, coupled with a portion of the same text, "prove all things." And Tischendorf gives it as a different reading of the passage in Thes. from

Chrysostom, Theodoret, (saec. v.), Ambrosiaster, (saec. iii. vel iv.), and Œcumenius, (saec. xi.) The patristic authority for this opinion is, however, really far greater, as it occurs frequently in their works, in connection with the two other main portions of St. Paul's command. Thus Basil the Great (saec. iv.), in his homily on the beginning of the book of Proverbs, says: And Athanasius, Hom. in

Mat. xxi. 8. And similar quotations might be multiplied indefinitely. On the contrary, however, Origen, in the Latin version of his Commentary in Johannem, and Jerome, Ep. ad Minerium, quote it as a saying of our Lord's: there can, however, be little doubt

that the majority of the Fathers of the fourth and fifth centuries regarded it as a genuine portion of St. Paul's Epistle, though probably it was not extant in many of the MSS., and so was occasionally quoted as a saying attributed by tradition to our Lord.

2. z A passage follows in Mai from B. f. 73, interpreting the mourners

by the prophets, and the players by the Apostles, the predictions of the former being generally of woe and punishment, while the latter proclaimed "the grace of repentance." As alien both to the general tenor of the Commentary, and the closeness with which S. Cyril confines himself to the text, it is most probably an interpolation.

3. d S. Cyril uses a similar metaphor in his 15th paschal homily, to shew that the divine nature of our Lord suffered no corruption by its union with the human nature. (Ed. Aub. V. pt. 2. 205.) "The sun retains its brightness untarnished, even though it shed its rays upon mud and slime; how, then, could

the divine nature, which is incorruptible, and liable to no change or injury, sustain harm by consorting with the inferior? Would it not rather overpower the inferior nature, and, illuminating it with its own excellencies, elevate it to something incomparably better?"

4. h This passage is contained in Cramer ii. 66, and as generally is the case, his MS. agrees more closely with the Syriac than Mai's, but

is rendered comparatively valueless by the extreme carelessness and inaccuracy with which it is edited.

5. i One or two similar instances will subsequently be found of incorrect quotations probably from memory.

6. l The reading ν■μου for

λ■γου in this and the following verse is found in very few even of the inferior MSS., but occurs in the Aethiopic and Arabic versions.

7. m Owing to the paucity of adjectives in Syriac, an attribute is generally expressed by the addition of a substantive, and this idiom is frequent in the Greek of the N. T., but nowhere more so than in St. James. As, therefore, "the mammon of unrighteousness" is "the unrighteous mammon," and "a hearer of forgetfulness," "a forgetful hearer;" so a "doer of doings" is "an active doer."

8. n Mai here inserts two passages, the first referring to our Lord's austerity of manners

(φιλοσοφ■α) in sleeping with only a pillow under His head; and the second at the end of the paragraph, enlarging upon the economy: but as the first of these is contained in Cramer entire and the beginning of the second, in the extracts in his Catena from S. Cyril's Commentary on S. Mark, (cf. c. iv. v. 35.), we have another proof that the passages not acknowledged by the Syriac are often taken from other works of this father. In the second extract there is a remark so worthy of Cyril that I append it: it is to the effect, that in our Lord's miracles

generally the Apostles were only eyewitnesses, and in danger, therefore, of not really appreciating them: it was necessary, therefore, for them to experience in their own persons their Master's divine power, that they might be fully impressed with His majesty: and thus, therefore, He did not save them till they were in the very terrors of death.

9. o S. Cyril was here probably quoting from memory: for though

σ■σον is read in some MSS., it is universally regarded as an interpolation, and does not appear in Cyril's own text: while the pronoun "me," "Save me," has no MS. authority whatsoever.

10. p Mai adds a passage enlarging upon the idea, "and with the tempest of the waves does away with the tempest of their soul, rebuking them, and at the same time

admonishing them, that their fear was caused not by the trials that befel them, but by the weakness of their faith."

11. q Mai from A. f. 126. appends a passage containing two allegorical interpretations, the first explaining the lake as signifying

Judaea, in which a tempest rose against the disciples, appeased by Christ, when after His resurrection He said, Peace be unto you: and the second the more ordinary one of the ship being the Church, the saints the rowers, &c.

12. s As a general rule, the Syriac is a very exact translation of the Greek, to judge by the fragments in Mai: here, however, the word

κατενεμματο,

which he renders "divided" or "shared," has probably only the

meaning of "possessed," the proper signification being to "graze off" land with cattle," "depasci."

13. u S. Chrysostom also speaks of soldiers having a seal, at the end of Hom. iii. in Ep. ii. ad Cor. "For like the seal that soldiers have, so He also gives the Spirit to the faithful, that shouldest thou desert, thou mayest be detected by all. For the Jews indeed had circumcision as a seal, but we have the earnest of the Spirit," And in the Martyrdom of S. Maximilian, we learn that this was a stamped piece of lead, worn probably only by new recruits: for

when he was required to take the military oath, he refused, saying, "Non accipio signaculum saeculi, et, si signaveris, rumpo illud, quia nihil valeo. Ego Christianus sum: non licet mihi plumbum collo portare post signum salutare Domini Jesu Christi, Quem tu ignoras." Du Cange Glos.----By the fathers, the word "seal" is generally applied either to baptism or ordination: but it has several less frequent meanings.

14. x Of this portion of the commentary Mai has recovered but very little: this passage, however, is found by him in one Catena A. f. 130, but with three or four slight additions; of which the most

important is, that it inserts here, "which was a very great sign of the reality of His flesh, and of His trampling down pride; for they did not follow Him at a distance, but closed Him round on all sides."

15. y Mai adds from H. f. 30. an allegorical interpretation of the two miracles given there under the names both of Origen and Cyril, and in Corderius under those of Cyril and Geometra. In the

appendix however to vol. xiv. of the Bibliotheca vet. Patrum Gallandii, p. 95, it is found in Origen's Commentaries, and to him therefore it should be assigned.

16. Heb.11:6. This text was transcribed by Roger Pearse, 2006. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 47-56 (Luke 9-1-56)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

47-56 (Luke 9:1-56) pp. 199-257.

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Sermon 47

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Sermon 48

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Sermon 49

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Sermon 50

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Sermon 51

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Sermon 52

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Sermon 53

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Sermon 54

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Sermon 55

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Sermon 56

SERMON XLVII.

9:1-5. And when He had called the twelve Apostles, He gave them power and authority over all the devils, and to heal sicknesses. And He sent them to preach the kingdom of God, and to heal the sick. And He said unto them, Take

nothing for the way: no staff: no scrip: neither bread nor money: nor shall ye have two coats. And into whatsoever house ye enter, there abide, and thence depart. And whosoever will not receive you, when ye depart from that city, shake off the dust from your feet for their testimony.

IT is a true saying, that the fruit of good deeds is honourable. For those who wish to lead lives pure and undefiled as far as is possible for men, Christ will adorn with His gifts, and grant them an abundant recompense for all their saintly deeds, and make them partakers of His glory. For it is impossible that He should ever lie who says: "As I live, saith the Lord, those who honour Me, I will honour." As a plain and clear proof of this, I take the glorious and noble company of the holy Apostles. Behold them highly distinguished, and crowned with more than human glory, by this fresh gift bestowed by Christ. "For He gave them, it says, power and authority over all the devils, and to heal sicknesses." Observe again, I pray, that the Incarnate Word of God exceeds the measure of humanity, and is radiant with the dignities of the Godhead. For it transcends the limits of human nature, to give authority over unclean spirits to whomsoever He will: as does also the enabling them to deliver from sicknesses such as were afflicted with them. For God, indeed, bestows on whom He will powers of this kind; and on His decree alone it depends that any are able, according to His good pleasure, to work divine miracles, and act as ministers of the grace that is from above: but to impart to others the gift bestowed on them, is altogether an impossibility. For the majesty and glory of the supreme nature is found existing essentially in nothing that has being, except in Itself, and It only. [200 Be it, therefore, angel or archangel, that any one mentions, or thrones and dominions, or the seraphim, which again are higher in dignity, let him wisely understand this: that they indeed possess pre-eminent authority by the powers given them from above, such as language cannot describe, nor nature bestow: but reason altogether forbids the supposition of their imparting these powers to others. But Christ bestows them, as being God therefore, and as out of His own fulness: for He is Himself the Lord of glory and of powers. The grace then bestowed upon the holy Apostles is worthy of all admiration; but the bountifulness of the Giver surpasses all praise and admiration: for He gives them, as I said, His own glory. Man receives authority over the evil spirits, and reduces unto nothingness the pride that was so high exalted, and arrogant, even that of the devil: his wickedness he renders ineffectual, and, by the might and efficacy of the Holy Ghost, burning him as with fire, he makes him come forth with groans and weeping from those whom he had possessed. And yet in old time he had said: "I will hold the whole world in my hand as a nest, and will take it as eggs that are left: and there is no one that shall escape from me, or speak against me." He missed, then, the truth, and fell from his hope, proud and audacious though he was, and vaunting himself over the infirmity of mankind. For the Lord of powers marshalled against him the ministers of the sacred proclamations. And this verily had been foretold by one of the holy prophets when speaking of Satan and the holy teachers: "That suddenly they shall arise that bite thee: and they shall awake that afflict thee, and thou shalt be their prey." For, so to speak, they bit Satan by attacking his glory, and making his goods a spoil, and bringing them unto Christ by means of [201 faith in Him: for so they attacked Satan himself. Great therefore was the power given unto the holy Apostles by the decree and will of Christ, the Saviour of us all. "For He gave them power and authority over the unclean spirits."

We will, in the next place, also inquire, if it seem good, whence a grace, thus illustrious and famous, descended upon mankind. The Only-begotten Word therefore of God crowned human nature with this great honour by becoming flesh, and taking upon Him our likeness. And thus, without in one single particular departing from the glories of His majesty;----for He wrought deeds worthy of God, even though He became, as I said, like unto us, and was of flesh and blood;----He broke the power of Satan by His almighty word. And by His rebuking the evil spirits, the inhabitants of earth became able to rebuke them also. And that what I say is true, I will endeavour to make quite certain. For the Saviour, as I said, was rebuking the unclean spirits: but the Pharisees, opening their mouth to deride His glory, had the effrontery to say, "This man casteth not out devils, but by Beelzebub, prince of the devils." But the Saviour rebuked them for so speaking, as men prone to mockery, and ill-disposed, and utterly without understanding, thus saying; "If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges." For the blessed disciples, who were sons of the Jews by their descent according to the flesh, were the terror of Satan and his angels: for they broke their power in the Name of Jesus Christ of Nazareth. And our Lord further said: "But if I by the Spirit of God cast out devils, then the kingdom of God is come upon you." For He, as the Only-begotten Son of the Father, and the Word, both was and is omnipotent, and there is nothing that is not easy to Him: but inasmuch as He rebuked evil spirits while He was man, human nature was triumphant in Him, and crowned with godlike glory; for it was capable of rebuking even the evil spirits with power. By Christ's casting out devils, therefore, the kingdom of God came unto us: for one may affirm that it is the perfection of godlike majesty to be able to beat down Satan in spite of his resistance. [202

He glorified therefore His disciples by giving them authority and power over the evil spirits, and over sicknesses. Did He then thus honour them without reason, and make them illustrious without any cogent cause? But how can this be true if For it was necessary, most necessary, that having been publicly appointed ministers of the sacred proclamations, they should be able to work miracles, and by means of what they wrought convince men of their being the ministers of God, and mediators of all beneath the heaven, inviting them all to reconciliation and justification by faith, and pointing out the way of salvation and of life that is thereby. For the devout and intelligent need generally only reasoning to make them understand the truth: but those who have wandered without restraint into rebellion, and are not prepared to receive the sound speech of him who would win them for their true profit;----such require miracles, and the working of signs: and scarcely even so are they brought to thorough persuasion. For we often find that the discourse of the holy Apostles prospered in this way. For, for example, Peter and John delivered from his malady that lame man who lay at the beautiful gate. And upon his entering the temple, they had his aid, as it were, in testimony of the great deed that had been wrought, and spake with great boldness concerning Christ, the Saviour of us all; even though they saw that those whose lot it was to be rulers of the synagogue of the Jews, were still travailling with bitter ill-will against Him. For they said: "Ye men of Israel, why wonder ye at this, or why gaze ye at us, as though by our own might or righteousness we made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son Jesus, Whom ye delivered up and denied in the presence of Pilate, when he would have let Him go. But ye denied the Holy One, and the Just, and asked for a murderer to be granted you. And Him the Prince of Life ye killed; Whom God raised from the dead. And of Him we are witnesses: and His Name, through faith in His Name, hath made this man strong whom ye see and know: and faith in Him

hath given him this soundness in the presence of you all." But although many of the Jews were embittered at a loftiness of speech such [203 as this, yet against their will they put, so to speak, a bridle upon their wrath, being ashamed because of the greatness of the miracle. And there is another point we must not omit. For having first invested the holy Apostles with powers thus splendid, He then bids them depart with speed, and commence their office of proclaiming His mystery to the inhabitants of the whole earth. For just as able generals, having equipped their bravest soldiers with weapons of war, send them against the phalanxes of the enemy; so too does Christ, our common Saviour and Lord, send the holy teachers of His mysteries, clad as it were in the grace that He bestows, and fully equipped in spiritual armour, against Satan and his angels; that so they may be unconquerable and hardy combatants. For they were about to do battle with those who in old time held mastery over the inhabitants of earth; even against the wicked and opposing powers, who had divided among them all under heaven, and had made those their worshippers who had been created in the image of God. These, then, the divine disciples were about to vex, by summoning to the knowledge of the truth those that were in error, and giving light to them that were in darkness: while those who in old time worshipped them, they rendered earnest followers of such pursuits as become saints. For this reason very fitly He bade them take nothing with them, wishing them both to be free from all worldly care, and so entirely exempt from the labours that worldly things occasion, as even to pay no regard to their necessary and indispensable food. But manifestly One Who bids them abstain even from things such as these, entirely cuts away the love of riches and the desire of gain. For their glory, He said, and, so to speak, their crown, is to possess nothing. And He withdraws them even from such things as are necessary for their use, by the command to carry nothing whatsoever, neither staff, nor scrip, nor bread, nor money, nor two coats. Observe, therefore, as I said, that He withdraws them from vain distractions, and anxiety about the body, and bids them have no cares about food, repeating to them, as it were, that passage in the Psalm: "Cast thy care upon the Lord, and He shall feed thee." For true also is that which Christ said: [204 "Ye are not able to serve God and Mammon." And again; "For where thy treasure is, there will thy heart be also." That they may lead, therefore, a consistent and simple life, and, being free from vain and superfluous anxiety, may devote themselves entirely to the duty of proclaiming His mystery, and labour without ceasing in publishing to men everywhere the tidings of salvation, He commands them to be indifferent both as regards clothing and food. And to the same effect the Saviour elsewhere spake: "For let your loins, He says, be girt, and your lights burning." But by their loins being girt, He means the readiness of the mind for every good work: and by their lights burning, that their heart be filled with divine light. And in like manner the law also of Moses plainly commands those who ate of the lamb: "Thus shall ye eat it: your loins shall be girt: and your staves in your hands: and your sandals on your feet." Observe, therefore, that those in whom Christ, the true Lamb, dwells, must be like men girt for a journey: for they must "shoe their feet with the readiness of the Gospel of peace," as blessed Paul wrote unto us; and be clad as becometh wayfarers. For it is not fitting for those charged with the divine message, if they would prosper in their office, to remain stationary; but, as it were, they must constantly be moving forward, and run, not for an uncertainty, but to win a glorious hope. For even those who once had fallen under the hand of the enemy, if by faith they fight for Christ, the Saviour of us all, will inherit an incorruptible crown. But I can imagine some one saying, O Lord, Thou hast commanded thy ministers to carry with them no supply whatsoever of necessities for food and raiment: whence, then, will they obtain what is essential and

indispensable for their use? This too He at once points out, saying; "Into whatsoever house ye enter, there abide, and thence depart." The fruit, He says, which you will obtain from those you instruct, shall be sufficient. For those who receive from you things spiritual, and gain the divine seed for their souls, shall take care of your bodily needs. And this no one can blame: for the wise Paul also sent word as follows: "If we have sown unto you spiritual things, is it a great thing if we shall reap your bodily things? [205 "So the Lord also commanded, that those who preach the Gospel shall live of the Gospel." And that this same truth is signified by the command of Moses, he clearly shews, saying, "It is written, Thou shalt not muzzle the trampling ox." And what the intention of the law is he again showed, saying, "Doth God care for oxen? or sayeth He it altogether on our account, because it is fit that he who plougheth should plough in hope: and he who trampleth the corn as having hope to share in it?" For the teachers, therefore, to receive from those taught these trifling and easily procurable matters is in no respect injurious. But He commanded them both to abide in one house, and from it to take their departure.¹ For it was right, both that those who had once received them should not be defrauded of the gift: and that the holy Apostles themselves should not place any impediment in the way of their own zeal and earnestness in preaching God's message, by letting themselves be carried off to various houses by those whose object was, not to learn of them some necessary lesson, but to set before them a luxurious table, beyond what was moderate and necessary. And that it is by no means without its reward to honour the saints, we learn from our Saviour's words. For He said unto them; "Whosoever receiveth you receiveth Me, and whosoever receiveth Me receiveth Him That sent Me." For He purposely makes His own, and takes unto Himself, the honours paid to the saints, in order that on every side they may have security. For what is there better, or what is comparable unto the honour and love due unto God? But this is rendered by giving honour to the saints. And if he who receiveth them is right blessed, and of glorious hope, how must not also the converse be entirely and absolutely true! For he must be full of utter misery, who is indifferent to the duty of honouring the saints. For this reason He said, "that when ye go out from that house, shake off the very dust from your feet for their testimony." [206 And next, we must see what this signifies. And it is this: That from those who would not receive them, nor set store by the charge confided to them, nor obey the sacred message, nor receive the faith;----from such they should refuse to receive any thing whatsoever. For it is unlikely that those who despise the master of the house, will shew themselves generous to the servants: and that those who impiously disregard the heavenly summons, will ask a blessing of its preachers, by offering them things of no value, and such as the disciples could without trouble obtain from their own people. For it is written, "Let not the oil of the wicked anoint my head." And besides they ought to feel that their love was due to those only who love and praise Christ; and avoid all others of a different character: for it is written: "Have I not hated, O Lord, them that hate Thee: and been hot exceedingly at Thy enemies? I have hated them with a perfect hatred: they have become my enemies." So is the love proved of earthy soldiers: for it is not possible for them to love foreigners, while paying a due regard to their king's interests. We learn this too by what Christ says: "that he who is not with Me is against Me; and he that gathereth not with Me altogether scattereth."

Whatsoever, therefore, Christ commanded his holy Apostles was exactly fitted

for their use and benefit: by Whom and with Whom to God the Father be praise and

dominion, with the Holy Ghost, for ever and ever, Amen. [207

SERMON XLVIII.

9:12-17. And the day began to decline: and the twelve drew near, and said unto Him, Send the multitudes away, and let them go into the villages, and fields round about, and lodge, and find victuals: for we are here in a desert place. But He said unto them, Give ye them to eat. But they said, We have no more than five loaves and two fishes: unless we go and buy food for all this people. But they were about five thousand men. And He said to His disciples, Make them sit down in companies of fifty each. And they did so, and made them all sit down. And when He had taken the five loaves and the two fishes, He looked up to heaven and blessed them, and brake, and gave to His disciples to set before the multitudes. And they did eat, and were all filled: and that which remained over unto them was taken up, even twelve baskets of fragments. THE Jews, in my opinion, have not a single argument that can serve before the tribunal of God as a defence for their disobedience: for their opposition had no appearance of reason on its side. And why so? Because the law of Moses, by shadows and figures, led them unto the mystery of Christ. For the law, or rather the things it contained, was symbolical, and in it the mystery of Christ was depicted by type and shadow as in a painting. And the blessed prophets also foretold long before that in due time there should come One to redeem all beneath the heaven, and further proclaimed the very place of His birth in the flesh, and the signs that He would accomplish. But they were so obdurate, and their mind so indiscriminately set upon that alone which agreed with their prejudices, that they would not receive the words of instruction, nor be brought to obedience even by miracles so splendid and glorious.

Such then was their conduct: but let us, who have acknowledged the truth of His appearing, offer Him our praises for His godlike works; such as that which the passage before us records. For we learn by it, that our Saviour from time to time went out from Jerusalem and other cities and towns, followed by multitudes, some seeking deliverance from the tyranny of devils, or recovery from sickness; but others desiring to receive instruction from Him, and constantly with great earnestness, remaining with Him, that they might be made fully acquainted with His sacred doctrines. When then the day was declining, as the Evangelist says, and evening had all but arrived, the disciples had care of the multitudes, and drew near, offering requests on their behalf. For they said, "Send them away, that they may go into the neighbouring villages and fields, and lodge and find victuals; for we are in a desert place." But let us carefully inquire what is the meaning of the expression "Send them away." For we shall see by it both the admirable faith of the holy apostles, and also the supernatural and wonderful power of Christ the Saviour of us all, in whatsoever He willeth to perform. For, as I said, some of them followed beseeching Him to deliver them from the evil spirits that oppressed them, while others sought recovery from various maladies. Since, therefore, the disciples knew that by the mere assent of His will he could accomplish for those sick persons what they wanted, they say "Send them away:" not so speaking as though they were themselves at all annoyed, and considered that the proper time had gone by; but seized with love toward the multitudes, and beginning to have a concern for the people, as being already intent upon their pastoral office: so that we may even take pattern by them ourselves. For to draw near, and make supplication on the people's behalf, is an act becoming to the saints, and the duty of spiritual fathers, and the proof of a mind that has regard not to selfish objects alone, but already considers as its own the interests of others: of which surpassing love this is a clear and very evident instance. And if we may be permitted to carry our argument above

the level of human things, we say, for the benefit of such as meet with it, that when in earnest prayer we continue with Christ, whether asking of Him healing for the maladies of our souls, or deliverance from other sicknesses, or desiring to obtain anything whatsoever for our advantage; there is no doubt that when we ask in prayer any thing that is good for us, there supplicate in our behalf both the [209 intelligent powers, and those holy men who have freedom of access unto Him. But observe the incomparable gentleness of Him Whom they supplicate. For not only does He grant all that they ask Him to bestow on those who followed Him, but also adds thereto of His own bountiful right hand; refreshing in every way those that love Him, and nurturing them unto spiritual courage. And this we may see from what has now been read. For the blessed disciples besought Christ that those who were following Him, having had their requests granted them, might be sent away, and disperse as they best could. But He commanded them to supply them with food. The thing, however, was impossible in the eyes of the disciples, for they had brought nothing with them but five loaves and two fishes: and this they drew near and confessed to Him. To magnify, therefore, the greatness of the miracle, and make it in every way evident that He is in His own nature God, He multiplies that little many times, and looks up to heaven to ask a blessing from above, being intent in this also upon our good. For He is Himself That which filleth all things, being the blessing that cometh from above from the Father. But that we may learn that when we commence a meal, and are about to break bread; it is our duty to offer it to God, placing it, so to speak, upon our stretched out hands, and calling down a blessing upon it from above, He purposely became our precedent, and type, and example in the matter. But what was the result of the miracle? It was the satisfying a large multitude with food: for there were as many as five thousand men besides women and children, according to what another of the holy Evangelists has added to the narrative. Nor did the miracle end here; but there were also gathered twelve baskets of fragments. And what do we infer from this? A plain assurance that hospitality receives a rich recompense from God. The disciples offered five loaves: but [210 after a multitude thus large had been satisfied, there was gathered for each one of them a basketful of fragments. Let nothing therefore prevent those who are willing from receiving strangers, whatever there may be likely to blunt the will and readiness of men thereunto: and let no one say, "I do not possess suitable means; what I can do is altogether trifling and insufficient for many." Receive strangers, my beloved; overcome that unreadiness which wins no reward: for the Saviour will multiply thy little many times beyond expectation, and though thou givest but little, thou wilt receive much. "For he that soweth blessings shall also reap blessings," according to the blessed Paul's words. The feeding, therefore, of the multitudes in the desert by Christ is worthy of all admiration; but it is also profitable in another way. For we can plainly see that these new miracles accord with those in old time, and that they are the acts of one and the same power. "He rained manna in the desert upon the Israelites; He gave them bread from heaven; man did eat angels' food," according to the words of praise in the Psalms. But lo! again in the desert He has abundantly supplied those in need of food, bringing it down, as it were, from heaven. For His multiplying that little many times, and feeding, so to speak, with nothing so large a multitude, is not unlike that former miracle. And to address myself once again to the throng of the Jews, Thou wast in need of the natural water, when thou wast walking in that long wilderness; and God gave thee thy desire beyond thy hopes, and from an unlooked-for quarter. For, as the Psalmist says, "He clave the rock in the desert; He gave them drink as from the vast abyss; and He brought forth water out of the rock, and made water flow like rivers." Tell me then, when thou hadst drunk, didst thou praise the Worker of the miracle?

Didst thou raise thy tongue for thanksgiving? or wast thou induced by what had happened to acknowledge the ineffable power of God? Not so: for thou murmuredst against God, saying, "Can God prepare a table in the wilderness? If He smote the rock, and the waters flowed, and He made the streams overflow; can He also give bread, or prepare a [211 table for His people? Thou wast not astonished at seeing the flint rock the source of copious rivers; fountains issuing marvellously from stones, and streams running with rapid force, but imputedst weakness to Him Who is Almighty. And yet how was it not rather thy duty to perceive that He is the Lord of powers? How indeed could He be unable to prepare a table, Who made the flint rock a fountain and a stream, flowing over for that multitude? But since thou hast brought thyself to so great folly as to imagine that there is anything impossible with God, and with empty babble hast said that He cannot prepare a table for His people in the wilderness, answer the question we now put to thee: Wilt thou embrace the faith now that thou seest a table prepared by Christ in the wilderness, and an innumerable multitude so abundantly supplied with food that twelve baskets of remnants were collected? or wilt thou still refuse to believe, and ask another sign? When, therefore, wilt thou be found believing? When wilt thou cease from finding fault with the ineffable power of Christ? When wilt thou put a door and bolt to thy tongue? and delivering it from the language of blasphemy, change it to a better use by praising Him, so that thou also mayest be a partaker of the blessings He bestows? For His mercies are revealed upon those who love Him, and He delivers them from all sickness. He supplies them also with spiritual food, by means of which each one attains to manliness in every thing that is praiseworthy. But upon the unbelieving and contemptuous He bestows no such gifts, but rather brings upon them that condemnation which they fitly deserve. For by one of His holy prophets He as it were said unto them, "Behold, they who serve Me shall eat, but ye shall suffer hunger. Behold, they who serve Me shall drink, but ye shall thirst. Behold, they who submit themselves to Me shall rejoice in happiness, while ye shall lament from sorrow of heart, and wail from contrition of spirit." And again it is written, "The Lord killeth not the righteous soul with hunger, but wasteth the life of the wicked." For the flocks of the believers have, as it were, a pasture full of divers plants and flowers, in the holy Scriptures, which are their wise guides: and filled with spiritual joy at the glorious doctrines and instructions which they contain, they [212 frequent the sacred courts. And this it is which long ago was proclaimed in the words of Isaiah: "And there shall be upon every high mountain, and upon every high hill, running waters upon that day." And again; "And the mountains shall drop sweetness: and the hills flow with milk." For it is the custom of divine Scripture to compare to mountains and hills those set over others, and whose office it is to teach, inasmuch as they are high exalted, in respect, I mean, of their thoughts being occupied with elevated subjects, and withdrawn from things earthly: while the waters and the sweetness and the milk are the instructions which flow from them as from fountains. "There shall be then, He says, at that time from every high mountain, and from every high hill, flowing waters, and sweetness and milk." And these are the spiritual consolations of holy instructors, offered to the people under their charge. Of these the Jewish congregations are deprived, because they did not receive Christ, the Lord of the hills and mountains, the Giver of spiritual consolation, Who offers Himself as the bread of life to those who believe in Him: for He it is Who came down from heaven, and gave life to the world: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. [213

SERMON XLIX.

9:18-22. And it came to pass that as He was alone, praying, His disciples were with Him: and He asked them, saying, Whom do the multitudes say of Me that I am? And they answered and said, Some, indeed, John the Baptist: and others, Elijah: and others, that some prophet of those in old time has risen again. And He said unto them; But whom do ye say that I am? And Peter answered and said, The Christ of God. And He charged and commanded them to tell this to no man, saying, The Son of man is about to suffer many things, and to be rejected of the elders, and chief priests, and scribes: and be slain, and rise again the third day.

WELL may we call out to those who would search the sacred Scriptures, "Arouse ye, and awake." For it is a thing impossible to perceive the exact meaning of the mystery of Christ, if we use for this end a debauched mind, and an understanding drowned, so to speak, in sleep. Need rather is there of a wakeful mind, and a penetrating eye; for the subject is one difficult to comprehend in the highest degree. And this is apparent now that our discourse has come to the explanation of the passage before us. For what says the Evangelist? "And it came to pass that as He was alone, praying, His disciples were with Him; and He asked them, saying; Whom do the multitudes say of Me that I am? Now the first thing we have to examine is, what it was which led our Lord Jesus Christ to propose to the holy apostles this question, or inquiry, For no word or deed of His is either at an unseasonable time or without a fitting reason; but rather, He does all things wisely and in their season. What therefore do we say, or what suitable explanation do we find for His present acts? He had fed in the desert a vast multitude of five thousand men: and how had He fed them? With five loaves! breaking with them into morsels two small fish! And these so multiplied out of nothing, that twelve baskets of fragments even were taken up. The blessed disciples therefore were astonished as well as the multitudes, and saw by what had been wrought, that He is [214 in truth God and the Son of God. And afterwards, when they had withdrawn from the multitude and He was alone, He occupied Himself in prayer, in this too making Himself our example, or rather instructing the disciples how to discharge efficiently their office as teachers. For it is, I think, the duty of those who are set over the people, and whose lot it is to guide Christ's flocks, constantly to occupy themselves with their necessary business, and openly practise those things with which God is well pleased: even that saintlike and virtuous conduct which gains great admiration, and is certain to profit the people under their charge. For they ought either to be actively engaged in those duties which are to the glory of God: or such as in their retirement bring upon them a blessing, and call down upon them power from on high: of which latter, one and the most excellent is prayer. Knowing which the divine Paul said, "Pray without ceasing." As I said, then, the Lord and Saviour of all made Himself an example to the disciples of saintlike conversation, by praying alone, with them only in His company. But His doing so might perchance trouble the disciples, and beget in them dangerous thoughts. For they saw Him praying in human fashion, Whom yesterday they beheld working miracles with godlike dignity. It would not therefore have been entirely without reason, had they said among themselves; Oh, strange conduct! Whom must we consider Him to be? God, or man? If we say man, and like one of us; like one, that is, of the holy prophets; we see

from the ineffable miracles which He works, that He far transcends the limits of human nature: for in manifold ways He doeth wonders as God. If we say He is God, surely to pray is unbefitting One Who is God by nature. For of whom can God ask what He wishes to receive? And of what can God at all be in want? To chase away therefore such confusing thoughts, and to calm their faith, which, so to speak, was tempest-tossed, He makes this inquiry; not as though He were at all ignorant of what was commonly said of Him, either by those who did not belong to the synagogue of the Jews, or by the Israelites themselves: His object rather was to rescue them from the general mode of thinking, and implant in them a correct faith, "Whom, therefore, He asks, do the multitudes say that I am? [215

Thou seest the skilfulness of the question. He did not at once say,

"Whom do ye say that I am? but refers to the rumour of those that were

without, that having rejected it, and shewn it to be unsound, He may then bring

them back to the true opinion. Which also happened: for when the disciples had

said, "Some John the Baptist, and others Elijah, and others, that some

prophet of those in old time has risen up;" He said to them, "But ye,

whom do ye say that I am?" Oh! how full of meaning is that "ye!"

He separates them from all others, that they may also avoid their opinions, and

not conceive an unworthy idea of Him, nor entertain confused and wavering

thoughts, themselves too imagining that John had risen again, or one of the

prophets. Ye therefore, He says, who have been chosen; who by My decree have

been called to the apostleship; who are the witnesses of My miracles; whom do ye

say that I am?

First before the rest Peter again springs forth, and makes himself the mouthpiece of the whole company, pouring forth the expression of love to God, and giving utterance to a correct and faultless confession of faith in Him, saying, "The Christ of God." The disciple is unerring: a thoroughly intelligent explainer of the mystery. For he does not simply say, that He is a Christ of God; but "the Christ" rather: for there are many who have been called "Christ," from having in various ways been anointed of God. For some have been anointed as kings; and some as prophets; while others, having received salvation by That Christ Who is the Saviour of all, even we ourselves, obtain the appellation of christ, as having been anointed by the Holy Ghost. For it is said in the words of the Psalmist, of those in old time, that is, before the coming of our Saviour: "Touch not My christs, and do My prophets no harm." But the words of Habakkuk refer to us; "Thou hast gone forth to the salvation of Thy people: to save Thy christs." Christs therefore there are many, and they have so been called from the fact [of having been anointed]: but He Who is God the Father's Christ is One, and One only: not as though we indeed are christs, and not God's christs, but belonging to some other person: but because He and He alone has as His Father Him that is in heaven. Since therefore most wise Peter, confessing the faith correctly and without [216

error, said, "The Christ of God," it is plain, that distinguishing Him from those to whom the appellation generally belongs, he referred Him to God, as being His sole (Christ). For though He be by nature God, and shone forth ineffably from God the Father as His only begotten Word, yet He became flesh according to the Scripture. The blessed Peter therefore professed faith in Him, lending, as I before said, his words to the whole company of the holy apostles, and acting as spokesman for them all, as being more accurate than the rest. And this too we ought to observe: that in Matthew's account we find that the blessed disciple said, "Thou art the Christ, the Son of the living God:" but the wise Luke, summing up so to speak the purport, agrees with him in the thoughts, but using fewer words, tells us that he said, "The Christ of God." Moreover no mention is here made of that which the Saviour spake to him: but in Matthew again we find that He said to Him plainly: "Blessed art thou, Simeon, son of Jonah: for flesh and blood hath not revealed it to thee, but My Father in heaven." The disciple therefore was verily taught of God; nor did he make this profession of faith for us of his own thoughts merely, but because the divine light shone upon his understanding, and the Father led him to a correct knowledge of the mystery of Christ. What therefore do those mistaken innovators² say to this, who unwarrantably pervert the great and adorable mystery of the incarnation of the Only Begotten, and fall from the right way, walking in the path of crookedness? For the wise Peter acknowledged one Christ: while they sever that One into two, in opposition to the doctrines of truth. 'But yes, he replies, the disciple acknowledged one Christ; and so do we also affirm that there is one Christ, by Whom we mean the Son, even the Word that, is from God the Father³.' To this then [217] what do we reply? Is it not plain then, we say, to every one, that Christ asks the holy apostles, not, Whom do men say that the Word of God is? but, who "the Son of man is?" and that [218] it was of Him that Peter confessed, that He is "the Christ of God?" Let them also explain this to us: How is Peter's confession worthy of admiration, if it contain nothing profound and hidden, and, so to speak, not apparent to the generality? For what verily did God the Father reveal to him? That the Son of man is a man? Is this the God-taught mystery? Is it for this that he is admired, and deemed worthy of such surpassing honours? For thus he was addressed, "Blessed art thou, Simeon, son of Jonah." The reason, however, for which he was thus admired is a very just one; for it was because he believed that He Whom he saw as one of us, that is, in our likeness, was the Son of God the Father, the Word, namely, That sprang forth from His substance, and became flesh, and was made man. See here, I pray, the profundity of the thoughts, the importance of the confession, the high and weighty mystery. For He Who was there in the likeness of mankind, and as a portion of creation, was God, Who transcends all created things! He Who dwells in the high and lofty place was abased from His glory to be in poverty like unto us! And He Who, as God, is Lord of all, and King of all, was in the likeness of a slave, and in the measure of a slave! This is the faith the Saviour crowns; to those thus minded He extends His bountiful right hand. For when He had praised Peter, and said that he was taught of God, as one who had obtained the revelation from above, from God the Father, He makes him more assured and more abundantly confirmed in the faith he had professed concerning Him, by saying: "And I say unto thee, that thou art a stone; and upon this stone I will build My church: and I will give thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." For observe how He makes Himself at once the Lord of heaven and of earth. For He promises things that exceed our nature, and surpass the measure of humanity; yea, rather, even that of the angelic rank: and are suitable for that nature only to bestow, Whose glory and sovereignty transcend all.

For, first He says that the church belongs to Him; the sacred Scriptures nevertheless distinctly ascribe it rather to God, [219 and to Him only, saying that it is "the church of God." 4 For they say that "Christ presented it to Himself, having neither spot nor stain, but holy rather, and blameless." As being God therefore He says that it is His, and promises moreover to found it, granting it to be unshaken, as being Himself the Lord of powers. And next He says that He gives him the keys of heaven. Who is it then that thus pours forth language appropriate to God? Is it an angel? or some other intelligent power, whether principality, or throne, or dominion? or those holy seraphs? Not at all: but, as I said before, such language belongs to Almighty God alone, Whose is the sovereignty of earth and heaven. Let not, then, these innovators divide the one Christ, so as to say that one Son is the Word of God the Father, and that He Who is of the seed of David is another Son. For Peter made mention of one Christ; even the Only-begotten Who became man and was made flesh: and for this confession was counted worthy of these extraordinary honours.

When, however, the disciple had professed his faith, He charged them, it says, and commanded them to tell it to no man: "for the Son of man," He said, "is about to suffer many things, and be rejected, and killed, and the third day "He shall rise again." And yet how was it not rather the duty of disciples to proclaim Him everywhere? For this was the very business of those appointed by Him to the apostle-ship. But as the sacred Scripture saith, "There is a time for everything." There were things yet unfulfilled which must also be included in their preaching of Him: such as were the cross; the passion; the death in the flesh; the resurrection from the dead; that great and truly glorious sign by which testimony is borne Him that the Emanuel is truly God, and by nature the Son of God the Father. For that He utterly abolished death, and effaced destruction, and spoiled hell, and overthrew the tyranny of the enemy, and took away the sin of the world, and opened the gates above to the dwellers upon earth, and united earth to heaven: these things proved Him to be, as I said, in truth God. He commanded [220 them, therefore, to guard the mystery by a seasonable silence until the whole plan of the dispensation should arrive at a suitable conclusion. For then, when He arose from the dead, He gave commandment that the mystery should be revealed to all the inhabitants of the earth, setting before every man justification by faith, and the cleansing efficacy of holy baptism. For He said, "All power is given unto Me in heaven and in earth: Go ye, make disciples of all nations, baptizing them in 5 the Name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all those things which I have commanded you. And lo! I am with you always, even unto the end of the world." For Christ is with us and in us by the Holy Ghost, and dwells in the souls of us all: by Whom and with Whom to God the Father be praise and dominion and honour with the Holy Ghost, for ever and ever, Amen. [221 SERMON L. Fit to be read at a time of persecution.

9:23-26. And He said to them all, Whosoever will come after Me, let him deny himself, and take up his cross every day, and come after Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall save it. For what is a man profited, who hath gained the whole world, but hath lost himself, or fallen short? For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed when He

shall come in His glory, and in His Father's, and of His holy angels.

6 MIGHTY generals encourage their trained

warriors to deeds of courage, not only by promising them the honours of victory, but even by telling them that the very fact of suffering brings them glory, and gains for them all praise. For it is impossible for those who would win fame in battle not sometimes to have to endure wounds also from their opponents. But their suffering is not without its reward, for they are praised as those who bravely assaulted the enemy; and the very wound bears witness to the courage and valour of their mind. And much the same arguments we see our Lord Jesus Christ also using in a discourse, the occasion of which was as follows; He had just shewn the disciples that it was altogether necessary for Him to endure the wicked enterprizes of the Jews, and be mocked by them, and spit upon in the face, and put to death, and the third day rise again. To prevent them, therefore, from imagining that He indeed for the life of the world would suffer the scorn of those murderers, and the other cruelties which they inflicted upon Him; but that they would be permitted to live quietly, and might without blame avoid the suffering readily for their piety's sake, and the endurance even of death [222 itself in the flesh, should it so befall, and by so doing would incur no disgrace, He of necessity, so to speak, testifies that those who would be thought worthy of the glory He bestows, must attain to it by proportionate acts of bravery, saying, "He that will come after Me, let him deny himself, and take up his cross every day, and come after Me."

Here, too, we must wonder at the love of Christ the Saviour of us all towards the world; for He not only consented Himself to suffer and bear so great ignominy, humbling Himself even to the cross and death for our sakes, but also rouses His chosen followers to the same excellent desire: even those who were to be the instructors of men every where, and hold the post of commanders-in-chief over the people committed to their care. For those who were appointed to so

great a ministry must in very deed be thoroughly brave and valiant, armed with an unshaken mind and invincible courage, so as to dread no difficulties, and even if death befal, to deride its terrors, and set at nought every fear. He who thus acts denies himself, since, so to speak, he resigns this temporal life, and deems its concerns worthy of no regard, inasmuch as his choice is to suffer for the blessedness and love that is in Christ. So does a man follow Christ. For the company of the holy Apostles is, as it were, set before us by the Psalmist's harp, as crying out unto Christ the Saviour of all: "For Thy sake we are killed every day; we have been counted as sheep for the slaughter." For in this also they are like unto the Emmanuel, "Who for the joy that He had, endured the cross, having despised the shame."

He would have those, therefore, who were to be the teachers of all beneath the sun superior to timidity and the base love of the world, laying it down as their duty to suffer for love of Him. And He has Himself taught us what is the character of those of His apostles who love Him, where he said to the blessed Peter, "Simeon, son of Jonah, lovest thou Me? Feed My lambs; feed My sheep." "He was the good Shepherd; He laid down His life for the sheep." For He was not a hireling; rather, those that were saved were His own: He saw the wolf coming; He made no attempt to flee; He despised not the flock; but, on the contrary, yielded Himself to be torn by it, that He might deliver and save us: "For by His bruises we have been healed," "and He was [223] afflicted for our sins." Those, therefore, who would follow Him, and earnestly desire to be like Him, and are set over His intelligent flocks, must undergo similar labours. For numerous savage beasts encircle them, violent, and implacable, and that slay cruelly, and hurry souls to the pit of destruction. For the more learned and skilful of the heathen possess great eloquence, and adorn their false doctrine with beautiful language: and thus they pervert some simple-minded men, making them often wish to share their malady, and depart from the God Who is over all, to worship others in His stead which are no gods. These heaped upon the holy Apostles unendurable persecutions, and exposed them again and again to dangers. For the blessed Paul commemorates the things he had been seen to suffer at Iconium and Lystra, and at Ephesus and Damascus, For at one time he says, "In Damascus the chief captain of Aretas the king watched the city of the Damascenes wishing to seize me, and from a window they let me down from the wall in a basket, and I was delivered from his hands." And again at another time, "Alexander the smith caused me much evil." What then is the testimony of this mighty Evangelist, this courageous and valiant champion, who everywhere despised the utmost dangers? "For to me," he says, "that I live is Christ; and that I die is gain." And again, "I am crucified with Christ; but henceforth I no more live, but Christ liveth in me: and that which I live here in the flesh, I live by faith in the Son of God, Who loved me, and yielded up Himself for my sake." But the violence of the Jews broke forth frequently against the other apostles also: they persecuted them; they summoned them before their synagogues; they scourged them wickedly, commanding them to keep silence, and desist from their sacred preachings: for they

said, "Did we not strictly command you not to speak to any man in this Name?----even the Name of Christ, the Saviour of us all;----and behold! ye have filled Jerusalem with your doctrine." But after the disciples had borne their violent accusation for the firm love they had to Christ, they went out "rejoicing that they were counted worthy to suffer shame for the Name." But had they been timid, and abject, and frightened at words, and overpowered by the terrors of death, how would they have been proved? or how have offered as fruits to God those who were called by their |224 means? For, also, the wise Paul whom no difficulty whatsoever could overpower, when on his way to Jerusalem the prophet Agabus loosed his girdle, and bound his own feet, and said, "So shall the Jews at Jerusalem bind that man to whom this girdle belongs," answered and said, "What do ye, that ye weep and break my heart? for I am ready not only to be bound, but also to die for the Name of our Lord Jesus Christ." Excellently, therefore, did He command them manfully to prevail over every persecution, and boldly to undergo trials, as being well assured that if thus they will be zealous in His cause, they will become His friends, and share His glory. If, therefore, a man be ready to endure and despise the terrors of death, has he lost himself and departed, and is there nothing more in store for him? By no means: for in that he loses his life, he especially finds it; while to find it is to bring upon himself destruction. What fear, therefore, can the saints now feel, if that which seemed to be hard proves rather joyous to them that bear it; while that which is dear to men, as being exempt from pain, leads them especially downwards to destruction and the snare of hell, according to the Scripture. But 7 that it is incomparably better, far above the splendour and pleasure of the world, to excel in the love of Christ, He shows us by saying, "For what is a man profited who hath gained the whole world, but hath lost himself, or fallen short?" For when a man looks chiefly to that which is pleasant and profitable for the moment, and therefore avoids suffering, and desires to live joyously, even though he have wealth and abundance of possessions, yet what profit hath he therefrom when he has lost himself? "Treasures profit not the wicked," but "the fashion of this world passeth away:" and "like clouds those pleasures recede," and riches flies away from those that possess it: "but righteousness delivereth from death." And further, to set plainly before us the reward of our |225 being willing to labour, He says: "For whosoever shall be ashamed at Me and at My words, at Him shall the Son of man be ashamed when He shall come in His glory, and of His Father, and of His holy angels." Much that is both useful and necessary does He effect by these words. For in the first place He shews that entirely and altogether it follows that those who are ashamed 8 at Him and at His words will meet with the reward they merit. And what could so give us joy as this? For if there are some in whose presence the Judge feels shame, as owing them the reward of obedience, and the dignities and crown due to their love and affection for Him, and the honours won by their bravery, how may we not without fear of contradiction say that they most certainly will henceforth live in never-ending honours and praises who have attained to such splendid blessings?

But, next, He also begets in them fear as well, in that he says that He shall descend from heaven, not in His former lowliness and humiliation, like unto us, but in the glory of His Father; even in godlike and transcendent glory, with the holy angels keeping guard around Him. Most miserable, therefore, and ruinous would it be to be condemned of cowardice and indolence when the Judge has

descended from above, and the angelic ranks stand at His side. But great and most blessed, and a foretaste of final blessedness is it to be able to rejoice in labours already accomplished, and await the recompense of past toils. For such as these shall be praised, Christ Himself saying unto them: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." May we also be deemed worthy of these rewards by the grace and lovingkindness of Christ the Saviour of us all: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON LI.

9:27-36. But I say unto you truly, there are some of those standing here who shall not taste of death, until they have seen the kingdom of God. And there were after these things about eight days, and He took Peter, and John, and James, and went up to the mountain to pray. And while He was praying, the look of His countenance was altered, and His raiment was white, shining like lightning: and behold! two men talked with Him, who were Moses and Elijah: who having appeared in glory, spake of His departure, that He was about to accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: but having roused themselves, they both saw His glory, and the two men that stood with Him. And it came to pass, that when they were separating from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for Thee: and one for Moses: and one for Elijah: not knowing what he said. While he spake these things, there came a cloud, and overshadowed them; and they feared as they entered the cloud. And there was a voice from the cloud, saying, This is My beloved Son, hear Him. And when there was the voice, Jesus was found alone; and they kept silence, and told no man in those days ought of the things they had seen. THOSE who are skilful in the combat rejoice when the spectators clap their hands, and are roused to a glorious height of courage by the hope of the

chaplets of victory: and so those whoso desire it is to be counted worthy of the divine gifts, and who thirst to be made partakers of the hope prepared for the saints, joyfully undergo combats for piety's sake towards Christ, and lead elect lives, not setting store by a thankless indolence, nor indulging in a mean timidity, but rather manfully resisting every temptation, and setting at nought the violence of persecutions, while they count it gain to suffer in His behalf.

For they remember that the blessed Paul thus writes, [227

"The sufferings of this present time are not worthy of the glory that is about to be revealed in us."

Observe, therefore, how perfectly beautiful is the method which our Lord Jesus Christ uses here also for the benefit and edification of the holy Apostles. For He had said unto them, "Whosoever will come after Me, let him deny himself and take up his cross every day, and follow Me. For he that will save his life shall lose it; and he that will lose his life for My sake shall find it." The commandment is indeed both for the salvation and honour of the saints, and the cause of the highest glory, and the means of perfect joy: for the choosing to suffer for the sake of Christ is not a thankless duty, but on the contrary makes us sharers in everlasting life, and the glory that is prepared. But as the disciples had not yet obtained power from on high, it probably occasionally happened, that they also fell into human weaknesses, and when thinking over with themselves any such saying as this, may have asked "how does a man deny himself?" or how having lost himself does he find himself again? And what reward will compensate those who thus suffer? Or of what gifts will they be made partakers? To rescue them therefore from such timid thoughts, and, so to speak, to mould them unto manliness, by begetting in them a desire of the glory about to be bestowed upon them, He says, "I say unto you, there are some of those standing here, who shall not taste of death until they have seen the kingdom of God." Does He mean that the measure of their lives will be so greatly prolonged as even to reach to that time when He will descend from heaven at the consummation of the world, to bestow upon the saints the kingdom prepared for them? Even this was possible for Him: for He is omnipotent: and there is nothing impossible or difficult to His all-powerful will. But by the kingdom of God He means the sight of the glory in which He will appear at His manifestation to the inhabitants of earth: for He will come in the glory of God the Father, and not in low estate like unto us. How therefore did He make those who had received the promise spectators of a thing so wonderful? He goes up into the mountain taking with Him three chosen disciples: and is transformed to so surpassing and godlike a brightness, that His garments even [228 glittered with rays of fire, and seemed to flash like lightning. And besides, Moses and Elijah stood at Jesus' side, and spake with one another of His departure, which He was about, it says, to accomplish at Jerusalem: by which is meant the mystery of the dispensation in the flesh; and of His precious suffering upon the cross. For it is also true that the law of Moses, and the word of the holy prophets, foreshewed the mystery of Christ: the one by types and shadows, painting it, so to speak, as in a picture; while the rest in manifold ways declared beforehand, both that in due time He would appear in our likeness, and for the salvation and life of us all, consent to suffer death upon the tree. The standing, therefore, of Moses and Elijah before

Him, and their talking with one another, was a sort of representation, excellently displaying our Lord Jesus Christ, as having the law and the prophets for His body guard, as being the Lord of the law and the prophets, and as foreshown in them by those things which in mutual agreement they before proclaimed. For the words of the prophets are not at variance with the teachings of the law. And this I imagine was what Moses the most priestly and Elijah the most distinguished of the prophets were talking of with one another. But the blessed disciples sleep awhile, as Christ continued long in prayer:----for He performed these human duties as belonging to the dispensation:----and afterwards on awaking they became spectators of changes thus splendid and glorious: and the divine Peter, thinking perchance, that the time of the kingdom of God was even now come, proposes dwellings on the mountain, and says that it is fitting there should be three tabernacles, one for Christ, and the others for the other two, Moses and Elijah: "but he knew not," it says, "what he was saying." For it was not the time of the consummation of the world, nor for the saints to take possession of the hope promised to them; for as Paul says, "He will change our humble body into the likeness of His,----that is, Christ's----glorious body." As therefore the dispensation was still at its commencement, and not yet fulfilled, how would it have been fitting for Christ to have abandoned His love to the world, and have departed from His purpose of suffering in its behalf? For He redeemed all under heaven, by both undergoing death [229 in the flesh, and by abolishing it by the resurrection from the dead. Peter therefore knew not what he said 9. But besides the wonderful and ineffable sight of Christ's glory, something else was done, useful and necessary for the confirmation of their faith in Him: and not for the disciples only, but even for us too. For a voice was given forth from the cloud above, as from God the Father, saying: "This is My beloved Son, hear Him. And when there was the voice," it says, "Jesus was found alone." What then will he who is disputatious and disobedient, and whose heart is incurable, say to these things? Lo! Moses is there, and does the Father command the holy apostles to hear him? Had it been His will that they should follow the commandments of Moses, He would have said, I suppose, Obey Moses; keep the law. But this was not what God the Father here said, but in the presence of Moses and the prophets, He commands them rather to hear Him. And that the truth might not be subverted by any, affirming that the Father rather bade them hear Moses, and not Christ the Saviour of us all, the Evangelist has clearly marked it, saying, "When there was the voice, Jesus was found alone." When therefore God the Father, from the cloud overhead, commanded the holy apostles, saying, "Hear Him," Moses was far away, and Elijah too was no longer nigh; but Christ was there alone. Him therefore He commanded them to obey. For He also is the end of the law and the prophets: for which reason He cried aloud to the multitudes of the Jews: "If ye had believed Moses, ye would have believed Me also: for he wrote of Me 10." But as they persevered even unto the end in despising the commandment given by most wise Moses, and in rejecting the word of the holy prophets, they have justly been alienated and expelled from those blessings that were [230 promised to their fathers. For "obedience is better than sacrifices, and to hearken than the fat of rams," as the Scripture saith. And thus much then of the Jews: but upon us who have acknowledged the revelation, all these blessings have necessarily been bestowed, by means of and as the gift of the same Christ: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever. Amen. [231

SERMON LII.

9:37-43. But it came to pass, the day after, as they came down from the

mountain, a great crowd met Him. And, behold, a man cried out from the crowd, saying, Teacher, I beseech Thee to regard my Son, for he is my only one. And lo, a spirit taketh him, and he suddenly crieth out, and it convulseth and teareth him, and he foameth; and having bruised him scarcely departeth from him. And I besought Thy disciples to cast him out, and they could not. And Jesus answered, and said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And when he was yet coming, the devil threw him down, and convulsed him. But Jesus rebuked the unclean spirit, and healed the child, and gave him to his father. And all wondered at the majesty of God.

ALL Scripture is inspired of God and profitable: but especially above all besides this is the case with the holy Gospels. For He Who in old time spake the law to the Israelites by the ministry of angels, has in person spoken unto us, when having taken our likeness, He appeared upon earth, and went about among men. For most wise Paul writes: "That while in old time God spake to the fathers by the prophets in manifold parts, and manifold manners, He hath in these latter days spoken unto us by the Son." And by one of His holy prophets, He somewhere Himself saith, "I Who speak am near as the brightness upon the mountains, as the feet of him that proclaimeth tidings of peace; as one that proclaimeth good things." For lo! He frees us from the tyranny of the enemy, that we may in purity follow Him; and that having brought to nought "the world rulers of this darkness," even wicked spirits, He may present us unharmed unto God the Father. For that it is by Him that we have gained deliverance from the power of unclean spirits, this lesson proves. For we heard read that a man ran towards Him from among the multitude, and related the intolerable malady of his son. For he said [232 that he was cruelly torn by an evil spirit, and suffered violent convulsions. But the manner of his approach was not free from fault: for he made loud outcries against the company of the holy apostles, saying that they could not rebuke Satan: whereas it would have been more fitting, had he honoured Jesus when asking His aid, and imploring grace. For He grants us our request when we honour and confide in Him, as being the Almighty, Whose power nothing can withstand. For He verily is the Lord of powers [11, and nothing can offer resistance to His will. Yea rather, everything whatsoever that is capable of possessing power obtains entirely from Him the possibility of being what it is. For just as He sheds His light upon those who are capable of being illuminated, as being Himself the true light; and just as in like manner He is the bestower of wisdom upon those who are capable thereof, as being Himself Wisdom, and perfect understanding: so, inasmuch as He is Power, He bestows power on those capable of receiving it. When then by our disbelief we despise His glory, and wickedly scorn His supreme majesty, we can receive nothing from Him: for "we must ask in faith, nothing wavering," as His disciple said. And that this saying is true, we may perceive even from what takes place among us. For such as present petitions to those who preside over affairs upon earth, and govern mighty thrones, preface their requests with suitable praises, and confess their universal power and majesty; addressing the memorial they present, "To the Lords of earth, and sea, and of [233 every

people and race among mankind:" and afterwards they add an account of what they would ask. The father therefore of the demoniac was rude and uncourteous: for he did not simply ask the healing of the child, and in so doing crown the healer with praises, but, on the contrary, spake contemptuously of the disciples, and found fault with the grace given them. "For I brought him, he says, to Thy disciples, and they could not cast it out." And yet it was owing to thy own want of faith that the grace availed not. Dost thou not perceive that thou wast thyself the cause that the child was not delivered from his severe illness? For that we must have faith when we draw near to Christ, and whosoever have obtained from Him the grace of healing, He teaches us Himself, by everywhere requiring faith of those who approach Him, desiring to be counted worthy of any of His gifts. For, for instance, Lazarus died at Bethany, and Christ promised to raise him. When then one of his sisters doubted of this, and had no expectation that the miracle would take place, Christ said, "I am the resurrection and the life. He that believeth in Me, even though he die, shall live." And we find elsewhere a similar occurrence. For Jairus, a ruler of the synagogue of the Jews, when his only daughter was now breathing her last, being caught, so to speak, in the meshes of death, besought Jesus to deliver the damsel from what had happened: and Christ accordingly promised so to do upon arriving at the house of the supplicant. But as He was on His way, a man met Him from the relatives of the ruler of the synagogue, saying, "Thy daughter is dead: trouble not the Teacher." And what was Christ's reply? "Fear not: only believe, and she shall live."

It was the duty therefore of the father of the lad rather to lay the blame upon his own unbelief, than upon the holy apostles. For this reason Christ justly called out, "O faithless and perverse generation: how long shall I be with you, and suffer you?" He justly therefore calls both the man himself, and those like him in mind a faithless generation. For it is a wretched malady, and whosoever is seized by it is, as He shews, perverse, and utterly without knowledge to walk uprightly. And therefore the sacred Scriptures say of such persons, "that their ways are crooked, and their paths [234] perverse." From this malady the divine David fled: and in order that he may also benefit us, he reveals the set purpose of his mind thereupon, saying, "A crooked heart hath not cleaved unto me:" that is, one that cannot walk in an upright course. To such the blessed Baptist, as the forerunner of the Saviour, cried, saying, "Prepare ye the way of the Lord, make His paths straight." The man therefore was thoroughly an unbeliever, and perverse, refusing the straight paths, straying from the mark, and wandering from the right ways 12. And Christ deigns not to be with such as are thus minded, and have fallen into this wickedness: and if one may speak in the manner of men, He is tired and weary of them. And this He teaches us saying, "How long shall I be with you, and suffer you?" For he who says, that those were powerless for the expulsion of evil spirits, who by Christ's will had received power to cast them out, finds fault with the grace itself, rather than with the receivers of it. it was wicked blasphemy therefore: for if grace be powerless, the fault and blame is not theirs who have received it, but rather belongs to the grace itself. For any who will may see that the grace which wrought in them was Christ's. For, for instance, the lame man at the beautiful gate of the temple was made whole; but Peter ascribed the miracle to Christ, saying to the Jews, "For Him Whom ye crucified, even by Him this man stands before you whole: and the grace which He bestows hath given him this soundness." Elsewhere the same blessed Peter proclaimed to one of those who were healed by Him, "Aeneas, Jesus Christ healeth thee." It is plain therefore in every way that the man wickedly found fault with Christ's power in saying of the holy apostles, "they could not cast it out." And besides, Christ is angry when wrong is done unto the holy preachers who have been entrusted with the word of His Gospel, and

appointed to teach it to all under heaven, inasmuch as witness is borne them by His grace, that they are His |235 disciples, and they shed the light of the true knowledge of God on those who everywhere were convinced by their doctrines, and the wonderful miracles they wrought. For the miracle constantly, so to speak, leads on to faith. It would have been deserved therefore, had the father of the demoniac gone away disappointed, and been refused the bounteous gift. But that no man might imagine that Christ also was unable to work the miracle, He rebuked the unclean spirit, and forthwith delivered the youth from his malady, and gave him to his father. For up to this time he had not been his father's, but the property of the spirit that possessed him: but being now delivered from his violence, he became once again his father's property, as Christ's gift: Who also gave the holy apostles authority to work divine miracles, and rebuke with irresistible might impure spirits, and crush Satan. And the multitudes, the blessed Evangelist says, wondered at the majesty of God. When Christ then works miracles, it is God Who is glorified, and God only and solely. For He is by nature God, and His majesty is incomparable, and His supremacy without a rival, resplendent with the sovereignty of God the Father. He is therefore to be extolled with praises, and let us say unto him, "O Lord God of powers, Who is like unto Thee? Powerful art Thou, O Lord, and Thy truth is round about Thee." For all things are possible to Him, and easy to accomplish, and nothing whatsoever is too difficult or high: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen. |236

SERMON LIII.

9:43-45. And while every one wondered at all things which He did, He said unto His disciples, Lay ye these words to your ears: For the Son of man is about to be delivered up into the hands of men. But they knew not this saying, and it was hid from them that they should not understand it: and they feared to ask Him of this saying.

PROFOUND in very deed is the mystery of godliness, according to the expression of the wise Paul: but God the Father reveals it to such as are worthy of receiving it. For the Saviour Himself also, when speaking to the Jews, said, "Murmur not among yourselves: no man can come unto Me, unless the Father Who sent Me draw him." When then the blessed Peter had been counted worthy of a grace thus glorious and wonderful, being in the neighbourhood of Caesarea Philippi, he made a correct and faultless confession of faith in him, saying, "Thou art the Christ, the Son of the living God." And what was the reward of which he was thought worthy? It was to hear Christ say, "Blessed art thou, Simeon, son of Jonah: for flesh and blood hath not revealed it to thee, but My Father in heaven." And he further received surpassing honours: for he was entrusted by Him with the keys of the kingdom of heaven, and the confession of his faith was made the firm foundation for the Church. "For thou," He says, "art a stone: and upon this stone I will build My Church: and the gates of hell shall not overpower it." That those therefore who were to teach the whole world might know exactly His mystery, He usefully and necessarily explains it clearly to them beforehand, saying, "Lay ye these words to your hearts 13; for the Son of man is about to be delivered into the hands of men." The reason then which led Christ so to speak is, I think, a subject both useful |237 and necessary for our consideration. He had then led up into the mountain Peter, and James, and John, and been transfigured before them, and His countenance shone as the sun:

and He shewed them the glory, with which in due time He will arise upon the world. For He will come, not in humiliation such as ours; nor in the meanness of man's estate, but in the majesty and splendour of the Godhead, and in transcendent glory. And again, when He came down from the mountain. He delivered a man from a wicked and violent spirit. Yet was He certainly about to bear for our sakes His saving passion; and endure the wickedness of the Jews; and, as the minister of His mysteries says, "by the grace of God to taste death for every man." But when this came to pass, there is nothing unlikely in supposing that the disciples would be troubled; and in their secret thoughts perhaps even say, How is One so glorious; Who raised the dead by His godlike power; Who rebuked the seas and the winds; Who by a word crushed Satan; how is He now seized as a prisoner, and caught in the snares of these murderers? Were we then mistaken in thinking that He is God? Have we fallen from the true opinion regarding Him? For that those who knew not the mystery, that our Lord Jesus Christ would endure the cross and death, would find therein an occasion of stumbling, is easy to perceive, even from what the blessed Peter said to Him. For though he had not as yet been witness of His passion, but only had heard beforehand that it would befall Him, he interrupted Him, saying, "That be far from Thee, Lord: this shall not be unto Thee." In order, therefore, that they might know what certainly would happen, He bade them, so to speak, store up the mystery in their mind. "For lay ye it," He says, "to your hearts." In which words, the "ye" distinguishes them from all others. For He wished indeed that they should themselves know what would happen, but not that they should communicate it to others. For it was not right for the unlearned to be taught simply His future passion, but far better, to convince them at the same time of His having risen divinely from the grave, and abolished death, and so avoid the danger of their being offended. When therefore the time comes, He says, that I must suffer, ask not, How it is that One so glorious, Who [238] performed all these signs, has fallen like one of us unawares into the hands of His enemies: but, on the contrary, be assured, when reflecting upon the dispensation, that I am not led by human compulsion, but go willingly thereunto. For what is there to hinder one Who knows beforehand and clearly proclaims what is to happen, to refuse to suffer, if He so will? But I submit to suffer, in order that I may redeem all beneath the heavens. For this He plainly teaches us elsewhere, saying, "No man taketh My life from Me, but I lay it down of My own will. I have power to lay it down: and I have power to take it again."

"But they, it says, knew not this saying; and it was hid from them, that they might not perceive it." Now naturally any one may justly wonder, when meditating with himself, how it was that the disciples knew not the mystery of Christ. For though they belonged to the companies of the Jews, yet they were neither slothful nor contemptuous, but on the contrary most earnest and diligent. For though reckoned as handicraftsmen, whose trade was fishing in the lake, yet, as I said, they had been soberly educated, and were far from ignorant of the Mosaic Scriptures: for for this very reason Christ had chosen them. How then were they ignorant of the mystery of Christ, when it had been shadowed forth for them in various places by the law, and beautifully foreshewn in its types as in a painting? For, to shew my meaning by an example, they were not able to flee away from the bondage of Egypt, nor escape from the hand that oppressed them, until they had sacrificed a lamb according to the law of Moses; and when they had eaten its flesh, they anointed the lintels with its blood; and so put the destroyer to shame. But it was not the mere sacrifice of a sheep that made them, superior to death and the destroyer. Types travail with the truth: and this act of theirs was, as I said, a foreshowing, by means of what was done in shadows, of the saving efficacy of the death of Christ, and of the abolition of destruction by His blood: Who also further drives away

our cruel tyrant, Satan, and delivers from the mastery of impure spirits those whom they had enslaved, and who, like the Israelites made to serve in bricklaying, had become the victims of earthly cares, and [239] polluted fleshly lusts, and the unprofitable distractions of this world. The mystery of the passion may be seen also in another instance. For according to the Mosaic law two goats were offered, differing in nothing from one another, but alike in size and appearance. Of these, one was called "the lord:" and the other, the "sent-away." 14 And when the lot had been cast for [240] that which was called "lord," it was sacrificed: while the other was sent away from the sacrifice: and therefore had the name of the "sent-away." And Who was signified by this? The Word, though He was God, was in our likeness, and took the form of us sinners, as far as the nature of the flesh was concerned. The goat, then, male or female, was sacrificed for sins. But the death was our desert, inasmuch as by sin we had fallen under the divine curse. But when the Saviour of all Himself, so to speak, undertook the charge, He transferred to Himself what was our due, and laid down His life, that we might be sent away from death and destruction. The mystery, therefore, was revealed to the Jews, by what was shadowed in the law, had they only been acquainted with the sacred Scriptures. But, as the blessed Paul wrote, "Blindness in part hath happened unto Israel;" and "even to this day, when Moses is read, the veil is laid upon their heart: nor is it unveiled, because in Christ it is done away." They then boast indeed of the law, but its purpose is entirely hidden from them; for it leads us to the mystery of Christ. But that they were without understanding our Saviour shews, saying; "Search the Scriptures: for in them ye think ye have eternal life: and they it is that testify of Me. And ye desire not to come unto Me, that ye may have life." For the divinely-inspired Scriptures conduct him who has understanding to an accurate knowledge of the doctrines of the [241] truth: but they do not at all benefit the unwise, the ignorant, and the careless. Not because they cannot do so, but because the infirmity of their mind renders them incapable of receiving the light which the Scriptures give. For just as the light of the solar radiance is useless to those deprived of sight; not as though it cannot shine, but because their eyes are incapable of admitting and receiving it; so the holy Scriptures, though inspired by God, profit nothing the unlearned and foolish. Our duty, therefore, is to draw near unto God, and say; "Open mine eyes: and I shall perceive the wondrous things of Thy law." So He will reveal Christ to us: by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. [242]

SERMON LIV.

9:46-48. And there entered a thought among them, which of them is the greatest. And Jesus, knowing the thought of their heart, took a child, and set him by Him, and said unto them, Whosoever shall receive this child in My name, receiveth Me: and whosoever receiveth Me, receiveth Him Who sent Me. For he that is least among you all, shall be the chief.

YE who are zealous after spiritual skilfulness, and thirst for the communication of the sacred doctrines, receive once again the things ye love. And it is no earthly teacher Who leads you to the gainful booty, nor one like unto us Whom ye obtain as your guide, but the Word of God, Who came down from above, even from heaven, and is the true light of heaven and earth. For the whole rational creation is illuminated by His means, inasmuch as He is the giver of all wisdom and

understanding. From Him we receive all knowledge of virtue, and the perfect ability to perform good works such as become saints. For, as Scripture saith, "we are taught of God." And the passage just laid before us bears witness also to what I have said. "For there entered," it says, "a thought among them:"----that is, among the holy Apostles,----"which of them is chief." And now let him who thinks that Jesus was a mere man learn that he is in error, and far gone from the truth. For let him know, that though God the Word became flesh, yet that it was not possible for Him to cease to be that which He was, and that He continued to be God. For to be able to search the hearts and reins, and know their secrets, is the attribute of the supreme God alone, and besides Him of no other being whatsoever. But behold, Christ searcheth the thoughts of the holy Apostles, and fixeth the eye of Godhead upon their hidden feelings. Therefore He too is God, as being adorned with honours thus glorious and divine. |243 But let us just now investigate this question, whether all the blessed disciples in common were seized with this malady? whether this thought entered all at once? But it is, in my opinion, altogether incredible to suppose that all of them at the same moment became the common prey of one malady: but when, as I imagine, it happened to one, the wise Evangelist, that he might not be found framing an accusation against an individual among his fellow disciples, expresses himself indefinitely, saying, "There entered a thought among them, who of them is chief." By this, however, we are permitted to see how very wily Satan is in doing evil. For most versatile and full of contrivance is this snake for mischief, plotting in a diversity of ways against those whose love is fixed upon an honourable life, and who earnestly seek after more excellent virtues: and if by fleshly pleasures he can prevail over any one's mind, he savagely makes the assault, and sharpens the goad of voluptuousness, and by the very audacity of his attacks, humbles to base lusts even a well-confirmed mind. But if any one be manly, and escape from these snares, he then uses other artifices, contriving baits to tempt him unto mental maladies. For he sows some seed or other displeasing to God: and in those in whom there is something noble, and the praise of an excellent life, he excites the passion of vainglory, exciting them by little and little to an abominable haughtiness. For just as those who in warlike guise are equipped to do battle with invaders, use many contrivances against them; either drawing bows, which discharge arrows, or hurling stones from slings, or manfully charging them with drawn swords: so also Satan uses every artifice in carrying on war against the saints by means of manifold sins. The passion, therefore, and lust of vainglory attacked some one of the holy Apostles; for the mere disputing who of them is the chief, is the mark of an ambitious person, eager to stand at the head of the rest. But He slept not Who knoweth how to deliver, even Christ; He saw in the disciple's mind this thought, springing up, in the words of Scripture, like some bitter plant: He saw the tare, the work of the wicked sower: and before it grow up high; before it struck its root down |244 deep; before it grew strong, and took possession of the heart; He, so to speak, tears up the evil by the very root. He saw the barbarian's arrow that had found entrance: and before it prevailed, and pierced through the mind, He contrives a medicine. For when passions are but beginning in us, and, so to speak, as yet in their infancy, and not full grown, nor firmly rooted, they are easily overcome. But when they have increased, and grown strong, they are hard to put off, and bear themselves with no little audacity. For this reason one of the wise said: "If the spirit of the ruler rise up against thee, leave not thy place: for yielding heals many sins." In what way, then, does the Physician of souls amputate the passion of vainglory? How does He deliver the beloved disciple from being the prey of the enemy, and from a thing hateful to God and man? "He took a child, it says, and set it by Him;" and made the event a means of benefiting both the holy Apostles themselves, and us their

successors: for this malady as a general rule preys upon all those who are in any respect superior to other men. But of what did He make the child He had taken a type and representation? Of an innocent and unambitious life. For the mind of a child is void of fraud, and his heart sincere; his thoughts are simple; he covets not rank, and knows not what is meant by one man being higher in station than another: he has even no unwillingness to be regarded as the least, nor sets himself above any other person whatsoever: and though he be of good family by birth, he does not quarrel about dignity even with a slave: nor though he have rich parents, is he aware of any difference between himself and poor children. On the contrary, he likes being with them, and talks and laughs with them without distinction. In his mind and heart there is great frankness arising from simplicity and innocence. For even the Saviour once said to the holy Apostles, or rather to all those who love Him: "Verily I say unto you, that unless ye be converted, and become like these children, ye cannot enter the kingdom of God." And at another time again, when the women were bringing to Him their infants, and the disciples prevented them, He said, "Suffer the little children, and forbid them not, to come unto Me; for of such as they is [245 the kingdom of heaven." And again the most wise Paul desires that those who believe in Christ should be "grown men in understanding, but in malice babes." And another of the holy Apostles said: "As babes just born, love the rational and pure milk, that ye may grow thereby unto salvation, if so be ye have tasted that the Lord is kind." As I said then, Christ brought forward the child as a pattern of simplicity and innocence, "and set him also by Him;" shewing by him, as in a figure, that He accepts and loves those who are such, and deems them worthy, so to speak, of standing at His side, as being like-minded with Him, and anxious to tread in His steps. For He said, "Learn of Me: for I am meek, and lowly in heart." And if He Who transcends all, and is crowned with such surpassing glories, is lowly in heart, how must it not bring upon such as we are, yea, even upon our very selves, the blame of utter madness, if we do not bear ourselves humbly towards the poor, and learn what our nature is, but love to vaunt ourselves ambitiously above our measure! And He further says: "He that receiveth this child in My name receiveth Me: and he that receiveth Me receiveth Him that sent Me." Since, therefore, the reward of those that honour the saints is one and the same, whether he who is honoured be, if it so chance, of modest rank, or of exalted station and dignity;---for he receiveth Christ, and by Him and in Him the Father;---how was it not utterly foolish for them to quarrel among themselves, and aim at pre-eminence, and be unwilling to be thought inferior to others, when they were to be accepted on equal terms! But He makes the purport of this declaration even still more [246 plain by saying: "For he that is least among you all, the same is chief." And how is he the chief, who is regarded as the least? Is the comparison in point of virtue? But how can this be? The foremost place is not assigned to him who is chief in virtue above him who is otherwise. In what way, then, is he chief who is least? Probably, then, He calls him least whom lowly things please, and who, from modesty, does not think highly of himself. Such a one pleases Christ: for it is written, "that every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted." And Christ Himself somewhere says, "Blessed are the poor in spirit: for their's is the kingdom of heaven." The ornament, therefore, of a soul that is sanctified is a poor and humble mind: but the wish to think highly of oneself, and to be at strife with the brethren for the sake of honour and dignity, and foolishly to quarrel with them, is in like manner a disgrace. Such conduct separates friends, and makes even those perhaps great enemies whose dispositions are similar. It overpowers the law of nature, and subverts that innate affection which we owe our brethren. It divides lovers, and sometimes makes even those enemies of one another, who are united by

being born from one womb. It fights against and resists the blessings of peace. Miserable is it, and a malady invented by the wickedness of the devil. For what is there more delusive than vainglory? Like smoke it is dispersed; like a cloud it passeth away, and like the vision of a dream changeth into nothingness. It scarcely equalleth the herbage in endurance, and withereth like grass. For it is written, that "all flesh is grass, and all the glory of man as the flower of grass." It is a weakness, therefore, despised even among us, and numbered among the greatest evils. For who does not reckon a vainglorious man, inflated with empty airs, an annoyance? Who does not regard with contempt, and give the name of "boaster," to one who refuses to be on an equality with others, and thrusts himself forward as if claiming to be accounted their superior? Let, then, the malady of vaingloriousness be far from those who love Christ: and let us rather consider our companions as better than we are, and be anxious to adorn ourselves with that humility of mind, which is well-pleasing to God. For being thus [247] simple-minded, as becometh saints,¹⁵ we shall be with Christ, Who honoureth simplicity: by Whom and with Whom, to God the Father, be praise and dominion with the Holy Ghost, for ever and ever, Amen. [248]

SERMON LV.

9:49-50. And John answered and said: Teacher, we saw one casting out devils in Thy Name, and we forbade him because he followeth not with us. But Jesus said unto him: Forbid him not: for he is not against you. For whosoever is not against you, is on your part.

PAUL requires us to "prove every thing," and says, "Be wise money-changers." But an exact and scrupulous knowledge of each particular matter we can obtain from no other source than from divinely-inspired Scripture. For David in the Psalms, addressing as it were Christ, the Saviour of all, declares; "Thy law is a lamp to my feet, and a light unto my paths." And Solomon also writes, that "the commandment of the law is a lamp and a light." For just as this sensible light that is in the world, by falling on our bodily eyes, dispels the darkness; so also the law of God, when admitted into the mind and heart of man, illuminates it thoroughly, and does not suffer it to fall against the stumblingblocks of ignorance, nor be caught in the wickednesses of sin. And this I say from admiration of the skilfulness here also displayed in the lessons from the Gospel just set before us, and the purport of which ye doubtless wish to be taught, seeing ye have assembled here from love of the sacred doctrines, and with eagerness have formed the present meeting. What therefore do the wise disciples say, or what do they wish to learn from Him Who endoweth them with all wisdom, and revealeth to them the understanding of every good work? "Teacher, we saw one casting out devils in Thy name, and we forbade him." Has the sting of envy troubled the holy disciples? Do they grudge those highly favoured? Have even they admitted within them a passion so abominable and hateful to God? "We saw one, they say, casting out devils in Thy name, and we forbade him." Tell me, dost thou forbid one who in Christ's name troubles Satan, and crushes evil demons? How was it not thy duty rather to reflect, that he was not the doer [249] of these wonders, but that the grace which was in him wrought the miracle by the power of Christ? How therefore dost thou forbid him who in Christ wins the victory? "Yes," he saith; for he followeth not with us." Oh blind speech! For what if he be not numbered among the holy Apostles, who is crowned with Christ's grace, yet is he equally with you adorned with apostolic powers. There are

many diversities of Christ's gifts, as the blessed Paul teacheth, saying; "that to one is given the word of wisdom, but to another the word of knowledge: and to another faith; and to another gifts of healings."

What therefore is the meaning of his "not walking with us," or what is the force of the expression? Look then; for I will tell you as well as I can.

The Saviour gave the holy Apostles authority over unclean spirits, to cast them out, and to heal all disease and all sickness among the people. And so they did; nor was the grace given them ineffectual. For they returned with joy, saying; "Lord, even the devils are subject to us in Thy name." They imagined, therefore, that leave was given not to any one else but to themselves alone to be invested with the authority which He had granted them. For this reason they draw near, and want to learn, whether others also might exercise it, even though they had not been appointed to the apostleship, nor even to the office of teacher.

We find something like this also in the ancient sacred Scriptures. For God once said to the hierophant Moses: "Choose thee seventy men of the elders of Israel, and I will take of the Spirit that is upon thee, and give it,"

He says, "to them." And when those who were chosen had assembled at the former tabernacle, two men only excepted, who had remained in the camp, and the spirit of prophecy descended upon them, not only those who were assembled in the holy tabernacle prophesied, but those also who had remained in the camp. But "Jeshua, it says, who stood before Moses, said, Eldad and Midad, lo! they prophesy in the camp. My lord Moses forbid them. And Moses said unto Jeshua, Enviest thou me? Would that all the Lord's people were prophets, the Lord putting His Spirit upon them." But it was Christ Who at that time made the hierophant Moses thus speak by the Holy Ghost: and here also in person He saith to the holy Apostles; "Forbid not him who is crushing Satan," that is, in His name, ¹²⁵⁰ "for he is not against you,¹⁶ He says; for he who is not against you is on your part." For on the part of us who love Christ, are all who

wish to act to His glory, and are crowned by His grace. And this is a law to the churches continuing even to this day. For we honour only those who lift up holy hands, and purely and without fault or blame, in Christ's name, rebuke unclean spirits, and deliver multitudes from various diseases: for we know that it is Christ Who worketh in them.

We must, however, examine such things carefully. For there are verily men, who have not been counted worthy of Christ's grace, but make the reputation of being saints and honourable an opportunity of gain. Of such one may say, that they are bold and shameless hypocrites, who seize honours for themselves, even though God has not called them thereto; they praise themselves, and imitate the bold doings of the false prophets of old, of whom God said; "I have not sent the prophets, yet they ran: I have not spoken unto them, yet they prophesied." And so too may He say of these, I have not sanctified them, but they falsely assume the gift for themselves: they have not been counted worthy of My grace, but wickedly seize those things which I bestow on such alone as are worthy to receive them. These, making a show of fasting, walk sadly with downcast looks, while full of fraud and baseness. And often they pride themselves on letting their nails grow long: and are especially fond of their complexion being sallow: and though no one compel them, they delight in enduring such misery as men have to bear in prison, hanging collars on their necks, and putting fetters sometimes on their hands and feet. Such persons the Saviour has commanded us to avoid, saying; "Beware of those who come to you in sheep's clothing: but within are ravening wolves." To this, however, some one may object, 'But who, O Lord, knows the heart of man? Who sees what is concealed within us, but Thou alone, Who by Thyself didst form our hearts, and tryest hearts and reins? Yes, He says: "By their fruits ye shall know them:" not by appearances, not by outward show, but by fruits. For what is the object of their [251] hypocrisy? Plainly it looks to the love of gain. For they gape at the hands of those who visit them: and if they see them empty, they are greatly distressed, and stung with annoyance. For piety is with them merchandize. If, however, thou lovest wealth, and lusteth after base gains, and hast given a place in thy mind to that most base passion,---the love of money,---put off the sheep's skin; why labourest thou in vain, by making a pretence of an austere and unworldly conduct? Abandon this excessive rigour of life, and aim instead at being one who is contented with little. Ask this of God: seek His righteousness: "Cast thy care upon the Lord: and He shall nourish thee." But there are even some who use from time to time incantations and certain abominable mutterings, and wickedly make certain fumigations 17, and command the use of amulets. 'But yet,' says one, 'who has without thought taken part in these practices, in their incantations they use the Name of the Lord of Sabaoth.' Are we, then, to acquit them of blame because they bestow on a wicked and impure devil an expression suitable to God only, and call the wicked Satan the Lord of Sabaoth; asking of him as the reward of blasphemy, aid in the things they request of him? Not that he really aids them, for he is powerless; but rather brings down to the pit of destruction those that call upon him. For the Lord speaketh not untruly where He says that Satan casteth not out Satan 18.

It is necessary, therefore, for our salvation and well-pleasing to God, to flee far from every thing like this. But when thou seest one who has been

brought up in the church, innocent, simple, without hypocrisy, whose mode of life is worthy of emulation, who is known of many as the companion of holy monks, who flees from the arts of the city, who is fond of desert places, who loves not gain, nor schisms, and, besides all this, has a correct faith, and is made honourable by the grace of Christ, through the operation of the Holy Ghost, so as to be even able to work those things that are by Christ; unto |252 such a one draw near with confidence: he shall pray for thee purely, and his grace shall minister unto thee. For the Saviour and Lord of all grants the requests of those who ask Him: by Whom and with whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen. |253

SERMON LVI.

9:51-56. And it came to pass that when the days were fulfilled for His being taken up, that He set His face to go to Jerusalem: and sent messengers before His face, and they went and entered into a village of the Samaritans to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw it, they said, Wilt Thou that we bid fire come down from heaven to consume them? But He turned and rebuked them, and went to another village.

Those who are abundantly endowed with vast wealth, and pride themselves on their ample riches, assemble fit persons to their banquets, and set before them a sumptuously furnished table, producing by a diversity of dishes and sauces of various kinds a pleasure superior to the mere satisfying of hunger. But from this no benefit arises, but rather great injury to the banqueters. For more than a sufficiency after the calls of hunger have been satisfied is always hurtful. But those who possess heavenly riches, and know the sacred doctrines, and have been illuminated with divine light, nourish their souls by feasting them on instructive discourses, in order that they may become both fruitful towards God, and skilled in the pathway unto all virtue, and earnest in accomplishing those things by means of which a man attains to a happy issue. To this intellectual

and holy table, therefore, the sacred Word invites us; for it says, "Eat and drink, and be drunken, my friends." But friends of whom? evidently of God. And it is worthy of note that we are to be drunken with these things, and that we can never be satiated with that which is to our edification. Let us see, therefore, what kind of profit the lesson from the Gospel sets before us upon the present occasion.

"For 19 when," it says, "the days were fulfilled for His [254 being taken up, He set His face to go to Jerusalem." By which is meant, that as the time had now come when at length having borne for us His saving passion, He should ascend to heaven, and dwell with God the Father, He determined to proceed to Jerusalem. For this is, I think, the meaning of His having set His face. He sends, therefore, messengers to prepare a lodging for Him and His companions. And when they came to a village of the Samaritans, they were not received. At this the blessed disciples were indignant, not so much on their own account as because they did not honour Him Who is Saviour and Lord of all. And what followed? They murmured greatly: and as His majesty and power was not unknown to them, they said, "Lord, wilt thou that we bid fire come down from heaven, and consume them?" But Christ rebuked them for so speaking. And in these last words lies the purport of the lesson: and therefore let us accurately examine the whole passage. For it is written, "Churn milk, and it becomes butter."

It would be untrue, then, to affirm that our Saviour did not know what was about to happen: for as He knows all things, He knew, of course, that His messengers would not be received by the Samaritans. Of this there can be no doubt. Why, then, did He command them to precede Him? The reason of it was His custom assiduously to benefit the holy Apostles in every possible way: and for this end His practice sometimes was to put them to the proof. As for instance, He was sailing once upon the lake of Tiberias with those named above; and while

so doing he fell asleep purposely: and a violent wind having risen upon the lake, a rough and unusual storm began to rage, and the boat was in danger, and the crew in alarm. For He intentionally permitted the storm and the fury of the tempest to rage against the ship, to try the faith of the disciples, and to make manifest the greatness of His power. And this, also, was the result. For they, in the littleness of their faith, said, "Master, save us, we perish."

And He at once arose and shewed that He is Lord of the elements; for He rebuked the sea and the tempest, and there was an exceeding great calm. And so also on this occasion: He knew, indeed, that those who went forward to announce that he would lodge with them would not be received by the Samaritans; but He permitted |255 them to go, that this again might be a means of benefiting the holy Apostles.

What, then, was the purpose of this occurrence? He was going up to Jerusalem, as the time of His passion was already drawing near. He was about to endure the contumelies of the Jews; He was about to be set at nought by the scribes and Pharisees; and to suffer those things which they inflicted upon Him when they proceeded to the accomplishment of all violence and wicked audacity. In order, therefore, that they might not be offended when they saw Him suffering, as understanding that He would have them also to be patient, and not to murmur greatly, even though men treat them with contumely, He, so to speak, made the contempt they met with from the Samaritans a preparatory exercise in the matter. They had not received the messengers. It was the duty of the disciples, treading in the footsteps of their Lord, to bear it patiently as becometh saints, and not to say anything of them wrathfully. But they were not yet so disposed; but being seized with too hot indignation, they would have called down fire upon them from heaven, as far as their will went. But Christ rebuked them for so speaking.

See here, I pray, how great is the difference between us and God: for the distance is immeasurable. For He is slow to anger, and long-suffering, and of incomparable gentleness and love to mankind: but we children of earth are quick unto anger, hasty unto impatience, and refuse with indignation to be judged by

others when we are found out in committing any wrong act; while we are most ready to find fault with others. And therefore God the Lord of all affirms, saying; "For My thoughts are not as your thoughts, nor your ways as My ways; but as the heaven is far from the earth, so are My ways from your ways, and My thoughts from your thoughts." Such, then, is He Who is Lord of all: but we, as I said, being readily vexed, and easily led into anger, take sometimes severe and intolerable vengeance upon those who have occasioned us some trifling annoyance: and though commanded to live according to the Gospel, we fall short of the practice commanded by the law. For the law indeed said, "Eye for eye; tooth for tooth; hand for hand:" and commanded that an equal retribution should suffice: but we, as I |256 said, though perhaps we have suffered but a trifling wrong, would retaliate very harshly, not remembering Christ, who said: "The disciple is not greater than his teacher, nor the slave than his master;" Who also, "when He was reviled, reviled not again; when suffering, threatened not; but committed His cause to Him Who judgeth righteously." As treading this path much-enduring Job also is justly admired: for it is written of him, "What man is like Job, who drinketh wrongs like a draught?" For their benefit, therefore, He rebuked the disciples, gently restraining the sharpness of their wrath, and not permitting them to murmur violently against those who sinned, but persuading them rather to be longsuffering, and to cherish a mind immovable by ought of this.

It benefited them also in another way: they were to be the instructors of the whole world, and to travel through the cities and villages, proclaiming everywhere the good tidings of salvation. Of necessity, therefore, while seeking to fulfil their mission, they must fall in with wicked men, who would reject the divine tidings, and, so to speak, not receive Jesus to lodge with them ²⁰. Had Christ, therefore, praised them for wishing that fire should come down upon the Samaritans, and that so painful a torment should be inflicted upon them, they would have been similarly disposed in many other instances, and when men disregarded the sacred message, would have pronounced their condemnation, and called down fire upon them from above. And what would have been the result of such conduct? The sufferers would have been innumerable, and no longer would the disciples have been so much physicians of the sick, as torturers rather, and intolerable to men everywhere. For their own good, therefore, they were rebuked, when thus enraged beyond

measure at the contumely of the Samaritans: in order that they might learn that as ministers of the divine tidings, they must rather be full of longsuffering and gentleness; not revengeful; not given to wrath, nor savagely attacking those who offend them. And that the ministers of God's message were longsuffering, [257 Paul teaches us, saying, "For I think that God hath set forth us the apostles last, as it were, condemned to death; for we are made a spectacle unto the world, and to angels, and to men. Being reviled, we bless; being defamed, we persuade: we have become the offscouring of the world; the refuse of all men up to this day." He wrote also to others, or rather to all who had not yet received Christ in them, but, so to speak, were still afflicted with the pride of the Samaritans: "We pray you in Christ's stead, be ye reconciled to God."

Great, therefore, is the benefit of the gospel lessons to those who are truly perfect in mind; and may we also, taking them unto ourselves, benefit our souls, ever praising Christ the Saviour of all: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and. ever, Amen.

[Selected footnotes moved to the end and renumbered.

Almost all marginalia, any purely textual footnotes, most Greek or Syriac material has been omitted without notice]

1. a Mai here inserts μ■

in the Greek, which equally with the Syriac has no negative: but certainly without reason, as the meaning is, that when they took their final departure from the city, it was to be from the same house which they had first entered.

2. e The Nestorians.

3. f These words contain the supposed defence

of Nestorius, confining the appellation "Christ" to the divine Person, the Word, and denying it to the human person, the "Son of man," or "Son of David." But they require some modification: for Nestorius did not confine the appellation, Christ, to the divine Person, but said that it was a title common to both. So in his letter to Cyril, Harduin's Conc. I. 1278, having quoted the words of the Creed, "We believe in Jesus Christ, our Lord, His only-begotten Son," he says, 'Observe, I pray, how, having laid down as foundations the terms Lord, Jesus, Christ, Only-begotten, and Son, as common both to the Godhead and the manhood, they proceed to build upon them the tradition of the Incarnation, and the Passion, and the Resurrection.' And soon

afterwards commenting upon Phil. ii. 5, he says, 'St. Paul being about to speak of the Passion, that no one may imagine God the Word to be capable of suffering, uses the term Christ, as significative of the Substance incapable of suffering and of that capable of suffering in a single person.' So again he does not object to the title of Χριστοῦκος

being applied to the Virgin; οὐ φθονεῖς τὸς φωνεῖς τὸν Χριστοῦκον παρθένον:

Quat. xxi. p. 1412. What he denied was that there was any such union of the two

natures in our Lord as for the Virgin to be correctly called Θεοῦκος,

or for it to be orthodox to affirm the divinity of our Lord considered as the

Son of man. Thus in Quat. xvi, p. 1415, he says, 'Because God was present in

that which was assumed, viz., human nature, that which was assumed, as being

joined with That Which assumed it, is also called God, because of the Assumer.' παιδὲς περὶ τὸν ληφθέντι Θεῷ, ὅτι λαβέντος ληφθεῖς, ὅς τινι λαβέντι συναφθεῖς, συγχρηματίζει Θεῷ.

But in this very quaternion he says that Christ is a title applicable to either

nature: 'The appellation Christ, like that of Son, and Lord, as used in the

Scriptures of the Only-Begotten, expresses the two natures, signifying at one

time the Godhead, at another the manhood, and at another both together.'

Nevertheless he affirmed that these titles were used differently of the two

natures: for while they belonged to the divinity absolutely, they belonged to

the manhood only κατὰ συνφειλόν,

by conjunction: for the two natures were not united but coupled, each

energizing separately and apart. And this συνφεία

was the very keystone of his doctrine, so that he well said in Quat. xv. ὁσυχυτόν τινι τινι φείων τηρμεν συνφειλόν.

In Cyril's answer to his letter preserved in Harduin I. 1286, we have a most

temperate and exact statement of the doctrine sanctioned by the council of

Ephesus, and confirmed subsequently at Chalcedon; 'Confessing that the Word was

substantially united----ὁνῶσθαι

not συνφθαί----to

the flesh, we worship one Son and Lord Jesus Christ, not putting them apart and distinguishing between man and God, nor regarding them as joined to one another by oneness of dignity and command: nor again giving the name of Christ in one special sense to the Word of God, and in another special sense to the seed of the woman: but acknowledging one Christ only, even the Word of God the Father, with the flesh which He made His own." This last quotation shews with what modification we are to take the less exact statement in the text; in answering which, however, S. Cyril refutes, not the confining the title, Christ, to the divinity, but the separation of the natures, shewing that Peter acknowledged Him Whom he saw present before him as "the Son of God the Father, the "Word That sprang forth from His substance."

4. g The Copyist has here apparently omitted
a line to the effect that the Scriptures also ascribe the church to Christ.

5. i As the Syriac has but one preposition [Syriac]

with which to express both ε■ς

and ■v, the translation may either be

"into" the Name, or "in" the Name,

6. a A few passages occur in the Aurea

Catena, ascribed to S. Cyril, not contained in the Greek, and such are generally also not recognised by the Syriac. The commencement of this homily is, however, an instance to the contrary, the purport of it being very correctly given; as also another passage which occurs towards the end.

7. b Aquinas (Ed. Ven. 1775, vol. v. 134),

has "Quod autem incomparabiliter exercitium pacis Christi superet delicias et pretiosa mundi, insinuat subdens; Quid proficit &c." It is

impossible to conjecture what can have been the reading of the translator in the Library of the Fathers, who renders it, 'But that incomparable exercise of the passion of Christ, which surpasses the delights and precious things of the world, is alluded to when He adds, 'What is a man advantaged,' " &c.

8. c In this argument S. Cyril takes the being ashamed in a good sense, as "feeling reverence at." Similarly it is understood by the Vulgate: Qui enim erubuerit Me, et Meos sermones, hunc Filius hominis erubescet. This Wiclif renders, "Whoso schameth Me and My wordis, mannes Sone shall schame him," &c. And the sense in which he uses shame we may see in his version of Luke xviii. 2: "There was a juge in a citee, that drede not God, neither schamede of men."

9. n Mai adds a passage from B, giving a completely distinct reason for the transfiguration, namely, that it was to teach the disciples that at the resurrection the body is not "put off, but a sort of light-like glory envelopes it."

10. o Again Mai ascribes a passage from B and F to Cyril, remarking upon the terror with which the disciples fell to the ground on hearing the Father's voice, that it proves the necessity of Christ's mediatorship in human form, inasmuch as the glory of God would otherwise have been unendurable to mankind. The passage following the quotation from St. John he omits.

11. p This title of Deity, which is of very frequent occurrence in S. Cyril's works, is the Greek translation of "Jehovah Sabaoth," the Lord of Hosts, Ps. xxiv. 10; and this again the Latins render, "Dominus virtutum." By "powers" the Syrians understood an order of the angelic hierarchy, inferior only to the Cherubs and Seraphs. Among the MSS. obtained by the late Dr. Mill from the Syriac Christians of Malabar, I have found two lists of ecclesiastical and angelic dignities, in which they are ranked as follows: 1. Players on musical instruments. 2. Singers. 3. Doorkeepers. 4. Readers. 5. Subdeacons. 6. Deacons. 7. Priests. 8. Visitors. 9. Chorepiscopi. 10. Bishops. 11. Metropolitans. 12. Patriarchs. 13. Angels. 14. Archangels. 15. Principalities. 16. Dominions. 17. Thrones. 18. Lordships. 19. Powers. 20. Cherubs. 21. Seraphs. By visitors, though the title is taken from

the Peschito version of 1 Pet. ii. 25, I imagine the περιουσια of the Greek Canons to be meant; and the Chorepiscopi, or Village-bishops, had no power to ordain any one above a subdeacon.

12. q Aquinas translates correctly,

Nescientes procedere rectis incessibus: for though incessus is properly the act of walking, yet as early as Tacitus it began to be used for a path. The translator of the Aurea Catena nevertheless renders it, "not knowing how to continue in the right beginnings."

13. r In the text S.Cyril has the right

reading "ears," but both here and afterwards he changes it to "hearts," possibly through inadvertence, as no MS. contains this reading, though the more obvious expression.

14. s This translation of Lev. xvi. 8. was apparently adopted by S. Cyril to escape from an objection brought against the passage by Julian, as proving the existence of a Deus Averteruncus, "an evil-averting demon." For the text is rightly translated by the Sept. κληρον να τ κυρ κα κληρον να τ ποπομπα : "one lot for the Lord, and the other lot for the scapegoat," as the A. V. renders it. But as ποπομπαος in classical Greek signifies a "demon who averts evil," Julian inferred from it the existence of these inferior powers, unto one of which he supposed the second goat was offered: and therefore Cyril, not being acquainted with Hebrew, gives it another meaning, of which the Greek may possibly admit: namely, that two lots were written for the goats, inscribed with these two names, conf. Lib. ix. contra Jul. vi. 301. E. So again in his Epistle to Acacius, V. pt. ii. 224. arguing against a faction, who had adopted the same opinions, he says, "He commanded therefore two goats to be offered, and two lots to be written for them, so as for the one goat to be called Lord, and the other goat ποπομπαος. These therefore were the names of the goats." In modern times, Bochart, Suicer, and Gesenius, all adopt Julian's view, that ποπομπαος is equivalent to ποτροπαος, though it draws but slight confirmation from Josephus, who says, indeed, that the goat was an ποτροπιασμος, an averting of evil, but evidently is referring to v. 21. where Aaron is commanded to lay the sins of the people upon the goat's head. That Cyril had never heard of this meaning of ποπομπαος is plain; for he calls it νομα τοις μν ερος νμοις οκ γνωσμων, ντριβς δς σως αυτ, i. e. to Julian : and nothing could be more unsafe than to interpret the language of the Sept. by classical Greek usage. That the Jews of the second century understood it in a passive sense is plain from Aquila, who renders it πολελυμνος, and Symmachus who gives περχμενος: while the Greek fathers always treat it as equal to ποπεμμενος, and the Latins as Emissarius, i. e. the goat sent away. Besides, it is quite impossible to suppose that either the Sept., or Aquila and the other Greek translators of the O.T., meant their renderings as an equivalent of the Hebrew [Hebrew], any more than our own translators their word "scapegoat:" for there is not the most distant connection between the Hebrew and any of these significations. They are mere substitutions of the general

sense of the passage for a word confessedly untranslatable; for Jonathan, Onkelos, the Samaritan, and most other versions, retain the original word, as does also the A. V. in the margin: or perhaps, they may have supposed it to be explained by [Hebrew], as it occurs in vv. 10. 21. 22. As regards the meaning of [Hebrew] Azazel, some consider it to be the name of a mountain; Bochart, "the wastes:" others, one of the four chiefs of the devils, whose names Menachem on Lev. assures us are Sammael, Azazel, Azael, and Machazeel: others, that it is Satan's lieutenant, so called in the hymn against Marcion cited by Epiphanius from Irenaeus:---- ■ σοι χορηγε■ σ■ς πατ■ρ Σατ■ν ■ε■ δ■ ■γγελικ■ς δυν■μεως ■ζαζ■λ ποιε■ν.

Upon the whole, I think Ewald's opinion, Krit. Gr. p. 243, is the most defensible, that Azazel means "total separation or removal;" for Gesenius' objection, that Moses would not have used so hard a word when simpler expressions were at hand, has little force, since possibly Moses may have preserved in this rite some patriarchal observance: and nothing is so retentive of ancient words,----as well as also of customs and ideas,----as the ritual of a nation.

15. u The MS. reads, "as becometh the rich;" but as the argument is not addressed to them in particular, I imagine that the translator mistook ■σ■οις for πλουσ■οις, and have translated accordingly.

16. x This reading is also found in most copies of the Philoxenian Version.

17. y In the margin this is explained by "they make fumigations, like persons burning spices."

18. z In the margin this passage is said to be spoken "against the sorcerers."

19. a The Greek of this passage is partially preserved in Cr.'s Catena, p. 80. Corderius and Aquinas have also each some fragments in the Latin, but Mai has found no portion of this sermon in his Catena; and very little of those that precede, except of that upon the transfiguration.

20. b This apparently very simple metaphor, though it occurs also in Rev.iv.20, has not been understood by the translator of Aquinas (Oxf. 1843), who renders, "quasi non concedentes secum commorari Jesum," "allowing not that Jesus sojourned on earth with them!" This text was transcribed by Roger Pearse, 2006. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 57-65 (Luke 9:57-10:21)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

57-65 (Luke 9:57-10:21) pp. 258-301

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Sermon 57

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Sermon 58

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Sermon 59

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Sermon 60

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Sermon 61

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Sermon 62

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Sermon 63

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Sermon 64

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Sermon 65

SERMON LVII.

9:57-58. And as they were going in the way, a certain man said unto Him, I will follow Thee whithersoever Thou goest. And Jesus said unto Him: The foxes have holes, and the birds of heaven a place, to lodge in: but the Son of man hath not where to lay His head. TO covet the gifts that come from above from God is in very deed a state of mind worthy of being attained to, and that wins for us all good. But though the Lord of all be a bountiful Giver, yet giveth He not simply to

all men without distinction, but to such rather as are worthy of His bounty. For just as those invested with the glory of royalty bestow their honours, and the various offices of state, not upon rough and ignorant men, who have nothing in them worthy of admiration, but crown those rather, who have hereditary nobility, and have been proved by trial worthy of receiving them, and likely to be successful in the discharge of their duties; so also God, Who knoweth all things, bestoweth not a share in His bounties upon souls careless and pleasure seeking, but upon such as are in a fit state rightly to receive them. If then any one would be accounted worthy of these great honours, and of being accepted by God, let him first free himself from the pollutions of evil, and the guilt of indifference; for so he will become capable of receiving them: but if he be not so disposed in mind, let him depart far away. And this the purport of the passage from the Gospels just placed before us teaches us: for a certain man drew near to Christ the Saviour of us all saying, "Teacher, I will follow Thee whithersoever Thou goest." But He rejected the man, saying, "The foxes have holes, and the birds of heaven a place to lodge in: but that He had not where to lay His head." And yet perchance some one may say, that 'he who promised to follow Him had attained to the desire of what was honourable, and good, and profitable. For what is comparable to being with Christ, and following Him? Or how must it not aid in his salvation? Why therefore did He reject one who was [259 eagerly promising to follow Him constantly? For one may learn from His own words, that to follow Him leads on to every blessing: for He said, "He that followeth Me, walketh not in darkness, but possesseth the light of life." What therefore was there improper in promising to follow Him, in order to gain the light of life? What then is our answer to this? That this was not his object. How could it be? For it is easy for any who will examine such matters accurately, to perceive that in the first place there was great ignorance in his manner of drawing near; and secondly, that it was full of excessive presumptuousness. For his wish was not simply to follow Christ, as so many others of the Jewish multitude did, but rather to thrust himself into apostolic honours. This then was the following which he was seeking for, being self-called thereto: whereas the blessed Paul writes, "that no man taketh the honour unto himself unless he be called of God, as Aaron also was." For Aaron did not enter upon the priesthood of himself, but on the contrary was called of God. And of every one of the holy apostles we find, that he did not promote himself to the apostleship, but rather received the honour from Christ. For He said, "Come after Me; and I will make you to become fishers of men." But this man, as I said, boldly took upon himself gifts thus altogether honourable, and, though no one called him, thrust himself into that which was above his rank. Now were any one to draw near to an earthly king, and say, "I shall promote myself, even though thou grantest it not, to this or that honour, whatever it may be;" it would be a dangerous act, and one that would bring upon him the loss often even of his life. Who can doubt that certainly this would be the result? For in every matter we must await the decision of him who possesses sovereign authority. How then could it be fitting for this man to appoint himself among the disciples, and crown himself with apostolic powers, without being called thereunto at all by Christ? And there is another reason for which He justly rejected him, and deemed him unworthy of so illustrious an honour. For earnestly to follow Christ is confessedly profitable to salvation: but he who wishes to be counted worthy of so great glory must, I say, bear his cross. And what is it to bear the cross? It is to die unto the world, by denying its empty [260 distractions, and manfully abandoning a carnal and pleasure-loving life. For it is written: "Love not the world: neither the things that are in the world: for every thing that is in the world is the lust of the body, and the lust of the eyes, and the pride of life."... And again, "Know ye not that the love of the world is enmity unto God? Whosoever

therefore would be a friend of the world is found God's enemy." The man therefore, whose choice it is to be with Christ, loves that which is admirable and profitable unto salvation; but let him hearken to our words: withdraw thyself far from fleshly lusts; wash away the pollution of wickedness; cleanse off the stains caused by the base love of pleasure; for these keep thee away, and permit thee not to be with Christ. Remove that which separates thee; break down the enmity; burst open the hedge that is between; for then thou wilt be with Christ. But if the hedge which keeps thee from communion with Him be not yet destroyed, in what manner canst thou follow Him? That such then was the case with the man before us, He shews by the indirect rebuke which He gave him, not in order to reproach him, but rather for his correction, that he might of his own accord grow better, and become earnest in following the ways of virtue. Therefore He says, "The foxes have holes, and the birds of heaven a place to lodge in: but the Son of man hath not where to lay His head." And the simple meaning of the passage, and that ready to hand, is as follows: that the beasts and birds have dens and dwellings; but I have nothing to offer of those things which are the objects of general pursuit: for I have no place where to dwell, and rest Myself, and lay My head. But the inner and secret signification of the passage is attained to by more profound thoughts. For He seems to mean by the foxes and birds of heaven, those wicked, and cunning, and impure powers, the herds of demons. For they are so called in many places in the inspired Scripture. For the blessed Psalmist says of certain men, "They shall be the portions of foxes." And in the Song of Songs it is written again: "Catch for us the foxes, the little foxes that destroy the vines." And Christ Himself somewhere says of Herod, who was a bad man, and crafty in his wickedness; "Tell that fox." And elsewhere He said of the seeds that fell upon the pathways, "the birds of heaven came and devoured them." [261 And this we affirm that He said, not of the material and visible birds, but rather of those impure and wicked spirits, who oft-times, when the heavenly seed has fallen upon the hearts of men, remove and, so to speak, carry it away, that they may not bring forth any fruit. As long therefore as the foxes and birds have holes and dens in us, how can Christ enter? Where can He rest? What communion is there between Christ and Belial? For He lodgeth in the saints, and dwelleth in them that love Him: but withdraws from the impure and the unclean. Expel the beasts: hunt out the foxes: drive away the birds: free thy heart from their impurity, in order that the Son of man may find a place in thee to lay His head: even the Word of God Who was incarnate and became man. For light has no concord with darkness, nor the impure with the holy. It is a thing altogether incredible for there to be stored up in one vessel perfume and filthiness. It is impossible for a man to be invested with apostolic honour, and conspicuous for his virtues, and every good and manly quality, if he have not admitted Christ into him. And so most wise Paul has taught us saying: "Or seek ye a proof of Christ, Who speaketh in us?" But he in whom Christ dwells is a temple, not of one of those gods falsely so named, but of Him Who by nature, and in truth is God. For we have been taught to say, that "we are the temples of the living God." But to a divine temple incense is suitable, such as is of a most sweet scent: and every virtue is a rational incense, altogether acceptable to the God of all.

"Let us therefore cleanse ourselves from every stain of the flesh, and of the spirit." "Let us put to death those members which are upon the earth." Let us close the entrance to impure spirits. Let not reprobate and wicked birds lodge within us. Let our heart be holy and unpolluted, as far as is possible and may be. For so shall we follow Christ, according as He giveth us the grace, and He will dwell joyfully in us. For then He will have where to lay His head, and rest in us as in saints. For it is written; "Become ye holy, because I am holy." And devoting ourselves to these earnest

pursuits, we shall also attain to the city that is above, by the aid of the same Christ: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

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SERMON LVIII.

9:59-60. And He said unto another, Follow Me: but he said, Lord, suffer me to go first and bury my father. And Jesus said to him, Let the dead bury their dead: but go thou and preach the kingdom of God. IN Christ we have the head and teacher of every virtue. For "we are taught of God," as the prophet declares, and moreover the wise Paul bears witness saying: "God, Who in manifold parts and manifold manners spake in old time to the fathers by the prophets, hath in these last days spoken unto us by the Son." And what spake He by the Son? Plainly the gospel message of salvation, by means of which we are successfully guided into every kind of virtue, and advance in the praiseworthy and admirable pathway of the better life, so that by following His footsteps we gain the treasure of His gifts. The manner, then, in which we follow Him, and are counted worthy of those perfect and surpassing honours which were first bestowed upon the apostles, the lesson just laid before us clearly teaches us. "For He said, it tells us, unto another, Follow Me."

Now the first point to consider is this: that in the preceding passage we learnt, that one drew near to Him, and said, "Teacher, I will follow Thee whithersoever Thou goest:" but was rejected with scorn by Christ; first as being self called, and thrusting himself into honours which God bestows upon those only who are fit to receive them, and who as being announced by every excellent quality, and skilful in practising every good work and deed, are crowned by Christ, and inscribed in the companies of the holy teachers. But inasmuch as this man was not so disposed, he met with rebuke; for his mind was the dwelling of evil spirits, and full of all impurity. For the Saviour, indirectly touching his case, said; "The foxes have holes, and the birds of heaven a place to lodge in: but the Son of man hath not where to lay His head."

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Now at our last meeting; we sufficiently discussed the manner in which this is to be understood by us. But here it was no self-called disciple who came, nor one presumptuously forward in promises of deeds thus praiseworthy: but, on the contrary, it was one called by Christ to the apostleship, as not unfitted for it. For he was honoured by the divine decree, and was doubtless holy, and venerable; and able to conform himself to the intention of the evangelic message. But he did not as yet know clearly in what way he ought to conduct himself in so great a matter; for he had perchance a father bowed down with old age: and thought himself acting in a manner highly pleasing to God in anxiously shewing him tenderness and tit-ting love. He knew, of course, as meeting with it in the books of the law, that the God of all has provided also for this, saying; "Honour thy father, and thy mother: that it may be well with thee: and that thou mayest live long upon the earth." On being, therefore, summoned to the sacred ministry, and to the office of proclaiming the Gospel message:---for this is what was signified by Christ's command to follow Him:---he is troubled in his human understanding, and asks for a delay of time enough to tend the old age of his parent. For "Suffer me," he said, "first to go and bury my father." And what we say is, not that he asked permission to bury his father, being already dead and laid out:---for Christ would

not have forbidden this:---but he used the word "bury" instead of "that I may take care of his old age till his burial."

What, then, was the Saviour's answer? "Leave the dead burying their dead: but go thou, preach the kingdom of God." For there were, no doubt, other guardians and relatives of his father: but as I consider dead, because they had not yet believed in Christ, nor been able to receive the new birth by holy baptism unto the life incorruptible. Let them, He says, bury their dead, because they also have within [264] them a dead mind, nor as yet have been numbered among those who possess the life that is in Christ. From this, then, we learn, that the fear of God is to be set even above the reverence and love due to parents. For the law of Moses also, while it commanded, in the first place, that "thou shalt love the Lord God with all thy soul, and all thy might, and all thy heart:" put as second to it the honour due to parents, saying, "Honour thy father and thy mother." For come, and let us examine the matter in dispute, and inquire what is the reason why we consider the honour and love due to parents, not a thing to be neglected, but, on the contrary, carefully to be attended to. One may say, then, that is because we have our being by their means. But the God of all brought us into being, when we absolutely did not exist. He is the Creator and Maker of all: and, so to speak, the principle and radical essence of everything. For to everything existence is His gift. The father, then, and mother, were the means by which their offspring came into existence. Ought not, therefore, the primary Author justly to be loved more than the secondary and subsequent? And will not He Who gave the more precious gifts require of us the more marked honour? Our endeavours, therefore, to please our parents must give way to our love to God, and human duties must yield precedence to those which are divine. And this the Saviour has Himself taught us, saying, "He who loveth father or mother more than Me, is not worthy of Me: and he who loveth son or daughter more than Me, is not worthy of Me." He does not say that they are condemned for simply loving, but for loving them more than Me. He permits sons and daughters, therefore, to love their parents, but not more than they do Him. When therefore any thing which concerns God's glory has to be done, let no impediment stand in the way; let thy earnestness be without pretext: thy zealous exertions ardent and irrepressible. Forthwith let father and mother and children be disregarded, and the power of natural affection towards them cease, and yield the victory to the love of Christ. So was that thrice-blessed Abraham tried: so was he justified, and called the friend of God: and counted worthy of [265] surpassing honours. For what can equal in the balance the being a friend of God? What can this world offer comparable with a grace so glorious and admirable? He had one only-begotten and beloved son, who, after long delay, and scarcely, and in his old age had been given him. Upon him too rested all his hope of offspring: for it was said to him: "In Isaac shall thy seed be called." But as the sacred Scripture saith, "God tried Abraham, saying: Take thy beloved son, even him whom thou lovest, Isaac, and go to the high land, and offer him to Me for a whole burnt-offering, upon one of the mountains that I will tell thee." Was God trying Abraham, as not foreknowing what would happen, and waiting to learn the result? But how can this be true? For He knows all things before they happen. Why therefore did He try him? That we by the fact might learn the old man's love of God, and ready obedience, and unchanging earnestness in the dutiful performance of God's will. And observe how God made him, so to speak, unready for the act, that the patriarch might obtain the more worthy admiration, as preferring nothing to his Lord's will. "Take," He says, not simply Isaac, but "thy son: the beloved one;---him whom thou hast loved." This strengthened in his case the sting of natural affection. Oh! how mighty a turmoil of bitter thoughts rose up in the old man! For the force of innate affection

naturally called him to compassion for the child. He had wished to be a father: for he had even lamented his childlessness unto God, when He promised to give him all that land which had been told him, and said, "Lord, what givest Thou me? and I dwell childless." The law, therefore, of natural affection urged him to spare the lad; while the power of love towards God called him to ready obedience: and he was like some tree, driven to and fro by the violence of the winds; or like a ship at sea, reeling, so to speak, and staggering by the beating of the waves. But there was one true and powerful thought to which he held fast. For he considered, that though the lad were slain, and became the work and victim of the fire, as being a whole burnt-offering, well-pleasing to God: yet that He "was not unable to raise him up again, oven from the dead." |266

Much, therefore, at once was taught him by this event. For, in the first place, he learnt that ready obedience leads on to every blessing, and is the pathway to justification, and the pledge of friendship with God: and secondly, that God is able to raise again, even from the dead. And, moreover, he learnt what is more important, and more worthy of account, I mean the mystery of Christ: that for the salvation and life of the world God the Father was about to yield His own Son to the sacrifice: even Him, Who by nature was beloved, that is, Christ. And the blessed Paul confirms this, saying of Him: "He That spared not His own Son, but delivered Him up for us all." The patriarch Abraham therefore learnt what kind of and how great a thing it is, not to spare his own son, the only-begotten and beloved. He then was found approved, because he set nothing above those things that are well-pleasing to God. Such Christ requires us to be, so as to love and prize what concerns His glory far above the ties of fleshly relationship. And once more to look at it in another light. It was right that the power of love towards Him should outweigh with us even that of those who begat us in the flesh. He has given us God as a Father; for He said: "Call not any one father upon earth: for One is your Father Who is in heaven: and ye are all brethren." And the wise John said of Him, "He came to His own, and His own received Him not: but to all who received Him He gave power to become the sons of God." Ought they therefore who have Him as Father Who is Lord of heaven and earth: Who transcends all created things: Who is guarded by mighty cherubim: Who excels thrones and dominions, principalities and powers;----ought such, I say, to fall into so great folly, as not to set Him above all natural relationship? Can it be that we shall be guilty if we disregard the honour due to parents and children and brethren: but free from guilt, if we pay not the honour due to the Father of all? Hear what He plainly saith; "The son honoureth his father, and the servant his master: if I am a Father, where is My honour? and if I am. a Master, where is My fear? saith the Lord Almighty."

Fitly therefore did Christ make him who was called to the |267 apostleship acquainted with apostolic conduct, and the spiritual manliness required for its discharge, by saying, "Leave the dead burying their dead: but go thou, preach the kingdom of God." For such must the ministers of the divine message be. To whose wise teaching let us also in everything adhere, advancing onwards unto Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever, and ever, Amen. |268 SERMON LIX. FIT TO BE READ WHEN ANY ONE RECEIVES THE TONSURE 1.

9:61-62. And another also said, I will follow Thee, Lord; but first let me bid farewell to the members of my house. But Jesus said to him, No man who putteth his hand to the plough, and looketh back, is fit for the kingdom of God. OF zeal in virtuous pursuits we say, that it is worthy of all praise. But those who have attained to this state of mind |269 must be strong in purpose, and not feebly

disposed towards the mark that is set before them. Rather they must plainly possess an unwavering and inflexible mind: for so, starting impetuously as from the barriers of the race-course, they will reach the goal, and gain the victory, and twine around their hair the conqueror's crown. And to this heartiness of purpose the Saviour of all encouraged us, as being a quality worth the gaining, where He says, "Who of you wishing to build a tower, sitteth not down first and counteth whether he have sufficient to finish it; lest, saith He, having laid the foundation, and not being able to finish it, the passers by say, This man began to build, and was not able to finish." One who so acts becomes an object merely of ridicule: for upon every honourable and virtuous undertaking a fitting conclusion ought to follow. And to teach this truth the law of Moses commanded those who were building a house to erect upon it also a battlement. For he who is not perfect in good, is not free from blame. Just then as discredit was of course attached to a house that had no battlements, so the passage just read to us from the Gospel teaches us a similar lesson.

"For one drew near saying, I will follow thee, Lord; but first let me go and bid farewell to those in my house." The promise then that he makes is worthy of emulation, and full of all praise: but the fact of his wishing to bid farewell to those at home shews him, so to speak, divided, and that he had not as yet entered upon the course with unshackled mind. For look how, like some colt eager for the race, there holds him back as with a bridle, the stream of worldly things, and his wish in part still to take interest in this world's occupations. For no one hinders him from hastening, if he will, to the wished for mark, according to the free inclinations of his mind. But the very wish to consult first with his relatives, and to make those his counsellors who were not likely to entertain [270] sentiments similar to his own, nor to share at all in his resolution, sufficiently proves him infirm and halting, and not as yet fully inclined to act upon his desire of following Christ. But He, as it were by gentle reproofs, corrected him, and taught him to practise a more determined zeal, saying, "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." For just as the husbandman, who has begun to break up his land by the plough, if he grow weary, and leave his labour half done, sees not his field thick set with ears, nor his threshing-floor full of sheaves, and suffers of course the loss which is the natural result of idleness; the absence, I mean, of produce, and the consequent penury, and incurs also the ridicule of those that see him: so he who wishes to cleave unto Christ, but does not bid farewell to the things of the world, and abandon all love of the flesh, and even deny his earthly relatives; for by so doing he attains to a resolute courage in all praiseworthy pursuits; is not fit for the kingdom of God. One who cannot attain to this resolution, because his mind is fettered with indolence, is not acceptable unto Christ, nor fit for His company, and necessarily is refused permission to be with Him.

Such were those of whom Christ spake, when forming that similitude in the Gospels. For He said, "A rich man made a banquet for his son; and sent therefore his servants to call them that were bidden, saying, My oxen and my failings are killed, and every thing is ready: come to the banquet. But they, it says, would not come: but one said, I have bought a field, and I cannot come. And another, I have bought a yoke of oxen: and another, I have taken a wife, hold me excused." Thou seest that they were called, and while

it was in their power to partake of the feast, they excused themselves, and gave themselves up without restraint to those temporal and earthly matters, which rapidly fade, and the possession of which must quickly be abandoned. And yet surely it was their duty rather to have understood, that

a wife and lands, and those other possessions, are but finite pleasures, short in duration, and fleeting like the shadows, and, as it were, a bitterness mingled with honey. But to be members of the church of God, from which they, I know not how, foolishly fled, would have procured for them an eternal and unchanging

[271 joy. Whoever would follow Christ, let him be thoroughly constant, and intent solely upon this end; let him not be divided; let him not be possessed by timidity and slothfulness; let him be free from all carnal lust, and prefer nothing to his love unto Him. But if he be not so disposed, nor so affected in his will, even if he do draw near, he will not be accepted.

Something of this sort the law of Moses also has taught us indirectly in figure. For whenever, as emergencies arose, the children of Israel went out to battle against their enemies, before they engaged in the combat, the herald of the host made proclamation, "Whosoever hath betrothed a wife, and hath not taken her, let him return to his house, that he die not in battle, and another man take her. Whosoever hath built a new house, and hath not dedicated it, let him return to his house, that he die not in battle, and another dedicate it. Whosoever is frightened in his heart, let him return to his house, that he make not the heart of his brother frightened as his own." Thou seest that the man who loves the world, or wealth, and whosoever is full of excuses, is not every where in his place: but we shall find the holy apostles very different from such as these. For when they heard Christ saying, "Follow Me, and I will make you to become fishers of men: they, it says, at once left the ship and their father, and followed Him." And the wise Paul also writes, "But when God willed to reveal unto me His Son, immediately I counselled not with flesh and blood." Thou seest the valiant mind, and the brave and hearty purpose, not subject to the bonds of indolence, but superior to all cowardice and fleshly lust. Such must they be who would follow Christ: not looking behind them, not walking, that is, so to speak, backwards, and turning their faces from that manly virtue which becometh saints, and excusing themselves from the duty of labouring: not loving things temporal, not of a double mind, but hastening onwards with perfect zeal to that which is well pleasing to Christ: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON LX.

10:1-3. After these things the Lord appointed seventy others, and sent them two and two before His face, unto every city and place, whither He was about to enter. And He said unto them, The harvest indeed is great, but the labourers few. Pray therefore the Lord of the harvest to send forth labourers into the harvest. THE Holy Ghost by the mouth of the holy prophets commanded the ministers of the saving word of the gospel, saying, "Sound the trumpet on the new moon: on the solemn day of your feast." And to the new moon we may compare the time of our Saviour's coming. For a new world arose for us, in which all things have become new, as the very wise Paul assures us in his writings. For he says, "The former things have passed away: behold, all things have become new." By the new moon therefore, and solemn feast, we understand the time of the incarnation of the Only-begotten, when a trumpet sounded loudly and clearly, even that which proclaimed the saving message of the gospel. For is not that a time which invites us to keep festival, when we were justified by faith, and washed from the pollutions of sin, and death abolished, which had tyrannized over us, and Satan ejected from his mastery over us all; and in

which by sanctification and justification we have been united to our common Saviour Christ, and enriched with the hope of unending life and glory. These are the loud trumpet's sounds, and they run not only through Judaea, like that law which was of old, but throughout the whole earth. And this is pictured for thee in the writings of Moses. For the God of all came down in the likeness of fire on Mount Sinai, and there was a cloud, and darkness, and gloom, and the voice of the trumpet with a loud ringing sound, according to the Scripture. But the notes of the trumpet were, it says, few at first, but afterwards they waxed longer, and became louder and louder continually. What then was it which the shadow of the law signified to us by these things? Was it not this: that [273 at first there were but few to publish the Gospel tidings; but afterwards they became many? And Christ began the work: and having first chosen the twelve apostles, He afterwards appointed, it says, seventy others. And that, not as though those who had been already called to the honour of the apostleship had been guilty of any neglect, or been led into anything unbecoming, but because a great multitude was about to believe in Him. For not Israel only was caught in the net, but also the crowds of the Gentiles. For that the message of salvation would take possession of the whole world, the God of all declared by one of the holy prophets, saying of it, "Judgment springeth up like couch-grass in the furrows of the [274 field." For like as the couch-grass springs up in the furrows that are left without cultivation, and takes possession of them, and spreads everywhere, constantly advancing onwards, so in an exactly similar manner has judgment, that is to say, the grace that justifieth the world as declared in the saving tidings of the Gospel, taken possession of every city and place.

Besides these twelve therefore, there were also seventy others appointed by Christ. And again a type of this was prefigured in the words of Moses. For at God's command he also chose seventy, and God sent the Spirit upon those who had been chosen. And yet again, we find the twelve disciples, and these seventy also, indicated to us by the shadow of the law. For it is thus written in the Exodus concerning the children of Israel; "And they came to Marah

2: and the people could not drink the waters of Marah; for they were bitter. And Moses cried unto the Lord, and the Lord shewed him a tree; and he cast it into the waters, and the waters were made sweet." Now Marah, when translated, means bitterness; and, is taken by us as a type of the law. For the law was bitter, in that it punished with death. And of this Paul is witness, saying, "He that hath despised Moses'

law is put to death without mercy at the mouth of two or three witnesses." It was bitter therefore, and unendurable to those of old time, and was unacceptable on this account, just as were also those bitter waters. But it also was sweetened by the precious cross, of which that tree there shewn by God to the blessed Moses was a type. For now that the shadow has changed to the spiritual contemplation, we behold with the eyes of the mind the mystery of Christ, that lay hid in the types of the law. Although therefore the law was bitter, it has now ceased to be so any longer.

"And after Marah, they came, it says, to Elim." And Elim again when translated means an ascent or increase. And what again was there at Elim? "Twelve wells of water, it says, and seventy palm trees." For as we ascend to more perfect knowledge, and hasten onward to spiritual increase, we

[275 find twelve wells, that is, the holy Apostles: and seventy palm trees, those, namely, who were appointed by Christ. And very excellently the disciples

3 are compared to wells, and the seventy, who were subsequently chosen, to palm trees. For as from holy wells we draw from the disciples of our Saviour the knowledge of all good: while we praise the seventy also, and, so to speak, call them palms; for this tree is strong-hearted, and firm of root, and very fruitful, and constantly grows besides the waters. And such we affirm the saints to be: for their mind is pure, and steadfast, and fruitful, and habitually delights itself in the waters of knowledge.

Therefore, to return again to what we were at first saying, the Lord "appointed other seventy." But some may perchance imagine that the former had been dismissed, and deprived of the honours of the apostleship; and that these were promoted in their stead, as being better able to teach than they were. To remove therefore such thoughts from our minds, He Who knoweth hearts, and is acquainted with things to come, even as it were apologized, saying, "The harvest indeed is great; but the labourers are few: pray therefore the Lord of the harvest to send forth labourers into His harvest." For just as lands covered thick with produce, and broad and long, require numerous and able labourers; so the whole earth, or rather the company of those about to believe in Christ, being great and innumerable, required not a few teachers, but as many as would suffice for the work. And for this reason Christ appointed those who were to be the allies, so to speak, and assistants of the twelve disciples. They went therefore on their mission, being sent two and two to every city and village, crying, as it were, in the words of John, "Prepare ye the way of the Lord." But observe this: that while He said, "Pray ye the Lord of the harvest to send forth labourers into His harvest," He did it Himself. And yet Who besides is Lord of the harvest, that is, of the dwellers on earth, but He Who by nature and truly is God. "For to Him belongs the whole earth and its fulness," as Scripture says: and He is the Creator of all, and its Fashioner. But inasmuch as it belongs to the supreme God [276] alone to send forth labourers, how was it that Christ appointed them? Is He not therefore the Lord of the harvest, and God the Father, by Him and with Him, the Lord of all? All things therefore are His, and there is nothing of all things which are named that belongs to the Father, which is not also the Son's. For He also said to the Father, "Those whom Thou gavest Me out of the world, Thine they were, and Thou gavest them unto Me." For, as I said, all those things that belong to the Father are declared to be, and are, the property of the Son, and He is radiant with His Father's dignities. And the glory of the Godhead belongs to Him, not as a thing conferred and given Him by another; but rather He subsists in honours which are His by nature, as He also doth Who begat Him. And the wise John also affirms that we all are His, thus saying of Him: "I indeed baptize you in water: but after me cometh He Who is mightier than I: He [Who] shall baptize you in the Holy Ghost, and in fire. Whose fan is in His hand, and He will cleanse His floor, and will gather the wheat into His garner, but the chaff He will burn with unquenchable fire." May it be our lot then as rational wheat, to be carried into God's treasure house, oven into the mansions that are above: that there, in company with the rest of the saints, we may enjoy the blessings which God bestows in Christ: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen 4. [277] SERMON LXI. FIT TO BE READ AT THE COMMEMORATIONS OF THE APOSTLES.

10:3. Go: behold, I send you as sheep among wolves.

ALL those who praise the divine and sacred Word correctly, and without error, are, we affirm, the allies of the doctrines of truth, and its host teachers; well knowing how to guide whosoever wish to advance in Christ, rightly unto every good work, and to the life incorruptible, and to participation in

the blessings bestowed upon us. Of these most wise Paul also declares, that they are "the lights of the world, holding the word of life."

Now of these illustrious and famous men the divine disciples were the commencement, and stand foremost in order: for they had as a schoolmaster Him Who is the Giver of all understanding; and Who richly bestoweth His light upon those who love Him. For He is the true light Who illumineth the heavens, even the powers who are above; and

delivereth from ignorance and darkness those also upon earth. And observe how He made the appointed teachers of all beneath the sun to be ready workmen, conspicuous for their earnest zeal, and able to win the glory of apostolic victories; preferring none of this world's affairs to the duty of proclaiming their sacred message, and so bravely disposed in their manly mind as to be superior to all fear, and no whit terrified at hardships, nor alarmed at death itself, when brought upon them for Christ's sake. For "go," He says: and in this word "go," He encourages them to be courageous; makes them eagerly desirous of saintly victories; establishes them in the steadfast resistance of all temptation; and permits them not to shrink from the violence of persecutions. For just as valiant generals, when the battle begins, and the enemy discharge their shafts, encourage those under their command bravely to resist the attacking foe, and to bear themselves manfully against the enemy; using such words as these; 'Fellow soldiers, let none of these things that

|278 ye see trouble your mind; we are not weak and inexperienced in warfare, but know well the ways of battle: we have coats of mail strongly made; armour and swords; bows too and darts: by exertion we shall purchase the victory; stoutheartedness will win for us a right glorious renown:' so does the Saviour of all, if we may so speak, send forth the disciples against the hosts of unbelievers, saying, "Go; behold, I send you as sheep among wolves."

What sayest Thou O Lord? How can sheep converse with wolves? When was a wild beast ever at peace with the sheep? Scarcely can the shepherds protect their flocks by gathering them into folds, and shutting them up in enclosures, and frightening the beasts of prey by the barking of dogs, yea, and even themselves fighting in their defence, and running risks to protect the more weakly members of their flock. How then does He command the holy Apostles, who are guileless men, and if we may so speak, sheep, to seek the company of wolves, and go to them of their own accord? Is not the danger manifest? Are they not set as a ready prey for their attacks? How can a sheep prevail over a wolf? How can one so peaceful vanquish the savageness of beasts of prey? Yes, He says, for they all have Me as their Shepherd: small and great; people and princes; teachers and taught. I will be with you and aid you, and deliver you from all evil. I will tame the savage beasts; I will change wolves into sheep; I will make the persecutors become the helpers of the persecuted: and those who wrong My ministers I will make to be sharers in their pious designs. For I make and unmake all things, and there is nothing that can resist My will. And that this was the actual result, we may see in instances which really occurred. For the divine Paul was a blasphemer, and persecutor, more injurious and cruel than any wolf against those who believed in Christ. Did he then persist in this conduct? Did he continue to be a wolf even unto the end? Far from it: for he was called by Christ, and experienced an unlooked for change. He who in old time was a wolf became more gentle than a lamb; and preached the faith which once he persecuted. And a change so unexpected in its manner was the wonder of all men, and Christ was glorified, Who had changed him from a beast of prey into a lamb. And this the |279 divine Jacob had in his

blessings before announced concerning him: "Benjamin is a ravening wolf: in the morning he shall eat flesh: and in the evening divide victual." For the wise Paul was of the tribe of Benjamin, and, at first, he resisted those who believed in Christ like a ravening wolf; but when a short time had elapsed, a space, so to speak, as from morning to evening, he divided victual. For he taught and preached Jesus: and to those that as yet were babes in intellect he offered milk; but set before the full grown strong meat. In the morning therefore he eats flesh, and in the evening divides victual. And thus much then briefly respecting the blessed Paul: but let us next discuss from a similar point of view the calling of nations. Let us see whether they too also were not at one time beasts of prey, and fiercer than wolves against the ministers of the gospel message of salvation, but were transformed unto the gentleness and guilelessness which are by Christ's help. They too persecuted the holy apostles, not so much like men struggling with wolves, as like beasts of prey, raging savagely against sheep. And though they wronged them not, but rather called them to salvation, they stoned them, they imprisoned them, they persecuted them from city to city. And yet those, who thus acted at first, afterwards became gentle and guileless, and like the sheep which once they persecuted. And who else accomplisheth all these things but Jesus Christ our Lord? For He also it is "Who hath broken down the fence wall that was in the middle, abolishing the law of commandments contained in doctrines; Who hath made the two nations into one new man; Who hath made peace, and reconciled both in one body unto the Father." For that there have been joined unto the faith in concord and unity of mind and will, the savage in company with the gentle; the impure and sin-stained with the saints; those, that is, of the herds of the Gentiles with those of Israel who believed; the prophet Isaiah shews, thus speaking in the Spirit: "And the wolf shall graze with the lamb; and the leopard rest with the kid; and the bear and the cow shall graze together; and the ox and the lion eat provender together, and their young ones shall be with one another." Consider, my beloved, and understand that those who were sanctified by faith did not
 |280 conform to the habits of the heathen, but on the contrary those who were called of the heathen conformed to them. For such beasts as the wolf and lion, the bear and leopard, are eaters of flesh; but those animals which are of a gentle nature, kids and lambs, and steers, feed upon grass. But those beasts of prey, he says, shall graze with these gentle ones, and eat their food. It is not therefore the gentle ones who have conformed to the habits of the savage: but, on the contrary, as I said, the savage who have imitated them. For they have abandoned their cruel disposition for the gentleness that becometh saints, and been changed by Christ, so that the wolves have become lambs; for He it is Who hath made them gentle, and united, as I said, the two nations unto a mind full of the love of God. And this of old the hierophant Moses cried out, saying, "Rejoice, ye nations, with His people; ascribe majesty unto God." Let us therefore exalt Him and honour Him with praises because of the Saviour and Lord of all: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen. |281 SERMON LXII. Fit to be read at the Commemorations of the Apostles.

10:4-7. Carry neither purse, nor scrip, nor shoes; and ask not the peace of any one by the way. And into whatsoever house ye enter, first say, Peace to this house. And if there be there one 5 worthy of peace, your peace shall rest upon him; but if not, it shall return to you. And in that house remain, eating and drinking of their things: for the labourer is worthy of his hire. Change not from house to house. THE prudent and skilful bee visits the flowers in every field and meadow, and gathering the dew that has settled upon them, so makes sweet honey. And Solomon leads us to imitate her conduct, saying, "Draw near to the bee, and learn how industrious she is, and how

excellent is her workmanship. She is beloved, therefore, and praised by every man, and her labours kings and private persons employ for their health." Come, therefore, and let us also, wandering, as it were, around some intellectual meadow, gather the dew let fall by the Holy Ghost upon the divine message of the Gospel, that so being enriched in mind we may bring forth the spiritual honey, even the word profitable and useful to all who thirst after the communication of the divine doctrines, whether they be noble and illustrious, or obscure and private persons in a humble rank of life. For it is written, "Good words are as honeycomb; and their sweetness is healing to the soul." [282

Now these fair and good words, what else are they than those certainly which Christ spake unto us, making those who love Him skilful by repeated teaching in virtuous pursuits? For take here also as a proof of what I have said the sense of the passage just read to us. "Carry," it says, "neither purse, nor scrip, nor shoes." Consider, I pray you, here again the nature of the pathway of apostolic virtue set before them. For it was right that they who were to be the lights and teachers of all beneath the heaven, should learn it from no other than from Him Who is the Word that came down from above---from heaven: the fountain of wisdom and intellectual light; from whom cometh all understanding, and the knowledge of every thing that is good. What, then, He requires of them is, that in preaching to men everywhere the Word that He spake, and in calling the inhabitants of the whole earth to salvation, they should travel about without purse, or scrip, or shoes; and journey rapidly from city to city, and from place to place. And let no man on any account say that the object of His teaching was to make the holy Apostles refuse the use of the ordinary articles of equipment. For what good would it do them, or what harm, to have shoes on their feet, or go without them? But what He does wish them to learn by this command, and to endeavour to practice is certainly this, that they must lay all thought of their sustenance upon Him, and call to remembrance the saint who said, "Cast thy care upon the Lord, and He shall feed thee." For He giveth the saints what is needful for life, nor speaketh He falsely where He saith, "Be ye not anxious for yourselves as to what ye shall eat, and what drink: nor for your body, what clothing ye shall wear: for your Father knoweth that ye have need of all those things. But seek first His righteousness, and all these things shall be added unto you." For verily it was fitting and necessary that those who were adorned with apostolic honours, should have a mind free from covetousness, and altogether averse from the receiving of gifts, and content, on the contrary, with what God provides. "For the love of money is the root of all evils" as Scripture declares. They, therefore, in every way must be free and exempt from that which is the root and nourisher of all evils, and must expend, so to say, all their zeal upon their necessary [283 duties, not being exposed to Satan's attack, us taking with them no worldly wealth, but despising the things of the flesh, and desiring only what God wills. For just as brave soldiers when they go out to battle carry nothing with them but such equipments only as are suitable for war, so also it was right that those who were sent out by Christ to carry aid to the world, and wage war in behalf of all who were in danger against the "world-rulers of this darkness," yea, and against Satan himself, should be free from the distractions of this world, and from all worldly anxiety; that being tightly girt, and clad in spiritual armour, they might contend mightily with those who resisted the glory of Christ, and had made all beneath the heaven their prey. For they had caused its inhabitants to worship the creature instead of the Creator, and to offer religious service to the elements of the world. Armed, therefore, with the shield of faith, and the breastplate of righteousness, and the sword of the Spirit, which is the Word of God, they must prove themselves invincible antagonists to their enemies; and not drag after them a heavy load of

things worthy of blame and condemnation: such as are the love of wealth and hoards of base gains, and eagerness after them: for these things turn aside the mind of man from that behaviour which pleaseth God, and permit it not to mount upward to Him, but humble it rather to feelings set upon dust, and earthly things. In enjoining them, therefore, to take neither scrip nor purse, nor, moreover, to trouble themselves about shoes, He clearly teaches them that his commandment requires them to abandon all carnal wealth, and that His wish is that they should be free from every impediment in entering upon the duty to which they were especially called, of preaching, namely, His mystery to men everywhere, and of winning unto salvation those who were entangled in the nets of destruction. And to this He adds that "they were not to ask of the peace of any one by the way." But what harm would this have done the holy apostles? Come, therefore, come, and let us see the reason why it was not right for them to offer greeting to those that met them. Thou doubtless wilt say that it was because it might sometimes happen that those who met them were not believers: and that therefore it would not have been right for those who were ignorant of Him Who by nature and verily is God to be blessed by them. What, therefore, do we say to this? Does it not then seem an incredible supposition that this was the reason why they were commanded not to ask of the peace of any one by the way? For they were sent forth "not so much to call the righteous as sinners to repentance." And how, therefore, was it not fitting that they who were about to enlighten all who were in darkness, and to bring them unto the acknowledgment of the truth, should rather use gentleness and great kindness instead of roughly withdrawing themselves from associating with them, and even refusing to ask of their health? For certainly with other good qualities, gentleness of address becometh the saints, and greetings, provided they are made in a fitting manner. And, moreover, those who met them would, of course, sometimes not be unbelievers, but men of their own persuasion, or 7 who had already been enlightened, and to whom it would even be their duty to offer an acknowledgment of love by a kindly greeting.

What, therefore, does Christ teach by this? He does not enjoin them to be rude, nor command them to lay stress upon the not making salutation: such conduct He rather teaches them to avoid. But it is not a thing unbefitting to suppose that when

[285 the disciples were travelling about among the cities and villages, to instruct men everywhere in the sacred doctrines, they might wish to do this, perhaps, not with haste, but, so to speak, in a loitering manner, making deviations from the road, and permitting themselves to pay visits, because they wished to see some one or other as being an acquaintance or friend, and so would waste prodigally in unnecessary matters the fitting time for preaching. With great industry, therefore, says He, be zealous in delivering your sacred message; grant not to friendship an unprofitable delay, but let that which is well pleasing to God be preferred by you to all other things: and so practising an irresistible and unhampered diligence, hold fast to your apostolic cares.

Besides this He further commanded them "not to give holiness to dogs, nor again to cast the pearls before swine," by bestowing upon unbelievers their society in lodging with them: they were rather to grant it to such as were worthy of having it deigned them, by being sons of peace, and yielding obedience to their message. For it would have been a most disgraceful act for them to wish to be intimate with any who were still resisting Christ's glory, and guilty of the charge of ungodliness. "For what part hath the believer with the unbeliever?" For how could those who had not as yet even listened to their words, but made their instruction, however worthy it was of being embraced, an occasion sometimes even of ridicule, receive them as meriting their admiration? So

too at Athens some once ridiculed the divine Paul. For he indeed taught them "that God dwelleth not in temples made with hands," being incorporeal and infinite, and That Which filleth all, but is contained by none: and declared that he preached unto them "Him Whom though they knew Him not, they imagined they rightly worshipped." But they being given up to superciliousness, and greatly priding themselves on their fluent tongue, said in their folly, "What would this seed-picker

8 say? For he seemeth to be a setter forth of

|286 foreign gods." Seed-picker was the name they gave to a worthless bird, whose habit it was to pick up the seeds scattered on the roads: and in comparing to it the divine Paul, these foolish men were ridiculing the word of salvation then offered them.

Christ therefore commanded them to lodge with the sons of peace, and to eat at their cost, affirming that this was by a just decree; "for a labourer, He says, is worthy of his hire." And therefore, let not any of those who acknowledge the truth, disregard or be careless of the duty of honouring the saints: for they bless us, when "sowing to us things spiritual, they reap of us things carnal:" and "the Lord also commanded that those who preach the gospel shall live of the gospel:" since also according to the law of Moses, "those who offered sacrifices shared with the altar." And let those who are careless of honouring the saints, and illiberally close the hand, be assured that they are deprived of their blessing. But may it be our lot to be partakers of the blessing prepared for them with God, by offering to them as fruit whatever we possess; and by feeling pleasure in so doing; "for Christ loveth a cheerful giver:" by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen

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SERMON LXIII.

10:16 He that heareth you, heareth Me: and he that rejecteth you, rejecteth Me: and whosoever rejecteth Me, rejecteth Him That sent Me 10.

THOSE who adorn thrones of earthly royalty, and possess supreme authority, when they wish to render fitting men illustrious with this world's dignities, send them in the missives on which the decree commanding their appointment is inscribed, a declaration of their praiseworthiness. And this we find that Christ did. For consider how great was the authority He gave the holy apostles, and in what manner He declared them to be praiseworthy, and adorned with the highest honours. For let us search the sacred Scripture, even the treasure of the written words of the Gospel: let us there see the greatness of the authority given unto them. "He that heareth you," He says, "heareth Me: and he that rejecteth you, rejecteth Me: and he that rejecteth Me, rejecteth Him That sent Me." O what great honour! What incomparable dignities! O what a gift worthy of God! Though but men, the children of earth, He clothes them with a godlike glory; He entrusts to them His words, that they may be condemned who in ought resist, or venture to reject them: for when they are rejected He assures them that He it is Who suffers this; and then again He shews that the guilt of this wickedness, as being committed against Him, mounts up to God the Father. See, therefore, see with the eyes of the mind, to how vast a height He raises the sin committed by men in rejecting the saints! What a wall He builds around them! How great security He contrives for them! He makes them such as must be feared, and in every way plainly provides for their being uninjured. And there is yet another way in which thou mayest attain to |288 the meaning of what is said by Christ.

"For he," He says, who heareth you, heareth Me." He gives those who love instruction the assurance, that whatsoever is said respecting Him by the holy apostles or evangelists, is to be received necessarily without any doubt, and to be crowned with the words of truth. For he who heareth them, heareth Christ. For the blessed Paul also said; "Or seek ye proof of Christ That speaketh in Me? And moreover Christ Himself somewhere said to the holy disciples; "For it is not ye that speak, but the Spirit of your Father that speaketh in you." For Christ speaketh in them by the consubstantial Spirit. And if it be true, and plainly it is true, that they speak by Christ, how can that man err from what is fitting who affirms, that he who doth not hear them, doth not hear Christ, and that he who rejecteth them rejecteth Christ, and with Him the Father.

Inevitable therefore is the guilt decreed against the wicked heretics, who reject the words of the holy apostles and evangelists, and pervert them to that meaning only which without due examination seems to them to be right. These fall from the straight way, and wander from the doctrines of piety, "deceiving, and being deceived." For while, so to speak, they have bidden farewell to the sacred Scriptures, "they speak of their own heart, and not out of the mouth of the Lord," as Scripture saith. For though the blessed evangelist John wrote to us, that "in the beginning was the Word, and the Word was with God, and the Word was God;" they drag to the exact opposite both the tenet concerning Him, and the quotation which proves it: saying that the only begotten Word of God was not in the beginning, nor very God, and that He was not even with God; that is, in union with Him by nature, inasmuch as He Who is incorporeal cannot be imagined to be in any place. These most audacious men even say that He was made, and measure out for Him such glory as they forsooth please: for they elevate Him above created things, as far as the language goes of praise. And in inventing for Him this mere and naked majesty, they imagine that they are doing something wise, or even pious: not understanding that if in any respect He be regarded as a created being, it 11 avails Him [289] nothing for the proof of His being really God: and that if in any respect He be made, and His nature similar to that (of things which are made), that then it follows, as they (virtually) affirm, that He was not in the beginning. For one who is made is not without beginning. How therefore does the wise Paul say, "By Him the Father made the worlds?" For if He were created, He had, as I said, a beginning of existence, and there must have been a time previous to His existence: and there must have been a time also, in which even the Father apparently was not that which the name signifies, but on the contrary, not a Father at all by nature. The word therefore that has come to us concerning Him is untrue, as also is that respecting the Son; and both forsooth are falsely so called. And how then, I pray, can we believe the Son in saying, "I am the Truth;" for how is He the truth, Who is not what His name implies? Or how must not Paul be false in his words, when he thus writes, "For the Son of God, Jesus Christ, Who was preached unto you by me, and Sylvanus, and Timotheus, was not yea and nay? For how was He not yea and nay, if He is said to be God, and is not God by nature? if He is called a Son, and was not begotten of the Father? if the divinely inspired Scripture saith, that the worlds were made by Him, and there was a time before He existed? if all things were brought into being by His means, and He is Himself one of them, in that He is regarded as a thing made? if He is called the only begotten, and is not so in truth? For the things that have been made, those, I mean, which have been brought into existence from non-existence by having been created, are, so to speak, akin to one another. But we follow not the vain words of these men, in disregard of the declarations of the holy apostles and evangelists. We reject not them, that we may not reject Christ, and with Him and by Him the Father. We believe that the Only-begotten Word of God is

God, and was begotten of God by nature: [290 that He is not created; not made; but the Creator of all: and not so much in all things, as rather supreme above all substantially with the Father. And when again we hear John saying, "And the Word became flesh," we do not falsify the expression: we do not use violence to the freeness of the the declarations: we do not pervert the mystery of Christ to that which is not right. We believe that the Word, though He was God, became flesh, that is, man; and not that He joined some man unto Him in equal honour: for this some venture to say and think, so that the Word from God the Father is to be regarded by us as one Son by Himself; and He Who sprang from the holy virgin as another beside Him, separately and by Himself: for such are the impure inventions of these men. We however agree with the divine Paul, who says: "There is one Lord; one faith; one baptism:" for we divide not Him Who is indivisible, but confess one Christ, the Word, Who is from God the Father, Who was made man, and incarnate, Whom the heavens worship, and the angels honour: and we too with them praise Him, crowning Him with divine honour, not so much as. a man Who was made God, but as God Who became man. And holding this opinion respecting Him, we shall also by His means enter the kingdom of heaven: by Whom, and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen. [291

SERMON LXIV.

10:17-20. And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold I have given you the authority to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

IT is somewhere said by one of the holy prophets, "Will the Lord God do anything without revealing the teaching thereof to His servants the prophets?" For the God of all made known to the holy prophets those things which were hereafter to take place, in order that they might previously declare them, that so they might not be disbelieved, when in due time what had been foretold arrived at its fulfilment. And those who will may see that what we have now affirmed is true, even from the present lessons. "For the seventy" it says, "returned with joy, saying, Lord, even the devils are subject to us in Thy Name." For first of all the twelve disciples had been appointed, holy and elect men, and worthy of all admiration. But inasmuch as, according to Christ's declaration, "the harvest indeed was great, but the labourers few," He further, in addition to those first chosen, "appointed seventy others, and sent them to every village and city of Judea before His face," to be, that is to say, His forerunners, and to preach the things that belonged to Him. And in sending them, He ennobled them with the grace of the Holy Ghost, and crowned them with the power of working miracles, that they might not be disbelieved by men, nor be supposed to be self-called to the apostleship: just as of old there were some who prophesied, "though they spake not out of the mouth of the Lord," as Scripture saith, but rather vomited forth lies from their own heart. For God by the voice of Jeremiah somewhere also said, at one time, "I have not sent the prophets, yet they ran: I have not spoken unto [292 them, yet they prophesied:" and again at another; "The prophets prophesied lies in My name: I sent them not, neither spake I unto them; neither had I commanded them." In order, therefore, that men might not subject to such a suspicion those who were commissioned by Christ, He gave them power over unclean spirits, and the ability to perform signs. For when the divine miracle followed close upon their word, no form, either of calumny or of

Jewish false-speaking, could find a place against them. For they were convicted of accusing them without reason, or rather of choosing to fight against God. For to be able to work miracles is possible for no man, unless God give him the power and authority thereunto. The grace of the Spirit therefore witnessed of those who had been sent, that they were not persons who ran of themselves, nor self-called to the duty of speaking concerning Christ; but that, on the contrary, they had been appointed to be the ministers of His message. The authority, however, which they bore to reprove evil spirits, and the power of crushing Satan, was not given them that they might themselves so much be regarded with admiration, as that Christ might be glorified by their means, and be believed on by those whom they taught, as by nature God, and the Son of God; and invested with so great glory and supremacy and might, as to be even able to bestow upon others the power of trampling Satan under their feet. But they, it says, in that they were counted worthy of so great grace, "returned rejoicing, and saying, Lord, even the devils are subject to us in Thy name." For they confess the authority of Him Who honoured them, and wonder at the supremacy and greatness of His power. But they seem to have rejoiced, not so much because they were ministers of His message, and had been counted worthy of apostolic honours, as because they had wrought miracles: but it would have been better for them to have reflected, that He gave them the power to work miracles, not that they might be regarded by men with admiration on this account, but rather that what they preached might be believed, the Holy Ghost bearing them witness by divine signs. It would have been better, therefore, had they manifestly rejoiced on account of those rather who had been won by their means, and had made this [293] a cause of exultation. Just as also the very wise Paul gloried in those who had been called by his means, saying, "My joy and my crown." But they said nothing at all of this kind, but rejoiced only in that they had been able to crush Satan. And what is Christ's reply? "I saw Satan fall like lightning from heaven." That is, 'I am not unaware of this: for inasmuch as ye set out upon this journey, so to speak, by My will, ye have vanquished Satan. "I saw him fall like lightning from heaven."' And this means that he was cast down from on high to earth: from overweening pride to humiliation: from glory to contempt: from great power to utter weakness. And the saying is true: for before the coming of the Saviour, he possessed the world: all was subject to him, and there was no man able to escape the meshes of his overwhelming might: he was worshipped by every one: everywhere he had temples and altars for sacrifice, and an innumerable multitude of worshippers. But because the Only-begotten Word of God has come down from heaven, he has fallen like lightning: for he who of old was bold and supercilious, and who vied with the glory of Deity; he who had as his worshippers all that were in error, is put under the feet of those that worshipped him. Is it not then true, that he has fallen from heaven to earth, by having suffered so great and terrible an overthrow? Who then is He That hath destroyed his might, and humbled him to this misery? Plainly it was Christ. And this He announced to us in the words, "Behold, I have given you the authority to tread upon serpents and scorpions, and upon all the power of the enemy; and nothing shall hurt you." 'But, O Lord, some one may reply, behold already we rejoice in the glory and grace bestowed upon us by Thee: for we have acknowledged that even the devils are subject to us in Thy name. And how then dost Thou proclaim to those who know it, and have openly acknowledged it, "Behold I have given you the authority to tread upon serpents and scorpions?"' Yes, He saith, I have carefully on purpose called you to the remembrance of those things which I already ye know, that ye may not be carried away with the ignorance of the Jews, who, not understanding the mystery of My incarnation, approach Me as a mere man, and persecute Me,

saying, "Why dost Thou, being a man, make Thyself God? And yet it was [294 rather their duty, He says, to have known, that not "as being a man," to use their words, I affirm of Myself that I am God; but rather that being by nature God, I have put on the form of a slave, and appear on earth as a man like unto you. And what is the proof of these things? "Behold, I have given you the authority to tread upon serpents and scorpions." But it was not the act of a mere man, nor of one such as we are, to bestow on others an authority so glorious and admirable, as for them to be able to tread upon all the power of the enemy: rather it was a deed suitable to God alone, Who is supreme over all, and crowned with surpassing honours. it is capable also of being explained in another way. For thus He leaves them no excuse for giving way to cowardice, but rather requires of them to be very hearty and courageous. For such ought those to be who are ministers of the divine word: not subject to timidity, nor overpowered by sloth, but preaching "with great power," as Scripture saith, and bold in pursuing after those who are drawn up in array against them, and bravely struggling against the enemy; as having Christ to help them, Who will also humble the impure powers of evil under their feet, and with them even Satan himself. What man is there more powerful than "the world-rulers of darkness," or than that wicked serpent and prince of evil? He therefore who "brake the heads of the dragons," how can He be too weak to save them from the attacks of any of this world's inhabitants "Not without benefit, therefore, did Christ proclaim to His disciples: "Behold I have granted you to tread on serpents and scorpions, and upon all the power of the enemy." But He also further benefits them by immediately adding; "But in this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in heaven.": 'Dost Thou not, O Lord, permit those who have been honoured by Thee to rejoice in their honours? And yet it is written of those who were appointed to the apostleship: "They shall walk, O Lord, in the light of Thy countenance, and in Thy name shall they exult all the day, and in Thy righteousness shall they be exalted. For Thou art the glory of their strength, and in Thy good pleasure shall our horn be exalted." How then didst Thou command them not to rejoice in the honour and glory which Thou didst Thyself bestow?' [295 What can we say to this? I answer, that Christ raises them to something greater, and commands them to account it their glory that their names were written in heaven. For it is of the saints that God is thus addressed, "And in Thy book they are all written." But besides, to rejoice solely in the fact that they were able to work miracles, and crush the herds of demons, was likely to produce in them possibly the desire also of vainglory:---and the neighbour, so to speak, and kinsfellow of this passion constantly is pride. Most usefully, therefore, does the Saviour of all rebuke the first boasting, and quickly cuts away the root, so to speak, that had sprung up in them of the base love of glory, imitating good husbandmen, who, immediately that they see a thorn springing up in their pleasure 12 grounds or gardens, tear it up with the teeth of the mattock, before it strike its root deep.

Even though, therefore, we receive some gift from Christ not unworthy of admiration, we must not think too highly of it, but rather make the hope prepared for us our cause of rejoicing, and that our names are written in the companies of the saints, by Christ's gift, the Saviour of us all, Who, from His love to man bestows, with all besides that we have, this also upon us: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

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SERMON LXV.

10:21. In that same hour, Jesus rejoiced in the Holy Ghost, and said, I thank Thee, O Father, Lord of the heaven and the earth, that Thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father; for so it was good in Thy sight.

ONE of the holy prophets has said; "Whoever thirst, come ye to the waters." For he sends us to the writings of the holy Evangelists as to fountains of water. For just as "waters are pleasant to the thirsty soul," as Scripture saith, so to the mind that loveth instruction is the life-giving knowledge of the mysteries of our Saviour. Let us, therefore, draw from the sacred springs the living and life-giving waters, even those that are rational and spiritual. Let us take our fill: and weary not in thy drinking: for in these things more than enough is still for edification: and greediness is great praise. What then it was the Saviour said:---That fountain which came down from heaven, That river of delight,---we learn from what has here been read to us. "In that same hour, Jesus rejoiced in the Holy Ghost, and said,"---Whosoever then loveth instruction, must approach the words of God not carelessly, and without earnestness; but, on the contrary, with eagerness: for it is written, "That for every one that taketh care, there is something over." Let us, therefore, examine them, and especially what is meant by the expression, that He "rejoiced in the Holy Ghost." The Holy Ghost then proceedeth from God the Father as from the fountain; but is not foreign from the Son: for every property of the Father belongeth to the Word, Who by nature and verily was begotten of Him. Christ saw therefore that many had been won by the operation of the Spirit, Whom He bestowed on them that were worthy, and whom He had also commanded to be ministers of the divine message: He saw that wonderful signs were wrought by their hands, and that the salvation of the world by Him,---I mean by faith,---had [297 now begun: and therefore He rejoiced in the Holy Ghost, that is, in the works and miracles wrought by means of the Holy Ghost. For He had appointed the twelve disciples, whom He also called apostles, and after them again seventy others, whom He sent as His forerunners to go before Him unto every village and city of Judaea, preaching Him, and the things concerning Him. And He sent them, nobly adorned with apostolic dignities, and distinguished by the operation of the grace of the Holy Ghost. "For He gave them power over unclean spirits to cast them out." They then, having wrought many miracles, returned saying, "Lord, even the devils are subject unto us in Thy Name." And therefore as I have already said, well knowing that those who had been sent by Him had benefited many, and that above all others, they had themselves learned by experience His glory, He was full of joy, or rather of exultation. For being good and loving unto men, and wishing that all should be saved, He found His cause of rejoicing in the conversion of those that were in error, in the enlightenment of those that were, in darkness, and in the answer of the understanding to the acknowledgment of His glory, of those who had been without knowledge and without instruction.

What then does He say? "Father, I confess Thee, Lord of the heaven and the earth." And these words, "I confess Thee," He says after the manner of men, instead of, "I accept Thy kindness," that is, "I praise Thee [298 13." For it is the custom of the divinely inspired Scripture to use the word confession in some such way as this. For it is written, that "they shall confess, O Lord, Thy great name; for it is terrible and holy." And again, "I will confess Thee, O Lord, with all my heart, and I will tell all Thy wonders." But I perceive again, that the mind of these perverted men departs not from its depravity; and some of them perhaps will object to us the following argument: 'Lo! the Son makes confession of gratitude to the Father: and how must He not be inferior to Him?' But whosoever is skilful in defending the doctrines of truth may well reply to this: 'And what hinders, O

worthy sir, the Son, though equal in substance, from thanking and praising His Father, for saving by His means all beneath the heaven? But if thou thinkest that because of this thanksgiving He is inferior to the Father, observe that also which follows; for He calls the Father "Lord of the heaven and the earth." But of a certainty the Son of Almighty God is equally with Him Lord of all, and above all: not as being inferior, or different in substance, but as God of God, crowned with equal honours, and possessing by right of His substance equality with Him in all things.' And thus much then in answer to them. But let us consider the words which He addresses to His Father respecting us and in our behalf. "Thou hast hid, He says, all these things from the wise and prudent, and revealed them unto babes: Yea, O Father, that so it seemed good in thy sight." For God the Father has revealed unto us the mystery, which before the foundations of the world was hidden and reserved in silence with Him: even the Incarnation of the Only-begotten, which was foreknown indeed before the foundations of the world, but revealed to its inhabitants in the last ages of the world. For the blessed Paul writes, that "to me who am the least of all saints, has this grace been given, that I should preach among the Gentiles the unsearchable riches of Christ; and clearly teach them all, what is the dispensation 14 of the mystery that for ages has been hid in God Who created all." The great and adorable mystery of our [299 Saviour was hidden therefore even before the foundations of the world, in the knowledge of the Father. And in like manner we also were foreknown and foreordained to the adoption of sons. And this again the blessed Paul teaches us, thus writing, "Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in heaven in Christ, according as He has chosen us in Him before the foundations of the world, that we should be holy and without blame before Him, having foreordained us in love to the adoption of sons by Jesus Christ unto Himself." To us therefore, as unto babes, the Father has revealed the mystery that for ages had been hidden and reserved in silence. And yet multitudes of men have preceded us in the world past numbering, who, as far as words went, were wise, who had a practised and skilful tongue, and beauty of stylo, and grandeur of expression, and no mean reputation for wisdom: but as Paul said, "They had become empty in their reasonings, and their foolish heart was darkened: while professing to be wise, they had made themselves fools, and changed the glory of the incorruptible God into the likeness of the image of corruptible man, and into that of birds, and four-footed beasts and reptiles. For this cause they were given up to a reprobate mind;" "and God made the wisdom of this world to be folly:" neither did He shew unto them the mystery. And to us too it is written, "Whosoever seemeth to be wise in this world, let him become foolish, in order that he may become wise: for the wisdom of this world is foolishness with God." It may truly therefore be affirmed, that he who possesses merely and by itself the wisdom of the world, is foolish and without understanding before God: but that he who seems to be a fool to the wise men of the world, but possesses in his mind and heart the light of the true vision of God, is wise before God. And Paul again confirms this, saying, "For Christ sent me not to baptize, but to preach: not with wisdom of speech, lest the cross of Christ be made ineffectual. For the speech of the cross is to them who are perishing foolishness; but to us who are being saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and take away the understanding of the prudent." And to others also he sent, saying, "For see your calling, [300 brethren: that there are not among you 15 many wise men after the flesh: nor many mighty, nor many of high birth; but God hath chosen the foolish things of the world, that He may confound the wise." To those therefore who seemed to be foolish, by which is meant, men of an innocent and guileless mind, and simple as a child in wickedness, the Father hath revealed His Son, as

being themselves also foreknown and foreordained to the adoption of sons. Nor is it in my opinion unreasonable to add also the following. The Scribes and Pharisees, who held high rank among the Jews, as having the reputation of legal learning, were regarded as wise men. But they were convicted by the very result of not being so in reality. For even the prophet Jeremiah thus somewhere addressed them: "How say ye, that we are wise, and the word of the Lord is with us? The lying cord of the scribe is for emptiness. The wise men are ashamed; they fear and are taken: what wisdom is in them, because they have rejected the word of the Lord?" Because then they rejected the word of the Saviour, that is, the saving message of the Gospel, or in other language, the Word of God the Father, Who for our sakes became man, they have themselves been rejected. For again the prophet [301] Jeremiah said of them, "Call ye them reprobate silver, because the Lord hath rejected them." And the mystery of Christ was also hid from them: for He somewhere even said to his disciples concerning them, "To you it is given to know the mysteries of the kingdom of heaven; but to them it is not given." "To you," that is, to whom? Plainly to those who believed: to those who have recognised His appearing, who understand the law spiritually, who can perceive the meaning of the previous revelation of the prophets, who acknowledge that He is God and the Son of God, to them the Father is pleased to reveal His Son: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever. Amen.

[Selected footnotes moved to the end and renumbered.]

Almost all marginalia, any purely textual footnotes, most Greek or Syriac material has been omitted without notice]

1. d The marginal note, which literally means, "Fit to be read when any one is shaven," refers to the rite of admission into the monastic order, and is of course of the date, not of the original work, but of its translation into Syriac, or even its transcription, that is, of the seventh or eighth century. In the Syriac historian, John of Ephesus, the phrase is of frequent occurrence, and always in the sense of becoming a monk. Thus in p. 47, we read that Photius, son of Antonina, the wife of Belisarius, 'for some reason or other, left the army, and shaved his hair, and put on the monastic habit: but being unable to submit to monastic rule, he went to Justin II., still clad in the monkish stole, and was by him made governor of Samaria:' where for twelve years he gave free licence to his ungoverned temper and avarice: as an instance of which, the historian mentions, that he hung the bishop of Ascalon up by one arm, ordering him not to be loosed for three days, unless upon payment of three talents of gold. Again, in p. 55 he mentions, that at the time when the great eunuch Narses received

orders to proceed on his last expedition to Italy, he was occupied in building a monastery in Bithynia, intending 'to retire thither, and shave his hair,' i. e. become a monk. Even ladies had to submit to this rite: for in p. 88 he tells us, that in the severe persecution carried on in Justin's latter years by the patriarch, John of Sirmium, against the Monophysites, two noble ladies, Antipatra, whose daughter was married to the consul John, and Juliana, the emperor's own sister-in-law, having refused to receive the holy communion from a bishop who accepted the council of Chalcedon, were sent to a nunnery, with strict orders 'that their hair should be shorn, and that they should wear the black habit of the nuns, and be compelled to perform the most menial labours:' which these ladies found so painful, that they submitted, and were allowed to return to their families. Similar testimonies have already been collected from Greek and Latin authors, as, e. g.

Socrates, 1. 3. c. 1. says of the apostate Julian, iv

χρ[■] κειρ[■]μενος τ[■]ν τ[■]ν μοναχ[■]ν [■]πεκρ[■]νετο β[■]ον.

To shave the head was peculiar to the monks; for of the clergy nothing more was required than that modesty of dress and apparel which became the gravity of their office; so Conc.

Carth. iv. c. 44. "Clericus nec comam nutriat, nec barbam radat," letting the hair grow long, and shaving the beard, being equally marks of luxury

and effeminacy. So Morinus Com. de Sac. Eccles. Ordin. P. iii. 266, grants that the clergy for many centuries did not shave the head; and Jerome bears witness to the same effect in his Commentary on

Ezech. xlv. 20.

2. f Although the translator generally takes the Septuagint text, he has here preserved the name of this

place as found in the Syriac version, and calls it Morat.

3. g The reader has probably already noticed how constantly S.

Cyril uses "disciples," as synonymous with "apostles."

4. i The passage in which S. Cyril compares the seventy disciples to the palm trees in Elim, is contained in a brief form both in Mai and Cramer, hut ascribed by the latter to Titus of Bostra. Another passage, rightly assigned by Cramer to Cyril, but at the end of which the Catenist has referred his readers to his collections on St. Matthew's Gospel for the explanation of Luke x. 2, 7, and 16, has evidently

puzzled both editors. Mai puts one full stop between the verb προεγ[■]φετο, and

τ[■] [■]κ[■]λουθα its nominative case: but Cramer puts two full stops, and begins the verb with a capital letter. Nor is this by any means a solitary instance on the part of this latter editor, of his punctuation rendering his text unintelligible. (Cf. ii. p. 85, last three lines.) In his next page, he again contains a passage belonging to Cyril, but given under the name of Titus of Bostra: followed by one which really does belong to this writer.

5. k Literally, "a son of peace;" the Syriac with all the best MSS. rejecting the article. It is, moreover, written in one word Similar instances of this idiom are, ... man, literally, a son of man; ... immediately, literally, son of the hour. So also a counsellor is a son of counsel; a secretary, a son of the secret; like,

a son of likeness; connatural, a son of his nature; brought up together, σ[■]ντροφος, a son of his bringing up; a fellow-heir, a son of his inheritance, &c. The translators of the A. V. do not seem to have understood this, as they translate, "your peace shall rest upon it," the house: whereas Christ's peace rests upon the man who is worthy of it.

6. l This is not a different reading from the Greek text, but the substitution of the customs of the East for those of Greece. In Greece when friends met they embraced one another, and therefore

their

word for salutation is σπζομαι, amplexi; in Rome they said Salve, Be well, whence Saluto: and in the East they asked of one another's peace, 2 Kings ix. 22; whence the phrase in the text. In the present

day Orientals greet by saying, Peace be to you; to which the answer is, And to you peace: Cf. also John xx. 26: it is thus that the word for peace, Salaam, has become equivalent with us to salutation.

7. m The use of this conjunction leads to the conclusion that "by having been enlightened" is meant having been baptized: and thus two stages of feeling would be marked in those who might meet them; they might either be men disposed

to look favourably upon the labours of the Apostles, or they might even have publicly acknowledged their convictions, and been received into the church by baptism. That

φωτίζω constantly has this meaning is well known, and the Peschito, which often is rather a paraphrase than a translation, renders

φωτισθεντας in Heb. vi. 4. by "who have gone down to baptism;" and in Heb. x. 32. by "ye have received baptism."

8. n S. Cyril explains σπερμολγος in almost the same terms as Theophylact, and others of the Fathers. Casaubon, however, from Eustathius, has shewn that the word was

applied by the Athenians contemptuously to the worthless fellows who hung about the market-place to pick up any thing that might fall: and hence the explanations given in

Suidas and Hesychius of ερολγος and

φλαρος. And in this sense it is taken in the A. V.

9. o Scarcely any of this part of the commentary has been discovered by Mai; he has however a very short summary of this sermon, in which

the Catenist has interpolated an illustration of our Lord's command to the disciples by referring to Elisha's similar instruction to Gehazi to salute no one by the way, when sent to visit the Shunamite's dead son, 2 Kings iv. 29.

10. p S. Cyril has passed over without notice, vv. 8-15, containing the denouncement of the woes upon Chorazin, Bethsaida, and Capernaum, for not having received

Christ's teaching. On several other occasions he has similarly omitted passages, probably as having been explained by him in his other commentaries.

11. q Namely, the position invented for our Lord by the Arians, who considered Him greater than all created beings, but less than God.

Subsequently, I have inserted, virtually, because S. Cyril does not mean that the Arians rejected the Scripture absolutely, but that the legitimate deductions from their

doctrines are irreconcilable with its plain meaning. This must be borne in mind all through his argument, as otherwise it is unintelligible.

12. r Literally, "the paradise," a word borrowed from the Persian language, and exactly signifying "the pleasure ground immediately attached to a house."

13. s As the English translation "I thank " has already obviated the difficulty in the original, it may be necessary to say, that it literally means as rendered above, "I confess," "I make confession to Thee, O Father:" but as the Greek language has no word strictly meaning "to thank," the Sept. use this verb to express the Hebrew [Hebrew], gratias egit, laudavit, and hence its use in biblical Greek in this sense. The Syriac periphrasis is also remarkable, being, "I accept thy grace or kindness," the acceptance of it; as

a favour being supposed to convey an acknowledgment of gratitude. The Latin of Corderius gives the general sense of the passage very correctly: Confiteor Tibi, Pater, dicis more hominum, pro gratiam agnosco, quare laudo Te, gratias ago tibi. Solet enim divinitus inspirata scriptura confessionis nomen secundum talem aliquem modum sumere. Scriptum est enim; Confiteantur nomini Tuo magno: et iterum; Confitebor Tibi, Domine, in toto corde meo. The Greek has not been preserved.

14. t O οικονομία. The reading of the textus receptus

κοινωνία, 'fellow-ship,' has scarcely any MS. authority, and is rejected in all modern

edd. There is considerably more support for its addition of διησολογιστο, but far outweighed by the evidence for its rejection.

15. u With the exception of the Peschito, I am not aware of any other authority for the reading "among you," which otherwise however makes a very good sense, 'Observe that in your company, forming the Christian church at Corinth, ye do not find many men distinguished either for wealth, power, or lineage, but principally the poor and ignoble.' Most probably the translator, though not quoting it literally, had the Peschito in his mind, as otherwise he would scarcely have used the obsolete plural... This text was transcribed by Roger Pearse, 2006. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 66-80 (Luke 10:22-11:18)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

66-80. (Luke 10:22-11:18) pp.302-366

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Sermon 80

SERMON LXVI.

10:22. Every thing has been delivered to Me by My Father; and no one knows Who the Son is but the Father; and Who the Father is but the Son; and to whomsoever the Son will reveal Him. OUR Lord Jesus Christ again reveals to us His glory, and the dignity of His godlike majesty, and the skilful method of the dispensation in the flesh; and plainly shows how great is the benefit which the dwellers upon earth derive from it. Let us ask of Him wisdom: let us seek understanding, that we may be able to perceive the exact meaning of His words. For it is He "Who reveals deep things out of darkness, and brings to light those things that are hidden; and gives wisdom to the blind, and makes the brightness of the truth shine forth upon those that love Him. And among these are we: for lo! you have again come, as being, so to speak, thirsty, and the church is full of men loving to hear; and all are true worshippers, and searchers into the doctrines of piety. Come therefore, and let us approach the Saviour's words, opening wide the eye of the mind. And His words are, "Every thing has been delivered to Me by My Father." For He was and still is Lord of heaven and earth, and sits with the Father on His throne, and equally shares His government over all. But inasmuch as, by humbling Himself to our estate, He became man, He further speaks in a manner not unbefitting the dispensation in the flesh, nor refuses to use such expressions as suit the measure of His state, when He had emptied Himself, that He might be believed upon as having become like to us, and put on our poverty. He therefore Who was Lord of heaven and earth, and, in a word, of all things, says, that "everything was delivered to Him by the Father." For He has been made ruler of all under heaven; since of old only the Israel after the flesh bowed the neck to His laws: but God the Father willed to make all things now in Him, and by His means reconcile the world to Himself. For "He became Mediator between God and men," and "was made [303 our peace," in that He united us by Himself to God the Father: for He is the door and the way whereby this is done; for He has even plainly said, "No man comes to the "Father but by Me." He then Who of old delivered Israel by the hand of Moses from the tyranny of the Egyptians, and appointed the law to be their schoolmaster, has now called the whole world, and Himself has spread for it the net of the Gospel message, according to the good-will of God the Father. And this then is the reason why He says, "Every thing has been delivered to Me of My Father." But though we may affirm that these things are thus rightly understood and explained by us, the heretic will not submit to the conditions of the dispensation, but betakes himself, it may be, to his usual audacity, and makes what is said food, so to speak, for the wickedness of his mind; and, forsooth, proceeds to say, 'Lo! the Father gives every thing to the Son; but the Son would not have needed to receive any thing, had it been lawful for Him to obtain it of Himself. How, then, is He equal to the Father, as you say, when He receives

from Him authority over what He did not previously possess?' Let us see, therefore, whether in any thing at all He is inferior to the glory and supremacy of the Father, as you in your folly say.

Now there are many arguments one might use when wishing to defend the doctrines of truth, but on the present occasion let us enquire what is true from the lessons now set before us, even from His own words. For after having said, "Everything has been delivered to Me of My Father," honouring thereby the mystery of His Incarnation, and using expressions suitable to the manhood, He mounts at once, as I said, to His own glory and supremacy, and shows that He is in no way whatsoever inferior to His Father. For what were the words which He next spoke? ----"No one knows Who the Son is but the Father, and Who the Father is but the Son, and to whomsoever the Son will reveal Him." Let us ask, then, those who have resisted His glory, and still resist it, Does Christ speak falsely, or is He true? For if He speaks falsely, and you affirm that this is truly the case, you are void of all understanding, you have fallen from your senses, having drunk of the wine of "the vine of Sodom," and stumbled like [304 drunkards upon unrighteous courses. But if you believe that He speaks truth, for "He is the Truth," how do you, while He says that "no one knows the Son but the Father only," venture both to think and say that He is inferior to the Father, as though you exactly know who He is? And yet how must not He, Who is known of His Father only, far transcend all understanding and all powers of speech: just as also the Father Himself does, as being known of His Son only? For the holy and consubstantial Trinity alone knows Itself, being far above all speech and understanding. How do you say then that He is inferior to the Father, seeing that no one knows Who He is but the Father alone Who fathered Him? And I will add this too; Do you say that He is inferior to the Father as being "true God," but yet inferior to Him Who is "true God and Father;" or as being something made and created? If, indeed, as something made, you canst not compare them at all: for the interval between the Maker and the thing made is infinite; between the Lord and the slave; between Him Who is by nature God, and him who has been brought into existence. For whosoever is made is not merely inferior to God, but altogether different, both in nature, and in glory, and in every attribute that appertains to the divine substance. But if He is made, as you affirm, how can "no one know Who He is?" For He would not be above all understanding, even though it may surpass the mind of man to be able to know the nature of a created thing. If, on the other hand, you affirm that He is true God, and being such by nature, yet say that He is inferior to the Father, I cannot understand how this can be. Tell me, I pray, in what this inferiority consists. I mean, for instance, thus: those who are of the same nature and substance are, of course, equal to one another in all those qualities which belong to them as pertaining to their substance: as, for instance, one man is in no respect inferior to another man with regard to the manhood which is common to them both: and so neither is one angel to another angel. How, then, can true God be inferior to true God? For come, if you will, and let us raise ourselves to the investigation of the Father's prerogatives and attributes: those, namely, which specially belong to Him as God. God the [305 Father is by nature Life, Light, and Wisdom. But the Son also is in like manner the same, as the divinely inspired Scripture everywhere testifies. For He is Light, and Wisdom, and Life. But if He be inferior to the Father, then of course He is indebted to Him for it, and that not in one particular only, but in every attribute that appertains to His substance. Nor is He perfectly Life; nor Light perfectly; nor Wisdom perfectly. And if this is true, then there exists in Him something of corruption; something also of darkness; and something also of ignorance. But who will assent to you in so arguing? For if He be a creature, then, as I said, you must not compare Him with the Creator and Lord of all. Bring down His place to the level of

creation, while you extol to incomparable supremacy that Nature Which created all, and transcends all. But if He is true God, as sprung from Him Who is true God and. Father, perhaps, forsooth, the Father has fathered one not equal to Himself in nature, and His nature alone has suffered this, while certainly of all created beings there is not one that has endured so strange a mischance. For man is born of man, the definitions of his father's substance existing fully in him; and all the other animals in like manner are regulated by the law of their own nature. And how then can the all-transcending nature of God suffer that which even we do not suffer, nor any other being which has the power of generation?

Let those, therefore, hear who think scorn of the greatness of the glory of the Son; let those that are drunken awake from their wine; worship with us Him Who is equal in substance with the Father, and crowned with equal praises, and indistinguishable preeminence. "For to Him every knee shall bow, of things in heaven, and things in earth, and things under the earth: and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father," Amen.

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SERMON LXVII.

10:23-34. And He turned to the disciples when they were alone, and said, Blessed are the eyes which see the things that you see. For I say to you, that many prophets and kings have desired to see the things which you see, and have not seen them; and to hear the things which you hear, and have not heard them. THE shows which the world offers (in its games and theatres) lead men often to the sight of things unprofitable, or rather, to what constantly does them great injury. For the frequenters of such places either give themselves up to the admiration of dancers, and yielding to the soft langour they produce, are dissolved in effeminate emotions; or they extol the declaimers of cold sentiments; or delight themselves in the sounds and vibrations of pipes and harps. But vain and altogether unprofitable are such things, and able to lead the mind of man astray from all good. But us, who practise a virtuous course of life, and are earnest in upright deeds, Christ gathers in His holy courts, that delighting ourselves in singing His praise, we may again be made happy by His sacred words and doctrines, which invite us to eternal life.

Let us, therefore, see here too what gifts He has deigned to bestow upon us, who have been called by faith in Him to the knowledge of His glory. "And He turned," it says, "to the disciples when they were alone, and said, Blessed are the eyes which see the things that you see." Now, perchance, some one may object, 'Why did He not address to all who were assembled there His words describing these blessings? and what made Him turn to the disciples, so as to say to them when they were alone, "Blessed are the eyes which see the things that you see?"' What then shall be our reply? That it is right to communicate matters of a more secret nature, not to any chance person, but to the most intimate friends. But His friends are whosoever have

|307 been deemed by Him worthy of discipleship: and the eye of whose mind is enlightened, and their ear ready for obedience. For He also said on one occasion to the holy apostles, "No longer do I call you servants; you are My friends: for the servant doesn't know what his lord does: but I have called you friends, because I have made known to you all things which I have heard from My Father." There were, no doubt, many assembled there and standing in His presence besides His chosen followers, but they were not all believers; and how then could He with truth say to them all,

without distinction, "Blessed are the eyes which see the things that you see, and who hear the things that you hear?" It was, therefore, with good reason that, having turned Himself to the disciples, having, that is, averted His face from those who would neither see nor hear, but were disobedient, and their mind darkened, He gave Himself entirely to those who loved Him, and, looking upon them, said, Blessed are the eyes which see, or rather, gaze upon, those things which they were the first, before all others, to behold.

Now the expression which is here used is taken from the common custom of men, and we must bear in mind that in such passages "seeing" does not refer to the action of our bodily eyes, but rather to the enjoyment of those things which are bestowed by Christ on such as fear God. Just, for instance, as if any one say, "So and so saw happy times," instead of "enjoyed happy times." Or you may understand it in the same way as that which is written in the book of Psalms, addressed to those who constantly fixed their thoughts on things above; "And you shall see the good of Jerusalem," instead of, "you shall take part in the happiness of Jerusalem," even of that which is above, in heaven, which the wise Paul calls "the mother of all saints." For what doubt can there be that those who were spectators of the godlike miracles wrought by Christ, and of the admirable works He performed, were not necessarily in all cases blessed? For all the Jews saw Christ working with divine majesty, yet it would not be right to account them all as blessed; for they by no means believed, nor did they see His glory with the eyes of the mind. Truly, therefore, they were only the more guilty, and cannot [308 properly be regarded as blessed, for though they saw Jesus possessed of divine glory by the ineffable deeds which he wrought, yet they did not accept faith in Him. But come, in what way has blessedness befallen our eyes? and what have they seen? and for what reason did they attain to this blessing? They saw that God the Word, Who was in the form of God the Father, had become flesh for our sakes: they saw Him Who shares the Father's throne, dwelling with us, in our form, that by justification and sanctification He might fashion us after His own likeness, imprinting upon us the beauty of His Godhead in an intellectual and spiritual manner. And of this Paul is witness, who thus writes: "For as we have been clothed with the image of the earthy, we shall also be clothed with the image of the heavenly:"----meaning by the earthy man, Adam, the first created: but by the heavenly, the Word Who is from above, and Who shone forth from the substance of God the Father, but was made, as I said, in our likeness. He Who by nature is a Son took the form of a slave, not that by taking upon Him our state, He might continue in the measure of slavery, but that He might set us free, who were chained to the yoke of slavery,---for every thing that is made is by nature a slave,---enriching us with what is His. For through Him and with Him we have received the name of sons, being ennobled, so to speak, by His bounty and grace. He Who was rich shared our poverty, that He might raise man's nature to His riches: He tasted death upon the tree and the cross, that He might take away from the midst the offence incurred by reason of the tree (of knowledge), and abolish the guilt that was thereby, and strip death of his tyranny over us. We have seen Satan fall: that cruel one broken: that haughty one laid low:---him who had made the world submit to the yoke of His empire, stripped of his dominion over us: him in contempt and scorn, who once was worshipped: him who seemed a God, put under the feet of the saints: him who rebelled against Christ's glory, trampled upon by those who love Him. "For they received power to rebuke the unclean spirits, and to cast them out." And this power is a very great honour, and too high for human nature, and fit only for the supreme God. [309 And of this too the Word manifested in human form was the first to set us the example: for He also rebuked the impure spirits. But the wretched Jews again vomited forth against Him

their envious calumnies; for they said, "This man casts not out devils, but by Beelzebub, the prince of the devils." But these wicked words of theirs the Lord refuted, saying; "If I cast out devils by Beelzebub, by whom do your sons cast them out? But if I cast out devils by the Spirit of God, then has the kingdom of God come upon you." For if I, He says, being a man like to you, can thus exercise a divine power, this great and excellent blessing has come upon you: for human nature, He says, is ennobled in Me, by trampling down Satan. Upon us, therefore, the kingdom of God has come, by the Word having been made like to us, and working in the flesh deeds worthy of God.

He also gave the holy Apostles power and might even to raise the dead, and cleanse lepers; and heal the sick, and to call down upon whomsoever they would the Holy Ghost from heaven by the laying on of hands. He gave them power to bind and to lose men's sins; for His words are, "I say to you, Whatsoever you shall bind on earth, shall be bound in heaven: and whatsoever you shall lose on earth, shall be loosed in heaven." Such are the things of which we see ourselves possessed: and blessed are our eyes, and those of all who love Him. We have heard His ineffable teaching: He has given us the knowledge of God the Father: He has shown Him to us in His own nature. The things that were by Moses were but types and symbols: Christ has revealed the truth to us. He has taught us that not by blood and smoke, but rather by spiritual sacrifices, we must honour Him Who is incorporeal and immaterial, and above all understanding. Many holy prophets desired to see these things; yes, and many kings: for we find them at one time saying, "Show me Your mercy, O Lord: and, O Lord, grant us Your salvation." For they call the Son Mercy and Salvation. At another time again; "Remember me, O Lord, with the favour of Your people: and visit me with Your Salvation: that we may see the happiness of Your chosen, and rejoice in gladness with Your people." And who the people are, that are chosen in Christ by God the Father, the wise Peter tells us, when saying to those who have been ennobled by faith: "But you are a chosen generation: a royal priesthood: a holy people, a redeemed multitude: that you may tell forth His virtues, Who has called you out of darkness into His marvellous light." And to this we have been called by Christ: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen. [311]

SERMON LXVIII.

10:25-37. And see, a certain lawyer stood up, tempting Him, and saying, Teacher, what shall I do to inherit eternal life? And He said to Him, What is written in the law? how do you read? And he answered and said, That you shall love the Lord your God from all your heart, and from all your soul, and with all your strength, and with all your mind: and your neighbour as yourself. And He said to him, You have answered rightly: this do, and you shall live. But he, wanting to justify himself said to Jesus; And who is my neighbour? And Jesus answered, and said; A certain man went down from Jerusalem to Jericho, and fell among thieves, who, when they had stripped and beaten him, went away, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed him by. And in like manner also a Levite, when he came to the place, and saw him, passed him by. But a certain Samaritan, as he journeyed, came to him; and when he saw him, he felt pity: and he went to him, and bound up his wounds, and poured upon them oil and wine. And having mounted him on his own beast, he brought him to an inn, and took care of him. And the day after he took out two denarii, and gave them to the host, and said to him, Take care of him: and if you spend any thing more, when I come again I will repay you. Which therefore of these three do you think was neighbour to him that fell among the thieves?

And he said; He that was merciful to him. And Jesus said to him, Go, and do likewise. A MOST base pest, my beloved, is double-dealing and hypocrisy in our actions and conduct; and for a man to make pretence of pleasant-spoken words, and of a tongue anointed, so to speak, with the honey of deception, while the heart is full of utter bitterness. Of such we say, in the words of one of the holy prophets, "Their tongue is a piercing arrow: the words [312 of their mouth are deceitful: he speaks peacefully to his neighbour, and enmity is in his heart." And again; "Their words are smoother than oil, yet are they arrows:" by which is meant that they have the force of darts falling violently and shot forth from bows. The proof of my assertion is close at hand: for let us examine the lawyer's words: let us strip off his borrowed countenance: let us lay bare his scheming: let us view his pleasant words sprung from deceit, and the guile which they conceal. "For see," it says, "a certain lawyer stood up, and tempted Him, saying, Teacher, what shall I do to inherit eternal life?" By a lawyer, the blessed evangelist here meant, according to the custom of the Jews, one acquainted with the law, or at least having the reputation of knowing it, though in reality he knew it not. This man imagined that he could entrap Christ; and in what way I will mention. Certain tale-makers, accustomed to talk at random, went about everywhere in Judaea and Jerusalem itself, accusing Christ, and saying, that He taught that the commandment given by Moses was of no use, and refused to pay any attention to the law given of old to the fathers, while He Himself introduced new doctrines, and spoke to all who would fear God things out of His own mind, which were not in accordance with the law that was given of old. There were even then believers, who resisted the words of these men, everywhere accepting the saving tidings of the gospel. The lawyer therefore wishing, or even expecting to be able to entrap Christ, and get Him to say something against Moses, and affirm that His own doctrine was far better than the commandment of which Moses was the minister, drew near tempting Him, and saying, "What shall I do to inherit eternal life?" But any one who thoroughly understands the mystery of the Incarnation may well say to him, If you had been skilful in the law, and in the meaning of its hidden teaching, it would not have escaped you Who He is you venture to tempt. For you thought that He was a mere man, and that only; and not rather God, Who appeared in human likeness, and Who knows what is secret, and can look into the hearts of those who approach Him. In manifold ways is the Emmanuel depicted to you by the shadowing of Moses. You saw Him there [313 sacrificed as a lamb, yet vanquishing the destroyer, and abolishing death by His blood. You saw Him in the arrangement of the ark, in which was deposited the divine law: for He was in His holy flesh like as in an ark, being the Word of the Father, the Son that was fathered of Him by nature. You saw Him as the mercy-seat in the holy tabernacle, around which stood the Seraphim [Cherubim]: for He is our mercy-seat for pardon of our sins. Yes! and just like man, He is glorified by the Seraphim, who are the intelligent and holy powers above; for they stand around His divine and exalted throne. You saw Him as the candlestick with seven lamps in the Holy of Holies: for abundant is the Saviour's light to those who hurry into the inner tabernacle. You saw Him as the bread placed upon the table: for He is the living bread, that came down from heaven, and gives life to the world. You saw Him as the brazen serpent that was raised on high as a sign, and being looked upon healed the bites of the serpents: for though He was like us, in the form therefore of that which is evil, as being in our form, nevertheless He is by nature good, and continues to be that which He was. For the serpent is the type of wickedness; but yet, by being lifted up, and enduring the cross for us, He rendered powerless the bites of those rational serpents, who are no other than Satan, and the wicked powers under his command. But though the lawyer was invested with the reputation of

being instructed in the law, nevertheless He Who is marked out by the shadowing of the law was completely unknown to him, even though He was proclaimed of old by the words of the holy prophets. For had he not been sunk in utter ignorance, how could he have drawn near to Him as to a mere man? Or how have ventured to tempt God, Who tries the hearts and reins, and to Whom nothing that is in us is hidden? For he says, "Teacher, what shall I do to inherit eternal life?" Do you call Him Teacher, when you wilt not submit to learn? Do you make a pretence of honouring Him, Whom you hope to entrap, and do you place as the bait upon your hook the pleasantness of words? But what would you learn? "For what, he says, shall I do to inherit eternal life?" Observe again, I pray, the malice in the lawyer's words. For he might have said, What shall I |314 do to be saved, or to please God, and receive reward of Him? But this he passes by, and uses rather the Saviour's expressions, pouring ridicule upon His head. For as it was the custom of our common Saviour Christ to speak constantly of eternal life to as many as drew near to Him, the haughty lawyer to ridicule Him, as I said, makes use of His own expressions.

Now had you been truly desirous of learning, you would have heard from Him the things that lead on to eternal life: but as you wickedly tempt Him, you will hear nothing more than those commands only which were given to them of old time by Moses". For "What," says He, "is written in the law? How do you read?" And on the lawyer's repeating what is enacted in the law, as if to punish his wickedness, and reprove his malicious purpose, Christ, as knowing all things, says, "You have answered rightly: this do, and you shall live." The lawyer has missed his prey; he has shot wide of the mark, his wickedness is unsuccessful, the sting of envy has ceased, the net of deceit is torn asunder, his sowing bears no fruit, his toil gains no profit: and like some ship that misfortune has overwhelmed, he has suffered a bitter wreck. Let us therefore cry out against him in the words of Jeremiah, "You are found, and caught, because you have stood up against the Lord." But having, as I said, missed his prey, he falls headlong into vanity; he is hurried from one pitfall to another, from snare to snare, from deceit to pride: vices, so to speak, lend him to one another, and he is tossed about everywhere, one wickedness as soon as it has seized him thrusting him on to another, and carrying him wherever it may chance, and easily making him wander from destruction to destruction. For he does not ask in order that he may learn, but as the Evangelist said, "wishing to justify himself." For observe how from self-love as well as pride he shamelessly called out, "And who is my neighbour?" And is there no one, O lawyer, |315 like you? Do you raise yourself above every one? Be less supercilious: Remember what the author of the book of Proverbs says, "that those who know themselves are wise." He exalts himself therefore, and breathes forth proud things, and boasts himself in vain imaginations: but he learnt of Christ, that as he was destitute of love towards his neighbours, the bare profession only of being learned in the law profited him in no way whatsoever. For God over all looks at works rather, and gives not praise to bare and merely fictitious professions.

Very skilfully therefore does the Saviour of all weave the parable of him who fell into the hands of thieves, saying, that when he was lying half dead, and in the last extremity of evil, a priest passed by, and in like manner a Levite, without feeling towards him any sentiment of humanity, or dropping upon him the oil of compassionate love; but rather, their mind was unsympathizing and cruel towards him. But one of another race, a Samaritan, fulfilled the law of love. Justly therefore He asked, which of these three he thinks was the sufferer's neighbour. And he said, "He that wrought mercy with him." And to this Christ added, "Go you also, and act in like manner." You

have seen, O lawyer, and it has been proved by the parable, that it is of no avail whatsoever to any man, to be set up by empty names, and to pride himself upon unmeaning and ridiculous titles, so long as the excellence of deeds does not accompany them. For the dignity of the priesthood is unavailing to its owners, and equally so is the being called learned in the law, to those who are so reputed, unless they

|316 excel also in deeds. For lo! a crown of love is being twined for him who loves his neighbour: and he proves to be a Samaritan. Nor is he rejected on this account: for he who was foremost among the disciples, even the blessed Peter, testified, thus writing, "In truth I perceive that God is not a respecter of persons: but in every nation, whosoever fears Him, and works righteousness, is accepted by Him." For Christ, Who loves our virtues, accepts all who are diligent in good pursuits: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.|317

SERMON LXIX.

10:38-42. And it came to pass as they journeyed, that he entered into a certain village, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at our Lord's feet, and heard His word: but Martha was distracted with much service. And standing before Him, she said, Lord, do You not care that my sister has left me to serve alone? Bid

her help me. But our Lord answered and said to her, Martha, Martha, you are anxious and busied about many things: but few things are required, or one: and Mary has chosen the good part, which shall not be taken away

from her.

You who love the virtues which adorn piety, and carefully practice every art which become the saints, again come and listen to the sacred doctrine, and let not the method of hospitality be unknown to you. For it is a great and valuable quality, as the wise Paul testifies, where he writes, "Forget not hospitality: for thereby some have entertained angels unawares." Let us learn therefore of Christ, the Saviour of all, this also, as well as all other things. For it would be a disgrace to us, that while those who desire worldly wisdom, and gather written learning, select the best teachers for their instructors; we who are encouraged to pay earnest heed to doctrines of such surpassing value, and may have as our instructor and teacher Christ the Giver of all wisdom, do not imitate this woman in her love of learning, even Mary, who sat at the Saviour's feet, and filled her heart with the doctrines He taught, feeling as if she could never have enough of what so profited her. For the Saviour lodged with the holy women, but Mary, it |318 says, listened to Him as He taught; while the other, Martha, was distracted with much service. She therefore besought Him that her sister might share her carefulness with her. But Christ consented not, saying, "Martha, Martha, you are anxious and busied about many things: only few things are required, or but one." And He further praised Mary, that "she had chosen the good part, which shall not be taken away from her." For the acquisition of spiritual blessings is never lost. The first thing however which we must examine is the manner in which the Saviour again benefits His disciples, by setting Himself before them as an example, in order that they may know how and in what manner to behave in the houses of such as receive them. For they must not immediately on entering indulge themselves in relaxation, or suppose that this is the reason why they lodge with men, but rather that they may fill

them with every blessing, and the divine and sacred doctrines. So somewhere the blessed Paul also sends a message to certain: "For I desire to see you, that I may give you some spiritual gift, that you may be confirmed." Observe therefore, that our Lord Jesus Christ, on entering to lodge with these holy women, did not cease from giving instruction, but still grants them, without stint, the sober doctrines of salvation. And one of these women was steadfast in her love of hearing: but Martha was distracted with much service. Does any one then blame her for being occupied with careful service? By no means. For neither does the Saviour chide her for having proposed to herself the discharge of this duty; but rather He blamed her, as one who was labouring in vain, by wishing to procure more than was necessary. And this He did for our benefit, that He might fix a limit to hospitality. For far better is that other part, of earnestly desiring the divine doctrine.

We do not then say that the wish to entertain strangers, when it does not aim at anything excessive, is to be despised, and is no service. The saints especially are bound to be content with little, and when they eat, and are prevailed upon to draw near to the table, they do so, rather to appease the infirmity of the body, in accordance with the laws of nature, than as caring about pleasure and relaxation. When [319] therefore we lodge with the brethren, in wishing to reap their corporeal things, let us first sow for them things spiritual; and imitating therein careful husbandmen, let us lay bare their hearts, lest some root of bitterness spring up and injure them: lest the worm of human innovation attack them, and work in them secret decay. And if anything like this has happened, then thrusting forthwith into their minds the saving word of instruction, like the teeth of the mattock, let us eradicate the root of ungodliness; let us pluck up the heretical dandelion from the very bottom; let us implant the knowledge of the truth: thus we may reap the corporeal things of those who have a superfluity, receiving them as a matter of debt: for the workman, He says, is worthy of his hire. And the law of Moses, hinting at the same truth, says somewhere in like manner, "You shall not muzzle the trampling ox." And as Paul said, "Does God care about oxen? Or does He say it altogether for our sakes?" You therefore will give things more valuable than those you receive from men: for things temporal. You will give things eternal: for earthly things things heavenly: for the things of sense, things intellectual: for the things that perish, things that endure. And thus much of those who receive hospitality. But let those who open to them their house, meet them cheerfully, and with alacrity, and as their fellows: and not so much as those who give, but as those who receive: as those who gain, and not as those who expend. And the more so as they profit doubly; for in the first place they enjoy the instruction of those whom they hospitably entertain: and secondly, they also win the reward of hospitality. Every way therefore they are profited. When however they receive the brethren into their house, let them not be distracted with much service. Let them not seek any thing beyond their means, or more than sufficient. For every where and in every thing excess is injurious. For often it produces hesitation in those who otherwise would be glad to receive strangers, and causes but few [houses] to be found fit for the purpose: while it proves a cause of annoyance to those who are entertained. For the rich in this world delight in costly banquets; and in many kinds of viands, prepared curiously often with sauces and flavours; a mere sufficiency is utterly scorned, while that [320] which is extravagant is praised, and a profusion beyond all satiety is admired, and crowned with words of flattery. The drinkings and revellings are excessive; and the draining of cups, and courses of wines, the means of intoxication and gluttony. But when holy men are assembled at the house of one who fears God, let the table be plain and temperate, the viands simple, and free from superfluities: but little to eat, and that meagre and scant: and a limited sufficiency of drink. In every thing a small supply of such

necessaries as will allay the bodily appetite with simple fare. So must men receive strangers. So too Abraham by the oak at Mamre, received those three men, and won as the reward of his carefulness, the promise of his beloved son Isaac. So Lot in Sodom honoured the angels, and for so doing, was not destroyed by fire with the rest; nor became the prey of the inextinguishable flame.

Very great therefore is the virtue of hospitality, and especially worthy of the saints: let us therefore also practise it, for so will the heavenly Teacher lodge and rest in our hearts, even Christ; by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON LXX.

11:1-4. And it came to pass, that as He was in a certain place praying, when He ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples. And He said to them, When you pray, say, Our Father, hallowed be Your Name, Your kingdom come, Your will be done, as in heaven, so in earth; give us every day the bread of our necessity; and forgive us our sins, for we also forgive every one that is indebted to us; and bring us not into temptation.

O warm and fervent in spirit, now also you have come, and we see God's sacred court full of eager listeners. The purpose doubtless of your assembling is a pious one, and you have met together to be taught; and He Who is the Dispenser of the divine gifts, again satisfies you with those things of which you wish to be accounted worthy, and prepares a spiritual table, crying out and saying, "Come, eat of My bread, and drink the wine which I have mingled for you:" and as the Psalmist says, "Bread strengthens man's heart, and the intellectual wine gladdens it." Let us therefore draw near to the table now spread before us, even to the signification of the gospel lessons: and let us attentively consider what advantage it brings us, and what it begets in us of these qualities which are necessary for the fitting honour of the saints.

"Christ," it says, "was praying alone:" and yet He is true God, and the Son of God over all; and Himself dispenses |322 to the creation all those things by means of which it flourishes and is kept in being; and Himself is absolutely in need of nothing: for He is "full," as He said Himself. 'Of what then,' some one asks, 'is He in need, Who by right of nature possesses all that belongs to the Father? For He said plainly, "All that the Father has is mine." But it is the property of the Father to be full of all good, and of such prerogatives as befit Deity: and this too belongs to the Son. And knowing this the saints say, "Of His fulness have all we received." But if He give as from His own godlike fulness, of what, can one say that He is in need, or what does He want to receive from the Father, as though He had it not already? And for what, forsooth, does He pray, if He be full, and needs nothing that is the Father's!' To this we reply, that He permits Himself, in accordance with the manner of the dispensation in the flesh, to perform human actions whensoever He wishes, and as the season requires, without being liable to blame for so doing. For if He ate and drank, and is found partaking of sleep, what is there absurd, if also having humbled Himself to our measure, and fulfilled human righteousness, He not unfitly offered up prayer? And yet certainly He is in need of nothing; for "He is full," as we already said. For what reason therefore, and in the performance of what necessary and profitable duty, did He pray? It was to teach us not to be slack in this matter,

but rather to be constant in prayers, and very urgent; not standing in the middle of the streets; for this some of the Jews used to do, the scribes namely and Pharisees; nor making it an occasion of ostentation, but rather praying alone and silently, and by ourselves: and, so to speak, conversing alone with God alone, with pure and undistracted mind. And this He clearly taught us in another place, saying of those who were wont to make a show of their prayers; "For they love to pray standing in the corners of the streets, and in the synagogues. But you, when you pray, enter your chamber, and shut your door, and pray to your Father Who is in secret; and your Father Who sees in secret shall reward you." For there are men who make a gain of the reputation of piety, and while earnestly attending to outward appearances, [323 within are full of the love of vainglory. These often, when entering the church, first of all glance about in every direction, to observe the number of those standing there, and see whether they have many spectators. And as soon as the assembly pleases them, then raising their hand to their forehead, not once merely, but again and again they make there the sign of the precious cross. And so spinning out a long prayer according to their own fancy, they babble in a loud tone, as though praying to the bystanders, rather than to God. To such we say in the words of the Saviour, "You have received your reward:" since you pray as hunting after the praises of men, and not as seeking any thing of God. Your wish is fulfilled; you have been praised as being religious; you have gained vainglory: but you have traded in a fruitless labour; you have sown emptiness, and you shall reap nothing. Would you see the end of your artifices? Hear what the blessed David says; that "God has scattered the bones of them that please men." And by bones he here of course means not those of the body; for there are no instances of any men having suffered this: but rather the powers of the mind and heart, by means of which a man is able to effect good. The powers then of the soul are that earnestness which leads on strenuously to perseverance, spiritual manliness, patience and endurance. These qualities God will scatter in such as please men. In order therefore that we, withdrawing far from these disgraceful ways, and escaping from the snares to which they are exposed who seek to please men, may offer to God prayer, holy and blameless and undefiled, Christ made Himself our example, by going apart from those who were with Him, and praying alone. For it was right that our Head and Teacher in every good and useful deed should be no other than He Who is first among all, and receives the prayers of all, and with God the Father bestows on those who ask Him whatsoever they require. If therefore you see Him praying as a man, that you may learn how to pray, withdraw not from the belief and conviction, that being by nature God Who fills all, He became like to us and with us on earth as a man, and fulfilled human duties as the dispensation required: but that even so He was seated in heaven with the Father, dispensing of His own fulness all things to all, accepting the [324 prayers of the dwellers upon earth, and of the spirits that are above, and crowned by them with praises. For He ceased not to be God by becoming like to us, but continued even so to be whatsoever He had been. For it became Him to be that which He had been, since He is unchangeable, and, as Scripture declares, not subject even to a "shadow of turning." But inasmuch as a long discourse is required for what remains, holding it in for the present, as it were, with a bridle, lest it should become tedious to the hearers, we will hereafter with God's help explain it to you, when next Christ the Saviour of us all assembles us here: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost for ever and ever, Amen. [325

SERMON LXXI.

11:2. Upon, "Our Father, Who art in heaven" OUR Lord Jesus Christ counted the insatiate desire of learning as worthy of all praise, thus saying: "Blessed are they that hunger and thirst after righteousness, for they shall be satisfied." For it is right constantly to hunger and thirst after those things, by means of which a man becomes a warm lover of saintly glories, and earnest in every good work. And to all who are thus minded, Christ reveals the way by which they can accomplish their desire. But serviceable is it above all things besides for the religious to salvation, that they know how to pray, and offer not supplications displeasing to Almighty God. For as the wise Paul wrote to us, "We know not what to pray for as we ought." Let us therefore draw near to Christ, the Giver of wisdom, and say, "Teach us to pray." Let us be like the holy apostles, who above all other things asked of Him this profitable and saving lesson.

Now at our last meeting we heard the gospel read, which says of Christ, the Saviour of us all, that "it came to pass, that as He was in a certain place praying by Himself." And we addressed you, explaining as well as we could the dispensation, by reason of which Christ prayed: and when we had carried our argument to this point, we reserved the rest for some fitting occasion. This has now arrived, and is present. Let us then proceed to what follows; for the Saviour said, "When you pray, say, Our Father." And another of the holy evangelists adds, "who is in heaven."

O boundless liberality! O incomparable gentleness, and that befits Him alone! He bestows upon us His own glory: He raises slaves to the dignity of freedom: He crowns man's estate with such honour as surpasses the power of nature: He brings that to pass which was spoken of old by the voice

[326 of the Psalmist: "I said, You are gods: and all of you children of the Most High." For lo! He rescues us from the measure of slavery, bestowing upon us by His grace that which by nature we possessed not: and permits us to call God Father, as being admitted to the rank of sons. Of Him have we received this, together with all our other privileges: and the wise John the Evangelist witnesses thereto, thus writing of Him: "He came to His own, and His own received Him not: but to all who received Him He gave power to become the sons of God, even to those who believe in His Name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." For we have been fashioned to the sonship by that birth which is spiritually wrought in us, "not by corruptible seed, but rather by the living and abiding Word of God,"¹ as Scripture says. "By willing it He fathered us by the Word of truth, that we might be a kind of

first-fruits of His creatures;" for so one of the holy apostles declares. And Christ Himself, in a certain place, clearly explained the manner of this birth by declaring; "Verily I say to you, that unless a man be born of water and Spirit, he cannot enter the kingdom of God." Or rather,----for to you it is right to speak even of those things that are mysterious,----He Himself became both the way and the door, and the cause of a grace being bestowed upon us thus glorious and worthy of our gaining by having taken upon Him our likeness. For although in that He is perceived to be, and is God, He is free, yet He took the form of a slave, that He might bestow upon us those things which are His, and enrich the slave with His own excellencies. For He alone is by nature free, because He alone is Son of the Father, even of Him Who is supreme above all, and rules over all, and Who is by nature and truly free. For whatsoever has been brought into existence bows the neck of slavery to Him Who created it. For the Psalmist sings to Him, saying, that "all things are Your slaves:" but inasmuch as in the dispensation He transferred to Himself what was ours, He

has given us what was His. And most wise Paul, the minister of His mysteries, is our proof, thus writing: "That when He was rich, He made Himself poor, that we by His poverty might be rich." For our things, by which is meant the condition of human nature,

[327 is poverty to God the Word: while it is wealth to human nature to receive what things are His. And of these one is the dignity of freedom,----a gift peculiarly befitting those who have been called to sonship. And this, as I mentioned, is also His gift: for He said to us, "And call no man your Father on earth: for One is your Father, Who is in heaven: and you all are brethren." And again, He Himself too, from His infinite love to mankind, is not ashamed to call us brethren, thus saying; "I will preach Your name to My brethren." For because He became like to us, we thereby have gained brotherhood with Him.

He commands us therefore to take boldness, and say in our prayers, "Our Father." We children of earth and slaves, and subject by the law of nature to Him Who created us, call Him Who is in heaven Father. And most fittingly He makes those who pray understand this also: that if we call God Father, and have been counted worthy of so distinguished an honour, must we not necessarily lead holy and thoroughly blameless lives, and so behave as is pleasing to our Father, and neither think nor say anything unworthy or unfit for the freedom that has been bestowed upon us? And so one of the holy apostles spoke: "If you call Him Father, Who without respect of persons judges according to every man's work, let your conversation during the time of your sojourning be in fear." For it is a most serious thing to grieve and provoke a father, by turning aside to those things which are not right. How do earthly fathers act, or what is their feeling towards their sons? When they see them willing to conform themselves to their wishes, and choosing that course of conduct which is pleasing to them, they love and honour them; they open to them their house; they multiply their presents of whatsoever they wish, and acknowledge them as their heirs. But if they are disobedient, and

intractable, having no respect for the laws of nature, and indifferent to that affection which is implanted in us, they drive them from their house, and deem them unworthy of any honour, or indulgence, or love: they even refuse to acknowledge them as sons, and do not write them as their heirs.

Mount now, I pray, from things as they are with us to those that transcend us. You call God Father: honour Him with

[328 ready obedience: yield submission as that which is His due: live so as He pleases: show not yourself harsh or proud, but, on the contrary, tractable and submissive, and ready without delay to follow His directions, so that He may honour you in return, and appoint you fellow-heir with Him Who is the Son by nature, For if "He gave Him for us, how will He not with Him also give us all things," according to the expression of the blessed Paul. But if you have no regard for yourself, and therefore heed not the bounteous gift that is bestowed, you are proved to be bold, and, so to speak, without salt, loving pleasure more than you love the Father. Fear, therefore, lest of you also God say that which was spoken of the Israelites by the word of Isaiah; "Hear, O heavens; and give ear, O earth, for the Lord has spoken: I have begotten and brought up children, but they have rejected Me." Heavy in every way, my beloved, is the guilt of those who rebel; and most wicked the crime of rejecting (God). Very wisely therefore, as I said, does the Saviour of all grant us to call God Father, that we, well knowing that we are sons of God, may behave in a manner worthy of

Him Who has thus honoured us; for so He will receive the supplications which we offer in Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON LXXII.

11:2 Upon "Hallowed be Your Name."

ALL who desire the sacred words of God, the prophet Isaiah commands, saying; "You who thirst come to the waters:" for whosoever will may draw from the life-giving fountain. And who is this fountain? Plainly it is Christ, and His doctrines. For He has somewhere said to us, "Whosoever thirsts, let him come to Me and drink." Let us then once again come as to a fountain: let us fill our souls: let us satiate ourselves of the torrent of pleasure. For the blessed David somewhere in a psalm thus speaks of Him to God the Father: "They shall be satisfied with the fatness of Your house: and You shall make them drink of the torrent of Your pleasure. For with Thee is the fountain of life." For the river of pleasure is richly poured forth for us, and the fountain of life, even that which is in Christ: Who also by one of the prophets has thus spoken concerning us; "Behold, I bend down to them as a river of peace, and as a torrent flooding them with the glory of the Gentiles." For observe how Christ waters us with rich streams of spiritual blessings. For what will He next teach us? When you pray, He says, say, "Our Father, Hallowed be Your Name." Now see! already we have discoursed to you not without profit, when explaining in what manner it is right for us to say, "Our Father." And you, I think, remember my words, in that you are, as I said, eager after learning. In order, therefore, that we may not say the same things; for that were tedious to attentive listeners, who store up in the treasure-house |330 of their heart whatever they have already understood, and wish constantly to advance to something further, let us proceed to that which follows, namely, "Hallowed be Your Name:" and let us consider in what way this also must be understood. Do we then pray that additional holiness may accrue to the all-holy God? And how would not this be absolutely absurd? For if indeed there be anything wanting to God over all, in order to his being perfect, and in need of nothing, He may need additional holiness: but if He be full, as He says, and in every respect perfect in and by Himself, and the Giver of holiness to the creation out of His own fulness; what addition can He receive? For all things are His. and He has reached the highest perfection in every good: for this is also an attribute of His by nature. And besides it is a foolish and ridiculous thing for those who pray to imagine that they offer their supplications not on their own behalf but on His. What therefore is the meaning of "Hallowed be Your Name?"

We say then, that men do not supplicate for any addition of holiness to accrue to God over all: for who is greater than He, and able to give Him any increase? "For without all doubt the less is blessed of the greater." But they supplicate rather that this may be granted to them and all mankind. For when it is our settled conviction and belief, that He Who by nature is God over all, is Holy of the Holies, then we confess His glory and supreme majesty: then we receive His fear into our mind, and lead upright and blameless lives, that by thus becoming ourselves holy, we may be able to be near to the holy God. For it is written; "Become you holy: for I am holy." And He once also said to the hierophant Moses, "I will be hallowed in them that draw nigh to Me." The prayer therefore is, May Your Name be kept holy in us, in our minds and wills: for this is the signification

of the word "Hallowed." For just as one who suffers under a disease in his bodily sight, and is able to see but little, and with difficulty; and prays, saying, 'O Lord of all, grant that the light of the sun's radiance may illuminate me also,' does not, we affirm, make his supplications on the sun's behalf, but, on the contrary, upon his own: so also if a man say, "Our Father, hallowed be Your Name," he is not requesting any addition to be made to God's holiness, but rather asks, that he may himself possess such a mind and [331] faith, as to feel that His Name is honourable and holy. The act therefore is the source of life, and the cause of every blessing: for to be thus affected towards God, how must it not be a thing worthy of the highest estimation, and useful for the salvation of the soul? But do not imagine, that when those who depend upon His love are earnest in their supplications towards God, that they ask these things of Him for themselves alone: but know rather, that their purpose is to intercede for all the dwellers upon earth: for those who already have believed; and for those who have not as yet received the faith, nor acknowledged the truth. For for those who already have believed, they ask that their faith may be established, and that they may be able to practise the glories of the more excellent life: while for those who as yet are not believers, they ask that they may be called, and their eyes be opened; even in this following the footsteps of Christ, Who according to the words of John is "the Advocate with the Father for our sins: and not for our's only, but for the whole world." He therefore Who is the Intercessor for the saints, and for the whole world, wills that His disciples be like Himself. When therefore men say to the Father, "Hallowed be Your Name," bear in mind, that among those who have not as yet gained the light of truth, nor received the faith, the Name of God is despised. It does not as yet seem to them to be holy, honourable, and adorable. But no sooner has the light of truth risen upon them, and they have with effort awoke as from some night and darkness, then learning Who and how great He is, they acknowledge Him as Holy of the Holies, and have correspondent sentiments and belief. But that the phrase, that God is hallowed by us, is a confession of our regarding Him as Holy of Holies, and does not bestow on Him any additional holiness, you may understand hence. One of the holy prophets said, "Hallow the Lord, and He shall be Your fear: and if you trust in Him, He shall be holiness unto you." Do we then make God holy? Is it the act of human nature to bestow ought on God? Does the thing made benefit the Maker? Does any man imagine that He, Who of his fulness richly distributes to the creature His gifts, will Himself receive ought of us, [332] whose place it is to listen to the words of the blessed Paul; "What have you that you have not received? When, therefore, the prophet said, "Hallow the Lord, and He shall be your fear, and holiness to you;" we affirm that what he teaches is, 'Believe that He is holy, for then you will fear Him; and so He will thus be to you the means of holiness.' And it is written again of Christ the Saviour of us all; "Hallow Him, Who despised Himself." For He did despise Himself, by deeming His life of no account, and laying it down for our sakes. But let Him be hallowed, it says, by you: that is, let Him be acknowledged as holy. For such He is by nature, as being true God, and the Son of God. For to be essentially holy suits not any one whatsoever of those things, which from nonexistence have been brought into being: but only that supreme nature which transcends all. By believing therefore that He is by nature holy;---for this is the meaning of our hallowing Him; --- we further acknowledge Him to be true God. For ourselves therefore and not for God let us pray, saying, "Hallowed be Your Name." For if we are thus disposed, and with free mind offer up prayers such as this, God the Father will accept us, and Christ with Him will bless us: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON LXXIII.

11:2. Upon "Your kingdom come."

THOSE who love riches, and whose mind is set on wealth and gain, gather by every means in their power the wished for object, and there is no labour they will not undertake. But their pursuit ends in no happy issue: "For what," as the Saviour says, "is a man profited, if he gain the whole world, but lose himself?" But those who love the Word of salvation, and unroll the divine Scripture as a treasure, and carefully search out the things therein concealed, find the

life-giving knowledge which leads them on to every virtuous pursuit, and makes them perfect in the knowledge of the doctrines of truth. Let us search therefore into the sense of the passage set before us. And our object is intelligently to see what the Saviour commanded. For we must, He said, when we pray say, "Your kingdom come." Nevertheless He reigns over all with God the Father: nor can any addition be made to His kingly glory, either as accruing to Him from without, or as given Him by another. Nor did it gather by the course of time, but, so to speak, sprang up with Him without a beginning. For He at all time was and is that which He was. Altogether therefore, and in every way it follows upon His being God by nature and truly, that He must be omnipotent, and that this glorious attribute is, so to speak, His without a beginning, and without end. For one also of the holy prophets said to Him, "The Lord shall reign for ever and ever, and yet." And the divine Psalmist too says, "Your kingdom is an everlasting kingdom." And again; "God is our king before the worlds." Since, therefore, God ever reigns, and is omnipotent, with what view do those who call God Father offer up to Him their supplications, and say, Your kingdom come?

They seem, therefore, to desire to see Christ the Saviour of all rising again upon the world. For He will come, He will come and descend as Judge, no longer in low estate like to us, nor in the meanness of human nature; but in glory such as becomes God, and as He dwells in the unapproachable light, and with the

334 angels as His guards. For so He somewhere Himself said, that "the Son of man shall come in the glory of His Father, with His holy angels." And I think, therefore, that I ought to add this too: that at the consummation of this world He will descend from heaven, but no longer to instruct those on earth, as He did of old, nor again to show them the way of salvation; ---the season for this has passed away;---but to judge the world. And the wise Paul also bears witness to what I say, declaring that "we all must be revealed before the judgment seat of Christ, that every man may be requited for those things that were by means of the body, according to what he has done, whether it be good, or whether it be bad."

Terrible, therefore, is that judgment seat; without respect of persons is the Judge; it is a time of pleading, or rather of trial, and of retribution. The fire is prepared for the wicked, and enduring punishment, and eternal torments:---and how can men pray to see that time? Observe, I pray again, the Saviour's skilfulness, and His admirable management in every particular. For He commanded them to ask in prayer that this dread time may come, to make them know that they must live, not carelessly, nor dissolutely, nor moreover as beguiled into laxity and the love of pleasure; but, on the contrary, as becomes saints, and according to God's will: that so that time may prove the bestower upon them of crowns, and not of fire and condemnation. For for the wicked and impure, in that they lead base and lascivious lives, guilty of every vice, it were in no

way fit for them in their prayers to say, Your kingdom come. Rather let them know that in so saying they, as it were, charge God with blame, because the time of their punishment does not quickly arise and manifest itself. Of them one of the holy prophets said, "Woe to those that desire the day of the Lord! What will the day of the Lord be to you? For it is darkness, and not light; and that thick darkness in which is no brightness." [335 The saints, therefore, ask that the time of the Saviour's perfect reign may come, because they have laboured dutifully, and have a pure conscience, and look for the requital of what they have already wrought. For just as those who are expecting a festival and merriment about forthwith to come, and shortly to appear, thirst for its arrival, so also do they. For they trust that they shall stand glorious in the presence of the Judge, and hear Him say: "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundations of the world." They were wise and zealous stewards, when their Lord set them over His household, to give them their meat in its season. Well and wisely did they distribute to their fellow servants those things by the receiving of which they had themselves before been made rich; for they remembered Him Who said: "Freely you have received, freely give." When they received of Him the talent, they did not bury it in the earth. They were not like that slothful, and indolent, and careless servant, who drew near, saying, "Lord, I knew that You are a hard man; reaping where others sowed, and gathering where others scattered: and I was afraid, and hid the talent. Behold! You have Your own." They, on the contrary, traded: and so they brought it greatly multiplied, saying, "Lord, Your pound has made ten pounds," and were admitted to yet further honours. They possessed an active, and right hearty, and courageous disposition; they had put on the panoply of God; the breastplate of righteousness; the helmet of salvation; had taken the Spirit's sword: It did not escape them that they had a war, not against blood and flesh, but against magistracies, against powers, against the world-rulers of this darkness, against the spirits of wickedness in the heavenly regions. For many wove for themselves crowns of martyrdom, and by enduring conflicts, even to life and blood, were made "a spectacle to the world, and to angels, and to men," and were accounted worthy of all admiration. There were others who endured labours and persecutions, eagerly contending for His glory. "Cruel wolves sprang in upon Christ's flocks, not sparing the flock," as the divine Paul declares. "Deceitful workers; false apostles," vomiting forth the gall of the malice of the devil, and "speaking perverse things," such as lead ignorant souls [336 to destruction, and "wound their weak conscience." These, by flattering the powers of this world, brought persecutions and distresses upon the champions of the truth. But they made no great account of what they suffered, for they looked to the hope which they had in Christ. For it was not unknown to them that "by suffering for Him they would reign with Him." They know that at the time of the resurrection, "He will change the body of their humiliation into the likeness of His glorious body." They fully believed what He said about the consummation of the world, that when He shall appear to them again from heaven, "they shall shine like the sun in the kingdom of their Father." Justly, therefore, in their prayers they say, "Your kingdom come." For they feel confident that they shall receive a recompense for their bravery, and attain to the consummation of the hope set before them. May it be our lot also to be counted worthy of this great inheritance in Christ; by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen. [337

SERMON LXXIV.

11:2 Upon " Your will be done; as in heaven, so on earth." THE prophet David made his supplications to Christ the Saviour of all, saying, "Lead me to Your truth, and teach me that You are God my Saviour." For all those are taught of God who are in Christ by faith; and among these are we. Of Him, therefore, let us ask the explanation of His words: for whosoever would understand correctly and without error what He wishes to teach, are in need of divine light: but He is the Giver of all wisdom, and sheds His light upon the mind and heart of those that ask Him. For again the Psalmist said, "Open mine eyes, and I shall see Your wonders out of Your law." Let us, therefore, examine this part also of the prayer: for it will profit us in no slight degree to the salvation of the soul. Why then did He command the saints to say to God the Father in heaven, "Your will be done; as in heaven, so in earth?"

Worthy of the saints, and full of all praise is this petition also. For for them to ask that the good-will of God may prevail on earth, what else is it but to ask that all mankind may lead praiseworthy and elect lives, and practise and know all virtue? By so doing, the holy angels, we affirm, dwell in glory in heaven: for it is written; "Bless the Lord all you His powers; His ministers who do His will." For by adhering to the will of their Lord, and fulfilling that righteousness which transcends human things, they preserve their high estate, whereas those who acted otherwise fell therefrom. But to gather to a head, and, so to speak, collect briefly the meaning of the words, we supplicate, that power may be given to the dwellers upon earth to do the will of God, and imitate the conduct practised above in heaven by the holy angels. Let us see, therefore, as well as we can, in what way the powers above and the ranks of the holy angels successfully perform their duty. How do they honour God? Is it by sacrifices of blood? Is it by perfume and frankincense, as forsooth the Israel after the flesh did? But this I think is altogether incredible both to think and say. For it is rather true to affirm that they fulfil a spiritual and not a material service, ever crowning with lauds and praises the Creator of all, and fulfilling that righteousness which is suitable to holy spirits. Those, therefore, who in their prayers ask that the will of God may be done also on earth, ought necessarily themselves to live blamelessly, and to pay no regard to these earthly things, but free themselves from all impurity, and leap out of the pitfalls of iniquity, and "perfect holiness in the fear of God;" that as Paul also says, even while walking upon earth, "their conversation may be in heaven." And above all others let those who belong to the Jewish multitude, but have been enriched with the righteousness that is in Christ by faith, know that it is altogether fitting for them if they would fulfil the word of God, to cease from the shadows of the law, and abandon the service that consists in semblances and types: and choose rather the service which is spiritual, and pure, and immaterial. For as the Saviour somewhere said, "God is a Spirit; and they that worship Him must worship Him in spirit and in truth. For such the Father also requires those to be who worship Him." For that the legal manner of service is not what He requires, is a thing in no respect difficult to see from the prophetic and apostolic writings. For by the word of Jeremiah He says, "Why do you bring Me the frankincense from Sheba; and cinnamon from a far country? Your whole burnt-offering is not acceptable, and your sacrifices please Me not." And by the voice of David, "I will not take bullocks from your house, nor he goats out of your flocks: should I eat the flesh of bulls, or drink the blood of goats?" And the blessed Paul also shows that the service that is by the law is powerless to justification, thus saying; "For that no man is justified by the law before God is evident." The will therefore of God, that will which we pray may be done upon earth, is not that we should conform to the law, and live according to the grossness of its letter, but that we should endeavour to live by the gospel. And this is effected by a faith correct and free from error, and by a holy life, possessed

of the sweet savour of every virtue, and proved by the testimony of good and noble conduct in every thing that is excellent. [339 And to explain also in another way the sense of what is laid before us, we say, that those who utter to God the petition "Your will be done, as in heaven so on earth," pray that they may see the cessation of sin. For the law of Moses was given to the Israelites to be their schoolmaster; but those who received it paid but slight heed to its commands: they were "lovers of pleasure more than lovers of God;" and turned aside to follow their own will: for they wandered after the doctrines and commandments of men. For God also somewhere said of them; "This people draws near to Me; with their lips they honour Me, but their heart is far from Me. But in vain fear they Me, while teaching the doctrines and commandments of men." And He also said of them by the word of Jeremiah; "Hear, O earth, see I bring upon this people evils; the fruit of their turning aside: because they have not regarded My Word, and have rejected My law." Such then was the state of the Jews. But that other multitude, spread over the whole earth, was in error in manifold ways. "For they served the creatures instead of the Creator:" and having humbled their mind to submission to unclean spirits, were led by them readily and without understanding, into every thing base, and every kind of wickedness was honoured among them, and "they gloried in their shame," as Scripture says. The saints therefore supplicate, that both of these, as well Israel as the Gentiles, may be counted worthy of peace from on high, and be comforted in that they were in misery, and caught, so to speak, in the net of sin, without possibility of escape: that having received the righteousness which is in Christ by faith, they may become pure, and skilful in every good work. For this reason they pray, "Your will be done, as in heaven, so in earth:" for as I said, the will of God over all is, that the dwellers upon earth should live holily, and piously, and without blame, being washed from all impurity, and diligent in imitating the spiritual beauty of the spirits above in heaven; so that the church on earth, being, as it were, the visible likeness and image of the "church of the firstborn" that is above, may please Christ; by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. [340

SERMON LXXV.

11:3 Upon "Give us every day our needful bread."

THOSE who possess earthly riches invite to their house such of their friends as they wish to honour, and setting before them a costly banquet, make them enjoy themselves, though providing for them nothing further than the satiating of the appetite. But the Saviour and Lord of all, feasts us not with bodily enjoyments; for this is profitless, and injurious even to the body itself: rather He banquets with spiritual feasts the hearts of those who would live virtuously, bestowing on them the saving doctrine of the gospel, by means of which a man becomes full of all good, and an heir of eternal life. And what I have said is clearly taught us in the passage now set before us. For when you pray, He says, you must say, "Give us every day the bread of our necessity." But some, perchance, may think and even say, that it is unsuitable and not fitting for the saints to ask of God these corporeal things; and may therefore divert what is said to a spiritual sense; and affirm that they ask not earthly bread, nor that for the body, but rather That Which came down from above, from heaven, and gave life to the world. And I too without all doubt would say, that it most becomes the saints earnestly to endeavour to be accounted worthy of spiritual gifts. We must, however, also understand, that though they ask simple bread, and this be what the Saviour bids them do, that their address to God is nevertheless free from all blame, and suitable to the piety of their lives. For examine what is the sense concealed in these words, and with what doctrines it is

pregnant. For in that He commanded to ask for the bread, that is, for the food of a day, it is evident, that He does not permit them to possess any thing, but requires them rather to practise a saint-like poverty. For to ask is not the part of those who have, but of those rather who are in need of what the body indispensably requires, and cannot do without. Should then any one who is in want of nothing, say to the [341 omniscient God, "Give us the bread of a day," he would of course seem to wish to receive in derision, or perchance even to ridicule the meaning of the command, and to imagine as some do, "That the Lord does not see, neither the God of Jacob understand." By this very command therefore, inasmuch as they ask what they have not, we may perceive, that He does not wish His disciples to set their desire upon wealth. And this He is found elsewhere clearly enjoining: "Be not anxious for yourselves, what you shall eat, or what you shall drink; neither for your body what you shall put on: for all these things the Gentiles seek after. But seek you chiefly the kingdom of God and His righteousness: and all these things shall be added to you. For your heavenly Father knows that all these things are needed by you." The word **■πιο■σις**, applied here to the bread, some explain as meaning that which is coining, and about to be given in the future world, understanding it again spiritually: while others give the word a different sense. But if it be true, that the bread men make mention of when they pray, is that which is to be [342 given them in the world to come, why do they add, "Give it us every day?" For by this we may see, that what they request is their daily provision, asking not as loving wealth, but as free from all earthly anxiety. We must explain therefore **■πιο■σις** as meaning that which is necessary and sufficient. The blessed Paul has somewhere applied this phrase to Christ the Saviour of us all, with a slight alteration; for he said that "He has prepared for Himself a people **περιο■σις**," using **περιο■σις** instead of **■πιο■σις**, and meaning a people sufficient, and not falling short of perfection. When therefore they ask food for the day, understand, that they offer the request as men free from the desire of riches, and who count it their boast to be entirely destitute of earthly things. For it is fitting for those who are appointed to the priesthood, to be free from all worldly distraction and care, whoring after none of those things which overwhelm men with necessary cares, and cast them as in a slough into the filth of worldly lusts. "For the love of money is the root of all evil." And it is right that I should say to those who would renounce such faults, that they must strip off for the world what belongs to it, and deny these bodily things, and seek from God those things only which are necessary for existence, protesting as it were against the weakness of the body, which constantly requires food; and ready, were it lawful utterly to escape from it, and life could so be prolonged, even to accept this with great joy. For just as those who know how to contend in bodily strife, and are skilled in the combats of the games, strip off even their garments, and stand up manfully against the vigorous strength of their opponents; so also the saints, withdrawing from all worldly anxiety, and bodily lusts; and careless even of having abundance of food, and stripping as I said to oppose Satan and the enemies of the truth, apply themselves to the contests of the priestly office, and conquer as combatants. And the divine Paul too somewhere said of those that war in the flesh: "No man that wars entangles himself with worldly merchandise, that he may please him who has chosen him for a soldier." For he does not go forth to the combat laden with superfluities, but on the contrary only taking with him such equipments as are fit for warriors. [343

It becomes therefore the saints, as having a combat to wage, not only "against blood and flesh, but also against magistracies and powers, and against the world-rulers of this darkness, and against the spirits of evil in the heavenly regions," to be so well prepared in mind, as not to be open to the grasp of those who resist them, and who war against the message which they proclaim. And it is

right also for them to be single-minded, that is, to think only of those things which please the Lord, not being partly given up to worldly anxiety, but being all of them entirely holy and without blame, so to make their conduct a sacrifice to God. For it is written that "every sacrifice of the priest shall be a whole burnt-offering." For the lives of the worldly are "divided," according to the expression of the blessed Paul; but of the saints not so: but they are entirely consecrated, completely holy, emitting a sweet savour to God: and this we say is a whole burnt-offering. But when ought that is unsaintly is found in any, it pollutes the sacrifice, alters and divides it: or rather filth is mingled with the ointment; for its sweet savour has utterly perished. But the love of money is an unsavoury thing; and the being anxious for the things of the body; for God has everywhere promised the saints that they shall not want. If then we do not believe that He will grant this, we become partakers of the unbelief of the Jews. For when God over all wonderfully and ineffably brought out for them water from the rock, they murmured at Him saying; "Can God prepare a table in the wilderness?" And why can He not, and wherefore should He not give what He has promised? For all men of good character abide faithfully by their words: and how shall God Who transcends all, be false in ought that He has promised? Men moreover, after having promised some good, are often too weak to fulfil their engagements: but He who knows no weakness, but rather is the Lord of powers, Who does whatsoever He will without labour and with ease, how shall not He accomplish whatsoever He promises to men?

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"Casting therefore upon Him our care," let us ask of Him what suffices for life; food, that is to say, and clothing, and whatever is sufficient for us, avoiding all wish to be rich, as that which threatens us with destruction. For if such be our will, Christ will accept and bless us; by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

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SERMON LXXVI.

11:4 And forgive us our sins: for we also forgive every one that is indebted to us. THE blessed prophet Isaiah, when revealing the way of salvation by the preaching of the Gospel, thus somewhere speaks: "There shall be there a level way, and it shall be called the holy way." For it leads those who walk thereon to holiness by a spiritual service, and a righteousness superior to the law. We remember also Christ, Who says to those who love Him; "Verily I say to you, that unless your righteousness be more than that of the scribes and pharisees, you shall not enter the kingdom of God." And I say that it is the duty of those who have been called by faith to the acknowledgment of the glory of our universal Saviour Christ, and have Him for their head, to delight in imitating His actions, and be in earnest in letting their light shine by holy conduct, such as was unknown to them of old time. "For all things are become new in Christ," He requires therefore His disciples to be gentle, and slow to anger, that so they may be able to say blamelessly in their prayers, "Forgive us our sins: for we also forgive every one that is indebted to us." Oh! what great and admirable skill! what sagacious thought! or rather, oh! the depth of the riches, both of the wisdom and knowledge of God! He first commands them to ask forgiveness of the sins they commit, and then to confess that they also entirely forgive others: and if I may so say, they ask God to imitate the long suffering which they practise: and that same gentleness which they show to their fellow servants, they pray that they may receive in equal measure from God,

Who gives justly, and knows how to show mercy to every man.

Come, therefore, and let us endeavour to perceive more clearly the meaning of the prayer, by entering upon a more extended and exact consideration of the passage before us. As I said, therefore, He has commanded us when we draw near to

[346 say: "Forgive us our sins." And we will examine, if you please, what the benefit is which we receive from this. Those then who thus speak are not supercilious: they do not think great things of themselves: do not vaunt themselves over the weak: but, as Scripture says, "they know themselves," For they are not like that ignorant and haughty Pharisee, who even made the Lord his witness, according to the parable which says: "Two men went up into the temple to pray; the one a Pharisee and the other a publican: and the Pharisee stood and said thus: God, I thank Thee that I am not as the rest of mankind, extortioners, unjust, adulterers; or as this publican. I fast twice in the week; and tithe every thing I possess. But the publican stood afar off, smiting upon his breast, and saying; God, be merciful to me a sinner. I say to you, that this one went down to his house justified rather than the other." Observe therefore how ruinous it is to vaunt oneself over those who are weak, imagining that our conduct is in no respect whatsoever worthy of blame. We ought rather to consider and reflect, that "in many things we all of us are guilty," and, so to speak, are always in sins, sometimes even involuntarily: for it is written; "Who can understand his offences?" We find also the blessed Psalmist very anxious in making his supplications to God, and plainly saying: "Both cleanse me from my secret doings: and from the deeds of others spare Your servant, lest they overpower me: then shall I be blameless, and purified from great sin." And further also, the very patient Job offered sacrifices for the unknown, or rather undiscovered sins of his sons, considering and saying; "It may be my sons have spoken evil in their heart against God." We remember also the very wise Paul, who, when he had written, "For I am not conscious of any fault in myself:" thoughtfully added, "but I am not hereby justified: but He That judges me is the Lord."

It is therefore greatly to our profit constantly to fall down before God, Who loves what is good, and say, Forgive us our sins. For He said by one of the holy prophets, "Declare you first your unlawfulnesses, that you may be justified." And inasmuch as this was not unknown to the blessed David, he thus sings; "I said that I will confess of myself my iniquity to the Lord; and You forgave the wickedness of my

[347 heart." For God readily accepts, and has mercy on those who do not forget their offences, but fall down before Him, and ask of Him forgiveness: but He is severe, and very justly so, upon the obdurate and the proud, and on him who in his great ignorance acquits himself of blame. For He said to one thus disposed, "Behold, I have a suit against you, because you say, I have not sinned." For who can boast that he has a pure heart? or who can have confidence that he is undefiled by sins? The road then to salvation, and which delivers those who earnestly walk thereon from the wrath of God, is the confession of offences, and to say in our prayers to Him Who purifies the wicked, Forgive us our sins.

There is also another way in which it benefits us. For those truly who own that they have sinned, and wish to obtain pardon from God, necessarily fear Him, as One Who is about to be the Judge: they are not forgetful of God's terrible judgment-seat. For, as the very wise Paul writes; "We shall all be manifested before the judgment seat of Christ, that every man may be required for the things

done by the body, according to what he has done, whether it be good, or whether it be bad." Those in whose mind the conviction is present, that they must stand before Him, and make their defence; and if they are accused of wicked conduct, will suffer bitter punishment; but will be praised, if they have well and wisely lead the life that is in the flesh on earth; thirst, on the one hand, for the forgiveness of the sins they have already committed, that they may escape the unending torment and eternal punishment: and, on the other, they hasten to live uprightly and blamelessly, that they may receive the crown that becomes the excellence of their lives. For so will the Judge be gentle towards them, nor remember evil: "for the iniquity, He says, of the wicked shall not harm him in the day that he shall repent of his iniquity." And let not any one imagine that it is lawful for men without distinction to say, "Forgive us our iniquities." For it is not fitting for those who still continue in wickedness, and wish to do so to the last, to say, Forgive us our sins: but for those rather, who have abandoned their former wicked deeds, and now earnestly desire to live as becomes saints. Were it not so, nothing would prevent men who are still wicked, smiters of their fathers, and matricides, and adulterers, and sorcerers, and whoever are guilty of these most abominable crimes, to continue in the practice of them, and cherish their evil propensities unchanged, and be polluted by the pursuit of every thing that is base; and nevertheless to draw near, and presumptuously say, "Forgive us our sins." For with good reason the Saviour of all and Lord did not conclude this clause of the prayer at this point, but commanded us to add, "For we also ourselves have forgiven every one who is indebted to us." But this is fitting only for those to say, who have chosen a virtuous life, and are practising without remissness that will of God, which, as Scripture says, is "good and acceptable and perfect." These honour a long-suffering temper, and acquit of all blame those who have wronged them: and even though any one afflict them, they think nothing of the matter. To be slow then to anger, is a virtue altogether excellent, and the fruit of that love which the wise Paul even declares to be "the fulfilling of the law." And consider, I pray, the exceeding beauty of this virtue, even from the deformity of the vice opposed to it. For irascibility is in truth a serious malady, and whoever is subject to it in mind becomes irritable and morose, harsh and obdurate, the abode and habitation of wrath and vexation; and this long continued, and that cannot be charmed away. Ever does he see with evil eyes whoever has wronged him: he watches him sternly; seeks for time and place in which to injure him: and that generally not in equal measure, but many times greater than the wrong: he is secret and plotting. Is not such a one full of all deformity, hateful to God, and rejected by Him, and therefore in utter misery? "For the ways of the angry," as it is written, "are to death." But he who is simple, and not irascible, is full of forbearance, and that not so much the forbearance which men practise, as that which comes from above, and from God. His heart is not subject to the fester of vexation: it masters its anger, and repels the bitter feelings which spring therefrom. He is forgiving, kind to his companions, gentle and affable, and humbles himself to the infirmity of his neighbour. Such was the character of the disciples of the Saviour: for the blessed Paul wrote; "Being reviled, we bless: being persecuted, we bear patiently: being defamed, we entreat." For they have grown like their Lord, "Who, when He was reviled, reviled not again: and when He suffered, threatened not; but committed His cause to Him that judges righteously."

We must ask, therefore, of God the forgiveness of the sins we have committed, when we have ourselves first forgiven whoever have offended in ought, provided that their sin is against us, and not against the glory of the supreme God. For over such actions we are not lords, but only over those which have been committed against ourselves. And by thus forgiving the brethren what they

do to us, we shall then certainly find Christ, the Saviour of all, gentle and ready to show us mercy: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON LXXVII.

11:4 And lead us not into temptation.

O ALL you who love the divine will, and are enamoured of a blameless life, draw near to God over all, and say, "Show me Your ways, O Lord, and teach me Your paths." For all wisdom and understanding is from Him; and the knowledge of all good comes to us from above from the supreme throne, as from a fountain; and no man can accomplish any thing praiseworthy, unless he receive the ability from Him. And this He teaches us Himself, saying, "Without Me you can do nothing." He therefore Who gives to every man all things whatsoever wherein they can justly glory, now leads us on to another of those things which are necessary to salvation. For He commands us when we are instant in prayer to say, "Lead us not into temptation." With these words Luke concludes the prayer; but Matthew is found to add, "but deliver us from evil." And there is a certain close connection in the clauses: for plainly it follows from men not being led into temptation, that they are also delivered from evil; or perchance, were any one to say, that the not being led into it is the same as the being delivered from it, he would not err from the truth. But let us consider this: Does the Saviour and Lord of all wish His friends to be cowardly? Are they to be lazy and abject, and in earnest rather in avoiding the contest than in winning renown? And yet the Spirit said in the book of Psalms, "Be strong, and let your heart be firm, all you who trust in the Lord." And the Saviour Himself somewhere says, "Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven." If then He crown with such splendid honours him who is persecuted, and to be persecuted is undeniably a temptation 1, in what sense does He command them to avoid temptation? For certainly it is not inactivity, and an unprofitable dilatoriness, and a thankless sloth, which render those trained for gymnastic contests successful, and worthy of honours, and |351 the clapping of hands, but, on the contrary, severe toil. Moreover, it is not in time of peace that one sees the man who is well acquainted with the tactics of war, and bold withal, and tried in battle, but he must have shown himself a hardy combatant against the enemy. And why then does Christ, so to speak, even hamstring those who love Him, by making them say, "Lead us not into temptation." To this we reply, gathering after our manner those ideas which are best, that He does not wish His followers to be abject, nor yet indolent in any other way; that He even incites them to courageousness in all things praiseworthy, saying, "Enter in at the strait door: for narrow is the door, and constricted the way, that leads to life, and few are they who find it." There must therefore be in us an unchangeable and manly spirit of ardour: and a mind patient in endurance, such as was that of the blessed Paul, who said, "Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or the sword?" But even though we be thus minded, and attain to these measures of manliness, yet we must think humbly of ourselves, being "poor in spirit," according to the Saviour's word, and not imagine that always and necessarily we shall conquer all temptations. For sometimes an unendurable alarm falling upon the mind of a man terrifies it into abject fear; as also does Satan, who hates whatever is good; and the severity of the temptation unbends sometimes even the most

courageous mind. So do the violent and unendurable blows of the waves dash to pieces a firmly built and well-manned ship: and so does a dense mass of darts shot from the hands of the enemy put to flight the most steadfast soldier. No one therefore ought to be over-confident, or rash in encountering temptations, even though he be brave in mind: but rather let us reflect upon the infirmity of our mind, and fear with soberness, lest perchance we prove a cause of ridicule to our tempters, by not being able to bear the brunt of the battle.

Let us therefore pray that we may not be tempted: for it is a thing difficult to escape from, and difficult to most men to endure to the end. But when the conjuncture summons us of necessity thereto, then indeed, exerting all our strength, we

[352 must enter the conflict, and struggle for our souls, nothing fearing, but, on the contrary, calling to mind what Christ the Saviour of all said to us; "Fear you not them who kill the body, but cannot kill the soul; but rather fear Him Who is able to destroy both soul and body in hell." As also that holy apostle who thus wrote, "Blessed is the man that endures temptation: who, when he is proved, shall receive the crown of life, which God has promised to them that love Him,"

There are however many kinds of temptation; of which two are of universal occurrence, and common and very general. And what these are, we must tell. There are in the world many heresies; false apostles, and false teachers, who gathering the wearisomeness of frigid inventions, and glorying in the arts of worldly wisdom, adulterate the language of the sacred proclamations, and multiply blasphemous words against their own pates: and as the Psalmist says, "they set up their horn on high, speaking iniquity against God:" yes, and against God the Word the Maker of all, Who, they say, is to be reckoned among those things that were made by Him; and is a servant, and not a son; and a creature, and not the Lord. These, resisting the champions of the truth, persecute those whose choice it is to hold sound doctrine, and who defend the divine glory, and endeavour to crown the only-fathered Word of God with incomparable praises. When therefore any temptation arrive on this account, be not you found one who throws away his shield, nor a soldier who runs from the battle, nor an athlete destitute alike of skill and courage. Wish not an unseasonable peace, the cause of future ruin; but remember that Christ the Saviour of all said, "Think not that I am come to bring peace upon earth; I am not come to bring peace, but a sword." And if perchance it happen that the persecutors possess worldly power, fear not the harm they can do you, nor the danger even of blood, and the risk of life; but remember again the exhortation of the holy apostle, who says, "Therefore let those also who suffer according to the will of God commend their souls to a faithful Creator." And again, For let no one of you suffer as a thief, or as an evil doer, or as one busy with other men's things; but if as a Christian, let him not be ashamed, but glorify God on this account." [353 For it follows as a matter of course upon Laving to suffer, that we shall justly be accounted worthy of eternal honours. The struggle is not unrewarded; the labour is not in vain; for as Paul said, "God is not unrighteous to forget your labour and your love, which you have shown in His Name." These then are the conflicts ordained for all who fear God, to give the proof of him who knows how to endure patiently. For the blessed martyrs are crowned, as "having fought a good fight, and finished their running, and kept the faith."

Furthermore, other kinds of temptations there are besides this, common, so to speak, to every one, but which happen to each one differently. For as one of the holy apostles said, "Let no man say when he is tempted, I am tempted of God; for God does not tempt with evils: neither does He

tempt any one. But every one is tempted, when he is drawn away and enticed of his own lust. And afterward lust, having conceived, brings forth sin: and sin when it is consummated brings forth death." A struggle therefore and great danger is laid upon every one, lest he fall into sin, and be led away from that which is seemly, wandering into wrongful deeds. Violent is the force of passions, and there wars against the mind of every one a motley crowd and furious multitude of base pleasures. For some humble men into fleshly lust and filthy lewdnesses; while others lead them to the desire of gain, making their victims lovers of sordid hoards, and drawing them on to every blameful crime. Well therefore does it become us who are exposed to such serious evils, even though as yet we have not fallen into them, to pray, saying, "Lead us not into temptation, but deliver us from evil." For it were good for a man to run his course apart from evil: but if temptation assail, then be brave and unconquerable; rebuke the flesh, put a bridle on the mind, ask aid of God, the safety vouchsafed by power from on high. Be established and confirmed, not feeble, not easy to be ensnared; rather be cautious, and a lover of God more than a lover of pleasure: for then He will aid you and grant you victory Who is Saviour and Lord of all: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

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SERMON LXXVIII.

11:5-10. And He said to them, Who of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves: for my friend has come to me from the way, and I have nothing to set before him. And he from within shall answer and say, Trouble me not: lo! the door is shut, and the children are with me in bed: I cannot rise and give you. I say to you, that though he will not rise and give him, because he is his friend; because of his urgency he will rise and give him as much as he needs. And I also say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds: and whosoever knocks, it shall be opened to him. THE language of the divinely inspired Scripture is constantly, so to speak, profound; nor will it bend itself for those to be able to understand it who merely wish to do so, but only for those who know how to search it well, and are enriched with the divine light in their mind, by means of which they attain to the meaning of hidden truths. Let us therefore ask for the understanding which comes from above, from God, and the illumination of the Holy Ghost, that we may attain to a correct and unerring method, whereby we may be enabled to see the truth contained in the passage set before us.

We have heard then what the Saviour said in the parable now read to us, which if we understand we shall find to be laden with benefits. And the order of the ideas is very wonderful. For the Saviour of all had taught at the request of the holy apostles, in what way we ought to pray. But it was possible that those who had obtained from Him this precious and saving lesson, might sometimes make indeed their supplications according to the pattern given them, but would do so wearily and lazily. And so, when not heard at their first or |355 second prayer, would desist from their supplications, as being unavailing to their benefit. In order therefore that we may not experience this, nor suffer the injury that would result from such littleness of mind, He teaches us that we must diligently continue the practice, and in the form of a parable plainly shows that weariness in prayer is to our loss, while patience therein is greatly to our profit: for it is our duty to persevere, without giving way to indolence. And this He teaches us by saying, that "though he will

not rise and give him because he is his friend, because of his importunity he will rise and give him as much as he needs." And now come, and let us transfer to the truth what was shown in the form of a parable. Be urgent in prayer; draw near to God Who loves to be kind; and that very constantly. And if you see that the gift of grace is delayed, yield not to weariness: despair not of the expected blessing: abandon not the hope set before you; nor further foolishly say within yourself, 'I have drawn near frequently; I have gained absolutely nothing; I have wept, and received not; I have supplicated, but not been accepted: for of all I asked, nothing has been accomplished.' Rather think thus within yourself, that He Who is the universal treasure house better knows our state than we do, in that He weighs to every man what is due and suitable to him. You ask sometimes what is beyond your measure; you wish to receive those things of which you are not yet worthy. The Giver Himself knows the time suitable for His gifts. Earthly fathers do not immediately and without discretion fulfil the desire of their sons: but often delay in spite of their asking, and that not because they have a grudging hand, nor again because they regard (merely) what is pleasant to the petitioners, but as considering what is useful and necessary for their good conduct. And how will that rich and bounteous Giver neglect the due accomplishment for men of what they pray for, unless of course, and without all doubt, He knows that it would not be for their benefit to receive what they ask? We must therefore offer our prayers to God with knowledge, as well as with assiduity: and even though there be some delay in your requests, continue patiently with the vineyard workers, as being well assured that what is gained without toil, and readily won, is usually despised: [356] whereas that which is gathered with labour is a more pleasant and abiding possession. But perchance to this you say; 'I draw near frequently, making requests; but the vintage therefrom has wandered far away. I am not slothful in supplications, but persevering and very importunate: who will assure me that I shall receive? who is my security that I shall not labour in vain?' "Therefore I also say to you;" and it is the Bestower of divine gifts Who Himself enters, and speaks;----"I also say to you, Seek, and you shall find; knock, and it shall be opened to you: for every one that asks receives; and he who seeks finds: and whosoever knocks, it shall be opened to him." In those words, "I say to you" has the full force of an oath: not that God is false, even though the promise be not accompanied with an oath; but to show that the littleness of their faith was groundless, He sometimes confirms His hearers by an oath. For the Saviour is also found in many places prefacing His words by saying, "Verily, truly, I say to you." As therefore He makes this very promise on oath, it is not a thing free from guilt to disbelieve it. In telling us therefore to seek, He bids us labour: for by labour, that which is needed is always, so to say, found; especially when it is something fit for us to possess. He who knocks, not once merely, but again and again, rattles the door with his hand, it may be, or with a stone, so that the master of the house, unable to endure the annoyance of the knocks, will open it even against his will. Learn therefore, even from what happens among us, the way to gain that which is to your profit. Knock, be urgent, ask. So must all act who ask any thing of God: for wise Paul writes, "Pray without ceasing." We are in need of urgent prayer, because many are the turmoils of worldly matters which encircle us around: for that many headed serpent greatly distresses us, involving us sometimes in unexpected difficulties, that he may humble us to baseness and manifold sin: and, besides this, there is also the inbred law of voluptuousness lurking in our fleshly members, and warring, as Scripture says, "against the law of our mind:" and lastly, the enemies of the doctrines of truth, even the impure and polluted gangs of heretics, oppose those who wish to hold correct opinions. Constant and earnest prayer therefore is necessary. [357] For arms and the implements of warfare

are needed for soldiers, that they may be able to overcome those who are drawn up against them: and for us prayer, "for our weapons," as Scripture says "are not carnal, but mighty to God." And this too we ought to add, as being in my opinion amply sufficient to quicken us to prayer. The Saviour and Lord of all is seen again and again passing the night in prayer. And when too He was about to undergo His saving passion upon the precious cross, He knelt down and prayed, saying; "Father, if it be possible, let this cup pass from Me." Was this because Life was afraid of death? Was it because there was no escape for Him from the net, no deliverance from the snare, in that the hand of the Jews was mightier than His power? And how is it not altogether abominable to think or speak thus? He was by nature God, and the Lord of powers, even though He was in form like to us. Of His own will He took upon Him the suffering upon the cross, because He was the helper of us all. What need was there then of prayer? It was that we might learn that supplication is becoming and full of benefits, and that we must be constant in it whenever temptation befall, and the cruelty of enemies press upon us like a wave. And to put it in one more light; for man to converse with God is a very great honour to human nature. And this we do in prayer, being commanded to address the Lord as Father; for we say, Our Father. But if He be a Father, necessarily He both loves and generously cherishes His sons, and honours them of course, and counts them worthy of indulgence. Draw near therefore in faith with perseverance, as being well assured that to those who ask urgently Christ bows His ear: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen. [358]

SERMON LXXIX.

11:11-13. And which of you that shall ask his father bread, will he offer him a stone? or if he ask of him a fish, will he for a fish offer him a serpent? If he ask an egg, will he offer him a scorpion? If you therefore, who are evil, know how to give good gifts to your children; how much more shall the heavenly Father give a good spirit to them that ask Him? TO love instruction and be fond of hearing becomes saints: but those who are thus minded must, I say, keep in remembrance, and store up in the treasure-house of their heart, whatsoever has been spoken by those who are skilful in teaching right doctrine, and whose study it is ably to initiate men in the truth. For this is both profitable to themselves for their spiritual improvement; and besides, it rejoices the teacher, just, for instance, as the seed also gladdens the husbandman when it springs up, as having been well covered in the furrow, and escaped being the food of birds. You therefore remember that at our last meeting we addressed you on the duty of praying without ceasing, and making supplication continually in offering our requests to God: and that we must not give way to any littleness of soul, nor at all grow weary, even though He somewhat delay His gift, considering that He knows whatsoever is to our benefit, and that the fitting season for His bounties is not forgotten by Him. And in to-day's lesson from the gospel, the Saviour again teaches another point most useful for our edification. And what this is, come, that we may declare it as to sons. We sometimes draw near to our bounteous God, offering Him petitions for various objects, according to each one's pleasure: but occasionally without discernment, or any careful examination what truly is to our advantage, and if granted by God would prove a blessing; and what would be to our injury if we received it. Rather, by the inconsiderate impulse of our fancy, we fall into desires replete with ruin, and which thrust the souls of those that entertain them into the snare of death and the meshes of hell. When therefore we ask of God ought of [359] this kind, we shall by no means receive it: on the contrary, we offer a petition fit only for ridicule. And why shall we not receive it? Is the God of all

weary of bestowing gifts upon us? By no means. Why then, some one forsooth may say, will He not give, since He is bounteous in giving? Let us learn of Him; or rather, you have already heard Him here saying, What man is there of you, whom if his son ask bread, will he give him a stone? Understand, he says, by an image or plain example taken from what happens among you, the meaning of what I say; You are the father of children; you have in you the sharp spur of natural affection towards them; in every way you wish to benefit them: when therefore, He says, one asks of you bread, without delay and with pleasure you give it, as knowing well that he seeks of you wholesome food. But when, from want of understanding, a little child that knows not yet how to distinguish what it sees, nor moreover what is the service and use of the various objects that fall in our way, asks for stones to eat, do you, He says, give them, or rather do you not make him desist from any such desire as would be to his injury? And the same reasoning holds good of the serpent and fish, and the egg and scorpion. If he ask a fish, you will grant it: but if he see a serpent, and wish to seize it, you will hold back the child's hand. If he want an egg, you will offer it at once, and encourage his desire after things of this sort, that the infant may advance to riper age: but if he see a scorpion creeping about, and run after it, imagining it to be something pretty, and as being ignorant of the harm it can do, you will, I suppose, of course stop him, and not let him be injured by the noxious animal. When therefore He says, "You who [360 are evil;" by which He means, you whose mind is capable of being influenced by evil, and not uniformly inclined to good like the God of all; "you know how to give good gifts to your children: how much more shall your heavenly Father give a good spirit to them that ask Him? And by "a good spirit"¹ He means spiritual grace: for this in every way is good, and if a man receive it, he will become most blessed, and worthy of admiration.

Most ready therefore is our heavenly Father to bestow gifts upon us: so that whosoever is denied what he asks, is himself the cause of it: for he asks, as I said, what God will not give. For God wishes us to be holy and blameless, and to advance uprightly and boldly in every good work; walking apart from every thing that defiles, and from the love of fleshly pleasure, and rejecting the anxieties of worldly pursuits; not involving ourselves in worldly business; not living profligately and carelessly; not delighting in unruly pleasures; nor moreover practising a dissolute mode of life; but desiring to live well and wisely, and in accordance with God's commands, making the law which He gave us the regulator of our conduct, and earnest in the pursuit of whatever tends chiefly to our edification. If therefore you wish to receive ought of this kind, draw near with joy: for our Father Who is in heaven, because He loves virtue, will readily incline His ear.

Examine therefore your prayer: for if you ask ought by receiving which you will become a lover of God, God, as I said, will grant it: but if it be any thing unreasonable, or that is able to do you an injury, He will withhold His hand: He will not bestow the wished-for object; in order that neither He may give nothing of an injurious nature,---for this is completely alien from Him,---nor let you harm yourself by receiving it. And let me explain how: for which purpose I shall bring forward examples. When you ask for wealth, you will not receive it of God: and why? Because it separates the heart of man from Him. Wealth begets pride, voluptuousness, and the love of pleasure, and brings men down to the pitfalls of worldly lusts. And so one of the disciples of our Lord has taught us, saying; "Whence are there wars, and whence quarrels among you? Is it not hence; from your lusts, that war in your members? You lust, and have not: you seek, and

[361 find not: you ask, and receive not, because you ask wickedly, that you may spend it on your pleasures." When you ask worldly power, God will turn away His face: for He knows that it is a most injurious thing to those who possess it. For constantly, so to speak, charges of oppression attach themselves to those who possess worldly power: and those are for the most part proud, and unbridled, and boastful, who are set in temporal dignities. When you ask for any to perish, or be exposed to inevitable tortures, because they have annoyed or molested you in any way, God will not grant it. For He wills us to be long-suffering in mind: and not to requite any one with evil for evil, but to pray for those who spoil us: to do good to those who injure us, and be imitators of His kindness. For this reason Solomon was praised; for when offering up prayers to God, he said: "And you shall give Your servant a heart to hear, and to judge Your people righteously." And it pleased the Lord that Solomon asked this thing. And what did God, Who loves virtue, say to him? "Because you have not asked for you many days: nor have asked the lives of your enemies; but have asked for you understanding, and to hear judgment: see! I have done what you said: see! I have given you a heart prudent and wise."

You, therefore, should ask the bestowal without stint of spiritual gifts. Ask strength, that you may be able manfully to resist every fleshly lust. Ask of God an uncovetous disposition; long suffering; gentleness; and the mother and nurse of all good, I mean, patience. Ask calmness of temper; continence; a pure heart; and further, ask also the wisdom that comes from Him. These things He will give readily: these save the soul: these work in it that better beauty, and imprint in it God's image. This is the spiritual wealth; the riches that has never to be abandoned: these prepare for us the lot of the saints, and make us members of the company of the holy angels; these perfect us in piety, and rapidly load us onward to the hope of eternal life, and make us heirs of the kingdom of heaven, by the aid of Christ, the Saviour of us all; by Whom, and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever,

Amen. [362

SERMON LXXX.

11:14-18. And He was casting out a dumb devil: and it came to pass, when the devil was gone out, the dumb spoke. And the multitudes wondered: but some of them said, He casts out devils through Beelzebub, the prince of the devils: and others tempting, sought of Him a sign from heaven. But He, knowing their thoughts, said to them; Every kingdom divided against itself is laid desolate: and a house against a house falls. And if Satan also be divided against himself how shall his kingdom stand? Because you say that I cast out devils through Beelzebub.

"I HAVE been very jealous for the Lord," as Scripture says; and I too would say, fixing an accurate attention upon the lessons from the Gospel set before us, that the frantic tongue of Israel was bold and unbridled in insult, tyrannized over by harsh and unrestrainable wrath, and vanquished by unappeasable envy. For consider how, so to speak, they were even gnashing their teeth at Christ, the Saviour of all, because He made the multitudes wonder by His many divine and astonishing miracles; and because the very devils cried out at His ineffable and godlike power and authority. And this, I suppose, was what was celebrated by David when thus addressing Him: "Through the greatness of your power shall Your enemies be found liars to You." But the reason for which those who warred against His glory thus acted, this lesson plainly teaches us. "There was brought to Him one who was possessed with a dumb devil." Now dumb devils are, so to speak, difficult for any

one whatsoever of the saints to rebuke; and are more obstinate than any other kind, and excessively audacious. But there was nothing difficult to the all-powerful will of Christ, the Saviour of us all. For He immediately set the man who was brought to Him free from the wicked and impure devil; and he whose tongue had before been closed by door and lock, once again [363 poured forth his customary speech. For we say that he is called dumb in this passage as being without tongue, that is, without speech. And upon the accomplishment of this wonderful act, the multitude extolled Him with praises, and hastened to crown the worker of the miracle with godlike honour. But certain of them, it says, being Scribes and Pharisees, with hearts intoxicated with pride and envy, found in the miracle fuel for their malady; and not only did they not praise Him, but betook themselves to the very opposite. For having stripped Him of the godlike deeds He had wrought, they assigned to the Devil almighty power, and made Beelzebub the source of Christ's might. "For by him, they said, He casts out devils," And others being afflicted, so to speak, with a kindred wickedness, and running without discernment into a disgraceful forwardness of speech, and being stung by the like goadings of envy, required, it says, to see of Him a sign from heaven; calling out, as it were, and saying, 'Even if You have expelled from a man a bitter and malicious demon, that as yet is no such great matter, nor worthy of admiration. What as yet is done is no proof of divine ability. We see nothing as yet equal to the miracles of old. Show us some deed of which there is no doubt of its being wrought by power from above. Moses made the people pass over, having caused the sea that was between to become capable of being walked upon: the waters were piled up like a wall. He smote the rock with his rod, and made it the mother of rivers, so that fountains burst forth from the flinty stone. Likewise also Jeshua, his successor, made the sun stand still in Gibeon, and the moon in the valley of Arnon. He laid bonds on the streams of Jordan. But You show no such deed as these. You cast out a devil: this authority the prince of the devils, even Beelzebub, grants to men. Of him You borrow the power of doing those things, [364 which in unlearned and ignorant people beget wonder.' Such were their froward fault-findings. For the fact of their wishing to ask a sign from heaven proves nothing else than that they entertained such thoughts as these respecting Him. And what said Christ to these things? First, indeed, He proves Himself to be God, by knowing even that which was secretly whispered among them: for He knew their thoughts. And it is an act that altogether belongs to God, to be able to know what is in the mind and heart, and even what is spoken anywhere by men secretly. To draw them away then from so obdurate a crime, He says, that "Every kingdom divided against itself is laid desolate: and a house against a house falls. And if Satan be divided against himself, how shall his kingdom stand? For He well might have said to those who babbled thus foolishly about Him, You depart from the right way: truly you err, and without doubt are ignorant of My nature. The greatness of My might, and the splendour of My glory, is unperceived by you. Moses was a servant: I am Lord. He was the minister of the law: but I the legislator; for I am by nature God. He was the minister of the signs; but I the doer of them, and the worker of the miracles. I divided the sea: it was the work of My power, that the waters were divided, and the people passed over: I displayed the flint stone as the mother of rivers. I made the sun stand still in Gibeon, and the might of My commands stayed the moon in the valley of Arnon. It was I Who laid bonds on the streams of Jordan. Had He, however, used words such as these, it is perhaps not improbable to imagine that they would have conceived in them a yet more violent flame of envy: for they would at once have said, 'He exalts Himself above the glory of the saints: He boasts Himself over the illustrious patriarchs, who, He says, were nothing: He appropriates to Himself their glory.' And they would have added to these

other words, which in unlearned persons would have given occasion for wickedness towards Him.

Very wisely therefore, omitting these things, He proceeds to arguments, drawn indeed from common things, but which have the force of truth in them; "For every kingdom," He says, "divided against itself, becomes desolate; and every house against a house, falls: and if Satan be divided |365 against himself, how shall his kingdom stand?" For that which establishes kingdoms is the fidelity of subjects, and the obedience of those under the royal sceptre: and houses are established when those who belong to them in no way whatsoever thwart one another, but, on the contrary, accord both in will and deed. And so I suppose it would establish the kingdom too of Beelzebub, had he determined to abstain from every thing contrary to himself. How then does Satan cast out Satan? It follows then that devils do not depart from men of their own accord, but retire unwillingly. Satan, He says, does not fight with himself. He does not rebuke his own satellites. He does not permit himself to injure his own armour-bearers. On the contrary, he aids his kingdom. It remains, therefore for you to understand, that I crush Satan by divine power. So must we be persuaded who believe in Him, and have departed far away from the wickedness of the Jews. For what is at all impossible to that Almighty right hand? Or what is great and difficult to Him, Who can accomplish every thing by His will alone? He Who established the heavens, and founded the earth, Who is the Creator of all, Who is perfect power, how can He be in need of Beelzebub? Oh, thoughts never to be spoken! Oh, wickedness never to be endured! A people foolish and without understanding! Very justly may one say of the Israelites, "They have eyes, and see not: they have ears, and hear not." For though they were spectators of the wonderful deeds wrought by Christ, and by the holy prophets, and heard of them, and knew them long before, nevertheless they continued obdurate and intractable. Therefore "they eat the fruit of their way," as Scripture says. But let us be earnest in extolling Christ with endless praises; for thus shall we be heirs of the kingdom of heaven, by the gift of the same Christ: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen. |366

Here ends the first portion of the Explanation of the Evangelist Luke, by the holy Cyril, Patriarch of Alexandria; containing eighty Sermons.

Blessed be God for ever; and praised be His Name for generations.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and always, and for ever and ever, Amen and Amen.

1. m Or in more modern language a trial, which is the strict meaning of temptation, a derivative of tento. This text was transcribed by Roger Pearse, 2008. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 81-88 (Luke 11:19-12:10)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

81-88. (Luke 11:19-12:10.) pp.369-408.

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Sermon 81

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Sermon 82

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Sermon 83

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Sermon 84

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Sermon 85

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Sermon 86

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Sermon 87

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Sermon 88

SERMON LXXXI.

11:19-26. But if I by Beelzebub cast out the devils, by whom do your sons cast them out? Therefore they shall be your judges. But if I by the finger of God cast out the devils, then the kingdom of God has come upon you. When the strong man armed guards his house, his goods are in peace: but when He Who is stronger than he shall come upon him, and overcome him, He takes from him all his armour wherein he trusted, and divides his spoils. He that is not with Me is against Me: and he that gathers not with Me, scatters for Me. When the unclean spirit has gone forth from the man, it wanders about in places where there is no water, seeking rest: and not having found it, then it says, I will return to my house, whence I came out. And when it comes, it

finds it empty, swept, and garnished. Then it goes, and brings seven other spirits worse than itself, and they enter in and dwell there. And the last state of that man is made worse than the first. THE God of all, blaming the haughtiness of the Jews, and their constant tendency to run into disobedience, thus spoke by the voice of Isaiah; "Hear, O heavens, and give ear, O earth; for the Lord has spoken. I have begotten, and brought up sons; and they have rejected Me." For they rejected God the Father, by setting in manifold ways the Son at nothing, Who, though sprung from Him by nature, yet afterwards was made like unto us for our sakes: and yet He called them unto the grace that is by faith, and would have fulfilled the promise given unto their fathers. For of this the sacred Paul bears witness, where he writes, "For I say that Christ was a minister of the circumcision, to fulfil the promises of the fathers: and that the Gentiles might glorify God for mercy." The Only-begotten Word of God therefore was made man, that He might fulfil the promise of the blessing granted unto [370] them. And that they might know that it was He Whom the law had prefigured by shadows, and Whom the company also of the holy prophets had foretold, He wrought these godlike deeds, and rebuked the unclean spirits. But they, though it was their duty to have praised Him, as doing wonders, as One Who possessed a power and authority beyond that of nature, and incomparable in degree, on the contrary disparaged His glory, saying, "This man only casts out devils by Beelzebub the prince of the devils." And what doth Christ reply to this? "If I by Beelzebub cast out devils, by whom do your sons cast them out?"

Now this subject was explained by me to you at length at our last meeting. But inasmuch as it is right that the wickedness of the Jews, in thus idly prating against Him, should still further be rebuked by many and convincing arguments, He adds on this account to what had been already said, an unanswerable consideration. And what this is, I will now mention to you as to my children. The blessed disciples were Jews, and the children of Jews, according to the flesh; but they had obtained authority from Christ over unclean spirits, and set free those that were possessed by them, by calling over them these words, "In the Name of Jesus Christ." For Paul also once with apostolic authority commanded an unclean spirit, saying, "I command you, in the Name of Jesus Christ, to come out of her." When therefore He says, your own children in My Name trample upon Beelzebub, by rebuking his satellites, and expelling them forthwith from those in whom they are, what else is it but manifest blasphemy, joined with great ignorance, to say that I borrow this power from Beelzebub? You are convicted therefore, He says, by the faith of your own children, if, as is the case, they having received of Me authority and power, overthrow Satan, and against his will drive him from those in whom he dwells; while you affirm, that I make use of his agency in working divine miracles. But inasmuch as what you say is not true, but, on the contrary, empty and false, and liable to the charge of calumny, it is plain that I cast out devils by the finger of God. And by the finger of God He means the Holy Ghost. For the Son is called the hand and arm of God the Father; for He does all things by the Son, [371] and the Son in like manner works by the Spirit. For just as the finger is appended to the hand, as something not foreign from it, but belonging to it by nature, so also the Holy Spirit, by reason of His being equal in substance, is joined in oneness to the Son, even though He proceed from God the Father. For, as I said, the Son does every thing by the consubstantial Spirit. Here, however, purposely He says, that by the finger of God He casts out devils, speaking as a man: because the Jews in the infirmity and folly of their mind, would not have endured it, if He had said, "by My own Spirit I cast out devils." Appeasing therefore their excessive readiness to anger, and the proneness of their mind unto insolence and phrensy, He spake as a man, although He is by nature God, and Himself the Giver of the Spirit from God the Father to

those who are worthy, and employs as His own that power which is from Him. For He is consubstantial with Him, and whatsoever is said to be done by God the Father, this necessarily is by the Son in the Spirit. If therefore, He says, I, being a man, and having become like unto you, cast out devils in the Spirit of God, human nature has in Me first attained to a godlike kingdom. For it has become glorious by breaking the power of Satan, and rebuking the impure and abominable spirits: for such is the meaning of the words, that "the kingdom of God has come upon you." But the Jews did not understand the mystery of the dispensation of the Only-begotten in the flesh: and yet how ought they not rather to have reflected, that by the Only-begotten Word of God having become man, without ceasing to be that which He was, He glorified the nature of man, in that He did not disdain to take upon Him its meanness, in order that He might bestow upon it His own riches. And inasmuch as it was necessary, as I showed, that the argument upon this subject should travel through many considerations, He makes use of a most plain and evident comparison, by means of which those who will may see, that He has conquered the ruler of this world, and having, so to speak, hamstrung him, and stripped him of the power which he possessed, has given him over for a prey unto His followers. "For when, He says, the strong man being armed guards his house, all his goods are in peace: but when One That is [372 stronger than he shall come upon him, and overcome him, He takes away all his armour wherein he trusted, and divides his spoil," This is, as I said, a plain demonstration, and type of the matter depicted after the manner of human affairs. For as long as a strong man retains the superiority, and guards his own property, he is in no danger of being plundered. But when one who is stronger than he, and more powerful, comes upon him, and prevails against him, then forthwith he is spoiled. And such has been the fate of our common enemy, the wicked Satan, that many headed serpent, the inventor of sin. For before the coining of the Saviour, he was in great power, driving and shutting up, so to speak, in his own stall flocks not his own, but belonging to God over all, like some rapacious and most insolent robber. But inasmuch as the Word of God Who is above all, the Giver of all might, and Lord of powers assailed Him, having become man, all his goods have been plundered, and his spoil divided. For those who of old had been ensnared by him into ungodliness and error have been called by the holy apostles to the acknowledgment of the truth, and been brought near unto God the Father by faith in His Son. Would you like to hear and learn another convincing argument besides these? "He that is not with Me," He says, "is against Me: and he that gathers not with Me, scatters for Me." For I, He says, have come to save every man from the hands of the devil; to deliver from his guile those whom he had ensnared; to set the prisoners free; to give light to those in darkness; to raise up them that had fallen; to heal the broken-spirited: and to gather together the children of God who were scattered abroad. Such was the object of My coming. But Satan is not with Me; on the contrary he is against Me. For he ventures to scatter those whom I have gathered and saved. How then can he, who wars against Me, and sets his wickedness in array against My purposes, give Me power against himself? How is it not foolish even barely to imagine the possibility of such a thing as this? The cause however which made the Jewish multitudes fall into such thoughts concerning Christ He Himself makes plain, by saying; "When the wicked spirit has gone forth from the man, it returns with seven other spirits more bitter [373 than itself; and the last state of that man is worse than the first." For as long as they were in bondage in Egypt, and lived according to the customs and laws of the Egyptians, which were full of all impurity, they led polluted lives; an evil spirit dwelt in them: for it dwells in the hearts of the wicked. But when in the mercy of God they had been delivered by Moses, and received the law as

a schoolmaster, calling them to the light of the true knowledge of God, the impure and polluted spirit was driven out. But because they did not believe in Christ, but rejected the Saviour, the impure spirit again attacked them: for he found their heart empty, and devoid of all fear of God, and, swept as it were, and took up his abode in them. For just as the Holy Spirit, when He sees any one's heart free from all impurity, and clean, dwells and abides there, and rests therein; so also the impure spirit is wont to dwell in the souls of the wicked. For they are devoid, as I said, of all virtue: and there is in them no fear of God. The last state therefore of the Israelites has become worse than the first. For as the disciple of the Saviour said; "It had been better for them not to have known the way of truth, than that when they have known it, they should turn back again from the holy commandment that was delivered unto them. It has happened to them according to the true proverb; The dog that returned to its vomit; and the washed sow to wallow in the mire." Let us flee therefore from being like the Jews; let Christ Who works miracles, be extolled by us: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [374

SERMON LXXXII.

11:29-36. And when the multitudes were gathered together, He began to say; This generation is an evil generation. It seeks a sign: and a sign shall not be given it, except the sign of Jonah. 1 * * * * * THE request originated in malice, and therefore was not granted them, according to the text, "The wicked shall seek Me, and shall not find Me." * * * * * and which He spoke to the divine Moses; the rod was changed into a serpent. And what thing is this? some one, forsooth, may say; or what is the truth it hints at? And this certainly we must examine: for I say that of all that is contained in the sacred Scriptures, there is nothing which is not useful for edification. When Israel then had dwelt for a lengthened period in Egypt, and been brought up in the customs of its inhabitants, he wandered far from God, and became like one that had fallen from His hand, and been made a serpent, by which is meant one naturally of a thoroughly wicked disposition. But inasmuch as God again took hold of him, he was restored to his former state, and became a rod, that is to say, a plant of Paradise. For he was called to the true knowledge of God, and enriched with the law as the means of a virtuous life.

Moreover God wrought also something further of an equally miraculous character. For He said unto Moses, "Put your hand into your bosom. And he put his hand into his bosom; and he drew forth his hand from his bosom, and his hand had become leprous, like snow. And he said again, Put your hand into your bosom. And he put his hand into his bosom; and he drew it forth from his bosom, and it had gained again the colour of his flesh." For as long as Israel adhered to the customs of his fathers, and represented in his

[375 own manners the type of virtuous living which he had in Abraham, and Isaac, and Jacob, he was, as it were, in the bosom of God, that is, under His guardianship and protection: but by abandoning the virtue of his ancestors, he became, so to speak, leprous; and fell into impurity: for the leper by the law of Moses was impure. But when He was again accepted by God, and placed under His protection, he was delivered from his leprosy; and put away the impurity of the Egyptian mode of life. And when these signs were wrought in their presence, they believed Moses, saying, "The Lord God of your fathers has sent me unto you."

Observe therefore that they did not make the display of miracles a reason for fault finding. They did not revile the divine Moses; they did not give free license to an unbridled tongue, and say that he wrought the miracles which he displayed before them by means of Beelzebub: they did not ask a sign from heaven, in contempt of his mighty deeds. But you

assigned to Beelzebub works thus honourable and miraculous, and was not ashamed in bringing to perdition others as well as your own self, by means of those very things which ought to have made you possess a steadfast faith in Christ. But He will not grant you another sign, that He may not give holy things unto dogs, nor cast pearls before swine. For how can they who are not calumniators of the miracles already wrought, deserve yet more? On the contrary we see that very skilful husbandmen, when they observe land sluggish in bearing fruit, withhold their hand, and refuse to plough it any more, that they may not suffer the loss at once both of their labour and of the seed.

He said, however, the sign only of Jonah shall be given them, by which is meant the passion upon the cross, and the resurrection from the dead. "For as Jonah," He says, "was in the belly of the fish three days and three nights, so shall also the Son of Man be in the heart of the earth three days and three nights." But had it been possible for Jesus not to have willed to suffer death in the flesh upon the cross, neither would this sign have been given to the Jews: but inasmuch as the passion, wrought for the salvation of the world, was indispensable, it was given these unbelievers for their condemnation. For also in speaking to the Jews, He

[376 said, "Destroy this temple, and in three days I will raise it up." But that the abolishing of death, and restoration of corruption by the resurrection from the dead, is a very great sign of the power and godlike authority of the Incarnate Word, will be sufficiently proved, as I imagine, in the judgment of serious men, by the soldiers of Pilate, who were appointed to guard the tomb, having been bribed with a large sum of money to say, that "the disciples came by night, and stole Him." It was therefore no unavailing sign, but rather one sufficient to convince all the inhabitants of the whole earth, that Christ is God, that of His own choice He suffered death in the flesh, but rose again, having commanded the bonds of death to depart, and overthrown corruption. But the Jews did not believe even this: for which reason it was very justly said of them, that "the queen of the south shall rise up in the judgment against this generation."

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[From Mai] This woman, though a barbarian, earnestly sought to hear Solomon, and for this purpose travelled so vast a distance, to listen to his wisdom upon the nature of things visible, and animals, and plants. But you, though already present, and listening to Wisdom Itself, Who came to you, discoursing upon things invisible and heavenly, and confirming what He said by deeds and miracles, turn away from the word, and pass by with indifference the wonderful nature of His oracles. How then is there not more than Solomon here, that is in Me? And again observe, I pray, the skilfulness of His language; for why does He say "here," and not rather "in Me?" It is to persuade us to be humble, even though we be largely endowed with spiritual gifts. And besides, it is not at all unlikely, that had the Jews heard Him say, "that there is more than Solomon in Me,"

they would have ventured to speak of Him in their usual way: 'See! He says, that He is superior even to the kings who have gloriously reigned over us.' The Saviour, therefore, for the economy's sake, uses moderate language, saying, "here," instead of "in Me."

He says, moreover, that the Ninevites will appear for the condemnation of the Jews at the season of judgment: for they were rude and barbarous people, ignorant of Him Who by nature and in truth is God, who had never even heard of the predictions of Moses, and were without knowledge of the

[377 glorious tidings of prophecy: but even though this was their mental state, they repented, He says, at the preaching of Jonah. Far better therefore were they than the Israelites, and will condemn them. But listen to the very words: "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah, and behold! a greater than Jonah is here." "No man, having lighted a lamp, puts it into a cellar, nor under the bushel, but upon the lampstand, that they who enter in may see the light." And what was the object of such words as these? He combats the Jews by an objection drawn from their own folly and ignorance: for they said that He wrought miracles, not that He might be more fully believed in, but that He might have numbers of followers, and catch the applause of those who saw his wondrous acts. And this calumny He refutes by taking as an example the use of a lamp. For a lamp, He says, is always elevated, and put upon a stand, to be of use to those who see. And let us consider the inference which follows from this. Before then the coining of our Saviour, the father of darkness, even Satan, had made the world dark, and blackened all things with an intellectual gloom; but in this state the Father gave us the Son, to be as it were a lamp to the world, to irradiate us with divine light, and rescue us from Satanic darkness. But, O Jew, if you blame the lamp, because it is not hidden, but on the contrary, being set on high on a stand, gives its light to those who see, then blame Christ for not wishing to be concealed, but on the contrary to be seen of all, illuminating those in darkness, and shedding on them the light of the true knowledge of God. He did not therefore fulfil His miracles so much in order to be wondered at, nor seek by them to become famous, as that we might rather believe, that whereas He is God by nature, yet He became man for our sakes, but without ceasing to be what He was. And upon the holy church as a lamp-stand, shining by the doctrine He proclaims, He gives light to the minds of all by filling them with divine knowledge.

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SERMON LXXXIII.

11:37-41. And as He was speaking, a certain Pharisee besought Him to dine with him: and He went in and lay down to meat. But the Pharisee, when he saw it, wondered that He had not first washed before dinner. But the Lord said unto him, Now do you Pharisees make clean the outside of the cup and the dish,, but that which is within you is full of rapine and wickedness. O you little-minded, did not He Who made that which is without, make that which is within also? But whatever there is give as alms, and behold! every thing is clean unto you. THE very wise Paul truly tells us, that "Christ came into the world to save sinners." For this was His aim, and for this purpose He humbled Himself to the emptying of His glory, and appeared upon earth in the flesh, and conversed with men. For it was right, that as being the Creator and Lord of all, He should give a saving hand to those who had fallen into sin, and show unto them that were wandering in error, a pathway that would lead them straight unto every good work, and the excellence of virtuous

deeds. And it is said somewhere also by one of the holy prophets, concerning those who have been called by faith to the knowledge of His glory "And they shall be all taught of God." How, therefore, does He lead us into every thing that is useful? By humbling Himself to be with sinners, and condescending sometimes even to those things that He would not, that so He might save many. That this was the case we may see by the lessons from the gospel now set before us; for one of the Pharisees, it says, besought Him to dine at His house: "and He went in, and lay down to meat." And yet how is it not plain to every one, that the gang of the Pharisees were always wicked and impure, hateful to God, and envious, ready for anger, of innate pride, and ever bold of speech against Christ the Saviour of us all? For they found fault with His divine miracles, and gathering wicked troops of counsellors, plotted His death. How then [379] did He become their guest? Was He not aware of their maliciousness? But how can this be safely affirmed? For as God He knoweth all things. What therefore is the explanation? It is this, that He was especially anxious to admonish them, therein resembling the most excellent physicians. For they apply the remedies of their art to those who are most dangerously ill, struggling against the disease under which they suffer, and assuaging its cruel attacks. As they therefore without restraint gave way to an infatuated mind, it was necessary for Christ to speak unto them what was requisite and useful for their salvation. For as He Himself somewhere says, "He came not to call the righteous, but sinners to repentance." And again He also said, that "they who are whole need not a physician, but they who are sick." The Pharisee therefore for some purpose of his own invites Him to an entertainment: and the Saviour of all submits, as I said, to this, for the economy's sake. But He made the matter an opportunity of giving instruction, not consuming the time of their meeting in the enjoyment of food and delicacies, but in the task of making those more virtuous who were assembled there. And the dull Pharisee himself supplied an occasion for His discourse, for "he wondered," it says, "that He had not washed before dinner." Did he then wonder at Him, as having done something of which he approved, as being especially worthy of the saints? This was not his view: how could it be? On the contrary he was offended, because having the reputation among them of a righteous man and a prophet, He did not conform Himself to their unreasonable customs. For they washed before meat, as though they so freed themselves from all pollution. But this was very absurd. For the washing with water is highly useful for those who are unclean in body; but how can it free men from the defilement of the mind and heart? Our argument however is this: O foolish Pharisee, you boast much of your knowledge of the sacred Scriptures: you are ever quoting the law of Moses. Tell us therefore where Moses gave you this precept? What commandment can you mention, ordained by God, requiring men to wash before meat? The waters of sprinkling were indeed given by the command of Moses for the cleansing of corporeal [380] uncleanness, as being a type of the baptism which really is holy and cleansing, even that in Christ. Those also who were called to the priesthood were bathed in water: for so did the divine Moses bathe Aaron, and the Levites with him, the law thereby declaring by means of the baptism enacted in type and shadow, that even its priesthood had not that which suffices for sanctification, but, on the contrary, needs divine and holy baptism for the true cleansing: and further, beautifully showing us that the Saviour of all is sufficient to sanctify and cleanse from all defilement, by means of holy and precious baptism, ourselves, who are the generation consecrated to and elect of God. Plainly however, he nowhere commands it as a duty to wash before eating. Why therefore do you wonder, or for what reason are you offended, O Pharisee? He Who Himself spoke it in old time has not violated the precept of Moses: and, as I said, the law, which you make a profession of honouring, has nowhere given you

any such commandment. But what said the Saviour? He most opportunely rebuked them, saying, "Now you Pharisees make clean the outside of the cup, and the dish; but that which is within you is full of rapine and wickedness." For it would have been easy for the Lord to have used other words with the view of instructing the foolish Pharisee, but He found an opportunity, and, so to speak, connects His teaching with what was before their eyes. For as it was the time of eating, and of sitting at table, He takes as a plain comparison the cup and the dish, and shows that those who sincerely serve God must be pure and clean, not only from bodily impurity, but also from that hidden within in the mind; just, for instance, as those utensils also that serve the table must be cleansed both from those impurities that are on the outside, and also as well from those that are within. "For He who made," He says, "that which is without, made also that which is within:" by which is meant, that He Who created the body made also the soul. As therefore they are both the works of one virtue-loving God, their purification must be uniform. But this was not the practice of the Scribes and Pharisees; for so far as the mere reputation went of being clean, they were anxious to do every thing. They went about with sad [381] looks, as though pale from fasting; and as the Saviour says, "made broad the hems of their robes, and widened their phylacteries, and stood in the streets and prayed, that they might be seen of many," wishing rather to have praise of men than God, and to carry off the applause of the spectators. And, to speak briefly, while they exhibited themselves to the lookers on as the very pattern of the life of virtue that is by the law, they in every possible way withdrew from being lovers of God. "Whitened sepulchres were they," as the Saviour said, "which on the outside are beautiful, but inside are full of bones of the dead, and of all uncleanness." But Christ wills not that we be such as these, but rather spiritual worshippers, holy and without blame both in soul and body. For one also of our communion said, "Cleanse your hands you sinners, and sanctify your hearts, you double-minded." And the prophet David somewhere sings, "Create in me a clean heart, O God, and renew a right spirit within me." And again the prophet Isaiah speaks as in the person of God, "Wash you, make you clean; put away iniquities from your souls from before My eyes. Cease from your iniquities." Observe the exactness of the expression: for His words are, "From before My eyes put away iniquities from your souls." For the wicked do sometimes escape the eyes of men, but never can they escape those of God. It is our duty therefore, inasmuch as God sees what is secret, to put away wickedness from before His eyes. But the Pharisees had no knowledge of any such method of virtuous living: what medicine therefore did the Saviour offer them after His rebukes? How did He Who struck them make them whole? "Whatever you have," He says, "give as alms: and lo! every thing is pure unto you." And yet we affirm that there are many ways of virtuous conduct, such for instance as meekness, humility, and other kindred virtues: why therefore did He omit these, and command them to be [382] compassionate? What answer do we make to this? The Pharisees then were exceedingly avaricious, and the slaves of base gains, and accumulated with greedy hand stores of wealth. For the God of all even somewhere said concerning them, "How has the faithful city Zion, that was full of judgment, become a harlot! Righteousness lodged in her, but now murderers! Your silver is adulterate; your merchants mingle the wine with water; your princes are disobedient, the partners of thieves, loving bribes, running after recompense; they judge not the fatherless, and regard not the suit of the widow." He purposely therefore had regard to that malady which had possession of them, and tears their avarice up by the root, that being delivered from its wickedness, and attaining to purity in mind and heart, they might become true worshippers. The Saviour therefore in all these things acted in accordance with the plan of salvation; and being

invited to a banquet, bestowed spiritual food, not only upon His entertainer, but upon all those who were feasting with Him. And let us too pray Him for this spiritual food; for "He is that living Bread, which came down from heaven, and gives life unto the world:" by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [383

SERMON LXXXIV.

11:42-44. But woe unto you, Pharisees! who tithe mint and rue and all herbs, and pass over judgment and the love of God. But these things ought you to have done, and not to leave the other undone. Woe unto you, Pharisees! for you love the uppermost seat in the synagogues, and greetings in the markets. Woe unto you! for you are as those graves which appear not, and the men that walk over them know it not.

THOSE who are exact observers of the sacred commandments do not venture in any way whatsoever to offend the God of all. For they feel the truth of what is written, "That whosoever shall keep the whole law, but shall offend in one particular, becomes guilty of all. For He Who said, You shall not commit adultery, said also, You shall not kill. If then you do not commit adultery, but yet kill, you are become a transgressor of the law." The transgression therefore of one commandment transgresses the law, that is, proves the man to be without the law. But when any one disregards those commandments, which especially are important above the rest, what words will he find able to save him from deserved punishment? That the Pharisees then merited these severe censures, the Lord proved against them, saying, "Woe unto you, Pharisees! who tithe mint and rue and all herbs, and pass over judgment and the love of God. These things ought you to have done, and not to pass by the other, that is, to leave them undone." For while they omitted, as of no importance, those duties which they were especially bound to practice, as, for instance, judgment and the love of God, they carefully and scrupulously observed, or rather commanded the people subject to their authority to observe, those commandments only which were a way and means of great revenues for themselves.

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Put more fully to explain these things to you, my beloved, I must speak as follows. The law of Moses commanded tithes to be offered to the priests by the Israelites. For it spoke thus; "The sons of Levi shall have no inheritance among the children of Israel. The offerings of the Lord are their inheritance." For whatsoever was offered by any one for the glory of God, on the score I mean of tithe, this God set apart for those whose office it was to minister; and this was their inheritance. But inasmuch as the Pharisees above all others were covetous, and fond of disgraceful gains, they commanded that this law of tithing should be observed carefully and scrupulously, so as not even to omit the most paltry and insignificant herbs; while they carelessly disregarded what they ought to have observed, namely, the more essential commandments given by Moses; such, for instance, as judgment, by which is meant justice in passing judgment, and the love of God. For it would have been a just judgment, and an upright sentence, to have considered every thing that was commanded deserving of equal care and attention, and not to neglect things of primary importance, while they paid a scrupulous regard to those only which were to their profit. And the effect of love to God would have been to avoid making Him angry in any respect, and to dread the violation of any part whatsoever of the law. Or to put it in another light, one may say, that judgment would have been to decree just sentences, and to make upon no matter whatsoever an unfair

decision. And this too was disregarded by the Pharisees; for the Spirit rebuked them by the voice of David, thus saying, "God arose in the congregation of the Gods, and in the midst of the Gods He judges. How long will you judge unjustly, and accept the persons of the wicked?" He accused them also by the voice of Isaiah, saying, "How has the faithful city Zion, that was full of judgment, become a harlot? Righteousness lodged in her, but now murderers. Your silver is adulterate: your merchants mingle the wine with water: your princes are disobedient, the partners of thieves, loving bribes, running after recompense: they judge not the fatherless, and regard not the suit of the widow." For to judge unjustly is not the part of those who practice love to the brethren, but the crime rather [385 of an iniquitous mind, and a plain proof of a falling away into sin. While therefore you tithe mint, He says, and rue, and every herb, and ordain that the commandment upon these points is to be strictly kept, you deign to give no attention to the weightier matters of the law, to those commandments, I mean, which are more especially necessary and beneficial to the soul, and by means of which you might prove yourselves honourable and holy, and full of such praises as become those whose desire it is to love God, and please Him. And He adds yet another woe to those already spoken, saying, "Woe unto you, Pharisees, who love the uppermost seat in the synagogues, and greetings in the market places," Is then this reproof useful to the Pharisees only? Not so: for the benefit of it extends even unto us: for by the rebukes He addressed to them, He effects also our improvement. For true it is, that those who are perfect in mind, and lovers of upright conduct, find in the rebukes of others the means of their own safety. For they of course avoid imitating them, and do not expose themselves to being caught in similar faults. The accusation therefore which Christ brings against the Pharisees, that they seek for greetings in the market places, and the uppermost seats in the synagogues, or meetings, shows that they were fond of praise, and wont to indulge themselves in empty ostentation, and an absurd superciliousness. And what can be worse than this? or how must not such conduct be hateful to every man, as being boastful and annoying, and destitute of the praises of virtue, and intent solely upon stealing the reputation of being honourable. And how must not he be incomparably superior to men thus disposed, who is poor in spirit, and gentle, and affable; not loving boasting, but courteous; not deceiving men by outside and fictitious disguises, but being rather a true worshipper, and adorned with that rational beauty which the divine Word imprints in us by means of all virtue and holiness and righteousness. For if we must prove ourselves better than others,----and there is nothing to prevent this,----let the sentence of superiority be given us of God, by our excelling them in point of conduct and morals, and in a wise and blameless knowledge of the sacred scriptures. For to be saluted by others, and seated higher [386 than one's friends, does not at all prove us to be persons of merit: for this is possessed by many, who, so far from being virtuous, are rather lovers of pleasure, and lovers of sin. For they wrest honours from every one, because of their possessing either vast wealth or worldly power. But that our being admired by others without investigation and inconsiderately, and without their knowing our real state, does not at all make us elect in the presence of God, Who knows all things, the Saviour at once demonstrates by Saying; "Woe unto you, for you are as those graves which appear not, and the men who walk over them know it not," Observe, I pray, very clearly the force of the example. Those who desire to be saluted by every one in the marketplace, and anxiously consider it a great matter to have the foremost seats in the synagogues, differ in no respect from graves that appear not, which on the outside are beautifully adorned, but are full of all impurity. See here, I pray, that hypocrisy is utterly blamed: for it is a hateful malady, both towards God and men. For whatsoever

the hypocrite seems, and is thought to be, that he is not: but he borrows, so to speak, the reputation of goodness, and thereby accuses his real baseness: for the very thing which he praises and admires, he will not practise. But it is a thing impossible for you long to hide your hypocrisy: for just as the figures painted in pictures fall off, as time dries up the colours, so also hypocrisies, after escaping observation for a very little time, are soon convicted of being really nothing.

We then must be true worshippers, and not as wishing to please men, lest we fall from being servants of Christ. For so the blessed Paul somewhere speaks; "For now do I persuade men or God? or do I seek to please men? If I yet pleased men, I should not be the servant of Christ." For suppositions in matters of moral excellence are simply ridiculous, and worthy neither of account nor admiration. For just as in gold coins, that which is counterfeit and faulty is rejected, so the hypocrite is regarded with scorn both by God and men. But he who is

|387 true meets with admiration; just, for instance, as Nathaniel, of whom Christ said, "Behold one truly an Israelite, in whom is no guile." He who is such is esteemed before God; he is counted worthy of crowns and honours; has a glorious hope given him; and is "a fellow-citizen with the saints, and of the household of God."

Let us therefore flee from the malady of hypocrisy: and may there rather dwell within us a pure and uncorrupt mind, resplendent with glorious virtues. For this will unite us unto Christ; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON LXXXV.

11:45-48. Then answered one of the lawyers, and said unto Him, Teacher, in saying these things you reproach us also. And He said, Also unto you, lawyers, woe! for you burden men with burdens heavy and grievous to be borne; and you yourselves touch not the burdens with one of your fingers. Woe unto you! for you build the sepulchres of the prophets, and your fathers killed them. Therefore you bear witness, and approve of the deeds of your fathers: for they indeed killed them, and you build their sepulchres.

REPROOF is ever, so to speak, a thing difficult for any man to bear: but it is not without profit to the soberminded: for it leads them to the duty of performing those things which make them worthy of honour, and lovers of virtuous pursuits. But those who run into wickedness with all eagerness, and whose heart is set against admonition, are hurried into greater sins by the very things that should have made them more soberminded, and are only hardened by the words of those who try to benefit them. And, as an example of this state of mind, behold those who among the Jews were called lawyers. For the Saviour of all was rebuking the Pharisees, as men that were wandering far from the right way, and fallen into unbecoming practices. For He blamed them as being boasters, as hypocrites, as loving greetings in the markets, and as wishing to sit in front of everybody else in the synagogues: and He further called them "whited sepulchres, which on the outside are beautiful, but inside are full of dead men's bones and all impurity." At these things the band of wicked lawyers was indignant, and one of them stood up to controvert the Saviour's declarations, and said; "Teacher, in saying these things, You reproach us also." Oh what great ignorance! what

blindness in mind and understanding unto every thing necessary! These men subject themselves to blame: or rather the force of truth showed them to be liable to the same accusations as the Pharisees, and of one mind with them, and partners of their

[389 evil deeds, if they thus consider that what Christ said unto the others was spoken also against them. For tell me, for what reason are you angry? When any reproof is addressed to the Pharisees, you say that you are reproached. You confess therefore your deeds. You are conscious, of course, to thyself of being a similar character. But if you consider it a reproach for ought of this sort to be said of you, and nevertheless do not alter your behaviour, it is your own conduct you are found blaming. If you hate reproof as being a reproach, show thyself superior to the faults with which you are charged: or rather do not regard as a reproach the word of correction. Do you not see that those who heal the bodies of men converse with the sick upon the causes which have brought on their maladies, and use pungent drugs to counteract what has happened: but no one is angry with them on this account, or regards what they say as a reproach. But you are weak-minded in bearing admonitions, nor consent to learn what those passions are which are bringing injury to your heart. Far better would it be to love reproof, and ask for deliverance from your maladies, and healing for the ulcers of your soul. Far better were it rather to say, "Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for You are my praise."

Nothing however of this sort enters the mind of the lawyers, but they venture even to say; "In speaking these things, You reproach us also:" ignorantly giving the name of reproach to a reproof which was for their benefit and advantage. What then does Christ reply? He makes His reproof yet more severe, and humbles their empty pride, thus saying; "Also to you, lawyers, woe! for you burden men with burdens heavy and grievous to be borne: and you yourselves touch not the burdens with one of your fingers." He frames His argument against them out of a plain example. For the law was confessedly grievous to the Israelites, as the divine disciples also acknowledged. For they even rebuked those who were endeavouring to make such as had already believed desire to return to the legal ritual: for they said; "And now why tempt you God, to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? And the Saviour Himself taught us this, crying out and saying; "Come [390 unto Me, all you weary, and heavy laden; and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and you shall find rest for your-selves." Weary then and heavy laden are those, He says, who are under the law: while He calls Himself meek, as though the law had nothing in it of this character. For, as Paul says; "Whosoever has despised Moses' law is put to death without mercy at the mouth of two or three witnesses." Woe to you, therefore, He says, O lawyers: for while you bind burdens grievous to be borne, and intolerable to carry, and lay them on those who are under the law, you yourselves will not touch them. For while commanding that the ordinance of Moses should be kept inviolate, and passing sentence of death upon any who despise it, they themselves paid not the slightest heed to the duty of performing its precepts. As accustomed thus to act, the wise Paul also rebukes them, saying; "Behold you are called a Jew, and rest in the law, and make your boast of God; and know His will, and discern the things that are more excellent, being instructed by the law; and are confident of thyself, that you are a guide of the blind; an instructor of those without understanding; a teacher of babes; and that you have the form of knowledge and of truth in the law. You therefore that teach others, teach you not thyself? you that say that men should not steal, do you steal? you that say that men should not commit adultery, do you commit

adultery? And you that despise idols, do you plunder the sanctuary? And you that boast in the law, by the transgression of the law despise you God?" For the teacher is rejected with infamy when his conduct does not agree with his words. Upon him our Saviour also passes the sentence of severe punishment: "for whosoever," He says, "has taught and done, shall be called great: but whosoever shall teach and not do, he shall " be called small in the kingdom of heaven." And for the same reason the disciple of the Saviour also writes to us; "Let there not be many teachers among you, my brethren; knowing that we shall receive the greater condemnation. For in many things we all of us commit wrong." And having thus shown the worthlessness of this abominable crew of lawyers, He goes on to utter a common reproof to all [391 the chiefs of the Jews: "Woe unto you! for you build the sepulchres of the prophets: and your fathers killed them. Therefore you bear witness, and approve of the deeds of your fathers; for they indeed killed them, and you build their sepulchres." Let us then carefully examine what the Saviour means; for what wicked act can we say that they were guilty of in building the tombs of the saints? Were they not rather doing them distinguished honour? What doubt can there be of this? It is necessary therefore to see what it is which Christ teaches us. The ancestors then of the Jews had from time to time put the holy prophets to death, when bringing them the word of God, and leading them unto the right way: but their descendants, acknowledging that the prophets were holy and venerable men, built over them sepulchres or tombs, as bestowing upon them an honour suitable to the saints. Their fathers therefore slew them; but they, as believing that they were prophets and holy men. became the judges of those that slew them. For by determining to pay honour to those who had been put to death, they thereby accused the others of having done wrongfully. But they, who condemned their fathers for such cruel murders, were about to incur the guilt of equal crimes, and to commit the same, or rather more abominable offences. For they slew the Prince of Life, the Saviour and Deliverer of all: and added also to their wickedness towards Him other abominable murders. For Stephen was put to death, not as being accused of any thing base, but rather for admonishing them, and speaking unto them what is contained in the inspired Scriptures. And other crimes besides were committed by them against every saint who preached unto them the Gospel message of salvation. The lawyers therefore and Pharisees were reprov'd in every way, as being haters of God, and boastful, and lovers of pleasure more than lovers of God: and as everywhere hating to be saved. For this reason Christ added always that word "woe," as something peculiarly theirs: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [392 [393

SERMON LXXXVI.

11:52 ... 12:1-3. Woe unto you, lawyers: for you have taken away the key of knowledge: you entered not in, and those that are entering in you hindered. And as He came out from thence, the scribes and Pharisees began to urge Him vehemently, and to put Him to silences about many things, lying in wait to catch something out of his mouth. Meanwhile many myriads of the people having assembled, so that they trod one upon another, He began to say unto His disciples first of all, Beware in yourselves of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: neither hid, that shall not be known. All things whatsoever you have spoken in darkness, shall be heard in the light: and that which you have spoken in the ear in chambers, shall be proclaimed upon the housetops.

THOSE who search the sacred Scriptures, and know the Lord's will, if they are virtuous men, and anxious for the people's good, and skilled in leading them aright unto every thing that is admirable, shall be rewarded with every blessing, if they discharge their duties with earnestness. And of this the Saviour assures us where He says, "Who then is a faithful and wise servant, whom his Lord has set over his household, to give them meat in its season? Blessed is that servant, whom his Lord shall come and find so doing: verily, I say unto you, that he will set him over all that he has." But if he be indolent, and neglectful, and a cause of offence to those entrusted to his charge, so as for them to fall from the right way, most miserable is he, and in danger of hopeless punishment. For again Christ Himself has said; "Whosoever therefore shall offend one of these little ones, which believe in Me, it were better for him that the millstone of an ass were hung about his neck, and that he were drowned in the depths of the sea." [394 Of faults thus grievous, Christ proved them guilty who professed to be skilled in the law; the scribes, I mean, and lawyers: and for this reason he said unto them; "Also to you lawyers woe! who have taken away the key of knowledge." By the key of knowledge we consider that the law itself is meant, and justification in Christ, by faith I mean in Him. For though the law was in shadow and type, yet those types shape out to us the truth, and those shadows depict to us in manifold ways the mystery of Christ. A lamb was sacrificed according to the law of Moses; they ate its flesh, they anointed the lintels with its blood, and overcame the destroyer. But the blood of a mere sheep could not turn away death. It was Christ then Who was typified under the form of a lamb, Who endures to be the victim for the life of the world, and saves by His blood those who are partakers of Him. And one might mention many other instances as well, by means of which we can discern the mystery of Christ, sketched out in the shadows of the law. And He Himself once when speaking to the Jews said, "There is one that accuses you, even Moses, in whom you trusted. For if you had believed Moses, you would have also believed Me; for he wrote of Me." And again; Search the Scriptures: for in them you think that you have eternal life; and it is they that testify of Me. And you are not willing to come unto Me, that you may have life." For every word of divinely inspired Scripture looks unto Him, and refers to Him. And whether it be Moses who speaks, he, as has been shown, was typifying Christ: or be it the holy prophets that you name, they also proclaimed to us in manifold ways the mystery of Christ, preaching beforehand the salvation that is by Him.

It was the duty therefore of those who were called lawyers, because they studied the law of Moses, and were well acquainted with the words of the holy prophets, to open, so to speak, to the Jewish multitudes the doors of knowledge. For the law directs men unto Christ, and the pious announcements of the holy prophets lead, as I said, to the acknowledgment of Him. But this the so-called lawyers did not do, but on the contrary they took away the key of knowledge, by which you are to understand the guidance of the law, or really faith in Christ. For by faith is the knowledge of the truth, as the [395 prophet Isaiah somewhere says; "If you will not believe, neither shall you understand." This same way of salvation by faith in Christ He before declared unto us by the holy prophets, saying; "Yet a little, a little while, and he that comes shall come, and shall not tarry. And whosoever shall draw back, in him My soul shall have no pleasure." And what is meant by a person's drawing back is his giving way to slothfulness. When therefore He says, that no one of those who have been called must draw back, it means, that if he grow slothful in his progress towards the grace which is by faith, My soul shall have no pleasure in him. But that the fathers were proved by faith, the examination of their deeds demonstrates. Take, for instance, the patriarch Abraham, who was called the friend of God: what is written of him? "Abraham believed

God, and it was counted unto him for righteousness: and he was called the friend of God." And it is written again; "By faith Noah, when it was revealed to him of things not seen as yet, prepared the ark for the saving of his house, in which few, that is, eight persons, were saved by water." And the blessed Paul has laid down for us a definition, so to speak, or rather a general law, thus saying; "Without faith it is impossible for any one whatsoever to please God." "For by it, he said, the elders, that is, those in old time, obtained a good report." But these so-called lawyers had taken away the key of knowledge; for they would not let men believe in Christ the Saviour of all. He wrought miracles in manifold ways; raising the dead from their graves; restoring beyond all hope their sight to the blind; making the lame whole in their feet; cleansing lepers; and rebuking unclean spirits. But they, though it was their duty to regard Him with admiration because of these things, despised His divine signs: and making the people entrusted to their charge to stumble, they said; "This man casts not out devils but in Beelzebub the prince of the devils." Here then you see them taking away the key of knowledge. He taught in their synagogues; He revealed to His hearers that good and acceptable and perfect will of God the Father; but they cannot leave even these His instructions without blame: for they called out to the multitudes, "He has a devil, and is utterly mad. Why hear you [396 Him?" In truth therefore they took away the key of knowledge: they went not in themselves, and the others they hindered. And thus being indignant at this reproof, "they began," it says, "to urge Him vehemently;" by which is meant, to attack Him with cunning, and oppose Him, and show their hatred of Him. And they ventured also, it says, even "to put Him to silence about many things." And what again is the meaning of their putting Him to silence? It is that they required Him at once, and so to speak, without consideration to make answer to their wicked questions; expecting forsooth that he would fall, and say something or other open to objection. But they knew not that He was God; or rather, they were despisers, and proud and contemptuous. And therefore it was that Christ told His friends, that is, His disciples, to "beware of the leaven of the Pharisees and scribes," meaning by leaven their false pretence. For hypocrisy is a thing hateful to God, and abominated by man, bringing no reward, and utterly useless for the salvation of the soul, or rather the cause of its perdition. For though sometimes it may escape detection for a little, yet before long it is sure to be laid bare, and bring upon them disgrace; like ill-featured women, when they are stripped of that external embellishment which they had produced by artificial means.

Hypocrisy therefore is a thing foreign to the character of the saints: for that it is impossible for those things that are done and said by us to escape the eye of the Deity, He showed by saying; "For there is nothing covered that shall not be revealed: neither hid that shall not be known." For all our words and deeds shall be revealed at the day of judgment. Hypocrisy therefore is superfluous trouble; and our duty is to prove ourselves true worshippers, serving God with free and open countenance, not submitting our judgment to those who take away the key of knowledge, but seeing even in the law the mystery of Christ, and seizing upon the words of the holy prophets to confirm our knowledge of Him. For this His disciple also taught us thus saying; "We have for confirmation the word of prophecy, into which you do well to look, as upon a torch shining in a dark place, until the day dawn, and the star of light arise in your hearts."

[397 On us then who are in Christ the day has shone, and the star of the rational dawn has arisen, possessing as we do a correct and blameless knowledge of Him: for He has Himself put into our mind and heart divine knowledge, being the Saviour and Lord of all; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

SERMON LXXXVII. THIS HOMILY IS FIT TO BE READ IN A TIME OF STRUGGLE AND PERSECUTION FOR FAITH IN GOD.

12:4-7. And I say unto you, My friends, Fear not them that kill the body, and afterwards have nothing more to do. But I will show you Whom you shall fear: fear Him Who after He has killed has power to cast into hell: yea, I say unto you, fear Him. Are not five sparrows sold for two halfpence; and not one of them is forgotten before God. But even the hairs of your head are all numbered. Fear not: you are of more value than many sparrows.

PATIENCE, and an enduring and courageous mind, form the impenetrable armour of the saints: for they render them approved and resplendent with the praises of piety. For one also of the holy apostles thus spake, at one time; "In patience possess you your souls:" at another; "You have need of patience, that by doing the will of God, you may receive the promise." By such manly virtues we become famous, and praiseworthy, and renowned among men everywhere, and worthy of honours and the blessings that are prepared for the saints: even those which "eye has not seen, nor ear heard," as wise Paul says. And how must not those things be worth the gaining and admirable, which surpass our understanding and reason? And therefore, as I said, He prepares those who love Him for spiritual fortitude, thus speaking; "I say unto you, My friends." His present discourse therefore does not, as it seems, belong to every one absolutely: but, on the contrary, to those only who evidently love Him with all their heart, and can fitly say; "Who shall separate me from the love of Christ? shall |399 tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" For those who have as yet no sure and certain and well-founded love of Him, as long as they live in tranquil times, may indeed possibly preserve their faith in Him: but if distress or persecution harass them a little, they turn away and forsake Him, losing, together with their faith, that which stirred them up to love Him. For just as young plants, which have lately sprung up, cannot endure the violence of too tempestuous a wind, because they have not as yet struck their roots deep; while those which are firmly fixed, and well rooted, remain secure in the ground, even though a gale of fierce winds shake them: so those whose mind is not yet firmly and securely fixed upon Him are very easily drawn aside, and readily desert; while those who have stored up and possais in mind and heart a secure and unwavering love of Him, are unalterable in mind, and unwavering in heart, being superior to all indolence, and looking with contempt upon the most intolerable dangers, and making a mock at terrors, so as even to ridicule the violence of death. The commandment therefore so to act belongs to those who love Him. But who are those who love Him? They are, so to speak, such as are like-minded with Him, and anxious to follow in His footsteps. And to this His disciple encourages us by saying; "Forasmuch then as Christ has suffered for us in the flesh, do you for His sake arm yourselves with the same mind." He laid down His life for us, and was "among the dead as one free." For death did not attack Him, as it attacks us, because of sin: for He was and is far removed from all sin, and incapable of iniquity: but of His own will He endured it for our sakes, because of His boundless love toward us. For listen to Him as He plainly says; "Greater love has no man than this, that a man lay down his life for his friends." And how then is it not a most base thing not to return to Christ, as a most necessary debt, that which we have received of Him? |400 And, to put it in another light; as being His friends, we ought not to fear death, but rather imitate the faith of the holy fathers. The patriarch Abraham, when tempted, offered his only-begotten son Isaac, "accounting that God was able to raise him up even

from the dead." What terror of death, therefore, can assail us, now that "Life has abolished death?" for Christ is "the Resurrection and the Life." And this too we must bear in mind, that the crowns are to be won by labour. It is strong exertion united with skill that perfects those mighty athletes in the games. It is courage and a brave mind that are most serviceable to those who are skilled in battles: while the man who throws away his shield is ridiculed even by the foe: and if the runaway live, he leads a life of disgrace. But he who was steadfast in the battle, and stood stoutly and courageously with all his might against the enemy, is honoured if he win the victory; and if he fall, is looked upon with admiration. And so ought we to reckon for ourselves; for to endure patiently, and maintain the conflict with courage, brings with it great reward, and is highly desirable, and wins for us the blessings bestowed by God: while to refuse to suffer death in the flesh for the love of Christ, brings upon us lasting, or rather never-ending punishment. For the wrath of man reaches at most to the body, and the death of the flesh is the utmost that they can contrive against us: but when God punishes, the loss reaches not to the flesh alone;----how could it?----but the wretched soul also is cast alone; with it into torments. Let our lot therefore rather be the honoured death; for it makes us mount up to the commencement of an eternal life, to which of necessity are attached those blessings also which come from the divine bounty: and let us flee from and despise a life of shame; a life accursed, and of short duration, and which leads down to bitter and everlasting torment. And to bestow yet another means of succour upon our minds, He forcibly added; "that five sparrows are scarcely perhaps worth two halfpence, and yet not one of them is forgotten before God." And further, He said; "that also the [401 separate hairs of your head are all numbered." Consider, therefore, how great care He takes of those that love Him. For if the Preserver of the universe extends His aid to things thus worthless, and descends, so to speak, to the smallest animals, how can He forget those who love Him, especially when He takes so great care of them, and deigns so to visit them, as to know exactly each particular of their state, and even how many are the hairs of their head?

Where, then, is the vain and senseless babbling of heathen boasting? "Where is the wise? Where is the scribe? Where is the disputer of this world? has not God made foolish the wisdom of the world? For some of them entirely deny the providence of God: while others make it reach down as far only as the moon, and set bounds to it, as though they had had this authority committed to them. Unto such we would say: Is the providence of God too weak to reach down to that which is below, and even as far as unto us, or is the Creator of all too weary to see what we do? If then they say that it is too weak, this is mere stupidity, and nothing else. But if they represent the divine nature as subject to indolence, they make it thereby liable also to envy. And this again is blasphemy, and a crime than which none is greater. But they answer, it is giving trouble to the divine and supreme will to impose upon it the care of all these earthly matters. They know not how great is that nature which the mind cannot understand nor speech describe, and which rules over all. For to it all things are small: and so the blessed prophet Isaiah teaches us where he says; "If it is true that all the nations are as a drop from a cask, and are reckoned as the turn of a balance, and shall be counted as spittle, to what have you likened the Lord?" For what is one drop from a cask? and what is the turn of a balance? and what too is spittle?----that is, a single expectoration? If therefore this be the position of all things towards God, how can it be a great matter to Him, or one that occasions Him trouble, to have the care of all things? The noxious sentiments therefore of the heathen are bereft of reason.

Let us therefore not doubt but that with rich hand He will bestow His grace upon those who love Him. For either He [402 will not permit us to fall into temptation: or if, by His wise purpose, He permit us to be taken in the snare, in order that we may gain glory by suffering. He will most assuredly grant us the power to bear it. And of this the blessed Paul is our witness, who says; "God is powerful, Who will not suffer you to be tempted above that you are able, but will with the temptation also make a way of egress, that you may be able to bear it." For He Who is the Saviour and Lord of us all, is the Lord of powers: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [403 SERMON LXXXVIII. THIS HOMILY ALSO IS FIT TO BE READ IN A TIME OF STRUGGLE AND PERSECUTION FOR FAITH IN GOD.

12:8-10. And I say unto you, that whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God. But he that shall deny Me before men, shall be denied before the angels of God. And whosoever shall speak a word against the son of man, it shall be forgiven him: but unto him that blasphemes against the Holy Spirit, it shall not be forgiven him.

HERE too, you who love to hear, replenish yourselves with the words of holiness: receive within you the knowledge of the sacred doctrines, that advancing prosperously in the faith, you may obtain the crown of love and steadfastness in Christ. For He bestows it, not upon those whose heart is faint and easily shaken, but rather on those who can with fitness say; "For to me to live is Christ, and to die is gain." For those who live holily, live unto Christ; and those, who for piety towards Him, endure dangers, gain the life incorruptible, being crowned by His decree before the judgment seat of God. And this He teaches us, saying; "Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God,"

It is then a thing above all others worthy of our attention to see who it is that confesses Christ, and in what way one may rightly and blamelessly confess Him. Most wise Paul, therefore writes to us, "Say not in your heart, Who shall ascend unto heaven? that is to bring Christ down: or who shall descend into the deep? that is, to bring Christ up from the dead. But what

says the Scripture? The Word is nigh you, in your mouth and in your heart; that is, the Word of faith which we preach: because if you shall say with your mouth that Jesus is the Lord, and shall believe in your heart that God raised Him from the dead, you shall live. For with the heart man believes unto righteousness, and with the mouth

[404 confession is made unto salvation." In which words the mystery of Christ is most excellently explained. For first of all it is our duty to confess that the Son, Who sprang from God the Father, and Who is the Only-begotten of His substance, even God the Word, is Lord of all: not as one on whom lordship has been bestowed from without, and by imputation, but as being by nature and in truth Lord, as the Father also is. And next we must believe, that " God raised Him from the dead," that is, when having become man, He had suffered in the flesh for our sakes: for so He arose from the dead. The Son therefore is, as I said, Lord; yet must He not be reckoned with those other lords, to whom the name of lordship is given and imputed: for He alone, as I said, is Lord by nature, being God the Word, Who transcends every created thing. And this the wise Paul teaches us saying; "That though there be in heaven or in earth certain Gods many, and Lordships many: yet to us there is one God the Father, from Whom is everything and we from Him: and one Lord Jesus Christ, by Whom is everything and we by Him." But even though there be but one God,

Whose name is the Father; and one Lord, Who is the Son; yet neither is the Father put aside from being Lord, by reason of His being God by nature: nor docs the Son cease from being God, because He is Lord by nature. For perfect freedom is the attribute of the divine and supreme substance only, and to be entirely separate from the yoke of servitude: or rather, to have the creation put in subjection under Its feet. And therefore, though the Only-begotten Word of God became like unto us, and, as for as regarded the measure of the human nature, was placed under the yoke of slavery:----for He purposely paid the Jewish tax-gatherers the two drachms according to the law of Moses; ----yet He did not conceal the splendour of the glory that dwelt in Him. For He asked the blessed Peter; "The kings of the earth, of whom do they receive tribute and poll-tax; of their own children, or of strangers? And when he had said, Of strangers: Then, said He, are the children free." The Son therefore is in His own nature Lord as being free: as the wise Paul has again taught us, thus writing: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same likeness, from glory to glory, as by

[405 the Lord, the Spirit." "Now the Spirit is the Lord: but where the Spirit of the Lord is, there is liberty." Observe therefore how he affirms that the Spirit is Lord: not as possessed of sonship; for He is the Spirit, and not the Son; but as being co-essential with the Son, Who is Lord and free, and proved by this natural equality with Him to possess that freedom which befits God.

Whosoever therefore confesses Christ before men, as God and Lord, shall be acknowledged by Him before the angels of God. But where and how? Evidently at that time, when He shall descend from heaven in the glory of His Father with the holy angels at the end of this world: then shall He crown His true confessor, who possessed an unwavering and genuine faith, and so made profession. There also shall the company of the holy martyrs shine, who endured the conflict even unto life and blood, and honoured Christ by their patient endurance: for they denied not the Saviour, nor was His glory unknown to them, but they kept their fealty to Him. Such shall be praised by the holy angels; and shall themselves glorify Christ the Saviour of all, for bestowing upon the saints those honours which especially are their due. And so the Psalmist also declares, "And the heavens shall declare His righteousness; because God is judge." And such then shall be the lot of those who confess Him. But the rest, those who denied and despised him, shall be denied: when the Judge shall say to them that, as it were, which was spoken by the holy prophets to certain of old; "As you have done, it shall be done unto you; and your requital shall be requited upon yours own head;" and shall deny them in these words: "Depart from Me, you workers of iniquity, I know you not." And who then are they that shall be denied? First of all, those who when persecution was pressing upon them, and tribulation had overtaken them, deserted the faith. The hope of such shall depart utterly from its very root: for such no human words can suffice; for wrath and judgment and the unappeasable fire shall receive them. And in like manner both the followers and teachers of heresy deny him. For they venture to say that the Only-begotten Word of God is not by nature and in truth God; and they [406 traduce His ineffable generation, by saying that He is not of the substance of the Father: yes rather, they count among things created Him Who is the Creator of all, and wickedly class with those who are under the yoke Him Who is Lord of all; although Paul affirms, that we must say that "Jesus is Lord." The disciples also of the vain babbling of Nestorius deny Him by acknowledging two sons, one false, and one true; the true one, the Word of God the Father: the false one, to whom the honour and name of a son belongs by imputation only, who in their phrase is the son only, and sprung from the seed of the blessed

David, according to the flesh. Most heavy is the judgment of these also; for they have denied "the Lord Who bought them." They have not understood the mystery of His dispensation in the flesh: for "there is one Lord, one faith," as it is written. For we do not believe in a man and a God, but in one Lord, the Word Who is from God the Father, Who became man, and took upon Him our flesh. And thus then these also are numbered among those Who deny Him. And that blasphemy is a most wicked crime for men to commit, He has further taught us by saying, "that whosoever shall speak a word against the son of man", it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven." And in what way is this too to be understood? Now if the Saviour means this, that if any scornful word be used by any one of us towards some more man, he will obtain forgiveness if he repent, the matter is free from all difficulty. For as God is by nature good, He will free from blame all those who repent. But if the declaration [407 has reference to Christ himself, the Saviour of all, how can he be innocent, or secure from condemnation, who has spoken against Him? What then we say is this; that whenever any one, who has not yet learnt the meaning of His mystery, nor understood that being by nature God, He humbled Himself to our estate, and became man, speaks anything against Him, blasphemous to a certain extent, but yet not so wicked as to pass forgiveness, such things God will pardon in those who have sinned from ignorance. And to explain my meaning by an example; Christ somewhere said, "I am the living bread which came down from heaven, and gives life to the world." Because therefore some did not know His glory, but thought that he was a mere man, they said, "Is not this the carpenter's son, Whose father and mother we know? How does He now say that I came down from heaven?" And again, He was once standing teaching in a synagogue, and was wondered at by them all. But some, it tells us, said, "How knows this man learning, having never been taught?" For of course they knew not that "in Him are all the treasures of wisdom, and the hidden things of knowledge." Such things might well be forgiven, as being spoken inconsiderately from ignorance. But for those who have blasphemed the Godhead itself, condemnation is inevitable, and the punishment eternal both in this world and in that which is to come. For by the Spirit He here means not only the Holy Spirit, but also the whole nature of the Godhead, as understood (to consist) in the Father, and the Son, and the Holy Spirit. And the Saviour Himself also somewhere said, "God is a Spirit." Blasphemy therefore against the Spirit, is against the whole supreme substance: for as I said, the nature of the Deity, as offered to our understanding in the holy and adorable Trinity, is one.

Let us therefore, as the writer of the book of Proverbs says, "put a door and a bar to the tongue," and draw near to the God over all, thus saying, "Set a watch, O Lord, upon my mouth; and a door of safety about my lips; incline not my heart to wicked words;" for those are wicked words which are against God. And if thus we rightly fear Him, Christ

[408 will bless us: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

1. a folium in the Syriac has perished, of which Mai has recovered but one sentence, the Catenae seldom preserving the Exordia of these discourses. Of the next folium lost most has been preserved. This text was transcribed by Roger Pearse, 2008. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 89-98 (Luke 12-13-13-9)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

89-98. (Luke 12:13-13:9) pp.409-459

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Sermon 89

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Sermon 90

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Sermon 91

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Sermon 92

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Sermon 93

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Sermon 94

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Sermon 95

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Sermon 96

- Catena extracts replacing end of sermon 96, all of sermon 97, start of sermon 98

- Sermon 98 (remainder)

SERMON LXXXIX.

12:13-21. And one of the multitude said unto Him, Teacher, bid my brother divide with me the inheritance. But He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and keep yourselves from all greediness: for a man's life is not from his possessions by reason of his having a superfluity. And He

spoke a parable unto them, saying, The land of a certain rich man brought forth unto him plentifully. And he thought within himself, saying, What shall I do, because I have not where to gather my fruits? And he said, This will I do: I will pull down my storehouses, and build greater: and there will I gather all my crops and my goods. And I will say to myself, Self you have many goods laid up for many years; take your ease, eat, drink, enjoy thyself But God said unto him, You fool, this night they demand of you your soul. But whose shall those things be which you have provided? So is he that lays up treasures for himself, and is not rich toward God.

PAUL, as a wise man, recommends constancy in prayer: for he said, "Pray without ceasing." And in very truth it is a thing full of benefit. But I say this, that whosoever draws near unto God, ought not to do so carelessly; nor may he offer unbefitting petitions. And one may very justly affirm, of a multitude of petitions, that they are unbefitting, and such as are not suitable for God to give, nor beneficial for us to receive. And if we will direct the penetrating glance of the mind upon the passage before us, we shall see without difficulty the truth of what I have said. For a certain man drew near to Christ, the Saviour of us all, and said, "Teacher, bid my brother divide with me the inheritance. But He said unto him, Man, who set Me as judge or divider over you?" For the Son indeed, when He appeared in our likeness, was set by God the Father as "Head and King over Sion, His holy mount," according to the Psalmist's words: and the nature [410 of His office He again Himself makes plain, "For I am come, He says, to preach the commandment of the Lord." And what is this? Our virtue-loving Master wishes us to depart far from all earthly and temporal matters; to flee from the love of the flesh, and from the vain anxiety of business, and from base lusts; to set no value on hoards, to despise wealth, and the love of gain; to be good and loving unto one another; not to lay up treasures upon earth; to be superior to strife and envy, not quarrelling with the brethren, but rather giving way to them, even though they seek to gain an advantage over us; "for from him, He says, who takes away what is yours, demand it not again;" and rather to strive after all those things which are useful and necessary for the salvation of the soul. And for those who habitually thus live, Christ lays down laws by which they become illustrious and praiseworthy. For He said, "Possess neither silver nor gold: nor two coats, nor scrip, nor brass in your purses." And again, "Make for yourselves purses that grow not old: a treasure that does not fail for ever in heaven." And when a young man drew near saying, "Teacher, what shall I do to inherit eternal life?" "Go, He answered, sell what you have, and give to the poor, and you shall have treasure in heaven, and come after Me." To those therefore who bow down to Him the obedient neck of their minds, He both gives commandments and appoints laws: He lays down for them precepts, distributes to them the heavenly inheritance, gives them spiritual blessings, and is a storehouse for them of never-failing gifts. While for those who think only of earthly things, and whose heart is set on wealth, and their mind hardened, and unmerciful, and without gentleness or love for the poor, to such He will justly say, " Who set Me as ruler or divider over you? He rejects the man therefore as troublesome, and as having no desire to learn ought fitting for him to know. But He does not leave us without instruction: for having found, so to speak, a seasonable opportunity, He frames a profitable and saving discourse; and protesting as it were against them, declares, "Take heed, and keep yourselves from all covetousness." He showed us that pitfall of the devil, [411 covetousness, a thing hateful to God, and which the wise Paul even calls idolatry, perhaps as being suitable for those only who know not God, or as being equal in the balance with the defilement of those men who choose to serve stocks and stones. It is a snare of evil spirits, by which they drag down man's soul to the meshes of hell. For this reason He says very justly, as

setting them on their guard, "Take heed and keep yourselves from all covetousness:" that is, from great and small, and from defrauding any one whoever he may be. For as I said, it is a thing hateful to God and men. For who does not flee from him who uses violence, and is rapacious and greedy, and ready for iniquity in those things to which he has no right, and who with avaricious hand gathers that which is not his? What beast of prey does not such a man surpass in savageness? Than what rocks is he not more hard? For the heart of him who is defrauded is torn, and even melted sometimes by the penetrating pain as it were by fire: but he takes pleasure therein, and is merry, and makes the pains of them that suffer a cause of rejoicing. For the wronged man is sure generally to be one without power, who can but raise his eyes to Him Who alone is able to be angry for what he has suffered. And He, because He is just and good, accepts his supplication, and pities the tears of the sufferer, and brings punishment on those who have done the wrong. And this you may learn from what He Himself says thereupon by the mouth of the holy prophets; "Therefore because you have bruised the heads of the poor, and taken from them chosen gifts, you shall build houses of carved stone, but you shall not dwell therein: and you shall plant desirable vineyards, but you shall not drink of their wine. For I know [412 your many wickednesses, and mighty are your sins." And again, "Woe unto those who add house to house, and join field to field, that they may take away something from their neighbour. Will you dwell alone in the earth? For these things have been heard in the ears of the Lord of hosts. For though your houses be many, they shall be a desolation: though they be great and fair, there shall be none to inhabit them. For the ground that ten yoke of oxen till shall produce one pitcher full: and he that sows six artabae shall gather three measures," Although therefore houses and fields may be the fruit of the oppression of others, yet these, He says, shall lie waste, without inhabitants, and shall yield no profit whatsoever to those who will act wickedly, because the just wrath of God is poured out upon them. In every way therefore there is no profit in covetousness. And to view it in yet another light; it avails nothing, because a man's life, as He says, is not from his possessions, by reason of his having a superfluity. And this is plainly true: for the duration of a man's life is not extended in proportion to his wealth, nor does the sum of his life run parallel with that of his wicked gains. And this the Saviour has clearly and manifestly shown us, by very excellently adding the present parable in connexion with His previous argument. "For the ground, He said, of a certain rich man brought forth abundant crops." Consider it exactly, that you may admire the beautiful art of the discourse. For He has not pointed out to us an estate of which one portion only brought forth abundant harvests; but the whole of it was fertile for its owner, showing thereby the vastness of his wealth. Similar to this is that passage of one of the holy apostles; "Behold, the hire of the labourers who have reaped your land, which is of you kept back by fraud, cries out: and the supplications of those that reaped have entered into the ears of the Lord of Sabaoth." The Saviour therefore said that all his estate brought forth abundant harvests. [413

What therefore does the rich man do, surrounded by a profusion of so many blessings beyond all numbering? In distress and anxiety he utters the words of poverty. "For what, he says, shall I do? The man who is in want of necessities constantly ejaculates this miserable language: but lo! one here of boundless wealth uses similar expressions. He determined then to build more spacious storehouses: he purposed to enjoy for himself alone those revenues that were sufficient for a populous city. He looks not to the future; he raises not his eyes to God; he does not count it worth his while to gain for the mind those treasures which are above in heaven: he does not cherish love for the poor, nor desire the estimation to be gained thereby: he sympathizes not with suffering; it

gives him no pain, nor awakens his pity. And what is still more irrational, he settles for himself the duration of his life, as if he would reap this too from the ground: for he says, "I will say to myself, Self, you have goods laid up for many years; eat, drink, enjoy thyself." 'But, O rich man, one may say, you have indeed storehouses for your fruits, but from where will you obtain your many years? for by the decree of God your life is shortened. For God, it tells us, said unto him, You fool, this night they shall require of you your soul. But whose shall these things be that you have prepared?'

It is true therefore, that a man's life is not from his possessions, by reason of his having a superfluity: but very blessed, and of glorious hope is he who is rich towards God. And who is he? Evidently one who loves not wealth, but virtue rather, and to whom few things are sufficient: and whose hand is open to the necessities of the indigent, comforting the sorrows of those in poverty, according to his means, and the utmost of his power. It is he who gathers in the storehouses that

are above, and lays up treasures in heaven. Such a one shall find the usury of his virtue, and the recompense of his upright and blameless life; Christ shall bless him: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Spirit, for ever and ever, Amen.

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SERMON XC.

12:22-31. And He said unto His disciples; Therefore I say unto you, Be not anxious for your life, what you shall eat: nor for your body, what you shall put on. For the life is more than meat, and the body than raiment. Consider the ravens, that they sow not nor reap: which have neither closet nor store, and God feeds them: how much more are you better than the birds! And which of you by being anxious can add to his stature one cubit? If you then be not able to do even that which is least, why are you anxious about any thing else? Consider the lilies how they grow: they toil not, neither do they spin: but I say unto you, that even Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven, how much more will He you, O you of little faith? And seek not what you shall eat, nor what you shall drink, neither let your mind be unsettled: for all these things the nations of the world seek after: but your Father knows that you have need of them. But seek His kingdom, and all these things shall be added unto you. THE law of Moses was ordained for the Israelites, to guide them unto all which it was their duty to do, and to set clearly before them whatever was for their benefit. And they made this a matter of the greatest joy, saying, "Blessed are the children of Israel: for unto us are made known the things that please the Lord." But I affirm, that we can even more fitly and appropriately use these words: for it was not a prophet, nor yet an angel, who spake unto us, but the Son in His own person, even He Who is Lord of the holy angels and of the prophets. And this the wise Paul, the minister of His mysteries, clearly teaches us, thus writing; "God, Who in manifold parts and manifold manners spoke in old times to the fathers by the prophets, has in these last days spoken unto us by the Son, Whom He has appointed Heir of all; |415 and by Whom also He made the worlds." Blessed therefore are we, in that we are taught by Himself His good and saving will, by which we are guided into all virtuous pursuits, that having so fulfilled a life worthy of emulation, such as befits the elect, we may reign with Him.

Observe therefore how carefully, and with what great skill He fashions the lives of the holy apostles unto spiritual excellence. But with them He benefits us also: for He wills that all mankind

should be saved, and should choose the wise and more excellent life. For this reason He makes them abandon superfluous anxiety, and does not permit them to practise a careworn and urgent industry through the wish of gathering what exceeds their necessities; for in these matters a superfluity adds nothing to our benefit. "Be not anxious therefore, He says, for your life, what you shall eat: nor for your body, what you shall put on. For the life is more than meat, and the body than raiment." He did not simply say, "Be not anxious;" but added "for your life:" that is, do not expend any careful study on these things, but bestow your earnestness on things of far higher importance. For the life indeed is of more importance than food, and the body than raiment. Since therefore a risk is laid upon us that concerns both life and body, and pain and punishment are decreed against those who will not live uprightly, let all anxiety be laid aside respecting raiment and food. And besides how is it not a base thing for those who are lovers of virtue, and earnest followers after such manly virtues as are excellent and approved of God, to be intoxicated with fine apparel like young boys, and to run after expensive banquets! For there follow immediately upon these things a savage crowd also of other lusts: and the result is apostasy from God: for it is written, "Love not the world, neither the things that are in the world." And again; "Know you not that the love of the world is enmity with God!" It is our duty therefore to keep our foot apart from all worldly desires, and rather to take delight in those things which please God. But perchance you will reply to this, 'Who then will give us the necessities of life?' And to this be our answer as follows; The Lord is worthy to be trusted; and He clearly promises it to you, and by little things gives you full assurance that He will be true also in that which is great. "For consider, He says, the ravens: that they sow not, nor reap: they have neither closet nor store: and God feeds them." For just as, when He was strengthening us unto spiritual fortitude, He taught us to despise even death itself by saying, "Fear not them that kill the body, but are not able to kill the soul;" and in the same way to make His providence plain to you, used for His proof things utterly valueless, saying; "Are not two sparrows sold for one halfpenny? and not one of them falls to the ground without your Father: and the individual hairs of your head are all counted: fear not therefore; for you are of more value than many sparrows:" so also here, from the birds and the flowers of the field, he produces in you a firm and unwavering faith. Nor does He permit us at all to doubt, but that most certainly He will grant us His mercy, and stretch out His comforting hand, to bestow upon us in all things a sufficiency. It is moreover a very wicked thing, that while those who are placed under the yoke of bodily slavery depend upon their masters, as sufficient to supply them with food and clothing; we will not consent to put our trust in Almighty God, when He promises us the necessities of life. And what benefit at all is there in living luxuriously? Or rather, will it not bring with it utter destruction? For quickly of a certainty there enter along with luxurious pleasures the infamies of sensuality, and the assaults of base and contemptible lusts;---things whose approach is difficult to combat. And the being clad too in splendid apparel is of no benefit whatsoever. "For consider," He says, "the lilies, how they grow. They toil not, neither do they spin. I tell you, that not even Solomon in all his glory was arrayed like one of these." And this also is true: for both in lilies and other flowers that spring up in the fields, the lustre of the colours possesses an admirable beauty, both by the diversity of the hues, and the variety of the arrangement, as they glitter in their natural purple, or shine with the brilliancy of other colours: but all that is made by the art of man in imitation of them, whether by the painter's skill, or in embroidery, altogether falls short of the reality: and even though it be successful as a work of art, it scarcely even approaches the truth.

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If therefore these representations by means of art, are so inferior to the glory of the lily, and the beautiful colours of other flowers, how is it not true, that even Solomon, though so magnificent a king, in all his glory was not arrayed like one of these? Vain therefore is our toil for beautiful apparel. Sufficient is it for men of sense that their raiment being such as necessity requires should be decorous, and easily procurable; and with it such a bare sufficiency of food as merely satisfies the demands of nature. Let their banquet in Christ be sufficient for the saints: a banquet spiritual, divine, and intellectual: and the glory that will follow. "For He shall change the body of our humiliation into the likeness of the body of His glory;" and as He Himself says, "They shall shine like the sun in the glory of their Father." What garments therefore are not surpassed in splendour by the magnificence that is in Christ? And in another view it was unbefitting for those who were to be the type and pattern for others of holy conduct, themselves carelessly to fall into those things, which as soon as they became the world's teachers, they would have to warn others to abandon. And it would have been no slight injury both to their zeal, and to the usefulness of their sacred preaching, for the disciples to have been burdened with the care of worldly pursuits. On the contrary, it was their duty with determined mind entirely to disregard such things, and simply and earnestly to be anxious for apostolic victories. Very justly for this reason He openly reprobates the pursuit of the things of [418] time, "for the nations of the world," He says, "seek after them:" and raises them to the unwavering conviction, that certainly and under all circumstances they will have enough, because their Father well knows of what things they have need, even He Who is in heaven. And at a most fitting season He calls Him Father, that they may know, that He will not forget His children, but be kind and loving unto them.

Let us seek, therefore, not such food as is unnecessary and superfluous, but whatsoever tends unto the salvation of the soul: not raiment of great price, but how to deliver our body from the fire, and from judgment. And this let us do, seeking His kingdom; even all that will aid us in becoming partakers of the kingdom of Christ: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Spirit, for ever and ever. Amen.

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SERMON XCI.

12:32-34. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom,. Sell your possessions, and give alms: make you purses that do not grow old: and a treasure in heaven that does not fail, where no thief approaches, nor moth destroys. For where your treasure is, there will your heart be also.

AGAIN the Saviour deigns to bestow upon us a pathway to eternal life, and opens wide the door of salvation; that travelling thereon, and adorning the soul with every virtue, we may attain to the city which is above, and of which the prophet Isaiah also bore witness, saying; "Your eyes shall see Jerusalem, the wealthy city, even the tents that shake not." For immoveable is that tabernacle which is in heaven, and unending joy is the lot of those that dwell therein. And the nature of the way that leads us thereto He shows us, by saying; "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom." This therefore is indeed spiritual consolation, and the pathway that leads us to assured faith.

I think, however, that I ought first of all to show you the reason why the Saviour spake words such as these; for so the full signification of the passage before us will become the more plain to the hearers. In teaching therefore His disciples not to be covetous of wealth, He also withdraws them from worldly anxiety, and from vain toils and luxury and splendour of attire, and whatsoever evil habits follow upon these things: and bids them rather courageously be earnest in the pursuit of these things, [which are good and more excellent, by saying; "Be not anxious for your life, what you shall eat: nor for your body, what you shall put on. For the life is more than meat, and the body than raiment?" And He also] added to this, that "your Father which is in heaven knows that these things are needed by you." And, so to [420] speak, He enounced as a general law, useful and necessary for salvation, not only to the holy apostles, but to all who dwell upon the earth, that men must seek His kingdom, as being sure that what He gives will be sufficient, so as for them to be in need of nothing. For what does He say? "Fear not, little flock." And by Do not fear, He means that they must believe that certainly and without doubt their heavenly Father will give the means of life to them that love Him. He will not neglect His own: rather He will open unto them His hand, which ever fills the universe with goodness. And what is the proof of these things? "It is," He says, "your Father's good pleasure to give you the kingdom." And He Who gives things thus great and precious, and bestows the kingdom of heaven, what unwillingness can there be on His part to be kind towards us; or how will He not supply us with food and clothing? For what earthly good is equal to the kingdom of heaven? or what is worthy to be compared with those blessings, which God is about to bestow, and which neither the understanding can conceive, nor words describe? "For eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him." When you praise earthly wealth, and admire worldly power, these things are but as nothing compared with that which is in store. "For all flesh," it says, "is grass: and all the glory of man as the flower of grass." And if you speak of temporal affluence and luxuries and banquets, yet "the world," it says, "passes away, and the desire thereof." The things therefore which are of God surpass in an incomparable degree ought which this world possesses. If therefore God bestow the kingdom of heaven upon those that love Him, how can He be unwilling to give food and raiment? And He calls these on earth a "little flock." For we are inferior to the multitude of the angels, who are innumerable, and incomparably surpass in might our mortal things. And this too the Saviour has Himself taught us, in that parable in the Gospels so excellently framed for our instruction: for He said, "What man of you, that has a hundred sheep, and one of them go astray, will not leave the ninety and nine upon the mountains, and go to seek that which has strayed? And [421] if he chance to find it, verily I say unto you, that he will rejoice in it more than in the ninety and nine which went not astray." Observe therefore, that while the number of rational created beings extends to ten times ten, the flock that is upon earth is but as one out of a hundred. But though it is little, both by nature and number and dignity, compared with the countless troops of the spirits that are above, yet has the goodness of the Father, which surpasses all description, given also to it the portion of those transcendent spirits, I mean the kingdom of heaven: for permission is given to whosoever will to attain thereunto.

2 [And the means by which we may attain to it, we learn from the Saviour's words: for He says, "Sell that you have, and give alms." And this perchance] is a commandment hard and difficult for the rich to endure: for so He Himself has somewhere said; "That hardly shall they that have riches enter the kingdom of God." And yet the commandment is not impossible for them that are of perfect mind. For come, let me address a few words to those who are rich. Withdraw your attention

a little from these temporal things; cease from too worldly a mind; fix the eye of the understanding upon the world that is to be hereafter: for that is of long duration; but this is limited and short: the time of every individual's life here is allotted by measure; but his life in the world to come is incorruptible and enduring. Let our earnestness therefore after things to come be unwavering: let us store up as our treasure the hope of what will be hereafter: let us gather beforehand for ourselves those things, by which we shall even then be counted worthy of the gifts which God bestows. To persuade us, however, to take due care of our souls, come, and let us consider the matter among ourselves with reference to men's ordinary calculations. Suppose one of us wanted to sell a fertile and productive farm, or, if you will, a ⁴²²very beautifully-built house; and so one of you, who had plenty of gold and plenty of silver, were to conceive the desire of purchasing it; would he not feel pleasure in buying it, and readily give the money that was laid up in his coffers, and even add to what he had by him other money on loan? Of this I think there can be no doubt, and that he would feel pleasure in giving it: for the transaction would not expose him to loss, but rather the expectation of his future gains would make him in a flutter of joy. Now what I say is somewhat similar to this. The God of all offers to sell you paradise. There you will reap eternal life; an unending joy; an honourable and glorious habitation. Once there, right blessed will you be, and will reign with Christ. Draw near therefore with eagerness: purchase the estate: with these earthly things obtain things eternal: give that which abides not, and gain that which is secure: give these earthly things, and win that which is in heaven: give that which you must leave, even against your will, that you may not lose things hereafter: lend to God your wealth, that you may be really rich. And the way in which to lend it He next teaches us, saying; "Sell your possessions, and give alms. Make you purses that grow not old: and a treasure that fails not, eternal,³ in "heaven." And the very same the blessed David also teaches us in the Psalms, where he says by inspiration of every merciful and good man: "He has dispersed, and given to the poor, and his righteousness is stored up for ever." For worldly wealth has many foes: for thieves are numerous, and this world of ours is full of oppressors; of whom some are wont to plunder by secret means, while others use violence, and tear it away even from those who resist. But the wealth that is laid up above in heaven, no one injures: for God is its Keeper, Who sleeps not. And besides it is a very absurd thing, that while we often entrust men of probity with our earthly wealth, and feel no fear lest any loss should result from our confidence in the uprightness of those who receive it; we will not trust it to God, ⁴²³Who receives from us these earthly things, so to speak, as a loan, and promises to give us things eternal, and that with usury. "For good measure," He says, "and pressed close, and weighing down the scale, and running over, shall they give into your bosom." And for the measure to run over, is a direct proof of its great abundance. Away then with this pleasure-loving wealth; this parent of base lusts; this inciter to carnal impurity; this friend of covetousness; this worker of boasting: which, as with indissoluble bonds, chains the human mind in effeminacy and indolence towards all that is good, and stretches out, so to speak, a stiff and haughty neck against God: for it yields not itself to that yoke which would lead it unto piety. And be gentle, and merciful, ready to communicate, and courteous. For the Lord is true, Who says; "that where your treasure is, there is your heart also." For the whole earnestness of those who value these temporal things is set upon them; while those who wish for that which is in heaven, direct thither the eye of the mind. Be therefore, as I said, friendly to your companions, and merciful. And the blessed Paul makes me speak unto you, where he writes; "Charge them who are rich in this world, that they be not high-minded, nor trust in riches, wherein is no reliance, but on God, Who gives us all things richly

to enjoy: that they do good: that they be rich in good works, ready to give, and willing to share with others; laying up for themselves treasures that shall be a good foundation for that which is to come, that they may lay hold upon true life." These are the things which, if we earnestly practise, we shall become heirs of the kingdom of heaven, by Christ; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and over, Amen. [424

SERMON XCII.

12:35-40. Let your loins be girt, and your lamps burning, and be like unto men that wait for their lord, when he will return from the banquet: that when he has come and knocked they may open to him immediately. Blessed are those servants, whom their lord at his coming shall find watching. Verily I say unto you, that he will gird up his loins, and make them sit down to meat, and pass by and minister unto them. And if he come in the second watch, or if he come in the third watch, and find them so, blessed are those servants. And know this, that if the master of the house had known at what hour the thief would come, he would be awake, and not have suffered his house to be dug through. Be you therefore also ready, for in an hour that you expect not the Son of man cometh. THE Psalmist has somewhere said unto Christ, the Saviour of all; "Your commandment is exceeding broad." And any one may see if he will from the very facts that this saying is true: for He establishes for us pathways in countless numbers, so to speak, to lead us unto salvation, and make us acquainted with every good work, that we, winning for our heads the crown of piety, and imitating the noble conduct of the saints, may attain to that portion which is fitly prepared for them. For this reason He says, "Let your loins be girt, and your lamps burning." For He speaks to them as to spiritually-minded persons, and describes once again things intellectual by such as are apparent and visible. For let no one say, that He wishes us to have our bodily loins girt, and burning lamps in our hands:----such an [425 interpretation would suit only Jewish dullness:----but our loins being girt, signifies the readiness of the mind to labour industriously in every thing praiseworthy; for such as apply themselves to bodily labours, and are engaged in strenuous toil, have their loins girt. And the lamp apparently represents the wakefulness of the mind, and intellectual cheerfulness. And we say that the human mind is awake when it repels any tendency to slumber off into that carelessness, which often is the means of bringing it into subjection to every kind of wickedness, when being sunk in stupor the heavenly light within it is liable to be endangered, or even already is in danger from a violent and impetuous blast, as it were, of wind. Christ therefore commands us to be awake: and to this His disciple also arouses us by saying; Be awake: be watchful." And further, the very wise Paul also says; "Awake, O sleeper, and arise from the dead: and Christ shall give you light."

It is the duty therefore of those who would be partakers of eternal life, and firmly believe that in due season Christ will descend from heaven as Judge, not to be lax, and dissolved in pleasures; nor, so to speak, poured out and melted in worldly dissipation: but rather let them have their will tightly girt, and distinguish themselves by their zeal in labouring in those duties with which God is well pleased. And they must further possess a vigilant and wakeful mind, distinguished by the knowledge of the truth, and richly endowed with the radiance of the vision of God; so as for them, rejoicing therein, to say, "You, O Lord, will light my lamp: You, my God, will lighten my darkness."

Quite unbecoming is an expression like this for heretics, whether they be the sectaries or the teachers. For as Christ Himself said, "Darkness has blinded their eyes." And this Paul explains to

us, saying, that "the god of this world has blinded the minds of them that believe not, that the light of the glorious Gospel of Christ may not shine upon them." It is our duty therefore carefully to avoid their false speaking, [426 and not to turn aside from the doctrines of the truth; and admit into our minds the darkness of the devil; but rather to draw near to the true light, even Christ, praising Him in psalms and sayings "Lighten mine eyes, that I sleep not for death." For it is in very deed death, and that not of the body, but of the soul, to fall from the uprightness of true doctrines, and choose falsehood instead of the truth. Let therefore our loins be girt, and our lamps burning, according to what has here been spoken unto us. And let us know that the law also of the very wise Moses is found to have commanded something of the kind to the Israelites. For a lamb was sacrificed on the fourteenth day of the first month, as a type of Christ. "For our passover, Christ is sacrificed," according to the testimony of most sacred Paul. The hierophant Moses then, or rather God by his means, commanded them, when eating its flesh, saying, "Let your loins be girt, and your shoes on your feet, and your staves in your hands." For I affirm that it is the duty of those who are partakers of Christ, to beware of a barren indolence; and yet further, not to have as it were their loins ungirt and loose, but be ready cheerfully to undertake whatever labours become the saints; and to hasten besides with alacrity whithersoever the law of God leads them. And for this reason He very appropriately made them wear [at the passover] the garb of travellers. And that we ought to look for the coming again of Christ from heaven;---for He will come in the glory of the Father with the holy angels;---He has taught us saying, "That we must be like unto men that wait for their lord, when he will return from the banqueting-house, that when he has come and knocked, they may open to him immediately." For Christ will return as from a feast: by which is plainly shown, that God over dwells in festivals, such as befit Him. For above [427 there is no sadness whatsoever: since nothing can grieve That nature Which is incapable of passion, and of being affected by anything whatsoever of this kind. When therefore He comes and finds us girt and wakeful, and with our heart enlightened, then forthwith He will make us blessed: for "He will gird up His loins, and serve them." By which we learn that he will requite us proportionately: and because we are as it were weary with toil, He will comfort us, setting before us spiritual banquets, and spreading the abundant table of His gifts.

"And whether He come in the second watch, it says, or whether He come in the third watch, blessed are they." Here observe I pray, the breadth of the divine gentleness, and the bountifulness of His mildness towards us. For verily He knows our frame, and the readiness with which man's mind wanders into sin. He knows that the power of fleshly lust tyrannizes over us, and that the distractions of this world even, so to speak, against our will drag us on by force, leading the mind into all that is unseemly. But in that He is good, He does not leave us to despair, but on the contrary, pities us, and has given us repentance as the medicine of salvation. For this reason He says, that "whether He come in the second watch, or whether He come in the third watch, and find them so doing, blessed are they." Now the meaning of this you will certainly wish clearly to understand. Men therefore divide the night into three or four watches. For the sentinels on city walls, who watch the motions of the enemy, after being on guard three or four hours, deliver over the watch and guard to others. So with us there are three ages: the first, that in which we are still children; the second, in which we are young men; and the third, that in which we come to old age. Now the first of these, in which we are still children, is not called to account by God, but is deemed worthy of pardon, because of the imbecillity as yet of the mind, and the weakness of the understanding. But the second and the third, the periods of manhood and old age, owe to God

obedience and piety of life, according to His good pleasure. Whosoever therefore is found watching, and, so to speak, well girt, whether, if it so chance, he be still a young man, or one who has arrived at old age, [428 blessed shall he be. For he shall be counted worthy of attaining to Christ's promises. And in commanding us to watch, He adds further for our safety a plain example, which very excellently shows that it is dangerous to act otherwise. For He says, "that if the master of the house had known at what hour the thief would come, he would be awake, and not have suffered his house to be dug through. Be you therefore also ready, for in an hour that you expect not, the Son of man comes." For as His disciple said, "The day of the Lord will come as a thief, in which the heavens shall suddenly pass away, and the elements being on fire shall melt, and the earth, and the works that are therein shall be utterly burned. But we look for new heavens and a new earth, and His promises." And to this he adds, "Since then all these things shall be dissolved, what manner of persons ought we to be found, being holy and without blame before Him? " For no one at all knows the time of the consummation of all things, at which Christ shall appear from above, from heaven, to judge the world in righteousness. Then shall He give an incorruptible crown to them that are watching; for He is the Giver, and Distributor, and Bestower of the Divine gifts: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Spirit, for ever and ever, Amen. [429

SERMON XCIII.

12:41-48. And Peter said, Lord do You speak this parable unto us, or also unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give the portion of food in its season? Blessed is that servant, whom his lord at his coming shall find so doing. Of a truth I say unto you, that he will appoint him over all that he has. But if that servant say in his heart, My lord delays his coming, and begin to beat the men servants and female servants, and to eat and drink, and be drunken: the lord of that servant shall come in a day that he expects not, and at an hour of which he is not aware, and will cut him asunder, and give him a portion with the unbelievers. And that servant who knew his lord's will, and did it not, neither prepared according to his will, shall be beaten with many stripes. But He who knew it not, and did things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will require the more.

IT is a good and saving thing for us to direct the penetrating glance of the mind unto the words of God. For it is written of the words which God speaks, "Who is wise, and he will understand them? or prudent, and he will know their meaning?" For simply to hear, and receive the spoken word in the ear, is common to all men, both to the wise, and to those who are not so: but the habit of penetrating deep into profitable thoughts is found only with those who are truly wise. Let us therefore ask this of Christ: let us imitate the blessed Peter, that chosen disciple, that faithful steward and true believer; who, when he had heard Christ say somewhat highly advantageous for their benefit, prayed that it might be explained to him, and did not allow it to pass by, because he had not as yet clearly understood it. For he said, "Lord, speak You this parable unto us, or also unto all? Is it, he asks, a general law, and

[430 one that appertains in equal measure to all, or is it fitting for those only who are superior to the rest? What then was it which troubled the wise disciple, or what led him to wish to learn things

such as this from Christ? This point then we will first discuss.

There are then some commandments which befit those who have attained to apostolic dignities, or possess a more than ordinary knowledge, and the higher spiritual virtues; while others belong to those in an inferior station. And that this is true, and according to my words, we may see from what the blessed Paul wrote unto certain of his disciples, "I have given you milk to drink, and not meat: for you were not as yet strong enough, nor even yet could you bear it." "For solid food belongs to them that are full grown, who by reason of perfectness have the senses of the heart exercised for the discerning of good and evil." For just, for instance, as very heavy burdens can be carried by persons of a very powerful frame, to which men of weaker stature are unequal, so those of a vigorous mind may justly be expected to fulfil the weightier and more excellent commands among those which become the saints; while such as are, so to speak, simple, and quite easy, and free from all difficulty, suit those who have not yet attained to this spiritual strength. The blessed Peter therefore, considering with himself the force of what Christ had said, rightly asked, which of the two was meant; whether the declaration referred to all believers, or only to them; that is, to those who had been called to the discipleship, and especially honoured by the grant of apostolic powers? And what is our Lord's reply? He makes use of a clear and very evident example, to show that the commandment especially belongs to those who occupy a more dignified position, and have been admitted into the rank of teachers. "For who, He says, is the faithful and wise servant, whom his lord will set over his household, to give the allowance of food at its [431 season," 'Let us suppose, He says, a householder; who being about to go upon a journey,, has entrusted to one of his faithful slaves the charge of all his house, to give his household, that is, his servants, their allowance of corn at its due season. When therefore, He says, he shall return, if on coming to his house he shall find him so doing as he commanded, very blessed shall that servant be. For he will set him, He says, over all that he has. But if he be neglectful and indolent, and take pleasure in oppressing his fellow-servants, eating and drinking, and given up to self-indulgent voluptuousness, he will be cut asunder, that is, will have to bear the severest punishment, when his lord shall come to him in a day that he expects not, and at an hour of which he is not aware.'

Such then is the simple and plain meaning of the passage: but if we now fix our mind accurately upon it, we shall see what is signified by it, and how useful it is for their benefit who have been called to the apostleship, to the office, that is, of teacher. The Saviour has ordained as stewards, so to speak, over his servants;---that is, over those who have been won by faith to the acknowledgment of His glory;----men faithful and of great understanding, and well instructed in the sacred doctrines. And He has ordained them, commanding them to give their fellow-servants their allowance of food; and that not simply and without distinction, but rather at its proper season: by which is meant such food, I mean spiritual food, as is sufficient and fitting for each individual. For it is not fitting to address simply to all who have believed in Christ instruction upon all points; for it is written, "With knowledge learn the souls of your flock." For very different is the way in which we establish in the paths of truth one who has but just now become a disciple, using simple teaching, in which there is nothing profound nor difficult to understand, counselling him to escape from the error of polytheism, and fittingly persuading him to discern by the beauty of things created, the universal Creator and Artificer, Who is One by nature, and verily God: from the way in which we instruct those who are more confirmed in mind, and able to understand what is the height and depth, and what the length and breadth, of the definitions of

|432 the supreme Godhead. For as we have already said, "Solid meat belongs to them that are full grown."

Whoever therefore shall wisely in due season, and according to their need, divide to his fellow-servants their portion, that is, their food, very blessed shall he be, according to the Saviour's word. For he shall be counted worthy of still greater things, and shall receive a suitable recompense for his fidelity. "For he will set him, He says, over all that he has." And this the Saviour has elsewhere taught us, where praising the active and faithful servant, He said, "O good and faithful servant, you have been faithful over few things, I will set you over many things: enter into the joy of your lord." But if, He says, neglecting the duty of being diligent and faithful, and despising watchfulness in these things as superfluous, he let his mind grow intoxicated with worldly cares, and is seduced into improper courses, dragging by force, and oppressing those who are subject to him, and not giving them their portion, in utter wretchedness shall he be. For this I think, and this only, is the meaning of his being cut asunder. "And his portion too," He says, "shall be with the unbelievers." For whosoever has done wrong to the glory of Christ, or ventured to think slightly of the flock entrusted to his charge, differs in no respect whatsoever from those who know Him not: and all such persons will justly be counted among those who have no love for Him. For Christ even once said to the blessed Peter, "Simon, son of Jonah, do you love Me? feed My sheep; feed My lambs." If therefore he who feeds his flock loves it, then of course he that neglects it, and leaves the flock that has been entrusted to him without oversight, hates it: and if he hate it he will be punished, and be liable to the condemnation pronounced upon the unbelievers, as being convicted by the very facts of being negligent and contemptuous. Such was he who received the talent to trade with in things spiritual, and did not do so, but on the contrary brought that which had been given him without increase, saying, "Lord, I knew that you are a hard man, that you reap where others have sown, and gather whence others have scattered; and I was afraid, and hid the talent: lo! you have what is yours." But those who had |433 received the five talents, or even yet more, and laboured and loved service, were honoured with glorious dignities. For they heard, the one of them, "Be you over ten," and the other, "Be you over five cities:" while that contumelious and slothful servant suffered the severest condemnation. To be negligent therefore in discharging the duties of the ministry is everywhere dangerous, or rather, brings upon men perdition: but to perform them with unwearying zeal earns for us life and glory. And this means to discourse to our fellow servants correctly and without error the things which relate to God, and whatsoever is able to benefit them in attaining both to the knowledge and the ability to walk uprightly. And the blessed Paul [Peter] also writes to certain persons, "Feed the flock of God which is among you, that when the Chief Shepherd shall appear, you may receive your reward." And as knowing that slothfulness is the door of perdition, he again said, "Woe is me, if I preach not." And that bitter and inevitable punishment is threatened against those who are slothful in this duty, the Saviour immediately showed, by adding to what had been already said two examples one after the other. "For the servant," He says, "who knew his master's will, and did it not, neither prepared according to his will, shall be beaten with many stripes: but he who knew it not, and did things worthy of stripes, shall be beaten with few stripes." Now the guilt is indisputable in the case of him who knew his master's will, but afterwards neglected it, and did nothing that was fitting, and which it was his duty to do. For it is manifest contumely, and therefore the many stripes. But for what reason were the few stripes inflicted on him who neither knew nor did his master's will? For some one, for instance, may say, How can he who knew it not be guilty? The reason is, because he would not know it,

although it was in his power to learn. But if he who is. entirely ignorant of it does not escape from anger, because when it was his duty to know he neglected the means of learning, what plea can deliver him from justly bearing many stripes, who knew, and disregarded it? "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will require the more." |434

Very severe therefore is the condemnation of those who teach. And this Christ's disciple

shows us, saying, "Let there not be many teachers among you, my brethren, knowing that we shall receive the greater condemnation." For abundant is the bestowal of spiritual gifts upon those who are the chiefs of the people: for so the wise Paul also somewhere wrote to the blessed Timothy; "The Lord shall give you wisdom in every thing." And, "Despise not the gift that is in you, which was given you by the laying on of my hands." From such as these then, the Saviour of all, in that He has given them much, requires much in return. And what are the virtues He requires? Constancy in the faith; correctness in teaching; to be well grounded in hope; unwavering in patience; invincible in spiritual strength; cheerful and brave in every more excellent achievement: that so we may be examples to others of the evangelic life. For if we will thus live, Christ will bestow upon us the crown; by Whom and with Whom, to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON XCIV.

12:49-53. I am come to cast fire upon the earth: and what will I, if already it be kindled? And I have a baptism to be baptized with: and how am I straitened, until it be accomplished! You think that I am come to give peace upon earth: I tell you, Nay, but division. For henceforth there shall be five in one house divided; three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

GOD the Father for the salvation of all sent down for us the Son from heaven. For to the Israelites indeed He gave the law to be their helper, according to the Scripture; and also

spoke to them by the holy prophets such things as were profitable for their salvation, promising them the deliverance that is by Christ. But when the season had arrived, in which those things that had been prophesied of old were to be accomplished, He Who is God and Lord shone forth upon us. And He tells us the cause thereof in these words; "I am come to cast fire upon the earth; and what will I if already it be kindled? Come therefore, and let us examine of what nature is this fire, concerning which He here speaks. Is it useful for those upon earth? Is it for their salvation? Or does it torture men, and cause their perdition, like that which is prepared for the devil and his angels?

We affirm therefore that the fire which is sent forth by Christ is for men's salvation and profits': God grant that all

|436 our hearts may be full thereof. For the fire here is, I say, the saving message of the Gospel, and the power of its commandments; by which all of us upon earth, who were so to speak cold and

dead because of sin, and in ignorance of Him Who by nature and truly is God, are kindled unto a life of piety, and made "fervent in spirit," according to the expression of the blessed Paul. And besides this we are also made partakers of the Holy Spirit, Who is as fire within us. For we have been baptized with fire and the Holy Spirit. And we have learnt the way thereto, by what Christ says to us: for listen to His words; "Verily I say unto you, that except a man be born of water and spirit, he cannot see the kingdom of God."

It is the custom moreover of the divinely inspired Scripture to give the name of fire sometimes to the divine and sacred words, and to the efficacy and power which is by the Holy Spirit, and whereby we are made, as I said, "fervent in spirit." For one of the holy prophets thus spoke as in the person of God respecting Christ our common Saviour: "The Lord, Whom you seek, shall suddenly come to His temple, even the Messenger of the covenant, Whom you desire: behold He comes, says the Lord. And who shall endure the day of His coming? or who shall stand at the sight of Him? For lo! He comes like the fire of a furnace, and like the sulphur of the bleacher. And He shall sit, like one that smelts and purifies as silver and as gold." Now by the temple he here means the body, holy of a truth and undefiled, which was born of the holy virgin by the Holy Spirit in the power of the Father. For so was it said to the blessed virgin, "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you." And he styles Him the Messenger of the covenant," because He makes known and ministers unto us the good-will of the Father. For He has Himself said to us, "All things that I have heard of the Father, I have made known unto you." And the prophet Isaiah also thus writes respecting Him; "Unto us a Child is born; yes, unto us a Son is given: and His government shall be upon His shoulder: and His name shall be called, The Messenger of the great counsel." Just therefore as those who know how to refine gold and silver, melt out the dross contained in them by the use of fire; so also the Saviour [437] of all cleanses by the doctrines of the Gospel in the power of the Spirit, the mind of all those who have believed in Him. And further the prophet Isaiah also said, that "He saw the Lord of Sabaoth sitting upon a throne high, and lifted up: and around Him stood the Seraphim, praising Him. Then said He to himself, Alas for me a sinner, for I repent me: in that being a man, and of unclean lips, I dwell among a people of unclean lips, and have seen with my eyes the King, the Lord of Sabaoth." But to this he adds, that "one of the Seraphim was sent unto me, and in his hand he had a live coal, which he had taken with the tongs from the altar, and he touched with it my mouth, and said, Lo! this has touched your lips, and it shall take away your sins, and cleanse you of your iniquities." What interpretation then are we to put upon the coal which touched the prophet's lips, and cleansed him from all sin? Plainly it is the message of salvation, and the confession of faith in Christ, which whosoever receives with his mouth is forthwith and altogether purified. And of this Paul thus assures us; "that if you say with your mouth that Jesus is Lord, and believe in your heart that God has raised Him from the dead, you shall be saved."

We say then that the power of the divine message resembles a live coal and fire. And the God of all somewhere said to the prophet Jeremiah, "Behold, I have made My words in your mouth to be fire, and this people to be wood, and it shall devour them." And again, "Are not My words as burning fire, says the Lord? Rightly therefore did our Lord Jesus Christ say unto us, "I am come to throw fire upon earth; and what will I, if it be already kindled!" For already some of the Jewish crowd believed on Him, whose first-fruits were the divine disciples: and the fire being once kindled was soon to seize upon the whole world, immediately that the whole dispensation had attained to

its completion: as soon, that is, as He had borne His precious passion upon the cross, and had commanded the bonds of death to cease. For He rose on the third day from the dead. And this He teaches us by saying, "But I have a baptism to be baptized with, and how am I straitened until it be accomplished!" And by His baptism He means His death in the [438] flesh: and by being straitened because of it He means, that He was saddened and troubled until it was accomplished. For what was to happen when it was accomplished? That henceforth not in Judaea only should the saving message of the Gospel be proclaimed: comparing which to fire He said, "I am come to send fire upon earth:"----but that now it should be published even to the whole world. For before the precious cross, and His resurrection from the dead, His commandments and the glory of His divine miracles, were spoken of in Judaea only. But because Israel sinned against Him, for they killed the Prince of Life, as far as they were concerned, even though He arose having spoiled the grave: then immediately He gave commandment to the holy apostles in these words: "Go, make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit; and teaching them to observe all those things which I have commanded you." Behold therefore, yes see, that throughout all nations was that sacred and divine fire spread abroad by means of the holy preachers. And of the holy apostles and evangelists Christ somewhere spoke by one of the prophets: "And it shall come to pass in that day, that I will make the heads of the thousands of Judaea like a firebrand among wood, and like a fiery lamp among reeds; and they shall devour on the right hand and on the left all the nations round about." For, so to speak, like fire they ate up all the nations, and fed upon the whole earth, kindling all its inhabitants, who as I said were cold, and had suffered the death of ignorance and sin. Would you like to see the effects of this divine and rational fire? hear then again His words: "Or think you that I am come to give peace upon earth? I tell you, no, but division." And yet Christ is our peace, according to the Scriptures. "He has broken down the middle wall: He has united the two people in one now man, so making peace: and has reconciled both in one body unto the Father." He has united the things below to them that are above: how therefore did He not come to give peace upon earth? What then say we to these things? [439] That peace is an honourable and truly excellent thing when given by God. For the prophets also say; "Lord, grant us peace: for You have given us all things." But not every peace necessarily is free from blame: there is sometimes, so to speak, an unsafe peace, and which separates from the love of God those who, without discretion or examination, set too high a value upon it. As for instance: the determination to avoid evil men. and refuse to be at peace with them;----by which I mean the not submitting to entertain the same sentiments as they do;----is a thing profitable and useful to us. And in like manner the opposite course is injurious to those who have believed in Christ, and attained to the knowledge of His mystery: to such it is unprofitable to be willing to follow the same sentiments as those who wander away from the right path, and have fallen into the net of heathen error, or been caught in the snares of wicked heresies. With these it is honourable to contend, and to set the battle constantly in array against them, and to glory in holding opposite sentiments; so that even though it be a father that believes not, the son is free from blame who contradicts him, and resists his opinions. And in like manner also the father, if he be a believer, and true unto God, but his son disobedient and evilly disposed, and that opposes the glory of Christ, is also free from blame, if he disregard natural affection, and disowns him as his child. And the same reasoning holds with respect to mother and daughter: and daughter-in-law and mother-in-law. For it is right that those who are in error should follow those who are sound in mind: and not, on the contrary, that those should give way whose choice is to [440] entertain

correct sentiments, and who have a sound knowledge of the glory of God. And this Christ has also declared to us in another manner; "He that loves father or mother more than Me, is not worthy of Me: and he that loves son or daughter more than Me, is not worthy of Me." When therefore you deny an earthly father for your piety's sake towards Christ, then shall you gain as Father Him "Who is in heaven. And if you give up a brother because he dishonours God, by refusing to serve Him, Christ will accept you as His brother: for with His other bounties He has given us this also, saying; "I will declare Your Name unto My brethren." Leave your mother after the flesh, and take her who is above, the heavenly Jerusalem, "which is our mother:" so will you find a glorious and mighty lineage in the family of the saints. With them you will be heir of God's gifts, which neither the mind can comprehend, nor language tell. Of which may we too be counted worthy by the grace and loving-kindness of Christ, the Saviour of us all; by Whom and with Whom, to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [441

SERMON XCV.

12:54-59. And He said also to the multitudes, When you have seen a cloud rising out of the west, straightway you say, that rain comes; and so it is. And when [you see] the south wind blowing, you say, There will be heat: and so it is. You hypocrites! you know how to prove the face of the sky, and of the earth: how then know you not how to prove this time? and why even of yourselves judge you not what is just? For whilst you are going with him who has a suit against you in the way to the magistrate, give diligence that you may be delivered, from him; lest he drag you to the judge, and the judge deliver you to the exactor, and the exactor cast you into prison. I tell you, you shall not come out thence, until you have made compensation unto the last mite.

THOSE physicians who are exact in their art, and have become proficient by great practice, deliver the sick from their maladies, by making use of many kinds of drugs, by the aid of which they appease the anguish of men's sufferings, gathering from all quarters whatever may benefit them. And this we also find Christ, the Saviour of all, here doing: for He is the Physician of spirits, and delivers us from the maladies of the soul For He even said by one of the holy prophets; "Return, you returning sons; and I will heal your breaches." And as knowing this, the prophet Jeremiah offered up his supplications unto Him in these words: "Heal me, O Lord, and I shall be healed: save me, O Lord, and I shall be saved: for You are my glory,"

Observe, therefore, how he prepares for us the medicine of admonition, not using as He so often did direct discourse, but mingling, so to speak, and entwining with it images drawn from examples, to make it the more abundantly profitable. For He cried unto the multitudes, saying; "When you see a cloud rising out of the west, straightway you say that rain [442 comes; and it is so. And when [you see] the south wind blowing, you say there will be heat: and so it is." For men fix their attention on things of this kind, and from long observation and practice tell beforehand when rain will fall, or gusts happen of violent winds: and one especially sees sailors very skilful in this matter. Well therefore, He says, well would it become those who can calculate things of this sort, and foretell, it may be, storms that are about to happen, to fix the penetrating glance of the mind also upon matters of importance. And what are these? The law showed beforehand the mystery of Christ; and that certainly He would shine forth in the last ages of the world upon the inhabitants of the earth, and submit to be a sacrifice for the salvation of all. For it even commanded a lamb to be sacrificed as a type of Him towards evening, and at lamp-lighting; that we might understand, that

when, like the day, this world was declining to its close, the great and precious and truly-saving passion would be fulfilled: and the door of salvation be thrown widely open unto those who believe in Him, and abundant happiness be their lot. For also in the Song of Songs we find Christ calling to the bride there described, and who represents the person of the Church, in these words: "Arise, come, My neighbour, My beautiful dove: for lo! the winter is past, and the rain is gone: it has passed away. The flowers appear on the ground: the time of the pruning is come." As I said, therefore, a certain springlike calm was about to arise for those who believe in Him. But against those, who, in the greatness of their wickedness, have scorned His goodness, and rejected the Saviour, there is decreed wrath and misery; and, as it were, a winter of torment and punishment, from the blast of which hard will it be to escape. For, as the Psalmist says; "Fire, and brimstone, and the whirlwind, is the portion of their cup." And why so? Because they have rejected, as I said, the grace that is by faith; and therefore the guilt of their sins cannot be wiped away, and they must bear, as they deserve, the punishment due to those who love sin. For so, when speaking of the Jews, He said; "Verily I say unto you, that if you believe not that I am He, you shall die in your sins." [443 And that the blessed prophets also in manifold ways preached the mystery of Christ, no one can doubt. For one of them thus speaks as in the person of God the Father: "Behold I lay in Sion a stone of stumbling, and a rock of offence: and whosoever believes in Him shall not be ashamed." For those who are in their sins are full of shame. For so it is somewhere said of the Israelites, who violated the law of Moses: "Like the shame of a thief when he is caught, so shall the children of Israel be ashamed." But those who are in Christ by faith, escaping from the pollutions of sin, are not only not full of shame, but have that boldness which becomes those who are free.

It was their duty, therefore, yes! their duty, He says, as being possessed of understanding, and able to discern the face of the sky and of the earth, to examine also things future, and not to let those tempests escape their observation, which come after this world. For there will be the south wind and rain: that is to say, fiery torment. For the south wind is hot: and the infliction of that punishment is vehement and inevitable, like the rain falling upon those overtaken by it. They must not, therefore, let the time of salvation pass by unnoticed: that time in which our Saviour came, and at which perfect knowledge of the truth reached mankind, and the grace shone forth which purifies the wicked. And that, not by means of the law: for "it made nothing perfect," having only types and shadows; but by faith rather in Christ, not rejecting the law, but fulfilling it by a spiritual service. For the very wise Paul wrote; "Do we then make void the law through faith? It may not be: but we establish the law." For we who are justified by Christ establish that law of faith, which in manifold ways was proclaimed beforehand by Moses and the prophets. [444 That it is our duty, therefore, to be watchful, in seeking quickly to attain to deliverance from our sins, and the means of escaping from blame, before we arrive at the termination of our natural lives, He has shown, by saying; "And why even of yourselves judge you not what is just? For while you are going with him who has a suit against you, in the way to the magistrate, give diligence that you may be delivered from him; lest he drag you to the judge, and the judge deliver you to the exactor, and the exactor cast you into prison. I tell you, you shall not come out thence, until you have made compensation unto the last mite."

Now perhaps it may be imagined that the sense of this passage is difficult to comprehend: but it will become very easy if we examine the metaphor by what takes place among ourselves. For let there be supposed, He says, some one who has brought a charge against you before one of those

in authority, and has pointed you out to those whose office it is to carry the accused into court, and is causing you to be taken thither. "While therefore, He says, you are still with him on the way," that is, before you have come to the judge, "give diligence," that is, weary not, in using all your earnestness that you may be delivered from him. For otherwise he will give you up to the judge; and then, when you have been proved to be indebted to him, you will be delivered to the exactors, to those, that is, whose office it is to exact the money; and they will cast you into prison, and make you pay the last mite.

Now all of us, without exception, upon earth are guilty of offences: he who has a suit against us and accuses us is the wicked Satan: for he is "the enemy and the exactor." While therefore we are in the way: that is, ere yet we have arrived at the termination of our life here, let us deliver ourselves from

|445 him: let us do away with the offences of which we have been guilty: let us close his mouth: let us seize upon the grace that is by Christ, which frees us from all debt and penalty, and delivers us from fear and torment: lest if our impurity be not cleansed away, we be carried before the judge, and given over to the exactors, that is, the tormentors, from whose cruelty no man can escape: yea, rather, who will exact vengeance for every fault, whether it be great or small.

Far removed from this danger are those who search for the time of Christ's coming, and are not ignorant of His mystery, but well know that the Word, though He be God, has shone forth upon the inhabitants of earth in likeness as one of us, that freeing them from all blame, He may bless with exceeding happiness those who believe in Him, and acknowledge Him as God and the Son of God: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON XCVI.

13:6-9. And He spoke this parable. A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, but found none. Then said he unto the dresser of his vineyard, Lo, three years indeed I come seeking fruit on this fig-tree, and find none. Out it down therefore: why does it make the ground also barren? But he answered and said unto him, Lord, let it alone this year also: until I dig around it, and dung it: and if it bear fruit in the coming [year, well], and if not, you shall cut it down. THE Psalmist shows the surpassing gentleness of Christ, the Saviour of us all, in these words; "Lord, what is man, that You art mindful of him, or the son of man, that You visit him?" For man upon earth, as far as his bodily nature is concerned, is dust and ashes: but he has been honoured by God, by having been made in His image and likeness: not in his bodily shape, that is, but rather because he is capable of being just and good, and fitted for all virtue. The Creator therefore takes care of him, as being His creature, and for the purpose of adorning the earth. For as the prophet Isaiah says; "He made it not in vain, but that it should be inhabited:"----inhabited of course by a rational animal, who can discern with the eyes of the mind the Creator and Artificer of the Universe, and glorify Him like the spirits that are above. Put because by the deceiving arts of the serpent he had turned aside unto wickedness, and was held fast by the chains of sin, and removed far from God, Christ, to enable him |447 once again to mount upwards, has sought him out, and fashioned him anew to what he was at first, and granted

him repentance as the pathway to lead him unto salvation.

He proposes therefore a wise parable: but we ought perhaps first to explain what was the occasion which led to it, or what at all the necessity why He brought it forward.

There were therefore certain who told Christ, the Saviour of us all, that Pilate had put to death cruelly and without pity certain

Galilaeans, and mingled their blood with their sacrifices. And others that the tower near Shiloh had fallen, and eighteen persons perished beneath the ruins. And afterwards referring to these things, Christ had said to His hearers; "Verily, I say unto you, that except you repent, you also shall in like manner perish." This was the head and root of the present parable, and that at which it was, as it were, aimed.

Now the outer sense of this passage needs not a single word for its explanation: but when we search into its inward and secret and unseen purport, it is, we affirm, as follows. The Israelites, after our Saviour's crucifixion, were doomed to fall into the miseries they deserved, Jerusalem being captured, and its inhabitants slaughtered by the sword of the enemy. Nor were they to perish thus only, but their houses were to be burnt with fire, and even the temple of God demolished. It is probable therefore that He likens the synagogue of the Jews to a fig tree; for the sacred Scripture also compares them to various plants: to the vine, for instance, and the olive, and even to a forest. For the prophet Jeremiah at one time says of Jerusalem, or rather of its inhabitants; "Israel is a vine with many branches." And again at another addressing it, he says; "The Lord has called your name a beautiful olive tree, well shaded in appearance: at its pruning time a fire was kindled in it: great was the tribulation that was upon it; its branches were destroyed." And another of the holy prophets, comparing it to Mount Lebanon, thus speaks; "Open your doors, O Lebanon, and the fire shall devour your cedars." For the forest that was in Jerusalem, even the people there, many as they were and innumerable, was destroyed as by fire. He takes therefore, as I said, the fig tree spoken of in the parable as a figure of the Jewish synagogue, that is, of the Israelites: and "three years," He says, "He sought fruit upon it, and found none." By which, I think, are signified to us those three periods during which the Jewish synagogue bore no fruit. The first of these, one may say, was that in which Moses and Aaron and his sons lived: who served God, holding the office of the priesthood according to the law. The second was the period of Jeshua, the son of Nun, and the judges who succeeded him. And the third, that in which the blessed prophets flourished down to the time of John the Baptist. During these periods Israel brought forth no fruit. But I can imagine persons making to this the following objection; 'But lo! it did fulfil the service ordained by the law, and offered the sacrifices which consisted in the blood of victims and burning incense.' But to this we reply: that in the writings of Moses there was only a type of the truth, and a gross and material service: there was not as yet a service simple, pure, and spiritual, such as we affirm God chiefly loves, having so learnt of Christ, Who said; "God is a Spirit: and they that worship Him must worship Him in spirit and truth." As far therefore as regarded the good-will of the Father, and evidently that also of the Son, the service which consisted in shadows and types was unacceptable, being utterly without fruit in whatsoever appertains to a sweet spiritual savour. And therefore it was rejected: for so the Saviour teaches us, when saying to God the Father in heaven; "Sacrifice and offering You would not: and whole burnt offerings, and sin offerings You did not require." And again by the voice of Isaiah He says Himself to those who were seeking to fulfil it:

"For who has required this at your hands? Tread My court no more: if you bring fine meal, it is in vain: incense is an abomination unto Me." How therefore can that which God hates and abominates be supposed to be the rational and spiritual fruit of the soul, and acceptable unto Him?

He says therefore, "Lo, three years do I come seeking fruit on this fig tree, and find none. Cut it down therefore: why does it make the ground also useless." As though He would say, Let the place of this barren fig tree be laid bare: for then there will come up or may be planted there some other tree. And this too was done: for the multitude of the Gentiles was summoned into its room, and took possession of [449] the inheritance of the Israelites. It became the people of God; the plant of Paradise; a germ good and honourable; that knows how to bring forth fruit, not in shadows and types, but rather by a pure and perfectly stainless service, even that which is in spirit and in truth, as being offered to God, Who is an immaterial Being. The owner then of the ground said, that the fig-tree, which during so long a time had been barren and without fruit, must be cut down. But the vinedresser, it says, besought him, saying; "Lord, let it alone this year also: until I dig around it and dung it: and if it bear fruit in the coming [year, well;] and if not, you shall cut it down."

Now it is necessary to inquire, who is to be understood by the vinedresser. If then any one choose to affirm that it is the angel who was appointed by God as the guardian of the synagogue of the Jews, he would not miss a suitable interpretation. For we remember that the prophet Zechariah wrote, that one of the holy angels stood offering supplications for Jerusalem, and saying, "O Lord Almighty, how long will You not have mercy upon Jerusalem, and on the cities of Judah; which You have abandoned, lo! for seventy years?" And it is written also in Exodus, that when the ruler of the land of the Egyptians with his warriors was pursuing after the Israelites, and was already upon the point of engaging with them in battle, the angel of God stood between the camp of the Israelites and of the Egyptians, and the one came not near the other all the night. There is therefore nothing unbefitting in supposing here also, that the holy angel who was the guardian of the synagogue offered supplications in its behalf, and prayed for a respite, if perchance yielding to better influence it might yet bring forth fruit. But if any one should say that the vinedresser is the Son, this view also, has a reason on its side not unbefitting right arguments. For "He is our Advocate with the Father," "and our propitiation," and the husbandman of our souls, Who prunes away constantly whatever is to our hurt, and fills us with rational and holy seeds, that so we may bring forth for Him fruits: and so He spoke of Himself. "A sower went out to sow his seed." And it in no respect militates against the glory of the [450] Son, that He assumes the character of the vinedresser: for the leather is Himself also found to have taken it, without being exposed to any blame for so doing. For the Son said to the holy apostles, "I am the Vine: you are the branches: My Father is the Husbandman." For the verbal expression must from time to time be made to accord with the suppositions which are laid down.

Let Him therefore be supposed to be the Advocate in our behalf: and He says, "Let it alone this year also, until I dig around it and dung it." And what then is this year? But plainly this fourth year, this time subsequent to those former periods, is that in which the Only-begotten Word of God became man, to stir up like some husbandman by spiritual exhortations the Israelites who had withered away in sin, digging round them, and warning them, to make them "fervent in spirit." For He repeatedly denounced against them destruction and ruin, wars and slaughters, burnings and captivities, and immitigable wrath: while, on the other hand, He promised, if they would believe on Him, and now at length become fruitful trees, that he would give them life and glory, the grace of

adoption, the communion of the Holy Spirit, and the kingdom of heaven. But Israel was incapable of being taught even thus. It was still a barren fig tree, and continued so to be. It was cut down, therefore, that it might not make the ground useless: and in its stead there sprung up, as a fertile plant, the gentile church, beautiful, and fruit-bearing, deeply-rooted, and incapable of being shaken. For they have been counted as children unto Abraham, and have been ingrafted into the good olive-tree: for a root has been preserved, and Israel has not utterly perished. But that it was doomed to be cut down, on account of its utter barrenness, the blessed John the Baptist also declared in these words; "Behold the axe is laid at the root of the trees: every tree therefore that brings not forth good fruit is hewn down, and cast into the fire." And one of the holy prophets also ... * * * * * |451

[The rest of this (96th) Exposition, the whole of the 97th, and the commencement of the 98th, having perished, their place is supplied from Mai's Nov. Bib. Pat. vol. ii. pp. 315-321; and Cramer, ii. 107, where some of the following extract is given anonymously: and from the Aurea Catena, p. 201. ed. Venet. 1775. -- translator] Behold there was a woman, who had a spirit of infirmity eighteen years.

Now there was in the synagogue a woman who for eighteen years was bowed down by infirmity. And her case may prove of no little benefit to those who have understanding: for we must gather what is to our advantage from every quarter:---since by what happened to her we may see that Satan often receives authority over certain persons, such, namely, as fall into sin, and have grown lax in their efforts after piety. Whomsoever therefore he gets into his power, he involves, it may be, in bodily diseases, since he delights in punishment and is merciless. And the opportunity for this the all-seeing God most wisely grants him, that being sore vexed by the burden of their misery, men may set themselves upon changing to a better course. For which reason St. Paul also delivered over to Satan a certain person at Corinth accused of fornication, "for the destruction of the flesh, that the spirit might be saved." The woman therefore who was bowed down is said to have suffered this from the cruelty of the devil, according to our Master's words, "Whom Satan has bound for eighteen years:" God, as I said, so permitting it, either for her own sins, or rather by the operation of a universal and general law. For the accursed Satan is the cause of disease to the bodies of men, inasmuch as Adam's transgression was, we affirm, his doing, and by means of it our human frames have become liable to infirmity and decay. But when this was the state of men. God, Who by His very nature is good, did not abandon us when suffering under the punishment of a protracted and incurable malady, but freed us from our bonds, revealing as the glorious remedy for the sufferings of mankind His own presence and manifestation in the world. For He came to fashion our state again to what it was originally: for "God, as it is written, made not death: neither has He pleasure in the destruction of the living. For He created all things that they might have their being; and healthful were the generations of the world; and there is in them no |452 poison of destruction," " but by the envy of the devil death entered into the world." The Incarnation of the Word, and His assumption of human nature took place for the overthrow of death and destruction, and of that envy nourished against us by the wicked serpent, who was the first cause of evil. And this is plainly proved to us by facts themselves. And so He set free the daughter of Abraham from her protracted sickness, calling out and saying, "Woman, you are loosed from your infirmity." A speech most worthy of God, and full of supernatural power: for with the kingly inclination of His will He drives away the disease. And He also lays His hands upon her: and immediately, it says, she

was made straight. And hence too it is possible to see that His holy flesh bore in it the power and activity of God. For it was His own flesh, and not that of some other Son beside Him, distinct and separate from Him, as some most impiously imagine. And the ruler of the synagogue answered, being indignant, that Jesus had healed on the sabbath day, &c. And yet how ought he not rather to have wondered at Christ's having freed from her bonds this daughter of Abraham? You have seen her unexpectedly delivered from her misfortune: you were an eyewitness that the Physician prayed not, nor received as a boon from another the healing of the sick woman; but that He wrought it as a deed of power. As being the ruler of a synagogue, you know, I suppose, the writings of Moses. You saw him praying upon every occasion, and working nothing whatsoever by his own power. For when Mariam was struck with leprosy, for having merely spoken something against him in the way of reproach, and that true, "for he had taken, she says, unto himself an Ethiopian wife," Moses could not overcome the disease, but, on the contrary, fell down before God, saying, "O God, I beseech You, heal her." And not even so, though he besought it, was the penalty of her sin remitted her. And each one of the holy prophets, if anywhere at all they wrought any miracle, is seen to have done it by the power of God. But here observe, I pray, that Christ, the Saviour of all, offers no prayer, but refers the accomplishment of the matter to His own power, healing her by a word and the touch of the hand. For being Lord and God, He manifested His own flesh as of equal efficacy with Himself for the deliverance of men from their diseases. And hence it was intended that men should understand the purport of the mystery concerning Him. Had therefore the ruler of the synagogue been a man of understanding, he would have perceived Who and how great the Saviour was from so wonderful a miracle, nor would he have talked in the same ignorant manner as the multitudes, nor have accused those occupied with healing of a breach of the law respecting the traditional abstinence from labour on the sabbath day.

'But plainly to heal is to labour.' Is the law then broken when God shows mercy even on the sabbath day? Whom did He command to desist from labour? Himself? or was it not rather you? If Himself, let His providence over us cease on the sabbath: let the sun rest from his daily course; let the rains not fall; let the springs of waters, and the streams of ever-flowing rivers, and the winds be still: but if He commanded you to rest, blame not God because with power He has shown mercy on any even on the sabbath. And why did He command men at all to rest upon the sabbath? It was, you are told, that your manservant, and your ox, and your horse, and all your cattle might rest. When therefore He gives men rest by freeing them from their diseases, and you forbid it, plainly you break the law of the sabbath, in not permitting those to rest who are suffering under sickness and disease, and whom Satan had bound. But the ruler of the unthankful synagogue, when he saw the woman whose limbs were crippled, and her body bent and crooked even to the ground, receiving mercy from Christ, and made perfectly upright by the touch alone of His hand, and walking with that erect gait which becomes man, and magnifying God for her deliverance, is vexed thereat, and burning with rage against the glory of the Lord, is entangled in envy, and calumniates the miracle; nevertheless he passes by our Lord, Who would have exposed his hypocrisy, and rebukes the multitudes, that his indignation might seem to be aroused for the sake of the sabbath day. But his object really was to prevail upon those who were dispersed throughout the week, and occupied with their labours, not to be spectators and admirers of the miracles of the Lord upon the sabbath, lest ever they also should believe. But tell me, O you slave of envy, what kind of work did the law forbid in commanding you to abstain on the sabbath day from all manual labour? Does it forbid the labour of the mouth and speaking? Abstain then from eating and

drinking, and conversing, and singing psalms on the sabbath. But if you abstain from these things, and do not even read the law, what good is the sabbath to you? If however you confine the prohibition to manual labour, how is the healing of a woman by a word a manual labour? But if you call it an act because the woman was actually healed, you also perform an act in blaming her healing.

'But says he, He said, you are loosed from your infirmity: and she is loosed.' Well! do not you also unloose your girdle on the sabbath? Do not you put off your shoes, and make your bed, and cleanse your hands when dirtied with eating? Why then are you so angry at the single word "you art loosed?" And at what work did the woman labour after the word was spoken? Did she set about the craft of the brazier, or the carpenter, or the mason? Did she that very day begin weaving or working at the loom? 'No. She was made straight, he says. It was the healing absolutely that is a labour.' But no! you

are not really angry on account of the sabbath: but because you see Christ honoured, and worshipped as God, you

are frantic and choked with rage, and pine with envy. You have one thing concealed in your heart, and profess and make pretext of another; for which reason you art most excellently convicted by the Lord, Who knows your vain reasonings, and receive the title which befits you, in being called hypocrite and dissembler and insincere.

|455

You hypocrite! does not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

You wonder, He says, at Me, Who have loosed a daughter of Abraham; and yet you give rest to your ox and your ass, loosing them from their labours, and leading them away to watering: but when a human being suffering from sickness is marvellously healed, and God has shown mercy, you blame both as transgressors: the One for having healed, and the other for being delivered from her malady.

Behold, I pray, the ruler of the synagogue, how a human being is of less account in his sight than a beast, since at least he counts his ox and his ass worthy of care on the sabbath, but in his envy would not have Christ deliver from her infirmity the woman who was bowed together, nor wishes her to recover her natural form. But the envious ruler of the synagogue would have preferred the woman who was made straight to be bowed down after the manner of four-footed beasts, rather than that she should |456 recover the form fitting for man; having no other view than that Christ might not be magnified, nor be proclaimed as God by His deeds. But he is convicted of being a hypocrite, if at least he leads his dumb cattle upon the sabbath to watering, but is indignant that this woman, who was a daughter of Abraham by descent, and still more by her faith, should be freed from the chain of her infirmity. For he considers her deliverance from sickness as a transgression of the sabbath.

All His adversaries were ashamed.

Shame fell then on those who had uttered these corrupt opinions: who had stumbled against the chief corner stone, and been broken; who had resisted the Physician, who had clashed against the

wise Potter, when busied in straightening His crooked vessels: and there was no reply which they could make. They had unanswerably convicted themselves, and were put to silence, and in doubt what they should say. So had the Lord closed their audacious mouth. But the multitudes, who reaped the benefit of the miracles, were glad. For the glory and splendour of His works solved all inquiry and doubt in those who sought Him without malice.

It is like a grain of mustard seed. The comparison is an excellent one, and most fit to set before them what took place and happened at the divine and sacred preaching of the Gospel, to which He here gives the name of the kingdom of heaven; because it is through it that we gain the right of sharing Christ's kingdom. At first then it was addressed to few persons, and within a narrow range, but afterwards it widened its influence, and spread abroad unto all nations. For at first it was spoken in Judaea only, where also the blessed disciples were very few in number: but when Israel disobeyed, the commandment was given to the holy apostles, "having gone to make disciples of all the nations, &c." As therefore a grain of mustard seed is far [457 inferior in size to the seeds of other plants, but shoots up to a great height, far beyond what is usual among herbs, so as for it even to become the lodging of many sparrows, so also the kingdom of heaven, even the new and sacred preaching of salvation, by which we are guided into every good work, and learn Him Who both by nature and verily is God, being at first addressed to but few persons, and as it were small and limited, shot up afterwards into rapid growth, and became the refuge of those who fled to it for shelter, and who may be compared to sparrows, because human things are but of small measure in comparison with God. The law of Moses was given to the Israelites: but inasmuch as the inhabitants of earth could not be saved by the shadow which alone it contained and its material service, as a necessary consequence the saving preaching of the Gospel sprang up, and is spread abroad unto all under heaven. And this the letter of the Mosaic law has signified to us in an enigma: for it runs thus, "And the Lord spoke unto Moses, saying, You shall make unto thyself two trumpets of beaten metal, of silver shall you make them, and they shall be unto you to call the synagogue together, and to move the camp." And soon afterwards, "And the priests, the sons of Aaron, shall sound the trumpets, and it shall be a perpetual law for your generations." By this then you are intended to understand both the preparatory training of the law, and the perfectness attained to in Christ by the gospel mode of life, and the teaching which surpasses shadows and types. The law then is a trumpet, and equally so is the saving preaching of the Gospel; for by this name does the prophet Isaiah also make mention of it, saying, "And it shall come to pass on that day that they shall sound with the great trumpet," For in very deed a great trumpet sounded forth by the voice of the holy apostles, not setting at nought the first [trumpet], but 5 [Sermon 98 restarts here]containing it also within it; for they ever prove what they say concerning Christ by the law and the prophets, making use of the testimonies of older times.

There were then two trumpets made of beaten silver, in which the silver signifies splendour; for every word of God is [458 glorious, having in it none of the darkness of the world: and the hammering out of the metal showed that the sacred and divine trumpet, that is, both the old and new preaching, would advance and grow onward: for that which is hammered out advances as it were continually onward, and extends in breadth and length. "For at Christ's rising for the inhabitants of earth, both the ancient law was to advance unto its spiritual interpretation; for so we preach it who have attained unto spiritual illumination in Christ: and the message of the Gospel was to spread until it embraced the whole world. And to the priests the law gave the use of the

trumpets to command the people: but Christ gave the ministers of the new proclamations, by whom are meant the holy apostles, the command to preach Him and His precepts. For they proclaim His mystery, using as it were two trumpets, both preaching Him, as having been "from the beginning eyewitnesses and ministers of the Word," and adding, in confirmation of their words, the true testimonies of the law and the prophets. And it is no difficult thing to see, that the message of the Gospel preaching, being small at first, was soon to leap forth as it were unto great increase, inasmuch as God had foretold of it by the voice of Isaiah, "that the whole earth has been filled with the knowledge of the Lord, as the deep waters that cover the seas." For the preaching of salvation is everywhere poured forth like a sea, and its onward course is irresistible. And this too the God of all clearly told us by the voice of the prophet, "And judgment shall roll as the waters, and righteousness as an impassable flood." For He gives the names of judgment and righteousness to the gospel message, and grants us the assurance that it shall roll over the world like waters and as a flood, whoso rushing streams, as it violently pours along, no man can stay. And the same method of explanation will hold good of the kingdom of God being also compared unto leaven. For the leaven is small in quantity, yet forthwith it seizes upon the whole mass, and quickly communicates to it its own properties. And the word of God operates in us in a similar manner: for when admitted within us, it makes us holy and without blame, and pervading our mind and heart, it renders us spiritual, that as Paul says, "Our whole body and spirit and soul may be [459 "kept blameless in the day of our Lord Jesus Christ." And that the divine word is poured out even into the depth of our understanding, the God of all clearly shows, where He says by one of the holy prophets, "Behold the days come, says the Lord, and I will accomplish upon the house of Israel and upon the house of Judah a new covenant, not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, because they have not continued in My covenant, and I have also rejected them, says the Lord. But this is the covenant which I will make with them, after those days, says the Lord, I will put My laws in their mind, and will write them on their hearts."

We receive therefore the rational and divine leaven in our mind and understanding, that by this precious and holy and pure leaven we may be found spiritually unleavened, as having in us none of the wickedness of the world, but being rather pure and holy and partakers of Christ; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

1. * The MS. having suffered in this place a slight injury from a rent, the words within brackets are added to complete the sense.

2. u The words within brackets have been added to supply the lacuna on the obverse side of the leaf occasioned by the rent spoken of above. Many single words have also been added chiefly on the authority of the Greek text in Mai, to

supply the place of those which have perished in the Syriac, the whole folium being in an extremely mutilated state,

3. x "Eternal" is an erroneous addition, occasioned probably by S. Cyril having quoted the text from memory, as he does not read it in the heading, nor has it any MS. authority.

4. p The Nestorians, who are expressly named by Theophylact, who has either borrowed the latter part of this extract from Cyril, or the Catenist has mixed up the two together.

5. s The Syriac commences again at these words, forming part of Sermon 98. This text was transcribed by Roger Pearse, 2008. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Sermons 99-109 (Luke 13:22-16:13)

Cyril of Alexandria, Commentary on Luke (1859) Sermons

99-109. (Luke 13:22-16:13) pp. 460-516.

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Sermon 99

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Sermon 100

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Sermon 101

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Sermon 102

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Sermon 103

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Sermon 104

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Sermon 105

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Sermon 106

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Sermon 107

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Sermon 108

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Sermon 109

SERMON XCIX.

13:22-30. And He went about among the cities and villages teaching; and journeyed towards Jerusalem. And one said unto Him, Lord, are they few that be saved? And He said unto them; Strive to enter in at the strait door: for many, I say unto you, will seek to enter in, and shall not be able, directly that the master of the house arises, and shuts the door: and you begin to stand outside, and to knock at the door, saying, Lord, open to us; and He shall answer and say unto you, I know you not whence you are. Then you will begin to say, We have eaten and drunk in Your presence, and You have taught in our streets: and He will say, I tell you, I know you not, whence you are; depart from me, all you workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down to meat in the kingdom of God. And lo! there are last that shall be first, and first that shall be last. A SHIP is guided to the right port by means of the helm; but the word of God pilots the soul of man, and leads him without risk of error to every thing that is necessary for salvation. For so spoke one of the holy prophets; "Take with you words:" even those which are inspired by the Holy Spirit: for no man of sense will say, that it means the words of the wise of this world. For their words lead men unto the pit of destruction, by bringing polytheism into the world, and by inciting unto carnal pleasure, and to the desire of the world's vain distractions: but the words of God point out the pathway to a better life, and beget in us an earnestness which makes us cheerfully advance unto the duty of performing all those things, by means of which we are made partakers of eternal life. [461

Let us listen therefore to the Saviour's words, which He addressed unto those who wanted to learn, whether they be few who are saved: and to whom the Saviour answered, "Strive to enter in by the strait door." Now this reply may seem perhaps, to wander from the scope of the question. For the man wanted to learn, whether they be few who are saved: but He described unto him the way whereby he might be saved himself, saying, "Strive to enter in by the strait door." What reply then do we make to this objection? We answer as follows; that it was the custom of our common Saviour Christ to meet His questioners, not of course according to what might seem good to them, but as having regard to what was useful and necessary for His hearers. And this He especially did when any one wanted to learn what was superfluous and un-edifying. For what good was there in wishing to learn, whether there be many or few that be saved? What benefit resulted from it to the hearers? On the contrary it was a necessary and valuable thing to know in what way a man may attain to salvation. He is purposely silent therefore with respect to the useless question which had been asked Him, but proceeds to speak of what was essential, namely, of the knowledge necessary for the performance of those duties by which men can enter in at the strait and narrow door. For this He has also taught us in another place, saying; "Enter in at the strait door: for wide is the door, and broad is the way that leads to destruction, and many are they that go in thereby. For strait is the door, and narrow is the way that leads unto life, and few are they that find it."

Now I consider it my duty to mention why the door is narrow, through which a man goes unto life. Whosoever then would enter must of necessity first before everything else possess an upright and uncorrupted faith: and, secondly, a spotless morality, in which is no possibility of blame, according to the measure of human righteousness. For so the prophet David also somewhere says, very excellently framing his supplications unto God, " Judge me, O Lord, according to my righteousness; and according to my innocency requite me." For the innocency and righteousness

of the holy angels, being in proportion to their nature and glory, is entirely distinct from that which belongs to the inhabitants of earth: for theirs is of

|462 a lower kind, and inferior in every respect, just as they are inferior to them also in nature. Nevertheless those who wish to live holily cannot do so without

labour: for constantly, so to speak, the pathway that leads unto virtue is rugged and steep, and for most men too difficult to walk upon. For labours spring up before us and we have need altogether of fortitude and patience, and nobleness of conduct: yes, moreover, and of a mind that cannot be prevailed upon dissolutely to take part in base pleasures, or to be led by irrational impulses into carnal lust. He who has attained unto this in mind and spiritual fortitude will enter easily by the strait door, and run along the narrow way. For it is written, that "by labours a man labours for himself, and violently gains the mastery over his destruction." You hear how the prophet plainly says, that he gains the mastery over his destruction by violence; for as the Lord himself again said, "The kingdom of heaven is gained by violence, and the violent seize it."

"For wide is the door, and broad the way that brings down many to destruction." And what are we to understand by its broadness? It means an unrestrained tendency to carnal lust; a base and pleasure loving life; luxurious feastings, and revellings and banquetings, and unresisted inclinations unto every thing which is condemned by the law, and displeasing to God: a stiff-necked mind that will not bow to the yoke of the law: a life accursed, and relaxed in all dissoluteness, thrusting from it the divine law, and utterly unmindful of the sacred commandments: wealth and the vices that spring from it, scorn and pride, and the vain imagining of transitory boastings. From all such things must those withdraw who would enter in by the strait door, and be with Christ, and keep festival with Him. And that such as are not thus minded cannot walk upon this way, He showed at once by a plain example. For those who were too late, and so to say, did not arrive at the feast, their lot was to be at once rejected. "For when," He says, "the master of the house enters in, and shuts the door, and they begin to say from without, Lord, open to us; he will say, I know you not whence you are." For in the character as it were of some householder, who has gathered many of his neighbours to his house and table, and has afterwards entered |463 in with his guests and closed the door, He says that those who subsequently knock, shall have for answer, "I know you not whence you are:" and though, He says, you importune, saying, "we have eaten before You and drunk; and You have taught in our streets; you shall hear none the less, I know you not whence you are. Depart far from Me, all you workers of iniquity." For the light has no communion at all with the darkness: nor can any one be near unto the perfectly pure God who is held by the pollutions of sin, and whose stain is not yet washed away.

We must however next inquire who we are to understand by those who say unto Christ, 'We have eaten and drunk in Your presence, and You have taught in our streets? Such an assertion then would suit the Israelites, to whom also Christ said, "you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out." But how then were they eating and drinking before God? I answer, by performing the service enacted in the law: for when offering unto God sacrifices by the shedding of blood, they ate and made merry. And they heard also in their synagogues the writings of Moses, interpreting God's messages: for constantly he prefaced his words with, 'Thus says the Lord.' These then are they who say, "We have eaten and drunk in Your presence, and You have taught in our streets." But the worship by the shedding of

blood is not sufficient for justification, nor verily does a man wash away his stains by having become a hearer of the divine laws, if he does nothing of what has been commanded. And in another way, as long as they refused to accept the faith, which justifies the wicked, nor would follow the evangelic commands, by means of which it is possible to practice the excellent and elect life, how could they enter the kingdom of God? The type therefore profits not: for it justifies no man, and it is a thing impossible for the blood of bulls and of goats to take away sins. [464 With the above-named, you may number certain others also as able to say to the Judge of all, "we have eaten and drunk in Your presence, and You have taught in our streets." And who again are these? Many have believed in Christ, and celebrate the holy festivals in His honour; and frequenting the churches they also hear the doctrines of the Gospel: but they lay up in their mind of the truths of Scripture absolutely nothing. And it is with difficulty that the practice of virtue is brought with them even to this extent, while of spiritual fruitfulness their heart is quite bare. These too shall weep bitterly, and gnash their teeth; for the Lord shall deny them also. For He has said, that "not every one that says unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of My Father Who is in heaven." But that the Jews were about to fall utterly from their rank of being in a spiritual sense His household, and that the multitude of the Gentiles should enter in their stead, He showed by saying, that "there shall come from the east and from the west, from the north and from the south, many who received the call, and shall rest with the saints; but they shall be driven away: and whereas they once had the first rank, they shall now take the second, by reason of others being preferred before them." Which also happened; for the Gentiles have been honoured far above the Jewish herd. For it was guilty both of disobedience and of the murder of the Lord: but they honoured the faith that is in Christ; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. [465

SERMON C.

13:31-35. That same hour there drew near certain Pharisees, saying unto Him, Depart, and go hence: for Herod desires to kill you. And He said unto them, Go you, and tell this fox, Behold I cast out devils, and I do cures today and tomorrow, and on the third I shall be perfected. Nevertheless I must walk today and tomorrow and the day afterward: for it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent unto her, how often would I have gathered your children, as a hen gathers her chickens under her wings, and you would not. Behold your house is abandoned for you: and I say unto you, that you shall not see Me, until you say, Blessed is He That comes in the name of the Lord. THE Pharisaic crew was always, so to speak, wicked and designing, and eager for fraud, gnashing their teeth at Christ, whenever He was regarded with admiration, and with their heart consumed by the fire of envy. And yet how was it not rather their duty as being the people's guides, and set over the ordinary multitude, to lead them on unto the confession of Christ's glory, as being the purpose both of the enactment of the law, and of the preaching of the holy prophets. But this in their great wickedness they did not do: yes! rather in every way they resisted Him, and provoked Him incessantly to anger; and therefore Christ said unto them, "Woe unto you, Scribes and Pharisees, hypocrites: for you have taken away the key of knowledge: you enter not in yourselves, and those that were entering you have hindered." For one can see that they had fallen into such a state of malice, and into a disposition so contrary to the love of God, that they were not willing for Him even to dwell in Jerusalem, lest He should benefit men, partly by filling them with wonder at His divine miracles,

and partly by shedding upon them the light of the [466 accurate vision of God by means of the teaching of truths superior to those of the law.

Such are the thoughts to which we are here led by the purport of the lessons now set before us. "For in that same hour, it says, certain Pharisees drew near, and said unto Him, Depart and go hence: for Herod desires to kill You." Come, then, and let us fix the scrutinizing eye of the mind on what is here said by them. Let us accurately examine which of the two is the case, whether the speakers are to be reckoned among those who love Him, or among those who would oppose Him. But, as it appears, there is no difficulty whatsoever in perceiving that they were His thorough opponents. For Christ, for instance, raised the dead from the grave, employing therein a power such as belongs to God: for He cried, "Lazarus, come forth:" and to the widow's son, "Young man, I say unto you, arise." But they made the miracle food for their envy, and even said, when gathered together, "What do we, because this man does many miracles? If we thus leave Him alone, the Romans will come, and take away our people and our land." And then, even then, it was that Caiaphas, planning wicked murder against Him, said; "As for you, you know nothing at all, that it is expedient for you that one man die for the people, and not that the whole people perish." And they resisted Him also in other ways; at one time treating Him with scorn, and mocking His miraculous power, and venturing even to accuse His godlike authority, saying, that whatever was done was wrought by the help of Beelzebub: and at another even endeavouring to give Him up to Caesar's satellites. For as though He prohibited the Israelites from paying tax unto Caesar, they drew near to Him in treachery and guile, saying, "Is it lawful to give tribute unto Caesar or not?" Can those then who laid for Him all kinds of snares; who, in their audacity and hardihood, did not even abstain from murder; who, being cunning for wickedness, attacked Him with remorseless violence, and readily practised all such arts as those do who hate utterly; how, I say, can such be reckoned among those who love Him?

Why then did they draw near, saying, "Depart hence: for [467

"Herod wishes to kill You:" and what object had they in so doing? The Evangelist tells us this, by saying, "That same hour they drew near to Him." And what is the meaning of this carefulness of language? Why was there this exactitude? or what hour does he mean as that in which the Pharisees said these things to Jesus? He was occupied in teaching the Jewish multitudes, when some one asked Him whether there be many that are saved. He passed by the question, however, as unprofitable, and turned to that which was fitting for Him to tell, the way, namely, by which men must walk to become heirs of the kingdom of heaven. For He said, "Strive to enter in at the strait door: and told them that if they refuse so to do, they will see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and themselves cast out." And He added thereunto, that "whereas they had been the first, they should be the last," upon the calling namely of the heathen. These remarks goaded the mind of the Pharisees unto anger: they saw the multitudes already repenting, and receiving with eagerness faith in Him; and that they needed now but a little more instruction to learn His glory and the great and adorable mystery of the incarnation. As being likely therefore to lose their office of being chiefs of the people, and as already fallen and expelled from their authority over them, and deprived of their profits,---for they were fond of wealth, and covetous, and given to lucre,---they made pretence of loving Him, and even drew near, and said, "Depart and go hence: for Herod desires to kill You." But, O stonyhearted Pharisee, had you been wise; had you been well acquainted with the law of the most wise Moses; had you really fixed your

mind upon the declarations of the holy profits; it could not have escaped you that there was no possibility of your being undetected in feigning a false show of affection, while your mind was full of gall. He was not a mere man, and one of those like unto us, and so liable to deception; but God in our likeness: God Who understands everything, and "knows secrets," as it is written, and "tries the hearts and reins;" "to Whom all things are naked, and spread open," and from Whom nothing is hid. But you knew not this precious and mighty mystery: you thought that

|468 you could deceive even Him Who says; "Who is this that hides from Me his mind, and shuts up words in his heart, and thinks that from Me he hides them?"

What then does Christ answer to these things? He replied to them gently, and with His meaning veiled, as was His wont: "Go and tell, He says, this fox." Attend closely to the force of the expression: for the words used seem forsooth to be directed, and to have regard, as it were, to the person of Herod: but they really rather refer to the craftiness of the Pharisees. For while He would naturally have said, "Tell that fox," He does not do so, but using very skilfully a middle sort of expression, He, so to speak, pointed to the Pharisee, who was close beside Him, and said, "this fox." And He compares the man to a fox: for it is constantly a very crafty animal, and, if I may so speak, malicious, such as were the Pharisees. But what did He bid them say? "Behold, I cast out devils, and do cures today and tomorrow, and the third I shall be perfected." You see that He declares His intention of performing what He knew would grieve the troop of Pharisees: for they drive Him from Jerusalem, lest by the display of miracles He should win many unto faith in Him. But inasmuch as their purpose herein did not escape Him as being God, He declares His intention of performing what they hated, and says, that "He shall also rebuke unclean spirits, and deliver the sick from their sufferings, and be perfected;" which means, that of His own will He would endure the passion upon the cross, for the salvation of the world. He knew, therefore, as it appears, both how and when He would endure death in the flesh. The Pharisees, however, imagined that the power of Herod would terrify Him, and humble Him unto mean fears, although He is Lord of powers, and begets in us spiritual bravery by His words, "Fear not them who kill the body, but cannot kill the soul," And that He too makes no account of the violence of men He showed, saying, "But I must walk today and tomorrow and the day after." And in saying, "I must," He does not imply that an inevitable necessity, so to speak, was laid upon Him, but rather that by the power of |469 His own will, freely and without danger He would go wherever He chose, and traverse Judaea without any one opposing Him or plotting Him ill, until of His own accord He received His consummation upon the precious cross.

Let not therefore those murderers of the Lord pride themselves, or superciliously vaunt themselves against Him. You did not win a victory over One Who fled from suffering. You didst not seize One unwilling. You didst not prevail over One Who refused to be caught in the meshes of your craftiness. Of His own will He consented to suffer, as being well assured that by the death of His flesh He would abolish death, and return again to life. For He arose from the dead, having raised up with Him the whole nature of man, and having fashioned it anew unto the life incorruptible. But He shows that Jerusalem is guilty of the blood of many saints, declaring, "that it is not possible for a prophet to perish out of her." And what follows from this? That they were about to fall from being members of God's spiritual family; that they were about to be rejected from the hope of the saints, and entirely deprived of the inheritance of those blessings which are in store for them who have been saved by faith. For that they were forgetful of God's gifts, and intractable, and slothful unto

everything that might have profited them, He showed, saying; "Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent unto her, how often would I have gathered your sons, as a hen gathers her chickens under her wings, and you would not: behold your house is abandoned unto you." For He taught them by the most wise Moses, and ordained for them the law to direct them in their conduct, and be their ruler and guide in the life worthy of admiration, and which though it was but as yet in shadows, nevertheless possessed the type of the true worship: He admonished them by the holy prophets: He would have had them under His wings, under the protection, that is, of His power: but they lost blessings thus valuable by being evil-disposed and ungrateful, and despisers.

"But," says He, "you shall not see Me henceforth until you say, Blessed is he that comes in the Name of the Lord." And what again is this? The Lord withdrew from Jerusalem,

|470 and left as unworthy of His presence those who said, "Depart and go hence." And afterwards having traversed Judaea, and saved many, and performed miracles which no words can adequately describe, He returned again to Jerusalem. And then it was, even then, that He sat upon a foal and an ass, while vast multitudes and young children, holding up branches of palm-trees, went before Him, praising Him, and saying, "Hosanna to the Son of David. Blessed is He That comes in the Name of the Lord." Having left them therefore as being unworthy, He says that He will then barely be seen by them when the time of His passion has arrived. For then again He went up to Jerusalem, and entered amid praises, and at that very time endured His saving passion in our behalf, that by suffering He might save, and renew unto incorruption the inhabitants of the earth. For God the Father has saved us by Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CI.

14:1-6. And it came to pass, when He had gone into the house of one of the chief Pharisees on the sabbath day to eat bread, that they watched Him. And behold there was a certain man before Him who had the dropsy. And Jesus answered and spoke unto the lawyers and Pharisees, saying; Is it lawful to heal on the sabbath day or no? And they were silent. And He took him, and healed him, and sent him away. And He answered them, saying; Which of you shall have a son or an ox fall into a pit, and will not immediately draw him out on the sabbath day? And they could not return Him an answer to these things.

AGAIN the Lord works miracles, and exercising a divine and supreme power, performs His accustomed acts, and manifests His glory. He benefits then in more ways than one the intractable and contentious Pharisee. For just as maladies of more than usual violence will not yield to the skill of physicians, but require the main force of persons of blunter feelings: so also the human mind, that has turned aside to wickedness, rejects all that could benefit it, directly that it has once become the victim of an uncontrollable tendency to disobedience, being brought into this state by unreprieved departures from the right path. 1 And that this is undeniably true, any one may see who will give his attention to the lessons here set before us. For a Pharisee, of higher rank than usual, invited Jesus to a banquet: and He, although He knew their malice, went with him, and dined in their company. And He submitted to this act of condescension, not to honour His inviter,

but rather to benefit those in whose company He was, by such words and miraculous deeds as might lead them to the acknowledgment of the true service, even that which is taught us by the gospel. For He |472 know that even against their will He would make them eyewitnesses both of His power, and of His more than human glory, if perchance even so they might believe that He is God and the Son of God, Who assumed indeed our likeness, but continued unchanged, nor ceased to be that which He had been.

He became the guest then of His inviters, to fulfil, as I said, a necessary duty: "but they, it says, watched Him." And for what reason did they watch Him, and on what account? To see forsooth whether He would disregard the honour due to the law, and so do something or other forbidden on the sabbath day. But, O senseless Jew, understand that the law was a shadow and type, waiting for the truth: and the truth was Christ, and His commandments. Why then do you arm the typo against the truth? why do you set the shadow in array against the spiritual interpretation? Keep your sabbath rationally: but if you will not consent so to do, then art you cut off from that sabbath keeping which is well pleasing to God, and know not the true rest, which He requires of us Who of old spoke the law of Moses. Let us cease from our sins; let us rest from our offences; let us wash away our stains; let us abandon the impure love of the flesh; let us flee far from covetousness and extortion; and from disgraceful gains, and the love of lucre. Let us first gather provisions for our souls for the way, the meat that will suffice us in the world to come: and let us apply ourselves to holy works, thereby keeping the sabbath rationally. Those whose office it was to minister among you according to the law used to offer unto God the appointed sacrifices, even upon the sabbath: they slew the victims in the temple, and performed those acts of service which were laid upon them: and no man rebuked them, and the law itself was silent. It did not therefore forbid men ministering upon the sabbath. This then was a type for us: for, as I said, it is our duty, keeping the sabbath in a rational manner, to please God by a sweet spiritual savour. And, as I have already before said, we render this when ceasing from sins, we offer unto God as a sacred oblation a life holy and worthy of admiration, steadily advancing unto all virtue. For this is the spiritual sacrifice well pleasing unto God. But if, having nought of this in your mind, you cleave |473 solely to the grossness of the legal Scripture, abandoning the truth as something you can not attain to, listen unto God, Who tells you by the voice of the prophet Isaiah; "The heart of this people is waxed gross, their eyes they have closed, and made their ears heavy, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." For how were not they heavy and without understanding, and of a mind past helping, who when they might have perceived that He was the Christ by His teaching being superior to the law, and by the wonderful works that He wrought, were obdurate, and regarded only their own preconceived idea of what was right: or rather that only which brought them down to the pit of destruction? But what was the miracle of which they were spectators? There was a certain man before Him who had the dropsy: the Lord therefore asks the lawyers and Pharisees, whether it is lawful to heal on the sabbath day or not? "But they, it says, were silent." But why, O lawyer, were you silent? Quote something from the scriptures; show that the law of Moses ever blamed the doing good on the sabbath: prove to us that it wishes us to be hardhearted and unmerciful, because of the rest for our bodies;----that it forbids kindness, in order that we may honour the sabbath. But this you can not prove from any part of it. And as they were silent from malice, Christ refutes their immitigable shamelessness by the convincing arguments which He uses. For "whose son of yours," He says, "or whose ox shall fall into a pit, and he will not

immediately draw him out on the sabbath day?" If the law forbids the showing mercy on the sabbath, why do you yourself take compassion on that which has fallen into the pit? Trouble not yourself about your son's danger upon the sabbath; rebuke the sting of natural affection, which incites you to feel a father's love. Commit your child with joy to the grave, that you may honour the Giver of the law, as knowing that He |474 is harsh and unmerciful. Let your friend be in danger, but pay not you the slightest heed thereto: nay though you hear a young child weeping, and asking for help, say to it, Die: such is the will of the law. But you will not assent to such reasonings; you will stretch out your hand to one who is distressed, esteeming him of more account than the honour due to the law, or rather than a senseless rest, even if you will not as yet acknowledge that the sabbath ought to be kept in a spiritual manner. The God of all ceases not to be kind: He is good and loving unto men: He instituted not the law of Moses as the mediator of harshness, nor appointed it as a teacher of cruelty, but rather to lead you on to the love of your neighbour. How you was it fitting that a commandment thus venerable and worthy of admiration should by the will of God lose its force upon the sabbath day? Why therefore were you silent, O lawyer? Confessedly because you had nothing to say. For the force of truth is something great, and invincible, able to confound the envious mind, and to muzzle the faultfinding tongue.

Paying then no further heed to the envyings of the Jews, He delivers from his malady the man afflicted with the dropsy, and tyrannized over by an incurable disease. You have seen O Jew, the miracle: extol then the Worker of it. Understand His might, and the gloriousness of His dominion: acknowledge that He is God: offer Him your faith: be not obdurate; but as the prophet Jeremiah says, "Rend your hearts, and not your garments." Expand your mind: open the eye of your heart: understand that the acts which He works are those of Deity, even though in appearance He be a man like unto us. Recognize therefore Him Who for our sakes bore our likeness, but even so was far above us: or rather far above all creation by His ineffable generation from God the Father. For He is the Son of Him Who transcends all, but though He was Lord He

|475 took the form of the slave, that He might make the slave like unto Himself: yet He did not cease to be God, but remains the Same, Whom angels worship, and principalities, and thrones, and lordships. The Seraphim praise Him: and let us also serve Him in faith, mounting upward by His aid to the lot of the saints; by Whom and with Whom, to God the Father be praise and dominion with the Holy Spirit, for ever and ever, Amen.

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SERMON CII.

14:7-11. And He spoke a parable unto them which were bidden preventing how they chose the foremost seats: saying unto them, When you are bidden of any one, seat not yourself at the head of the seat, lest a more honourable man than you be bidden of him; and when he that bade you and him comes, he say to you, Give this man place; and then you begin with shame to take the lowest place. But when you are bidden, go seat yourself in the lowest place, that when he that bade you comes, he may say unto you Friend, go up higher; then shall you have honour before all who sit with you at meat. For whosoever exalts himself shall be abased, and He that humbles himself shall be exalted.

NEVER does the Saviour cease from doing some act or other replete with benefit, guiding by admonitions and counsels all who draw near unto Him into propriety of conduct, and teaching them that sobriety which becomes saints, that as Paul says, "the man of God may be perfect, complete unto every good work." Seizing therefore every opportunity, however slight, for His words, He wove for us admonitions well worthy of our attention, therein resembling an active husbandman; for whatsoever is liable to blame and reprehension, and covers with utter infamy those who are guilty of it, this He cuts away from our minds, and plants, so to speak, every fruit of virtue: for "we, as Scripture says, are God's husbandry."

What benefit then He has here too discovered for us, we learn from the passage now read. For He was dining on the sabbath day with one of the Pharisees, at his special request. [477 And his purpose in so doing, and motive we explained unto you when last we met together. But inasmuch as He saw certain of those who were invited foolishly seizing the uppermost seats as a thing of importance, and worth the taking, and that they were eager after vainglory, for the benefit both of them and us He utters an urgent warning, saying; "When you are bidden of any one, seat not yourself at the head of the seat, lest a more honourable man than you be bidden of him, and when he that bade you and him comes, he say unto you, Give this man place; and then you begin with shame to take the lowest place."

Now such things may seem perchance to some to be but trifling matters, and not worthy of much attention. But when any one fixes upon them the eye of his mind, he will then learn, from what blame they deliver a man, and how great orderliness they produce in him. For in the first place to hurry inconsiderately after honours neither suitable,, nor due to us, shows us to be foolish, rude, and arrogant, seizing what is not fitting for us, but for others rather, who are greater than and superior to ourselves. Whoever he is that thus acts, is hated, and often too becomes an object of ridicule, when he has to restore to others, and that often against his will, the honour which in no respect belongs unto him. "For when, He says, a more honourable man than you comes, he that bade you and him will say, Give this man place." O! what great ignominy is there in having so to do! It is like a theft, so to speak, and the restitution of the stolen goods. He must restore what he has seized; for he had no right to take it. But the modest and praiseworthy man, who might without fear of blame have claimed the dignity of sitting among the foremost, seeks it not, but yields to others what might be called his own, that he may not even seem to be overcome by vainglory; and such an one shall receive honour as his due: for he shall hear, He says, him who bade him say, "Come up hither." A modest mind therefore is a great and surpassing good: for it delivers those who possess it from blame and contempt, and from the charge of vaingloriousness. 'But yes! says the lover of vainglory, I wish to be illustrious and renowned, and not despised and neglected, and numbered among the [478 unknown.' If however you desire this transitory and human glory, you are wandering away from the right path, by which you might become truly illustrious, and attain to such praise as is worthy of emulation. For it is written, "All flesh is grass, and all the glory of man as the flower of grass." And the prophet David also blames those who love temporal honours; for he also thus spoke of them, "Let them be as the grass upon the housetops, which withers before it is plucked up." For just as the grass that springs up upon the housetops has no deep fixed root, and for this reason is easily parched up; so he who values worldly honour, after he has been for a short time conspicuous, and, so to speak, in flower, sinks at last into nothingness.

If then any one wish to be set above others, let him win it by the decree of heaven, and be crowned by those honours which God bestows. Let him surpass the many by having the testimony of glorious virtues; but the rule of virtue is a lowly mind that loves not boasting: yes! it is humility. And this the blessed Paul also counted worthy of all esteem: for he writes to such as are eagerly desirous of saintly pursuits, "Love humility." And' the disciple of Christ praises it, thus writing; "Let the poor brother glory in his exaltation: and the rich in his humiliation, because as the flower of the grass he passes away." For the moderate and bridled mind is exalted with God: for "God, it says, will not despise the contrite and abased heart." But whosoever thinks great things of himself, and is supercilious, and elate in mind, and prides himself on an empty loftiness, is rejected and accursed. He follows a course the contrary of Christ's, Who said; "Learn of Me, for I am meek and lowly in heart." "For the Lord, it says, resists the proud, but gives grace to the humble." The wise Solomon also shows in many places the safety of the humble mind; at one time saying, "Exalt not yourself, that you fall not:" and at another time, he figuratively declares the same thing; "He that makes his house high, seeks an overthrow." Such a one is hated of God, and very justly, as having mistaken himself, and senselessly aimed above the limits of his nature. For upon what ground, I pray, does man upon earth think great things of himself? For certainly his mind is weak, and easily led into base pleasures: his body is tyrannized over by corruption and death: and the duration of his life is short and limited. Nor is this all, for naked were we born, and therefore riches, and wealth, and worldly honour come to us from without, and are not really ours: for they belong not to the properties of our nature. For what reason therefore is the mind of man puffed up? What is there to exalt it to superciliousness and boasting? Were any one but to regard his state with understanding eyes, he would then become like Abraham, who mistook not his nature, and called himself "dust and ashes." And like another also who says; "Quit man who is rottenness, and the son of man who is a worm." But he who is a worm and rottenness; this dust and ashes: this very nothingness becomes great and admirable and honourable before God, by knowing himself; for so he is crowned by God with honour and praise: for the Saviour of all and Lord gives grace to the humble: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. |480

SERMON CIII.

14:12-14. Then said He also to him that bade Him, When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbours; lest they also bid you again, and a recompense be made you. But when you make a feast, call the poor, the maimed, the lame, and the blind. And you shall be blessed, because they cannot recompense you: for you shall be recompensed at the resurrection of the just.

REMARKABLE indeed is the beauty of the mind of man: and it shows itself in various ways, and is conspicuous in a diversity of manners. For just as those who are skilled in delineating forms in pictures cannot by one colour attain to perfect beauty in their painting, but rather use various and many kinds of hues; so also the God of all, Who is the Giver and Teacher of spiritual beauty, adorns our souls with that manifold virtue which consists in all saintlike excellence of living, in order to complete in us His likeness. For in His rational creatures the best and most excellent beauty is the likeness of God, which is wrought in us by the exact vision of God, and by virtue perfected by active exertion. Consider therefore how our Lord Jesus Christ makes our souls beautiful by every spiritual adornment. For here He had commanded the Pharisees and lawyers,

or rather, the Scribes, to think lowly of themselves, and to cultivate a mind free from the love of vainglory, bidding them not to seize upon the foremost seats. For He was dining with them, that being in their company He might benefit them even against their will. And after them He next addressed him who had invited them, and assembled them to the entertainment, saying, "When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen nor your rich neighbours: but rather the lame, and the blind, and the maimed." Would He then produce in us a morose state of mind? Is it His will that we be unsociable, and unloving, so as not even to deem our friends and relatives worthy of that affection which [481 especially is fitting and due to them? Are we to pay no regard to those who are near us in affection and love? Does He forbid the rights of hospitality? But how is it not absurd and ignorant to imagine that He contradicts His own laws? What then does He wish to teach? Something perhaps like what follows; Those who possess great store of wealth make much account, so to speak, of a constant display and ostentation. For oftentimes they bring men to banquet with them, and make entertainments at vast cost, with curiously prepared viands, and such as do not escape the blame of prodigality. And this it is their custom to do, in order to gain the praises and applause of their guests. And in receiving the praises of their flatterers, as the wages, so to speak, of their extravagance, they rejoice greatly, as though they had gained something of value. For it is the habit of flatterers to praise even those things which deserve blame. For what good is there in such prodigal abundance beyond what necessity requires? For as Christ Himself somewhere said, "Few things are needful, or one," for the necessary appeasing of the wants of the body. That we may escape therefore the danger of losing the reward of our outlay, by expending our wealth in such pursuits as will bear good fruit, He has commanded us to invite the poor, and the maimed, and the blind, and those who are suffering under other bodily maladies; that by our liberality in so doing, we may attain to the hope that comes from above from God. The lesson therefore which He teaches us is love unto the poor, which is a thing precious in the sight of God. Do you feel pleasure in being praised when you have any friends or relatives feasting with you? I tell you of something far better: angels shall praise your bounty, and the rational powers above, and holy men as well: and He too shall accept it Who transcends all, and Who loves mercy and is kind. Lend unto Him fearing nothing, and you shall receive with usury whatever you gave: "for he, it says, who has pity on the poor lends unto God." He acknowledged the loan, and promises repayment. "For when the Son of man, He says, shall come in the glory of His Father, with the holy angels, and shall sit upon the throne of His glory, He shall set the sheep upon His right hand, and the goats upon His left. [482 And He shall say to them on His right hand, Come you blessed of My Father, inherit the kingdom prepared for you from the foundations of the world: for I was hungry and you gave Me meat: I was thirsty and you gave Me drink: I was naked and you covered Me: sick and you visited Me: in prison, and you came unto Me. And to this He added, Verily I say unto you, that whatsoever you have done to one of these little ones, you have done unto Me." The outlay therefore is not unfruitful: rather shall compassion upon the poor make your wealth breathe forth a sweet savour. Purchase the grace that comes from God; buy for your friend the Lord of heaven and earth: for verily we oftentimes purchase men's friendship with large sums of gold, and if those of high rank are reconciled unto us, we feel great joy in offering them presents even beyond what we can afford, because of the honour which accrues to us from them. And yet these things are but transitory, and quickly fade away, and are like the phantasies of dreams. But to be members of God's household, must we not count that as a thing worth the gaining; and esteem it as of the highest importance? For certainly after the

resurrection from the dead we must stand in Christ's presence; and there a recompense shall of necessity be made to the compassionate and merciful: but a condemnation commensurate with their deeds shall be the lot of those who were harsh and without mutual love; for it is written, "that there is judgment without mercy for those who have showed no mercy." And if so, how is it not the proof and perfection of a sound mind, that before we descend to the pit of torment we should take forethought for our life? For come, and let us discuss this among ourselves. Suppose that for some cause or other which the law condemned they had dragged us before the judges, and so a sentence such as our offences deserved had been passed upon us after our conviction; should we not with pleasure offer up our wealth to escape from all torment and punishment? And how can there be any doubt of this? For oneself is better than possessions, and life than wealth. Now we are guilty of many sins, and must give an account to the Judge of whatsoever we have done; and why then do we not deliver ourselves from judgment and the everlasting fire while time permits? And the way in which to deliver ourselves is to live in virtue;----to comfort the brethren who are grieved with poverty, and open our hand wide to all who are in need, and to sympathize with the sick. For tell me what is harder than poverty, that implacable beast of prey, that bane which no admonition can charm away, that worst of maladies, or rather more cruel than any malady? We therefore must give a helping hand to those who are suffering under it: we must open wide to them our heart, and not pass by their lamentation. For suppose a savage beast of prey had sprung upon some wayfarer, would not any one who witnessed the occurrence seize up any thing that came to hand, a stone for instance, or stick, and drive away the beast that was mercilessly rending and tearing the man fallen beneath its blow? Who is so hardhearted and full of hatred to mankind as to pass by one thus miserably perishing? And must not you own, that poverty, as I said, is more cruel than any beast of prey? Aid therefore those who are fallen under it: incline yours ear to the poor, and listen to him, as it is written, "For he, it says, who stops his ears that he may not hear the feeble, he also shall cry, and there shall be none to listen." Give that you may receive: hear that you may be heard: sow your little that you may reap much. And besides, the pleasure of the body is short and temporary, and ends in rottenness: but almsgiving and charity to the poor crown those who practise them with glory from God, and lead them to that incorruptible happiness which Christ bestows on those who love Him: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen. |484

SERMON CIV.

14: 15-24. And when one of them that reclined at table with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God. But He said unto him, A certain man made a great supper, and bade many. And sent his servant at supper time to say to them that were bidden, Come, for lo! all things are ready. And they at once began all of them to make excuse. The first said unto

him, I have bought a field, and I must needs go to see it: I pray you permit me to be excused. And another said, I have bought five yoke of oxen, and I go to examine them: I pray you permit me to be excused. And another said, I have taken a wife, and therefore I cannot come. And when the servant returned, he told his lord these things. Then the master of the house was angry, and said to his servant, Go out quickly into the streets and marketplaces of the city, and bring in hither the poor, and the maimed, and the blind, and the lame. And the servant said, Lord, what you command is done, and yet there is room. And the lord said to his servant, Go out into the highways

and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men that were bidden shall taste of my supper.

AGAIN, the purport of the lessons laid before us obliges me to say, that the fruit of good works is praiseworthy. For not unrewarded is the toil of the saints, as they strenuously labour to lead that life which is truly worthy of admiration both with God and men. For the wise Paul writes, "For God is not unrighteous to forget your labour and your love, which you have showed unto His Name." And again in another place he uses similar words, "For the lightness, he says, of our present affliction works for us abundantly and in a higher degree an eternal greatness of glory, when we look not at the things which are seen, but at those which are not seen; for the things which are seen are those of time, but the things which are not seen are for eternity." For the things of time are those of [485 earth; and these we say are what are here called "the things which are seen:" but those which are to come, and which at present are not seen, but consist in those hopes which, are with God, are stored up for us in mansions that cannot be shaken. And who they are for whom these things are prepared, and unto whom they will be given, the Saviour has here shown, portraying as in a picture by the parable set before us, the nature and efficacy of the dispensation. It is necessary however for me first to say what was the occasion which led to this discourse. Our Lord then was feasting at a certain Pharisee's, in company with many others assembled there, the friends of him who had bidden them to the entertainment, and the sharers of his sentiments. There again the Saviour of all, to benefit those who were gathered there,----for He loves mercy rather, and not honour and vainglory;---perfected him that invited them, by not permitting him to make lavish expense, or aim at what was beyond his means, to gain the praise of men. For He said, "When you make a dinner or a supper, call not your friends, nor your brethren, nor further, any others who are rich and your neighbours: but rather the poor, and the maimed, and the blind. For those, He said, who so act shall be blessed at the resurrection of the just." Upon which one of those who were reclining with them at meat, on hearing words thus excellent, said, "Blessed is he that shall eat bread in the kingdom of God." Probably however this man was not as yet spiritual, but rather animal, nor fitted to understand correctly what was spoken by Christ: for he was not one of those who believed, nor had he as yet been baptized. For he supposed that the rewards of the saints, for their mutual labours of love, would be in things pertaining to the body. Because then they were too dull in heart to comprehend a precise idea, Christ frames for them a parable which with sufficient appositiveness sets forth the nature of the dispensation about to be instituted for their sakes: and says, "A certain man made a great supper, and bade many. And he sent his servant at supper time to say to them that were bidden, Come, for lo! all things are ready." And here let us first of all inquire, what was the reason why it is rather to a supper than a dinner that the guests were [486 invited; or rather, even before this, who is to be understood by the man who sent one to invite to the supper; and who also is the inviter, and who in fine they are who were invited, but despised the summons. By the man therefore is to be understood God the Father. For similitudes are formed to represent the truth, and are by no means the truth themselves. He therefore, the Creator of the universe, and the Father of glory, made a great supper, that is, a festival for the whole world, in honour of Christ. In the last times then of the world, and. so to speak, at this our world's setting, the Son arose for us: at which time also He suffered death for our sakes, and gave us His flesh to eat, as being the bread from heaven, Which gives life to the world. Towards evening also, and by the light of torches, the lamb was sacrificed, according to the law of Moses. And therefore with good reason the invitation that is by Christ is called a supper. And next, who is

he that was sent, and who it also says was a slave? Perchance Christ Himself: for though God the Word is by nature God, and the very Son of God the Father, from Whom He was manifested, yet He emptied Himself, to take the form of a slave. As being therefore God of God He is Lord of all; but one may justly apply the appellation of a slave to the limits of His humanity. Yet though He had taken, as I said, the form of a slave, He was even so Lord as being God. And when was He sent? At supper time, it says. For it was not at the commencement of this world that the only-begotten Word of the Father descended from heaven, and was in form like unto us; but rather when the Omnipotent Himself willed it, even in these latter times, as also we have already said. And what was the nature of the invitation? "Come: for lo! all things are ready." For God the Father has prepared in Christ for the inhabitants of earth those gifts which are bestowed upon the world through Him, even the forgiveness of sins, the cleansing away of all defilement, the communion of the Holy Spirit, the glorious adoption as sons, and the kingdom of heaven. Unto these blessings Christ invited by the commandments of the gospel Israel before all others. For somewhere He has even said by the voice of the Psalmist; "But I have been set as a king by Him; that is, by God the Father; [487 upon Zion His holy mount, to preach the commandment of the Lord." And again, "I was not sent but unto the lost sheep of the house of Israel." And their determination then, was it for their own good? Did they regard with admiration the gentleness of Him Who bade them, and the office of Him Who ministered the call? Not so: for "they began, it says, all of them at once to make excuse:" that is, as with one purpose, without any delay, they made excuse. "For the first said, I have bought a field, and I must needs go to see it: I pray you, permit me to be excused. And another said, I have bought five yoke of oxen, and I go to examine them: I pray you, permit me to be excused. And another said, I have taken a wife, and therefore I cannot come." You perceive that by senselessly giving themselves up to these earthly matters, they cannot see things spiritual; for being overcome by the love of the flesh, they are far from holiness, and are covetous and greedy after wealth. They seek those things which are below, but make no account, no not in the slightest degree, of those hopes which are stored up with God. Far better would it have been instead of earthly fields to gain the joys of paradise: and instead of transitory tillage, for this was the object of the yokes of oxen, to gather the fruits of righteousness. For it is written, "Sow for yourselves righteousness; gather as vintage the fruit of life." Was it not their duty rather, instead of the carnal procreation of children, to have chosen spiritual fruitfulness? For the one is subject unto death and corruption: the other is an eternal and abiding; affluence for the saints. When then the householder heard their refusal, he was angry, it says; and commanded that from the streets and marketplaces of the city there should be gathered the poor, and the maimed, and the blind, and the lame. And who then are to be understood by those who for the sake, as I said, of lands, and tillage, and the carnal procreation of children, refused to come? Certainly it must be those, who stood at the head of the Jewish synagogue; men with wealthy purses, the slaves of covetousness, with their mind set on lucre, on which they lavished all their earnestness. For so to speak throughout [488 the whole of inspired Scripture, one may see them blamed for this very thing.

Those then who were superior in station to the mass of the common people did not submit themselves to Christ, when, saying unto them, "Take My yoke upon you:" they rejected the invitation: they did not accept the faith; they remained away from the feast; and scorned the great supper by their hardened disobedience. For that the scribes and Pharisees did not believe in Christ, is manifest by what He says unto them, "You have taken away the key of knowledge: you enter not in yourselves: and those that are entering you have hindered." In their stead therefore

those were called who were in the streets and market-places, who belonged, that is, to the Jewish common people, whose mind was sickly, and infirm, and dark, and halting: for such one may consider to be blind and lame. But they became strong and whole in Christ: they learnt to walk uprightly, and received the divine light into their mind. And that a multitude of the Jews not easy to number believed, one may learn from the Acts of the Apostles. When then those, it says, who were in the streets had been called, he whose office it was to bid them to the supper said to the householder, "Still there is room. And the lord said to his servant. Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that no one of those men that were bidden shall taste of my supper."

Here observe, I pray, the calling of the Gentiles after that the Israelites had entered by faith.. For in old time the Gentiles were boorish in mind, and uncultivated in understanding, and so to say, outside the city, as living in lawlessness, and more like cattle than men, and with little use of reason. And on this account he who invites to the supper is sent unto the highways, outside the city, and to the hedges in the fields: |489 moreover he is commanded by him who seat him not merely to invite, and offer them exhortation only, but even to compel them. And yet in all men faith is a voluntary act, and by attaining unto it of their own free will, men are acceptable unto God, and largely endowed with His gifts. How then are men compelled? Yes, this also was said advisedly. For it was necessary, absolutely necessary for the Gentiles, as being fettered by an intolerable tyranny, and fallen under the yoke of the devil, and caught, so to speak, in the indissoluble meshes of their sins, and utterly ignorant of Him Who by nature and verily is God, that their calling should be very urgent, resembling the use of force, that they might be able to look up unto God, and taste the sacred doctrines, and leave off their former error, and spring away as it were from the hand of Satan. For Christ also said, "No man can come unto Me except My Father Who sent Me drag him." But dragging implies that the calling is an act of power such as God only can exercise. And the blessed David is also found addressing God in similar terms respecting them, "With bridle and bit shall You restrain the jaws of those that draw not near unto You." You see how the God of all as with a bridle turns unto Himself those who fiercely have departed from Him: for He is good and loving unto mankind, and wills that all men should be saved, and come unto the knowledge of the truth. The chiefs therefore of the Israelitish populace remained aloof from the supper, as being obdurate and proud and disobedient, and scorned so surpassing an invitation, because they had turned aside to earthly things, and fixed their mind upon the vain distractions of this world. But the vulgar multitude was called in, and after them immediately and without delay the Gentiles. For when our Lord Jesus Christ arose from the dead, He cried out unto the holy apostles saying, " All power is given unto Me in heaven and in earth: go make disciples of all nations, baptizing you them in the name of the Father, and of the Son, and of the Holy Spirit: and teaching you them to observe all those things that I have commanded you: and lo! I am with you every day even unto the end of the world." |490

SERMON CV.

14:25-35. And great multitudes went with Him: and He turned and said unto them; Whosoever cometh unto Me, and hates not his father and his mother, and his wife, and his children, and his brethren, and his sisters: yes, and his own self also, he cannot be My disciple. And whosoever does not bear his cross, and come after Me, cannot be My disciple. For which of you, that wishes to build a tower, sits not down first, and counts the cost, to see whether he have sufficient to finish

it? Lest when he has laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king going to make war with another king, sits not down first and consider, whether he be able with ten thousand to meet him that comes against him with twenty thousand? And if he be not, while the other is yet afar off, he sends ambassadors, and asks conditions of peace. So therefore every one of you that forsakes not all his possessions, cannot be My disciple. Halt therefore is good: but if the salt have no savour, with what shall it be seasoned? It is useful neither for the land, nor yet for the dunghill: they cast it out. He that has ears to hear, let him hear.

THOSE who command warlike armies, and have won for themselves martial glory, whenever the time for battle has arrived, instruct the troops under their orders in what way, arraying themselves manfully against the phalanxes of the enemy, they will gain a triumphant victory. And the Saviour of all, imitating the skilfulness of those here mentioned, very clearly shows unto all who would follow Him, the pathway of spiritual manfulness: that advancing with unrestrainable impetuosity unto every triumph of piety, and exerting a stern and irresistible earnestness, they may win by a just decree the right of being with Him, and following Him. This lesson then clearly teaches us, what sort of persons He [491] would have us to be. "For whosoever comes unto Me, He says, and hates not his father and his mother, and his wife and his children, and his brethren, and his sisters, yes, and his own self also, cannot be My disciple." 'What then, O Lord, some perchance may say, do You despise the laws of natural affection? Do You command us to hate one another, and to disregard the love that is due to fathers from their sons, to wives from their husbands, to brethren from their brethren? Shall we make those enemies who are members of the same household; and those, whom it is our duty rather to love, must we count as foes, in order that we may be with you, and be able to follow you?' This is not what the Saviour means. Away with so vain a thought. For He Who commands even those who are violent enemies to be gentle, and forgiving to all who would do them wrong: for, "Love, He says, your enemies: and pray for them that spoil you:" how could He wish us to hate those who are born of the same family, and to disregard the honour due to parents, and think nothing of despising our brethren; yes! and our own children also, and even our own self? For He, Who has pronounced condemnation even upon those who disregard the law of mutual love, could not wish His friends to cherish a savage, and so to speak, a desperate state of minds. What however He does wish to teach in these commands is plain to those who can understand from what is said in another place expressly upon the same subject. "For he that loves, He says, father or mother more than Me, is not worthy of Me: and he that loves son or daughter more Me, is not worthy of Me." By adding then "more than Me," it is plain that He permits us to love, but not more than we do Him. For He demands for Himself our chief affection; and that very justly: for the love of God in those who are perfect in mind has something in it superior both to [492] the honour due to parents, and to the natural affection felt for children.

"We must explain however what the occasion was which directed our Lord's words to this subject. The passage then read from the Gospel at our last meeting described the celebration of a great supper, unto which many were invited by him who gave the feast. But they were men indifferent to it: for "they made excuse, it says, with one accord, and said, one that he had bought a field, and must needs go to see it: and another, that he had bought five yoke of oxen: and a third again, that he had married a wife:" and by employing these feigned excuses, they vexed him who invited them. We are therefore given most clearly to understand, that when God calls us unto Him, to

make us partakers of His bounty, we must disregard the lusts that are of the flesh, and minister to the flesh, and set no value whatsoever upon the things of this world, but exerting all our force must advance unto those things which will never have to be abandoned, and which fill us with all blessedness, as God bestows with bounteous hand upon us His gifts, and like one welcoming us to a costly banquet, admits us to the right of rejoicing with the rest of the saints in the hope of future blessings. For the things of earth, are but of little value and last only for a time, and belong to the flesh solely, which is the victim of corruption: but those things which are divine and spiritual constantly and without ceasing accompany those who have once been counted worthy of receiving them, and reach onwards to unending worlds. What value therefore will men of sense set upon earthly farms, or the love of carnal pleasure, or the respect due to kinsmen in the flesh, if it be laid down that for love's sake unto Christ, we must disregard all these things that have been named? For many instances have there been of men desirous of a blameless life, who even after touching, so to speak, the dust of the palaestra, and making trial of the combats therein, and all but attaining to the right of receiving the crown of the heavenly calling, have been drawn backward, as it were, either from regard to relatives, or from being too weak to bear a struggle of endurance, or from being entangled in the snares of carnality, and foolishly preferring present pleasure to the [493] blessings laid up in hope. Many too the fear of death has terrified, and when the season called them unto persecutions, that being proved they might receive the crown of incorruption, they have denied the faith, have avoided, that is, the duty of suffering patiently, and having shown themselves weak and cowardly, have fallen from their steadfastness. To work in us therefore a mind incapable of being broken, and make us careless of every worldly matter for our love of Him, He commands us to hate even our relatives according to the flesh, and our own self also, if, as I have just said, the season call us thereto. And next He uses two examples, to encourage unto an invincible fortitude those who are His friends, and to establish in an unwavering zeal those whose desire it is to attain to honours by patience and endurance. "For if, says He, any one wish to build a tower, he reckons first if he have means sufficient to finish it, lest when he has laid the foundation, and is not able to finish it, men laugh at him." For those whose choice it is to lead a glorious and blameless life ought to store up beforehand in their mind a zeal sufficient thereunto, and to remember him who says, "My son, if you draw near to serve the Lord, prepare yourself for every temptation: make your heart straight, and endure." But those who have no such zeal, how will they be able to reach the mark that is set before them?

"Or what king, He says, wishing to make war with another king, does not consider with himself, whether with his ten thousand he can prevail over one who is more mighty than himself?" And what does this mean? "Our wrestle is not against blood and flesh, but against governments; against empires; against the worldholders of this darkness; against wicked spirits in the heavenly regions." We have too a crowd, as it were, of other enemies, the carnal mind, the law that rages in our members, passions of many kinds, the lust of pleasure, the lust of the flesh, the lust of wealth, and others: with these we must wrestle; this is our savage troop of enemies. How therefore shall we conquer? By believing that "in God we shall do valiantly, as Scripture says, and He shall bring to naught those that oppress us:" In this confidence one of the holy prophets said, "Behold the Lord helps

[494] me: who shall make me ashamed?" And the divine David also sings, "The Lord is my light, and my Saviour: whom shall I fear? The Lord is the helper of my life, at whom shall I tremble?" For

He is our strength, and by Him we shall gain victory: for He has given unto us to tread upon serpents and scorpions, and upon all the power of the enemy. As therefore He says, "Salt is good: but if the salt be tasteless, with what can it be seasoned? It is cast out," He says. Let there be therefore, He proceeds, salt in you," that is, the divine words which bring salvation: but which if we despise, we become without savour, and foolish, and utterly useless. Such things must the congregation of the saints cast out, by the gift unto them of mercy and love from Christ, the Saviour of us all; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CVI.

15:1-10. Now all the publicans and sinners used to draw near unto Him to hear Him. And the Pharisees and Scribes murmured, saying, This man receives sinners, and eats with them. And He spoke this parable unto them, saying, What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it. And when he has found it, he lays it on his shoulders, rejoicing. And when he has come home, he calls together his friends and his neighbours, saying unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, that likewise there shall be joy in heaven over one sinner that

repents, more than over ninety and nine just persons who need no repentance. Or what woman having ten drachms, if she lose one of them, does not light a lamp, and sweep the house, and search diligently till she find it. And when she has found it, she calls her friends and her neighbours together, saying, Rejoice with me: for I have found the drachm which I had lost. Likewise I say unto you, that there is joy before the angels of God over one sinner that

repents.

YOU have no doubt attended here also to what has been read; you have wondered with me at the Saviour's words: have you also understood it thoroughly and spiritually, and fixed the searching eye of the mind upon its profounder interpretation? Has the sense of what has been said been caught by you? Or possibly has the word, after having rung in your hearing, flown away, and nothing settled there that would be to your profit. But as I imagine, in that you are believers, and love instruction, the Saviour illumines your understanding. For He it is "Who reveals the deep things of darkness, and puts the light of understanding in the hearts of those that love Him." The two parables then that follow close upon one another depict to us an image of the divine gentleness, being both of |496 similar meaning, and, so to say, at concord with one another. But the senseless Jew is openly reprov'd, for refusing in every way to understand the great and profound mystery of the Incarnation. From him it was completely hidden, that God the Father sent the Son from heaven, not "to judge the world," as He Himself declares, but that the world might be saved through Him. In what manner then was it fitting for the world to be saved, which had been caught in the meshes of sin, and proved guilty of the charge of wickedness, and that was subject to a cruel tyrant, even Satan? Was it by demanding of it punishment, for having fallen into transgression and sin? Or was it not rather by helping it, in that God is long-suffering, and ready, so to speak, to cover over in forgetfulness those things wherein man had transgressed, and to

renew unto holiness of life those who know not how to live uprightly?

Tell me therefore, O Pharisee, why you murmur, because Christ disdained not to be with publicans and sinners, but purposely provided for them this means of salvation? To save men He yielded Himself to emptiness, and became in fashion like unto us, and clothed Himself in human poverty. And do you then blame the dispensation of the Only-begotten in the flesh? Do you find fault with His humbling Himself from above in heaven, Who transcends all? Nay, leave you not the very Incarnation without censure? And yet the holy prophets wondered at the beautiful skill of the mystery. For the prophet David in the Psalms declares, "Sing you with understanding: God has set a King over all the nations." And the prophet Habakkuk says, "That he heard His hearing, and was afraid: and that he considered also His doings, and was astonished." How therefore are you not ashamed of blaming those things which you ought to have admired? Would you have the Lord of all stern and inexorable, or good rather and kind to men? The family upon earth had gone astray: it had wandered from the hand of the chief shepherd: and therefore He Who feeds the flocks above in heaven, became like unto us, that He might make us also dwell in His folds:---that He might unite us to those who had never gone astray, and drive from us the beast of prey, and ward off like some impious band of robbers those impure demons, who had led astray all beneath the sky.

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He sought therefore that which was lost: and, to show that the Jewish fault-finding on this account was vain, He says unto them, "What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness, and go to seek that which is lost. And if it chance to be found, he rejoices in it, He says, more than in those that went not astray." Understand from this, my beloved, the wide extent of the Saviour's kingdom, and the multitude past numbering of His subjects, and the skilful plan of the dispensation towards us. For the sheep, He says, are a hundred, so making the number of His subjects mount up to a multitude complete and altogether perfect. For constantly, so to speak, a hundred is a perfect number, being composed of ten times ten. And we have learnt also from the divinely-inspired Scripture, that a "thousand thousands minister to God, and ten thousand times ten thousand stand around His lofty throne." The sheep therefore are a hundred: and of them one has gone astray, even the family upon earth; which also the chief Shepherd of all sought, having left in the wilderness those ninety and nine. Was it therefore because He had no regard for the many, that mercy was shown to the one only? No! not because He had no regard for them; that were impossible: but because they are in security, guarded by His Almighty hand. It was right therefore that mercy should rather be shown to that which was lost, that evidently nothing might be wanting to that other multitude, but the one being restored thereto, the hundred might regain its beauty. The search therefore after that which was lost was no act of contempt towards those who had not erred, but one of grace and mercy and love to mankind fit for the supreme and transcendent nature to bestow on His fallen creatures. For come, and let us examine the matter by the help also of another example, in order that we may at all times defend the incomparable gentleness of Christ, the Saviour of us all. For let it be supposed that in one house there are many inmates, of [498 whom it so chanceth that one falls ill. For whom then are those skilled in healing summoned? Is it not for him only who has fallen ill? But it is not through any disregard of the many, that those who have been called in to heal attend only to him who is sick, and give him the benefit of their skill, as the time and his need require. In like manner therefore it was worthy, right worthy of God, Who rules over all, to stretch

out His saving hand to that which had gone astray. The wild beast had seized it: it had led the family upon earth astray from the pasture, and had hurried it into all misery. The chief Shepherd saved it: for He sought that which had wandered, and has established for us a fold, unassailable and impregnable against wild boasts and robbers, even the Church; in admiration of which we may say, in the words of the prophet, "Behold, we have a strong and secure city: He will place (for us) a wall and rampart." And the sense of the parable which immediately follows is exactly similar, in which, He says, that 'a woman who had ten drachms lost one of them, and having lit a lamp and found it, rejoiced greatly therein, and made it a reason for special joy.' By the former parable therefore, in which the wandering sheep signified the family upon earth, we learnt, that we are the property of God over all, in that He it is Who brought into existence those things which previously had no existence. For "He made us, and not we ourselves," as it is written. And "He is our God, and we are the people of His pasture, and the sheep of His hand." And by this second parable, in which that which was lost is compared to a drachma, and that again as one out of ten, that is of a perfect number, and of a sum complete in the reckoning;----for the number ten also is perfect, being the close of the series from the unit upwards;----it is clearly shown, that we are in the royal likeness and image, even that of God over all. For the drachma is, I suppose, the denarius, on which is stamped the royal likeness, [499 That we then who had fallen, and, so to speak, been lost, have been found by Christ, and transformed by holiness and righteousness into His image, how can any one doubt, when the blessed Paul has thus written, "But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image, from glory to glory, as of the Lord the Spirit." And he sends to the Galatians also in these words, "My children, of whom I am again in labour, until Christ is formed in you." A search then was made for that which had fallen, for which purpose the woman lighted a lamp. For we were found, as I said, by the wisdom of God the Father, Which is the Son, when the divine and intellectual light shone upon us, and the sun arose, and "the day star ascended, and the day dawned," according to the Scripture. For God also has somewhere said by one of the holy prophets of Christ the Saviour of us all, "My righteousness quickly approaches, and My mercy to be revealed, and My salvation shall burn as a lamp." And He says of Himself, at one time, "I am the light of the world:" and again at another, "I am come a light into this world: he that follows Me shall not walk in darkness, but shall possess the light of life." By the light therefore that which was lost is saved, and there was joy thereby to the powers above. For they rejoice even in one sinner that repents, as He has taught us Who knows all things. If they then keep festival over one who is saved, in unison altogether with the divine purpose, and laud with never-ceasing praises the Saviour's gentleness, with how great joy must they be filled, when all beneath the heaven is saved, and called by faith in Christ to the acknowledgment of the truth, having put off the pollutions of sin, and loosed its neck from the bonds of death, and escaped from blame, even the blame of its wandering and fall! For all these things we gain in Christ: by Whom, and with Whom, to God the Father be praise and dominion with, the Holy Spirit, for ever and ever, Amen. [500

SERMON CVII.

15:11-32. And He said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of your goods that comes to me. And he divided unto them his substance. And not many days after, the younger son gathered every thing together, and journeyed into a far country, and there scattered his goods by riotous living. And when he had

spent all, there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country, who sent him into his fields to feed swine. And he desired to fill his belly with the husks which the swine were eating: and no man gave unto him. And when he came to himself he said, How many hired servants of my father have bread in abundance, and I perish here with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before you, and am no more 'worthy to be called your son: make me as one of your hired servants. And he arose and went to his father. And while He was yet a great way off, his father saw him, and his bowels yearned, and he ran and fell on his neck, and kissed him. And his son said unto him, My father, I have sinned against heaven and before you, and am no more worthy to be called your son. But his father said to his servants, Bring forth quickly the chief robe, and clothe him: and put a ring on his hand, and shoes on his feet. And bring the fatted calf, and kill it, and we will eat, and be merry: for this my son was dead, and is alive: and was lost, and is found. And they began to be merry.----Now his elder son was in the field, and as he came and drew near to the house, he heard the sound of music and rejoicing. And he called one of the servants, and asked him what these things meant. And he said unto him, Your brother is come, and your father has killed the fatted calf, because he has received him sound. And he was angry, and would not go in: therefore came his father out, and besought him. But

[501 he answered and said to his father, Lo! all these years do I serve you, and never have transgressed your commandment, and you never gave me a kid, that I might make merry with my friends. But when this your son, who has, eaten up your wealth with harlots, is come, you have killed

for him the fatted calf. And he said unto him, My son, you are ever with me: and all that is mine is yours. But it was fitting to make merry and be glad: for this your brother was dead, and is alive: and was lost, and is

found.

I HEAR one of the holy prophets trying to win unto repentance those who are far from God, and saying, "Return, O Israel, to the Lord your God: for you have become weak in your iniquity. Take with you words, and return to the Lord our God." What sort of words then did he, under the influence of the Spirit, command them to take with them? Or were they not such as become those who wish to repent; such namely, as would appease God, Who is gentle, and loves mercy. For He even said by one of the holy prophets, "Return you returning children, and I will heal your breaches." And yet again by the voice of Ezekiel, "Return you altogether from your wickednesses, O house of Israel. Cast away from you all your iniquities which you have committed, that they be not to you for a punishment of iniquity. For I have no pleasure in the death of the sinner, as that he should turn from his evil way and live." And the same truth Christ here also teaches us, by this most beautifully composed parable, which I will now to the best of my ability endeavour to discuss, briefly gathering up its broad statements, and explaining and defending the ideas which it contains.

It is the opinion then of some, that by the two sons are signified the holy angels, and we the dwellers upon earth: and that the elder one, who lived soberly, represents the company of the holy angels, while the younger and profligate son is the human race. And there are some among us who give it a different explanation, arguing that by the elder and well conducted son is signified

Israel after the flesh: while by the other, whose choice it was to live in the lust of pleasures, and who removed far from his father, is depicted the company of |502 the Gentiles. With these explanations I do not agree: but I would have him who loves instruction, search after that which is true and unobjectionable. What then I say is as follows, "giving occasions to the wise, and to the just offering knowledge," as Scripture commands: for they will examine for a fitting meaning the explanations proposed to them. If then we refer the upright son to the person of the holy angels, we do not find him speaking such words as become them, nor sharing their feelings towards repentant sinners, who turn from an impure life to that conduct which is worthy of admiration. For the Saviour of all and Lord says, that "there is joy in heaven before the holy angels over one sinner that repents." But the son, who is described to us in the present parable as being acceptable unto his father, and leading a blameless life, is represented as being angry, and as even having proceeded so far in his unloving sentiments as to find fault with his father for his natural affection for him who was saved. "For he would not, it says, go into the house," being vexed at the reception of the penitent almost before he had come to his senses, and because there had even been slain the calf in his honour, and his father had made for him a feast. But this, as I said, is at variance with the feelings of the holy angels: for they rejoice and praise God when they see the inhabitants of the earth being saved. For so when the Son submitted to be born in the flesh of a woman at Bethlehem, they carried the joyful news to the shepherds, saying, "Fear you not: for behold I bring you glad tidings of great joy that shall be to all the people, that there is born to you today in the city of David a Saviour Who is Christ the Lord." And crowning with lauds and praises Him Who was born, they said, "Glory to God in the highest, and upon earth peace, and among men good-will." But if any one say, that Israel according to the flesh is meant by the virtuous and sober son, we are again prevented from assenting to this opinion by the fact, that in no way whatsoever is it fitting to say of Israel that he chose a blameless life. For throughout the whole of the inspired Scripture, so to say, we may see them accused of being rebels and disobedient. For they were told by the voice of Jeremiah, "What fault have your fathers found in Me, that they have |503 wandered far from Me, and have gone after vanities, and become vain?" And in similar terms God somewhere spoke by the voice of Isaiah, "This people draws near unto Me; with their lips they honour Me, but their heart is very far from Me: but in vain do they fear Me, teaching as doctrines the commandments of men." And how then can any one apply to those who are thus blamed the words used in the parable of the virtuous and sober son? For he said, "Lo! all these years do I serve you, and never have I transgressed your commandment." But they would not have been blamed for their mode of life, had it not been that transgressing the divine commandments, they betook themselves to a careless and polluted mode of life. And yet again,----for I think it right to mention this also,----some would refer to the person of our Saviour that fatted calf which the father killed when his son was called unto conversion. But how then could the virtuous son, who is described as wise and prudent, and constant in his duty, and whom some even refer to the person of the holy angels, treat it as a reason for anger and vexation that the calf was slain? For one can find no proof of the powers above being grieved when Christ endured death in the flesh, and, so to speak, was slain in our behalf. Rather they rejoiced, as I said, in seeing the world saved by His holy blood. And what reason too had the virtuous son for saying "you never gave me a kid." For what blessing is wanting to the holy angels, inasmuch as the Lord of all has bestowed upon them with bounteous hand a plentiful supply of spiritual gifts? Or of what sacrifice stood they in need as regards their own state? For there was no necessity for the Emmanuel to suffer also in their behalf. But if any one

imagine, as I have already said before, that the carnal Israel is meant by the virtuous and sober son, how can he say with truth "you never gave me a kid?" For whether we call it calf or kid, Christ is to be understood as the sacrifice offered for sin. But He was sacrificed, not for the Gentiles only, but that He might also redeem Israel, who by reason of his frequent transgression of the law had brought upon [504 himself great blame. And the wise Paul bears witness to this, saying, "For this reason Jesus also, that He might sanctify the people by His blood, suffered outside the gate."

What then is the object of the parable? Let us examine the occasion which led to it; for so we shall learn the truth. The blessed Luke therefore had himself said a little before of Christ the Saviour of us all, "And all the publicans and sinners drew near unto Him to hear Him. And the Pharisees and Scribes murmured saying, This man receives sinners and eats " with them." As therefore the Pharisees and Scribes made this outcry at His gentleness and love to man, and wickedly and impiously blamed Him for receiving and teaching men whose lives were impure, Christ very necessarily set before them the present parable, to show them clearly this very thing, that the God of all requires even him who is thoroughly steadfast, and firm, and who knows how to live holily, and has attained to the highest praise for sobriety of conduct, to be earnest in following His will, so that when any are called unto repentance, even if they be men highly blameable, he must rejoice rather, and not give way to an unloving vexation on their account. For we also sometimes experience something of this sort. For some there are who live a perfectly honourable and consistent life, practising every kind of virtuous action, and abstaining from every thing disapproved by the law of God, and crowning themselves with perfect praises in the sight of God and of men: while another is perhaps weak and trodden down, and humbled unto every kind of wickedness, guilty of base deeds, loving impurity, given to covetousness, and stained with all evil. And yet such a one often in old age turns unto God, and asks the forgiveness of his former offences: he prays for mercy, and putting away from him his readiness to fall into sin, sets his affection on virtuous deeds. Or even perhaps when about to close his mortal life, he is admitted to divine baptism, and puts away his offences, God being merciful unto him. And perhaps sometimes persons are indignant at [505 this, and even say, 'This man, who has been guilty of such and such actions, and has spoken such and such words, has not paid unto the judge the retribution of his conduct, but has been counted worthy of a grace thus noble and admirable: he has been inscribed among the sons of God, and honoured with the glory of the saints.' Such complaints men sometimes give utterance too from an empty narrowness of mind, not conforming to the purpose of the universal Father. For He greatly rejoices when He sees those who were lost obtaining salvation, and raises them up again to that which they were in the beginning, giving them the dress of freedom, and adorning them with the chief robe, and putting a ring upon their hand, even the orderly behaviour which is pleasing to God and suitable to the free.

It is our duty, therefore, to conform ourselves to that which God wills: for He heals those who are sick; He raises those who are fallen; He gives a helping hand to those who have stumbled; He brings back him who has wandered; He forms anew unto a praiseworthy and blameless life those who were wallowing in the mire of sin; He seeks those who were lost; He raises as from the dead those who had suffered the spiritual death. Let us also rejoice: let us, in company with the holy angels, praise Him as being good, and loving unto men; as gentle, and not remembering evil. For if such is our state of mind, Christ will receive us, by Whom and with Whom, to God the Father be praise and dominion with the Holy Spirit, for ever and ever, Amen.

SERMON CVIII.

16:1-9. And He said unto His disciples, There was a certain rich man, who had a steward, and they accused him of scattering his goods. And he called him, and said unto him, What is this that I hear of you? Give up the account of your stewardship: for you can be no longer steward. And the steward said within himself What shall I do, for my lord takes away from me the stewardship? I cannot dig: and to beg I am ashamed. I am resolved what to do, that when I am removed from the stewardship, they may receive me into their houses. So he called each one of his lord's debtors, and said unto the first; How much do you owe unto my lord? And he said, A hundred baths of oil. And he said unto him, Take your writing, and sit down, and write fifty quickly. And afterwards he spoke to the second, And how much do you owe? And he said, A hundred cors 2 of wheat. And he said unto him, Take your writing, and write eighty. And the lord praised the unjust steward, because he had done wisely: for the children of this world are wise in their generation more than the children of light. And I say unto you, Make for yourselves friends of the unrighteous mammon: that when it has failed, they may receive you into eternal tabernacles. OUR Lord Jesus Christ, revealing His glory to the Jewish multitudes, or rather to all those who have believed on Him, said; "I am the light of the world:" and again, "I am come a light into this world." For He fills the mind of those who fear Him with a divine and intellectual light, that they may |507 not wander from the right way by walking in gloom and darkness; but may rather know how to advance uprightly in every good work, and in whatsoever aids a man in leading a saintly life. He would have us therefore to be good, and ready to communicate, loving one another, and merciful, and adorned with the honours of charity. Most wisely therefore did He prepare for us the present parable: which we being anxious to explain to the best of our ability, of necessity speak as follows to those who love instruction. The parables then indirectly and figuratively explain to us much that is for our edification, provided only we consider their meaning in a brief and summary manner. For we are not to search into all the parts of the parable in a subtle and prying way, lest the argument by its immoderate length weary with superfluous matter even those most fond of hearing, and tire men with a crowd of words. For if, for instance, any one were to undertake to explain, who is to be regarded by us as the man who had a steward, who was accused unto him; or who possibly it is that accused him; and who too those are who owed the debts, and subtracted a portion from them; and for what reason one is said to have owed oil, and the other wheat; he will render his discourse at once obscure and redundant. All the parts of the parable therefore are not necessarily and in every respect useful for the explanation of the things signified, but, so to speak, have been taken to form an image of some important matter, which figuratively sets forth some lesson for the profit of the hearers. The sense therefore of the present parable is something like the following: "The God of all wills that all men should be saved, and come to the knowledge of the truth." For this reason "He also gave the law for a help," according to the expression of the prophet. And the law in such passages we say means, not of course that which was ministered by Moses, but rather the whole inspired Scripture, by means of which we learn the path which leads straight unto every good and saving thing. The Lord of all therefore requires us to be thoroughly constant in our exertions after virtue, and to fix our desires upon the better and holy life, setting ourselves free |508 from the distractions of the world, and from all love of riches, and of the pleasure which wealth brings, that we may serve Him continually, and with undivided affections. For He also says

by the harp of the Psalmist; "Be constant, and know that I am God." And further, by His own mouth, the Saviour of all says to those who possess worldly riches, "Sell your possessions, and give alms: make for you purses that grow not old: a treasure for ever, unfailing in heaven." Now the commandment is indeed for our salvation, but the mind of man is very weak, fixed constantly, so to speak, upon things which are of earth chiefly, and unwilling to withdraw itself from the delight of riches. It loves vain boasting; is soothed much by the praises of flatterers; longs for beautiful equipments, and counts nothing better than temporal honour. And knowing this, the Saviour has Himself somewhere said of them, "How hardly shall they that have riches enter into the kingdom of God!" And further, "that it is easier for a camel to go through the eye of a needle, than a rich man into the kingdom of God." For as long as a man lives in wealth and pleasure, he is careless about piety to God. For wealth renders men contemptuous, and sows in the minds of those that possess it the seeds of all voluptuousness. Is there then no way of salvation for the rich, and no means of making them partakers of the hope of the saints? Have they fallen completely from God's grace? Is hell and the fire necessarily prepared for them, such as is the fitting lot of the devil and his angels? Not so: for lo! the Saviour has shown them a means of salvation in the present parable. They have been entrusted with worldly wealth by the merciful permission of Almighty God: according nevertheless to His intention [509] they have been appointed stewards for the poor. But they discharge not their stewardship rightly, in that they scatter, so to speak, what has been given them of the Lord: for they waste it solely on their pleasures, and purchase temporal honours, not remembering God, Who says, "You shall open wide your mercy unto your brother, even to him that has need of you." Nor moreover Christ Himself, the Saviour of us all, Who says, "Be you merciful, even as your Father Who is in heaven is merciful." But they, as I said, make no account whatsoever of showing mercy to their brethren, but study only their own pride. And this it is which accuses them before the Lord of all. And of course upon the approach of death they must cease from their stewardship, withdrawing them as it does from human affairs. For the net of death no man can escape from. What therefore would Christ have them to do? It is, that while they are yet in this world, if they are unwilling to divide all their wealth among the poor, that at least they should gain friends by a part of it; and numerous witnesses to their charitableness, even those who have received well at their hands: that when their earthly wealth fails them, they may gain a place in their tabernacles. For it is impossible for love to the poor ever to remain unrewarded. Whether therefore a man give away all his wealth, or but a part, he will certainly benefit his soul.

It is an act therefore that becomes the saints, and is worthy of perfect praises, and that wins the crowns above, to set no store by earthly wealth, but distributing it among those that are in need, to gather rather that which is in heaven, and obtain purses that grow not old, and possess a treasure that fails not: and next in order comes the employment of a sort of artifice, so as to obtain those for friends who are especially near unto God, by giving them some portion of their wealth, and comforting the many who are afflicted with poverty, that so they may share what is theirs. And something of this sort the very wise Paul also advises, saying unto those who love wealth: "Let your abundance be for their want, that their abundance also may be for your want."

It is our duty therefore, if we are right-minded; if we fix the eye of the mind on what will be hereafter; if we remember

[510] the sacred Scripture, which says plainly, "that we shall all be manifested before the judgment seat of Christ, that each one may receive retribution for the things done by means of the body,

according to that he has done, whether good or bad;" if we fear the cruel and unappeasable flame; to remember God, Who requires us to show mercy upon the brethren, to suffer with those that are sick, to open our hand wide to those that are in need, and to honour the saints, of whom Christ says, "He that receives you receives Me: and he that receives Me, receives Him That sent Me." For that mercy towards the brethren is not without profit and benefit, the Saviour Himself teaches us, saying; "Whosoever shall give only a cup of cold [water] to drink in the name of a disciple, shall not lose his reward." For the Saviour of all is bounteous in giving: by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

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SERMON CIX.

16:10-13. He that is faithful in little, is faithful also in much; and he that is unjust in little, is unjust also in much. If therefore you have not been faithful in the unrighteous mammon, who will give you the true? And if you have not been faithful in that which is another's, who will give you, that which is your own? No servant can serve two lords: for either he will hate the one, and love the other: or he will honour the one, and despise the other. You cannot serve God and mammon. THE most distinguished and experienced teachers, when they wish to fix any important doctrine deep in the minds of their disciples, omit no kind of reasoning able to throw light upon the chief object of their thoughts; at one time weaving arguments together, at another employing apposite examples, and so gathering from every quarter whatever is serviceable for their use. And this we find Christ also, Who is the Giver unto us of all wisdom, doing in many places. For oftentimes He repeats the very same arguments upon the subject, whatever it may be, that the mind of those who hear may be led on to an exact understanding of His words. For look again, I pray, at the purport of the lessons set before us: for so you will find our words to be true. "He that is faithful in little," He says, "is faithful also in much: and he that is unjust in little, is unjust also in much."

Before, however, I proceed further, I think it would be useful to consider, what was the occasion of a discourse such as this, and from what root it sprung: for so the sense of what is |512 said will become very evident. Christ then was teaching the rich to feel especial delight in showing kindness to the poor, and in opening their hand to whoever are in need, so laying up treasures in heaven, and taking forethought for the riches that are in store. For He said, "Make for yourselves friends of the unrighteous mammon: that when it has failed, they may receive you into eternal tabernacles." But as being God by nature, He well knew the slothfulness of the human mind in every earnest and good work. It escaped not His knowledge, that men, in their greediness after wealth, giving up their mind to the love of lucre, and being tyrannized over by this passion, become hard-hearted and unsympathizing with affliction, and show no kindness whatsoever to the poor, even though they have heaped up much wealth in their stores. That those therefore who are thus minded, have no share in God's spiritual gifts, He shows by most evident examples, and says, "He that is faithful in little, is faithful also in much: and he that is unjust in little, is unjust also in much." O Lord, explain unto us the meaning: open You the eye of our heart. Listen therefore while He explains clearly and exactly what He said. "If therefore you have not been faithful in the unrighteous mammon, who will give you the true? The little therefore is the unrighteous mammon: that is, worldly wealth, gathered often by extortion and covetousness. But those who know how to live virtuously, and thirst after the hope that is in store, and withdraw their mind from earthly things,

and think rather of those things that are above, utterly disregard earthly wealth; for it offers nothing but pleasures, and voluptuousness, and base carnal lusts, and splendour that profits not, but is transitory and vain. And so one of the holy apostles teaches us, saying, "That all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of the world." But such things as these are absolutely nothing to those who lead a sober and virtuous life: for they are trifling, and temporary, and full of impurity, and provocative of the fire and judgment, and scarcely reaching to the end of the life of the body, even if they do not, when any danger suddenly befalls those that possess them, unexpectedly depart away. Christ's disciple therefore rebukes the rich, saying, "Come now, you rich men, weep, and lament over the miseries [513 that are coming upon you. Your wealth is decayed, your garments are moth-eaten. Your gold and your silver are rusted, and the rust of them shall be your testimony." How then are the gold and silver rusted? By being stored up in excessive abundance; and this very thing is the witness against them before the divine judgment seat, of their being unmerciful. For having gathered into their treasuries a great and unnecessary abundance, they made no account of those who were in need, although it was in their power, had they so wished, to do good easily to many; but they were not "faithful in the little." But in what way men may become faithful, the Saviour Himself next taught us: and I will explain how. A certain Pharisee besought Him to eat bread with him on the sabbath day, and Christ consented: and having gone there, He sat down to meat: and there were many others also feasting with them. And none of them by any means resembled men who possessed nothing, but, on the contrary, they were all persons of distinction, and great haughtiness, and lovers of the foremost seats, and thirsting after vainglory, being clothed as it were in the pride of wealth. What then said Christ to His inviter? "When you make a dinner or a supper, call not your friends, nor your brethren, neither your kinsmen, nor your rich neighbours, lest they also invite you again, and a re-compense be made you. But when you make a feast, call the poor, the maimed, the lame, and the blind. And you shall be blessed, because they cannot recompense you; for you shall be recompensed at the resurrection of the just." This then I think is a man's being faithful in little, that he have pity upon those who are in need, and distribute assistance from his means to such as are in extreme distress. But we, despising a way thus glorious and sure of reward, choose one dishonourable and without reward, by treating with contempt those who are in utter poverty, and refusing even sometimes to admit their words into our ears; while, on the other hand, we luxuriously provide a costly table, either for friends who live in pomp, or for those whose habit it is to praise and flatter, making our bounty an occasion for indulging our love of praise. But this was not God's purpose in permitting us to possess wealth. If therefore we are unfaithful in the little, by [514 not conforming ourselves to the will of God, and bestow the best portion of ourselves upon our pleasures and our boasts, how can we receive from Him that which is true? And what is this? The abundant bestowal of those divine gifts which adorn man's soul, and form in it a godlike beauty. This is the spiritual wealth, not that fattens the flesh, which is held by death, but rather that saves the soul, and makes it worthy of emulation, and honourable before God, and that wins for it true praises.

It is our duty therefore to be faithful unto God, pure in heart, merciful and kind, just and holy: for these things imprint in us the outlines of the divine likeness, and perfect us as heirs of eternal life. And this then is that which is true. And that this is the purport and view of the Saviour's words, any one may readily learn from what follows. For He said, "If you have not been faithful in that which is another's, who will give you that which is your own?" And again, we say that which is another's is

the wealth we possess. For we were not born with riches, but, on the contrary, naked; and can truly affirm in the words of Scripture, "that we neither brought anything into the world, nor can carry anything out. For the patient Job also has said something of this kind: "Naked was I born from my mother's womb; naked also shall I go onwards." It is therefore no man's own by right of nature that he is rich, and lives in abundant wealth: but it is a thing added on from without, and is a chance matter; and if it cease and perish, it in no respect whatsoever harms the definitions of human nature. For it is not by virtue of our being rich that we are reasonable beings, and skilful in every good work: but it is the property of our nature to be capable of these things. That therefore, as I said, is another's which is not contained in the definitions of our nature, but, on the contrary, is manifestly added to us from without. But it is our own, and the property of human nature to be fitted for every good work: for as the blessed Paul writes, "We have been created unto good works, which God has before prepared, that we should walk in them." When therefore any are unfaithful in that which is another's, in those things namely, which are added unto them from without, how shall they receive that which is their own? How, that is, shall they be made partakers of the good things which God [515] gives, which adorn the soul of man, and imprint upon it a divine beauty, spiritually formed in it by righteousness and holiness, and those upright deeds which are done in the fear of God.

Let such of us then as possess earthly wealth open our hearts to those who are in need; let us show ourselves faithful and obedient to the laws of God, and followers of our Lord's will in those things which are from without, and not our own, that we may receive that which is our own, even that holy and admirable beauty which God forms in the souls of men, fashioning them like unto Himself, according to what we originally were. And that it is a thing impossible for one and the same person to divide himself between contraries, and still be able to live blamelessly, He shows by saying, "No man can serve two lords: for either he will hate the one, and love the other, or he will honour the one, and despise the other." And this indeed is a plain and evident example, and very suitable for the elucidation of the subject before us. For that which follows is, so to speak, the conclusion of the whole argument: "for you cannot serve God and mammon." For if, He says, a man be a slave of two masters, of diverse and contrary wills, and whose minds are irreconcilable with one another, how can he please them both? For being divided in endeavouring to do that which each one approves, he is in opposition to the will of both: and so the same person must inevitably appear bad and good. If therefore, He says, he determine to be true to the one, he will hate the other, and set him of course at nought. It is not therefore possible to serve God and mammon. For the unrighteous mammon, by which wealth is signified, is a thing given up to voluptuousness, and liable to every reproach, engendering boasting, and the love of pleasure, making men stiff-necked, the friends of the wicked, and contemptuous: yes, what base vice does it not produce in them that possess it? But the goodwill of God renders men gentle, and quiet, and lowly in their thoughts; long-suffering, and merciful, and of exemplary patience, not loving lucre, nor desirous of wealth, content with food only and raiment, and especially fleeing from "the love of money, which is the root of all evils:" joyfully [516] undertaking toils for piety's sake; fleeing from the love of pleasure, and earnestly shunning all feeling of wearisomeness in good works, while constantly they value, as that which wins them reward, the endeavour to live uprightly, and the practice of all soberness. This is that which is our own, and the true. This God will bestow on those who love poverty, and know how to distribute to those who are in need that which is another's, and comes from without, even their wealth, which also has the name of mammon. May it then be far

from the mind of each of us to be its slaves, that so we may freely and without hindrance bow the neck of our mind to Christ the Saviour of us all; by Whom and with Whom to God the Father be praise and dominion, with the Holy Spirit, for ever and ever, Amen.

1. y Cramer's Catena contains a summary of this Sermon, not found by Mai in his MSS.
2. p The bath contained about seven gallons and a half: while the cor was equal to ten baths. This text was transcribed by Roger Pearse, 2008. All material on this page is in the public domain - copy freely.

Early Church Fathers - Additional Texts

Commentary on the Gospel of Luke - Translator's Introduction

Cyril of Alexandria, Commentary on Luke (1859) Preface. pp.i-xx. A COMMENTARY

UPON THE GOSPEL ACCORDING TO S. LUKE, BY

S. CYRIL, PATRIARCH OF ALEXANDRIA.

NOW FIRST TRANSLATED INTO ENGLISH FROM AN ANCIENT SYRIAC VERSION BY R.
PAYNE SMITH, M. A., SUBLIBRARIAN OF THE BODLEIAN LIBRARY,

PART I.

OXFORD: AT THE UNIVERSITY PRESS.

M.DCCC.LIX.

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PREFACE. When I undertook the task of preparing for the press the Syriac Version of S. Cyril's Commentary upon the Gospel of S. Luke, discovered among the manuscripts lately obtained from Egypt, and deposited in the British Museum, I was aware that my labours would be of little practical benefit, unless I also made it accessible to theologians generally by means of an English translation. In the performance of this duty, my chief assistance has been derived from the Nova Bibliotheca Patrum of Cardinal Mai, published in 1844-58 at Rome: for so miserably defective is even the best Syriac Lexicon, that it has repeatedly happened that I have only been able to arrive with something like certainty at the meaning of a passage, by waiting until I found in some extract in Mai the equivalent in Greek of the word or phrase in question. Wherever this help has failed, I have carefully examined the use of words, in other Semitic dialects, or in the numerous Syriac works which during the last few years have issued from the press, and in which I had been in the habit of noting the occurrence of all new and unusual terms. To |iv have discussed these difficulties in notes, would have been only to crowd my pages with matter not generally interesting, and for which, I trust, I shall hereafter have a more fitting opportunity. I think, however, that I can safely say, that in no case have I come to a conclusion except upon reasonable grounds, and that, after due allowance made for possible errors, my translation will be found to convey a correct and adequate representation of the original work. Of the value of the Commentary, I shall probably not be considered an impartial judge: still my conviction is, that it can scarcely fail of being regarded as an important addition to our means of forming an accurate judgment of what was the real teaching of one of the most famous schools of thought in the early Church. It has not indeed gained entire acceptance; its philosophy was too deep, its creed too mysterious, its longings too fervently fixed upon the supernatural, for the practical mind of the West readily to assent to doctrines which mock rather than exercise the powers of even the subtlest reason. And while the names of its doctors

have become household words with us, and we owe to their labours the establishment of the doctrine of the Trinity in Unity in its main outlines as we hold it at present, still the student of Church History is aware, that in many minor, though still important particulars, the teaching of the Alexandrine school was in excess of what we at present hold. The Athanasian Creed does not embody the actual tenets of Athanasius, nor of the other great masters of Alexandria, except in the form in which they were modified and altered by the influence of rival schools: and in like manner S. Cyril, the inheritor at once of Athanasius' throne, and of his views, often uses arguments which the Monophysites could fairly claim as giving a colour to their belief, that after the union of the two natures in Christ it was no longer lawful to distinguish their separate limits.

It was the Nestorian controversy which called out the argumentative powers and the fiery zeal of S. Cyril; and it is certainly true that in that controversy he used Nestorius unfairly, taxing him with deductions, which, however logically they might seem to follow from his opponent's teaching, yet Nestorius himself expressly denied: but it is not true that the controversy led him into statements of doctrine beyond what his predecessors in the see of Alexandria had taught. For constantly what he opposed to his rival's views was the very doctrine of S. Athanasius; and the passage which he quotes in his treatise *De recta Fide, ad Imperatrices*, from that father's treatise on the Incarnation of Christ, is never exceeded in any of his own dogmatic statements. Its words are as follow:---
 ■μολογο■μεν, κα■ ε■ναι α■τ■ν υ■■ν το■ θεο■ κα■ θε■ν κατ■ πνε■μα, υ■■ν ■νθρ■που κατ■ σ■ρκα■ ο■ δ■ο φ■σεις τ■ν ■να υ■■ν, μ■αν προσκυνητ■ν κα■ μ■αν ■προσκ■νητον■
 ■λλ■ μ■αν φ■σιν το■ θεο■ λ■γου σεσαρκωμ■νην κα■ προσκυνουμ■νην μετ■ τ■ς σαρκ■ς α■το■ μ■■ προσκυν■σει. This was S. Athanasius' doctrine, this also was S. Cyril's; and it is only a falsification of the facts of history to endeavour to bring the Alexandrine school into verbal accord with the decrees of the general council of Chalcedon. The doctrine which prevailed there was that of the rival school of Antioch, which had always firmly stood by the literal interpretation of [vi] the plain letter of Scripture; a sound, judicious, common-sense school, which had never depth enough to have fought the battle of the Arian heresy with the profoundness of conviction which gave such undying energy to the great chiefs of Alexandria; but which nevertheless had under Providence its due place in the Church, and corrected the tendency of Athanasius and Cyril to a too immoderate love of the supernatural and mysterious. That S. Cyril however felt that there was no insuperable barrier between the two schools is shown by his reconciliation with John of Antioch, and their signing common articles of faith. For essentially both Cyril and John of Antioch held the mean between the extremes of Nestorius and Eutyches; only Cyril's leaning was towards Eutyches, John's towards Nestorius. And when subsequently the council of Chalcedon, A. D. 451, modified, happily and wisely, the decrees of the previous general council of Ephesus, A. D. 431, and adopted as their standard of faith the teaching of the Antiochian school as embodied in the famous *Epistola Flaviana* of Leo, Pope of Rome, they acknowledged this substantial agreement between Antioch and Alexandria,---between themselves and the council of Ephesus,---by their declaration that Λ■ων ε■πε τ■ το■ Κυρ■λλου,---that what Leo wrote was the same that Cyril taught. And that in the main they were right this present Commentary will shew; for S. Cyril's doctrine in it is essentially moderate. There are indeed passages in which he apparently confounds the limits of the two natures in Christ, but many more in which he gives to each its proper attributes, and bears witness to the existence of both [vii] the godhead and the manhood in the one person of our Lord, inseparable, yet unconfused. But when Mai would go further, and deny that the Monophysites had any ground for

claiming S. Cyril's authority in their favour, his uncritical turn of mind at once betrays him: for he rests chiefly upon the treatise *De Incarnatione Domini*, Nov. Bib. Pat. ii. 32-74; ascribed by him to S. Cyril upon the testimony of a MS. in the Vatican. But independently of other internal evidence that this piece was written subsequently to the council of Chalcedon, it is absolutely impossible that Cyril could ever have adopted the very keystone and centre of Nestorius' teaching, the doctrine I mean of a $\sigma\upsilon\nu\phi\epsilon\iota\alpha$ (pp. 59, 71), a mere juxtaposition, or mechanical conjunction of the two natures in Christ, in opposition to a real union. In the West, under the guiding minds of Augustine and Ambrose, the council of Chalcedon met at once with ready acceptance; but not so in the East. It was there that the controversy had been really waged against Arius, and the reaction from his teaching led many of the fathers into overstrained arguments which ended in heresies, ejected one after another from the Church. As in the process of fermentation there is a thick scum upon the surface while the work of purification is going on below, so each extraneous element, after mingling for a time with the great mass of Christian truth, was at length rejected with an ease or difficulty proportioned to the intense-ness of its admixture with sounder doctrines. And thus the general orthodoxy and invaluable services of the Alexandrine school caused whatever there was of [viii] exaggeration in their views long and violently to resist this purifying process in those parts of the world which had been the nearest witnesses of their struggles in defence of the doctrine of the consubstantial nature of the Son. Up to the time also of the council of Chalcedon the language of the Fathers had been vague and confused: and the expression of S. John i. 14, that "the Word was made flesh;" as it had led the Arians to affirm that the Logos was a created being, so it had led orthodox Fathers to speak as if Christ's human body was "very God." And thus the Monophysites could count up a long array of all the great names in the Church, Ignatius, Polycarp, Clemens of Rome, Irenaeus, Melito of Sardes, Felix and Julius of Rome, the Gregories, Athanasius, Basil, and many more, who had confounded in Christ the human with the divine. With such authorities on their side the conflict was long and dubious, and in Justinian's time they seemed likely to gain the ascendancy: for the Pope then was the mere creature of simony, and consequently there was nothing to balance the tendencies of the Eastern Church. Accordingly in A. D. 533 Justinian, though nominally opposed to their tenets, decreed that "one of the holy and consubstantial Trinity was crucified:" and twenty years after, the fifth general council of Constantinople authoritatively ratified the same doctrine. But in the subsequent weak reign of Justin, the Patriarch of Constantinople, John the Jurist, thwarted by the Monophysite monks whom Theodora had planted in the capital, took such vigorous measures against the leaders of the party, that their principles have since exercised no appreciable influence in the Church. [ix] As the Monophysites had only pushed to excess the tendencies of the Alexandrine school----and it must be remembered that they are by no means to be confounded with the Eutychians, according to the fashion of Church histories in general, whereas really they anathematized them ---- the above sketch may place the reader in a position to judge of the statements of S. Cyril regarding this doctrine,----a doctrine after all of metaphysical rather than of practical importance. But, as a general rule, he will find the Commentary written in a tone of moderation, as might be expected in homilies addressed by a teacher to his own people, far from the baleful atmosphere of controversy, and in a place where his views were in full and hereditary possession of the teacher's chair. There is too a practical tone throughout, and while in his interpretation of the Old Testament he follows the usual tendencies of the fathers to see nothing there but types and allegories, in the New he chiefly follows the obvious meaning, and considers each parable or narrative or discourse as a whole, the key of which he

generally finds in the occasion which gave rise to it. He even warns us against pushing the minutiae of parables into too prominent a position, by means of which the machinery to enforce a moral lesson becomes the medium for conveying some cabalistic mystery: as when, instead of inferring the certainty of our having to give an account of the use of our worldly means from the parable of Dives and Lazarus, commentators use it to unveil the secrets of the future world; or discover the two sacraments in the pence given by the Samaritan to the host at the inn. |x

Like many other patristic Commentaries, it was delivered in a course of short Sermons, preached extemporaneously: for so we may conclude, not only from the opening sentences of Sermon III, and the reiteration of favourite texts, but also from their evidently being quoted from memory. Repeatedly S. Cyril's reading agrees neither with the Septuagint nor with any other Greek version of the Old Testament, though occasionally he (apparently) purposely follows Theodotion. In the New Testament he was evidently most familiar with S. Matthew's Gospel, and not only does he make his ordinary quotations from it, but even introduces its readings into the Commentary, after correctly giving S. Luke's text at the head of the Sermon. And as increased attention is now being paid to the collection of the various readings of Holy Scripture contained in the works of the fathers, the caution may not be out of place, that certainly in S. Cyril, and probably in the patristic writings generally, no importance is to be attached to the substitution of the words and phrases of one Gospel for those of another. In the headings however placed before each Sermon, we have a most valuable addition to our materials for biblical criticism: for evidently they give us the received Alexandrine text as it was read in the beginning of the fifth century; and that S. Cyril was fully aware of the importance of correctness on this head is evident from his constant allusions to the readings of the other Gospels. Its value however will best appear by a comparison between it and the chief extant authorities, and I have therefore collated it in the margin, 1°. with the readings of the great |xi Vatican MS. published posthumously by Cardinal Mai, and which I have marked as B.; 2°. with the seventh edition of Tischendorf, now in process of publication, T.; 3°. with Griesbach, G.; and, 4°. with the textus receptus, ζ. I have not however considered it necessary to notice unimportant transpositions in the order of words, and where Griesbach is equally in favour of two readings, I have usually omitted his name; as also I have done with the Syriac, represented by S., in the few cases in which it corresponds as much with the one as with the other Greek reading. It will be noticed that in all cases I have represented the Syriac by its equivalent in Greek, which rule I have also followed wherever it has appeared expedient to give in the margin the original word; often however of course the Greek is actually taken from the remains in Mai. The most cursory glance at the margin will shew that the high expectation naturally formed of the probable value of so ancient a text is fully carried out in fact. Its readings are almost always supported by one or other of the chief authorities, far more so than those of B. itself. And even where it seems to stand alone, an examination of the readings in Tischendorf will almost universally shew that there is a strong array of evidence in its support among the most valued MSS., while it contains nothing which modern criticism has definitely condemned. One observation is however necessary, namely, that the Syriac language indulges in a fuller use of pronouns even than our own; and though I have noticed in the margin their addition wherever they might possibly |xii exist in the Greek, yet, like those in italics in our own version, they are really not to be regarded as *variae lectiones*, but only as the necessary result of the idiom of the language.

It may however be asked, whether the Syriac translator may be depended upon in his rendering of the original Greek text. To this I can answer unhesitatingly in the affirmative: wherever the Greek is extant in Mai's collection, the exactness with which it is reproduced in the Syriac without the slightest alteration of tense and number, and with the most curious expedients for rendering those compound words in which Greek delights, is marvellous. Wherever also Mai has misunderstood a passage, or wrongly punctuated a sentence, it is as a usual rule correctly given in the Syriac, and though occasionally it has erred, as in rendering σχο■νος, in Jer. viii. 8, by "cord," whereas it really means "pen," still such instances are extremely rare. At the same time the translator has been guilty of one fault, which I am the more anxious to mention, as otherwise it might be laid to my own charge, namely, that he has taken no care to render each quotation always in the same words. The most glaring instance of this occurs in Is. i. 23, where no less than three different renderings are given of "Thy princes are disobedient" one only of which is the exact equivalent of the Greek ■πειθο■σι, though none deviate far from it; while the Peschito gives a fourth word, the equivalent of the Hebrew "rebellious." Similarly the words σωτηρ■ους ■πιφανε■ας in Amos v. 22, have greatly puzzled the Syriac translator, who renders [xiii] them sometimes by "your appearances for salvation," sometimes "the salvation of your appearances," the language not admitting of a literal rendering on account of its scanty use of adjectives. And though the same Greek text naturally suggested to the translator the same Syriac rendering, still he has not troubled himself about maintaining verbal identity in the various places in which the same text occurs. For my own part, originally I made an entry of each text upon translating it, for the purpose of retaining as much verbal accuracy as possible; but when I found these variations in the Syriac, I gave up the attempt, and following the same plan as my predecessor, have contented myself with carefully rendering each text as it occurred, without comparing it with previous translations, and I think it will be found that neither of us have gone far astray from the exact sense of the original.

I need scarcely mention after the above, that the Syriac translator does not take his quotations from the Peschito. Of course in the Old Testament this was impossible, as that version represents, not the Septuagint, but the Hebrew. For the same reason, the use of our own version was equally an impossibility to myself, since, as is well known, the Greek differs too considerably from the Masoretic text, of which ours is a translation, for one to be at all the equivalent of the other. I am by no means however prepared to join in the general condemnation of the Septuagint, stamped as it is by the approval of our Lord and His apostles; and though parts of it are done far less efficiently than the rest, [xiv] yet whoever neglects it throws away one of the most important means for attaining to a knowledge of the original Scriptures; and I know of no more difficult question than the adjudication between the vocalising and arrangement of the Hebrew text as represented by the Septuagint, and that which gives us the subsequent tradition of the Jewish schools. Not that there is the slightest room for doubting the authenticity and genuineness in all substantial points of the Scriptures of the Old Testament; for the question affects only the vowels and the division of words; and the vowels in Semitic languages are not so important as in those of the Indo-Germanic family. To the present day no Jewish author ever expresses them in writing, though they have so far adopted modern customs as no longer to string their consonants together in one unbroken line. Necessarily, however, under such circumstances reading in ancient times was a matter of no slight difficulty, and hence the dignity of the profession of the scribe, and the wonder of the Jews at our Lord and His apostles possessing the requisite knowledge. The Septuagint therefore possesses especial value, as being both the first attempt at fixing the meaning of the uncertain

elements in the Hebrew language, and as dating prior to the establishment of Christianity: and though Jewish tradition subsequently grew more exact, and eliminated many mistakes into which the authors of the Septuagint had fallen, still the fact that these subsequent labours of the Jewish schools first found their expression in the version of Aquila, who had deserted Christianity, and published his translation as a rival *lxv* to the Septuagint, and certainly with no kindly intention towards the religion which he had abandoned, may well make us hesitate before we so unceremoniously decry a version, the mistakes of which can be ascribed to nothing worse than simple inefficiency. That from such hands and under such auspices the Masoretic text is so trustworthy, and so free from any real ground of suspicion, entirely as regards its consonants, and to a great extent as regards its vowels, is the result, under God's Providence, of the extreme reverence of the Jews for the letter of those ordinances which had been entrusted to their keeping, since the Christian Church was by no means aware of the importance of an exact inquiry into the true meaning of the earlier Scriptures, and contented itself with receiving what the Jews provided for its use; even Jerome himself scarcely giving us more than what his Jewish masters taught him, and Origen's knowledge of Hebrew being about as much as could be expected from the time it took him to acquire it. In the New Testament the case was different: for of course it was just possible there to have used the words of our authorized Version. But so to have done would have brought me into constant opposition to my text; for I had not the Greek before me, but a Syriac rendering of it, punctuated to an extreme degree of nicety, and fixing the meaning to one definite sense. It seemed therefore my only honest course to reproduce as exactly as I could the version of the Syriac translator. Whether I should myself in all cases have given the same meaning to the original *lxvi* Greek is an entirely distinct thing; for the duty of a translator is not to give his own views, but those of his author. Still, as the memory naturally suggested the language of the authorized Version, it will no doubt be found to have exercised no little influence upon the words which I have used. But it seemed to me expedient for another reason to reproduce as exactly as possible the renderings of the Syriac translation. For the perfecting of the English translation of the Inspired Word is one of the noblest tasks which the mind of man can undertake: and though there may be evils attendant upon interfering with our present noble Saxon Version, still none can be so great as its being regarded by a gradually increasing proportion of the community as deficient in correctness. To commission however any body of scholars, however competent, to undertake a completely new version, or at present even a general revision of what we have, would be, in my opinion, at least premature. The controversy ought to be carried on in a region distinct from the book which we use in our worship and devotion: and such at present is the case, the attempts at improvement being made by individuals, and not by any constituted authority. When, however, there has been gained a sufficient mass of results generally received, the time will have come for the proper steps to be taken for admitting them into the authorized version. And possibly in the New Testament the labours of so many scholars and commentators may in a few years bring matters to such a pass as may justify the proper authorities in undertaking its revision: but in *lxvii* the Old Testament the case is very different, and a lengthened period of far more profound study of Hebrew literature than at present prevails, carried on by many different minds, is required before anything more could be done than to bring the translation in a few unimportant particulars nearer to the Masoretic text. In the present translation, therefore, I have used the utmost exactness in rendering all quotations from Holy Scripture, in the hope that it might not be without its value to shew in what way the New Testament was understood and rendered by so competent and ancient

an authority as the Syriac translator of this present work.

It remains now only to mention the relation in which the Syriac Version of the Commentary stands to the Greek remains collected by Mai, and of which I have given a translation wherever the MS. of the Syriac was unfortunately defective. As early then as the year 1838 Mai had shewn the great value of this Commentary by the extracts published in the tenth volume of his *Auctores Classici*: and from that time he laboured assiduously in making his collection as complete as possible, until at length in the 2nd vol. of his *Bib. Pat. Nova*, the fragments gathered by him from twelve different *Catenae*, together with a Latin translation, occupy more than 300 quarto pages. But the critical acumen of Mai was by no means commensurate with his industry. With the usual fault of collectors, the smallest amount of external [xviii] evidence was sufficient to override the strongest internal improbability: nor apparently did his reading extend much beyond those Manuscripts, among which he laboured with such splendid results. At all events, though Cyril was an author whom he greatly valued, not only does he ascribe to the Commentary a vast mass of matter really taken from Cyril's other works, but even numerous extracts from Theophylact, Gregory Nazianzen, and other writers, whose style and method of interpretation are entirely opposed to the whole tenor of Cyril's mind.

Although it scarcely belonged to my undertaking to sift these extracts, yet, as it might have thrown a suspicion upon the genuineness of the Syriac Version to find it unceremoniously rejecting nearly a third of what Mai had gathered, I have in most cases indicated the work or author to whom the rejected passages belong. A few still remain unaccounted for; but as the principle of Niketas, the compiler of the chief *Catena* upon S. Luke, confessedly was to gather from all Cyril's works whatever might illustrate the Evangelist's meaning, and as in so doing he often weaves two, or even three distinct extracts into one connected narrative, it is no wonder if it was more easy to gather such passages than to restore the *disjecta membra* to their original position. Several extracts also which escaped me at the time have since met my eye, of which the only one of importance is the remarkable explanation of the two birds at the cleansing of the leper, *conf. Com. on Luke v. 14*, and which is taken from a letter of Cyril to Acacius. [xix] But the value of the Commentary does not arise simply from the uncertainty attaching to what Mai has gathered, but also from the superior form in which it gives what really is Cyril's own. As a general rule, the *Catenists* give conclusions without premisses, striking statements separated from the context which defines their meaning, results as true generally which are only true particularly, or which at least are greatly modified by the occasion which led to them. As it is moreover the manner of the *Catenists* often to introduce extracts by a summary of what precedes them, or where their length precluded their admission to give an abstract of them in briefer words, it often happens that a passage really Cyril's is followed in Mai by an abstract of itself taken from some smaller *Catena*: and thus an amount of confusion and repetition is occasioned which contrasts unfavourably with the simplicity of arrangement and easiness of comprehension which prevail throughout the Commentary itself.

Nevertheless Mai probably took the best course in confining himself to the simple collection of materials: and at all events his works are carefully edited, punctuated intelligibly, and translated with very considerable correctness. No one, in using his very voluminous works, however much he may be inclined to regret his want of critical ability, will accuse him of an inefficient treatment of the materials before him. The very reverse is the case with the other *Catena* which I have used, and

which was edited by Dr. Cramer. In itself it is of considerable intrinsic value, but is |xx entirely untranslatable, except by one who will take the trouble of restoring the text, and entirely altering Dr. Cramer's punctuation. In conclusion, I have to return my thanks to the Delegates of the University Press for undertaking both the publication of the Syriac Version of S. Cyril's Commentary, and also of the present English translation.

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Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Commentary on the Twelve Minor Prophets - amos

COMMENTARY ON THE PROPHET AMOS

Book 1

AMOS was a goatherd, and in pastoral customs and laws brought up; and he made his abode in the desert to the south of the land of the Jews, which extends as far as the borders of the Indian sea, and stretches into the land of the Persians, and countless barbarian tribes graze upon it, and it is very well-suited to be able to feed flocks of sheep; for it is good for pasture and wide and crowned with various kinds of grass. And Amos was from the village of Tekoa, situated at the very feet of the desert. And since he was a good man, and a worker of all gentleness, he was immediately enriched with the spirit of prophecy, and he prophesied not in Jerusalem, but while still among the flocks themselves, at the beginning of his customary and practiced concerns, then also having arrived in Bethel itself. For Tekoa was not so much under the kingdom of Judah, but under that of Ephraim. That the accounts we have given concerning these things are true, you will observe effortlessly, and you will be fully informed by his own words; for he prophesied in Bethel, as I said, saying that the altars of laughter would be destroyed, and the rites of Israel would be made desolate; and adding to these, "And I will rise up against the house of Jeroboam with a sword." But the priest of Bethel; this was Amaziah; gnashed his teeth at the Prophet. Then he sends to Jeroboam king of Israel saying "Amos makes conspiracies against you "in the midst of the house of Israel, the land is not able to bear "all his words; because thus says Amos: By "a sword Jeroboam shall die, and Israel a captive "shall be led away from his land. and Amaziah said to "Amos: O seer, go, depart into the land of Judah, and there "live, and there you shall prophesy. But at Bethel no longer "continue to prophesy, for it is the king's sanctuary, "and it is the king's house; and Amos answered and said "to Amaziah: I was not a prophet, nor a son of a prophet, but I was a herdsman, a gatherer of sycamore fruit, and "the Lord took me from the sheep, and the Lord said to "me: Go, prophesy to my people Israel." He was taken, then, from the flocks, and he prophesied in Bethel, where the first Jeroboam, son of Nebat, also set up a golden calf. And I think it is somehow useful to note that the Amos who was the father of Isaiah was a different person. But what and on what subjects at all were the words from him, by taking up the matters before us we will clarify as much as possible. The words of Amos, which were in Accarim of Tekoa, which he saw concerning Jerusalem. These, he says, are the words of the prophecy of Amos from Tekoa, which were in Accarim. But it must be known that the Hebrew version does not know this word at all, that is, 'in Accarim'; for they have only said, 'The words of Amos from Tekoa.' But the other interpreters, instead of 'in Accarim,' have put, 'among the herdsman.' These, therefore, he says, are the words of Amos from Tekoa, which came at the time of still shepherding, and in the very sheepfolds. And concerning Jerusalem itself he says he did not so much hear, but rather saw the words. For God made the things themselves manifest and virtually present to the holy prophets along with the revelations, so that the words seemed to have become somehow visible, with the vision of things that would come to pass perhaps running concurrently with what God might say. However, this is worthy of investigation: for how could anyone think that the words came

concerning Jerusalem alone, when through the voice of the same prophet God accuses both Judah and Israel? For he said again, "Thus says the Lord: For the three impieties of the sons of Judah, and for the four, I will not turn them away, because they rejected the law of the Lord, and did not keep his commandments. And their vanities which they made led them astray, after which their fathers followed; and I will send a fire upon Judah, and it shall devour the foundations of Jerusalem." Then, following these things, "Thus says the Lord: For the three impieties of Israel, and for the four, I will not turn him away." And having brought forward the manners of their sin, he threatened terrible things, and his discourse has a very great rebuke against both. How then could the words be understood as having been for Jerusalem, when God says, "I will send a fire upon Judah, and it shall devour the foundations of Jerusalem." What, then, will be the manner of our defense? Come, let us consider. We say, then, that it is the custom of the holy prophets, sometimes to distinctly call the two tribes in Jerusalem, Judah and Benjamin, Israel, and at other times again to name the ten other tribes in Samaria Israel, that is, Ephraim, but most often they do not distinguish. And since all are of the blood of Israel, so also they name the twelve tribes. But if they should wish perhaps to signify to us the entire Synagogue of the Jews, we will find them no longer using the name of Jerusalem in a restricted sense. The words of the prophecy of Amos, then, were concerning the whole multitude of the Jews, both that in Jerusalem and that in Samaria; but how they might be concerning them, it is necessary to say. Therefore, the manner of our defense is twofold. For first, he has introduced the God of all recounting the sins of the Synagogue of the Jews; then having announced beforehand the things that would be against them, And he added to these things the good things that come from gentleness, and that in due time there would be a great sparing of them and a renewal to their original state. For Amos himself said again, as from the person of God, "Yet I will not utterly destroy the house of Jacob, says the Lord. For, behold, I command, and I will sift among all the nations the house of Israel, as one sifts in a sieve, and not a fragment shall fall upon the earth." He necessarily also foretells the coming redemption through Christ, and that they will pass over to a renewal, and will be in a state of well-being, as God has mercy on them. And he spoke thus again, "In that day I will raise up the tabernacle of David that is fallen, and I will rebuild its fallen parts, and I will raise up its ruins, and I will rebuild it as in the days of old." Therefore, the words are concerning Jerusalem. And in another way, they might reasonably be understood to be concerning her. For Syria and the kings of Damascus, and not a few of the neighboring nations, ravaged the land of the Jews, at different times different ones rising up and devastating it, carrying off plunder, and doing things out of unrestrained anger, so that they came into extreme misery. Therefore, to all these who had sacked her, the Prophet introduced God threatening desolation, and said they would be punished for their unholy deeds. Therefore, on behalf of Jerusalem, or rather, on behalf of the whole congregation of the Jews, were the words of Amos spoken. And we shall know this clearly by examining the times of the prophecy; for it is written next: In the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash king of Israel, two years before the earthquake. But I suppose someone will say, 'And what is the benefit for those who read this, to have to examine curiously, and very minutely, the times of the reigns of those just named, I mean Uzziah and also Jeroboam?' And to this we say that the matter is necessary, as it contains within itself the whole circumstance, as it were, of the prophecy, as if in birth pangs. For he threatens destruction and uprisings and conflagrations to Syria and Damascus and to the barbarians dwelling near Judea, and from this came the beginning of his divine oracles. Therefore it is necessary to learn the reasons why the

times of the reigns were added, what and how many things were accomplished by each, how he lived, and what is worthy of hearing in both. Having turned aside, then, into apostasy, both Israel and Judah were disciplined in many ways. For when the rulers of Damascus and the Syrians would run down and besiege them, they plundered the lands among them; and when, in turn, the Moabites and Idumeans, the Gergesenes and Elamites, the Azotians and the inhabitants of Accaron were maltreating Samaria, and indeed also the kingdom of Judah, using unbridled impulses and an insatiable will, and being driven to extremes of rage; and indeed we shall find that they have done this in various ways; for instance, when Ahab was king of Samaria and over Israel. And it is written thus in the third book of Kings, "And the son of Ader gathered "all his force, and went up and besieged "Samaria, and thirty-two kings with him and "every horse and chariot; and they went up and besieged "Samaria and made war against it." See then that the king of Damascus, that is, Ader, made allies against Israel, thirty-two other rulers of the neighboring nations, and thus made war on the land. But also in the times of Joash king of Judah, Hazael the Syrian made war on Jerusalem. And it is written again in the fourth book of Kings, "Then Hazael "king of Syria went up and fought against Gath, and "captured it. And Hazael set his "face to go up to Jerusalem. And Joash king "of Judah took all the holy things that Jehoshaphat and "Jehoram and Ahaziah, his fathers and kings "of Judah, had dedicated, and his own holy things and all the the gold that was found in the treasuries of the house of the Lord and of the house of the king and sent it to Hazael king of Syria, and he went up from Jerusalem." For they did such things according to divine wrath, since Israel had offended, by turning away exceedingly and being terribly excited about the worship of idols. But the foreigners, when they conquered, were insulting the glory of God. For the wretched ones thought to themselves that the hand that helped them had grown weak, and they have dared to behave insolently against the glory of God. And so the Syrians, having grown weak, when Ader was briefly besieging Samaria, made a false pretext for their cowardice, saying, "The God of Israel is a God of mountains and not a God of valleys." For they thought that those of Israel had conquered because God was able to save only in the mountains or on the hills. 'We have been defeated, then,' they say, 'because the God of Israel is a God of mountains; but if we could join battle on the bare plains, we would certainly overcome them, since the God of Israel is weak in the valleys.' But these are charges of Hellenic delusion, and the terrible unguarded speech of those who do not know the true God by nature. Therefore, God who is all-powerful was indignant with the foreigners, and very rightly so, because even when conquering Israel, as I said, they offered thank-offerings to their own gods, and talking nonsense they thought they had prevailed even over God Himself. As time went on after the reign of Ahab, and of certain others in between and in succession, a king was proclaimed over Israel in Samaria, Jeroboam, another besides the first, who was the son of Nebat, but his namesake and of like mind and impious. But in the times of his reign the compassionate God at last pitied Israel, who was weighed down by unbearable hardship, and He freed them from their troubles through the hand of Jeroboam, although he was exceedingly wicked and an apostate. For he so prevailed over the foreigners, as even to recover again cities that had been taken away from them in the times of past kings, and to subject them to his own scepters, and to inflict very many evils on those who had formerly conquered. For it is written about him in the fourth book of Kings: "In the fifteenth year of Amaziah son of Joash, king of Judah, Jeroboam son of Joash began to reign over Israel in Samaria for forty-one years; and he did what was evil in the sight of the Lord; he did not depart from all the sins of Jeroboam son of Nebat, who made Israel sin. For he restored the border of

Israel from the entrance of Hamath to the sea of the Arabah, according to the word of the Lord, the God of Israel, which he spoke by the hand of his servant Jonah son of Amittai, the prophet, who was from Gath-hepher. For the Lord saw that the affliction of Israel was very bitter, and that they were reduced to a few, confined and destitute and abandoned, and there was no one to help Israel. And the Lord did not say that he would blot out the seed of Israel from under heaven; and he saved them by the hand of Jeroboam son of Joash. Now the rest of the acts of Jeroboam and all that he did, and his mighty deeds, how he waged war, and how he recovered Damascus and Hamath for Judah in Israel, are they not written in the Book of the Chronicles of the Kings of Israel?" Behold, he says clearly that those of Israel were afflicted, with no one to save them, so that they were few and scattered; yet that they were saved from the hand of Jeroboam. And he has put 'from the hand' instead of 'by the hand'. For he himself was not the one crushing Israel, but rather fighting for and defending it; and he recovered Damascus, and won back the border of Israel and performed many mighty deeds. While Jeroboam was reigning, Azariah, also called Uzziah, is anointed king over Judah in Jerusalem. who was no less burdensome to the nations, and vigorously pressing upon those who had ravaged Judea. For he was a pious and God-loving man. But when he had prevailed over the enemies, with God permitting him to conquer, he became sick with arrogance, and went by his own commands to that it was necessary then also to act as a priest to God, and indeed he dared to go up to the divine altar itself, and to offer incense. But immediately God rebuked him. For he was marked with leprosy, a terrible and incurable affliction, so that as one unclean according to the law he might be sent out of Jerusalem, and might cease then both from acting as a priest to God, and from the sacred rite he had unlawfully practiced, and from defiling the divine temple. And the sacred Scripture spoke thus concerning him in the fourth of Kingdoms: "In the twenty-seventh year of Jeroboam king of Israel, Azariah the son of Amaziah king of Judah began to reign. He was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and his mother's name was Jecoliah of Jerusalem. And he did what was right in the sight of the Lord, according to all that Amaziah his father had done. Except the high places he did not remove, because the people were sacrificing and burning incense on the high places. And the Lord touched the king, and he was a leper until the day of his death." And these things are in Kingdoms, but in the second of Chronicles a leaner narrative is given concerning these things. It is as follows: "And all the people of the land took Uzziah, and he was sixteen years old and they made him king in the place of his father Amaziah. He built Elath, he restored it to Judah after the king slept with his fathers. Uzziah was sixteen years old when he began to reign, and he reigned fifty-two years in Jerusalem, and his mother's name was Jecoliah of Jerusalem. And he did what was right in the sight of the Lord, according to all that Amaziah his father had done. And he was seeking the Lord in the days of Zechariah, who had understanding in the fear of the Lord, in his days he sought the Lord, and the Lord made him prosper. And he went out and fought against the Philistines, and broke down the walls of Gath and the walls of Jabneh and the walls of Ashdod, and he built cities in Ashdod, and among the Philistines the Lord made him strong, against the Philistines and against the Arabs who dwelt upon the rock, and against the Meunites. And the Meunites gave gifts to Uzziah, and his name was known as far as the entrance of Egypt, because he was exceedingly strong." Then it says next concerning him: "And he did wrong against the Lord his God, and he entered into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him eighty priests of the Lord, valiant men. And they stood up against Uzziah the king and said to him, It is not for you,

Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn incense; go out from the sanctuary, because you have rebelled against the Lord; and this will not be for your glory from the Lord God. And Uzziah was enraged, and in his hand was the censer to burn incense in the temple; and while he was enraged with the priests, leprosy broke out on his forehead before the priests in the house of the Lord, above the altar of incense. And the chief priest and the priests turned to him, and behold, he was leprous on his forehead, and they hurried him out from there, and indeed he himself hurried to go out, because the Lord had rebuked him." Concerning Uzziah's being made a leper, these things suffice; but that he became a mighty man, and campaigned against the lands of the Philistines, and became so great in strength as to build cities among them, and to impose tribute, and to bring under his own scepters those who were once very proud, the sacred Scripture has taught sufficiently. Therefore, since the prophetic word has introduced to us at the beginning the future desolation of the Philistines, the memory of the reigns of Uzziah and Jeroboam has become necessary, for they were conquered through them, as we have at least said before. We know, therefore, that Damascus was also burned by the hand of the Assyrians, and the tribes of the Philistines were no less ravaged. But since it is of these those things being later, we will of necessity attach to the times of both Jeroboam and Uzziah the things that happened to the foreigners, and no less to the leaders of the Assyrians themselves. And since the Prophet has added "Two years before the earthquake," we have necessarily also made mention of Uzziah being struck with leprosy. For since he dared to act as a priest unlawfully, he was struck with leprosy when God reprov'd him, and Jerusalem was shaken by an earthquake, and through this it was clear to those at that time that God was indicating his own wrath. And he said, The Lord has spoken from Zion, and from Jerusalem he has given his voice, and the pastures of the shepherds have mourned, and the top of Carmel has withered. In these words the whole purpose of the prophecy is revealed to us, and the force of what is set forth might reasonably be understood as a kind of definition and preface of the entire oracle, overshadowed by great obscurity. For the word is composed as from a likeness and a metaphor, and as from what is wont to happen to the well-rooted summits of mountains, or sometimes also to the bare plains. For mountains, though luxuriant with thickets and woods, and plains again, crowned with much and abundant grass, when some destructive thing or perhaps a plague, or another of the maladies from the air, unexpectedly wither. In this way human affairs also fail, and sometimes bitter and unbearable calamities strike cities and countries, destroying and corrupting both small and great. For what would an enemy's sword spare, or, let us say, a plague, utterly cutting down both the one distinguished in wealth and glories and powers, and the obscure and downtrodden? Therefore, the word has now become for the Prophet especially fitting to his accustomed ways. For he was, as I said, a goatherd, and the trope is made as from the fact that the pastures of the flocks are often destroyed. What then is the truer meaning of what has been said? He says the Lord spoke from Zion, as from his own place, and from Jerusalem, as from that which was allotted to him; for the incorporeal is not in a place. But since that famous temple was in Jerusalem, the place somehow seemed to be his own, at least according to the supposition of the ancients who still had small thoughts about God. But instead of "spoke," the Hebrew version has put "roared," that is, he bellowed, in the manner of lions. When this happened, he says, the pastures of the flocks mourned; and by "pastures of the flocks" he means the nations of the foreigners, as being subject to certain shepherds, their own rulers, who lead and carry the people under their hand to whatever they please. Therefore they mourned, that is, they have been in dejection and in every

evil; for mourning happens for the dead. And the cause of their calamity was that God roared down, and as it were threatened destruction. "For a lion," he says, "will roar, and who will not be afraid?" But not only did the pastures of the flocks mourn, but in addition to this the top of Carmel also withered; and by "the top of Carmel" he means Jerusalem. For Carmel is a mountain situated in the country of the Jews, on which also Elijah the Tishbite dwelt. And often the whole land of the Jews is signified by the name of Carmel. Such is what was said by God through the voice of another prophet to the sons of Israel: "And I brought you into Carmel to eat "its good things and its fruits, and you entered "and defiled my land, and you made my inheritance "an abomination." Since, therefore, Jerusalem was named the most notable and distinguished of the other cities in Judaea, he calls it the top of Carmel, as being lifted up in glory, as excelling in pre-eminence, as conspicuous beyond the others, on account of having the divine temple, and the kings from the tribe of Judah who reigned at various times. But it is the custom of the holy prophets to hide their words providentially in obscurities, because of the unbridled impulses of the hearers. For they would not have they tolerated those speaking openly, very much stirred up to audacity, and rebuking the holy prophets and saying, "But speak to us and announce to us another delusion." And the Lord said, "For the three impieties of Damascus and for the four I will not turn away from it, because they sawed with iron saws the pregnant women of Gilead. And I will send fire upon the house of Hazeel, and it shall devour the foundations of the son of Hadad. And I will break the bars of Damascus, and I will destroy the inhabitants from the plain of On, and cut off a tribe from the men of Harran, and the renowned people of Syria shall be taken captive, says the Lord." The divine Moses marvels at God as both good and long-suffering, and very rightly. For since Israel had made a calf in the wilderness, and said foolishly, "These are your gods, Israel, who brought you up out of the land of Egypt," he had necessarily offended. But since God threatened to destroy them completely, then Moses fell down and besought, and indeed persuaded the Creator to remit the punishment for those who had sinned, he offered up songs of thanksgiving, saying, "The Lord God is compassionate and merciful, long-suffering and very merciful and true, and keeping justice and mercy for thousands, taking away iniquities and injustices and sins, and will not clear the guilty, visiting the sins of the fathers upon the children and upon the children's children, to the third and fourth generation." The peoples of the Jews did not understand this correctly. For they thought God to be so harsh and implacable and long in wrath, as to bring the faults of the fathers upon the children's children. And so mocking this very thing, they would say, "The fathers have eaten sour grapes, and the children's teeth were set on edge." For this reason God says to the prophet Ezekiel, "Son of man, what is this parable to you in Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth were set on edge'? As I live, says the Lord, this parable shall no longer be spoken in Israel. For all souls are mine; as the soul of the father, so also the soul of the son, they are mine. The soul that sins, it shall die. And the son shall not bear the sin of his father, nor shall the father bear the sin of his son." For how is the Lord of all still long-suffering and very merciful and true, if He does not remit sins, and cleanse the guilty, but rather extends His indignation to the third and fourth generation? What then is the meaning? He is, as I said, both long-suffering and incomparably good, and does not immediately bring punishment upon those who have sinned. But He postpones it, even to a second generation, so that perhaps some intervening repentance might check His wrath. But if this should not happen, and the third and fourth from the first should be caught in the same, or even worse evils, and be found to be imitators of their ancestors' impiety, then indeed, then at last He brings the punishments,

bestowing upon the generation a sufficient long-suffering for those who have already passed; this is the visiting of the sins of the fathers upon the children to the third and fourth generation. Does He not then say, having been long-suffering with Damascus many times, shall I not at last be indignant, and very rightly, for three and four sins? For what have they done? Many other things indeed. Yet they will pay the penalty for their excessive cruelty. For I will turn away from them, because they sawed with iron saws the pregnant women of Gilead. Now Gilead is a small city of Judea, situated on the border of the land of the Palestinians. The Syrians captured this beforehand, and destroyed it with complete ruin, cutting with iron saws the pregnant women, and together with the infants melting away the raw embryos of women. But the iron saws he calls the wheels of the wagons, with which it is the custom for the Syrians to thresh the grain on the threshing-floor. And so somewhere God also says through the voice of Isaiah to the Synagogue of the Jews, "Behold, I have made you as the wheels of a threshing-wagon, new, saw-toothed." Therefore, it is similar As if he were to say, for instance, to Damascus: I will determine your judgment, for what you have threshed and crushed those in Gilead, so as not even to spare those still in the womb, to whom mercy from all follows and is owed. That some from Damascus treated the people of Israel cruelly and savagely, you may learn effortlessly by paying attention to the words of the prophet Elisha. For he arrived in Damascus. And when he met Hazael, while Hadad was still sick, "The man of God," it says, "wept, and Hazael said, 'Why does my lord weep?' And he said, 'Because I know what evil things you will do to the sons of Israel: their strongholds you will send up in fire, and their chosen men you will kill with the sword, and their infants you will dash to pieces, and their pregnant women you will rip open.'" Since Damascus has done these things against Gilead, and rather against the whole land of the Jews, he threatens to burn down the house of Hazael and Hadad, and to break the bars of Damascus. These things were done partly and at times by Uzziah and Jeroboam; for they themselves also took Syria and conquered it by force; and as time went on, also by the king of the Assyrians. Then he says, and I will destroy inhabitants from the plain of On. On the prophets call Bethel, in which the accursed Jeroboam set up the golden calf. But from that time on it was their custom to call every idolatrous land so. Therefore, the inhabitants in the land and plain of On, that is, of vanities, which is idols; for so the others have interpreted; I will destroy and cut off, he says, and I will cut down no less also a tribe from the men of Harran, which is a town somewhere surely bordering Damascus, having most warlike inhabitants. And he says that the renowned people of Syria will be taken captive. By renowned, he means either the one greatly famous, or the mercenary and one gathered to them for assistance; for, as I said, they would hire their foreign neighbors when campaigning against the land of the Jews; or renowned means the one called from outside and a sojourner. For it must be known that the Hebrew version, instead of "people of Syria," says "of Cyrene"; for the Syrians are colonists of the Cyrenians. And we remember that, as is written again in the fourth book of Kingdoms, Ahaz was reigning over Jerusalem, and Pekah and Rezin, the kings of Syria and Damascus, went up against Jerusalem, laying waste the cities of Judah under it. And since Ahaz, reigning over Judah, was in unbearable fear, he hired Tiglath-pileser the Assyrian with money for assistance. "And the king of the Assyrians," it says, "heard him, and the king of the Assyrians went up to Damascus and captured it, and carried it away captive, and put Rezin to death." Thus says the Lord: For the three transgressions of Gaza, and for the four, I will not turn them away, because they took captive a captivity of Solomon, to shut them up in Edom. And I will send a fire upon the walls of Gaza, and it shall devour its foundations. And I will destroy the inhabitants from Ashdod,

and a tribe shall be taken from Ashkelon, and I will bring my hand upon Ekron, and the remnant of the foreigners shall perish, says the Lord. I think it necessary before all else to say this, that neither the Hebrew version, nor indeed that of the others, mentions Solomon, but the Hebrews have said, "Because they took them captive," while the others have added, instead of "of Solomon," "a complete" or "perfect" one. But we will necessarily follow the writing of the seventy. Gaza is therefore accused; this is a city of the Philistines, which is now Palestine; as having taken captive a captivity of Solomon, to shut them up in Edom. And if we understand it thus, as at least the other interpreters have published, they have not made an ordinary devastation against Judea, but having taken a sufficient number of captives, they have given them into the hand of the Edomites. The Idumaeans, though descended from the blood of Esau, have always held hostile thoughts toward those of Israel, with whom the Gazites and the Azotians and the Ascalonites, and those of the so-called Accaron and some others of the foreigners, cooperating and becoming allies, prepared to take the cities of Judea by force. But if indeed, according to the writing of the seventy, we should say that they took captive the captivity of Solomon, it is necessary to understand that somehow. For Solomon was a most powerful and all-mighty king, and he so ruled over the neighboring nations that he even built many cities among them, and in them established Israel, with Hiram giving them to him. And it is so written in the second of Chronicles: "And it came to pass after twenty years in which Solomon had built "the house of the Lord and his own house, and the "cities which Hiram gave to Solomon, Solomon built them "and settled there the sons of Israel. And Solomon came "to Emath Soba, and prevailed against it, and "built Tadmor in the wilderness, and all the "fortified cities he built in Hamath." And again, after other things: "And whatever Solomon desired according to his desire "to build in Jerusalem and in Lebanon, and in "all his kingdom. All the people that were left of "the Hittite and the Amorite and the Perizzite and "the Hivite and the Jebusite, who are not of Is-"rael, were from their sons left after "them in the land, whom the sons of Israel did not destroy, "and Solomon brought them up for tribute unto this day." Therefore, having allied themselves with those from Idumaea, the Gazites and Azotians and the rest have destroyed these cities, namely those named after Solomon, so that they no longer lie under the kingdom of Judah, but are assigned, as it were, to the unholy leaders of the Moabites. For this reason, he says Gaza will be consumed by fire along with the others, and the Azotians and the tribe of Ascalon will be utterly destroyed, and Accaron will fall under the hand of the smiter; and with them the remnant of the foreigners will certainly be destroyed together. For it is likely that they have served as mercenaries, and some of the neighboring barbarians have been called for aid. It is seen, therefore, to be a grievous thing and full of all danger, to conspire with the wicked and to love to be armed against those beloved by God, and to persecute saints. For even if they sometimes suffer on account of their stumblings, being disciplined by God, yet he will not utterly neglect those who are his own; and having disciplined them usefully, he will cast into destruction the vessels of wrath, that is, those who rushed against them with unbridled anger, surely according to that which was well said to Babylon concerning the sons of Israel: "I gave them "into your hands, but you showed them no mercy." For the excess of torment from those who were commanded to do this is exceedingly displeasing even to an indignant God. Thus says the Lord: For three transgressions of Tyre, and for four, I will not turn away from it, because they delivered up the captivity of Solomon to Idumaea, and did not remember the covenant of brothers. And I will send a fire upon the walls of Tyre, and it shall devour its foundations. But the Tyrians again, in addition to those from Damascus, and indeed also the Azotians, the Gazites and Ascalonites, and

those from Accaron, having surpassed the forbearance befitting God, and having been conquered, in a way, by the excess of their impieties, will be subjected to wrath, at least according to the meaning of the oracle, and will endure the ultimate punishment of all. And the charge against them is that they delivered up the captivity of Solomon to Idumaea, and being unmindful of the very covenant of brothers. What, then, the captivity of Solomon is, the argument has sufficiently shown us; but how it was delivered up to Idumaea, and by the Tyrians, it is necessary to say. For having enslaved a number not easy to count of those from Judah and Israel, they have sold to the Idumeans. But they, having made their blood brothers and free men from of old into the portion of captives, both oppressed them with the bitter yoke of slavery and forced them to live by the laws of the Greeks, the wretches all but mocking the glory of God, as though He had neither preserved for them the freedom from their fathers, nor indeed had the strength to grant them a state of well-being. And so the God of all says through the voice of another prophet, accusing not moderately those who shut up the captivity of Solomon into Idumea. "And "what are you to me, Tyre and Sidon and all Galilee "of the foreigners? Are you rendering a recompense to me, or "are you bearing a grudge against me? Swiftly and speedily I will "return your recompense upon your heads, for "what you took, my silver and my gold, and my "choice and beautiful things you brought into your temples, "and the sons of Judah and the sons of Israel you "sold to the sons of the Greeks, that you might drive them out from "their borders." Now a border, as it were, of those of Israel, is Judea in a bodily sense, but the law in a spiritual sense, outside of which they have come to be, being unnaturally sold to the sons of the Greeks. The Tyrians have done this, along with the others, having forgotten the covenant of the brothers itself. And this might be understood by us in three ways. For who are the brothers, and what is the covenant, come let us say, being guided by the sacred writings to the thoughts on this matter. Hiram, who was king of the Tyrians at the time, was one of the most beloved friends of the divine David; then after him he became beloved to Solomon, so as to make covenants of unanimity with him, to cooperate with him in all things, and to contribute the necessary care while he was completing the divine temple. And he brought very many gifts, and he himself also gained even greater and richer ones. Therefore, he either says that, that the Tyrians made war on Israel, forgetting the covenant of the brothers out of love, who had come to such a disposition and affection, that they seemed to be even of the same blood; or that the Idumeans, having descended from Esau, were brothers to those of Israel, but made war, having had no regard for the covenant of the brothers. For Esau had hostile and enemy thoughts against Jacob, being grieved in the beginning on account of the birthright; but when he was departing from the hearth of Laban at the proper time, and wishing to return home again with both his wives and children, he met him as a brother. For they embraced and kissed one another, and spoke what was fitting for friends, and treading upon their old difference, they made covenants of harmony and peace. But they were in this state. But the Tyrians, forgetting the covenant of the brothers, pitted the clans against each other, and persuaded them to hold their blood brothers as slaves, rendering the Idumeans far too strong over the vanquished by their own conspiracies. And if indeed someone should say this also of the Moabites themselves, who were of the blood of Lot, that the Tyrians violated the covenant of brothers, it is clear that it means the one from Abraham to Lot. For since the herdsmen of both fought, "Abram said to Lot," he says, "Let there be no strife between me and you, and between my "herdsmen and between your herdsmen, for we are "brother men." Therefore, for this reason he says it will be justly burned, and shaken from its very foundations. For "You shall not be with the majority for evil" is useful everywhere. Thus says the

Lord: For the three transgressions of Idumea, and for the four, I will not turn them away, because they pursued their brother with the sword. The word now passes to the Idumean himself, that is, those of Esau, and it says very well that they too will be subjected to the consequences of wrath. For they made war on Israel, who was their brother, and did not shrink from raising the insolent and savage sword against those who were near and of their blood, not of the law having been mindful of nature, not having been mindful of anything human, but accustomed to conquering those outside and most hostile with enmities against brothers, and perhaps being very proud of this. Therefore let them hear from us too, "Why do you boast in wickedness, O mighty one?" And it might be said of them, and very appropriately, "Whose glory is in their "shame." For what it was better to love to put as far away as possible, these things indeed honoring with an utterly wicked judgment, they will hear again, "Woe "to those who call evil good and good evil, who "put darkness for light and light for darkness, who say "the bitter is sweet and the sweet is bitter." And he ravaged a womb upon the earth. The crimes of the Idumeans are usefully enumerated, and he goes back to Esau himself, showing them to be of low birth and sprung from an unholy father, so that we might perhaps understand that which is obliquely indicated through the voice of Isaiah, "For from the seed of serpents shall come forth the offspring of asps." He narrates, therefore, that their forefather Esau also almost ravaged the good things that had come to him from the womb and birth, and cast down to the earth the dignity of the birthright, deeming the thing worthy of almost no account for the sake of bodily food; for he sought a pottage of lentils, and having received it, he gave up the gift of nature. "For this reason," it says, "his name was called Edom;" which is, earthy, whence, I think, those descended from him are henceforth called Idumeans. Therefore the dignity from birth and womb he ravaged, it says, to the earth; he exchanged it for an earthy thing. They would be held liable for the same crimes who put the enjoyment of carnal things before spiritual things, and choose temporary things instead of eternal things, and things that are shaken instead of things that are not shaken, and despising the glory that is from God, but having most unwisely preferred the splendid things among men, which also, like shadows, pass by those who possess them. And very usefully the divine Paul cries out, "Lest there be any "fornicator," he says, "or profane person like Esau, who for one "meal sold his birthright." And he has seized his terror for a testimony. He again mentions another matter, able to slander the Idumean, as having always been awkward and wicked, and most hostile and warlike to those of his own blood. It is written, then, in Numbers, "And Moses sent "messengers from Kadesh to the king of Edom, saying, Thus "says your brother Israel: You know all the "hardship that has found us; and our fathers went down "into Egypt, and we sojourned in Egypt many "days, and the Egyptians afflicted us and our "fathers. And we cried out to the Lord, and the Lord heard "our voice and sending an angel "brought us out of Egypt; and now we are in Kadesh, a city "on part of your border; we will pass through your "land; we will not pass through fields or through vineyards, "nor will we drink water from your cistern; by the king's highway we will "go; we will not turn aside to the right or to the left, until "we have passed through your borders. And Edom said to him, You "shall not pass through me; but if not, I will come out against you in "war. And the sons of Israel say to him, "We will go along the mountain; and if I and my cattle drink of your water, "I will give you a price, but "it is no matter; we will go along the mountain. "But he said, You shall not pass through me. And Edom came out to "meet them with a heavy host and with a strong hand. And "Edom was not willing to allow Israel to pass through "his borders, and Israel turned away from him." Observe then again in these things, how terrible and beyond all reason are the crimes of lack of affection. For

Israel did not ask for water from Edom without payment, but he was in arms, and drew up for battle, and having begrudged them passage alone, and having proceeded to this point of awkwardness was convicted, that if Israel had not turned away, he would not even have spared their blood. He has seized, therefore, his terror for a testimony. For they indeed they refused and drew back, fearing to make war, so that they might not seem to neglect love towards their brothers; but he made their drawing back, or rather their cowardice in this matter, which he also signifies by the name of dread, a pretext for a harsh protest against them. For he threatened plainly, that if he would not depart from the borders belonging to him, he would go out against him and make war henceforth. Therefore Edom was without love for his kinsman, and not moderately guilty of the charge of brother-hating; for this reason he was justly also hated by God; "For God is love," according to the voice of John, "and he who abides in love, abides in God." Therefore he who has chosen to live without love is not in God; how could he be? But he will rather lie outside of intimacy with God. And his anger he kept for a victory; and I will send a fire upon Teman, and it shall devour the foundations of her walls. This is indeed the third transgression of Esau. For his anger, clearly fierce towards enmity and impiety, he kept for a victory, that is, for complete victory, and to the very end. For he in no way ceased from his impious undertakings, although, as I have already said, Esau had departed from that ancient impiety, and no longer sought to kill Jacob, but rather changed to gentleness and brotherly love. For when he returned from the hearth of Laban, he embraced him with weeping; and somehow tears are always wont to be shed even in times of extreme joy; but those descended from him were exceedingly harsh, in the awkwardness of their ways surpassing even the wickedness of their forefather. But it is true, that in every way and altogether "The ways of the resentful lead to death." For this reason he also says I will send a fire upon Teman; this is a metropolis of Idumea; and it shall devour the foundations of her walls; for it has been burned by conquering enemies, and Teman has perished along with the others. Hating brothers will therefore end in fire and flames, and rising up against those of one's own blood, or even those gathered into unity and one-mindedness from spiritual kinship; but the boasts of love are free from such evils. Thus says the Lord: For three transgressions of the sons of Ammon, and for four, I will not turn away from them, because they ripped open the pregnant women of the Gileadites, that they might enlarge their borders. And I will kindle a fire upon the walls of Rabbah, and it shall devour her foundations with shouting in the day of war, and it shall be shaken in the day of her consummation, and their kings shall go into captivity, their priests and their princes together, says the Lord. The savagery of the Damascenes is also recorded in the case of the Ammonites. For they too killed the pregnant women of the Gileadites, not in defense of some others, nor indeed lending their wrath to foreigners, but for themselves, so that they might have a wider domain, and the borders of their kingdom extending very far, with all the land of the Jews laid waste, and those of Israel completely overthrown, as though God had suffered powerlessness, and He who promised to save, and to show Himself invincible to those who wish to make war, had truly grown weak. So then, having also captured the cities, they dared to mock the protecting God, and to the falsely-named gods they lit thank-offerings and sang victory odes. For this reason He says that Rabbah will be burned; this too is a metropolis of the land of the Ammonites; and He says that it will perish with a shout, that is, with the Babylonians shouting their war-cry against it. For they have taken it with a whole army, with Nebuchadnezzar overrunning the land of the Ammonites. And they shall go as captives, he says, the subjects together with their rulers, and those appointed to serve their own gods, having no help from them. For what could a

deaf idol do, or how could it help anyone? And the proponents of the heresies are like those who cut open pregnant women, so that they might enlarge the borders of them. For in order that they may appear to be leaders of many, they do violence to wretched souls, and by deceptions from their words they cause them to miscarry a faith that is, as it were, raw and unfulfilled, speaking to them perverted things, and belching out things "from their own heart, and not from the mouth of the Lord." For no one says, "Jesus is Lord," except "in the Holy Spirit," nor "Jesus is anathema" except in Beelzebul. Thus says the Lord: For the three transgressions of Moab, and for the four, I will not turn away from it, because they burned the bones of the king of Idumea to lime. And I will send a fire upon Moab, and it will devour the foundations of their cities, and Moab will die in weakness, with a shout and with the sound of a trumpet. And I will destroy the judge from her midst, and I will kill all her rulers with her, says the Lord. The Moabites again have acted impiously, not moderately, so as to drive even them beyond the inherent gentleness and forbearance of the God of all. But their accusation is the sin against the dead; I mean the burning of the bones of the king of Idumea; and burning them in such a way as to finally reduce them to dust and lime. What then is the crime? Hatred and inhumanity and unbridled savagery against those of Israel. For one might say that the bones of the aforementioned king were burned for no other reason than solely on account of those of Israel. And since the story is clear, I will relate it briefly. It is written in the fourth of the kingdoms "And it came to pass after the death of Ahab that the king of Moab rebelled against the king of Israel. And King Joram went out on that day from Samaria and mustered Israel, and he went and sent to Jehoshaphat king of Judah, saying, The king of Moab has rebelled against me; will you go with me against Moab to war? And he said, I will go up; I am as you are, as your people are my people, as your horses are my horses. And he said, By what way shall I go up? And he said, By the way of the wilderness of Edom. And the king of Israel and the king of Judah and the king of Edom went, and they made a circuit of a seven days' journey; and there was no water for the camp nor for the cattle that were at their feet." Observe, therefore, how the king of Edom, that is, of Idumea, also took up arms with the kings; and since they were in want of water, they sent for the blessed prophet Elisha, and they begged that what they sought might be given from God. When this happened, the Moabites were captured; for it is written again after other things, "And Israel rose up and struck Moab, and they fled from before them. And they went in, advancing and striking Moab, and they overthrew the cities, and on every good portion of land each man threw his stone and filled it, and they stopped up every spring of water, and cut down every good tree, until only the stones of the wall were left torn down." Therefore, those from Moab, being enraged that those of Israel had at times conquered, while the king of Edom aided them and marched with them, since they could not otherwise harm a dead man, they sinned against his remains, consuming them with fire, not even sparing his bones any longer, adding, as it were, to the destroyed of Israel the one who had from time to time been their helper. Therefore, their cities will be burned, and He says they themselves will perish in weakness, not wasting away by disease, nor consumed by common ailments, but with a shout and with the sound of a trumpet, that is, as in war and battle; and He threatens that also judges and rulers and all her leaders will perish together with those under them. For they were in charge of counsel and enterprises, and of the whole impiety they were surely the instigators to the others. Thus says the Lord: For the three transgressions of the sons of Judah, and for the four, I will not turn away from them, because they have rejected the law of the Lord, and His commandments they have not kept, and their vanities which they made have led them astray, which their fathers followed after them; and I will send a

fire upon Judah, and it shall devour the foundations of Jerusalem. To the lawless nations has also been added the one instructed by the law, that is, Judah; for the Judge is no respecter of persons. That He endured him while he was always sinning, and persevered for a long time, is shown by the fact that He was moved only at the third and indeed also the fourth sin. And yet it was surely necessary, as is reasonable, to allot to the other nations, since they do not have the divine law, a more abundant gentleness, and to lavish upon them the length of His forgiveness, but to demand punishment for indifference immediately from Israel, since he was nourished in the divine commandments and was not ignorant of the profitable path, but He endured even those who knew the law as if they did not know it. But when He at last beheld them carried away to the limit of wickedness and of awkward reasonings, then He says He will send the fire upon Jerusalem itself, and consume even to its very foundations the city that is so brilliant and renowned. And the crimes of those of Israel are very many; but most of all God blames them for following the errors of their fathers. For the ones still yoked to the greed of the Egyptians, and nourished in their customs and laws, kindled their worship for a calf; but the others, having escaped that most wretched slavery, and being instructed in many ways by the divine commandments so as to know clearly what is pleasing to God, were caught going backwards, and being dragged down into the error of their fathers, and perhaps even fearing as unseemly not to be seen in equal evils. For they too have worshipped the golden heifers. And the cause of such impiety for them has been that they rejected the law of the Lord, and were unwilling to keep His commandments. Therefore, as long as we are keepers of the law and lovers of God, and are diligent to keep the commandments, we shall be found wise and sagacious, and knowledgeable of every virtue, and indeed enriched in all such things. But having inclined toward indifference, and having disregarded the divine laws, we shall hereafter be carried about by every wind, deprived of the best mind and understanding. And we shall be "portions for foxes," with the unclean spirits dragging us this way and that. Rightly and wisely, therefore, does the divine David sing concerning every righteous man, "The law of his God is in his heart, and "his steps shall not be tripped." Thus says the Lord: For three transgressions of Israel, and for four, I will not turn away from him, because they sold the righteous for silver, and the poor for a pair of sandals, those who trample on the dust of the earth. He does not leave him unpunished, but rather subjects to punishments Israel, that is, the tribes in Samaria. And that they themselves, sinning unguardedly, have all but consumed the tranquility owed by God to the weak, the turning away for three and four sins would show, which having suffered they must necessarily be subjected to terrible things, and be in every evil. Therefore, the divine David, fearing this thing, and knowing it to be a cause of destruction, implored, saying, "Do not turn Your face from me, and "do not turn away in wrath from Your servant." For wrath always follows, and, as it were, accompanies the turnings away. And what are the crimes of those of Israel, he clearly states. For they have sold, he says, the righteous for silver and the poor for a pair of sandals, that is, they did not endure to speak rightly and justly, and to render for each of those being judged the justice that accords with the law. But if it happened that a man was righteous, sober and gentle, modest and unboastful; for such a one would be understood as both righteous and poor, or poor in spirit; being brought to judgment by one of the more powerful, this man is sold to his enemies, although the law clearly proclaimed, "You shall not take "person in judgment;" and again, "You shall not slay the innocent and the just." For the one entrusted with judging is certainly established in the order of God, to whom alone judging is proper. "For there is one lawgiver and judge," according to the voice of the saint. Therefore, the one who falsifies the account of justice and shows partiality will

certainly insult the divine dignity, and offends God who says, "Execute true judgment, and show mercy and compassion every one to his "brother." He accuses them, therefore, of selling the just and the poor to their enemies, and of being accustomed to doing this for the sake of a few and most worthless gains, which would scarcely suffice for those who received them for the purchase of sandals. But it was far better, having chosen to honor righteousness and what is pleasing to God, to be intoxicated rather with the honors from Him, and indeed to have the wealth that comes from a good reputation. "For a good name," he says, "is to be chosen rather than great riches." It should be known that through the voice of Isaiah He says something like this to the mother of the Jews, that is, Jerusalem: "Your silver is dross; your wine merchants mix wine with water; your princes are rebellious, companions of thieves, loving gifts, seeking rewards, not judging the fatherless, and not attending to the case of the widow;" and again through the voice of Jeremiah, "Her leaders judged for a reward." It is therefore everywhere accursed not to render judgment that is right and blameless, but in a burdensome manner and discredited by its inequality. And they struck the heads of the poor with their fists. He clearly reproaches and accuses them of oppression and greed, as being unholy and merciless, and those whom it was better to deem worthy of care and to choose to honor, and to love to restore with assistance out of love, they were accustomed, on the contrary, to do wrong, wasting away with unbearable and bitter sorrows those who are burdened with poverty. But our Lord Jesus Christ records what is done to them as done to His own person. For He says, "Inasmuch as you have done it to one of the least of these, you have done it to Me." Therefore, we shall offend God in no small measure, by taking advantage of the weak and "striking the humble with fists," as it is written, and embittering with sorrows those who are weighed down by poverty, although we ought rather to extend to them the hand of mutual love. "For poverty," he says, "humbles a man, but the hands of the diligent make rich;" and the disciple of Christ also writes somewhere that "Pure and undefiled religion before God and the Father is this, to visit orphans and widows in their affliction, and to keep oneself unstained from the world." And they have turned aside the way of the humble. You will understand this in two ways: for either it means that they have thought arrogant things, and have come to such a measure of God-hated arrogance, as to reject even brothers, unless they are swimming in wealth and have splendid possessions, and to go with hatred, as it were, and in the same way as those who have not excessively practiced the passion of love of money, who are also humble, thrusting away the vain turmoil of life; or else, that having become teachers and leaders of the people, they pervert the way of the weaker, that is, of the humble, it being clear that these do not of themselves have an accurate knowledge of what is expedient, but rather adhere to the voices of their instructors. And the multitude of this kind is very great. For some live rather un-curiously and in simplicity, and depend on the voice or instruction of their teachers, and whatever way they learn is good, they love exceedingly. Therefore, the wise and God-loving among those allotted to lead show the straight path, by which, rushing along, they achieve a life pleasing to God. But those who have thought little of the divine law pervert the way of the humble, causing them to be outside of what is reasonable and truly fitting; such as Jeroboam did, having persuaded them to worship the man-made heifers; and having turned them away from the path that is straight and of the good, I mean of being devoted to the God and Lord who is so by nature and in truth. They turn aside from the way of the humble, those who do not hesitate to say to the one who is simple in mind, "Come with us, share in "unjust blood." They also turn aside from the way of the humble, those who twist the correctness of ecclesiastical dogmas to what seems right to them, persuading the mind of the

more simple to go down a crooked and perverse path; and for indeed there is nothing right among them, but rather distorted and unseemly little sayings, and compositions of words, full of impiety and ignorance alike. And a son and his father went in to the same girl, so that they might profane the name of their God. He again accuses them for passionate and unrestrained pleasures, and has shown them to be neglectful of all decency in this one trespass. For it was better to be master of the passions and to overcome improper and loathsome pleasure and to cut off desires, and having resolved to rebuke the wills of the flesh and persuading to be still the law that rages in our members. But they were far behind such brilliant virtue, and were perhaps defeated by the passions of the flesh. Then how is it not wise, even in shameful things, to choose the better, and to consider that it is of the most exceedingly improper things for a son to leap upon his father's bed, and for a father to delight in raging unholily upon his son's very bed, and to choose to commit a terrible deed, which even without the law through Moses nature knows to be shameful, and deems worthy to condemn with movements of wrath? And indeed Reuben, having wronged his father's bed, offended not moderately; and the divine Paul was exceedingly indignant about such a thing being done by some; and these were Corinthians, to whom he also writes, saying, "It is actually reported that there is "fornication among you, and such fornication as is not even among the Gentiles, "that a man has his father's wife." But he did not stop his indignation at this; but he delivered the one who had done it "to Satan for the destruction of the flesh." Therefore, those who are guilty of such offenses profane the name of their God. And we do not say, by any means, that they imputed profanation and impurity to the divine nature. For how could they, or from where? But rather they cause the God of all to be blasphemed, as being a ruler of profane peoples. And indeed He said somewhere to the Jews, "Because of you my name is blasphemed continually "among the Gentiles." For just as those who live rightly are said to sanctify God, so also would those who practice an unclean and inglorious way of life be understood to profane Him. And binding their garments with ropes they made curtains next to the altar, and they drank wine from false accusations in the house of their God. Our Lord Jesus Christ, teaching that the divine temples ought to be maintained for no other reason than to glorify in them the God of all, and to make the worship that is fitting for him, once rebuked the Jewish merchants; for they were bringing into the temple sheep and oxen and doves; and indeed, "making a whip "of cords, he drove them all out of the temple, saying, 'It is written, "My house shall be called a house of prayer.'"" And the sacred writing noted, "His "disciples remembered that it was written, 'The zeal for your house will consume "me.'" And the divine Paul also rebuked some who were accustomed to daring such things; for he writes thus: "Do you not have "houses to eat and drink in? Or do you despise the church "of God and humiliate those who have nothing?" Therefore, it is seen to be unprofitable everywhere to dare to misuse the divine houses, as if they were common and belonged privately to each person. For where would the reverence due to God still be kept, if we serve the pleasures of the flesh in his sight? and in those places where we ought to be seen as radiant through solemnity, to be laughed at there, slipping into what is unseemly, and willing to do what is not right? which indeed he does not permit some to do without blame, and very rightly so. For they did not, he says, keep the altar free from hangings, but having fallen under them, they dared to get drunk and to fulfill the works of pleasure, so that they might also hear God saying clearly, "And I am a witness, says the Lord." From what sort of absurdities would a drunken man abstain, whose mind is deranged and is prone to every kind of evil whatsoever? For the God of all sees even "the things in darkness," according to what is written, and nothing at all is unseen by him; but it seems

somehow that the things in churches especially are done by us as if he were almost present and watching. And if it is truly most shameful, and has the ultimate condemnation from the law, to get drunk at all, how is it not beyond all description tending towards depravity, for such people to be seen even in the churches themselves? And what is still more burdensome, if the things for luxury are collected from unjust and wicked gains? Those who do this will hear God saying clearly, "Is my house a den of robbers?" Therefore, the crimes of others will be of great benefit to us, and through the things by which others have stumbled, we will become better, if we avoid their ways. For the temperate would reasonably be safer, if indeed they wished to live according to the law, if they chose not to emulate the wicked. But if it were said to Judah, that is, the two tribes in Jerusalem, Binding their garments with cords they made hangings next to the altar, the argument would rightly hold to the interpretation just now stated by us. But if indeed the offense were also brought against Israel, I would say that not in the house of him who is God by nature and in truth, nor next to the altar were the tents woven by means of the hangings, that is, the things of drunkenness were done, but in the house of their god, that he might mean Baal, or some other of those made into the form of an idol by human invention. How then could it still be counted as a crime for Israel, to be in a house of idols, perhaps, and beside the profane altar itself to get drunk with wine and weave tents? Because they have honored these things, and made the temples of their supposed gods workshops of drunkenness as well as of every shameful pleasure, although it was necessary rather to desire to worship God purely and with all sanctity, and to enter the house that is truly holy, and to consider the altar venerable. But they, eager to consider things so venerable and admirable as nothing, having honored things far more shameful, even dared to act insolently towards their own gods, trampling everywhere on the divine dignity, and fearlessly insulting the glory fitting for the one and only God by nature, when having also placed it upon those falsely named, they endured to esteem it of no account. But I destroyed the Amorite from before them, whose height was like the height of a cedar, and he was strong as an oak; and I dried up his fruit from above, and his roots from beneath. Do you see how he then shows them to be impiously insulting and choosing to despise, and him whom they ought rather to delight with songs of thanksgiving and with obedience in every single thing, they have chosen most foolishly and senselessly to grieve, because of their exceedingly great awkwardness of manners, and to drive to forgetfulness the good things they have suffered? For I, he says, destroyed the Amorite from before them; that is, I brought down the barbarian races, signified perhaps by the one Amorite, as being hard and rather coarse; I prepared to conquer the one who was so overgrown and unbreakable, so as to seem now somehow to be raised to the height of a cedar, and to imitate the strength of the exceedingly sturdy oak. For there was no other but I alone, he says, who withered him, and struck him down to the roots, and almost dried up his fruit. For since he has spoken as if about a tree, the discourse plausibly persists in the figure, and says that the harm came to its root, and that in this way the fruit also was destroyed. For the wood in the forests would not die in any other way, except in this manner. For that they were destroyed, when those from Israel, the Amorites and Hivites, Girgashites and Perizzites and Jebusites, with God clearly fighting alongside, no one would doubt. Bitter therefore it is to despise Christ, who gave us [the power] "to tread on serpents and scorpions and on all the power of the enemy," who destroys those who resist, and subdues the stronger; "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the cosmic powers of this darkness of this age, against the spiritual forces of wickedness in the heavenly places." And we have conquered all of these in

Christ. And if we are to grieve our own Savior and Redeemer by turning aside to laziness, we will be at a loss, I know, for a reason and a pretext able to deliver us from punishment and fire. And I brought you up from the land of Egypt, and led you about in the desert for forty years, that you might inherit the land of the Amorites. He clearly explains what He said, and as if the discourse were going backwards, He reveals in brief the things from the beginning to the end. For I delivered them from slavery, He says, and freed them from the greed of the Egyptians; and I nourished them in the desert, sending down the manna to them from above, and in a manner befitting God sending forth springs of water, and from the steep rock bestowing outflows of unexpected streams. And the toil of their journey was not for small things, but so that they might inherit the land of the Amorites, which was promised to their fathers. But they have slipped into such stupidity, as perhaps not even to know my love and philanthropy towards them. It is necessary, therefore, for us who are in Christ through faith to remember, that we too have been freed from slavery, and just as from Egypt we have moved into the desert, that is, into a wide and truly most pure way of life, unmixed with what is worse, I mean, the Evangelical way; we have been enriched with the bread from heaven, the one giving life to the world. For we are strengthened in Christ, and we have had springs of pure waters in the writings of the holy Apostles; for thus also the prophet Isaiah named them, saying, "And draw water with joy from the springs of salvation." And what could the springs of salvation be, rather than surely those who send forth for us the saving and life-giving word, and evangelize the mystery of Christ, and initiate into the mysteries all under heaven. And I took of your sons for prophets, and of your young men for sanctification. Are not these things so, O sons of Israel? says the Lord. And you gave the sanctified ones wine to drink, and you commanded the prophets, saying, You shall not prophesy. It is a great matter for reproach and for condemnation for every evil to be, as it were, charged with ingratitude by God, who distributes to us all things, both those for glory and those sufficient for life. For although there were many nations throughout the world, He made Israel alone the chosen one, and to this glory God then called and raised him, so that some, those who loved a holy and most lawful life, were even adorned with the dignity of prophecy, and the young men among them were taken for sanctification, that is, those more mature in mind and having intellectual strength. For some were sanctified according to the law, those called Nazirites, letting the hair of their head grow for the Lord, abstaining from wine and the things from it—I mean vinegar and grapes and raisins and grapestones—and keeping very far away from dead bodies. And the discourse concerning these things is deep. Nevertheless, God honored them, both as prophets, as I said, and by raising up some of them to be sanctified typologically. But they, rejecting in an unseemly way this so brilliant and admirable glory, gave wine to drink to the sanctified ones, that is, those who had upon themselves a vow of sanctification. For they persuaded them to despise sanctification itself, surely saying that the law of God is absolutely nothing, and that for men to wish to be sanctified and to fulfill the customary rites for this purpose is useless. For even if the law was in shadows, yet it was not entirely deprived of the doctrines of truth; for the form of piety flashes forth in its types. But to rebuke the holy prophets themselves belongs to those who completely shake off the word of God, and who do not endure to be instructed, and who are ignorant that they have been honored, since, being from among them, they were taken up for communion with God. And he further asks in their midst and says, Are not these things so, O sons of Israel, says the Lord? Is it so, he says, that you will determine what is false even of such manifest matters? Will God need witnesses to convict you, who have chosen to slander such evident things? Therefore one must be sanctified, and with a

steadfast mind attend to God, not admitting the opinions of the wicked. "For evil communications corrupt good manners," and the words of pleasure-lovers carry one away from sanctification and all reasonableness. Therefore we shall rather adhere to the voices of those who speak for God, to whom the Savior himself also bears witness, saying, "It is not you who speak, but the Spirit of your Father who speaks in you." Therefore, behold, I roll beneath you, in the way that a cart full of stubble rolls. It was the custom for the ancients to transport by carts the things from the fields and whatever fills the threshing floor, and this practice is preserved to this day among those who inhabit the land of the east and of the west. And the wheels roll together with the axles, the wood creaking heavily and gratingly, and the loads placed upon them all but crying out. Therefore I myself, he says, the Master of all, will be as the thing that rolls under the cart, that is, the axle; for it, as I said, rolls the wheels with itself, having them fixed and fitted to it. And I will cry out as if against the impious, no longer being able to bear the grievous burden of their transgressions. "For they have rejected the law of the Lord, and his commandments they have not kept, but their vanities, which their fathers made, have led them astray," and they have forgotten me, who brought them out of the land of Egypt, who destroyed the Amorite from before their face, who took from their sons for prophets and from their young men for consecration. But I have honored them, but they themselves have descended to such an evil counsel, as to "bind their garments with cords, to make curtains next to the altar, and to drink wine from false accusations in the house of their God," and to give "the consecrated ones wine to drink, and to command the prophets, saying, 'You shall not prophesy.'" Therefore, being all but laden with such impieties of yours, like an axle under a cart that is full of stubble and sheaves, I will make the loudest outcry. And what harm will come from this, or what sufferings will again befall them, he makes clear immediately in what follows. However, it is necessary to say this, that it is truly a terrible thing to provoke God, and to finally slip into such wickedness that our sin becomes unbearable to him, even though by nature he is exceedingly gracious, good, and gentle. Therefore, one must by all means refrain from loving to offend him; but if anything should happen and one should suffer a human failing, one must not be seen to delay in repentance, nor indeed allow one's faults to grow, but rather, using a sobriety befitting a saint, to draw them back, and to hasten to transport the ailing mind to what is better. For in this way God will be forbearing, and since he is good, he will bestow his mercy. And flight shall perish from the swift, and the strong man shall not retain his strength, and the warrior shall not save his life, and the archer shall not stand, and he that is swift of foot shall not be delivered, nor shall the horseman save his life, and he will find his heart in mighty deeds; the naked shall be pursued in that day, says the Lord. Nothing will save, he says, in the days of wrath those who have offended; not swiftness of foot will deliver the swiftest runner from evils; not strength of body the one who is strong; nor military experience the one who knows tactics and has practiced archery excellently and is admired for it; useless to those who use them is both the swiftness of horses, and in addition to this, knowing the cavalry battle. but each of these, he says, will find his own heart in dominions, that is, overpowered by fears and yielding without a fight to those who wish to lay waste the victory. For then there will be cowardice among those of Israel, and such dominion of the Babylonians, that even the unarmed man will be able to pursue, that is, to prevail over those in arms, even if one of the Babylonians is without a breastplate; and the unarmed and unequipped man will be able to pursue those in full armor. Therefore, when God shakes down into weakness those whom he chooses to harm, nothing could help. And this I think is what is said to us in another way through the voice of the psalmist: "He will not delight in the strength of the horse; nor

is he pleased with the "legs of a man," and again, "A horse is a vain thing for "safety, neither shall he be saved by his great strength." For such things are completely useless, if God does not contend with them. For he is the Lord of hosts, who gives sinews to the weakened, and enervates those who have grieved him, and with him "one shall chase a thousand, and two in turn shall move "ten thousand," and a great and countless multitude will be consumed by perhaps two or three resisting them, unless God defends.

Book 2

Hear this word that the Lord has spoken against you, O house of Israel, and against the whole family which I brought up from the land of Egypt, saying: Only you have I known of all the families of the earth: therefore I will punish you for all your iniquities. The word might be understood as having come against all of Israel, no longer taking Judah and Ephraim in part, but with the whole race gathered as if into one; for every tribe of Israel was brought up from Egypt. Therefore, with none being left out, he commands them to hear the things from God. And what were these things? For there are countless, he says, cities and countries throughout the whole world under heaven, and those in them are beyond number, but you from Israel out of all I have made chosen, I made myself manifest through many wonders, I delivered you from bitter and unbearable slavery, I declared you enviable and thrice-blessed, I have instructed you by law for what is pleasing to me, I have fortified you with my assistance, and I have brought you into the land promised to the fathers. But since you alone, he says, out of all who have been deemed worthy of so conspicuous a grace have not ceased grieving and have offended in many ways, for this reason I will henceforth demand of you an account of your folly, I will no longer tolerate those who sin and have an unrepented inclination for this. Therefore, to despise God and to disregard the master's will is a cause of destruction for anyone henceforth who has known him, or has been known by him, in the manner of spiritual kinship. And indeed the most wise Paul writes to those from the nations called through faith, who then suffer from weakness, and are eager to go backward as it were, saying: "But now that you have come to know God, "or rather to be known by God, how can you turn back again to the "weak and poor elements of the world, whose slaves you want to be once "more?" For the Creator knew them even before faith; for he is ignorant of absolutely nothing that exists; but in these things, as I said, knowledge would very well signify spiritual kinship. If Will two walk together at all, unless they know one another? Deep is the riddle and dim the saying; nevertheless, we will speak as we are able. He therefore accused Israel, because "they commanded the prophets, saying, 'You shall not prophesy.'" And for what reason they recklessly rebuked the voices of the saints, it is necessary to say. For since they were announcing the grim things that would come from wrath, and the things through which it was likely for sinners to become better, fearing perhaps the outcome of what was spoken, they practiced resistance and opposed them, those who were accustomed to leading astray the mind of the common folk to what was not fitting, and deceiving those yoked under them. For they rebuked the prophets, but they accepted the deceivers, as though they were going on the straight path. Therefore, through the voice of Isaiah, God says, "My people, those who call you blessed lead you astray and confuse the path of your feet." And Amaziah the priest of Bethel also rebuked Amos the Prophet, saying, "O seer, go, flee away to the land of Judah, and live there and prophesy there, but in Bethel you shall no longer prophesy again." But those who opposed the prophets, out of very great awkwardness and terrible perversity, fabricated a convenient pretext for their resistance, saying this: "The Lord has not sent

you." He therefore accuses them, because they claimed that the prophets from Him did not convey words from above and from God; but rather they thought that things were being uttered from their own opinion, and that they were speaking things different from what seemed good to the Lord of all. For this reason He says, O foolish and senseless ones, will any of you become friends and walk the same path of life, not having known yourselves, or rather one another; that is, unless they have seen one another to be of the same character and like-minded? "For every creature loves its like, and a man will cleave to his like." And if this is true, how could I have accepted the prophets, as it were, into friendship and love, being holy Myself, if they too had not become holy? How then do you persecute the saints, to whom I have entrusted My words, whom I have accepted as good, as it were walking the same road of My wills? For whatever I might wish, this is also their will. Therefore, to rebuke the prophets is nothing other than to direct the rebuke against Me. The Savior also said something like this to the holy disciples: "He who receives you receives Me; and he who receives Me, receives Him who sent Me." And he commanded those who were cast out to wipe off the very dust from their feet, saying, "That it will be more tolerable for the land of Sodom on the day of judgment than for that city." It is therefore necessary to accept those who are ambassadors for God, and who convey to us what seems good to Him, such as was the divine Paul, writing and saying, "We are therefore ambassadors for Christ, as though God were making his appeal through us; we implore you on Christ's behalf, be reconciled to God." Will a lion roar from his forest when he has no prey? Will a young lion give his voice from his den at all, unless he has seized something? Those who study the habits of wild beasts say that the lion, when it is in need of food, roams about powerfully through mountains and glens and forests, turning its eye this way and that, and seeking to catch something of the animals grazing in the woods. But when it sees something suitable for food, then it comes near and makes its attack, roaring terribly and harshly. And if indeed it should carry back to the cubs things for food, then when it should get near the den, they too leap up, and taking it with a roar, they tear it apart. Why then, He says, do you accuse God, because He makes the threat before the attack of terrible things? And why do you gnash your teeth at the prophets themselves, because they too have cried out against your impiety? For I am like a lion, He says, which is accustomed to roar before the hunt, all but threatening the attack beforehand, and the prophets are like cubs, imitating my custom; For, as I said, they have cried out against those who are accustomed to impiety. But just as for the animals in the mountains the hunter's shout beforehand is not entirely unprofitable, scaring them to flight before they happen to be caught, so also for sinners the threat and prediction before the terrible things is exceedingly useful, leading them to repentance and avoidance of what is impending. God, therefore, compares himself to a lion that does not leap upon and bring things from his wrath upon some, unless he first makes known the threat, so that by repenting they might be saved, receiving the prediction of the things that will be as a medicine for salvation before the onset of the terrible things. Will a bird fall to the earth without a fowler? Will a snare be sprung from the earth without catching anything? The discourse is now made by way of comparison. For fowlers most skillfully bring down the sparrows that have settled in the plants, and with snares, on the other hand, some crush what is caught. But the discourse now seems to signify through the sparrows those who are accustomed to think lofty things, the boastful in mind and arrogant in spirit, and not enduring to be brought down with the lowly; and through those caught in snares, the lovers of earthly things, and those who seek only carnal and fattening things. And God again compares himself to a fowler and a snare, bringing the proud down to the earth, and as it were crushing and hunting for punishment those who mind only

the things on earth. But those from Israel were boastful, despising God and rejecting prophets and dishonoring the law; and they were no less also exceedingly greedy for the things in the world, and seeking only the things on earth, overcome by whose strange desires they did not accept the word of God, but opposed those who call to virtue. For they said to the holy prophets "But "speak to us and announce to us another delusion." If, then, it is I, he says, who in the manner of a fowler brings down the proud, and as in the function of a snare am accustomed to crush him who like a fox or a mouse is greedy for the things in the world, why do you persecute the saints in vain, when they only convey words to you, while I fulfill the things from wrath cast upon the impious? If a trumpet sounds in a city, will the people not be terrified? Will there be calamity in a city which the Lord has not done? I indeed, he says, bring on the things from wrath, but the prophets are useful mediators for the words alone. For they convey to you whatever I command them through the Spirit. But you perhaps make light of them, and are greatly vexed even at the mere words from them at times. For in what way at all, tell me, are you profited by these things? what fear has entered you? or what change have you made for the better? For if a trumpet should sound in a city, announcing the war coming and stirred up by enemies, who is so insensible as not in every way and altogether to receive the fear of the evils that will be? But my trumpets have not ceased proclaiming beforehand the things to come. But you are profited not at all, and though learning that you will be laid waste by enemies, you utterly despise the terrors for this, so as perhaps even to laugh at the prediction as some vain thing, and moreover to shout that which is customary and familiar to the desperate, "The vision that this man sees is for "many days to come, and he prophesies of times far off." Why then do you consider burdensome those who are as it were trumpeting, if you consider their words as nothing? But perhaps you say that the outcome of these matters grieves you not moderately. Will there then be an affliction in a city, perchance, which the Lord has not done? It is like as if one should say: Will there then be anyone among men able to afflict a city either with diseases or sieges or destructions of crops or even in some other such way? But if no one of men could do such things, and it lies rather in the authority and power of God, why are you angry with those who announce it beforehand? And yet it is necessary to repent, and by inclinations to this to appease him the one who is grieved and has the power to harm those who have sinned. Therefore, in these matters, we shall understand the 'evil' that comes from God in the cities not as wickedness—far from it!— but rather as an affliction, that is, the wrath and movement for whatever reason, which He might bring upon sinners, persuading them to turn back to what is more fitting. For it is written that, "With bit and "bridle you shall restrain the jaws of those who do not draw near "to you." For since He is good, and "wishes all people "to be saved and to come to the knowledge of truth," He somehow compels them by means of wrath toward what is better, and sometimes powerfully moves, with terrors and threats, those whom reason and the guidance of what is beneficial do not persuade. Because the Lord God will not do anything, unless He reveals His instruction to His servants the prophets. A lion will roar, and who will not be afraid? The Lord God has spoken, and who will not prophesy? It is not the prophets, he says, who bring on the things that come from wrath; how could they? For they are also human in nature, just like you, but they have been honored by God by learning all the things that He might wish to fulfill, and to bring upon cities and lands either good things, perhaps, or things that are accustomed to cause pain. But perhaps you say to this: Let them learn, if you wish; let them be enriched by you with the knowledge of future events; let all the mysteries be made clear to them; but let them speak to no one, nor let them sound anything in the ears of those who reject them. What then is the reply to

this from God? A lion will roar and who will not be afraid? For if, he says, when the lion roars, the most powerful of beasts, there would not be anyone so hard-hearted and arrogant as not to receive fear, how, when God, who is above all, speaks and commands them to announce what they learn, would they not fear the one who has commanded them? For they are not, like you, scornful and unyielding, holding in no account the things that seem good to the Lord of all. Therefore, in every way He secures the saints, and wards off from the prophets the harms from those who willingly do evil. And this was nothing other than to deem them worthy of the fitting care. For to remove the physicians from their midst would be nothing other than to render the sick helpless. Indeed, He proclaims this beforehand through the voice of the blessed David, saying, "Do not touch my "anointed ones, and do no evil to my prophets," and to them, He somewhere says, "And he who touches you will be "as one who touches the pupil of His eye." For he will do no small injury to his own soul who gnashes his teeth at the heads of the saints and unholy attacks them, and does not refrain from bringing on some outrages. Announce to the regions in Assyria and to the regions of Egypt and say: Be gathered together on the mountain of Samaria, and see many wonders in its midst and the oppression that is in it. And she did not know what things shall be against her, says the Lord, they who treasure up injustice and misery in their regions. For this reason, thus says the Lord God: Tyre, and your land round about shall be made desolate, and he shall bring down your strength from you, and your regions shall be plundered. He threatens, then, again to bring upon them what it was likely for those to endure and suffer who had finally arrived at such a point of wickedness, as even to leap away from God, and to rebuke the prophets, and to utterly disregard the things established through Moses. But it must be known that the edition of the Hebrews and the writing of the seventy again differ in these points. For the Hebrews have published: Announce to the regions in Ashdod and to the regions of Egypt; while the seventy have: Announce to the regions in Assyria and to the regions of Egypt. And Ashdod is perhaps a neighbor and bordering on the land of the Jews, but the land of the Assyrians is very distant, that is, of the Persians and Medes, lying as it were at the very borders of the east. We say, therefore, that there is nothing troublesome, even if they should be called Ashdodites, perhaps, or Assyrians; for according to both the word of the divinely inspired scripture will be true, just as indeed the things in the text before us we will show by making it clear. Indeed, the thing being signified has a recollection of history, lying in the fourth of Kings, and in the second of Chronicles; but I will make the narrative very concisely, so that I might not seem to speak at length among those who know. Manasseh reigned at a certain time in Jerusalem, who was the son of Hezekiah, but very different in character and as far as possible from his father's piety. For he became a wicked man and easily turned to anything whatever that was amiss, abominable and an idolater, and not moderately given to the deceptions of demons. This man built altars and precincts for Baal, he worshipped the whole host of heaven, he passed his own children through fire, he assembled augurs, and those whose practice it is to speak falsely, those who think they know something of what is necessary, but in fact do not yet know it, but rather speak the things from their own heart. And there was perhaps utterly no manner of the uttermost depravity unpracticed by his desires. While he was reigning, God said somewhere through the voice of prophets concerning both Jerusalem and all the land of the Jews, "Behold, I am bringing evils upon this people, so that for everyone who hears them, both his ears will tingle." When Manasseh died, his son Amon succeeded to the scepter, lacking in none of his father's depravity; for he honored all that he did. He lived for only two years. Then after him his son Josiah was anointed again as king, a wise and shrewd man, and among

the most God-loving. The man of God proclaimed him when he arrived in Bethel, while Jeroboam was standing at the altar and inaugurating the feast for the heifers; for he spoke thus: "O altar, altar, thus says the Lord: Behold, a son is born to the house of David, Josiah is his name, and he will sacrifice upon you the priests of the high places who burn incense upon you, and he will burn the bones of men upon you." For when Josiah became king, he pulled down the precincts of the idols, demolished the altars, destroyed the groves, burned the chariot of the sun, slaughtered the priests of the high places in Bethel, set fire to the bones of men upon the altar of the heifers, drove out the soothsayers, I mean false prophets and false seers and ventriloquists, he commanded that the things ordained by the all-wise Moses should be held and be in force in Israel; in his time they sacrificed the lamb, and they celebrated the Passover in Jerusalem. And since he was good and genuine with God, he sent to Huldah the prophetess, seeking to inquire if the Master of all would cease from his anger, if Israel would be in a good state of prosperity, and if the things foretold against it by the voice of prophets would henceforth be inactive. And she said to them, "Thus says the Lord God of Israel: Say to the man who sent you to me: Thus says the Lord: Behold, I am bringing evils upon this place and upon those who dwell in it, all the words of the book which the king of Judah read, because they have forsaken me and burned incense to other gods, that they might provoke me to anger with the works of their hands, and my wrath will be kindled in this place and will not be quenched. And to the king of Judah who sent you to inquire of the Lord, you shall say this to him: Thus says the Lord God of Israel: My words which you have heard, because your heart was tender and you were humbled before the face of the Lord, when you heard what I spoke against this place and against its inhabitants, to be for a desolation and for a curse, and you tore your clothes and wept before me, I have indeed heard, says the Lord. Not so; behold, I am adding you to your fathers, and you shall be gathered to your grave in peace, and it shall not be seen by your eyes amid all the evils which I am bringing upon this place and upon those who dwell in it." And the promise was fulfilled. For the Master of all postponed his anger for the time of his reign time; and they were thirty-one years. But in the last period, Pharaoh Necho, the leader of the Egyptians, campaigned against the Babylonians, and went forth from his own land with all his army. And since Josiah was suspicious that he had perhaps come to ravage Judea, he armed himself according to the law of war, and wished to go out against him. But he ordered him to withdraw, saying he was hurrying to the Euphrates river, and was being carried off to the land of the Assyrians. But since even after this he needlessly set himself in array against him, he was struck in the war; and having died, he was then carried home and to Jerusalem by his own people, and his son Jehoahaz was anointed as king. But having completed scarcely the third month, Pharaoh Necho removed him from the scepters, and having bound him, held him guarded in Egypt. And for a large sum of money he barely consented for Eliakim, that is, Jehoiakim, who was also a son of Josiah, to reign in Jerusalem. And he so oppressed Israel, I mean those in Samaria, and those in Jerusalem, as to impose tribute on those throughout the whole land, and to seek taxes from all. While matters stood thus, and Jehoiakim was administering the kingdom, Nebuchadnezzar came up. And he so overpowered Jerusalem, as to take Jehoiakim as a slave, and to levy tribute on him, and to ravage the entire city completely. And God did not measure out the calamity for those who had committed impious deeds only up to this point, but added something else both grievous and most burdensome. For from all the surrounding land and country, from the Syrians, I mean, and the Tyrians and Ashdodites, Idumeans and Moabites, bands of robbers, running out from place to place, plundered the land of the Jews. For it is written

thus in the Chronicles: "Then "the land began to be taxed to give the silver at the command of "Pharaoh, and the silver and the gold was required of each one "according to his ability by the king of the land, to give it "to Pharaoh Necho. Jehoiakim was twenty-five years old when "he began to reign, and he reigned eleven years in Jerusa- "lem, and the name of his mother was Zebudah, daughter of Neriah "of Ramah, and he did that which was evil in the sight of the Lord according to "all that his fathers had done. In his days "Nebuchadnezzar king of Babylon came up to the "land, and he was his servant for three years and he rebelled against "him. And the Lord sent against them the Chaldeans, "and bands of Syrians and bands of Moabites and of the sons of "Ammon and of Samaria." Indeed, all these things Israel happened to suffer, having been exceedingly insolent towards the glory of God, and having been unholily corrupted to the point of wishing to worship "the works of his hands," as it is written. Since, then, the history has been sufficiently related by us, come let us, going over the saying cursorily, say what is fitting. Proclaim to the lands in Assyria and to the lands of Egypt and say, Assemble upon the mountain of Samaria and see many wonders in her midst and the oppression that is in her. For he as good as says, Let someone announce with all speed to the Egyptians and Assyrians, and let them run down mightily upon the mountains of Samaria, that is, the country itself; for they say it is mountainous. And when they arrive they will see in it many wonders and an unexpected oppression. For those who once were victorious, he says, will be pitiable and among slaves, those who raised their overweening brow against all, so to speak, of the nations, will lie wretched and cast down and under the feet of enemies, and they will endure such great oppression, as to consider it a desirable thing to be saved, and to live in slavery, and to pay tribute to the conquerors. But Samaria, he says, did not know what will be before it, that is, what will happen against it. Then where, at last, are those who treasure up injustice and misery in their lands? For what did their greed profit, he says, and their heaping up of sins, because they did not wish to know the things of God? Therefore, will the calamity for the impious be confined to the invasion of the Assyrians and Egyptians? Not at all, he says. For this reason, thus says the Lord the God. Tyre and your land round about will be laid waste, and he will break your strength from you, and your lands will be plundered. But the phrase 'Tyre and round about,' you will understand in this way. From Tyre, he says, and from the surrounding and neighboring land your country will be laid waste, with bands of robbers overrunning it, as I said. For then they will break your strength, that is, all your power will be shattered, and not only broken but also weakened. Therefore, if the Hebrew version should happen to say 'Proclaim to the regions in Ashdod,' and if the Septuagint in turn has 'in Assyria,' what has been said will be true according to both. For not only the Assyrians plundered, but also Syrians and Ashdodites, running out in multitudes and wronging Israel in the manner of robbery. Thus says the Lord: As when a shepherd snatches from the mouth of the lion two legs or a piece of an ear, so shall the children of Israel who dwell in Samaria be snatched away, opposite a tribe and in Damascus. Observe everywhere, and you will greatly admire the sobriety of the prophecy. For since Israel has not utterly perished, but "the remnant" has been saved, according to the voice of Isaiah, so that the Truth-itself might not seem to speak falsely, it always adds to the predictions of evils the mercy that comes from gentleness. Just as, then, he says, when a lion has been sated, and has completely devoured the animal it has seized, a few remains are barely left, perhaps two legs or even part of an ear, and these the shepherds gather, weeping; so will it be for the sons of Israel, those in Samaria and those who dwell in Damascus, those 'opposite a tribe,' that is, those who have hostile thoughts and always oppose the tribe of Judah. For those dwelling in Samaria

were captured by force and were sacked by enemies, and when the war had consumed almost all of them, a very few were barely saved, and have remained in the land as remnants of the dead. Or also they were snatched away in another way, as from the mouth of a lion. Having been carried away to the land of the Assyrians, and being released at times from captivity, for not all returned, but very few, remnants of those who had been carried away. But that the Assyrian Tiglath-pileser also took Damascus at times and resettled it in his own land, is clear to everyone, I think; for as is written in the fourth book of Kingdoms, he was once called for help by Uzziah the king of Judah, when Pekah the son of Remaliah, king of Israel, and also Rezin, king of Syria, were warring against him at that time. And having arrived, he killed Rezin and took Damascus itself. But if someone should choose to apply the meaning of the foregoing to all men, he will not go wide of the mark. For he will understand very correctly, calling that to mind, that Satan has seized and devoured those on the earth like some savage beast, but "The good shepherd, who laid down his life for the sheep," has appeared and helped, and has snatched us away, both those left among the living and those already dead. For as the blessed psalmist says, "The Lord has broken the molars of the lions," and as Paul says, "He died and lived, that He might be Lord of both the dead and the living." Hear, you priests, and testify to the house of Jacob, says the Lord, the God Almighty, because in the day when I punish the impieties of Israel upon him, I will also punish the altars of Bethel, and the horns of the altar shall be dug up and shall fall to the earth. I will confound and smite the turreted house upon the summer house, and the ivory houses shall perish, and many other houses shall be added, says the Lord. He returns again to a clear narration of the things that will happen to the impious, often expanding upon the same account for the benefit of the listeners. Whence, I think, understanding that this practice is not unprofitable, the divine Paul also writes to some, "To say the same things to you, is not for me troublesome, but for you it is "safe." He therefore commands those serving as priests to almost raise their own voice and bear witness to Israel, and to clearly foretell to them each of the things that are about to happen. And whom then shall we understand, or rather say, are those commanded to cry out piercingly? Is it the priests of the heifers, or those of the idols in another shrine? But I think this is improbable; for they would not have proclaimed their own evils and those of the others whom they themselves have led astray. Who then, therefore, are the priests commanded to do this? Those of the blood of Levi; for not all had slipped away with those led astray in Samaria, nor did they endure to worship idols, but having leapt away from that of the Samaritans, they returned to Jerusalem. And it is written thus about them in the second book of Chronicles. So the account is about Jeroboam; then explaining the power inherent in him, "And he had," it says, "Judah "and Benjamin. And the Levites and the priests who were in "all Israel gathered to him from all their territories. For the Levites left the dwellings of their "possession and went to Judah, to Jerusalem, because Jeroboam and his sons "had cast them out from ministering to the Lord. And he appointed "for himself priests of the high places and for the idols and for the "vain things and for the calves, which Jeroboam had made; and "he cast them out from the tribes of Israel who had set their heart "to seek the Lord God of Israel, and they came "to Jerusalem to sacrifice to the Lord God of their "fathers. And they strengthened the kingdom of Judah." For since these, about whom the account is, were not moderately grieved, being driven out from their kinship and inheritances and from the ministry itself—for Jeroboam had cast them out—of necessity he commanded them especially to proclaim the destruction of both their idols and of Samaria, as if consoling and teaching them that, having chosen to think the things of God and having loved the Master of all, they will not perish with the

others, but will lie outside of the wrath. "For when," he says, "I bring upon those of Israel their sins, then I will also take vengeance upon the altars of Bethel; for their horns will be dug up and will fall to the ground." Is then the destruction of Samaria up to this point, and will it be enough for those commanded to ravage it merely to tear down the shrines and to dig up the altars? By no means; "for I will throw into confusion," he says, "and I will strike the winter house upon the summer house." And what he wishes to signify is something like this. Those in Samaria, living too luxuriously and having the breadth that comes from wealth, constructed for themselves both winter and summer houses. And the winter one he calls 'peripteron,' as if girded on all sides with wings or walls, so that it might be almost unapproachable to the blasts of winter; but the summer one is the one that is open and exposed to the pleasant breezes of the winds. Therefore with the altars, he says, that have been dug up, I will at the same time throw into confusion and strike both winter and summer houses; and ivory houses will also perish. And we remember that Ahab, having reigned in Samaria, constructed such a house for himself. And many others will be added, he says, that is, those of the lower and more insignificant people, or rather, of the poor and the common herd. Therefore, all Samaria has now perished, every house having been shaken down. What then shall we learn from this again, we who have chosen to think rightly? That worldly splendor will not profit those who have it at all, not wealth, not glory, not anything else for luxury, when love for God is absent, and when righteousness is in no way honored by us. "For the treasures of the lawless will not profit," according to what is written, "but righteousness delivers from death." Therefore it would be far better to love righteousness and to store up treasure in heaven, and to yearn for the mansions above, and to love to be suspended from the hope in God. For the things in this world are both small and temporary, and the profane has no basis for security; but it both always remains and is saved, and accompanies the boundless ages. Hear this word, you heifers of Bashan who are on the mountain of Samaria, who oppress the poor and trample on the needy, who say to their lords, Give to us, that we may drink. The Lord swears by his saints, because, behold, days are coming upon you, and they will take you with weapons, and those with you into cauldrons with fiery plagues, and you will be brought forth naked, wife and her husband opposite each other, and you will be cast away to the mountain Remman, says the Lord God. Out of excessive arrogance and luxury, the most prominent men of Samaria, surpassing all others in the abundance of their wealth, as I just said, were building for themselves houses that were brilliant and most costly, and suited to the seasons, I mean for winter and for summer, and the oracle proclaimed that they would be utterly and completely destroyed. Therefore, these very masters of the houses, who had practiced being fattened by fleeting luxuries, he calls heifers of Bashan. The country of Bashan is good for grazing and verdant, and exceedingly well-suited for abundantly fattening the animals that graze in it. Therefore, as they were living in extreme comfort and were very well-fed, and making luxury their study, God compares them to the heifers from Bashan; and He accuses them, because they oppressed the poor, and almost crushed the needy with their own feet; "For the poor are the pastures of the rich," according to what is written. And by adding that they say to their lords, Give to us, that we may drink, He showed that they were insubordinate, not even tolerating to yield to those who ruled them, as far as royal honor was concerned, but as it were, out of boundless arrogance, they assigned the measure of a servant even to their own lords. For to dare to say to their superiors and those set over them, Give to us, that we may drink, belongs to those who desire to be served rather than to serve. What then will happen to those who have come to such a point of desperation? The Lord, he says, swears by His saints, that is, by His

holy things, or mysteries, which again is Himself; for He has no one greater by whom to swear; that there will come seasons and days, when the fear of suffering will cause even you, who are so luxurious and well-fed and accustomed to extravagance, to be in the toils of war and in arms. But even while you are in this state and equipped, they will take you, he says, together with your dearest friends and wives and flatterers, who, being always with you, applauded with very many praises, and called you thrice-blessed; for these things the tribes of flatterers always shout to those who feed them. But they will be burned up; for they were plagues and approved of nothing else, and admired the shameful and the lovers of sin. But you, stripped of glory, and furthest from all luxury, and as if unclothed of that former prosperity, will henceforth be carried away as slaves and captives, and will be cast, he says, upon the mountain Remman. This is in Armenia, lying at the furthest outlets of the land of the Persians; for the countries are adjacent and bordering on one another. It is therefore possible to see from this how the pursuit of luxury turns to a bitter end for those who live luxuriously, as the Savior says, "Blessed are those who mourn now, for they shall be comforted." For, as I said, luxury ends in a tear, but the end of toils is rest. And someone will testify, saying that "the fruit of good labors is glorious." It is not implausible to suppose that the heifers of Bashan are the women in Samaria, who, indulging in luxury and delicacies and in ornaments for beautification, and being fattened in the prime of their bodies, were oppressing the poor and trampling on the needy, almost setting on fire for unnatural pleasures those who were weak in this and had a spiritual poverty, who, not having the wealth of strength from above, by the passions by assaults they have a heart easily broken. These heifers, therefore, say to their lords, "Give to us that we may drink." For the affairs of harlotrous women are always puffed up, and with excessive laziness they almost weary those who have been captivated; even if they have them as masters, yet seeing them laid low by sensual pleasures, they persuade them to fulfill what seems best to them. But you, he says, O heifers, they will take in arms; that is, not being in the rank of lovers, who persuade by flattering and serve by speaking sweet words, because they are utterly overcome by pleasure in you, but cruelly and fiercely and by the law of war, and they will burn with fire the wanton lovers with you. And you, stripped of those unseemly adornments, will be carried off to the mountain of Remman. You have entered into Bethel and have committed iniquity, and in Gilgal you have multiplied impiety. He immediately sets the transgressions alongside the judgments, and usefully makes the clear demonstration of the unholy deeds a neighbor to the narrations of the terrible things, so that no one might mock, nor indeed blame God, as having imposed a harsher punishment than is necessary on those of Israel. For these things, he says, will come upon you, and these things. And in response to the question of why they will come, he proclaims: you entered into Bethel and committed iniquity, where the god-hated Jeroboam set up the golden calf; there you will be captured, transgressing terribly and outrageously. For I have legislated through the all-wise Moses, "You shall not make for yourself gods of gold and gods of silver," and "You shall worship the Lord your God, and him only shall you serve." But you, he says, mocking my law, have worshipped the works of your own hands, and seeing a golden calf and lifeless matter, you persisted, while the one who devised the error said, "These are your gods, O Israel, who brought you up out of the land of Egypt." And you have wrought the greatest impiety in Gilgal; this is a city beyond the streams of the Jordan, terribly inclined toward apostasy. And indeed the God of all said concerning it, "All their evils are in Gilgal, for there I hated them because of the evil of their practices." Therefore, as the writer of Proverbs says, "The ways of a man are before the eyes of God, and he looks upon all his paths." And He accepts those who

have practiced walking uprightly, but he rejects the one who steps outside the straight path, and who is eager to go where he ought not. And you brought your sacrifices in the morning, your tithes on the third day; and they read the law outside, and they called for confessions; declare then that the sons of Israel loved these things, says the Lord God. Truly dreadful and having reached the utmost limit of impiety is it to dare to counterfeit the glory of God, and what is fitting for him and him alone, to attach these things to the honors of idols. For those accustomed to do this, as far as it is in their power, shake the divine and supreme nature from the thrones most fitting for it and it alone, and they send it forth from the sacred seats, and establish in them, as it were, the unclean demons. We shall find, therefore, the frenzied Israel entangled in such frightful accusations. For the God of all ordained through Moses in one place that it was fitting for them to sacrifice two lambs every day in the holy tabernacle, one in the morning, and the other in the evening, as a quasi-continual and uninterrupted sweet odor, signifying clearly the spiritual one of the Church as in riddles and types; and again He further ordained, "Three times a year every male of "yours shall appear before me." And at these three appointed times according to the law, they brought tithes, firstfruits of the fields, sacrifices, thanksgiving offerings. For it is written that "You shall not appear before me empty." But they, transferring what was so rightly ordained through the all-wise Moses to the glory of idols, offered in their precincts to the in the morning the sacrifices, and they brought their tithes also for the three-day festival. By the three-day festival he means the three days of the year, on which, as I said, every male had to come before God. And the impiety of those of Israel did not stop at these things, but indeed they also read an outside law, that is, they honored the law of foreigners, holding the law from God to be of very little account. For they offered their sacrifices in the precincts of idols at appointed times and kept a very great observance of their customary feasts. That is, he says this, that the things established for my glory, they have offered to outsiders, and they dedicated my law to idols, offering to them the morning sacrifices, and dedicating the tithes to them in the three-day festivals. and they have proclaimed voluntary offerings. And the 'they have proclaimed' means that they prayed, that is, they made vows; and 'voluntary offerings' are the voluntary things according to the law, and whatever one might bring to God willingly. Then to the priests he cries out the 'report and testify,' because these things the sons of Israel have loved, that is, not only have they dared to do them once, but they also loved them, having obviously hated the things of God. For they ought to be single-minded. For to be lame, and to hasten to go on both sides, would receive much outcry from God, and the Savior Himself will testify, saying, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other." But it is a very difficult thing to divert elsewhere the things that are for the glory of God, and to deem others worthy of the honor that befits Him. For the things of God are His own and special, and would not befit any other, but Him and Him alone. And I will give you numbness of teeth in all your cities, and lack of bread in all your places, and you did not return to me, says the Lord. And I withheld the rain from you three months before the harvest; and I will rain on one city, and on another city I will not rain; one portion will be rained upon, and the portion on which I will not rain, will be withered. And two and three cities will be gathered into one city to drink water and they will not be filled, and not even so did you return to me, says the Lord. The discourse again providentially meets those who are accustomed to find fault, and to babble most imprudently against the serenity that is in God out of an excessive madness. For on what account indeed, some might perhaps say, does He inflict upon those of Israel a punishment so untamable and completely unbearable, although God is by

nature good? He makes a defense, therefore, in a way, through these things and shows that they are in need of a harsh wrath; and at the same time he shows that at first He strikes sinners more gently, not demanding punishments, but out of innate love for humanity turning them to Himself, and as it were "with whip and toil" changing them to choose to do what is better. For since they had become as I said, and had committed impieties no longer tolerable, he disciplined them with numbness of teeth, and indeed with lack of bread, that is, famine. And you did not return to me, says the Lord. I withheld the rain from you three months before the harvest, that is, as the Hebrews have more suitably rendered it: three months before the reaping, when the need for watering the crops is most great and necessary for bringing them to fruition. And he says there was such a scarcity of water that by the judgment and decree of God who knows all things, one city was rained on, while another was parched; and again, two and three would be gathered into one, and still be thirsty. And you did not return to me, says the Lord. And it has happened that those of Israel suffered such things both historically and spiritually. For as the disciple of the Savior said, "Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain on the land, and it did not rain for three years and six months." And there was so harsh a famine in Samaria, that a donkey's head was sold for many denarii. But also in the times of the prophecy of Jeremiah, the God of all withheld the rain. And so he has made the pronouncements concerning the drought: "Judah has mourned, and her "gates have been emptied, and they were darkened upon the earth, "and the cry of Jerusalem went up, and their great men "sent their younger ones for water; they came "to the wells, and found no water, they returned "their vessels empty. and the works of the earth failed, because "there was no rain. The farmers were ashamed, they covered their "heads. And does in the field gave birth and abandoned "[their young], because there was no pasture. Wild asses stood in the valleys, "they drew in the wind, their eyes failed, because there was "no grass, because of the iniquity of the people." Since, then, those of Israel had acted impiously in no small measure, God held back the rain and gave numbness of teeth and lack of bread in all his cities. But, as I just said, we will find that they suffered this also in a spiritual sense; for food and drink for bodies from the earth are the things from the earth, and perceptible water; but the soul of man is nourished by divine and heavenly words. And its stream is the spiritual one, and the divinely-inspired scripture is a spring that waters it spiritually, speaking the mystery of Christ. But just as if teeth should suffer numbness, they would be somewhat weaker for being able to chew anything, and to grind down food; so also the human mind, having slipped into weakness, and having suffered the sickness of sluggishness, would not be able to attain spiritual knowledge, nor to take in for digestion anything of even the exceedingly subtle contemplations. Therefore the heart of Israel was hardened; for it in no way understood the mystery of Christ; for this reason they also have had a lack of spiritual bread and a scarcity of water, since they do not have the nourishing Word who came down from heaven and gives life to the world, the one who waters souls with the grace of the Spirit, the living spring, the Son from God the Father, the exhortation through the law and the prophets. For as the prophet Isaiah says, "He commanded the clouds not to rain upon it." I struck you with blight and with mildew; your many gardens, your vineyards and your fig-trees and your olive-groves the caterpillar devoured, and even so you did not return to me, says the Lord. I sent death among you in the way of Egypt, and I killed your young men with the sword, along with the captivity of your horses, and I brought up your camps in fire in my wrath, and even so you did not return to me, says the Lord. For those who are callous about the things that happen from wrath, and are very much supine, and thus fall back further into indifference, so

that they do not deign even to consider the need to repent, no manner of being struck would be sufficient, but rather more, and worse than one another, and having an increase towards grieving them yet more greatly. Therefore, since for those of Israel being disciplined by a lack of bread and drink was perhaps in some way a small thing for correction, there was brought upon them to suffer also things yet more burdensome than this, the weakness of their bodies, which happens as in fever and mildew. We will find this said again through the voice of Jeremiah. For he said that "Thus says the Lord: "Behold I am bringing weakness upon this people, and "fathers and sons together will be weak in it, neighbor and "his kinsman will perish." And since they were overcome by shameful gains, and were looking very much indeed towards avarice, for this reason multiplying their gardens and vineyards, fig-groves and olive-groves, God touched these things also, through which it was likely that, being not moderately grieved, they would return to a sound mind, and choose what is profitable instead of what is worse, heaping up for them so that, being struck from all sides, they might be saved. And when this too was a small thing, the greater was also brought upon them. For when, he says, dishonoring my hand, and all but defining as weakness the power of God who is all-mighty, you have made your way toward the Egyptians, having chosen "the flesh of horses" over the providence from me, and "an Egyptian, a man" having preferred it, then indeed, then, he says, your most warlike race was consumed by the sword of the Babylonians. and all your cavalry was taken captive, as God weakened even those who knew how to succeed, and who were not unpracticed in conquering in battles. You will also understand in another way, I have sent death among you in the way of Egypt. When Josiah was reigning over Judah, Pharaoh Necho, the ruler of the Egyptians, campaigned against Babylon. And as it was necessary for him to pass through the land of the Jews, Josiah, thinking that the way to Babylon was a pretext, and that the Egyptian was armed against him, irrationally led his forces out against him. There Israel fell. Therefore, he says, I sent death among you in the way of Egypt, that is, as in the passing by of the Egyptians, then I also brought up your camps in fire, instead of, I tore up from the foundations your walled and well-towered cities. And he said this also in the beginning, "And Ephraim went to the Assyrians, and Judah multiplied walled cities; and I will send fire upon his cities, and it will devour their foundations." Therefore, he says, I shook down your most fortified camps from their very foundations, and not even so did you return to me, says the Lord. I overthrew you as God overthrew Sodom and Gomorrah, and you became like a firebrand plucked from the fire, and not even so did you return to me, says the Lord. Seeing no correction in you, he says, I have added to the tortures things still more harsh than these, and have made my indignation against you more fervent. For I overthrew you as Sodom and Gomorrah, and you did not return. And he seems to indicate to us in these things the final destruction, the one that happened in the times of Jeremiah by the hand of Nebuchadnezzar, who took all Judea, and burned Jerusalem itself, and its neighboring cities and villages, and tearing down the divine temple itself, having as spear-won captives those who were left from the war, he returned home again, glorious and victorious, together with those who had been captured, who with difficulty returned to Judea, after the number of seventy years had been fulfilled for them. For Cyrus, as I said, having taken Babylon, released from captivity those who remained and were saved from Israel. For this reason, he says, you became like a firebrand plucked from the fire, like a half-burnt piece of wood, and still saved in a few remains. Therefore, when God disciplines, to be supine is bitter, and it will be the cause of even more grievous evils for those who shake off their perception, from the necessity of ceaselessly going on to choose to do and to think what is not lawful. For in the same way that

those who cut short the diseases of bodies, and who have practiced the experience of being able to heal, purify the more insensitive parts of wounds with hot and pungent medicines, and by thinning the thickness of the impurity within them, persuade them to yield to the remedies of their art, so also God, who knows all things, burdens with even harsher plagues those who are unfeeling about small things, the assault of which, if anyone is wise and quick-witted, he would reasonably beg off before experiencing it. Therefore, thus will I do to you, Israel. For since, he says, having done this, and having added that, and having brought upon you, so to speak, every kind of torture and suffering, I have both seen and learned from experience itself that you are unfeeling, for this very reason I will also do thus to you. But how thus? For I was not content with the first things; but I also brought upon you the overthrow like that of Sodom. For, as I said, this sort of plague was brought upon them last through the divine wrath. But because I will do thus to you, prepare to call upon your God, Israel. But if you should wish, he says, to learn the reason why I will do thus to you, you will surely find out, as he, so to speak, cries out and says to you who are being struck, "Prepare to call upon your God, Israel." He says "prepare" instead of "Be zealous, be unwearied and eager to call upon the not al- alien and falsely named, but your God, O Israel, that is, whom you have known through experience itself, that he is God by nature and in truth, and not invented by the skill of some, just as, for instance, things made from wood or stone. For behold, I am he who makes the thunder firm and creates the spirit and declares to men his Christ, who makes the morning and the mist, and walks upon the high places of the earth, the Lord God Almighty is his name. By contrast with the preeminent one, what is held in lower esteem is easily exposed. So that, then, the inactivity of idols might be revealed at least to those who thought out of excessive foolishness that they were gods and fitting to be worshipped, the God of all usefully makes himself manifest to us, introducing a maker and creator of all things, and having authority over our affairs, and, as it were, a pilot of human affairs, being beyond all height and every preeminence, and a kind of steward of the whole creation. For the nature of God is to be beyond all things, and not by local heights but by the eminences of glory, and by incomparable power, surpassing the measure of every created thing. Call upon your God, therefore, he says, O Israel, recognizing his authority, the all-powerful nature of his preeminence. For it is I, and no other, who makes the thunder firm, that is, also covering the sky with cloudiness, and sending down rain, and creating the spirit, that is again, the maker of winds. and declaring to men his Christ. similar to as if he were to say "By me kings reign, and rulers by me rule the earth." for by 'christ' in this context, he does not mean Emmanuel, but rather he means the one anointed as king; and 'spirit' similarly, not the divine and holy one; even if some of those who have practiced perverting what is right should rage; but this one, which is in the air and in the world, about which the Savior himself also says "The wind blows where it wishes, and you hear its sound; but you do not know where it comes from or where it is going; so is everyone who has been born of the Spirit." I therefore, he says, who gathers the clouds and makes the thunder firm, and "who brings forth the winds from their storehouses," who makes manifest whomever I wish to be exalted on the thrones of the kingdom. Therefore, King of kings and Lord of lords, the God by nature, he himself is the one who makes the morning, that is, day or light, he himself is the one who makes the mist, that is, darkness or night; he himself is the one who walks upon the high places of the earth, being better than and superior to everything exalted and high, bearing a name that is fitting and very much like his own glory, "Lord Almighty." See, then, how much gentleness and love for humanity the God of all shows towards us. For having suspended the threat, and having foretold some things as though

they had already happened, and others as though they would be, he calls to full knowledge, and initiates the one who has turned aside, and brings back to understanding the one who has slipped from ignorance; and to those who do not know the Master by nature and in truth, from the fact that he is able to accomplish all things and to rule over all things, he makes himself manifest. and this was of one chastening "with hardship and scourge," and almost even unwillingly instructing them towards conversion, and usefully bringing on the means by which it was likely they could learn to think better things. Hear this word of the Lord, which I take up over you as a lament. The house of Israel has fallen, it shall no longer rise again. The virgin of Israel has stumbled upon her land, there is no one to raise her up. The blessed prophets, learning beforehand the evils that would befall certain people, and then being filled with dread from this and grieving exceedingly as for brothers, at times make their rebukes more intense, almost biting out of love, and rousing to sobriety by foretelling the things that are just about to happen. The Prophet accomplishes something of this sort now as well, speaking as from his own person, yet not things from his own mind, but as from divine oracles. For this reason he says, Hear this word of the Lord which I take up a lamentation for you. For the God of all has spoken in me, he says, and a lamentation has been composed by me for you who depart from him. And what then is the mournful song? What is the lament? And for what reason would my tear fall? Terrible and unadmonished is the calamity. The house of Israel has fallen. For it stood firm while God was honored and loved, but now it has fallen down, provoked by the follies of those who have gone astray. Then who will raise up the one who falls by the divine decrees? The virgin has stumbled, instead of has committed fornication. And who is this? Surely again Israel, that is, the Synagogue of the Jews, to which it was said by God, "Did you not call me as a house and father and the guide of your virginity?" Therefore she who had God as the guide of her virginity has stumbled upon her own land, that is, she has committed fornication and has her sin without excuse. For she once committed fornication in Egypt; but she was in a land not her own, and was subject to the laws of the rulers, and perhaps was even unwillingly forced into their customs, being driven out of necessity, as it were, from her ancestral piety; but now she is wanton with no one pushing her down; for she is on her own land, where the law is the tutor, bringing her to the knowledge of the God who is by nature and truly is, and the path to all that is best is unrestrained and free and entirely without rebuke. What way of defense, then, could be provided for her? For she has committed fornication, not having been forced; from where? But willingly, then. For this reason she is broken; there is no one to raise her up. Let it therefore be said very well, and by us ourselves, to the all-powerful God, "You are terrible, and who will stand against you from your wrath?" And in another way the multitude of the Jews has fallen, being forced toward destruction through their drunken violence against Christ, and it lies now with no one to defend it, but waiting again for the grace of the one who has pity, I mean Christ. For she too will be called to knowledge through faith in the last times of the age. For thus says the Lord: The city from which a thousand went forth, a hundred shall be left; and from which a hundred went forth, ten shall be left to the house of Israel. In these words he makes very clear in what manner it will fall. For the cities, he says, will be left destitute of men, as war consumes those in them, and misery transports them to this state, so that scarcely a tenth part will remain to them. For since they, being provoked, offered their tithes on the third day to the unclean demons, they themselves will scarcely be left as a tenth part, with God, as it were, weighing the transgression, and bringing upon their impieties a balanced justice. It is a fearful thing, then, to be disciplined in wrath; for this reason the prophet also besought God, saying, "Discipline us, O Lord,

but in judgment, and not in wrath, lest you make us few." For thus says the Lord to the house of Israel: Seek me and you shall live; and do not seek Bethel, and do not enter into Gilgal, and do not go up to the well of the oath, because Gilgal shall surely be taken captive, and Bethel shall be as if it did not exist. seek the Lord and live, lest the house of Joseph blaze up like fire and devour it, and there be no one to quench it for the house of Israel. He does not again allow those who have sinned to slide into despair, although they are entangled in terrible and unbearable transgressions; but he puts forward the things from God, drawing them like a net to repentance; and he has now of necessity brought him in, promising to forgive them their charges, and to release them from punishment and the fears related to it. For the Creator is good by nature, "Long-suffering and of great mercy, and repenting of evils," as it is written, and as he himself says through the voice of Ezekiel, "He does not desire the death of the one who dies, as that he should turn from his wicked way and live." If, therefore, you consider it of great importance to live, and the matter seems to you worthy of acceptance, cease from the deceit, and from such Leaping away from long ignorance, seek me, He says, that is, serve me who am God by nature, the life-giver, the one mighty to save, and the one who places those who revere him outside of all evil. But it is necessary, he says, to wash yourselves beforehand, thrusting out from your own soul the filth of apostasy, and to melt away very well the stain from having been deceived, and thus finally to cleave to the all-good God. And what indeed they who had chosen to repent ought to do, he clarified, saying: Do not seek Bethel and do not enter into Gilgal, and do not go up to the well of the oath. And by the well of the oath he means Gerar; this is a city of the Philistines, that is, of the Palestinians. For since both the divine Abraham and Abimelech swore to each other, and made treaties of peace at the well, the city was afterward renamed to the well of the oath. Therefore, Gilgal and Bethel and indeed Gerar were cities very much turned toward impiety, and setting before the deceived a multifaceted error. He commanded them to depart from these places of necessity, interweaving a threat with his word, so that from all sides he might drive them toward what is profitable. For Bethel and the rest, he says, will be gone. And one will go as a captive to its enemies, and another will be so burned down, as to seem in a way to have never existed. Therefore, let God be sought, that you may live, he says, before the house of Joseph blazes up and it consumes him, and there will be no one to quench it. So by "blazes up" he means "to be set on fire," and by "house of Joseph" he names Ephraim, that is, those in Samaria; for from Joseph came both Ephraim and Manasseh. Therefore, just as when he calls them Israel, we understand that those from him are called by their father's name, so also if he happens to say Joseph, you will understand it in the same way. Repentance, therefore, is a good thing, scaring away punishments, and checking things that come from wrath, placing those who practice it outside of the master's movements, and freeing us from every misfortune. The Lord who makes judgment in the height, and has set righteousness on the earth; who makes and remakes all things, and turns shadow into morning, and darkens day into night, who calls for the water of the sea and pours it out upon the face of the earth, the Lord God the Almighty is his name. Who brings destruction upon strength and leads misery against a fortress. The discourse is initiatory, and especially fitting for those who are called to the knowledge of God, and are eager to go to the light of truth. For it is the Prophet's purpose to teach the erring, first, that power over all things is attached to God, and the universe is steered by his commands, and by a law of righteousness the all-blessed multitude of angels has been subjected; and that in every way and altogether it is consequent and necessary for those who are on the earth to be yoked to the laws of his righteousness. For if the better part among these both serves God, and the holy

multitude of spirits on high is subject with fear, how or from where could that which is so inferior by nature and glory have impunity, having inclined to willfulness, that is, man, who is from the earth and to the earth? Therefore, he says, the Lord of all is he who makes judgment in the height. Which is similar to saying: He who implants the way of righteousness that is fitting for them in the spirits on high and above; for by judgment he means righteousness. He himself has also set righteousness on the earth, that is, he has also established laws for those on earth, according to which it would be fitting for them to live, if being and living well, and partaking of his gentleness and love for mankind, are held in account by them. And that He is almighty and all-powerful as God, and that absolutely nothing is impossible for Him, and that the very nature of the elements yields, and existing things are changed according to His will, he demonstrates, taking as an example the turning of shadow into morning, and again the darkening of day into night; and in addition to these, that also from salt water, by an ineffable power calling it to the height and above, he sends it down sweet to those on the earth, by the commands of the one who rules moving into that which is contrary to nature. He says that the shadow turns aside into the morning, that is, the night, or rather the darkness, changes into day. For as the blessed Moses writes, "There was darkness" in the beginning "over the abyss," that is, the shadow; but "God said," he says, "and there was light," thus into the morning, that is, into day, we say the shadow, that is, the darkness, was changed. But when day had come, night took over again; this is to darken the day into night. The Prophet therefore helps those who have gone astray, pointing out not lifeless matter, but the God who is by nature and truly is, nor indeed equal to the golden heifers, that is, according to some, gods devised by human art, but also king and lawgiver of the spirits above, and of those on earth likewise, and master of the elements, and bending the nature of existing things to His will. For in this way, he says, and very rightly, the name fitting for Him is the Lord God the Almighty. And since these things are so by nature and in truth, He brings destruction upon strength, and brings hardship upon a fortress; He seizes, he says, the arrogant, and upon those who shake off His yoke He apportions destruction. But even if someone should happen to think himself strong and great out of insolence, upon him too He brings hardship. This was to suggest skillfully that if they should choose to be idle, and to persist still in the charges of arrogance, and to think great things of themselves, they will fall into extreme hardship, being righteously shattered at last by the hand of the one who rules all things. "For the Lord," he says, "opposes the proud," according to what is written, and He considers the boastful and disobedient and intractable man an enemy; yet He looks "upon the humble and the quiet and the one who trembles at His words." And the thing is good, and truly worthy of emulation by those who have chosen to live best. They hated him who reproves in the gates, and they abhorred a holy word. The discourse again holds to its proper sequence. For since the divine Prophet named God almighty and all-powerful, and added that "He brings destruction upon strength, and brings hardship upon a fortress," for this reason now also, necessarily, lest anyone think He brings His wrath excessively upon those who err in small things, he enumerates the charges, and brings forward the reasons for which He apportions destruction and hardship to some. For they have hated, he says, those who would correct them, they have made nothing of those who reprove and are accustomed to set them right toward what is pleasing to God, they have considered every holy word abominable, that is, the word that calls and urges toward holiness and sanctification. But you will understand "in the gates" as clearly and openly and with boldness. And he seems now to be mindful of their madness and aversion toward the prophets and the law. For the prophets would reprove, approaching without concealment. And the

law was a holy word, because it is a guide of God and of righteousness, and a tutor unto piety, and indicative of the God who is by nature and in truth. For this reason also the blessed Paul said the commandment through Moses is "holy and just and good." Therefore, it is the most shameful of sicknesses, and a kind of root and genesis of the passions in the soul, to shake off counsels, and to hate reproofs, and to seem not even to know the divine law. For he who has arrived at this point of wickedness will surely be like a ship destitute of rudders and not having a pilot, which is carried about by every wind, and rushes simply without consideration toward what pushes it, almost as if drunk, and appearing at last as a plaything of the waves. But our wise David blesses that just man, saying, "The law of his God is in his heart, and his steps shall not be tripped up;" for the law sets one right toward what is pleasing to God. Therefore, because you struck the heads of the poor, and you received choice gifts from them, you have built houses of hewn stone, but you shall not dwell in them, and vineyards you have planted desirable ones and you will not drink their wine. It is true, that in every way and altogether, to abstain from good things has its origin in worthlessness, and turning away from what is useful and by nature beneficial makes us stumble, as by necessity, into things that are not so. For just as when light has been driven away, darkness immediately follows in its tracks and on its heels, so the departure of virtue has the incursion of worthlessness following it. Therefore, since they have hated "the one who reproves in the gates, and ab- "horred also a holy word," they have slid down into multifaceted sin, and they have turned to greed, and practicing the oppression that is most hated by God, they struck "the humble with their fists," and punched the heads of the poor, those who were surely powerful and surpassed others in glory and in wealth; and they plundered in the name of a gift, receiving from the unwilling the more valuable of their possessions. However, he usefully shows that for those accustomed to do such things, greed is unprofitable, and being overcome by shameful gains ends in sorrow, and its end brings punishment. For if they will neither enjoy the houses built with such zeal and ambition, and they labor in vain on the things in their fields, and the enjoyment of the beloved things for which their greed arose and the passion for money entered in is gone to an unexpected outcome, how will the way of having to be greedy not appear to some to be vain and profitless? It is wise, therefore, to consider that, as the writer of Proverbs says, "Better is a little getting "with righteousness than many fruits with unrighteousness." And Paul also calls greed idolatry, and very fittingly; for the matter is then godlessness, and those who trample on the law of love for the brethren, which is also the fulfillment of the law, are placed on an equal footing with those who have not known God by nature. And he who does not know the law denies the Law- giver. And Christ himself also made us more prudent and stronger than the unjust love of money, saying, "For what "will it profit a man if he gains the whole world, "but loses his own soul? Or what will a man give "in exchange for his soul?" "For treasures will not "profit the lawless, according to what is written; but righteousness "will deliver from death." For I have known your many impieties, and your sins are strong, trampling down the just, taking bribes, and turning aside the poor in the gates. Therefore the prudent will keep silent in that time, for it is an evil time. That God does not punish those who have offended for small things, nor indeed for common transgressions, but rather, having been patient with moderate faults, he then brings his wrath upon their unbridled inclinations toward worthlessness, he tries to teach. For he says that those in Samaria will fall away from their houses, and indeed also from their vineyards, and, I think, from everything that knows how to glad- den and contributes to prosperity. Therefore, since the sins committed by them have become terrible and great and no longer bearable; for they oppressed the just, or any man perhaps, that is, looking

to unholiness, they deigned to care little for right and just judgment. And this is, in a way, to oppress and unguardedly to be greedy for what seems right to the law. For they also received bribes, that is, repayments and rewards for unjust judgments; and in addition to this, they turned aside the poor in the gates. And what is this? For either he says that, that they made to be shunned those who persuade others to think moderately, and who advise about this with boldness; or that they dared to pervert the judgments of the poor, not secretly; from where? not even as if concealing the impiety, but as it were in the gates, that is, openly and in the sight of many, no longer blushing at all, nor indeed having any reverence for the divine law. And to this point they have now brought down the time to worthlessness and wickedness, so that even to the wise, and to those able to understand, it seemed better of the economy of things, to neither rebuke any longer, nor indeed to correct those who have chosen to be impious, on account of the fact that those being rebuked are henceforth like those who have no ears, and leap like dogs upon those willing to help them, and consider as enemies those who propose the best things. For they would censure the holy prophets, and sometimes prepared to make them suffer things when they came into their midst, and the words conveyed to them from above. And indeed, Zedekiah at one time bound the prophet Jeremiah when he announced the things from God, and at another time cast him into a pit, and wished to suffocate him in the mire within it. Therefore it is necessary to repent while the stumbles are still small, and not to provoke God, as it were, even unwillingly, by the introduction of greater ones. For if sins become strong and very many, then indeed He will surely repay, and will bring on the flames of indignation. And we say that sins are strong which are terrible and unbearable; because "not every sin is unto death," according to the most wise voice of John; although none has the strength to overcome the loving-kindness of God, to whom be the glory for ever and ever. Amen.

Book 3

Seek good and not evil, that you may live, and so it will be the Lord God the Almighty with you; in the manner that you said, We have hated evil and loved good, and establish judgment in the gates, so that the Lord God the Almighty may have mercy on the remnant of Joseph. I have already said many times that there was not one captivity, but different ones at different times, and in parts. For Pul the Assyrian first came to Samaria, and having laid waste the two tribes beyond the Jordan and the cities there, departed; and after him, Shalmaneser did not take all of Samaria, but took some part of it back to his own land with the captives. And God did this providentially, disciplining the wayward Israel "with toil and scourge," and moving them to the necessity of thinking and doing better and more seemly things. It happened, therefore, that those who were able to escape from the wars we have just mentioned, now somehow fighting against their own knowledge, repented of the things in which they had been deceived, and knew and confessed that many and intolerable things from the divine wrath had consequently been brought upon them for their sins, and then they, as it were, promised God the correction of their own habits, saying, We have hated evil and loved good. Therefore, in the manner you have spoken, he says, seek good and not evil, so that you may gain well-being by living and being saved, and the Lord God, who has authority over all, may be with you. And establish judgment in the gates, that is, become upright judges; not recording an unjust vote against the weaker; not misrepresenting the power of the just; nor indeed striking the heads of the poor; nor turning aside the way of the humble, so that God may henceforth have mercy on those left from Joseph from the captivities that have already

occurred. And again it signifies Ephraim, that is, the ten tribes. For as I have already said before, since Ephraim came from Joseph, for this reason he is also signified by his father's name. Therefore, it is necessary to think rightly, and to correct our own minds, so that we must think the things pleasing to God, and achieve virtue, and cling to the ways of justice, and be wise guardians of uprightness; for thus we will have the God of all with us and defending us. Therefore thus says the Lord God the Almighty: In all the broad places there will be wailing, and in all the streets it will be said, Woe, woe! the farmer will be called to mourning and wailing, and to those who know lamentation; and in all the ways there will be wailing, because I will pass through the midst of you, said the Lord. Having tasted, he says, the evils of war, and having been not moderately grieved by what had already happened, you promised to hate what is evil and to love what is good; but having been freed from those terrors for only a short and difficult time, you inclined toward indolence, and you appeared no less attached to your former evils. Therefore, for this reason, the cities will be full of lamentation and wailing, and dirges and tears everywhere, and there will be a search for those who know how to mourn. And since the city dwellers are not sufficient for this, the farmer will also be taken, so that he might sing a rustic song for you, and in local rhythms mourn the misfortunes of the fallen. For I will pass through the midst of you, he says, now somehow observing your sins, and no longer standing far off from those who have committed intolerable impieties. For as long as God does not yet discipline, he seems somehow not even to be present; but when he brings on things from his wrath, he is, so to speak, present and inflicts punishments. Thus also angels visited Sodom to burn the impious, as though they had been absent when not punishing. Therefore, "I will pass through the midst of you" signifies the visitation, and that the time for being punished is at hand. Woe to you who desire the day of the Lord! Why would you have this day of the Lord? It is darkness, and not light. As if a man should flee from a lion, and a bear should meet him; or go into his house and lean his hand against the wall, and a serpent bite him. Is not the day of the Lord darkness, and not light? Even deep darkness with no brightness in it? When the holy prophets foretold to them the things that would be, and that they would fall into bitter and incurable misfortunes, they turned recklessly to the works of error, laughing and being arrogant, at one time saying that the prophecies would run on into postponements and long periods of time; at another time, being completely desperate, they dared to say, according to the voice of Jeremiah, "Where is the word of the Lord? Let it come." For they thought that the prophets were speaking falsely and filling them with empty terrors; or, if indeed some war should come against them, they would be stronger than their hand, setting up against them a hard and irresistible defense and zeal. For it is true that, "When a wicked man comes into a depth of evils, he becomes contemptuous," according to what is written. But those of such a disposition, like those with desperate wounds, have all but cried out that they need fire and cutting, and are in desire of such things. For in a way they thirst for the need to be punished, even if they no longer use such a voice. Woe, therefore, he says, to those who desire and await nothing other than the day of punishment, which he also calls the Lord's; for it is brought on by God. Why then, he says, is this day for you, being darkness and not light, because it is filled with so very much misfortune? For it would not be possible, he says, for any to escape, nor could anyone go outside of the evil; but he who flees this will be seized by that, and the second will meet those who have escaped the first. For this is to escape from the mouth of a lion, but to fall into a bear. But even if someone should think, he says, that he might happen to be in safety and enter into his house, there he will fall into death, unexpectedly subjected to the bites of a serpent. For when God drives someone into destruction and troubles, who is the one

who will save? Who is the one who will help and deliver from judgment? Or what way will there be, by which if one passed through, he might be outside of the evils? None at all. "For who will turn back the high hand?" And, "If he shuts a man in, who can open it?" according to what is written. I have hated, I have rejected your feasts, and I will not smell the offerings in your solemn assemblies. For if you bring me your whole burnt offerings and sacrifices, I will not accept them, and I will not look upon your salvation offerings of manifestation. The word would be especially fitting for those from Judah and Benjamin. For the tribes in Samaria to the worship of idols being wholly attached, they were found to be very slothful and greatly negligent of the laws given through Moses; but those in Jerusalem sacrificed on the high places to Baal and offered libations to the host of heaven, yet in addition to this they pretended to take care to show reverence for the law, and to be eager to fulfill both sacrifices and feasts. But that the Creator of all things has hated these things, he also made clear through the voice of Isaiah, saying, "Hear the word of the Lord, you rulers of Sodom; attend to the law of God, you people of Gomorrah. What is the multitude of your sacrifices to me, says the Lord? I am full of the burnt offerings of rams, and the fat of lambs and the blood of bulls and goats I do not desire, not even should you come to appear before me. For who has sought these things from your hands? You shall not continue to tread my court. If you bring fine flour, it is in vain; incense is an abomination to me. Your new moons and your Sabbaths and the great day I do not tolerate; fasting and idleness and your feasts my soul hates; you have become to me a surfeit." We say that the preceding words depend on this thought. For he says, I have hated and cast off your feasts, and I would not praise your sacrifices, nor would I ever reckon as a fragrant aroma the whole burnt offerings and the offerings for salvation. These are kinds of sacrifices, distinguished according to seasons, and as in their own ways. For the whole burnt offering is one thing, and the sacrifice another, and the appearance for salvation, that is, to come into the sight of God, and to offer sacrifices for salvation. But what we just said would fittingly apply to the Jews who practice the greatest impiety; but God accepts, and very gladly, and receives the sacrifices of those in faith, the spiritual whole burnt offering, the appearances at the feasts. For we offer a sweet smell not of ourselves, but of the one in us through the Spirit, I mean, Christ. And the unacceptability for sacrifice would very fittingly apply also to the unholy heretics and those of whom it is not possible to say, at least according to the genuine in faith, "That we are the aroma of Christ to God." for their smell is in Beelzebul, if it is true that "No one says, Jesus is anathema," except in Beelzebul. But the wretched ones, blaspheming unguardedly and speaking falsely against the glory of the Only-begotten, bear a mind not filled with a spiritual sweet smell, but rather drunk with filth. Take away from me the sound of your songs, and the psalm of your instruments I will not hear. And judgment shall roll down as water, and righteousness as an impassable torrent. He sends away along with the feasts and the useless sacrifices the praises with instruments, God not assigning the duty of giving glory to soulless materials, but rather transferring the participation of such splendid renown to those who send forth a voice from a pure mind; for such a doxology is beautiful and pleasing to the Lord of all. And very well indeed he calls the doxologies of the Jews, devised I know not from where, namely the instrumental ones, as I just said, a 'sound of songs,' meaning a sort of superfluous and vain echo, producing an indistinct and weak melody. And that these things have also become inventions of Jewish thoughtlessness, he has shown by saying, 'the psalm of your instruments;' for he all but says, 'Not mine;' for the practice is outside the law, and about these things Moses has said nothing. Therefore, he says, I will not be persuaded, nor will he ward off the accusations with the sweet sounds of instruments; but my judgment will roll

down like water, and the righteousness from me, that is, the just sentence hereafter against you, will be like an impassable torrent, sweeping away, of course, what falls in its path, and sparing nothing. For torrents burst down violently from the mountains. Thus also the divine decree, if it should indeed be against some, will be an irresistible water and an unopposable torrent, and nothing else. Everywhere, therefore, to repent appears useful and necessary, and by returning to what is better to ward off wrath, not sending up a completely useless and indistinct voice to God, but from a good mind a wise truly and rhythmically resounding melody. "For sacrifice, he says, a sacrifice "of praise, and pay your vows to the Most High; and call "upon me in the day of your affliction, and I will deliver you, and "you will glorify me." Did you offer slain victims and sacrifices to me for forty years in the wilderness, O house of Israel? says the Lord. And you took up the tent of Moloch, and the star of your god Raiphan, the images of them which you made for yourselves; and I will carry you away beyond Damascus, says the Lord, God Almighty is his name. Through the things just interpreted, it was God who was saying to those of the blood of Israel, "I have hated, I have rejected your feasts, "and I will not smell the offerings in your solemn assemblies. "For even if you bring me your whole burnt offerings and sacrifices, "I will not accept them, and upon your splendid peace-offerings "I will not look." For in order that He might be seen to have saved Israel himself out of his own gentleness, and in memory of the fathers granting mercy to their children, and not making the matter a requital for sacrifices and, as it were, a payment in return, He says of necessity, that they had spent no few years in the wilderness. And their food was manna, and they walked with a cloud overshadowing them by day, and a pillar of fire by night. And the ark went before them as a type of God, going ahead and spying out a place and a rest for them; and they were in want of none of the necessities, with unexpected waters breaking forth for them, and enemies falling. And while all these things were happening, they received the laws concerning sacrifices, and they heard everywhere and in each one, perhaps, of the ordinances, "But when the Lord your God brings you into "the land which he swore to your fathers to give you," you will do this and that, and you will also offer sacrifices. Therefore in the forty-year period during which they were in the wilderness, they offered sacrifices willingly, but no one demanded them out of necessity. But the matter was for them postponed, until they should enter the land promised to their fathers. For this reason he says, Did you offer slain victims and sacrifices to me in the wilderness for forty years, O house of Israel? says the Lord. But they were saved then even without sacrifices, and as he says through another prophet again, "You did not acquire for me incense with money, nor for me the sheep of your "whole burnt offering, nor did I make you weary with frankincense." But they, on the other hand, having their apostasy without excuse, were fickle at that time, and dishonoring the God who is by nature and in truth, took up the tent of Moloch and the star of your god Raiphan. And what this is, it is necessary to examine. Therefore, the divine Moses had gone up to the mountain to receive the law; but those of the blood of Israel rose up against Aaron, saying, "Make for us gods "who will go before us; for this Moses, the "man who brought us out of the land of Egypt, we do not know "what has become of him." They therefore made a calf in the wilderness. And the visible, and as it were, the idol of all, was the calf; but many other things were also done by each one. For having turned once to their ancient error, and having leaped away from piety towards God, each one made a worship that seemed good to him, and fashioned it for himself, according to the custom from of old and still in Egypt; and they were more devoted to the worship of the stars. And from where might this also become manifest? someone might say. It is no great trouble for those willing to prove it; for we shall know from the sacred

writings themselves. For the divine Moses was displeased, and cried out against Aaron, then he fell down before God, saying, "I pray, O Lord; this people has sinned a great sin, "for they have made for themselves gods of gold," although what had been fashioned was a calf. But he was not ignorant that others also had made carved images. And indeed the blessed Stephen, being once accused before the rulers of the Jews of blasphemies against God and Moses, and warding off the slanders with the appropriate defenses, then showing that they had acted with savage impiety, and had behaved insolently towards the they imitate for Christ the depravity and hardness of heart of their own fathers, he clearly recalls the calf-making in the wilderness, and says concerning the all-wise Moses, "This is he who was in the congregation in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers. He received living oracles to give to us. Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt, saying to Aaron, 'Make for us gods who will go before us; for as for this Moses who led us out from the land of Egypt, we do not know what has become of him.' And they made a calf in the wilderness in those days and offered a sacrifice to the idol and were rejoicing in the works of their hands. But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets: 'Did you bring to me slain beasts and sacrifices for forty years in the wilderness, O house of Israel? says the Lord. And you took up the tent of Moloch and the star of your god Raiphan, the figures that you made to worship; and I will remove you beyond Babylon.'" See, then, that the divine Stephen, a man full of the Holy Spirit, testified that they had indeed made a calf, and had also turned to worship the host of heaven; and he also recalls the voice of the Prophet. From this it is possible to understand that, in addition to the calf, they also took up the tent of Moloch. For having made a tent, they set up an idol, and have called it Moloch or Molchom; this is an idol of the Moabites, having a translucent and exceptional stone on its highest brow, in the form of the morning star. And Moloch is interpreted as their king; for Aquila and Theodotion have translated it thus; but the artifact was an image of the morning star. "You took up, therefore," he says, "the tent of Moloch," that is, of your king. And who was this king? "The star of your god Raiphan." And Raiphan is interpreted as darkness or blindness. For they worshiped the morning star as rising before the gleam of the sun, and bringing the beginning of day to those on the earth; but for those who worshiped, it became Raiphan, that is, darkness or blindness. And not at all as if the star had effected blindness in them, but because this worship became for them a cause of darkness. "Since, therefore," he says, "you emulated the madness of the Moabites and of neighboring Damascus, for this reason you shall also depart beyond Damascus and even the places lying farther away, I mean, of the Babylonians." For the Septuagint version says, "beyond Damascus," but the divine Stephen said, "Beyond Babylon." What then shall we say to this? The blessed Stephen spoke according to the Hebrew version. For it seems that to them, "beyond Damascus" was the name for the land of the Babylonians. For perhaps the kingdom of the Damascenes, that is, of the Syrians, extended as far as the borders of the cities toward the east and the sun's rays, and the country and land of the Babylonians was immediately adjacent. Woe to those who despise Zion and to those who trust in the mountain of Samaria. Again the word pronounces woe not only on those from Ephraim, that is, the tribes in Samaria, but also on those from Judah and Benjamin. And having first shown that those who came before them also always had a rotten and shaken mind; for they made a calf and took up the tent of Moloch; he then convicts them of acting like their fathers, and, following in the footsteps of their ancestors' impiety, they provoke against themselves the Master of all. He says that those from Judah and Benjamin

despise Zion. For having remained in Jerusalem, and having the divine temple, they have made of no account their reverence and love for God, but as the holy scripture says, "They burned incense in the high places under oak and poplar and a shady tree." And they also worshiped the host of heaven. And so, not moderately grieved, the God of all said to Jeremiah, "And you, do not pray for of this people, and not worthy for them to be pitied, "and do not approach me concerning them in supplication and "prayer, for I will not listen to you." Then he adds the reason for turning away, saying, "Or do you not see what these are "doing in the cities of Judah and in the streets of Jerusalem? Their sons gather wood, and their fathers kindle a fire, and their women knead dough to "make cakes for the host of heaven; and they have poured out "libations to other gods that they might provoke me to anger." Therefore, those in Jerusalem have despised Zion. Therefore, he has fittingly brought upon them the "woe." And such a voice would also befit those who trust in the mountain of Samaria, that is, those who have dwelt in Samaria, and trust in themselves. For they thought that even without God they would overcome their enemies, and would be in a good state of prosperity, and that whatever was most pleasant to them would have an unshaken foundation. Therefore it is truly a bitter and dreadful thing to slip into such ill counsel, as to dare to hold love for God as nothing, but to be attached to what is absurd and to do what is not right, and to grieve him, and to think that, without his giving, any good thing will be upon us; "For every good "gift and every perfect gift is from above, coming down "from the Father of lights;" so then it is good to be attached to him, and to make him our hope and helper. And they despise Zion, that is, the Church, who are leaders of impious doctrines, and who have taken courage in their own eloquence, and are accustomed to be arrogant over the discoveries of their impious reasonings and worldly wisdom. And to them, even before the others, the "woe" would befit. They have harvested the firstfruits of the nations, and they themselves entered. O house of Israel, pass over, all of you, and see, and go from there to Hamath Rabbah, and go down to Gath of the Philistines, the best of all these kingdoms, see if their borders are greater than your borders. He shows them to be ungrateful, and to have chosen to be unmindful of his great gift, although it was necessary always to confess the greatest possible grace, and to offer up songs of thanksgiving, because not only did he marvelously deliver them when they were burdened by a hard and unbearable slavery, but indeed he also brought them into the land which he swore to their fathers. And he brought them in, after cutting off many nations that were hard to conquer and not unpracticed in winning in battles. For thus also the blessed David said somewhere to God concerning those of the blood of Israel, "You brought a vine out of Egypt; you drove out the nations "and planted it." Therefore they are reproached, and very rightly so, as being utterly ungrateful and grieving the Benefactor with their excursions into every kind of transgression. For they have harvested the firstfruits, he says, of nations, and made their country their own inheritance, with God shaking down those who resisted, and with ineffable power paralyzing the strength of those who rose up against them. But that they have inherited a land that is fertile and good for grazing and rich with every good thing, and better and wider than other lands, he commands them to learn, by investigating the principalities, that is, the kingdoms, of their neighbors or even of those beyond. For go, he says, to Hamath Rabbah and to Gath of the Philistines; for these are the kingdoms that have a more conspicuous glory than the others; and there inquire, he says, if their borders are greater than your borders. Now there were many individual kingdoms of the nations, that of the Moabites, that of the Idumeans, that of the sons of Ammon. But there was nothing great in them. But more splendid than the others was that of the Damascenes and the Palestinians. And there were two cities under the kingdom of

Damascus, situated toward the east, whose name was Hamath; of which one was wider and greater, and the other having the smaller part. And Rabbah is interpreted as "greater" or "wider." Go therefore to Hamath Rabbah, that is, to the greater and wider Hamath; for, as I said, it was homonymous with another, having the greater part. And they say that this wide Hamath is the present-day Antioch, and the lesser one also narrower, the neighboring and bordering Epiphaneia; Antiochus, surnamed Epiphanes, having named one Antioch, and the other Epiphaneia for his own glory. The city of Gath was at that time more splendid than the Palestine of today. In it had remained the Anakim and those called Philistines, the sons of Israel not having destroyed them at that time. For this reason he says of it, "To Gath of the foreigners;" "Go then," he says, "to Hamath Rabbah and to Gath of the foreigners; and examine carefully, if you do not inhabit a broader land, better and more excellent than all the others." It is necessary to know that the Hebrew scripture has Calneh placed first. For it says, "Go to Calneh and to Hamath and to Gath;" Calneh is under the Persian kingdom, which is now called Lysippon. And since the Hebrew version also mentioned the Persian kingdom, for this reason we say that the blessed Stephen, instead of "I will remove you beyond Damascus," said, "Beyond Babylon." Therefore, the charge of ingratitude is against those of Israel, because having inherited a land so fertile, easy to plow, and spacious, they did not rather offer thanksgivings to God, but some scorned Zion, while others, trusting in the mountain of Samaria, took no account of reverence for him. Useful, as it seems, also to those who after the faith have admired the wisdom of the Greeks, so as to consider their opinions better than ours, and to those who incline to seek adherence to those who counterfeit the truth and subvert the orthodoxy of ecclesiastical dogmas is the saying, "Go to Hamath Rabbah and to Gath of the foreigners and see if their borders are greater than your borders." For the divinely-inspired scripture is broader than the narrow talk of the Greeks, proclaiming the light of truth and introducing a knowledge of beneficial dogmas, and raising the mind of believers to everything praiseworthy. Again, the discourse concerning truth is broader than the narrowness of the heretics. For those who fight against it are all but suffocated, swimming in cold and unclear reasonings; but those who agree with the dogmas of piety, and contemplate the brilliant beauty of the truth, run out into a broad sea of contemplations, "bringing into captivity every thought to the obedience of Christ," darting hither and thither, and gathering very well from the divinely-inspired scripture things pertaining to true knowledge. And so to the Corinthians, who chose to depart "from the holy commandment delivered to them," and ignorantly adhered to those accustomed to teach other doctrines, the divine Paul writes, saying: "Our mouth is open to you, O Corinthians, our heart is enlarged. You are not restricted by us, but you are restricted in your own affections. Now in return for the same; I speak as to children; you also be enlarged. Do not be unequally yoked with unbelievers." Woe to those who pray for an evil day, who approach and hold to false sabbaths. He was saying, "Woe to those who scorn Zion, and to those who trust in the mountain of Samaria." And since he made mention of two groups, I mean those who scorn Zion and those who trust in the mountain of Samaria, we, having necessarily investigated the meaning of the thoughts, applied the charge of scorning Zion to those of Judah and Benjamin, and that of trusting in the mountain of Samaria to those of Ephraim. So the discourse goes back, as it were, and enumerates again the charges against both, bringing upon them the "Woe." It is a custom in the divine scripture to bring the word "Woe" against the nominative case; as I say, "Woe, those who desire the day of the Lord;" and again, "Woe, those who rise early in the morning and pursue strong drink." Woe then, he says, to those who pray for an evil day, that is, those in Jerusalem. For not to endure to repent,

nor indeed to accept the fear of what was foretold would happen, is almost to desire destruction a day to fall. For instance, as if someone might say about one of the lovers of sin, "He desires to die," even though that person does not wish to suffer this, whence? but insofar as he has come to the point of wanting to do, and this unceasingly, things that are contrary to the laws, he all but loves the punishment and justice that is always in some way owed to the lovers of sin. Therefore, being unwilling to repent, they all but desire to fall into an evil day, and to be caught in the already foretold calamities, those who draw near to and touch false sabbaths. For the temple and the altars in it were still standing. And they offered to God the sacrifices according to the law, and they also observed the rests on the sabbaths, yet not at all accurately, but very carelessly and lazily indeed. And so he accused them through the voice of prophets, as not having kept the sabbaths. Woe, therefore, he says, to those who pretend to draw near to God by pretending to still honor the things of Moses, and to touch false sabbaths. Do you see how he has slandered them as not keeping the rest proper to the sabbath correctly or carefully? And besides; for I think it is necessary to say something more essential on these points; false sabbaths, those among the Jews; since the law is a shadow, and the things through Moses are truly a type. But the type is not the truth, but rather brings in a form of the truth. Therefore the divine Paul also writes to the Hebrews, and says concerning the more ancient things, "Therefore a sabbath rest remains for the people of God." For Joshua did not give them rest, nor indeed have they entered into the rest of God; but we keep sabbath spiritually in Christ, putting an end to and departing from sins, and ceasing from every corruptible and earthly matter. For as the blessed Paul writes, "For he who has entered into His rest has himself also ceased from all his works, as God did from His own." Those who sleep on ivory beds and live luxuriously upon their couches, and eat kids from the flocks and milk-fed calves from the midst of the herd; who applaud at the sound of instruments, they reckoned it as something stationary and not as fleeting; who drink strained wine and anoint themselves with the finest ointments, and felt nothing for the affliction of Joseph. Woe again generally to those who sleep on ivory beds, accustomed to doing this and that. He strongly blames those in Samaria who were more conspicuous in glory, and who were exalted above others by the abundance of their wealth, as being all but drunk from too much prosperity, and carried away by the breadth of their luxury to the point of not seeing any of the terrible things at all, nor indeed to think that the God of all would ever be provoked against those so disposed, and bring penalties upon the lovers of sin. He describes accurately their unrestrained and unbridled indulgence in luxuries. For their beds were of ivory, he says, their couches both costly and soft, and the choicest of the lambs, and suckling calves were their foods, and odes and songs, and all things that with instruments run together with luxuries, and revels and applause, and what is even more burdensome, that they considered such evils as stationary and not as fleeting. For in general, such things fly by, and worldly deceit does not have permanence. For it is dissolved like shadows, and "the form of this world is passing away," according to what is written; and luxury by all means ceases with the dead. But in the case of those in Samaria, the meaning of what has been said might be understood in another way. For since they were about to be captured, and not long after, he speaks of the things devised for their luxury as fleeting and not stationary, as things that would pass away almost immediately. So they applaud instruments, drinking perhaps fragrant wine, very finely strained; and they anoint themselves with myrrh, compounding the choicest ones, and have taken no account at all of the fact that Joseph was about to be crushed. For as I just said, although they knew beforehand the a calamity was all but present, and the capture of Samaria, and the

crushing that would befall the descendants of Joseph, they did not neglect their accustomed luxury. Therefore it is truly terrible for those chosen to lead countries or cities or peoples to be overcome by bodily luxury. For when it was necessary for them rather to make very good use of appropriate vigilance, to look out for what is advantageous, and to lead those under them straight toward what is fitting, and in every way to appease a saddened God, how is it not utterly senseless to slip into luxuries and to consider nothing better than profane love of the flesh? Concerning such men, perhaps, he says through the voice of the saints, "O shepherds who scatter and destroy the sheep of the pasture." For that the flock is endangered by the indolence of the shepherds would become clear from God saying again clearly, "Because the shepherds have become senseless, and have not sought the Lord; therefore the whole pasture did not understand, and they were scattered." Therefore now they shall be captives from the beginning of the powerful, and the neighing of horses shall be taken away from Ephraim. For since, he says, they have lived in luxury, having abandoned love for God, and they have trusted in the mountain of Samaria, that is, in those in Samaria, the leaders being very haughty, as rulers of an unmeasured multitude and having a fighting force beyond number, for this very reason, he says, the time of captivity will indeed come, and very swiftly, against all, and it will make the most powerful its first spoils. For enemies, when sacking a city, always run to the houses of the more notable people, to plunder the things in them. And since it was the custom for the splendid men in Samaria to love to be carried by choice horses, and these, as was likely, went through the middle of the public squares, neighing with a certain intelligence and wisdom and as if from knowledge; for the animal is always somehow ready for notions of good order and for the reception of the knowledge befitting it; and this will cease, he says. for the neighing will be taken away from the horses of Ephraim. It is as if he were saying: The elite of those in Samaria will cease from their arrogance, and they will unwillingly stop making their processions conspicuous, with their horses neighing for them, which, adorned with shining ornaments, perhaps even recognize their rider, and all but puff themselves up with pride, bearing their august and admirable charioteer. But that it is safe for leaders to be vigilant, while to love to be indolent is harmful, you might learn even from this. For the things that come from wrath will be upon them, and indeed before the others. And they will be cast out from all good repute, and they themselves will lie with the others, having a bitter and grievous judgment, and they will have to account for the fact that not only have they destroyed themselves, but they have also added others to their own transgressions. Because the Lord has sworn by himself, because I detest all the arrogance of Jacob, and I have hated his lands. He declares the unchangeable nature of the wrath, showing that God has sworn that he has hated the arrogance of Jacob. And we certainly do not say that the divine word makes a denunciation of our forefather Jacob; for it is utterly foolish to think this, since God both loved Jacob from the womb, and made him chosen even while he was in the embryo. But by Jacob he means again those descended from Jacob, whose accursed arrogance; for it is the custom in the divine scripture to call arrogance 'hubris'; he says he has hated it. For is it not indeed arrogance, I mean, to push aside reverence for God, and to assign to idols the glory that is most fitting for him, and in addition to these things, not deigning to listen to what he might choose to declare through the holy prophets, but to make the threat a sort of plaything, and taking courage in a multitude of allies, to utterly disregard his forbearance and help? Then, how is this doubtful? Therefore, the Lord of all has sworn by himself, he says. And by himself, because "he had no one greater by whom to swear." And what is it that was sworn? "I detest all the arrogance of Jacob," that is, the haughtiness of Jacob, and I have

hated all his lands. for there was not in them the one who fulfills the divine will; there was not one who kindled reverence for him, and was pre-eminent in the boasts of righteousness. For God would not have turned away, if there had been any, even if few in number, among them, for whom pleasing him was of account. And so he said through the voice of Jeremiah, "Run ye to and fro through the streets of "Jerusalem, and see now, and seek in the broad places "thereof, if ye can find a man, if there be any that executeth judgment, that seeketh "the truth; and I will be merciful to it, saith the Lord." But since the lands of Jacob have come to be in want of every good and God-loving man, for this reason they are given over to desolation, and the cities have perished together with their inhabitants. Great, therefore, is the need for the saints; for they save cities, and deliver lands from impending disaster, by the brightness of their life cutting short the wrath that is indeed boiling against the indolent, and as it were, restraining the movements from divine anger running upon some. And I will destroy a city with all that dwell therein. And it shall be, if there be ten men left in one house, they shall die, and the rest shall be left behind, and their kinsmen shall take them, and shall make an effort to bring out their bones from the house, and he shall say to them that are over the house, Is there yet any with thee? And he shall say, No more; and he shall say, Be silent, that thou mayest not name the name of the Lord. For since He has hated their lands, and abhors all the insolence of Jacob, that is, their pride, for this reason he says that the cities among them have been utterly destroyed, men and all. But how each of these things will happen to those who have transgressed, he explains in detail. For I will destroy, he says, whatever city I wish, and as it were, I will make it vanish along with its inhabitants. And if it should happen that ten persons from one house escape the sword of the enemy, and enter into the innermost recesses of the house, they will die, fearing perhaps even to peek out a little from the recesses in which they are. Famine, therefore, he says, will succeed the hand of the smiter, and will kill those who are hidden. And when the enemies have departed, some of their kinsmen by blood and disposition will come, and will make an effort to bring out their bones. But whom will they compel, gathering the remains of the dead? Themselves, clearly. For it is truly burdensome and unbearable to touch bodies already decaying and putrefying, and I think there is need of a nose that is not pierced for those who dare such things; for nothing could be worse than such a terrible stench. They will therefore compel themselves, showing compassion to those who have departed and perished by famine, by deeming them worthy of both burial and care. And those who do this, he says, will then inquire of the one who knows the house, whether there might be another after them, either perhaps still alive and hiding in the recesses, or already dead and stinking. And he answers, saying, No more. And this is nothing other than a clear proof of complete desolation. But if the masters of the house should say this, they will hear in reply, he says, from the one making the inquiry, Be silent, that you may not name the name of the Lord. And what this is, it is necessary to see. Some, therefore, think and say that when the masters of the house are about to swear, those who ask silence them, so that they may not swear by the name of the Lord. And they add that to this point the mind of those from Ephraim had slipped into the utmost godlessness, so as not even to tolerate some, if they should choose in any way to name the God of all. But I think such an argument is utterly unsound and unseemly. For that those from Ephraim had completely leaped away from the love of God, no one would doubt. But having been in plague and scourge, it is likely that they would rather fear a little and henceforth change towards wanting something of the more necessary things, not on the contrary so savagely become insolent towards piety to God. Besides; for I would add this to what has been said; for what need was there for the masters of the

house when asked if anyone perhaps among them, either still living by chance, or already dead is hidden, to add also an oath, that no one is still among them? What then is the meaning of "He will say, Silence, for the sake of not naming the name of the Lord"? We say that it was the custom for those of the blood of Israel, who have their origin from the legal commandments, to call abuse and blasphemy against God thus. For it is written in Leviticus, that two men struggled with each other in the congregation, then one of those who fought, the son of the Egyptian woman, blasphemed, and he died by stoning. And God immediately set a law for this, saying thus: "A man, if he should curse his God, will bear his sin; and he who names the name of the Lord shall be put to death." Therefore, to name the name of the Lord is to blaspheme, expressed in euphemistic words through the sacred letters. Since it is a habit for many, if they should somehow be in grief, to sometimes hurl reviling words against God, he says that the one presiding over the house, announcing that no one is still with him, and having suffered something of an incurable disaster, will silence him, he says, so that he may not name the name of the Lord, that is, so that he may not say anything reviling against God. This is a sign that the scourge was not brought upon them in vain, and that He does not punish them for no reason, but for a useful and necessary purpose. For it is, it is indeed, and very easily seen from what has happened, that the plague of those who suffered has converted to piety those still living and remaining, and has prepared them to fear offending God anymore, even if only to grieve him with mere words, although long ago they were accustomed to do this unguardedly, adding to their words also insults in their very deeds. Therefore it is much better for those who are truly good and prudent to go in pursuit of what is profitable before plague and scourge, and to anticipate the experience of the movements of wrath by departing from wickedness, and having chosen to do what would truly please the all-holy God. For behold, the Lord commands, and he will strike the great house with fragments, and the small house with fissures. He clearly threatened that cities would be captured, or rather, destroyed along with their inhabitants. And that the matter is from God, and will not happen by chance, is made very clear by His commanding those who have the power to ravage, and their easily doing whatever the divine wrath should decree. He calls Ephraim and perhaps also Judah the great and the small house. For Ephraim was populous, as counted in ten tribes; for this reason also a great house. But Judah was smaller, being of two; for he was in Jerusalem, and the tribe of Benjamin. It follows to understand that what is shattered somehow has a complete fall; but what is fissured might reasonably be thought of as suffering in part. And it happened that the house of Ephraim, that is Israel, endured a complete capture, and an incurable disaster from the war, but Judah in part, and suffered this as in a small fissure. Therefore the Judge is just and impartial. For He weighs, as He sees, the crimes of cities or regions, and brings upon each a blow that has the power to benefit them accordingly. Let us not then despise God, knowing the all-powerful nature of the supreme hand; for understanding of this is a most excellent thing. Will horses run on rocks? Or will they be silent among the mares? For you have turned judgment into wrath, and the fruit of righteousness into bitterness. That indeed He himself again commanded that He will strike "the great house with fragments and the small house with fissures," even if it were done by the hand of the Assyrians, he will again persuade us by saying, Will horses run on rocks? For it is as if he were saying clearly: A horse is a proud animal, and among the swiftest of runners, but the place suitable for it to run is not one that is rocky and full of banks, but that which is clear and smooth. Then how have the Assyrians overrun you, although long ago of a rough being a people exceedingly and as it were rocky, and never yet trodden by any of the enemies? But it was God who had been

dishonored, who makes the hard and impassable things for the warring ones easy to walk on and for horses to traverse. Just as, he says, lustful horses would not stop, and being aroused and mounting the females present by the goads of nature, so the enemies would not rest, making their assault against the impious ones most ardent and irresistible. And what is the cause of this? You, and no others. For my just judgment concerning you, he says, you have turned aside into wrath, and instead of having the fruits of righteousness, you forced the author of all your cheerfulness to anger, having committed impieties worthy of bitterness. For the God of all pitied Israel for having suffered in Egypt, but they did not cease from provoking. And this, I think, is 'you turned judgment into wrath.' The crime of ingratitude is therefore terrible indeed; and it is punished, and very justly so. For he whom we ought rather still to appease with praises and to gladden with voices of thanksgiving, to provoke him ignorantly, how will this not be for us the cause of every evil? You who rejoice in a thing of no good account, who say, Is it not by our own strength that we have taken horns for ourselves? For behold, I will raise up against you, O house of Israel, a nation, and they shall afflict you from the entrance of Hamath to the brook of the west. Therefore you have turned, he says, "judgment into wrath, and the fruit of righteousness into bitterness, you," who are proud of yourselves, and who raise a high brow against God, who rejoice in a rotten and foolish word. For you have said that I have not been the provider of the strength that is in you, and of the ability to oppress the enemies, but attributing the boasts to your own powers, you have dared even to say, Is it not by our own strength that we have taken horns for ourselves? And that was similar, then, to be caught thinking proudly and saying foolishly, We ourselves rule and will overcome the enemies, even if God should not choose, he says, to defend us, we have prevailed, and we must take pride in such brilliant achievements, attributing absolutely nothing to God. So it is disdain and insolence against God, this frenzied thought and word. But the divine David was exceedingly wise, attributing glory to the God who has authority over all things, and saying, "For you are the boast of their strength." and again, "In you we will gore our enemies, and in your name we will despise those who rise up against us. For I will not trust in my bow, and my sword will not save me." For all strength is from him, and nothing noteworthy would be done by us, unless he were with us and presiding. "For the Lord crushes wars," according to what is written. But since, he says, you are now caught having fallen into such arrogance and loose talk, behold, I bring a nation against you; and it is clear that it is the nation of the Assyrians; and they will afflict you, from the entrance of Hamath even to the brook of the west. Now, Hamath is one of the cities toward the east, lying at that time under the kingdom of Damascus; but it has now been renamed, as I said, Antioch, or rather Epiphania. And by 'brook of the west' he means the river of the Egyptians, since Egypt lies to the west of the land of the Jews. And since it was the custom for those of Israel, when war was about to leap upon them, at one time to ask for aid from Damascus and the Syrians, and at another time to run to the land of the Egyptians, for this reason he says that he raises up a nation against them, and they will come strong, inflicting so much affliction on them, that they would no longer be strong enough either to enter Hamath or to reach the brook of the west, that is, to call upon the power of either Damascus or the Egyptians for aid. "For when God shuts, who will open?" according to what is written. What way of salvation will there be, when the Almighty drives them to destruction? Thus the Lord showed me, and behold, a brood of locusts coming early in the morning, and behold, a locust one; Gog the king. and it shall be when he finishes to eat up the grass of the land, and I said, O Lord, Lord, be merciful; who shall raise up Jacob? for he is small; repent, O Lord, for this. And this shall not be, saith the Lord. What nation would be brought upon

those of Israel, or what harm would come upon them, God reveals to the Prophet; and it is suited to his character, and through what he knows accurately, through these things He teaches him the things that will be done. For to the shepherds the locust and the cankerworm always seem to be, and truly are, a terrible thing; for when the grass is shorn as if by them, the flocks must then be destroyed. Therefore, God indicates the calamities from war to the Prophet as to a shepherd. For as in the form of a locust He signifies the Assyrian, as one in an immeasurable multitude almost eating up and consuming the land. And he calls it the morning locust, almost falling like dew, and poured upon the earth in the manner of snowflakes. But there was, he says, also one cankerworm; and this was indeed Gog the king. Then, when God said, And it shall be when he finishes to eat up the grass of the land; that is, when he consumes by eating the common multitude that is in Samaria, clearly, and in the cities of Judea; then, as He was about to add something else, the Prophet, interrupting, begs Him to cease from His anger, saying, O Lord, be merciful; who shall raise up Israel? for he is small. For if you should wish, he says, to deliver Israel to the enemies for consumption in the manner I have seen, he will be completely diminished. To this God [says], And this shall not be, says the Lord. I will not grow weary, He says, nor will I relent; for I would by no means cease from chastising the impious. But investigating of necessity who Gog is, we say this, that the blessed prophet Ezekiel also writes a lamentation for him, as God commands. And we think it is Sennacherib, when also Rabshakeh was reviling God, "the angel of the Lord went forth and slew in one night from the camp of the Assyrians one hundred and eighty-five thousand." And I will of necessity recall the things written about him through the voice of Ezekiel. And it is as follows, "Thus saith the Lord God to Gog: Art thou he of whom I have spoken before days past by the hand of my servants the prophets of Israel, in those days and years, that I would bring thee upon them?" Do you hear how he says it is he, and not another, whom He threatened through holy prophets to bring upon those of Israel? And that he paid the penalty for his unbridled speech, and having supposed he would conquer was unexpectedly destroyed, and has fallen in the land of Israel, He immediately indicates again, saying, "And thou, son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the prince of Rosh, Meshech, and Tubal; and I will turn thee back, and lead thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel; and I will smite thy bow out of thy left hand, and thy arrows out of thy right hand, and I will cast thee down upon the mountains of Israel, and thou shalt fall, thou, and all that are about thee, and the nations that are about thee shall be given to a multitude of birds; and to every winged bird, and to all the beasts of the field have I given thee to be devoured; thou shalt fall upon the face of the field, for I have spoken it, saith the Lord God;" and after other things again, "And it shall be in that day, I will give to Gog a place of renown, a monument in Israel, the burial-place of them that come to the sea; and they shall build round about the mouth of the valley, and there they shall bury Gog and all his multitude; and it shall then be called the burial-place of Gog. and the house of Israel shall bury them, that it may be cleansed in seven months, and all the people of the land shall bury them, and it shall be to them a renown in the day that I was glorified, saith the Lord God." For when the Assyrians had fallen, who are signified by Gog, perhaps the multitude of those of Israel buried the dead, so that for the cities and the lands the intolerable [stench] of the so would a thing of such a terrible stench be ruined. Thus the Lord showed me, and behold, the Lord called for judgment by fire, and it devoured the great deep, and devoured the portion. And I said, 'O Lord, Lord, cease, I pray! Who will raise up Jacob? For he is small.' Repent, O Lord, concerning this. 'And this shall not be,' says the Lord. He has

seen Gog, that is, the Assyrian, as a locust and a young locust; this he calls the judgment through fire. For it was not enough for the Babylonians to destroy Ephraim with the sword, but they also burned down very many of the cities in Samaria. The judgment, therefore, he says, that is, the vengeance through fire, has devoured the great deep, that is, Ephraim, so named an 'abyss' on account of its great and immeasurable multitude. And it devoured no less the small portion, that is, Judah and Benjamin. For after burning not a few cities of Judea, after this the arrogant Rabshakeh finally besieged Jerusalem itself. But when the Prophet again appeased him, and persuaded the God of all to repent, that is, to change his mind, 'This shall not be,' says the Master of all. What then shall we learn from this again? That transgressions beyond description, although God is known to be very long-suffering, provoke him terribly, and render the prayers of the saints almost ineffective. And so he said to the prophet Jeremiah concerning those of Israel, "And you, do not pray for this people, and do not ask that they be pitied, and do not approach me concerning them, for I will not listen to you." Thus the Lord showed me, and behold, a man standing upon a wall of adamant, and in his hand was adamant. And the Lord said to me, 'What do you see, Amos?' And I said, 'Adamant.' And the Lord said to me, 'Behold, I am setting adamant in the midst of my people Israel; I will no longer pass by him. And the altars of laughter shall be destroyed, and the rites of Israel shall be laid waste, and I will rise up against the house of Jeroboam with a sword.' Having shown the Assyrian, that is, Gog, to the Prophet as a locust and as a young locust and as a judgment by fire, God, then shows himself somehow standing upon a wall of adamant, so that through this he might be understood as standing, so to speak, upon an unbreakable power, and having unshakable security in his own good things. For the divine is all-powerful, and has a firm foundation, because it does not know how to change, but is superior to change, and, as I said, it loves to be always and forever established in its own good things. He is seen, therefore, standing upon a wall of adamant. Adamant among stones is both unbreakable and unconquerable, neither enduring to yield to things that are hard and accustomed to resist, nor indeed giving to other materials the ability to crush its inherent strength, and perhaps also accustomed to disregard the force of fire. And since the one standing on the wall was holding adamant in his hand, he inquired of the Prophet, saying, 'What do you see, Amos?' And when he understood and said what it was—for he said, 'Adamant'—he clearly affirmed that he would set this in the midst of Israel. But you will understand adamant as either the Assyrian, as both harsh and unbreakable, and appointed by God for this purpose; for the Lord of hosts strengthens whomever he might choose; or, the unbreakable and all-powerful Word of God, whom it is not possible to turn back empty, that is, to render ineffective; for whatever God utters will surely run to its completion, with no one acting against it. Thus also our Lord Jesus Christ says, "Heaven and earth will pass away, but my words will not pass away." And he said that he would not pass by Israel, that is, he will demand justice for the unholy things transgressed against him; and he will no longer be long-suffering, but will finally hand it over to those called against it, along with its sacred precincts and altars and idols. For the altars of laughter, he says, will be destroyed. The making of any idol is truly, then, a laughingstock; but it would be fitting, I think, for the laughter to be understood properly and specifically as the Beelphégor, on account of the very ugliness of its form. And it disparages all idol-making, as being from this one thing, the most shameful of all. Therefore, the altars will be torn down, he says, and the feasts of Israel will be removed along with them, that is, the playthings of idolatry, profane and abominable mysteries. That Jeroboam, distinguished by the boasts of his kingdom, will go away to destruction with his own gods, he has clearly indicated. But it is necessary to remember that the

one of whom the discourse is now is different from the first one; for the one was the son of Nebat, and the other the son of Joash. And these things for the time being might apply to the words of the history. But it will show the true adamant to be Christ the Lord of hosts, having invincible and irresistible strength, shattering enemies, and conquering opponents, and being broken by no one. He, as a chosen stone, has been placed in the midst of the people. "For 'He was seen on earth and dwelt among men.'" Therefore He is also called by the voice of the angel "Emmanuel, which "is interpreted, God with us." For He became with us, when He became like us. Therefore, having been placed among us by God the Father as a stone of adamant, He shook the tyranny of the devil, He truly made the altars of laughter to disappear. For as soon as Emmanuel shone forth, and spread the light of true knowledge to those throughout the whole world under heaven, He showed Himself to us as the image and likeness of the Father. Then indeed, then the darkness of the ancient deceit was driven away, and profane and God-hated idolatry was removed from the midst, and he himself who presided over the deceit, that is, Satan, has also fallen. And Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos has formed a conspiracy against you in the midst of the house of Israel; the land is not able to bear all his words. because thus says Amos: 'Jeroboam shall die by the sword, and Israel shall be led away captive from his land.' Falsehood is always unassisted by itself, and the feet of deceit have a rotten support. Therefore it is laughed at, being held up to stand only with difficulty by external aids. Such is this thing, the idolatry of Israel. For their things were playthings of drunkards: golden heifers, "the works of a craftsman and molten images," according to what is written, and the art of a human hand, and the inventions of unholy enterprises. But the blessed prophets call to sobriety those who are held by deceits; but the worshippers of idols, as if their whole stage were being dismantled, are not moderately vexed, they terrify with fears, they bewail the return to sobriety of those who were led astray. For they know that with a keen and watchful mind it is easy to see the profanation of their worship. The profane Amaziah therefore was greatly afraid, lest those persuaded to worship the golden heifers should be brought by the Prophet's words to a good understanding, and he himself should be deprived of his priestly function, and the statues in the precincts should be destroyed along with them. For this reason he tries to incite Jeroboam, saying that Amos was all but rising up against his kingdom, and was daring to utter some heavy and now somehow unbearable word, that he himself would die by the sword, and Israel would go away captive. The wretched Jews also did something like this, composing slanders against Christ. For since, striking Judea with astonishment by His miracles, He was calling everyone to Himself, they brought Him to Pilate, the miserable ones having taken the flames of envy into their mind, and indeed they said, "If you do not kill this "man, you are not a friend of Caesar." Therefore, the outrages against the saints by all who always fight against piety come through similar enterprises, with falsehood everywhere suffering from weakness. And Amaziah said to Amos, O seer, go, depart into the land of Judah, and there live your life, and there prophesy; but in Bethel you shall no longer prophesy, because it is the king's sanctuary, and it is a royal house. He is then clearly shameless, and opposes the divine words with the proof of his own malice. For they used to call the prophets seers, but not deigning even to honor him with the name of prophecy, but rather as it were slandering him as one of the false soothsayers, he commanded him to depart into the land of Judah. And adding the words, "There earn your living," he as much as says, "If you desire shameful gains, and seek to collect things useful for your livelihood by chanting little phrases to people, leave Samaria and speak to those from the tribe of Judah, and you shall not prophesy in Bethel; for it is the king's

sanctuary." He says sanctuary, instead of offering, that is, a place of offering. For there the first Jeroboam set up the golden calf. And referring the Prophet's crime, as it were, also to the honor of the ruler, he says, "it is a royal house." "But you are confounding the royal affairs, you are stirring up disturbances, recklessly opposing the wishes of the rulers." See clearly, then, how true is what was said by God to Israel: "And you gave the consecrated ones wine to drink, and you commanded the prophets, saying, 'You shall not prophesy.'" And Amos answered and said to Amaziah, "I was no prophet, nor a prophet's son, but I was a herdsman, scraping sycamore fruits. And the Lord took me from the sheep, and the Lord said to me, 'Go, prophesy to my people Israel.' And now hear the word of the Lord: You say, 'Do not prophesy against my people Israel, and do not stir up a mob against the house of Jacob.' Therefore thus says the Lord: 'Your wife shall be a prostitute in the city, and your sons and your daughters shall fall by the sword, and your land shall be measured by a line, and you shall die in an unclean land, and Israel shall be led captive from his land.'" When the practitioners of wickedness bring insults upon the virtuous, they accuse them of their own ways, and bringing forward the ugliness of their own accusations, they think they are mocking them, but they have forgotten that they are as good as writing themselves on a tablet and showing others what sort of people they are. We will now find that the stupefied Amaziah has suffered something of this sort. For being a false prophet, and attending the altars of idols, collecting limbs and the remains of the slaughtered victims, and being uncontrollably overcome by shameful gains, he reproached Amos, and said that he ought to depart from Samaria, and withdraw, if he wished, into the land of Judah, and there earn his living. For there, he says, you will easily utter falsehoods, and carrying many away, you will collect things for your livelihood, and you will more readily find the means of life. For "There earn your living," implies some such meaning, as I have already said before. But that the Prophet has no such purpose, nor is he looking for love of gain, but rather submits to the Master's will, for this reason he fulfills the service befitting a prophet, he tries to teach, and very gently, saying that he was neither a prophet, nor indeed had become a prophet's son—that is certainly by discipleship, or rather by spirit, I mean, just as of course Elisha was of Elijah—but he was a goatherd, living a rustic and simple and harmless life, having very few things for food, and being content with things from the fields, which one would not even buy; and these were sycamore fruits. For the overseers of the flocks, being at leisure, run under the shades of the trees, and, as if making sport of the charges of idleness, they pinch off fruits and attend to the needs of the stomach, as best they can. But he says that while I was engaged in these things, God, according to His good pleasure, made me a prophet, and commanded me to declare clearly to those of the blood of Israel the things that were coming upon them and would very soon be at hand. But you, opposing your own things to the commands from above, command silence. For this reason, then, "Thus says the Lord: Your wife shall be a prostitute in the city," it is clear that this means falling victim to the insults of the enemies, and the unchaste into the licentiousness of those having her, as if she endured it out of necessity; and the children will also be destroyed, having become the work of the sword. And in addition to this, your land will be measured with a line, that is, it will be under tribute, and will pay taxes to the one who has conquered it. But you, in addition to these things, who now think, he says, that you inhabit the holy land of Bethel, and have a king's sanctuary, you will go away a captive, and you will die in evils, not returning again; for how, or from where? having remained a corpse in a foreign and unclean land of the enemies; and Israel itself will also go away captive, the one who chose you as prophet and overseer of the holy things. It is a grievous thing, then, to act against the divine

commands, and to proceed inconsiderately to the point of sometimes even rebuking holy men who interpret the things that seem good to God, of whom it was also said by Him, "And it shall be that he who touches you is as he who "touches the apple of his eye." But observe how the one and admirable purpose for the saints, I mean the duty to serve the words of God without shrinking, and to consider human things as nothing, even if some bring wars and afflictions upon them. For the blessed Amos, completely disregarding the rudeness of Amaziah, not only did not keep silent, but indeed even made the denunciation against him vigorously; and the divine disciples, when the scribes and Pharisees once commanded them to be silent, said plainly, "Whether it is right in the sight "of God to listen to you rather than to God, you judge; for we "cannot but speak the things which we have seen and heard." Thus the Lord showed me, and behold, a fowler's basket. And He said, What do you see, Amos? And I said, A fowler's basket. And the Lord said to me, The end has come upon my people Israel; I will not pass by them any more. And the panels of the temple will wail in that day, says the Lord; the fallen one is great in every place; I will cast down silence. The word then proceeds again for the Prophet as if in a stream, and with those things once introduced having received sufficient narration for themselves, the order of the visions runs on to its proper purpose. Therefore he has seen the multitude of the Assyrians, like a morning brood of locusts, and with them Gog, that is, Sennacherib, depicted as in the form of a locust-larva, because the creature leaps strongly over much of the land. Such in a way is the boaster, always leaping up high, and refusing to dwell with the humble. And he has seen justice being called as in fire, and indeed also the adamant Israel placed in the midst by the one standing on the wall of adamant. Then what else? It was the fowler's basket. And what I said in the beginning, I will now say again, that to the Prophet who was raised in a more rustic manner, God reveals mysteries through things that are especially done in the fields. For fowlers, and the things hunted by them, clearly birds, would not be more fitting for city men, but for those whose pursuit and purpose of life would be the fields and the things in them. But that in every way and entirely they will be caught for slaughter, just as by the hand of those accustomed to fowling, the common herd together with the select race in Samaria, I mean that of the boasters and those who have practiced being carried on high like birds, the power of the visions has shown enigmatically. For what was seen was a fowler's basket. Therefore the God of all says that the end has come upon my people Israel, and that their crimes would no longer be passed over; and that the temple itself, which had the golden calf in Bethel, will also be burned, he has revealed, saying that the panels of the temple will wail in that day. And he is accustomed to call the roof, or the things about it, "panels," skillfully and very well variegated by the arts of the carpenters, according to that in the Song of Songs, "Our beams are cedars, our panels are cypresses." And he says the panels will wail; and not by emitting an articulate voice, but rather as in crashes and the creaks in being broken. And since there will be many, he says, the one who has fallen in every place, I will cast silence. For since every place has henceforth been brought to desolation, and has no inhabitants, there will be a great silence, that is to say, stillness, just as in the deserts and impassable lands. Therefore the God of all will in no way be at a loss, if he should choose to chastise those who have sinned, but his manner of punishment will be manifold and various, and no one will withstand him as he inflicts punishments on the one who provokes him, yet he who shakes off the wrath by repentance will escape, turning for himself toward gentleness the Master who is good and compassionate.

Book 4

Hear this now, you who crush the poor man in the morning and oppress the needy from the land, who say, When will the month be over, that we may sell, and the sabbaths, that we may open the treasuries to make the measure small, and to make the weights great, and to make the balance unjust, to buy the needy for silver, and the humble for a pair of sandals, and we will trade from every kind of produce? One of the Pharisees once asked our Lord Jesus Christ which he considered the first and great commandment in the law, and he heard in reply that the first commandment is, "You shall love the Lord your God with all your heart and with all your strength; and the second, which is near it, You shall love your neighbor as yourself." And one might see the divine Paul himself having hung, so to speak, every kind of virtue from love, and having dared to say that it is greater than faith and hope, and having clearly confessed that he who does not have it is nothing, even if he should give his possessions to those in need, and even if he should deliver his own body to his persecutors to be burned. Therefore whatever is great and worthy of hearing in us will surely come from love for God and for our brothers. But if anyone at all is carried outside the laws of love, and is seen to be without a share of its blossoms, he himself will be completely useless, and would reasonably be thought to be held fast in every kind of wickedness, since wherever the good is unpracticed, there surely wrongdoing will flourish. See, therefore, the arrangement of the whole argument. For having first accused Ephraim, that is, Israel, of godlessness, and having declared him a worshiper of heifers, and not having love for the one and true God, because he loved to be attached to the works of his own hands, he also proves him truly unholy toward his own brothers, and having completely neglected love for his neighbor. And he makes the charge generally and very clearly, and though still in brief, yet he enumerates the accusations. For this reason he says, Hear this, you who crush the poor man in the morning and oppress the needy from the land. It is as if he were to say, The word is to you, for whom it is a matter of great diligence to, as it were, wipe the weak and poor from the earth and to oppress them in the morning. For the lovers of godliness according to God, as the day dawns for them, offer thanksgivings to God, they worship, they pray, and they turn their efforts toward everything that is praiseworthy; but those who look only to oppressing certain people, and who think that being on an equal footing is nothing compared to the need to be avaricious, make it their most diligent work to leap from bed as soon as dawn begins, and to proceed to their customary wickedness, and whom they might be able to defraud, almost even blaming the night for passing over them entirely and for delaying, because it does not grant a time sufficient for them for greed. These say, When will the month be over, that we may sell? This is the prayer of those who lend and of petty traders, of shameful and sordid men, who always thirst for the end of the month, so that by collecting little by little, they may make their own wares more substantial, and by impiously collecting interest upon interest they oppress the weaker, although the law clearly says, "If you lend money to your neighbor, you shall not be an exactor to him, you shall not charge him interest." But some say, When will the month be over, that we may trade? And others, held by the same or even worse sicknesses, and overcome by shameful gains, say again, When will the sabbaths be over, that we may open our treasures, to make the measure small and the shekel great, and to make the balance unjust? And what this is, or of what sabbaths they seek the passing, so that they may open their treasures and make the measure small and enlarge the weights, it is necessary to say. For it is written in Deuteronomy, "Every seven years you shall make a release, and this is the command of the release: you shall release every private debt which your neighbor owes you, and you shall not demand it of your brother, because a release has been proclaimed to the Lord your

God. You may exact it of a foreigner as much as you may "have with him; but of your brother you shall make a release of "your debt." And after other things again, "If there is among "you a poor man from one of your brothers in one of your cities in "the land that the Lord your God is giving you, you shall not harden "your heart or shut your hand "from your brother who is in need; you shall surely open "your hands to him, and shall surely lend him as much as he needs "and according to what he lacks." And he gives further instruction, saying, "Take "care lest there be a wicked, secret thought in your heart, "saying, 'The seventh year, the year of "release, is near,' and your eye be evil against your needy "brother, and you give him nothing, and he cry "to the Lord against you, and it be a great sin for you." Therefore, since the law has commanded the cancellation of debts, as it were, of sabbatical years; for it commanded it to be fulfilled in the seventh year; then, forewarning that one should not be wicked, but rather lend to those in need, even if the year of release does not seem far off, those who have many and abundant treasures, closing their hand, were eager to wait for the sabbaths of the years that were then at the gates, and then they would lend, so that the debt might not fall under the times of release. These say, When will the sabbaths be over? And it is clear that they mean those of the years; and we will open our treasures. And their impiety does not stop there, but uncharitably preying on the poverty of those who have fared wretchedly, they made their giving with small measures, but received in return with unequal weights, but with those even larger, and much heavier than the first, although God says through the all-wise Moses, "You shall not have in your bag "differing weights, a great and a small; you shall not have in your "house differing measures, a great and a small. A true "and just weight you shall have, and a true and just "measure you shall have; that you may live long in the land which "the Lord your God is giving you for an inheritance, because everyone "who does this, everyone who does unjustly, is an abomination "to the Lord your God." But for them there is no regard for justice; but looking only to avarice, they wore out the poor, almost acquiring the wretched, and treating them like footwear; "For the poor are the pasture of the rich," according to what is written. But the writer of Proverbs helps us not a little, saying, "Let the heart of a man devise just things, so that his steps may be directed by God. "For the ways of a man are before the "eyes of God, and He watches all his "paths." Therefore, as God watches over and minutely examines each of our affairs, we should make straight the a necessary course for those who are truly good and prudent, and to esteem nothing above the equilibrium between love for God and love for brothers. And love for God possesses genuineness in faith, and incorruptibility; while love for brothers has kindled the glories of righteousness. For it is true that "Love does no wrong to a neighbor." And I say that it is necessary for those who have chosen to be well-pleasing, and who live a most lawful life, to put on "bowels of mercies," to utterly disdain accursed avarice, and to set forth one's possessions as common for those in need. For by so keeping the law of love, he will be both glorious and enviable in the sight of both God and men. For it is written that "He has scattered, "he has given to the poor, his righteousness endures for "ever and ever." The Lord swears against the pride of Jacob, Surely I will not forget any of your works forever. And for these things shall not the earth be troubled, and shall not everyone who dwells in it mourn? And destruction will come up like a river, and will go down like the river of Egypt. God brings a charge of arrogance against those of Jacob, for disregarding divine laws and completely ignoring the Master's will, and for trampling on love for brothers itself. He swears, therefore, 'against the pride of Jacob.' And we are not saying that the God of all makes the arrogance of some the object of his oath; rather, He swears against it, that is, decreeing its deserved punishment. And why does He

swear at all? That he will no longer overlook their crimes, nor tolerate them to the end. For this, I think, is the meaning of 'forever': that which runs to the very end and to a final completion. Then he says that since forgetfulness—I mean, concerning their unholy transgressions—is taken away, how would the earth not become full of tumult as enemies overrun it, and how would they not mourn, having to endure a terrible and inescapable calamity? And what calamity is this? For destruction, he says, will be brought up against them like the river of Egypt, covering everything, and with many and irresistible currents flooding the whole land of Samaria; and it will likewise go down, dragging away everything in its path and sparing absolutely nothing. For Sennacherib came up against them with armies of myriads, like some river flooding the land and subjugating everything to himself; and he departed again to his own land, dragging with him a very great and countless number of captives. Therefore, whenever we despise God, we will find the hostile powers turned against us, so that we are in tumult and grief, being plundered by them, as it were, and by necessity falling into servile bondage. For they will be against us like an irresistible flood, dragging us to ruin and sinking us into perdition. "But rivers will not enclose us," according to what is written, nor will "the deep swallow us, nor could a storm sink us" who wish to please God. For then, yes then, having manfully escaped the greedy desires of the demons and having cared very little for their malice, we will say with joy: "If it had not been that the Lord was with us, let Israel now say; if it had not been that the Lord was with us, when men rose up against us, then they would have swallowed us alive;" and again, "Our soul passed through a torrent; then our soul passed through the irresistible water." For even if the water of diabolical insolence is irresistible and not to be withstood by our minds—that is, the flood which comes through the passions—yet in Christ we will have strength. For we shall pass through the assault of his perversity as through a kind of torrent. And it shall be in that day, says the Lord God, that the sun shall set at noon, and the light shall be darkened upon the earth in the daytime; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring sackcloth upon every loin, and baldness upon every head; and I will make Jacob as a mourning for a beloved, and those with him as a day of pain. This passage brings forth a twofold meaning. For it is always the custom for the holy prophets at the very end of their own words to remember Christ, and to make the narrative of the mystery concerning him, still overshadowed by obscurities. Come then, looking at both, let us say what is fitting. We will first set forth what follows from what has been said, and then in this way we will adapt the meaning of what has been said to the explanation concerning Christ. On that very day, therefore, on which the consummation shall go over all the land of the Samaritans like a river of Egypt, a terrible and deep darkness will be scattered over all, so to speak, who dwell in it, the sun in a way setting, and this at midday. And we do not say, of course, that the light of the sun truly set, but the calamity from the war became like darkness to those dwelling in Samaria. For great and excessive grief, when it arises, troubles the mind, and things that happen contrary to hope and unexpectedly darken the heart, and the harshness of sorrows works a kind of mist and fog in the hearts of the sufferers. Therefore they will see darkness, he says, even if the sun happens to be at midday. And those who formerly celebrated splendidly, always using strings and lyres and the sweeter parts of songs, will abstain from such pursuits, but will rather wail, and will make their study the odes for lamentation, and will take on the appearance of mourners, I mean both sackcloth and baldness. For to shave the head completely is very dishonorable. And indeed the divine Job shaved his hair when his children had perished. And I will make Jacob, he says, as a mourning for a beloved, that is, those who see him will be so sad over him, as if a mother or father

over one beloved child lying dead; and those with him into a day of pain, that is, the neighboring Judah and Benjamin, who together with Ephraim had served idols, and were with him in this very way, so that they will be found having a day of pain, and being as in birth pangs; and by birth pangs I mean those from terrors and grief and toils. For after devastating Samaria, Sennacherib captured all their cities. Then he sends Rabshakeh from Lachish to Jerusalem, who threatened terrible things to those in the wall. And he so crushed those in Jerusalem into despondency, that they expected to perish immediately along with those in Samaria. Then indeed, being very downhearted, King Hezekiah also sends someone to the prophet Isaiah, saying, "This day is a day of affliction and reproach and rebuke and "wrath, because the birth pang has come to the one giving birth, "but she has no strength to bear." Therefore, by a day of pain he means the toils and downheartedness as from a birth pang. Therefore, those in Jerusalem were in a day of pain, expecting to perish, those who were with Ephraim, I mean, in the manner of idolatry. And these things I have said as being likely and fitting for those who at that time were provoking the Master of all against themselves. And one might apply them no less also to those who acted impiously against Emmanuel himself, at the time of the incarnation. For they are "those who crush the poor in the "morning," that is, those who eagerly reject choosing to live lawfully, but proceed for no other reason, perhaps, than to destroy justice, and dare to hold as nothing what has been very well defined by the divine commandments, and to immoderately take advantage of whomever they might choose of the weaker. And they would be those "who say, When will the month be over, that "we may sell; and the sabbaths, that we may open the treasures "to make the measure small and to make the weight great "and to make the balance unjust." For that the scribes and the Pharisees were very fond of money and greedy for dishonest gain, we might know in many ways, by applying our mind to the evangelical writings. For to be seen as superior to shameful gains, and to love to be free from all greed for gain that is according to God Christ advised the lovers of moderation, and urged them to go even further, and to assist those in need and to distribute their possessions. But what does the Evangelist say? "But the scribes and the Pharisees, who were lovers of money, also heard these things, and they scoffed at Him." Therefore it might also be said of them, "The Lord swears by the pride of Jacob: Surely I will never forget your works." For it is truly arrogance for them to disregard even the divine laws, and what is still more burdensome than this, to even insult Christ Himself. Therefore, their transgressions will not depart into oblivion; but a consummation, as it were, has come upon them, and the war of the Romans like a flooding river. Since they delivered the Lord of all to the cross, the sun set upon them, and the light was also darkened. For "there was darkness from the sixth hour until the ninth hour." And this was a clear sign to the Jews that the souls of those who crucified Him were spiritually darkened. "For a partial hardening has come upon Israel;" and as the divine Paul writes, "To this day, when Moses is read, a veil lies over their hearts." And the blessed David also cursed them out of love for God, saying thus, "Let their eyes be darkened so that they cannot see, and bend their backs forever." That they have also mourned, transforming as it were their feasts into dejection, would be clear from Christ Himself saying to the women weeping for Him as He was being led away to the cross, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children." For they have mourned for the city and for the divine temple being destroyed along with it, and for the Romans burning everything. Therefore, he says, I will make him; and it is clear that he means Emmanuel; as mourning for a beloved one and those with him as a day of grief. For those who believed mourned for the crucified Jesus, and women wailing stood at a distance, both Mary Magdalene

and again Mary the mother of James and certain other women with them; and creation itself mourned its own Master. For the sun was darkened, and the rocks were split, and the temple itself took on the appearance of mourners, with the curtain being torn "from top to bottom." And God signified something like this to us through the voice of Isaiah, saying, "And I will clothe the heaven with darkness, and make sackcloth its covering." Therefore the mourning for him was as for a beloved one. And those with him, that is, the disciples, were set for a day of grief. For that they also mourned, how can one doubt? For the women announced the resurrection of Christ to them while they were in grief; then indeed, then, having barely recovered, they ran to the tomb. And perhaps somewhere to these women who were proclaiming the good news of the resurrection the prophet Isaiah says in spirit, "Women coming from a spectacle, come here; for it is not a people with understanding;" that is, of the Jews; "therefore he who made them will not have pity on them, and he who formed them will not have mercy," he says. Behold, the days are coming, says the Lord, and I will send a famine on the earth, not a famine of bread, nor a thirst for water, but a famine of hearing the word of the Lord. And waters shall be shaken even to the sea, and from the north to the east they shall run about seeking the word of the Lord, and they shall not find it. It is written, "Lord, in affliction we remembered you, in slight affliction was your discipline to us." And knowing that affliction is an excellent thing and truly beneficial, the divine David sometimes said, "In affliction I called upon the Lord," and at other times, "It is good for me that you have humbled me, that I might learn your statutes." For afflictions make us more sober, and draw us out of the snares of indolence, persuading us to love the ways of moderation, and the harsh and intractable as if by necessity and fear to the ways of holiness and obedience enduring yokes. So when Samaria has been ravaged, he says, and the Babylonian is burning the cities, even if some should choose then to learn what the will of God is, and what they must do or say to obtain mercy from him, so that they might be carried out of wrath, there will be no one, he says, to teach them. For I will bring a famine of the words from God upon them, so that absolutely no prophet will be found, even if they should run from west to east, even if from south to north. Similar to this is what was said by God to the blessed Ezekiel, "And I will bind your tongue and you will be "made mute, and you will not be a man who reproves them, for it is a "rebellious house." For those who have once spurned the word from God, even if they still wanted to, could not reasonably receive it. And by "agitated waters" he means the immeasurable multitude of the Jews, as being in turmoil, and henceforth resembling the waves in the sea, which are scattered everywhere by the blasts of the winds. And in another way. When Christ was crucified, the wretched Jews have had a famine of the words from God. For there is no longer among them a prophet, nor an accurate teacher of the Mosaic history who knows how to refine its density and to clarify the mysteries concealed in the letters. For they did not accept Christ saying, "I am the bread of "life, who came down from heaven and gives life to the "world." And for this very reason they also heard him saying long ago through the voice of Isaiah, "Behold, my servants will eat, "but you will be hungry; behold, my servants will drink, but you "will be thirsty." And indeed it is true that "The Lord will never "let a righteous soul starve, but he will overthrow the life of the wicked," not sending down to them the divine word that turns the mind to the pursuit of virtue. For as the Savior himself has said, "Man shall not live by bread alone, but "by every word that proceeds from the mouth of God." In that day the beautiful virgins and the young men will faint from thirst, those who swear by the propitiation of Samaria and those who say, As your god lives, O Dan, and as your god lives, O Beersheba, and they will fall and will never rise again. The word indeed has the sense that their sons and daughters will be

carried off by enemies; for this is what the virgins and the young men signify, for we will find that those accustomed to carrying people into captivity especially took those of such an age. But the word seems to indicate to us something else of the hidden meanings. There were certain virgins who dwelt in the precincts of the idols, and with them youths or prepubescent boys, through whom those more curious about sorcery thought to be taught things from the demons; for, as if invoking them upon undefiled bodies, they prepared them to give oracles with secret whisperings. And they say that even to this day some who wish to perform unholy rites prophesy in a manner similar to them. That therefore Israel will lack not only the word from God through holy prophets, which is useful and necessary for correction, but also the very word from the false prophets or demons, which they produced for some through virgins and boys, he implies by saying, In that day the beautiful virgins will faint. For it is as if he says, Your beautiful virgins will perish along with the others. And the word also mocks, along with the girls, the little boys who swear by the propitiation of Samaria. For it was perhaps a custom for them to love to make oaths by the gods in Samaria, that is, the heifers, and perhaps broadly mocking God, they ascribed his attributes to the carved images, saying, As your god lives, O Dan, and as your god lives, O Beersheba. These are cities of Judea, lying at the very extremities of the country, and as it were defining the measure of the land from south to the sea. It is therefore as if those swearing were perchance saying, As the god of the land of the Jews lives, that is, the calf; for by the extremities the middle parts are included, and the designation of the whole is woven together. But he says that the virgins and the young men, no longer supplying the false words of demons, because they themselves also became the work of the hand of foreigners, either having fallen by the sword, or having endured the inglorious and unbearable captivity. But when Christ was crucified, and had set for the Jews, along with the sun in the cosmos and the perceptible light, and the intelligible radiance and illumination through the Spirit; for they are deprived of the divine word, and of the comfort from above; the virgins among them have failed, along with the young men, that is, the beautiful and well-reputed souls, of which the undefiled part is signified by the virgin, while the strong and most valiant part is signified by the young man. For who is holy among them, since the law has power to perfect nothing, nor is it sufficient for them for righteousness? And with whom among them could spiritual robustness and a strong mind be found, when they have not known the splendid achievements of the evangelical way of life? For are not all of them sluggish and in sins and weakened in mind? Then how is this doubtful? Therefore, they have fainted in thirst, but it was not said to them, "Draw water with joy from the springs of salvation." But indeed also "he commanded the clouds not to rain upon them," because they have not been obedient to Christ himself who cried out and said, "If anyone thirsts, let him come to me and drink." But having forsaken him, although he is "a fountain of life, they have dug broken cisterns which will not be able to hold water." for they have given heed to teachings, the commandments of men, which know not how to give drink unto life, nor indeed to hold together for salvation those who use them. I saw the Lord standing upon the altar and he said, Strike the altar and the gateways will be shaken, and cut into the heads of all; and their remnant I will kill with the sword. The blessed prophets, by the torch-bearing of the Spirit brightening the eye of the mind, receive not only the knowledge of things to come, but indeed at times also the sight of the events themselves, seeing them as if painted on a tablet, are both themselves amazed, and persuade their listeners to be affected along with them, earnestly striving to make clear the powers of the visions. Therefore the blessed Amos said, "And the Lord said to me, The end has come upon my people Israel; I will no longer pass by them again. And the panels

of the temple will wail in that day, says the Lord; many are the fallen in every place; I will cast down silence." But behold, he has seen what was foretold being enacted in the events themselves, just as the prophecy holds. For he said he had seen the Lord himself standing by the altar, and as it were beginning the destruction, and commanding this very thing to happen. But God stands by the altar, not bestowing honor; for it is foolish to think this; since it is among the most absurd things to suppose and to say, that God bestows reverence and honor on the altars of idols; how then would he have honored the altar of the calves? But rather he stood by as one about to pull down and bring to the ground. For this very reason he has all but commanded the Prophet to begin the destruction, saying, Strike the altar, and let the gateways be shaken, he says, and let the temple henceforth be reeling, as being about to fall very soon indeed. And cut into the heads of all, that is, begin with the most prominent among them, and strike the leaders, who are also placed in the rank of a head to the others; and the remnant will perish mixed with them, and will follow the calamities of their leaders, they themselves also becoming the work of the sword. And similar to this is that also through the voice of Ezekiel to the six men, who were coming from the gate that looks toward the north, and carrying their axes they followed the man girded with the long robe, to whom it was said by God, "Go into the city after him, and cut down and do not spare and do not have pity; slay elder and young man and infants and women to a wiping out, but upon all on whom "is the sign, do not approach, and from my holy ones "begin." Do you see how He made the leading men the first-fruits of His wrath, that is, those who seemed to be venerable and holy, perhaps because they were also kindled with the glory of the sacred ministry, or in other words, were distinguished by certain other honors? For such men are, as it were, the heads of the others. But this has also happened to those who have acted insolently toward our Lord Jesus Christ. For since the wretched men, having cared little for the law and the prophets, did not receive Christ, who is the end of the law and the prophets, but, although knowing clearly that he is the heir, they cast him out of the vineyard, and finally crucified him, they have been given over to desolation to the Roman generals, and that famous temple has been burned, and the altar in it has been torn down, and the gates have been shaken down, and the leading men have perished along with the common people; for the war spared none of those among them. And each of the faithful, whether he be a temple of God, as having Him as an inhabitant, or whether he be considered an altar, as offering his own life as a sacred rite to God, if then he looks to indolence and provokes God, he will come to nothing, and will suffer a most terrible destruction. For the Lord is no respecter of persons, and "The righteousness of the righteous shall not deliver "him in the day that he goes astray," according to what is written. He that flees of them shall not escape, nor he that is being saved of them be delivered. Though they dig down to Hades, thence my hand shall drag them up; and though they ascend to heaven, thence will I bring them down. Though they hide themselves in the top of Carmel, thence I will search out and take them; and though they sink from my eyes into the depths of the sea, there I will command the dragon, and it shall bite them; and though they go into captivity before their enemies, there I will command the sword, and it shall kill them; and I will fix my eyes upon them for evil, and not for good. In due time, perhaps, then, will be said to those who hear these things what is sung to God through the voice of the blessed David: "Where shall I go from your Spirit? and "from your presence where shall I flee? If I ascend into "heaven, you are there; if I descend into Hades, you are present; if "I take up my wings at dawn and dwell "in the uttermost parts of the sea, even there your hand "shall lead me and your right hand shall hold me." For the divine is all-seeing, and in addition to this, also all-powerful, and no one could escape the

unsleeping eye. For He said, "I am a God at hand, and not a God afar off. Shall "anything be hidden from me?" But one could never go outside the calamity imposed on him as by divine commands, "For who shall turn back the high hand?" according to what is written. For what device will help us? Or what manner of help at all is there for us, when God decrees that we must suffer? That counsel and thought and every kind of device, therefore, are completely useless to those who have fallen under divine wrath, He makes clear by saying that one could not escape, even if he were hidden in Hades itself. And the saying is hyperbolic: even if he should fly up to heaven, and pass through to the peak of Carmel, yet wherever he might go, he will be caught. And if he should be in the sea, he will fall in with the dragon, that is, according to the Hebrew version, he will be given to the sea monster. And if he should be among enemies, and at last a captive, and wretchedly held in the yokes of slavery, even this, He says, will be a small thing, and not sufficient for his punishment. For the terror of the sword shall also be raised against him. And He will not cease, He says, the God of all, fixing His eye upon them. a sign of anger and threat. For at times we ourselves also fix our eyes on those who grieve us, looking at them with something fierce and unsmiling. But since God watches over both the good and the just, He clarifies the difference in His oversight, saying for evils and not for good. For he will look upon them, he says, not to bestow any good things, but so that they might have unshakable and, as it were, fixed the penalty and judgment determined for him. The wretched multitude of the Jews has also endured this, having inscribed the righteous blood upon their own head; for they said to Pilate, persuading him to crucify Christ, "His blood be on us and on our children." Therefore they perished with their entire households, and their cities were seized along with the men, so that perhaps no one was strong enough to escape. For what and how many things they have suffered, the lengthy writings of those who have composed such things sing. And the Lord, the Lord God Almighty, who touches the earth and makes it shake; and all who dwell in it shall mourn, and its end shall rise up like a river, and shall go down like the river of Egypt. Out of love, the Prophet does not allow his hearers to disbelieve what is said, as if it would not happen. This was to persuade them to choose to learn better things, and to hold what is useful in reverence, so that God might cease from His anger and draw back the calamity, and might receive them when they repented. For He always pities those willing to turn back. He teaches, therefore, that God is all-powerful, and not unable to bring to fulfillment what He has said. For he says, "The Lord, the Lord God Almighty, who touches the earth and makes it shake." It is as if he were to say, "Do not think that the one who has been grieved is like you." For the Master is not as a man, but is Himself the Lord of hosts, who lays his own hand upon the earth—that of the Samaritans, clearly—and makes it shake; and not at all preparing it to endure the usual tremor, but shaking it all with war and incurable calamities and causing it to be convulsed. For this reason he says, "Every one who dwells in it will mourn, and the end will rise up like the river of Egypt, covering and submerging everything; and so it will recede again, in the same way drawing everything down and carrying it away." And we said that he likens Sennacherib and the multitude of the Assyrians and the war raised by them against Samaria to the streams of rivers. Therefore, for those who offend and grieve God, escape will be impossible, and the smiting hand all-powerful and hard to escape, and for those once caught there would be no help or comfort; "For if He shuts a man in, who can open?" as it is written. But it is surely far better to put away anger by returning to what seems good and pleasing to Him. This would happen, and very rightly, if, forgetting what is behind and rejecting what is base, we were to make ourselves resplendent with progress in virtue. For then we shall swim through the things that come from

wrath, and we shall easily change the Creator, who is good by nature, I say, to the point of deeming us worthy of a kind and most gentle oversight. Who builds his ascent into heaven, and establishes his decree upon the earth; who calls for the water of the sea, and pours it out on the face of the earth; the Lord God Almighty is his name. And with yet more words he terrifies those who depart from God, and drives them toward what is better, skillfully explaining the preeminence and omnipotence of the divine nature, and he tries to convince them that He will in every way and in all circumstances bring His words to pass, with nothing standing in the way. "For the one who touches the earth," he says, "and makes it shake," in the ways just now rendered by us; this is the very one "who builds His ascent into heaven;" he almost says, "The one who has all authority, so as to walk upon the heavens themselves and to possess dominion over all, so as to have the creation above and in the heavens laid under Him, that is, the blessed multitude of the holy angels." And we say the "heavens" are the angels who dwell in heaven. But it should be known that the divine Jacob also enigmatically the matter he has seen. For there was a ladder extending from earth up to heaven, and "The Lord," he says, "was set up on it," while he saw the angels ascending and descending by it he saw the angels. This, I think, is "He who builds His ascent in heaven." But also whatever He may promise to those on the earth, he says, this is altogether unshaken and firm and as if founded. For in no way will the Lord of hosts grow weak, nor will a word from him fall through. And the Savior confirms us in this, saying, "Heaven and earth will pass away, but my words will not pass away." This is He who draws up the water of the sea by ineffable powers, and rains it upon the earth, that is again, He who orders human affairs, and is so powerful as to easily transform the natures of created things to whatever He may choose, and His name is the Lord God, and in addition to this, the Almighty. And this is not to be thought of as a mere name, as it might be in the case of a man, but as one rightly found from truth itself. For from His ruling essentially, and holding power over all things, He has been so named by us and by the holy angels. The purpose, therefore, of the Prophet is through as many means as possible, and in whatever way he could, to strike terror into the deceived, and to persuade them well to go back quickly, as it were, to consider righteousness a splendid thing, and to make piety towards God desirable again, powerfully checking the inclination towards what is more shameful by the terrors of the things to come. And this, I think, is what was rightly said through the voice of David to the Lord of all: "With bit and bridle curb the jaws of those who do not come near you." But "He who builds His ascent in heaven" might also be said of Christ, and very fittingly. For He is from above and from heaven, because He was begotten God from God according to nature; therefore He also said, "I am from above." And the wise John has also testified concerning Him, saying, "He who comes from above is above all;" but having essentially the ascent to the heavens—for it belonged to Him, as I said, as God—He has shown it to be accessible to those on the earth. For as "a forerunner on our behalf" He ascended to the Father, and as the divine Paul writes, "He consecrated for us a new and living way;" He appeared as a man "for us in the presence of God" the Father, who also "raised us up with Him and seated us with Him in the heavenly places." For since Christ ascended, He has built His own ascent for us also, if indeed the blessed Paul is truthful in saying, "For this we say to you by the word of the Lord, that we who are alive and remaining until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remaining shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be

with the Lord." He ascended, therefore, as a man, so that the ascent which belongs to Him and Him alone—because He is God and from God—He might also show to be accessible for us who have believed. He also establishes His own promise on the earth. For He has in no way been proven false, but rather will bring to accomplishment whatever He has promised to achieve for us. For He said, "It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but when I depart, I will send Him to you." Therefore He also commanded the holy apostles "not to depart from Jerusalem, but to wait for the Promise of the Father which" they had heard from Him. But He poured out the grace richly upon them. Therefore they also became "witnesses of his glory both in Jerusalem and in Judea," and in all the earth. And in another way we will find His promise established; for we have believed that He will also raise us from the dead, and will make us superior to corruption, and "He will transform the body of our humiliation to be conformed to the body of his glory," and he will receive them as participants in his own kingdom. He it is who calls the water of the sea and pours it out on the face of the earth, that is, the one who transforms the bitter and unacceptable and things unfit for use into something beneficial. "For the letter," the legal one, "kills," as the most wise Paul says, and the shadow is in itself unprofitable, but it has become most useful to us who understand, for the comprehension that is in Christ, and it has been shown to be like a spiritual rain, watering in a way the earth under heaven; if indeed it is true that the law, once bitter and unbearable to the ancients, has become for us a tutor unto the mystery of Christ, so that we can also bear fruit in him, refining the thickness of the shadow into truth. Therefore we shall take what has been said as an example, bringing forth as proof also the water of Marah, that although it was bitter, it was sweetened, God having shown a piece of wood to the blessed Moses, and having commanded him to cast it into the waters. But the wood was an image and type of the precious cross, through which the law became sweet, and as it were, most drinkable, although the history holds bitterness; "For, as I said, 'the letter kills,'" or rather as the wise Paul has written to us. Are you not as sons of Ethiopians to me, O sons of Israel? says the Lord; Did I not bring Israel up from the land of Egypt, and the Philistines from Cappadocia, and the Syrians from a pit? behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth. Those of Israel, always raising a high brow, continually recounting up and down the nobility of their fathers, and greatly stretching out their tongue, would say, "We have Abraham as our father." But they heard Christ saying to them, "If you were Abraham's children, you would do the works of Abraham." "For not all who are descended from Israel are Israel, nor because they are the seed of Abraham, are they all children." But the likeness of works and the ability to boast splendidly in the glories of the fathers justly bestows this. And they were arrogant towards all other nations, saying this also, that God made them chosen out of all the nations, and delivered them from the land of the Egyptians, and transferred them to the land of promise. And the statement is indeed true. But they who especially ought to have pleased the one who honored them with fitting returns, being outrageously insolent with complete apostasies and deviations into wickedness, were found to be so in many ways. And so the wretches have now come to this point of madness, as to think that for their well-being and for glory it would suffice them to be from the root of Abraham, and that they were transferred from the land of the Egyptians into the land of promise. Therefore, so that they might know that such boasts as these would be of no benefit to them, who have fallen into indolence and do not wish to be pious, he necessarily says, I will not consider you thus, even if you should happen to have nobility from your fathers, just as, of course, the sons of the Ethiopians, who do not have Abraham as their root? For the divine is

impartial and completely without respect of persons, and it knows no carnal nobility devoid of good deeds; indeed it deems spiritual nobility worthy of all reverence, which would be attended by the love of being resplendent through brilliant achievements. But that also seems to you to be something great and exceptional, to have moved from Egypt to another land. Then what of this? he says, or what benefit will it bring you? Others also have this, having received it from me. For I transferred the Philistines, that is, the Palestinians; for so the Hebrews have interpreted; from Cappadocia; and the Syrians, that is, all those under the kingdom of Damascus at that time, I led from a pit. But it must be known that instead of 'from a pit' the Hebrews have published, 'of Cyrene.' Therefore the Palestinians have become colonists of the Cappadocians, and the Syrians of the Cyrenaeans. But he called it a pit Cyrene, although very elevated and situated on high, because it lies as if in a deep bay. For all the land of the Libyans, so to speak, has maritime bays, jutting out. Therefore, for me, he says, who looks upon all equally, the purpose is to cut off every kingdom of sinners from the earth. Therefore, fleshly splendor would not profit those who possess it. For nobility before God is judged to be a good character, one that has striven much for the pursuit of virtue, and has practiced contending with the pieties of one's ancestors. But I will not utterly destroy the house of Jacob, says the Lord. For behold, I give the command, and I will sift the house of Israel among all the nations, as one sifts with a sieve, and not a pebble shall fall to the ground; all the sinners of my people shall die by the sword, those who say, 'The evils shall not draw near or come upon us.' The remnant has again been preserved for Israel "for the sake of the fathers." For they will not endure complete destruction, he says, nor indeed will the race of Jacob be utterly wiped out. But as if scattered by a sieve, he says, they will be scattered among all the nations. but not a pebble shall fall to the ground, that is, the race of Jacob will not fall in such a way as to arrive at complete ruin, but will be saved in the part that has received mercy; for some were then brought back from captivity; and it has also been saved through Christ; for not a few in number from the Jews have believed; and the remnant will also be saved in the last times, after the flock of the nations has been called in first. Then, as if someone were saying, If Jacob is saved again, against whom are the threats? he usefully answers, and says, that the wrath will not be indiscriminate against all without distinction, nor will the effects of anger be indifferent, but will rather fall upon those who have sinned unbearably. This is the meaning of, By the sword shall all the sinners of my people die, who say, 'The evils shall not draw near or come upon us.' For some came to such a point of madness as to think that the holy prophets were speaking falsely, and indeed they were saying that none of the things foretold would happen. And the wise Jeremiah will also testify to this, saying to God, "Behold, these say to me, 'Where is the word of the Lord? Let it come.'" Therefore, the sin of those so disposed was twofold: for they provoked in many ways, and they also thought that the truth was speaking falsely. And we shall find that at the time of the visitation the teachers of the Jews did not heed the words of our Savior. Therefore they also heard, "Woe to you, scribes and Pharisees, hypocrites! for you have taken away the key of knowledge; you yourselves do not enter, and you do not allow those who are entering to go in;" and again, "Woe to you, scribes and Pharisees, hypocrites! for you travel across sea and land to make a single proselyte, and when he becomes one, you make him twice as much a son of hell as yourselves." Therefore, they were justly not counted as children, and having slipped from the nobility of their fathers, they were enrolled as if among the sons of the Ethiopians; and they have also been consumed by the sword, and for their own ill counsel they have paid penalties equal to the judgment. In that day I will raise up the tabernacle of David that has fallen and rebuild its ruins,

and its demolished parts I will raise up and I will rebuild it as in the days of old; that the remnant of men may seek out [the Lord], and all the nations upon whom my name has been called, says the Lord who does these things. He promised, saying that he would not utterly destroy the race of Jacob, but even if they were scattered in a way by a sieve; for they will become both strangers and sojourners, driven from their fatherland and homes, inhabiting a barbarian and foreign land; but they would not be completely crushed, nor indeed will they go away to complete destruction. For this reason he says that he will also raise up the tabernacle of David, although it has fallen, and he will raise up its ruins, as in the days of old, that is, for many days. He says that this will be a sign and an assurance to the other nations, both those near and those far away, that it is necessary henceforth to turn to God and choose to seek him, having marveled in some way at the greatness of both the gentleness of God and his strength. Therefore, if he should say the tabernacle of David, he signifies the race of the Jews, that is, the house of Jacob. But it must be known that when Cyrus released them from captivity, they then returned to Judea, and rebuilt the temple, and having fortified the deserted cities and repaired the houses in them, they have dwelt securely, although having endured wars from certain ones, such as Antiochus, I say, and Hadrian, they have not become captives again, nor indeed have they been laid waste, as they were by the Babylonians. So then, the historical account is in these things; but the inner and truer one would be in Christ. For when he rose from the dead, God the Father having raised his tabernacle that had fallen into death, that is, his flesh from the earth, then indeed then all human things were restored to their ancient form, and all our ruined things have been brought to a new appearance. "For if anyone is in Christ, he is a new creation," according to the scriptures; for we have been raised with him. And death indeed tore down the tabernacles of all, but God the Father rebuilt them in Christ; and this will not be for us for a measured time, but for the days of eternity; for the good of incorruptibility in us is imperishable, and death will no longer have dominion over those saved in Christ. Then indeed then the remnant of men after those who believed from Israel have known the God who is by nature and in truth, having departed from that ancient and profane error. For it was not possible to prove Christ false when he said "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." And again, "When I am lifted up from the earth, I will draw all men to myself." On that very day, therefore, on which I will raise up the torn down and fallen tabernacle of David, all the nations will be called, and my name will be upon them. And that the things foretold will in every way and entirely come to pass, he has fully assured by adding, Says the Lord God who does these things. For if he is truly the Lord God, he will in every way and entirely do these things also, being weak in nothing. For he does "Great and unsearchable things, glorious and wonderful, of which there is no number." Behold, days are coming, says the Lord, and the plowing will overtake the vintage, and the grape will ripen with the seed, and the mountains will drip sweetness, and all the hills will be planted; and I will restore the captivity of my people Israel, and they will rebuild the ruined cities and dwell in them, and they will plant vineyards and drink their wine, and they will plant gardens and eat their fruit. And I will plant them upon their land, and they shall no more be plucked up from their land which I have given them, says the Lord God Almighty. He has clearly interpreted the very thing I was saying. And if someone should choose to make the narrative coarse and historical, he will say that again, that the return is clearly promised to those who have endured the captivity, and that they will possess their own land, having rebuilt cities and houses, and, being henceforth in a good state of prosperity, they will gather the good things from the fields, and will apply themselves to farming

with gladness and joy, so that their labor in the harvests of the sweetest things becomes continuous, with the goods from the threshing floor coinciding with their vintage, and the vintage, in turn, extending again to the time of sowing, so that the farmer passes from the winepress and sickle and grape clusters to the plowlands of the plains, and having washed off the dust of the threshing floor, to take up the cares of the winepresses. But if we should wish to approach the contemplation of the things set before us in a more subtle and spiritual way, it would be fitting to reasonably think that. For since, as I said, Christ came back to life; for the Father raised the tent of David, and rebuilt its ruins, a great and abundant participation in spiritual goods has come upon all people, both Greeks and Jews; "For God is one, who has justified the circumcision by "faith, and the uncircumcision through faith." Therefore, a very great supply of spiritual fruits is given to those who have believed, which is very well signified through earthly fruits. For there will be, it says, an abundance of grain and wine. But we will now accept the grain for strength, clearly spiritual strength; for it is written that "And bread strengthens a man's heart," but in some way entirely spiritual and divine and from above; and the wine for gladness; for again it said, "And wine gladdens "a man's heart;" and we "rejoice in hope," according to the voice of the blessed Paul. And the mountains drip sweetness. Therefore, the mountains, as it seems, here he calls the churches of Christ, on account of the loftiness of the doctrines in them, and the excellence of their piety towards God, and because the mountains appear to be covered with various plants, while the churches of Christ have countless heads of saints, like cedars and the tallest trees, which are established by the outlets of spiritual waters. But just as in the most wooded of mountains, swarms of bees flying about produce the sweet and precious honey; so again also in the churches, those who are more distinguished than others and more mature in virtue and understanding, collecting the sweet honey of the teaching about Christ, practically make it drip even into the hearts of others. Therefore, the mountains will drip sweetness in this way, I think. And he said the hills will be planted together. But hills are like those who are second and have less in virtue than those who are exceedingly distinguished in it. For there are measures of holiness and righteousness in the churches, and as Paul says, "According to the grace given to each" by God who distributes such things. Therefore, these also will be planted together, he says, that is, flourishing and fruitful, and bearing a mind richly covered with the orthodoxy of divine doctrines. And that the God of all has restored our captivity, no one would doubt. For Christ proclaimed "release to the captives," and He rescued from the greed of the devil the whole world under heaven. Then indeed, then, like farmers, we became caretakers of all the spiritual fruitfulness, we planted gardens and vineyards, and we shall eat their fruit. For we shall receive the rewards for our labors, and we shall also gather the fruits of equity. And that we shall have an unshakable dwelling with God, and that no one could cast out those who are in the lots once given by him, he will make clear by saying, "I will plant them upon their land which I have given them, says the Lord God." "For the gifts and the calling of God are irrevocable," and we will be established in every good thing, having Christ himself as our leader and festival-president; through whom and with whom to God the Father be the glory and the power with the Holy Spirit for ever and ever. Amen.

Commentary on the Twelve Minor Prophets - habakkuk

OF OUR FATHER AMONG THE SAINTS CYRIL ON THE PROPHET HABAKKUK

Book 1

It has been arranged for us very wisely and skillfully and of the proposed prophecy's manner, yet we will find it full of a holy economy; for it is fitting for the saints themselves to exclaim and say, "It is not you "who speak, but the Spirit of your Father who speaks "in you." But those who wish to understand need no small intelligence; since one might perceive the purpose of the prophecy laboring with a twofold contemplation within itself, both spiritual and historical at the same time; I will narrate beforehand usefully, and having brought together as in brief, the parts of the prophecy, and I will say for what purpose it was made. For thus the meaning would come to the readers with ease, and will find nothing arduous. Since Israel, then, was not moderately vexed at what was foretold through the prophets; for they knew, they knew, that at times it would be captive, and would fall into the hands of enemies, and lie under the yoke of unaccustomed slavery; this blessed Habakkuk tries to teach that by a just decree of God who rules all things, such things would happen to them at times, and for reasonable causes. For having prized a lawless and most outlandish life, and having inclined towards every falsehood, they did not cease sharpening the undefiled mind against themselves, until their affairs finally descended to this misery. And this he makes clear, making a condemnation of those who chose to live unholily, and placing this matter as a kind of prelude and hypothesis for the whole prophecy, then having brought in God threatening the despisers with the attack of the Babylonians. And since it was necessary for him not only to appear as a foreteller of grim things and of those which are most accustomed to cause grief, and to come into the midst, and to proclaim beforehand the most shameful of evils that would at times befall them, but also to narrate beforehand usefully something of the things that lead to a cure, and to utter beforehand the things through which it was likely that the sufferers would find respite; he cried out against the cruelty of the Babylonians themselves, and calls despisers those who burned down the divine temple itself, and sacked the holy city, and had no regard for the sacred vessels. "For why," he says, "do you look upon those who despise, will you be silent "when the wicked swallows up the righteous man?" Then he adds also very clearly the capture of Babylon itself, and the redemption from unaccustomed slavery of those who had suffered, through Cyrus at the appointed times. And from the partial redemption he passes to the the discourse cleverly on the universal and most general, that is, that which has come about through Christ for all those redeemed through faith, and laying a- side the yoke of sin, and escaping a bitter and savage master, Satan. You have in these things the purpose of the whole prophecy for us collected as if in brief; and we will speak, treating each point in turn as is possible. The oracle which Habakkuk the Prophet saw. By "oracle" he means in this the reception of the vision, or of foreknowledge, which one might take, God giving it; for he multiplied visions according to what is written, and he has spo- ken to prophets, revealing to them beforehand through the Holy Spirit the things that will be, and placing them almost as if already present and in sight. that they are not known to speak from their own hearts, but rather convey to us the words from God, he clearly

persuades, by naming himself a Prophet and showing himself full of the grace for this. How long, O Lord, shall I cry out, and you will not hear? I will cry out to you being wronged, and you will not save? The Prophet indeed assumes the person of one who is defrauded, and who endures unbearable insolence and drunken violence from those accustomed to do wrong; and very skillfully he testifies to God's love for humanity which is beyond description. For he shows Him as being very patient, although He is accustomed to hating the wicked. and that he does not immediately inflict punishments on those who stumble, he has shown clearly, saying that He has come to such a point of silence and long-suffering as to require henceforth even an outcry, as some are no longer making their greed against others bearable, but as it were are letting loose unbri- dled insolence upon the weaker. For through the things by which he cries out against God's patience, by these very things he testifies to God's love for humanity which is beyond measure. For "how long," he says, "O Lord, shall I cry out, and you will not hear? I will cry out to you being wronged, and you will not save?" although threatening very many and bitter punishments for those who wish to transgress. Why have you shown me toils and labors to look upon, misery and impiety? From this you might learn the hatred of evil of the saints; for they call the labors of others their own. For this reason also the most- wise Paul says, "Who is weak, and I am not weak? Who "is made to stumble, and I do not burn?" and He has commanded us ourselves to "weep with those who weep," showing that compassion and love for one another are most befitting of saints; But he says that God showed him toils and labors; clearly, of those who are transgress- ing; and the impiety of those accustomed to do wrong, not as if He him- self had prepared this suffering for him, but as one who has been long-suffering with those who have done these things and for so long a time, that is, as one who could have removed him from life, so that he would not be a spectator of such extremely monstrous things. But it is a custom for the saints in such bitter discouragements to seek to depart, just as indeed the blessed Jonah [says], "And now, Lord, take, he says, "my soul from me, for it is better for me to die than "to live;" and the most wise Paul also writes that "It is far better "to depart and be with Christ." For the laying aside of labors for those who wish to live holily is to be freed at last from the affairs in this world, and to be released, as it were, from the dreadful care of this place. Judgment has come to be against me, and the judge accepts [bribes]; because of this the law is scattered, and judgment is not carried out to the end, because the impious man oppresses the just, for this reason judgment will go forth perverted. That nothing of his own persuades him to be discouraged, but rather he is distressed as a saint and a lover of justice seeing those who disregard the divine commandment, not just any random people, but those who are resplendent with the highest honors, and who are set o- ver the peoples, and who are appointed to the dignity of judges he shows clearly, saying that the votes for righteousness have been subverted, although the law has clearly forbidden, "You shall not show "partiality in judgment, for the judgment is God's." Therefore, to judge is a great thing, and a wise and incorruptible man would become an imitator of the divine pre-eminence and glory a judge, and not enduring to pervert the vote of the just; but exceedingly insolent, and the bribe-taker comes against the divine dignities themselves, since he indeed defaces the beauty of truth, and has practiced perverting what is right, saying "evil is good and good is evil," and impiously reckoning "darkness for light, and light for darkness." Therefore, the Prophet reveals that in this one most excellent and exceedingly renowned commandment, the whole law is immediately trampled. For he who has erred concerning the most important part of what is fitting, how could he be secure concerning the greater? And the Prophet has brought himself in as a witness and spectator of the

greed. But since he says that judging rightly is neglected, for this reason the law is weak, and the correctness of judgments is not carried out according to what seems good to you, O Lord, and the impious man oppresses the just. This is an accusation against the Synagogue of the Jews, and it has been brought by God through the voice of other prophets. For he said that "Her leaders judged for bribes;" and again to her through the voice of Isaiah, "Your silver is dross, your wine merchants mix wine with water, your rulers are disobedient, companions of thieves, loving gifts, pursuing rewards, not judging orphans, and not attending to the judgment of the widow." And now the Prophet Habakkuk seems to want to fulfill that which is in the book of Proverbs, "What your eyes have seen, speak;" and he further demonstrates that he made a most reasonable outcry against the serenity inherent in God, who is long-suffering in such a way as befits him; for God is good; except insofar as it came to the human mind that his long-suffering was beyond all measure. And against Christ the judgment has gone forth perverted, and the law has been scattered. For him whom it was better to honor as God, and for this reason a wonder-worker, the leaders of the Jews did not cease slandering, and setting everything in motion with their own foul mouths, there is nothing absurd which they have not dared to say against him; so that at one time they thought he cast out demons by Beelzebul, and at another they called him a winebibber and demon-possessed. Then, when it was necessary to name him Savior and Redeemer of all, they impiously killed him, the wretched ones having brought forth a perverse verdict against him, although the law clearly stated, "You shall not kill the innocent and the just." And Christ also accused them in another way, as not enduring to think right and just things, but being silent, and as it were closing the eye of their mind to what Moses might say, although he broke the law concerning the sabbath; but leaping up, and very bitterly, at the god-befitting things he himself would do on the sabbath; for he spoke thus: "I have done one work, and you all marvel. For this reason Moses gave you circumcision, not that it is from Moses, but that it is from the fathers, and on the sabbath you circumcise a man. If a man receives circumcision on the sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole man well on the sabbath? Do not judge by appearance, but judge with righteous judgment." Behold, you scoffers, and look, and wonder marvelously, and perish; for I am doing a work in your days that you will not believe, if anyone should declare it to you. When the Prophet had cried out against the greed of the lawless, and almost accused the delay of the long-suffering towards them; for a just and virtue-loving soul is a thing that hates evil; to those who are accustomed to scoff, the God of all then proclaims to see and to look and to deem worthy of wonder all such things as ought to be wondered at. And these were the things that were somehow impending, and about to happen almost immediately, and having a dreadful attack and a hated assault, which indeed he has usefully commanded them to look up at beforehand, not being unable to destroy those against whom it might appear to be coming; but wonderful that they are also unexpected, and beyond hope and hard to bear and, because of their extreme terribleness, apt to strike with terror, and perhaps somewhere even disbelieved. For somehow evils of great magnitude are always very near to having to be disbelieved, especially if they are seen happening to those who had in no way hoped to suffer. For who would ever have thought that the beloved Israel, the firstborn among children, for whose sake Egypt perished, and countless nations have fallen, of Canaanites and Amorites, Hivites and Perizzites and Jebusites, would arrive at this point of misery, so that their whole country would be driven out, and they would endure an inglorious and unbearable slavery, wandering in a foreign land after the attacks of the war, for which every word is insufficient, if one

should wish to explain each thing clearly? For there have been arsons and murders, and the dragging of women, and the dashing of infants against the ground, and as the prophet Jeremiah says, "The hands of compassionate women have boiled their own children." And the holy places themselves have been sacked, and by the captors, who had come to the very height of wickedness, nothing was left unattempted. Therefore, they are unbelievable and, as it were, unpersuasive for narration on account of the extreme cruelty of those who committed them. For this reason he says that in their days he will do a work which they will not believe, if anyone should happen to relate it to them. And by saying "in your days," he allows it to be understood that not a long time will gallop past in between; but that the war is, as it were, at the door and immediate and near, and the judgment is not far off. For behold, I am raising up the Chaldeans, the warriors, the swift and bitter nation, which goes upon the breadth of the earth, to take possession of dwellings not its own. What the thing disbelieved is, if the story should be told, he shows immediately. For he threatened to bring upon them the Babylonians, the most warlike and savage race, and one in no way yielding to untamed beasts in cruelty, and always condemned for its unbridled madnenses; and he called it swift, for they are for the most part horsemen; and bitter because it is sharp and very difficult and not unskillful in tactics, having practiced generalship excellently. And strength running together with intelligence for the needs of war would, I think, most easily achieve what seems best to those warring, and will easily overcome those who are eager to resist. But since it was the custom of the Babylonians neither to always stay at home, nor indeed to ward off the attacks of those coming against them by defending themselves, but to spread out as if over all the earth, and to ravage the lands of others, and to be fond of always making their inheritance things which in no way belong to them, he says necessarily "the nation which goes upon the breadth of the earth, to take possession of dwellings not its own." For, as I said, it is fond of raging against the lands of others, and of always extending its own dominion. And the Jews, having killed the Lord, have suffered something of this kind; for although it was possible to inhabit their own land freely, with no one oppressing them, they have been given over to their conquerors, and have come under tribute and taxes, and have been placed under the scepters of those who are always expanding and have conquered all under heaven. For shaking off for themselves being ruled by Christ, they said expressly, "We have no king but Caesar." But it must be known that the soul of a man also, if it should treat the divine laws as nothing, will be under bitter tyrants, the unclean demons, and will serve wicked powers, which are always thirsting to inherit dwellings that are not their own; For man belongs to God; for He dwells in holy ones, and lodges in the souls of the pious. He is terrible and renowned; from himself his judgment shall be, and his dignity shall go forth from himself. The discourse passes to the leader of the nation, that is, to the tyrant of the Babylonians, perhaps Nebuchadnezzar, who took Judea, and having burned down the divine temple itself, carried away Judah as a captive into his own lands. Therefore, he says that he is terrible on account of his cruelty and lack of restraint in anger and his untamed mind and his harshness in judgments, but renowned again, as ambitious and boastful and an insatiable lover of glory; for those who have reigned in Babylon are always boastful and exceedingly ambitious. But since they themselves were the source of every counsel, yes, and of undertakings, commanding that what seemed good to them should simply be carried out by their subjects, for this reason he says, From him his judgment shall be; that is, he goes with self-willed impulses toward what moves him, and from excessive haughtiness would not tolerate the opinion of others, even if he did not command something that was possible to be done. For the counsels of the Persians are

arrogant. But since it was again their custom to divine beforehand concerning battles, and to try to learn in advance by the art of magic where the matter at hand would end, he said again, that his oracle shall go forth from himself. And he calls the oracle a *Immā*. For he will not summon those who know divination from other nations or lands, he says; but rather has them living with him, always lying and knowing nothing of the truth, except that they are always somehow stirring him up and are accustomed to proclaiming in advance that he will be victorious. And the rule of the Babylonians was exceedingly proud of this. And indeed Balak the king of the Moabites, when he planned to curse those of Israel and sought knowledge of the future, had Balaam summoned from Mesopotamia. For he thought that the magi of the Babylonians were clever and precise, and most mighty to accomplish anything whatsoever through the art of magic. But let us also receive, if you please, the interpretation of the text at hand in another way. For having defined the tyrant of the Babylonians, and having said that he is terrible and illustrious, he immediately added, From him his judgment shall be, and his oracle shall go forth from himself. And it will be possible to understand something like this. For God, the Master of all things, planned to punish Israel, which had chosen to live shamefully and wickedly. This judgment upon it, therefore, will come from him, he says, the Babylonian. It is similar to if he were to say, He will be a vessel of my wrath, and through him I will punish you, and the oracle concerning you, that is, whatever deliberation and will I might take up, will go forth from him again, that is, it will be accomplished; for he will bring to completion the things from my counsel and deliberation. And his horses will leap more than leopards, and will be swifter than the wolves of Arabia; and his horsemen will ride forth and will rush from afar, and they will fly like an eagle eager to eat. He strikes them again with exaggerations of the terrors, and tries to teach that the multitude of the enemies is terrible and unbreakable; and he drives them to repentance and to the need to learn the things which it was better for them to be seen to have accomplished. That the Babylonians, therefore, are very light-footed for running, all-daring and bold, and differing in nothing from wild beasts, and as it were swooping down on those who can be caught, he again intimates, comparing the horses to leopards; for the leopard is very good at leaping, and very agile in being able to pounce on those it pursues; and them to the wolves of Arabia, which they say are indeed wilder than all others, and dart with a swift run, making an assault on whomever they might choose; and he says they are not only like wolves, but also like eagles that run down upon dead bodies without delay and swoop down, as I said. And the mind of the Jews has become easy to capture and their heart, as it were, trampled by horses, that is, easily overrun, both by the passions of the flesh, and by the unclean spirits themselves, and in addition to these, by the most powerful attacks of the Romans. For they have stumbled against him who says, "And I will be to them," says the Lord, "a wall of fire round about, and I will be for glory in the midst of her." But I think every mind deprived of strength from above is easy to capture and completely easy to overturn; for all our strength and safety is from God; for in him we shall also "do valiantly, and he will bring to nothing those who afflict us," according to what is written. Destruction will come upon the ungodly, who have resisted in opposition to their faces. This indeed is the end and crown of the evils that were foretold. For he says the Chaldeans will come, and they will be of such a kind, and they will do this, and they will add that, and the result of these things, is that the impious will be destroyed utterly and with their whole household, along with the cities and villages themselves, with God pitying them in no way, but giving up to desolation, as it were, those who had impiously resisted His commands, and meeting Him face to face, as it were, and openly rising up against and clearly opposing what God

might wish as His own will. The Synagogue of the Jews has also been brought to an end in this way, thinking things contrary to Christ, and fighting against the Lord's doctrines and for this very reason unreservedly and shamelessly raising its face against Him, and doing and saying, so to speak, the most monstrous of all evils, and indeed nailing Him to the wood, and slandering the resurrection. For not only did they kill the Savior and Redeemer of all, but they also gave money to Pilate's soldiers, after Christ had been raised, so that they might say that He by no means came back to life, but rather the disciples stole Him secretly. And he will gather captives like sand; and he will revel among kings, and tyrants will be his playthings, and he will mock at every fortress, and he will cast up a mound and take it. Although the holy prophets had proclaimed up and down to the people of the Jews the things that would happen to them, and were almost charming them with such evils, they themselves slipped into such ignorance and unholy thoughts, that they were inflamed with boldness and anger, raising a high brow, and sometimes they thought they would very easily overcome their enemies by their own multitude; and at other times, gathering the surrounding kingdoms for aid, they were confident that the attackers would perhaps concede victory to them even without a fight. But having grown negligent of their ancestral customs, they no longer sought aid from God and from above, but collecting, as I said, that of the neighboring nations, sometimes that of the Egyptians, sometimes that of the Syrians, yes, and that of the Tyrians, they based their hope on unshakable prosperities, and they continued to be delicate and cheerful. That therefore such a thought of theirs is exceedingly vain, and the outcome of their affairs will not proceed in this way, he explains again. For when the Babylonian comes, he says, even if he should find the race of Israel equal in number to the sands, he will nevertheless be brought back home again, holding the inhabitants of Judea as spear-won captives, even if they should have ten thousand and most valiant defenders, yet he will easily overcome these too. And he will revel among kings and tyrants will be his playthings. For he deported Jeconiah to Babylon in chains, and not a few others of the local rulers, who were also made a laughingstock to their captors. And he will so overpower the cities, even the most well-walled, that the capture of each was reckoned by him as a kind of plaything. And he will also raise up earthworks. And thus he took Tyre, although it was extended far from the mainland into the sea like an island. And Satan also took Israel captive when it disobeyed Christ, and all the leaders became his delight, and those who boasted in the glory of the priesthood, whom I think it is not unseemly to call tyrants, because of their presiding over peoples, and being held in great glory and power over them. But they would not have become playthings of diabolical perversity, if they had followed the Savior's commandments, and had kept the faith, and the sanctification through the Spirit. For the Savior of all, who places every enemy under his feet, would have said to them too, "Behold, I have given you authority to tread on snakes and "scorpions, and over all the power of the enemy. Then his spirit will change, and he will pass through and be propitiated. That the race of Israel will not be utterly destroyed, nor will it be overlooked forever, but there will be for them some season of prosperity, and a release from the incurable disaster having been brought home, and the yoke of slavery having been broken, it allows us to understand, as he says the Lord of all will be in a change of spirit, that is, in a change of mind and a different counsel. And we certainly do not say that he will condemn the counsel already made against them, as if it did not have in itself the quality of having been well made at that time, but rather this, that having exacted sufficient justice, and having inflicted punishment in proportion to their transgressions, He will turn to mercy, and His anger will pass, and He will be gracious to those who have suffered. For I think this is what "he will

be propitious" signifies. This is the strength to my God. Are you not from the beginning, O Lord my God, my Holy One? And we shall not die. God having promised to pity them, and having announced the change of their gloomy circumstances for the better, the Prophet out of great joy all but leaps up and says that it would not be fitting for any other to restore Israel, and to free him from bonds and slavery, and to pity him when crushed, except for God alone, who is able easily to accomplish all things, smoothing the rough, and as it were leveling what is high and steep, to whom it might be said by every saint, "You can do all things, and nothing is impossible for you." Then the Prophet says, Are you not from the beginning, O Lord my God, my Holy One? and we shall not die. For even if Israel has been deceived, he says, and led astray into error and strange false worships, yet you were again the God of all, who as holy also pities those who have long transgressed, and preserves them from destruction, and does not allow Israel to perish completely. Therefore, it is not far from hope, that he will both be saved and will pass beyond his gloomy circumstances, since you pity him, and accomplish things beyond reason. And the saints also rejoiced, learning of the salvation of Israel in the last times, and they offered up prayers, and raised thanksgiving voices and odes. And indeed the blessed David, having foreknown through the Spirit the clemency that would be shown to them, and all but seeing them released from the bonds of captivity, sings and says, "Lord, you have been favorable to your land; you have turned back the captivity of Jacob. You have forgiven the iniquities of your people; you have covered all their sins." Lord, you have appointed him for judgment, and he has formed me to reprove his chastisement. Your eye is pure, so that you do not see evil, and you will not be able to look upon troubles. The word is again with the Prophet; but about whom he says he was appointed for judgment by God is very obscure indeed. Come now, therefore, let us, out of necessity investigating the meaning of what has been said, consider these things. For if it were said concerning the king of the Babylonians, that he has been appointed by God for judgment, we say that he has been appointed to fulfill the judgment that has come down from above against those of Israel, that is, the sack, the captivity, the burning of the cities, and, in short, the devastation of Judea. But if not this, and we turn the force of the meaning to the person of Israel, we say this again, that he himself has also been appointed for judgment by God; and we say "for judgment" means for condemnation. And indeed our Lord Jesus Christ said somewhere concerning the Jews, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind;" and he says "for judgment," for condemnation. Israel, therefore, has been condemned as having done wrong, as having been neglectful of the laws, as having grieved the Lord of all not moderately. But me, he says, that is, the Prophet, He formed, that is, He made and prepared, for the necessity of reproof the chastisement which He ordained against him; for as a chastisement and a scourge the war has been brought upon Israel, and what happened was a form of punishment, not simply an undertaking of the Babylonians. But if anyone should ask and say, he says, For what reason indeed has the Babylonian been appointed as a punisher, that is, for condemnation and for suffering, Israel, he will hear in reply That the Lord's is pure an eye, and it would never endure to become a spectator of wicked and unholy things, nor would it look upon the toils that come from injustices and greed happening to the weaker ones. For it always turns its eye away from those accustomed to do such things. When this has happened, in every way and altogether dreadful things will happen, and he who has suffered the turning away will be in the last of evils. And knowing this, the divine David begged, "Turn not your face away from me, and do not "turn aside in anger from your servant." For the things that happen out of anger will surely follow

the divine turnings away. Why do you look upon those who despise? Will you be silent when the wicked swallows up the righteous? And will you make men like the fish of the sea, and like the creeping things that have no ruler? Having announced beforehand that the eye of the divinity is pure, and that it would never look upon the workers of wickedness, nor would it look favorably upon any who have chosen to be greedy, and who weave pains for the weaker, the Prophet is immediately seized by thoughts of this kind. For the most savage multitude of the Babylonians has wrought countless dreadful and very difficult evils upon the peoples of the Jews, who also brought the excess of their own savagery to this measure of dreadfulness, so as not even to abstain from the divine places themselves, but to burn down along with Jerusalem also the renowned temple, and together with the common people to seize the priests of the divine altars and to profane the holy things, according to what is written. But when they were at home, they continued to be cheerful, and possessing wealth from plunder, not demanding justice for the unholy things they had committed, not fearing enemies, nor the terrors of war; but rather rising up themselves against all, and easily overpowering whomever they chose, and prospering exceedingly, and exulting in the misfortunes of the destroyed, and making a matter of boasting their unrestrained anger, their unbridled greed, their superiority over all. The Prophet therefore is astonished, seeing them expanding in prosperity, and he now touches upon divine judgments, and things unsearchable to all, and untouchable by any mind, he attempts to investigate and prays to learn, what then could be the reason for such long forbearance of the all-powerful God, so as to at times cast a mild and gentle eye even upon those accustomed to despise thus and who have chosen to live unholy lives, and to be silent and to endure a wicked man all but devouring the gentle and just man. From this, he says, that the necessity of being punished does not follow immediately on the heels of the transgressors, but rather wrath has proceeded to a postponement, for this reason those on earth have slipped into planning hereafter, and indeed also to attempt in the same manner as fish to devour the weaker, and as it were to swallow one another with a gaping and insatiable mouth; and to pursue thus a hard and unsociable and harsh life, so as to differ little from the creeping things in mountains and holes, which through great savagery and excess of bitterness are both untamable and do not imitate the natures of other animals, which at times even in a herd and under one leader and one set over the herd make their pastures, and are seen as if led by a general. And the Babylonians are unsociable, and unapproachable to others, both bitter and venomous and full of destruction and greedily swallowing the weaker. But it does not seem improbable that the voice of the Prophet was against both the devil and the wicked powers with him. For they are truly despisers, completely shaking off the divine fear, and coming to the full measure of all depravity and indeed perversity, although God is very forbearing. But since we have once come under them, we wretches have devoured one another. For the arbiter of peace was not ruling over us, that is, Christ, the lord of earth and heaven and all things; for this reason we have become like fish, most irrational and completely speechless. For there was not in us a word of piety, nor a voice of doxology to God, but rather killing one another and having a most irrational life, we lived in the world on a par with fish, and the mind in each was so bitter, that we seemed to have become completely bestial, and as far as anger and bitterness were concerned, to be equal to venomous creatures, or even to hasten to surpass them. He drew up the full number with a hook, and drew him with a casting-net, and gathered him in his drag-nets; for this his heart shall be glad and rejoice; for this he shall sacrifice to his drag-net and burn incense to his casting-net, because in them he fattened his portion and his foods are choice; for this reason he will cast his casting-net,

and he will not spare to slay nations forever. Having named them fish, he still dwells on the trope, and makes his words as if about one of those who work the sea, that is, of the fishermen. For the fish-catchers engage in their own pursuits in many ways. For either they snatch the fish with hooks, and draw them up struggling from the waves with their lines, or surrounding them with drag-nets they pull them in great numbers, or they enclose them with some other nets. And when they do well, with many gathered, they rejoice in their craft, and almost sacrifice to their nets, as having provided them a very rich portion. The Prophet says that something of this kind was done by Nebuchadnezzar, who, as with a hook and drag-nets and indeed also his casting-net, having encompassed Israel itself, and other nations with it, gathered them to himself, and as if setting a feast before his own shield-bearers, he commanded them to revel, and that the captured should become the inheritance and richest portion of those who had once seized them. For this reason, he says, perhaps he will both sacrifice to his drag-net and burn incense to his casting-net, that is, to his own powers, by which he caught the nations in a net, and in addition Israel, he will light the thank-offerings. And since the matter has turned out so very successfully for him, he says he would not refrain from slaying nations, and seizing tribes, and making countries his own, and deeming absolutely no one worthy of mercy; Satan has done this both against the whole human race, and especially against Israel. For with one net, as it were, and a single drag-net, I mean that of sin, he has encompassed all; but especially Israel on account of its impiety towards Christ. For it says his foods are choice. And the Jews are chosen in their way of life above all others. "For when, he says, the Most High divided the nations, as"he scattered the sons of Adam, he set the boundaries of the nations according to the number "of the angels of God, and the Lord's portion became his people "Jacob, the measuring-line of his inheritance Israel." Israel, therefore, was chosen above the others, as also the firstborn among the children, as from a holy root, that of the fathers I mean, and as having the law as a tutor, and as being called to the knowledge of the one who is by nature and truly God; but even though possessing glory and grace, he himself was also captured along with the others. And some, because they have been led astray, have become the devil's portion; but others, because having known the God by nature, they have unholily killed the Son begotten of him according to nature, who had come in human form and in a shape like ours, are bound in his drag-nets; and his purpose is to destroy completely all upon the earth and to spare no one. I will stand on my watch and mount upon a rock, and I will look out to see what he will speak in me, and what I will answer to my reproof. In these words he explains to us a prophetic mystery; for it is a custom for the saints, if they wish to learn the things from God, and to receive knowledge of future things, with him sounding in their mind and heart, to keep the mind far from distractions and cares and all worldly anxiety, and thus having and keeping it at leisure and quiet, just as to some hill and to then leap up to a watchtower and a rock for the contemplation of whatever the Lord of knowledge might choose to make clear to them. For indeed the low and dejected state of the mind is hateful to him, and he seeks hearts able to fly on high, and raised above earthly affairs and temporary desires. For it is written, "For the mighty ones of the earth have been greatly exalted unto God." And again, "And the young of the vulture fly on high." For the mind of the saints is far removed from earthly habits and more worldly affairs. Therefore, I will stand upon my watch, he says, that is, I will again make practiced and customary soberness my own, I will purify my mind, I will rid it of worldly care, and I will fly up as to a rock, that is, to a most firm and, as it were, highly-placed security of thoughts; having arrived there, as from a summit, I will consider in my mind what words might come to me from God, and what I myself might be

about to say, if God should wish to reprove me, as one who has not spoken safely the words, "Why do you look upon those who despise? Will you be silent when the wicked devours the righteous?" And the Lord answered me and said, "Write the vision clearly on a tablet, that he who reads it may run. Because the vision is yet for a time, and it will rise up at the end and not in vain." He commands that the vision be committed to writing, that is, the revelation of things to come; for the matter is worthy to be heard, and among the most wonderful things; and somehow writings directed to what is exceptional are always accustomed to be honored with long and unending remembrance. Write therefore, O Prophet, he says, the vision, so that those in due time might know the things foretold, and encountering your words they may pursue them, that is, desire to understand the power in them, and so they might believe that the prophecy will surely be true. For the vision is for a time, that is, for a delay and a postponement, and a short time will pass in between. But it will end in truth and not after a long time, and not in vain; for the truth will in no way speak falsely; and nothing spoken by it could become empty and futile. If he should delay, wait for him, because he who is coming will come and will not delay. If he should draw back, my soul has no pleasure in him; but the righteous shall live by faith. Naming no one clearly, he says, "wait for him," that is, expect him who is to come, and do not entertain a faltering hope in him, but rather one that is firm and established, even if there should be some extension of time in between. It seems, therefore, that the God of all has whispered in the mind of the Prophet and has revealed mystically that the one foretold will surely come; but he commanded to wait for him, on account of the time of delay in between, as I just said. For if there should be any drawing back and hesitation from the one who has believed, "I would have no pleasure," he says, "in him," seeing him held fast by the faults of his soul, nor would I be forgiving to such a one; but rather I will count him as faithless and hateful. And it will surely follow for the one who testifies to the truth of my words, that he will also be a partaker of life, and this is a prize for those who honor God, and a good wage for goodwill. Now, as far as the historical account is concerned, it was Cyrus, son of Cambyses, about whom he says, "if he should delay, wait for him." For he did take Babylon, having laid waste along with it the other cities as well. But as for the mystical words and for the spiritual narrative, I would say that the power of the preceding words would rightly be understood as concerning Christ, the Savior of all. For he is "the one who is, and who was, and who is to come," and the word of the holy prophets has proclaimed beforehand that he would be present in due time. And that having arrived he was about to overthrow the power of the devil, and to drive out the unholy and profane multitude of demons from their greed against us, the sacred scripture has clearly prophesied, and furthermore the outcome of the deeds accomplished will enter as its own witness, except the prophecy is "for a time." For in the days In the last times of the present age the Only-begotten shone forth, and the one who drew back, and most foolishly rejected faith in him, has offended God and remained without a taste of the heavenly goods, and has been driven out from the sacred multitude of the saints, according to the word of the prophet, "like the wild tamarisk in the desert, which will not see when good things come." But the one who is superior to hesitation and drawing back, and who has made love and faith in him to dwell in his mind and heart, has as a recompense for such a disposition, and as an extraordinary prize, unending life, and the putting away of transgressions, and sanctification through the Spirit. For we have been justified "not by works of the law," as it is written, but rather through faith in Christ. And "The law brings about wrath," for it calls transgressors to judgment, but grace sets aside wrath, absolving their offenses. But the arrogant and contemptuous man, a boastful man, will accomplish nothing. Having foretold that the

one who was fore-announced will be present at the proper times, to put an end to sad things and to deliver the crushed from all misery, he then mentions the one who laid waste, and who had fulfilled every kind of inhumanity and beast-like cruelty against them all. And by these things are signified, historically, the profane and God-fighting Nebuchadnezzar, but spiritually, again, Satan. And he calls him arrogant and contemptuous and boastful, and very rightly so. For this is his nature, whether the force of the words is understood of Satan himself, or whether one speaks of the Babylonian man. He says arrogant, meaning one who is presumptuous or stupid concerning himself, and again contemptuous and boastful, as one who from excessive haughtiness and empty puffing up is not willing to consider, so to speak, the incomparable preeminence of the all-powerful God. And such a one, he says, will accomplish nothing; for the outcome of affairs will not in every case turn out according to his mind, nor will he revel forever and be enlarged and be in brilliant glory. And it is true, which the blessed David also said in song: "I have seen the ungodly highly "exalted, and lifted up like the cedars of Lebanon, and I passed "by, and behold, he was not, and I sought him, and his place "was not found." For arrogance always creeps toward humiliation; but a measured disposition is crowned with the highest honors. And the disciple of the Savior confirms this for us, having written and saying, "Let the lowly brother glory "in his exaltation, but the rich in his humiliation, because as a "flower of the grass he will pass away." Who has enlarged his soul like hades, and he, like death, is not satisfied, and he will gather to himself all the nations, and will receive to himself all the peoples. God is in harmony with the Prophet, and has shown him to be speaking truth, sealing as true by his own words the accusations of both the devil and Nebuchadnezzar. For the Prophet was saying, "He has drawn up a consummation with a hook, "and has dragged him with a casting-net, and has gathered him "in his dragnets;" but the God of all, referring the causes to something still greater and truer, compares him finally to hades and death. For a thing insatiable are both death and hades. And it is true that, at least according to what seemed good to the Babylonian, all the nations would have been gathered to him. And such evils might rightly be understood as accusations of Persian ambition. For what is under heaven is small to them, and all the races of men would not be sufficient to serve them. And the inventor of sin himself might also be caught, that is, Satan, striving to place the whole earth, so to speak, under himself, and like hades swallowing up those who are perishing by his perversities. And he himself also said somewhere, that "I will grasp the whole inhabited world in my hand as "a nest, and as abandoned eggs I will take them up, and there is no one who "will escape me or speak against me." For the beast is insatiable and untamable and full of arrogance, truly abominable and misanthropic. Shall not all these take up a parable against him, and a riddle as a tale about him? And they shall say, Woe to him who multiplies for himself what is not his! For how long? And who makes his yoke heavy and strong. That his rule is not unshakable, nor indeed that he should revel in the multitude of things gathered, but that he will certainly fall from power and glory, and that when he has fallen he will be a song for many, he has clearly indicated. For he said that a parable would be taken up against him, like a riddle and a popular saying and on the tongues of many. And what is this? Woe to him who multiplies for himself what is not his and makes his yoke heavy and strong, that is, always making the penalty for his impieties more burdensome for himself, having destroyed nations and brought together whole countries, and always leaping upon those who in no way belong to him, and placing them under his own scepters as if by necessity, and having countless peoples under his hand. And in the midst he has exclaimed, For how long? showing that he is insatiable in greed, unbridled in cruelty, and not hating the limit of injustice. Therefore, the

tyrants of the Babylonians were insatiable and terrible in cruelty and accustomed to dare the most shameful things of all. Such also is Satan, always gathering what is not his own, and imposing a more grievous punishment upon himself. And it has been said somewhere to him, "Just as a garment stained in blood "will not be clean; so you also will not be clean, "because you have destroyed my land, and you have slain my people; "you shall not remain for eternal time." For what peoples has he not destroyed? Or what nations has he spared? What of the most odious things might he not be caught having dared to do? Therefore, the woe will justly follow him, and he will become a parable, his rule having been taken down, and his greed against all having been driven out. And again, the wise Jeremiah alludes to this for us, saying about him, "A partridge cried out, it gathered what "it did not hatch, making its wealth not with judgment, in the midst "of its days they will abandon it, and at its end "it will be a fool." And this has been done historically. For the Babylonian took Judea, and indeed also Samaria, and having depopulated other countries along with them, he carried them away to his own lands; but when Cyrus with the Persians and Medes encamped against the Babylonians, those who had been gathered went away again, and those held in the bonds of captivity, as if flying away, went home again. And the gentiles have departed from the worship under the devil, and having left desolate him who of old cried out and called them to himself, they have run to Christ. For that one gathered what was not his, but Christ received what was his. For he is Lord of all, as God. Because suddenly those who bite him will rise up, and your plotters will awaken, and you will be plunder for them. He says that unexpectedly those who, as it were, bite and devour him will rise up against him, and by the attacks of war will consume the strength under him; and these were certainly Cyrus, and around him the Persians and Medes and Elamites, who, as if shaking sleep from their eyes, and sobering up as from drunkenness, will barely be stronger than their old fears and taking up the battle against him, will generally overrun him. Then, plotting in many ways, they will easily crush him, leading and carrying off the affairs of the Chaldeans and plundering those of the Babylonians. And we will find that the accursed Satan has also suffered this. For he gathered to himself all the nations, spreading the net of polytheistic error, and binding them fast with the snares of sin. But those who bite him rose up, that is, the heralds of the evangelical decrees, tearing his body as with teeth, namely those who have chosen to think his thoughts. For just as "He who is joined "to the Lord is one spirit," so he who is joined to the devil is one body with him. They will awaken then therefore counselling him. For understanding that he is finally placed under the feet of the saints, Christ saying clearly, "Behold, I have given "you to tread upon serpents and scorpions, and upon all "the power of the enemy," they will seize those who think his thoughts, and will easily transport them to the knowledge of the truth, teaching who is by nature and truly God, and explaining the mystery of Christ, who indeed is also seen as the first to have plundered him. For one can hear him saying, "Or how can one enter into the house of the "strong man and plunder his goods, unless he first "binds the strong man? And then he will plunder his goods." And immediately upon being born of the holy virgin, he began to plunder his goods. For the Magi came from the east, "saying, Where is the one who has been born king of the Jews? "For we have seen his star in the east, and have come "to worship him." And indeed they have worshipped, and have honored him with gifts, and have become the firstfruits of the church of the gentiles; and being diabolical vessels, and of his members the most honored of all the others, have run to Christ. But that he was about to plunder the goods of the strong man, the prophet Isaiah also proclaimed enigmatically beforehand; for he spoke thus again concerning him, "For "before the child knows how to call father or mother, he will take "the power of Damascus

and the spoils of Samaria before the "king of the Assyrians." Now the force of the saying seems to allude to something of what was done historically; for Samaria had been sacked both by the king of Damascus and by the ruler of the Assyrians. Yet it implies an intelligible mystery. For the prophetic word has shown us that the power of the Savior will easily despoil those who have sacked his people. Because you have spoiled many nations, all the remaining peoples will spoil you, because of the blood of men and the impiety of the land and of the city and of all who dwell in it. The word is precise, even if it is understood again of both. For the Babylonian sacked many nations; and Satan has done this also. Therefore they have suffered being caught in the same things. And the affairs of the Chaldeans were sacked by Cyrus; but Satan by the saints. For both, the accusations are equal, and the transgressions are kindred, and the savagery and cruelty against all is as if related. For they have slain countries and cities, the one carnally, the other intelligibly, using sin as a sharp missile. But it says very well indeed that all the remaining peoples will spoil him. For as the Babylonian had destroyed all, it says that those who were strong enough to escape became most hostile to him, and that being few they would easily prevail, God apportioning the victory and granting to them to be able to accomplish all things. And the matter would be understood as true, even if it were applied to the enemy of all, I mean, Satan. For he both seized and sacked all those on the earth, and bound them in the yokes of sin. But he himself was also plundered by the remaining peoples, that is, by those justified in faith through Christ and sanctified in the Spirit. For the remnant of Israel has been saved. And the divine disciples, being from them, have become the firstfruits of those who have plundered the sinner. Then after them, even until now, the leaders of the peoples plunder, both rightly dividing the word of truth, and bringing back to the path of piety those who have been yoked. Woe to him who is greedy with an evil greed for his house, to set his nest on high, to be delivered from the hand of evils. You have devised shame for your house, you have finished off many peoples, and your soul has sinned. The word rebukes the Babylonian again, who wishes to build up his own rule from greed against all, and lifting up his own house on high, and indeed being accustomed to gild it with excellencies beyond measure and to fortify it exceedingly, so that perhaps he might be able readily to be delivered from the hand of evils, that is, to always escape the evils that occur. For the aim of the Babylonians was always to be fenced in by great multitudes of defenders, and to have innumerable men who knew tactics and were equipped with the law of war, so as to be able to effortlessly repel the harm from those attacking them. But that the matter would be to his shame and disgrace, as his hope fell away to its opposite, he taught by saying, You have devised shame for your house. For you have finished, that is, you have brought to an end, many peoples, having destroyed them with utter ruin. And since your soul has sinned, you will pay bitter penalties, you who were once glorious and setting your nest on high, pitiful and cast down and unexpectedly found under the feet of your enemies. This saying would be most fitting indeed both for Satan himself and for the inventors of heresies, who, being overcome by love of power and of seeming to lead many, have brought many peoples to an end, and have truly caused an evil greed in their own houses, and have set their nests on high, "speaking swelling words of vanity," and belching out against the divine glory things which would be fitting only for their tongues and minds. Therefore their souls have sinned; for they have acted insolently towards the Savior of all, Christ himself, "sinning against the brothers and wounding their weak conscience," according to what is written. Because a stone from the wall will cry out, and a beetle from the wood will utter these things. Holy Scripture often gives voices even to inanimate and senseless things, not as if they

were able to say anything, but as if the things themselves were almost crying aloud. And so the blessed Isaiah says, "Be ashamed, O Sidon, says the sea"; and David indeed, "The heavens declare the glory of God, and the firmament proclaims the work of his hands." For creation itself, through those things for which it is admired as being well-made, through these very things proclaims the glory of the one who made it. Therefore, the voices are in the things themselves, even if they do not become words. You will understand something of this sort here also. For it says a stone from a wall, and a beetle from wood will cry out against the Babylonian; and in what way, we shall say: the Babylonian, invading the cities of Judea, or also others, burned down all the houses in them. Then it necessarily happened that stones were also shattered and walls shaken down, and timbers fell with them, and roofs from extreme old age, having small beetles, that is, woodworms. For this reason, he says the ruined things will cry out against his cruelty; and these, as I said, were scattered stones, and lying in the middle of the squares, and timbers certainly half-burnt, and from their decay testifying at last to the ancient state of the cities. So it is an accusation against the Babylonian for having thus burned the old and most ancient cities, and for tearing down houses as well, the people in them having clearly been killed. But it should be known that instead of saying, beetle, other interpreters have published "a bond of wood." Whence one may understand that perhaps at that time they called the joints of the houses and the interlocking of the timbers in them, that is the bond, beetles, because it holds up the roof laid upon them as if with many feet. Woe to him who builds a city with blood, and prepares a city with iniquities. Are not these things from the Lord Almighty? And mighty peoples have failed in the fire, and many nations have grown faint-hearted. He pronounces the Babylonian wretched again, as one who raises his own glory on high, and the renown of his rule, being zealous to do so not from things which he ought to have, but rather from things which he least ought to have. For it was not necessary for him to be famous because he destroyed many peoples, but rather to be dignified with a different kind of ornament, and to be seen resplendent in boasts of righteousness. But having abandoned this as useless, he built it with blood and iniquities. For that the rule of the Chaldeans became most cruel, and by leaping upon simply all cities and countries in a beastly manner, has wrought evils beyond all description, would be manifest to all who have the divine to those who have read scripture. But these things are not from the Lord Almighty. For it is not, it is not possible to say that such evils have come from above; nor would it be thought God-given, that one ought to glory in these things. Therefore, they will not be unsupported, or rather not outside of justice. For what the divine and pure mind does not know how to praise, it certainly punishes, as not having what is fitting. For how is it not dissonant and completely unholy, for sufficient peoples to fail in fire, and for many nations to lose heart, that is, for splendid cities to be burned down along with their inhabitants, and for whole nations and tribes to give up in evils? And one might rightly exclaim this also to the leaders of the Jews, who killed all the holy prophets; indeed they thought to benefit Jerusalem not a little, and to build it in blood and with greed against all; for some they insulted, some they killed, and some they stoned, and finally to the others they added the Son, and the law was their pretext for their madness. For they feigned to be grieved that the commandment through Moses was set aside by Christ. But that their zeal was God-hated, and "not according to knowledge," as, at any rate, the divine Paul writes, the Prophet would easily show, saying, These things are not from the Lord Almighty. Therefore they have also failed in fire and lost heart, as the war consumed them and famine wasted them away. For such things have happened to the peoples of the Jews who have acted violently against the Son, and killed, as I said, the prophets

before him. Because the whole earth was filled with knowing the glory of the Lord, as much water to cover the seas. The divine scripture is often indifferent concerning times, and it sets down future things as though they have already been completed. So then, we shall find this to have happened here also. For whereas it should have said "will be filled," it says "was filled." Therefore, when the divine wrath is cast upon Babylon, and all things in it come to pass through both Cyrus and those with him, and she who was long ago terrible and unbreakable, and always raising up her own difficult-to-meet cruelty against others, appears henceforth pitiable and weak, and utterly desolate and under the feet of her enemies, then indeed, then all that is under heaven will understand how great and of what sort the divine glory is, and will be filled with the knowledge of it. For the rule of the Chaldeans prevailed, and was so conspicuous, terrible and invincible, with God being forbearing and giving it power to rule even over Judea, and to destroy countless cities. But when it considered inflicting its own fitting evils, it was shaken and has fallen and has been given over to desolation. The prophet Jeremiah also says something like this about it: "How the hammer of the whole earth was broken and shattered? "How Babylon became a desolation among the nations? "They will set upon you, and you will be captured, Babylon, and you will not know it; "you were found and were taken, because you resisted the Lord. The Lord "has opened his treasury and has brought out the instruments of "his wrath, for there is a work for the Lord God in the land of the Chaldeans, "for her times have come." But it must be known that after the sack of Jerusalem, Christ passed over to the nations, and then all under heaven knew the glory of God the Father, that is, him, as a torrent flooding the earth. For Christ turned toward them like a river, He who also long ago said through the voice of a prophet: "Behold, I am turning "toward them like a river of peace, and like a torrent "flooding the glory of nations." For when Israel once made a calf in the desert, and had for this reason offended God, He promised the manifestation of the Savior and the abundance of grace through him, saying: "But as I live, and my name lives, "the glory of the Lord will fill all the "earth." For all things are full of Christ, who is the glory of the Father. Therefore he also said, "I have glorified you on the "earth; I have finished the work which you have given me to do." Woe to him who gives his neighbor a murky overthrow to drink, and makes him drunk, so that he may look upon upon their caves; drink a surfeit of dishonor from glory. He utters again the "Woe" to the unholy audacities of Nebuchadnezzar, proclaiming what he will suffer, and signifying through this that the blow is full of bitter pain. He seems to call "murky overthrow" the unmixed grief or torment, which, by almost giving it as a drink, he caused those who were captured to be seen as differing little from those in wine and drunkenness. And what of that? As if opening a cave, he made the mind of each one transparent to all the others. For, as I said, by inflicting bitter torments upon the more distinguished of the captives, or perhaps even upon the kings themselves, he caused them to lament and to lay bare their sometimes hidden pusillanimity or cowardice, as if from unbearable necessity. But he was so terrible and harsh that, when it was necessary to feel pain for them and pity them, he reveled in their groaning, and made this a boast of his own rule. And this, I think, is what it is to give one's neighbor a murky overthrow to drink, so that he may look upon their caves, that is, the hidden and secretly inherent things of some. Since, therefore, he employed unrestrained passions and, with all mercy removed, clothed small and great, illustrious and obscure, with incurable misfortunes, for this reason the Master of all says, "Drink a surfeit of dishonor from glory." That is, for you were indeed renowned and famous and conspicuous to all everywhere and most well-known for your cruelty; but you shall henceforth be dishonored, and for your preeminence in fame you will endure a commensurate punishment. This

would also be fitting to say, if one should choose, concerning the unholy Pharisees themselves. For they have given their neighbor a murky overthrow to drink; and we say this is their teaching, the commandments of men, and in addition to these, their madness against Christ, and the accusations of their unbridled mouths. For he was calling them to life, but they had slipped into such folly as to say even to their listeners, "He has a demon and is mad; why do you listen to him?" And they did this so that, shaking off the word of salvation which enlightens the mind, they might look into their own caves, that is, into their dark and lightless and dead teachings. Therefore they have drunk a surfeit of dishonor, although they were formerly illustrious and had attained no small glory. For they were leaders of flocks, and they were also priests and judges. And such a saying would also be fitting for the inventors of unholy dogmas, who truly give their neighbor a murky overthrow to drink, pouring the poison of deceit into the souls of the more simple, so that they may look upon their caves. For their mind is dark, full of deceit, truly filled with diabolical mist, and differing, I think, in nothing from caves, which are full of dead bodies and all stench and impurity. But I think it is necessary, for a more accurate clarification of what has been said before, to say this as well. The Hebrews say—and the account is again from tradition—that after Nebuchadnezzar sacked both Judea and all the other countries, and brought the leaders of the nations to his own land, he would hold drinking parties from time to time. Then bringing in the captives, and making them drunk with exotic drinks, he would compel them to dance; and as they were shaken about and fell down and were stripped bare, sometimes showing even the hidden parts of the body, he would smile and make the affair a luxury and a pretext for merriment. They say that these things were cleverly called caves; and the account has some verisimilitude. For the other translators have rendered "nakedness" instead of "caves," so that what is said is of this sort: Woe to him who gives his neighbor a murky overthrow to drink and makes him drunk, so that he may look upon their nakedness. And you, heart, be tossed and shaken; the cup of the right hand of the Lord has come around to you, and dishonor has been gathered upon your glory. Because the impiety of Lebanon will cover you, and the misery of beasts will terrify you, because of the blood of men and the impieties of the land and of the city, and of all who dwell in it. Somehow it is always present and seen to be terribly attached to the souls of the arrogant to have the greatest possible insensibility of mind, and moreover, in addition to this, to think that they themselves will have an unshakable share of prosperity, and they shake off, as it were, and very generally, the expectation that there will ever be a change of affairs for the worse. Such is that which is said through the voice of David as from the person of those who are in comforts and luxuries, "But I said in my "prosperity, I shall not be moved forever." Therefore, since the Babylonian was sick with insensibility from excessive arrogance, he almost rebukes him now as being inflexible, saying, "And you, O heart, be shaken," that is, do not think you are settled in unshakable prosperity, receive now the thoughts [about] grievous things, come to an awareness of what will happen, and yield to experience, although before it you did not deign to grasp, so to speak, even in mere thoughts, that you yourself will one day be in gloomy circumstances, and your heart will fall into things naturally not moderately distressing. What then is it that shakes it and agitates it into sorrows? A cup from the right hand of the Lord has come around upon you, and dishonor has been gathered upon your glory. For just as you gave your neighbor to drink with a murky overthrow, in the same way, having fallen under the things to be brought on by divine wrath, you will be loathsome, dishonored by all, pitiful and cast out, and in every way overcome by that ancient renown. But by saying that the cup is of the right hand of the Lord, the blessed Prophet

persuades one to think, as it were, that it would not be possible not to drink it, since God himself offers it. For it was necessary by all means to endure the things from wrath; "For if he shuts a man in, who can "open?" according to what is written, and as the prophet says, "Who will turn back the high hand?" And for what reason, then, these things will happen, he makes clear, saying, "Because the impiety of Lebanon will cover you, and the misery of beasts will terrify you." And Lebanon is a mountain of Phoenicia, one of the most distinguished, with goodly wood and fragrant as incense-bearing. And the sacred scripture at times compares Jerusalem to it, on account of its being glorified with many holy heads, raised on high and thinking the things in heaven, and submerged in the beauty of piety. The blessed David also remembers these, saying thus to God, "The cedars of Lebanon which you planted, there the sparrows will make their nests." For like a cedar, each of the saints, as I just said, is raised on high, by not enduring to think on the things that are cast down, that is, the things on earth, and he becomes like a shelter to others, receiving like sparrows those wishing to be discipled under him. Therefore, since the Chaldean sacked Jerusalem, and was impious and offended God, setting fire to the divine temple in the city, and was captured for also having insulted the holy things themselves, for this reason he says that the impiety of Lebanon which was directed against it will cover him. And Lebanon, as I said, he calls either Judea, or Jerusalem; and one might think perhaps that he also means the temple itself, having much fragrance, and adorned with the heads of the priests as with certain cedars. And in what manner the impiety committed against Lebanon was to cover him, he showed by adding, "Because the misery of beasts will terrify you." And he seems again to call beasts the Persians and Medes armed with Cyrus, as having much untamable spirit, and being whetted for cruelty. But that God does not punish in vain, but brings balanced penalties for whatever one might do, he taught by adding, "For the blood of men and the impiety of the city and of all who dwell in it." Each of the Pharisees also will hear, who were inventors and composers of the madness against Christ, "And you, O heart, be moved and be shaken." For a cup from the right hand of the Lord has come around upon them, and dishonor has been gathered upon their glory. And they have drunk as a cup of destruction the wrath that came upon them, dishonored they have become and as far as possible from all good repute. For they also acted impiously against Lebanon. You will understand Lebanon to be the Church, which is truly fragrant, the conspicuous mountain, and most well-known everywhere. They persecuted the Church after the cross of the Savior. Therefore they have also been terrified as if by beasts that have ravaged them, and having become guilty of much blood of the holy prophets, they added to these also that of those who have believed in our Lord Jesus Christ, of whom the blessed Stephen became the first-fruits, having been shown to be a kind of first spoils and first-fruit of the holy martyrs. What does a graven image profit, that they have graven it? A molten image has fashioned it, a false fantasy, because the one who fashioned it trusts in his own fashioning to make mute idols. So the proposition of the saying is in this manner. For what, he says, does the graven image profit that they have graven it? And what does the fashioner profit by his own fashioning, that he trusts in it? But what, again, is the Prophet's purpose, we will say as best we can. Cyrus and the Medes having invaded the land of the Babylonians, and war having at last been announced all around, the magi, doing their customary things, called upon the falsely-named gods for aid to the city in peril, and they brought sacrifices and libations to the senseless things, placing on them their whole hope of being saved. But those things were nonsense and deception, deceit and vain counsel, and nothing else; for it was captured and has been ravaged, though it never thought to suffer this. Therefore, the God of all

things laughs at the thought of the transgressors, and their hope in lifeless things. For what, he says, does the graven image profit, being nothing other than a false fantasy having nothing true? For how or from where could divine power at all be believed to be in things fabricated by human hands? Therefore, to trust in them is indeed vain, and the matter is truly ridiculous, at least to those who have a sound mind and an awakened spirit. But it seems someone might unfold the force of the preceding words in another way. For the Babylonian, having taken the cities and, so to speak, having desolated all the lands, turned immoderately to the lofty and unbridled, and was henceforth sick with arrogance, and the wretched one, having placed the glory of God upon his own head, fashions a golden image, just as the divine prophet Daniel has written. Then he commanded tribes and tongues to worship it, and for those who did not endure to do this, death was the penalty. What then was the benefit from this? Tell me, he says. For he who thought he was also a god has now at last come to the end of all evil, and has fallen into disasters beyond description. Woe to him who says to the wood, 'Awake, arise,' and to the stone, 'Be exalted.' And it is a fantasy, and this is an overlay of gold and silver, and there is no spirit at all in it. But the Lord is in his holy temple; let all the earth be reverent before his face. Again, as I just said, the force of the preceding words follows. For he rightly pronounces wretched the deluded, who, having abandoned the one God who is so by nature and in truth, and running past the path of reverence toward him, proceed to destruction, crying out to the wood, 'Awake, arise,' and saying most mindlessly to the stone, 'Be exalted.' For it is the custom of the deluded, if any fear should terrify them, to light altars, to open shrines, and to cry out to lifeless idols: 'Have mercy, save us, be exalted you also, O stone, defending as a god the realms of those who revere your power and have chosen to worship you.' Woe then indeed to such people, rightly, because, cleaving to things made of gold and silver, to things that have no spirit, they utter such words, which it were surely better to say to God who inhabits heaven and has the city above as his own temple. For the holy one dwells among the holy, and abides with those who revere him. Therefore the Prophet utters something useful and necessary to us: 'Let all the earth be reverent before his face.' For those who are truly sound of mind must worship the one who is by nature and truly God, and to him every wise man will kindle reverence, to him he will bring also his supplications, from him he will seek to be saved, and him he will confess as Creator, Lord of all, Savior and Redeemer, all-powerful, all-holy, and the one who transforms the natures of things, to whatever he might choose at various times and by his own commands directing this universe.

Book 2

Having thoroughly completed the discourse on Babylon, and that they will pay bitter penalties who ravaged the holy city, and having very clearly proclaimed beforehand that they would carry off Israel captive, he aptly comes to the mystery of Christ, and as from the redemption which happened for one nation and partially, he brings the discourse to the one that is for all and most general, by which the remnant of Israel was saved, and no less was the whole earth saved. For Cyrus, the son of Cambyses, released Israel from captivity, having overthrown the arrogant and God-hated kingdom, I mean that of the Chaldeans. But what was done was therefore an image and a type of the things accomplished through Christ; who found all humanity as if taken by the spear, and laboring under the tyrannical hand; for Satan had reigned over us as it were through sin; He made them free from bonds and labors, and having released them from that monstrous servitude, he brought them back as if to the holy city, the heavenly Jerusalem. For we have

become, according to what is written, "fellow citizens with the saints and members of the household of "God," and we have henceforth claimed heaven as our homeland. Therefore, the Prophet, astonished at the power of the mystery, and exceedingly admiring the ineffable and God-befitting economy of the Only-begotten's coming in the flesh, makes his prayer in the manner of a song, according to that which is spoken through the voice of David, "My tongue shall meditate on your "righteousness, all the day long your praise." O Lord, I have heard your report, and I was afraid, O Lord, I considered your works, and I was amazed. The saying might be understood as addressed to him, if one should choose, who is the Father and God of all, as revealing the Son, and making clear the report concerning him through the Spirit; or also, reasonably, to the incarnate Word himself. And if one should say it was directed to the Father, we shall understand it as something like this: O Lord of all, he says, the given revelation, that is, the report concerning your offspring, has astonished me; for the accounts are dreadful and beyond speech, and the manner of the economy would henceforth be beyond all mind; but if, sending forth the slender eye of my heart, I should perceive the power of your works, the result will be ecstasy, and nothing else. But with the discourse looking to the Son, we shall no less approach it in some such way as this: O Lord and ruler of all, even though you have become flesh, having received the report concerning you, that is, the hearing and revelation, I have fallen into fear. And I am astounded, and very reasonably so, at the extraordinariness of the matter. For I learn that, existing in the form and equality in every respect with the one who begot you, you will bring yourself down to a voluntary emptying, and will become a man like us from a woman, and will endure the form of a slave, and with us will call your own Father God, and you will become obedient, even "unto death, and the death of the cross." Therefore, I have heard your report and was afraid, I considered your works and was amazed. For you preached recovery of sight to the blind, you proclaimed release to the captives, you healed those broken in heart, you turned back the one who was wandering, you bound up that which was broken, you became a light to those in darkness, a door and a way to life and sanctification, you have become peace, uniting through faith into one people those from the circumcision, and also those from the nations, you have become "a cornerstone, chosen, precious;" you have acquired the world for God the Father, you have freed from sins those who were captured by weakness, you rescued from the hand of the devil, by the grace of adoption the servile was made glorious, the man from earth has become a citizen of heaven; and besides these, that is also worthy of hearing, I think; for you, who give life to all things, have endured with us the death of the flesh. But you have become "the firstborn from the dead," and the firstfruits of those who have fallen asleep, and the first offering of humanity brought back to incorruption. For you rose again as God, having trampled the harsh and irresistible beast, that is, death, you have undone the power of that ancient curse. And in you and through you has ceased "You are earth and to earth you shall return," spoken against us. You will be known between two living creatures. This has been interpreted by some in different ways. And one said that the Spirit and the Son are called two living creatures, and that God the Father is known between them. But I think it is ignorant to understand it this way, and has much foolishness in it. For who would dare to say that life is a living creature, that is, the Son or the Holy Spirit? For life is rather that which makes alive, while a living creature is that which partakes of life from another. It is also absurd in another way for the Father to be understood as being between both, who is indeed named first according to the arrangement of the confession of the holy and consubstantial Trinity. And surely we do not say that, being placed before the Son and the Spirit in naming, he has precedence over them; for this

is nonsense and false speech; but rather we hold and have believed that he also has the co-eternal Word who appeared from him, and he was, what he is, not without his own Spirit, but as soon as God the Father is conceived, the existence of him through whom he is Father, and his own divine and holy Spirit, immediately enters with him. But since he is, as it were, a source of his own offspring, he has been named first economically. How then he will be between the Son and the Spirit, I cannot conceive. But perhaps they will say, as is likely, that the "between" should be understood in terms of place. But this too is absurd. For the divine is not in a place, because it is neither in quantity, nor indeed according to a body. Others again have said that the two living creatures are the new and the old testament, between which Christ is known. But in such speculations let anyone take whatever path he wishes for himself; but we, turning the discourse once for all to the person of Christ, will make our exposition of the concepts according to the Law. Therefore our Lord Jesus Christ has become a propitiation through faith; for so the divine Paul seemed to think and to say; for through him we have been freed from every accusation, and have found the Father merciful and approachable. And the wise John will testify, saying, "My little children, I write these things to you, so that you may not sin. "And if anyone does sin, we have an advocate with the "Father, Jesus Christ the righteous, and he himself is the propitiation "for our sins; not for ours only, "but also for the whole world." And since the things represented of old through riddles were types of things that were to be in truth, let us say something showing the Son to be the propitiatory made in the holy tabernacle by the Father. Therefore the God of all commanded an ark to be made, and a lampstand, and also a table in the holy tabernacle; then in addition to these, a propitiatory of gold and purple and fine twisted linen and scarlet finely woven, and this, raised on four pillars, was hung over the holy ark; then two Cherubim on the right and on the left, made of gold, surrounded the propitiatory, their faces stretching towards it. And the thing was again a riddle of the mystery concerning Christ. For the Word became flesh, although he was God and Lord of all, as from God the Father having been revealed according to nature. But even if he became flesh, and was set forth by the Father as a propitiation, he has not cast off what he was, that is, being God; but even so he is in power and glory befitting God, and again the powers above stand around him, completing the liturgies assigned to them. For this reason the Cherubim stand around the mercy-seat, and look towards it continually. For it is the custom of the powers above, being holy and all-pure, to always contemplate the things of God, and to look to him, and to be turned continually to the things that seem good and are dear to him. You will be known, then, O Master, he says, who you will be, having become like us; for that you are a propitiation, as from the example of the one in the holy tabernacle, you will be clearly known. For you stand in the midst of two living creatures, that is, the Cherubim, and your name is the mercy-seat. And the saying is true; for as Christ himself says, "The Father did not send "the Son into the world to judge the world, but that "the world might be saved through him." When the years draw near, you will be recognized; when the time comes, you will be revealed. The law has indeed prophesied the mystery of Christ; and indeed also the choir of the holy prophets proclaimed it beforehand; and the mystagogues in various ways establish us more firmly in the faith in him, by usefully connecting the things that happened and were accomplished at the time of his sojourning with the things written about him long ago, and we will often find them strengthening their own understanding from this; such as that which is through the voice of the evangelists. For our Lord Jesus Christ cast out of the temple those who sold the sheep and the oxen, and overturned the tables of the money-changers, "And making a whip "of cords he drove them all out, saying, 'Do not make my

Father's "house a house of trade";" and what of it? "His disciples remembered," it says, "that it was written, "'Zeal for your house will consume me.'" And when Joseph once thought that the virgin betrothed to him had been defiled, and was wanting to dismiss her secretly, "An angel of the Lord appeared," it says, "to him in a dream, saying, 'Joseph, son of David, do not "be afraid to take Mary as your wife; for that which "is conceived in her is from the Holy Spirit. She will bear "a son, and you shall call his name Jesus, for he "will save his people from their sins.'" Then he brought forward a sacred oracle for assurance; for he spoke again thus: "All this took place to fulfill what was spoken through "the prophet, saying, 'Behold, the virgin shall be with child "and bear a son, and they shall call his name Em- "manuel.'" And we will find Emmanuel himself strengthening faith in himself from the things foretold by the prophets, and deeming it right to be recognized already through these deeds, and by bringing together the outcome of the results with what had already been said, that one should in no way doubt that he himself was, therefore, the one who was preached through the law and the prophets. For some of John's disciples came to him, inquiring and saying, "John the Baptist has sent "us saying, 'Are you the one who is to come, or should we expect another?'" But he, although it was possible for him to say, "I am, and not another," persuades them to return to the ancient proclamation, saying, "Go "and tell John what you hear and see: the blind "receive their sight, the lame walk, lepers are cleansed and "the deaf hear, the dead are raised, and the poor have good news preached "to them, and blessed is the one who is not offended by "me." It is certain, therefore, that, as the Prophet says, when the years draw near, you will be recognized, and that at the times long ago foreordained, according to the will and counsel of God the Father, Christ was revealed. For in the last times of the age he appeared to us, and was recognized and confessed, just as, indeed, even before the others, Nathanael cried out, saying, "Rabbi, you are the Son of God, you are the king of "Israel." He was recognized, then, when the years drew near, that is, at the time of the economy in the flesh. And he was recognized both by of the saints and of all, now henceforth, that is under heaven. For we have known the one in the midst of two living creatures, prefigured as a propitiation in legal enigmas, that is, Christ. In the troubling of my soul in anger, you will remember mercy. Human nature has offended the Creator through the transgression in Adam, who gave almost no regard to the commandment that was given. Therefore we have been troubled and have been destroyed, we wretches having fallen into a curse and a judgment, and we have been held by death, God having been angered; for our forefather Adam, as the root of the race, heard, "You are earth, and to earth you shall return." Yet the Creator did not overlook us forever, but had mercy as God. For even if "death having grown strong has swallowed up" according to the voice of the Prophet, yet "again God has taken away every tear from every face; the reproach of the people He has taken away from all the earth." For in Christ the power of death has been abolished, sin having been destroyed, on account of which we were also reproached; "For the Lord has remembered us, and has had mercy on us," just as the divine David also sings. For he has brought us back to incorruption and life, although we were troubled, as I just said, by the divine anger, so as to be in a departure of the spirit, that is, in the laying aside and casting off of the soul; for thus is death accomplished in us. But that we were condemned to death for having offended God, and have been saved again through mercy, the blessed David will confirm, saying to the Creator of all, "When you turn your face away, they shall be troubled, and they will return to their dust. You will send forth your Spirit and they shall be created, and you will renew the face of the earth." For having suffered the turning away on account of the transgression in Adam, we have returned to the dust from which we also came. But since

again in Christ and through Christ we have been enriched with the divine Spirit, having become partakers of his nature, according to the scriptures, we are reconstituted to what was in the beginning, and have been made new and have been saved. For it is true, what the divine Paul himself also wrote to us, that all things "in Christ are a new creation, and the old things have passed away, behold, all things have become new." Therefore we were troubled from the beginning, having endured the things from the divine anger. But since, when the years drew near, Christ was known, and was revealed according to the times foreordained of old, he then remembered mercy. For we have been justified not "by the works of the law," according to the scriptures, nor "by the works in righteousness which we have done, but according to his great mercy." God will come from Teman, and the holy one from Mount Paran, a thick-shaded forest. The mind has a twofold contemplation of the things set forth, and indeed we shall speak on them as is possible; for Teman is interpreted as the south. And the desert of Paran is very southerly, where Mount Horeb is also said to be, where Moses presented to God the people of Israel as he was defining the laws that determine what must be done. Therefore, applying one understanding to what is set forth, we say this: God will come, he says, from Teman, from Mount Paran or Horeb, that is, he who of old appeared in the most southerly desert on Mount Horeb to the fathers in the form of fire, he who of old spoke the law, will come, and will be seen with flesh like us, in the role of a prophet and mediator, just as, of course, the divine Moses, to whom it was said by God, "I will raise up for them a prophet from among their brothers like you, and I will put my words into his mouth, and he will speak to them according to all that I shall command him." But if one should wish to approach what is written in another way, it is also thus. Teman, as I said, they called the most southerly desert. Therefore they say that Bethlehem, in which Christ was born, is situated in the most southerly parts of Judea; for it has been said somewhere to her through the voice of a prophet, "And you, Bethlehem, house of Ephrathah, you are too little to be among the thousands of Judah, out of you shall come forth to me a ruler, who will shepherd my people Israel." Therefore God from Teman shall come, that is, from Bethlehem which is to the south. For the Word, the Only-begotten of the Father, who is by nature and truly God, having become as we are, was born of a woman in Bethlehem. And since it is the custom of the divine Scripture to sometimes liken the Synagogue of the Jews to the more conspicuous of the mountains, because it is seen to be luxuriant with very many and most glorious men, for this reason it now likens it to Mount Paran, saying that he will come from a thick, shady mountain; and it says the mountain is shady and thick because of the fathers from whom Christ is genealogically descended. For it is possible to hear clearly the blessed Luke tracing the reckoning of the genealogy from Joseph up to Adam, and Matthew in turn bringing it down in order from David and Abraham, as I said, to Joseph. The Synagogue, therefore, is a thick and shady mountain, having brought forth in due season many from whom Christ sprang. For that he is from the Jews, how is it possible to doubt? For he was born of the blood of Abraham and David, I mean according to the flesh, and he himself somewhere says of himself, "For salvation is from the Jews." His virtue covered the heavens, and the earth is full of his praise. For the Only-begotten Word of God became a propitiation through faith for those on earth, when he appeared as we are and in the form of a servant, that is, a man. And for this reason he seemed in a way to be made inferior to the holy angels themselves, and to come after their glory; but he was again supreme as God. And the most wise Paul will confirm this, saying, "But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor." For since he became "obedient unto death, even death on a cross," for this

reason; as the same one wrote again, "God also has highly exalted him and given him the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Therefore the Prophet will indeed speak truth in saying, His virtue covered the heavens, and the earth is full of his praise. For those who inhabit the holy city, and dwell in the mansions above, "Are they not all ministering spirits sent forth to minister for those who will inherit salvation?" But he is seated on the thrones of divinity; and to none of them was it said by God the Father, "You are my Son," but him he both confesses as Son and names beloved, and has as his associate, co-hymned and co-worshipped. For again the divine Paul said of him, "And again, when he brings the firstborn into the world, he says, 'And let all the angels of God worship him.'" Therefore, even if he became a propitiation, having descended into humanity for us and on our behalf, he is no less God, and above all creation, I mean both visible and invisible. For thus his virtue covers the heavens; and the earth will be full of his praise. This the holy Seraphim also have cried out clearly, standing around his divine throne, and with praises greatly honoring him as Lord Sabaoth and God of all; for they say that heaven and earth are full of his glory. But if someone should wish to say this, that the virtue of Christ is great and surpassing, so as to cover the heavens themselves, if it were conceived in measurable size, he will accept a plausible thought; for somewhere the blessed David also said, "O Lord, your mercy is in heaven, and your truth reaches to the clouds," signifying the loftiness of his goodness and the excellence of his truth as in a quantity according to body and according to places. And his brightness will be as the light. That the propitiation through faith, that is, Christ, has come to enlighten those in darkness, would become clear also through the voice of the holy prophets. For one said, "The land of Zebulun and the land of Naphtali, and the rest who dwell by the sea, Galilee of the Gentiles, the people who sat in darkness, have seen a great light;" and "Shine, shine O Jerusalem, for your light has come and the glory of the Lord has risen upon you," and God the Father himself has also testified, saying thus "For Zion's sake I will not be silent, and for Jerusalem's sake I will not rest, until my righteousness goes forth as light, and my salvation as a burning torch." For Christ is righteousness and salvation, "who became for us wisdom from God, and righteousness and sanctification and redemption," according to the scriptures. Therefore, Christ was revealed to us as a torch for those walking as it were in darkness, through evangelical instruction delivering from that ancient mist, which the enemy of all, casting into our minds, did not permit us to behold the God who is by nature and truly is, nor indeed to contemplate the path of piety and life. The brightness, therefore, which Christ showed us, will be as light, that is, not dim nor as if weak, just as, of course, that which was through Moses; for the law was in riddles and shadows; but as a light pure and unmixed with mist, and entering into mind and heart, and flashing on us the intelligible radiance, and implanting the ray of unadulterated knowledge. Horns are in his hands. The horn is always taken in the divinely-inspired scriptures either for kingdom and power, or for arrogance. And the blessed David teaches this, saying "I said to the transgressors, "Do not transgress," and to the sinners, "Do not lift up the horn; do not lift up your horn on high, and do not speak injustice against God." "For "uttering" arrogant "words of vanity," some, according to what is written, speak injustice against God, falsifying the orthodoxy of the dogmas concerning him, or even insulting in any other way. But the horn is significant of power, when it is said concerning God the Father who revealed the Son to us; "he has raised up a horn of salvation for us," and again, "His horn shall be exalted in glory." And in good repute are all things wondrously accomplished in the power of

Christ. So then, the Only-begotten has come in a form like ours, and insofar as he came into flesh and humanity, enduring the appearance of the weakness in us; except, as God, holding in his hands all the horns, that is, all the kingdoms, according to all the power of opposing energies. And when we say "in his hands," we mean "in his authority." And indeed we have been taught to say to God in our prayers, "In your hands are my lots." That every diabolical power is subject to Christ, and the so-called horns, that is, the tyrannies of the unclean spirits throughout cities and countries; for they divided among themselves the entire earth; how could anyone doubt? For he cast some out with authority from men, and others came "and begged him not to command them to go away into the abyss." For it is written thus by the holy Evangelists. And that he scared away from his tyranny over us even the overseer of the unclean spirits himself, that is, Satan, we will easily perceive, from Christ himself saying, "Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to myself." Therefore, even if he became man, nevertheless in his hands, that is, in his authority, he has the tyrannies or kingdoms or even powers of the opposing forces. But if someone should wish to understand that more simply, that Christ has horns in his hands, that is, an invincible and unconquerable strength, and one which easily gores and readily destroys whichever of his enemies it should choose, and like a calf leaps upon them unbearably, he will again understand correctly. And he established a strong love of his strength. Christ came to accomplish these two things, to cast down those who are in opposition, who led astray all under heaven; for they carried away from God the creator, stealing the glory most fitting for him and him alone, and for their own kindling on their heads; and that he would save those who had been deceived and had endured a truly inescapable greed. But that their things are gone and have completely vanished, he taught by saying "Horns are in his hands," that is, those that overthrow their powers, and as it were de-horn their arrogance. But that he was about to save us, he further demonstrates by saying He set a mighty love of his strength. For we have been saved "not by works of righteousness which we have done" ourselves, not by legal boasts; for the law has perfected no one; but by the gentleness of God the Father, who set the love of the Son on our behalf as mighty, that is, strong and great. "For God the Father so loved the world, that he gave his only-begotten Son, that everyone who believes in him should not perish, but have eternal life." We have been saved therefore by the love of God the Father, and indeed also of the Son himself, who endured death for us; even though he rose again, having abolished the power of corruption, and having removed sin from us. Therefore he also said, "Greater love has no one than this, that someone lay down his life for his friends." Mighty therefore, truly, is the love of the strength of God the Father, through which we have been delivered from death and sin and the greed of the devil. A word shall go before his face. A proclamation will go before him, he says, and a rumor will fly ahead, and there will be much talk about him. For as soon as Christ was born of the holy virgin, the Magi came immediately from the east, with the star that miraculously appeared in the sky all but announcing his birth to them according to the divine plan. But when, as time went on, he began signs and to be a worker of miracles, then "the report of him went out," as the evangelist says, "into all Syria." And in other ways he became famous in all truth under heaven. For who has not known the glory of Christ? What nation or country has remained unheard or unexperienced of the strength that is in him? For as he himself said again, the gospel has been preached to all the nations, and the splendor of the things done by him has traversed the whole earth like the sun. And his feet shall go out into the plains. It is as if he should say again, Nothing is steep for him or impracticable; but he will walk as

if on each matter by a bare and smooth road. For the bare parts of the plains are passable and easy to travel; but those rising into hills are difficult and not fit for horses. All things therefore are easy for Christ, and whatever path he should wish to traverse, I mean in respect to each of the things being done, this is surely completely free of all difficulty. For what could he not accomplish, and very effortlessly, being God by nature and Lord of hosts? Therefore he makes the declaration from the likeness of those going in the plains to the consideration of things. But if someone should wish to understand "plains" as the humble in heart, who are also called a "delightful land" and "God's tillage," since they receive the seed from above and from heaven, and produce fruit, some a hundredfold, some sixty, some thirty, he will again understand correctly. For the Son will go out as if to farm such plains, according to that which was certainly said by him in the form of a parable, "A sower went out to sow his seed." And David also sings somewhere, "And your fields shall be filled with fatness;" and he added that "And the valleys will abound with grain." But that the valleys are again to be understood spiritually he allowed us to understand by adding immediately, "They will cry out, and indeed they will sing hymns." For it is not for the unfeeling valleys to sing hymns, or to have cried out, but for the spiritual ones; and on these the divine and heavenly word would settle like dew. He stood, and the earth was shaken. The word "he stood" may often be understood in the divinely-inspired scripture as concerning some matter that has come to its completion. For example, as if someone should say perhaps, "This matter stood," that is, the word concerning this, which is to say, it has been determined and done. So also the Zipporah the wife of Moses, circumcising her child with a stone, said to the destroying angel, "The blood of the circumcision of my child is staunch." For she did not mean to signify that the flow of blood had ceased, but that the deed of circumcision had been done, and what was sought had been accomplished; for he who is circumcised with the spiritual stone averts death; and this is the Spirit of Christ, just as indeed Joshua, who after Moses led the sons of Israel across the Jordan, commanded them to be circumcised with stone knives, fulfilling the type of the circumcision in the spirit. For just as Christ is called a rock, so also a stone, that is, a stone knife, is His Spirit. Therefore "it stood" often signifies also the fulfillment of a matter. Therefore Christ "stood"; that is, the things concerning him have come to fulfillment, and he appeared to those upon the earth; and the earth was shaken. And by "earth" he means the inhabitants of the earth, who were also shaken. And in what manner, then, let us say as far as we can. For those who formerly had their minds, as it were, unshaken in the will to do evil things, those who were firm in impieties, fixed in love of the flesh, established in error, have been shaken and moved, having been transferred to the knowledge of God and to the desire for virtue. And likewise those of the blood of Israel have been moved from the worship according to the law, having accepted faith in him; for they have passed over to choosing to live according to the Gospel, and to be governed by the Savior's laws. And that "to be shaken" sometimes signifies a transfer from one thing to another would be clear from the blessed David, who psalmed and said, "You who are seated upon the Cherubim, let the earth be shaken." For we do not say that he was entreating him for the earth to be shaken violently—I mean this perceptible one under the feet of men—but rather he was seeking the transition to occur from the worse to the better. And this is one meaning of the proposed text, but one might also accept another for it in some such way. He says, "It stood and the earth was shaken." The earth has experienced these two things, for it both stood and has been shaken. And what again might be the explanation for both, it is necessary to make clear. It stood, therefore; for being drunk, as it were, and easily shaken toward anything whatsoever that is amiss, and, as it

were, carried about by every wind, it now has a firm and established position, with Christ making it firm, according to that which was in some way said through the voice of Isaiah to the Synagogue of the Jews, "Establish yourself, Zion." And it has been shaken again, as I have already said, having departed from the ancient deceit, and honoring the transfer to anything whatsoever that is pleasing to God. It is truly paradoxical, therefore, that at one and the same time the earth both stood and was shaken. For Christ is the one who both makes it established for every good work, and persuades it to practice the movement from the worse to the better. He looked, and the nations melted; the mountains were shattered by force. For God to look upon sometimes signifies a consideration as in meekness and love, but at other times one in anger and threat. "And indeed, upon whom," he says, "will I look, but "upon the one who is meek and quiet and who trembles at my "words?" And somewhere the divine David also besought, saying thus, "Look upon me and have mercy on me;" but through the voice of Ezekiel he said concerning someone, "And I will set my "face against that man, and I will make "him a desolation and a ruin, and I will cut him off from the "midst of my people, and you shall know that I am the Lord." and this was of one threatening anger and destruction and the fitting justice for those who provoke. Therefore as soon as Christ looked, that is, he brought his eye in anger upon some, and immediately they melted like wax, and as if by a consuming fire the mountains were shattered by force. And by "nations" and "mountains" he means the unclean spirits, and those among them who are lofty and exalted and standing like mountains above the others; but the preeminence is entirely in worthlessness, and the advantage in arrogance. or perhaps also according to the strength, the measure of the ferocity inherent in them. For the demons are arrogant, and indeed he sets in opposition to God, and they hasten to claim for themselves the glory that is fitting for Him. But they were violently shattered. For they are crushed by the power of Christ, and have come to nothing, and have been placed under the feet of those who have believed. And elsewhere again satan has been called a mountain, to whom God spoke somewhere through the voice of the prophet, as from the person of Nebuchadnezzar, "Behold, I am against you, O destroying mountain, who destroys all the earth." The eternal hills melted. Having mentioned enigmatically the evil and opposing powers, which also work against the glory of Christ, casting down to sin those on the earth, he has necessarily introduced also the leaders of the Jewish Synagogue, whom he also calls hills, because they seem to be raised up high and to be above the others, at least according to the order of the priestly ministry and the honor from it. And he calls them eternal, because of the perpetual nature of the matter; for the liturgy of God is unceasing; for he is glorified in every season and time. For even if the power of the worship in shadows and types has perhaps ceased, yet the nature of the matter has passed over to something better. For the leaders of the holy churches minister to God no less, and perform for him the bloodless sacrifice. Therefore the hills are eternal because of the perpetual and unceasing nature of the liturgy. But they were crushed together with the spiritual mountains, and melted together with the nations. For since they have thought what is pleasing to demons, and have fulfilled what seemed good to the devil, by delivering the author of life to the cross, and having behaved insolently toward him in many ways, for this reason, justly enduring the same punishment as they, they have been deposed and have fallen, and as the prophet says, "The house of Israel has fallen, there is no one who will raise it up." They saw his eternal ways as toils. Sometimes the sacred writings are accustomed to call the divine commandments 'ways' and 'roads' and 'paths', such as what is said through the voice of Jeremiah, "Stand by the roads and ask for the eternal paths of the Lord, and see which is the good way, and walk in it and you will find

purification for your souls;" and indeed also through the voice of the blessed David, "I ran the way of your commandments, when you enlarged my heart." The hills melted, he says, that is, those among the Jews who had received the glory of leadership, and the boasts attached to the priestly ministry according to the law. For they saw the ways, that is the commandments of Emmanuel—clearly, the evangelical decrees, and the incomparably better and more manifest instruction of the ancient oracles—as toils, that is, they considered it burdensome and full of sweat, although Christ the Savior of us all says clearly, "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." And in another way some made his ways unbearable, through which it was possible to pass easily into eternal life. For our Lord Jesus Christ was clarifying what the power of the mystical blessing is, saying, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you." But those who heard such sacred words spoke deliriously, saying, "This is a hard saying; who can listen to it? How can this man give us his flesh to eat?" And the Evangelist testified, saying that "After this many of his disciples turned back and no longer walked with him." when Christ added this to the disciples themselves, if they also chose to depart from him, saying, "Do you also want to go away?" But the divine Peter answered, crying out, "Lord, to whom shall we depart? You have the "words of eternal life." For they did not see the journeys as labors, but the word was truly sweet and worthy of being heard by them. And he says that the journeys are eternal. For it will in no way cease, but will rather extend into the present age, and the evangelical and saving proclamation will stand forever, even though the older and legal commandment has grown old and does not have blamelessness, as the most wise Paul says, and for this reason the second has been introduced, "which is said to have been enacted on better promises." And so the divine David cried out beforehand in the spirit, saying to our Lord Jesus Christ, "Your righteousness is a righteousness for "the age, and your law is truth." For, as I said, the things in shadows have not remained, but the types have ceased, while the things of Christ have been firmly established, and have their unshakeable nature forever. The dwellings of the Ethiopians will be terrified, and the tents of the land of Midian. The better of the narratives somehow always has what is worthy of being heard, and an unobjectionable promise, even if one should go through the same words. Therefore, having previously narrated the rush to cowardice of the opposing powers, and having shown them as melting in the likeness of nations, and indeed also as being crushed like mountains, he again compares them to the foreigners who campaigned against the land of the Jews. These were the Ethiopians to the east and south inhabiting the Indian sea, and indeed also the Midianites, themselves inhabiting the neighboring desert. Therefore, he says, those who fight against the holy city will be terrified, that we might understand the spiritual Zion, which is the Church of Christ, which the saints inhabit, and the chosen race, as in a type of old, Israel, just as Israel is also interpreted as Mind seeing God. And Nathanael was also admired, as "truly being an Israelite, in whom there is no "deceit." Therefore, as in an image and in types in the Ethiopians and Midianites, who always wished to harm the chosen race, that is, Israel, we will understand the hordes of demons that stand against the saints. And one might say in another way that the idolaters are called Ethiopians, whose life is carnal, earthly and in impurities; and such are the Ethiopians; for they do not have the divine light in their mind, but are, so to speak, black in heart and darkened in their minds, to whom the dragon is also said to have been given for consumption. For David somewhere sings and says to the God of all, "You crushed the head of the dra-"gon,

you gave him as food to the Ethiopian peoples." For just as we have made the life-giving Word of God our spiritual and holy food, so also the lovers of sin and those who have not known the God by nature, so to speak, feed on Satan, having him in mind, and thinking and saying his things. And the Midianites again would be, as I said, those hostile to the saints. But if someone should choose also to investigate the power of the name, Midianite is interpreted as judged, or rather condemned; and such a name would be fitting for Satan himself and for the wicked powers with him, "For whom the gloom of darkness has been kept for "eternity." Are you angry with the rivers, Lord? or is your wrath in the rivers? or your assault in the sea? For you will mount your horses, and your riding is salvation. Bending you will bend your bow against the scepters, says the Lord. The Prophet's purpose is to show that the second economy is better and more manifest than the ancient one and has come about with incomparably greater goods. For long ago through Moses he led Israel out of carnal slavery, having changed the rivers of the Egyptians into blood, and having performed signs and wonders; then parting the Red Sea, and bringing across the redeemed, but drowning in the waters the most warlike of the Egyptians. But when the Only-begotten Word of God became man, he delivered the whole world under heaven, which was yoked to the greediness of the devil, not rivers having changed [it] into blood, not pouring out His own wrath upon waters, not dividing the waves of the sea, not bringing destruction upon men; but rather killing the blood-guilty serpent himself, and casting down the sin found by him and through him, and destroying the irresistible power of death, and calling everyone to the knowledge of God, through the holy Apostles, who, running all over the world under heaven, and carrying the name of Christ, and very justly, were admired. O then Master, he says, very worthy to be heard are the things of which You Yourself have become the author, and the things accomplished again by You are much better than those through Moses. For You will not bring wrath upon rivers; You will not rush against the sea; not in those things; from where? The wonder of Your God-befitting authority will shine forth; but You will rather mount upon Your horses, and Your riding is salvation. And who might the horses be, again? The blessed disciples, both Apostles and Evangelists, who were wholly yoked to His divine will, who were gentle and easy to rein and ready for anything whatsoever that seemed good to Him, who had Christ as both rider and charioteer, of whom the blessed Paul is one, concerning whom He Himself says, "For this one is a chosen instrument of Mine to bear My name before the Gentiles." And very swift indeed are the horses, traveling all over the world under heaven. Thus also "The chariot of God is said to be ten thousandfold, having thousands of prospering ones." For very many who from time to time, and after them, have become leaders of peoples and have submitted the neck of their mind to the yokes of the Savior, and carrying His glory everywhere, and rightly dividing the word of truth, and, as it were, making the whole earth resound with the clatter of hooves. And the riding of the horses is salvation. For they ran not in vain, but so that they might save cities, and countries and nations alike, as Christ was overthrowing the principalities of demons, who had divided the whole earth, so to speak, subjecting its inhabitants to their own wills. But since the ancient principalities of the demons were about to fall, for this reason he says fittingly, Bending you will bend your bow against the scepters. For he will rush, as I just said, not in rivers or seas, but will rather overthrow the scepters of the demons. The land of rivers will be rent, peoples will see you and be in travail; scattering the waters of his course. He remembers again the achievements of the Savior, and to the other nations, against which the bow is bent, or rather, will be bent, he says that the land of rivers will also be added, perhaps indicating that of the Babylonians; for under it at that time was also the land between the rivers; so that through this,

again as by an image of perceptible enemies, the multitude of the intelligible and invisible ones might also be signified, against which is the struggle for the saints. But in some way the word of the prophets is always hidden. Therefore, as from a part of the land between the rivers, the land of the Babylonians is signified, and through it, enigmatically, the herd of demons. Or perhaps the prophetic word hints at something else for us. For he seems to call Judea the land of rivers, because of the many prophets who arose in it, watering the nation like rivers, and, as it were, flooding it with divine streams. concerning whom, I think, the blessed David also says, "The rivers will clap their hands together;" and indeed also through the voice of Isaiah, God [says]: "The beasts of the field will bless me, the sirens and the daughters of ostriches, because I gave water in the desert, and rivers in a waterless land to give drink to my chosen race, my people whom I have acquired to declare my virtues." For our Lord Jesus Christ has perhaps been named a torrent of delight, and He truly is, and indeed also a river; for He said somewhere concerning Him through the voice of the saints, "Behold, I am turning upon them like a river of peace, and like a torrent flooding the glory of the nations." And it was also said through the voice of David, "The streams of the river make glad the city of God." And it in no way harms, in likeness to Him, the saints themselves to be called rivers, since indeed they have become conformed to him spiritually. For just as he is the true light, he said somewhere to the holy apostles "You "are the light of the world;" so also, being himself a river and indeed living water, he grants to the saints to be glorified by the same titles. The land of the spiritual rivers, therefore, that is, Judea, not having endured to drink the living water, and not having received the word of the holy prophets, nor indeed that through Moses; for if they had believed Moses, they would have believed Christ, for he wrote about him; it will be broken, that is, it will thirst. For thirsty land breaks apart. The Prophet therefore marvels, and as if in character says: The land that formerly had many rivers, and a most abundant supply of the divine streams, will be thirsty and unwatered land. But since, he says, O Master, the peoples have seen you appear spiritually, that is, those from the nations who understood the mystery concerning you, they immediately received the good in birth-pangs, and have become fruitful. And it would be fitting for them to say "Through "fear of you, O Lord, we have conceived in the womb and have been in travail "and have brought forth. We have wrought the spirit of your salvation upon the "earth." For those who have inscribed Emmanuel as Savior and Redeemer travail with the divine fear, and every conception of their mind will be a fruit of virtue, and their endeavor will result in a spirit of salvation; therefore peoples will see you and will travail, drinking your stream, and having become drunk with the streams of the gospel. For they eagerly approached him as he said "If anyone "thirsts, let him come to me and drink," for you were, he says, so bountiful and good, as to scatter waters even in your journeys, that is, the life-giving word of evangelical instruction. For as Matthew says "Jesus went about all the cities and villages, "teaching in their synagogues, and preaching the "gospel of the kingdom, and healing every disease "and every infirmity among the people." This, I think, is the meaning of scattering the waters of his journey. But that the word of divinely inspired teaching is called water everywhere in the sacred writings, how can it be doubted? The abyss gave its voice, the height of its appearance. The sun was lifted up, and the moon stood in its order for a light. He calls the peoples who have been in travail and have now become fruitful an abyss, showing that they are many and innumerable; for such is the abyss. And by such a name the multitude of the holy angels is also called through the voice of Ezekiel. And so God said somewhere, as from the person of the prince of Tyre concerning Satan, When I cast him down into Hades, the abyss mourned for him. For with him who was beyond all

and preeminent in glory, who was also placed with the Cherubim, according to the voice of the prophet himself, having been cast down and having fallen, it is not at all unlikely that the spiritual abyss, that is, the hosts of the spirits above, was greatly grieved, and as it were, became sad for him who had suffered and had offended the God of all. Therefore the abyss, he says, that is, the immeasurable and incomprehensible multitude of those who have believed, and indeed also the height of the appearance in it, that is, again, all that is splendid and exalted in it, and adorned with the appearances in this world, or rather with vain glories, gave its voice. For Christ is glorified by every nation of men, and one may see small and great, illustrious and obscure, and those more distinguished than others, having pre-eminence either perhaps in glory, or in wealth and splendor in life, doing this eagerly; which he very rightly called appearances or the height of appearance. For to them it is nothing other than an opinion, because "All flesh is grass" and all the glory of man as the flower of grass." And that the abyss gave its voice, and that small and great honor our Lord Jesus Christ with praises, the blessed David will also make clear when he says "Praise the Lord "from the earth, you dragons and all deeps." And having added to these mountains and hills, fruitful trees and all cedars, beasts and cattle, creeping things and winged birds, he adds again "Rulers and all judges of the earth, young men and maidens, old men with younger men, let them praise the name of the Lord." And somewhere our great Isaiah also said concerning him "Kings shall see him and be afraid; rulers and they shall worship him." And he gives as it were the reason for the deep, and indeed the height of its appearance, to give its voice, adding immediately: The sun was lifted up, and the moon stood in its order for light. And just as we have understood the deep, not according to the sensible account, for it is too crude, but rather spiritually and intellectually, so also now we will not fix the eye of the mind on the elements, I mean the sun and the moon; but by the likeness from them, darting toward better things, we shall perceive the power of the concepts. Therefore, we say the sun is the luminous and brilliant initiation into the evangelical ordinances, and the moon, in turn, the lesser and dimmer light of the Law, shining, as in night and darkness, in the time before the advent. For it is called day in which Christ shone forth, the sun of righteousness, the spiritual morning star, rising in the hearts of those who have believed. And indeed the divine David says, "This is the day which the Lord has made; let us rejoice and be glad in it." And just as the physical sun, while still low and barely rising from the earth, does not yet have a broad and brilliant light, but has its own light as if contracted within itself, but leaping up on high, it makes the emission of its ray most brilliant to all everywhere; so also the instruction through Christ, that is, the evangelical, was contracted in the beginning, and was unknown to many; but like the sun, all but rising, and going on high little by little, and sending forth the gleam of the knowledge of God everywhere, it stuns the deep, that is, the whole race of men; for this reason it also gave its voice. For it gives glory, as I said, and names God, and confesses Emmanuel as Lord and redeemer of all. Therefore, the sun was lifted up, and no less the moon, that is, the Law, stood in its order for light. For the instruction through Moses comes after the evangelical instruction, and this is its order, because it is both a shadow and a type. But since Christ is the fulfillment of the Law and the Prophets, the Law also shone forth. For by comparing the things that have come to pass with those formerly announced through it, we have already marveled also at the light of the Law itself prefiguring to us elegantly in many ways the mystery of Christ. It stood, therefore, for light. And Christ himself also blesses those who have brought together in themselves both the legal and the evangelical instruction. For he spoke thus: "Therefore I say to you, that every scribe," that is, one who knows the law, "who has been

instructed in the kingdom of heaven, is like a rich man, who brings out of his treasure new and old things." But we will also accept another meaning for this, not an implausible one, as it seems to me, but rather one that approaches what is likely. For we say, and very rightly, that Emmanuel is the sun. For so he has been named, and so he truly is. And it must be supposed that the Church of God is called the moon, by likeness to the element, shining for those in darkness, and gleaming as if in the night. When, therefore, the sun was lifted up, according to the voice of the Prophet—for Christ ascended the precious cross for us—then also the church from the gentiles shone forth and stood in its order for light, that is, like a full moon, and preserving the order of its own cycle, it became a light for those in darkness, just as I said a moment ago. And that when Christ was lifted up and endured the cross for the life of all, the Church was then established, he himself will teach again: "Amen, amen, I say to you, unless a grain of wheat falls and dies, it remains alone; but if it dies, fruit bears more fruit." And again, "And I, when I am lifted up from the earth, will draw all people to my- self." Therefore, the sun being lifted up, surely signifies either the passion on the cross, or the ascent to the heavens; for indeed we also say that he is lifted up in this way. Your missiles will go forth into the light of the lightning of your weapons. Here he calls missiles those who went throughout the whole earth, and as if sent from a bow, that is, from a strong hand, the holy apostles and evangelists, about whom the blessed David also said somewhere, "Like arrows in the hand of a mighty one, "so are the sons of those who have been cast out." For the nation of the Jews was cast out and expelled, for insulting Christ who was calling them to life; but their sons, who are also of the blood of Israel, the chosen disciples, became missiles and arrows, as if running from a most mighty hand, and easily piercing everything struck for death. Such missiles are sent, as from the hand of Christ, and are fixed in the entrails of the devil, and destroy the dragon. And so the blessed David also sings somewhere, saying to our Lord Jesus Christ, "Your arrows are sharpened, O mighty "one, peoples will fall under you, in the heart of the king's enemies." Therefore, by such arrows the hordes of demons are destroyed, and they become a means of destruction to the enemies; but for those who have recognized his epiphany and honored him through faith, they fulfill another need. for they make them wounded with love, according to the bride who says in the Song of Songs, "For I am wounded "with love." And they are found in another way to be the light of the lightning of his weapons; and his weapons could be understood as those with which the blessed Paul commands that we ourselves must be armed, saying, "Put on the whole armor of God." And this is the breastplate of righteousness, the helmet of salvation, the shield of faith, having shod your feet with the readiness of the gospel of peace, the sword of the Spirit. Therefore, such are the weapons of Christ, not clothing himself, but rather being given by him to the worthy. And the weapons are bright, and as if full of lightning; for virtue is most manifest; therefore, the missiles will be a light of the lightning of your weapons. For because the weapons flash, they themselves will give light, teaching those who were ignorant. For among lovers of sin, virtue is a kind of unadorned thing, and not yet bright; but among those who know it, it is nothing less than lightning, making a person bright and transparent, and most well-known everywhere. Therefore, the divine disciples, having the lightning of your weapons first, will also be a light of it for others. For just as experts in the medical art, when they free those who have fallen into diseases of the eyes and who flee the light of the sun's ray from their suffering, they then persuade them to endure the assault of the light, and having become a kind of light for them, they would be taken, and very reasonably so; so also the divine disciples, admiring and praising the virtues, which have also been appointed as weapons of Christ, are found to be a kind of light of the

lightning in them, that is, of their radiance, for others. In threat you will make the earth small, and in wrath you will bring down nations. Through these things, the Prophet subtly indicates to us the devastation of the land of the Jews, and the destruction of the nations dwelling in it. For since they did not accept faith in Christ, but rose up against him, and killed the author of life, for this reason they have been given over to desolation, and Isaiah foretold this to them, saying, "Woe to the lawless one; evil according to his works will "befall him." You went out for the salvation of your people, to save your anointed ones; you cast death upon the heads of the lawless, you raised up bonds to the neck forever. Again he explains to us, as it were, the whole economy of the incarnation of the Only-begotten. For he has saved those through faith justified, and anointed with the Holy Spirit, and shown to be partakers of his divine nature; but he has permitted those who have chosen to disobey to be consumed in their sins, to whom he also said clearly, "Amen, amen, I say "to you, that if you do not believe that I am, you will die in your "sins." You went out, therefore, it says, as a king coming against the hordes of the enemy, and armed with the law of war. And the purpose of the departure was to save your anointed ones; clearly meaning those anointed with the Holy Spirit, concerning whom he also long ago commanded through prophets, saying "Do not touch my anointed ones, "and do no evil to my prophets;" but to prepare death for the lawless, which they, having drawn it down upon their own heads, would be caught in, by not accepting the justifying faith. For this reason they are also bound with unbreakable bonds, and are tightened by the chains of their own transgressions; and not partially, but as it were through the whole body, and up to the neck. But if indeed the bonds are said to be of Christ, let no one be disturbed. For always somehow the things that happen to some by the permission of God are said to be his; such as the saying, "There is no evil in a city, "which the Lord has not done." For he himself does not do the evil, but rather he often permits it to happen to the sinning cities. But if indeed the bonds spoken of here might be understood as things to be praised, again we say this, that death is indeed cast upon the heads of the lawless, but the God of all binds, as with bonds of love, those who approach him, and have been justified by faith and sanctified in the Spirit, in accordance with that which was certainly spoken through the voice of the prophet concerning those of the blood of Israel, "And I bound the feet of "Ephraim, I took him up on my arm, I drew "them with the bonds of my love." But the bond upon the necks is here understood also as the easy rein of those who have submitted to him the neck of their mind, and have taken upon themselves the truly good yoke of our Savior. You have cut off in ecstasy the heads of rulers, they will be shaken in it. The name of ecstasy is understood in different ways in the divinely-inspired scripture. For sometimes it means astonishment, as if it might be said, for example, concerning the sins of those of Israel, "Heaven was astonished at this;" and again, "Astonishment and horrible things have happened in the land;" and then again at other times the removal from an earthly way of thinking to a certain divine and spiritual state of character and of life. And so the divine Paul writes to some, and says, "For if "we are beside ourselves, it is for God; if we are of sound mind, it is for you." And just as we say that the turning from worse things to better things is an ecstasy beloved by God; so also we maintain that the change from useful things to shameful things is an ecstasy that is wicked and reproached. In such an ecstasy, therefore, he says, you have cut off the heads of the rulers. and he indicates those of the leaders of Israel, certainly scribes and Pharisees, and of the priests according to the law. for they were truly driven out of their senses and out of right thinking and a good mind and of the love for God, not receiving the Son, but rather even killing him, although they both knew and said, that "this is the heir." And what, then, might the

manner of the cutting off be understood to be? The divine David will fittingly clarify, saying to the Savior God of all, "Divide them in their life;" for "Israel" was both the "portion" of God, and "the line of his inheritance." But since they have wickedly provoked the Son, the beloved has become sent away, and has been divided, and has been separated from the hope of those who have believed, disinherited and cast off, and has been put out of his presence, and in a second portion, and after the nations, who indeed also say of themselves that, "Blessed are we by the Lord who made heaven and earth;" "God is the Lord, and he has appeared to us." Therefore Israel was cut off, and having fallen from the blessing, a portion... no longer of God, but rather diabolical and most dishonorable and profane. Then concerning the ecstasy he says that they will be shaken in it, that is, they will fall. For what is in vibration and agitation is near to falling. And the prophet laments for them, as if they were destroyed in many ways, saying, "The house of Israel has fallen, there is no one who will raise it." They will open their bridles, like a poor man eating secretly. The difficulty of both its syntax and its wording is very great indeed; nevertheless we will speak as we are able, distinguishing very well the meaning of the thoughts. Having narrated, then, the situation in which the heads of the rulers absolutely had to be, that is, those who had been chosen to lead the Synagogue of the Jews, he moves on immediately to the holy apostles, who in the beginning had great fear of their persecutors. For they were scourged in the councils and commanded to speak to no one in the name of Christ; and coming together secretly they made their supplications to God, saying, "For in truth both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together in this city against your holy child Jesus, whom you anointed. And now, Lord, look upon their threats;" clearly, those of the Jews; "and grant to your servants to speak your word with all boldness." Therefore, those who were, so to speak, constrained by fear as by a bridle and forced to be silent, those who were scourged and afflicted, who spoke to some secretly and with difficulty, and who resembled a poor man eating, will open their bridles. It is as if he were to say, they will by all means be broadened into the boldness that is most dear and fitting for them. For they will in no way care about the Synagogue of the Jews; but spitting on the threats, and, so to speak, breaking the bridle cast upon them, like some noble and proud horses, they will henceforth neigh, with no one rebuking them, and will fill the whole world with their voice. The divine Isaiah says something similar to those who minister the evangelical proclamation: "Go up on a high mountain, you who bring good news to Zion; lift up your voice with strength, you who bring good news to Jerusalem. Lift it up, do not be afraid; behold our God, behold the Lord comes with strength, and his arm with dominion." Therefore, he says, those who were formerly like a poor man eating secretly, that is, those who had no boldness, those who were secretly and with difficulty nourished by the faith of the believers, will open their bridles to cheerfulness, in the manner already stated. And that the faith of those who are saved is a kind of food for both God and the saints, Christ himself confirms when he says concerning the conversion of the Samaritans, "I have food to eat that you do not know." And again, "My food is to do the will of him who sent me, and to accomplish his work." And you mounted your horses into the sea, troubling many waters. The discourse has again maintained the figure of a trope. For having named bridles, he called the holy Apostles horses, on whom Christ himself also rides, having settled as it were into their mind and heart. Therefore, he tries to teach that they were destined to lead to faith not only those of Israel, but also the very great and countless multitude of the other nations. For he compares the world to the sea, according to what is sung in the Psalms, "This is the sea, great and wide; there are creeping things without number;" and to many waters the herds of the nations,

throughout all the earth; and indeed, as I said, the holy Apostles to horses, who, travelling about the whole world, usefully troubled the idolaters who were, so to speak, snoring and resting in error; for they have caused a disturbance, summoning to fear those who were proceeding to punishment, and who would undergo the judgment by fire, if they did not choose to repent and to know the God who is by nature and truly God. And indeed the divine Paul, speaking to the Athenians, and then to all the others having called them more superstitious, he has disturbed them not a little, adding this, "The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed, having offered assurance to all by raising him from the dead." Therefore the troubled water is the multitude throughout the world; for at times it is compared to waters, and very fittingly; since the life of men is like the sea; because great is the turmoil of the affairs in it, and the pouring forth and movement upwards and downwards and towards everything whatsoever; and the troubled water is much, at least in comparison with Israel; for they were one nation; but these are greater than any number. I watched, and my heart was startled at the voice of the prayer of my lips, and trembling entered into my bones, and underneath me my frame was troubled. I will rest in my day of affliction, that I may go up to the people of my sojourning. It is a custom for the holy prophets to call the watchfulness in heart and mind, which they might happen to make, when the Holy Spirit proclaimed to them beforehand the knowledge of things to come, a "watch" or a "hearing." Therefore the same Habakkuk says, "I will stand on my watch, and mount upon the rock, and watch to see what he will say in me, and what I shall answer to my reproof;" and another again, "I have heard a report from the Lord, and he sent a message to the nations," and indeed in addition to this the divine David also says, "I will hear," he says, "what the Lord God will speak in me." The Prophet now implies something of this sort, saying, "I watched and my heart was startled." "I have observed," he says, "the power of the things that were said; then I have been terribly startled at the voice of the prayer of my lips." For he made his supplication to God with an ode, and the manner of his prophecy was a song; but his aim and mind were not on the rhythmic utterance, but he was rather embittered into grief, and was exceedingly fearful, as the Spirit articulated in him the things that would happen to those of Israel in the last times. And that which especially disturbed him and persuaded him to fear was, in all likelihood, perhaps this alone, lest he somehow be left behind in the evils, and witness the crushing of the people, and see death cast upon the heads of the lawless, and them being cut off in ecstasy, and shaken in it, according to the sense already explained. Then, learning that the vision would be for appointed times, and the things foretold for a long postponement, almost recovering from his utter despondency from then on, he says, "I will rest in my day of affliction, that I may go up to the people of my sojourning." "For I will not be held fast," he says, "in such evils, nor will I be found in this life, when the time is at hand in which such evils will surely befall those of Israel." "For I will go from here, and I will depart to the people that has become such a sojourner in this life, just as, indeed, I myself am." For all the saints are sojourners and strangers in this world. Therefore they say, "Here we have no lasting city, but we seek the city that is to come." And David also sings somewhere to the God of all, "Spare me, for I am a sojourner in the land and a stranger, as all my fathers were." Therefore the aim of the saints is worthy of admiration, not even bearing, so to speak, to see those things on account of which God might happen to be provoked; and having practiced making their departure from this world more pleasant than life itself, if the things for the glory of God were not saved by us. And indeed the divine Paul said that

to depart is better, and to be with Christ for those who have come to this mind, so as to consider life in the body a sojourning. Because the fig tree will not bear fruit, and there will be no produce on the vines; the work of the olive will fail, and the fields will produce no food; the sheep have failed from the food, and there will be no oxen at the stalls from their healing. Just as to one who was asking and wishing to learn, for what reason he made it of great account to die, or rather to ascend to the people of his sojourning, he overshadows with much obscurity the abolition of the Synagogue of the Jews, and all but seems to lament the barrenness that would befall it. And he indicates it to us in many ways, saying that it would be like a fig tree, from which no fruit would come. For the Savior Himself also named it thus, speaking as in a parable: "A certain man had a fig tree planted in his vineyard." And since it was barren, He said that it must finally be cut down, lest it render the ground useless. And somewhere He also cursed the fig tree before Jerusalem; for not finding fruit on it, "May no fruit," he says, "come from you forever." He also compares it to a vine devoid of grape clusters. For it is again, as the prophet Isaiah says: "The vineyard of the Lord of Sabaoth is a man of Judah, a new plant, beloved." But "he trenched it, and put a hedge about it, and built a tower in it, and dug a winepress, and waited for it to produce grapes, but it produced thorns." For this reason, then, it was laid waste, as David says, "A boar from the wood, and a wild solitary beast has devoured it;" and he took down "its hedge, and all who pass by the way have plucked its fruit." And the produce of the olive also failed, that is, again, of the Synagogue of the Jews. For the prophet Jeremiah also indicates it thus, saying, "A beautiful olive tree, shady in appearance, the Lord called your name. At the sound of its pruning a fire was kindled upon it, great is the tribulation upon you, its branches were made useless, and the Lord of hosts who planted you has spoken evil against you." But since, as the Prophet says, its produce failed; for though they were tutored for Christ through the law and the prophets, they did not accept the faith; for this reason it was also cut off, and its branches have fallen, and those from the wild olive tree, that is, those from the Gentiles, were then grafted in, "and have become partakers of the root and of the richness of the cultivated olive tree." Then he says that the fields will not produce food. He again compares Israel to ruined crops, I think, from which the farmer could not even gather enough for food. And this would be a clear proof of the utmost barrenness. And he clarified that they were about to suffer a famine of divine teachings and fall into the last of all evils, adding that the sheep have failed from food, that is, from having no food; and that there are no oxen at the manger. By this is signified the complete failure among them of the sacred and chosen race, that is, those from the tribe of Levi, who, like oxen, thresh the spiritual threshing-floor and strip the word given through the all-wise Moses of the veils of obscurity, and set forth a kind of grain of wheat to others for understanding and as a sort of spiritual food. But they themselves were feeding at mangers on the offerings from the people, tithes, first-fruits, thanksgiving offerings. Therefore, the sheep have failed from food; and there were no longer oxen at the manger, that is, the guides and teachers of the peoples. For this reason also the divine Paul applies the saying, "You shall not muzzle an ox while it treads out the grain," to the heads of the teachers, clearly interpreting for us the things in the law. Moreover, he says the oxen have failed from their healing. And the saying is obscure; yet it signifies this, as I think again. For since they foolishly spurned being healed by Christ, although He strengthens the weak and justifies the ungodly, for this reason they have also failed, that is, they have been completely weakened and have come to nothing. It is a terrible thing, then, to stumble against God, and it will be the cause of the utmost barrenness. And we shall lack spiritual food, and as a result we shall be in a state beyond all evil. But I will rejoice in the

Lord, I will be glad in God my Savior; the Lord God my strength, and He will set my feet for a consummation; He will make me walk upon high places, that I may be victorious in His song. Here then either the very person of the Prophet is clearly introduced, saying such things; or one might say the words belong to those justified in faith, who make Christ their delight, and rejoice in Him, and they record him as the provider of their inherent strength, and say that they can do all things in Him, just as, of course, the divine Paul also says, "I can do all things through Christ who strengthens me." And somewhere the blessed David also sings, "For you are the boast of their strength;" and they expect to be well and truly enriched by Him alone with a firm standing in piety. For "He will set my feet for a consummation" surely indicates to us nothing other than this. And indeed the Hebrew edition has put "security" instead of "consummation". But feet being set for security, what else would it signify to us, than a firm standing, as I said, in piety, and the unshakable in virtue, and being fixed in faith and love for Christ? And that the life of those justified in Christ is not lowly and groveling, but is both lofty and removed from every earthly and carnal matter, he makes clear by saying "He will make me walk upon high places". For the boasts of the evangelical way of life are truly lofty before God. And that we shall overcome those who oppose us, and shall be superior to our enemies, glorifying Him, he will persuade by saying, "That I may be victorious in His song".

Commentary on the Twelve Minor Prophets - haggai

COMMENTARY OF THE SAME ON THE PROPHET HAGGAI The purpose of the prophecy of Haggai having come about for certain other reasons we might observe, and not for the reasons one might suppose the words of the others came to be. For the divine Hosea and indeed those who follow, up to Zephaniah, foretold what would happen to the Jews at various times, and as the times of the captivity were all but upon them, they tried to frighten Israel, naming up and down the phalanxes of the enemies, the destructions of cities, the burnings, the plunderings, and usefully foretelling the devastation of the whole land to those who had chosen to be contemptuous. For they thought that even if they did not choose to fulfill what is pleasing to God from a good disposition, and to be engaged in efforts for the better, they would at least be such as to shudder at the magnitude of the disaster. But Haggai, as the times of the captivity were already completed, and Israel had been brought back to the holy city from the land of the Persians and Medes, makes his speeches, for such reasons. For Cyrus released them from captivity, and together with the sacred vessels he commanded them to go home, and to build again the divine temple, the one in Jerusalem, and in addition to this also to wall the city itself, if they chose. When this had happened, and the temple was in its first foundations, certain men in Samaria, Belemus and those with him, being envious, wrote against those from Israel, feigning goodwill toward the rulers of the Babylonians, saying that Jerusalem had become warlike and hard to encounter, and unbearable even to the kings of the Persians. Then they persuade them to order the Jews to be quiet, and neither to raise the temple any longer, nor indeed to apply themselves to the diligent work on the city. After a short time had passed, Darius succeeded to the kingdom, and it was the second year of his reign. And when some of the Jews in Babylon fell down and besought him to finally permit them to raise the divine temple, Darius ordered, and wrote to those administering the governments throughout all Phoenicia, not to hinder the Jews if they chose to rebuild the temple; but even to lavish upon them a supply of money, and to allow the cedars in Lebanon to be brought down by them unhindered, so that, lacking nothing for their need, the things for the honor and glory of the God who rules over all might finally be easily completed. But since the history has been told subtly and clearly in the first book of Ezra, I think it superfluous to speak slenderly of these things for the present. Therefore, since it was now possible for those of Israel to labor, and to build the divine temple, and to offer sacrifices and prayers, and to live according to the customs of the law, those of Israel were neglectful, each one setting his own affairs in order, and having turned completely to what was pleasant and dear to themselves, and holding the things for the glory of God in very little account, they were afflicted again, as God struck them, not with war, but rather with famines and barrenness and destruction of cattle. For He wished to make them better, not by subjecting them to punishments equal to their offenses, but at once pitying them as weary, and again correcting them out of love. This, in brief, is the occasion of the prophecy of Haggai. The word is mixed, and with the things done and spoken historically, the mystical and innermost and fitting contemplation for spiritual people is infused. In the second year of Darius the king, in the sixth month, on the first day of the month, the word of the Lord came by the hand of Haggai the prophet, saying. I said before, that the laziness regarding the temple had a good excuse for those of Israel, their authority

having been taken away, and those in Samaria being very envious of this, and having made a great denunciation of Jerusalem before those directing the Persian powers. But when Darius was now in his second year in the kingdom, and then he had given them unimpeded and free authority for their love of work, and commanded them to do what seemed good, and to hold to holy endeavors, and had also assigned resources of money, their laziness no longer had a good excuse, but seemed beyond all reason, and the pretext was utterly implausible. Therefore the word comes by the hand of Haggai; and "by the hand" you will understand as "by the administration of," that is, by one ministering the words from God, and carrying out the service of prophecy. He also usefully points out the very times in which Darius commanded such things, cutting off beforehand, as I said, the foolish pretexts of those of Israel for choosing to be lazy again. Speak now to Zerubbabel the son of Shealtiel, of the tribe of Judah, and to Joshua the son of Jozadak, the high priest, saying, Thus says the Lord Almighty: This people says, The time has not come to build the house of the Lord. Shealtiel was the son of Jeconiah, being of the tribe and blood of David. Therefore, while this man was exercising the royal rule in Jerusalem over Judah, the city was sacked, and all Israel went away captive, Nebuchadnezzar at that time burning down the divine temple itself, and Jeconiah himself was taken, and was a captive along with the others. And Zerubbabel was the son of Shealtiel. Therefore, when Israel returned to Jerusalem, since he was indeed of the blood of the tribe that had obtained the kingdom, he reigned over Judah. But Joshua, being of the tribe and blood of Levi, and as from the root of Aaron, held the honor that was pre-eminent and select from the others, and was high priest. For thus the law named him who was appointed to lead the sacred orders, saying that those in the cities of refuge should not be released from their flight, but wherever each one might be, to remain there, "until the high priest dies," that is, the chief priest. Therefore the word came to both, I mean the king and the one who presided over the sacred orders. For it was fitting for them to announce to all the others what was prophesied. Not to those ignorant, I think, of the peoples' excuses did the God of all command to report it, but as if smiling at those who fall back into laziness at an inopportune time, and at those who had immoderately neglected the very things of which they ought to have taken earnest care. For it was better to consider that, if the things of God were of more urgent account to them, they would certainly, being maintained in well-being by His forbearance and grace, have lived in prosperity and wealth, and had the necessities of life in abundance. Therefore, as it were, somehow he bears witness through the voice of the Prophet, how impiously Israel had neglected those things which were most useful for it and looked to the glory of God. For concealing, as they think among themselves, their accusations with specious pretexts, they say that the time has not yet come to rebuild the temple of the Lord; but the time for being willing to do rightly is always present, and for the good and upright to fulfill the things that tend to the glory of God, is always in their power. And if indeed that which hinders and seems to stand in the way should somehow be removed, then truly the postponement is very grievous, and the accusations are henceforth of sloth and of extreme indolence, whatever arguments might be made about this. And this, I think, is what is said through the voice of David, "Incline not my heart to words of wickedness, to make excuses in sins." And the word of the Lord came by the hand of Haggai the Prophet, saying, Is it a time for you yourselves to dwell in your paneled houses, while this house lies waste? A second oracle from God to Haggai, condemning Israel with a clear reproof, and showing that they placed things for their own rest and luxury above the glory of God. For is it, he says, that the time has not yet come when the God of all should be honored by the raising of the temple, but your own affairs

have reached such a point of timeliness and glory, that you live luxuriously in richly furnished homes, and take pride in paneled courts? Then does it not seem burdensome and unbearable to you, to see the temple so dishonorably outraged, overturned and in a most unseemly state, and almost crying out against the impiety of the Babylonians and those ancient conflagrations? And yet how is it not better to see it in good condition and in its former state? For thus it would be possible hereafter both to sacrifice to God, and to make prayers for whatever you might choose. And paneled houses, he says, are those whose doorposts, that is, the posts of the doors, might be hollowed out with iron, with carpenters, I suppose, carving them around, and engraving intricate designs from their own skill. This is a sign of those who are already living in luxury, and are henceforth taking pride in their wealth. For such ambitious construction of houses beyond what is necessary would be a very clear proof of an abundance of possessions. It is truly terrible, then, and has the sin without excuse, if we should put the things of God in second place and after human things. And now thus says the Lord Almighty: Set your hearts on your ways. You have sown much, and brought in little; you ate, but not to fullness; you drank, but not to drunkenness; you clothed yourselves, but were not warmed in them; and he that earns wages has earned them for a bag with holes. Having been sparing, as I said, of the more urgent things, those of Israel, and having neglected the things pertaining to the glory of God, turned to concerns for themselves, raising up luxuriously furnished houses; then saying ignorantly, "The time has not come to build the house of the Lord." For since it was necessary for them to contribute to the construction of the divine temple, and then they were unwilling to do this, for this reason, alleging a lack of money, they said that it was necessary first to gather it, and as it were, to first rub off their poverty, by farming for the time being, or by trading, or by gathering herds of cattle, or by practicing some other such thing. But it was better to be of good courage in God, who finds ways even out of impossible situations, and has the power to enrich and to bless those who farm, and who discovers the paths of holy provisions. But since, lacking pious reasonings, they have fallen away from favor from above, having in no way acted rightly, for this reason he necessarily says, Set your hearts on your ways. which is like as if he said, Consider carefully what paths of life you have walked, or what things for the sake of love of gain having undertaken it, you acted according to your wish. you sowed much and brought in little. But it was better, with God blessing, to sow little, but to gather in much. But since that which was necessary was absent, the labors were many, but the fruits very few. You ate, and not to fullness. This is a terrible thing, and holds the proof of both the utmost want and misery, if the things sown are many, but the fruits so few, that for those who have toiled the penalty of famine is attached, and their food falls short of satiety. You drank, and not to drunkenness. For the vineyard was not rich in grapes. And the trees, though having very fine branches, were sick along with the crops. You clothed yourselves and were not warmed in them, a plague perhaps having fallen upon the flocks of sheep, so that even those who possessed many were in want of clothing. But also he who gathered wages, gathered them into a bag with holes. And through these things he indicates those who have a commercial practice, who in a way collect the wages of commerce, always adding extra charges to each of the things bought, and making their purses fat with the increases in prices. But not even for these was there benefit, he says, from their love of gain. For falling, perhaps, into unexpected losses and shipwrecks, they seemed to differ in no way from those who put money into a bag with holes. It is better, therefore, and wise to seek to be blessed by the God who offers all things to us. And this would easily come to those who have chosen to mind His things, and have preferred the things for His glory over their

own. Thus somewhere the Savior Himself has also said to us "Do not be anxious "for your life, what you shall eat, nor for your body, what you shall put "on. But seek rather the kingdom of God and "His righteousness, and all these things shall be added "to you." Since I think the story contains its own narrative sufficiently, come, let us apply our mind to spiritual contemplations and consider this: that what happened to the Jews might be a type, and a very clear one, of the universal and most general economy which came to be through Christ. For they were in Babylon, weighed down by the yoke of involuntary servitude, and paying the penalty for their sins; and for this reason they were placed and acted under the hands of their enemies, but they were redeemed at times when God took pity, and they were brought back home again, and inhabited the holy land, with Zerubbabel and Joshua leading and presiding. And Darius, although still attached to the worship of idols, is seen to have commanded that the divine temple should be rebuilt, also providing timber from Lebanon and resources of money; but they were still lazy and slow concerning the need to fulfill what was pleasing to God. And they were also found making excuses, saying, The time has not come to build the house of the Lord. And the whole earth was also subject to the deceiving and tyrannizing Satan, and it was captive, ensnared for this through sin, and by not knowing the God who is by nature and truly, and the Creator of all. But God in Christ delivered it, having broken the bonds of servitude. For through Him we have been guided, and leaving our sojourns among enemies, and having abandoned the polytheistic error like some foreign land, we have run up to Zion, that is, the spiritual one, that is to say, the Church. For observe how Christ is prefigured for us in Joshua and Zerubbabel. For, as I said, Zerubbabel was from the tribe of Judah. And from it also has sprung our Lord Jesus Christ. Therefore He has also reigned over Israel. For thus somewhere he says through the voice of David "But I "was appointed king by Him on Zion His holy "mountain, declaring the Lord's decree." And Joshua indeed was from the tribe and blood of Levi, and was also named high priest; and Christ has also become our high priest, ministering Himself on our behalf, as a spotless sacrifice, as a true lamb, offering Himself to God the Father for a fragrant aroma. And somehow he will confirm the one upon this for those choosing to speak with lean words, also the clarification of the names themselves, that is, the interpretation. For Zerubbabel signifies a flow transferred; and Salathiel, a Turning Away of God. And Christ said somewhere, "Behold, I turn upon them as a river of peace, and as a torrent flooding the glory of the nations." For He is confessedly himself the torrent of delight, and, as it were, the flow of peace. But he has turned to us, and is all but transferred, having left Israel. And he has gone, as I said, to those called from the nations, very well bestowing an abundant outpouring of good things from above and spiritual things. And Jesus again signifies "Iao salvation," and indeed Josedec "Iao righteousness;" and Iao is the God of all. And Christ has become for us both salvation and righteousness from God the Father. For in him we have been saved, having fled the net of death, and we have been justified through faith, having shaken off the sin that tyrannized over us. Therefore; for I will bring the discourse back again to the beginning; we shall contemplate him as king in Zerubbabel, and as high priest indeed in Jesus. But let the eager learner see again the Jews' relapse into sloth concerning choosing to labor for the things for the establishment of the divine temple, that is, of the Church of Christ; and let him observe in addition to these things also the eagerness of the nations, and their being very greatly stirred up to a love of labor. For Darius, as I said, had commanded the temple to be raised, and the things for the glory of the God who rules over all to be fulfilled; but they were slothful and most unwilling to work, and preferring their own things to the things pleasing to God, and very greatly inclined toward more

earthly things. for it says they were building wainscoted houses. Therefore, the divine David says concerning the nations, "You have heard the desire of the poor, O Lord; your ear has attended to the preparation of their heart." For those from the nations were more ready to believe, but those from Israel were very slothful. And you might see what I am saying also in the evangelical writings, that is, the parables. For the servants inviting to the supper were running, gathering people to the wedding feast; but they did not wish to come, but made "excuses in sins." For one said, "I have bought a field;" and another, "I have married a wife;" and others went to their business. Therefore those in the roads were called and ran in to the wedding feast, those found by the hedges, and truly the first have become last, and the last first. Thus also Christ spoke through the voice of David concerning both those of the blood of Israel and the nations: "A people whom I did not know has served me; at the hearing of the ear they obeyed me. Alien sons lied to me; alien sons have grown old and have limped from their paths." Thus says the Lord Almighty: Set your hearts on your ways. Go up to the mountain and cut timber and build the house, and I will be pleased in it and will be glorified, said the Lord. You looked for much, and it became little; and it was brought into the house and I blew it away. He makes a frequent reminder, knowing that the matter contributes to the benefit of the hearers. Thus also the divine Paul writes to some, "To write the same things is not tedious for me, but for you it is safe." Consider therefore, he says, your own ways, which you have now made. And what these are, he immediately makes clear: You looked for much and it became little, and it was brought into the house and I blew it away. For they have missed their hope, I mean, the one in choosing to till the earth. For having spent long sweats, they barely gathered little. But they have been deprived of these things too; for they have been blown away, that is, they have become others', and are by no means for them, but have rather been spent by those accustomed to be greedy. Therefore, then, their effort and toil was in vain, because they were not more willing to accomplish what was pleasing to the Master, and they made their care for the baser and more earthly things more important than the love of labor for better things. Did he then leave Israel unadmonished, not has he shown to the erring the way of correction? And indeed we shall immediately observe this very thing happening. For he said, "Go up to the mountain and cut wood and build the house, and I will be glorified in it again, and I will be well pleased," that is, I will both accept and praise the efforts and zeal of those who have labored for this. It is, therefore, good and pleasing to God to hasten to fulfill whatever things might appear useful and necessary for the establishment of the Church and for its building. And we shall do this, and very prudently, gathering, as it were, the most necessary material, and cutting wood, as from a forest, the spiritual insights in the divinely-inspired scripture; by which one might make the glory or understanding concerning God secure and well-founded, and show that the manner of the economy in the flesh is well-ordered and excellently made; and in addition to this, he will bring to an accurate knowledge of spiritual craftsmanship, and of the gentleness understood in character and manners. Through these things, we say, the house of God is built and the establishment of the Church is accomplished. And I will say in addition to this, that each of us might be understood as a temple and a house of God. For Christ has dwelt in us through the Spirit; and we are temples of the living God, according to the scriptures. Therefore, let each of us build his own heart through right faith, let him have as a foundation Christ himself, the Savior of all, who is truly precious; and let him add to these other material, I mean obedience, and compliance in everything whatsoever, courage, patience, self-control. For being thus joined together "through every joint of the supply," "we shall grow into a holy temple and into a dwelling place of God in the Spirit." But those who are slow to

faith, or even having believed, are yet somehow sluggish towards turning away from passions and sin and worldly love of pleasure, for this very reason have all but cried out, "The time has not come to build the house of the Lord;" for this reason they also fall into shortages of heavenly goods, and into spiritual barrenness, their mind wasting away within them, like some piece of land, so as to have neither grain, that is, strength, nor indeed wine, which is a symbol of gladness. For it is written that "bread strengthens a man's heart, and wine gladdens a man's heart." Therefore thus says the Lord Almighty: Because my house is desolate, while you each run to your own house, for this reason the heaven will withhold dew, and the earth will hold back its produce from you. And I will bring a sword upon the land and upon the mountains and upon the grain and upon the wine and upon the oil and upon all that the earth brings forth, and upon men and upon cattle and upon all the labors of their hands. He does not permit those who are utterly negligent of divine things to put their own affairs in a better state, and to place earthly things before those that are for his glory; but rather he persuades them to consider that if the incomparably superior things are not well-ordered, then the lesser things, in which they wish to be, could never be well-ordered. For this reason he says, "Because my house is desolate, while you each run to your own house," for this reason this and that will happen, by which the things in the fields would immediately be destroyed, heaven no longer sending down dew, the earth checking its own strength, and indeed a sword, or wrath, being brought upon them, with crops and vines and olive trees withering together, and in addition to this, men and cattle being devoured. Therefore, for those who are slow to fulfill the things for the glory of God, and those things by which his house would be seen to be established, that is the Church, there would be neither spiritual dew, that is, the comfort from heaven that enriches souls and hearts; nor indeed fruitfulness from the earth, that is, the achievements through the body; no grain, no wine, no use of oil. For they will be entirely and in every way powerless, and far from being gladdened, and they could in no way be enriched by the spiritual oil of gladness, and they will remain altogether without a taste of and without a share in the blessing through Christ; and in addition to these things they will be subjected to the sword, and they will endure a completely unrewarded labor, even if some manner of equity were practiced for them. For no one is crowned, "unless he competes according to the rules," as it is written. Therefore, let us consider zeal for better things to be especially important and among the most venerable of things; and let our own affairs be considered of less account, and let them come after things for the glory of God. And not only hearths, and possessions, and things for empty glory, but indeed also kindred, and brothers, and fathers. For thus Christ also says somewhere, "He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; and he who does not take up his cross and follow after me is not worthy of me." And Zerubbabel the son of Shealtiel, of the tribe of Judah, and Joshua the son of Jozadak, the high priest, and all the remnant of the people heard the voice of the Lord their God and the words of Haggai the prophet, as the Lord their God had sent him to them; and the people feared the presence of the Lord. That He does not make His threats in vain, and that fear is not an unprofitable thing for those accustomed to be idle, one might easily perceive from this. For behold, behold, as soon as they heard the divine words, they turn immediately to diligence, and henceforth they obey those appointed to lead, I mean both Zerubbabel and Joshua, and they treat the prophet's words with the greatest possible reverence, and they are moved by his mission, although previously they had considered the matter worthy of very few words. Therefore it is true and is seen through the events themselves that "Whom the Lord loves, He disciplines; and He scourges every son whom He

receives." For the fear of being punished sometimes changes the mind for the better; and the onset of gloomy things shifts us into the fear of God; and what is in the book of Proverbs is true, that "He who fears the Lord, this man is healthy," and again, "The fear of the Lord is life for a man." and likewise Wisdom, "The fear of the Lord is glory and a boast;" and "The fear of the Lord will delight the heart, and will give, in addition to these, gladness and joy and length of days." But see how gently God strikes us, and as would be fitting for Him. For He does not immediately bring the things of wrath upon human bodies, but rather He terrifies with external and small fears, and by losses of foodstuffs He refashions them for the better and for choosing henceforth to work at His things. And Haggai the messenger of the Lord said to the people, I am with you, says the Lord. See philanthropy immediately accompanying the changes for the better. For the God of all in a way changes along with those who have chosen to repent, and He promises to be with them, and what could be equal to this? For with God being present, all harm will depart from us, and good things will certainly enter, and the ways of prosperity will immediately appear established, and whatever is most pleasant will happen. But if the sacred Scripture calls Haggai the messenger of the Lord, let no one suppose that he is an angel by nature, but was born as we are, a man from a woman; for to think thus is utterly senseless. But we shall rather suppose, if we are of sound mind and an intellect that sees what is true, that he was called and named a messenger from the act of announcing a message. Since nothing prevents us from falling into another absurdity, confessing that those who announced to Job the things that happened in the fields from the horsemen are also angels by nature, and indeed also that his children died when the house collapsed. And the Word of God is also called "Messenger of great counsel." For He announced to us the will of God the Father. Therefore, a messenger is from the act of announcing a message, and not at all, if the title should happen to be said of men, from being by nature not what we are. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel of the tribe of Judah and the spirit of Jesus the son of Jozadak, the high priest, and the spirit of the remnant of all the people, and they went in and did the works in the house of the Lord Almighty their God, on the twenty-fourth day of the sixth month. The children of Israel feared the presence of the Lord. But consider again for me, how they had not previously proceeded to choose to do the things pleasing to God, unless He was with them, and stirred up their spirit. We shall know then from this, that even if one should choose to voluntarily do good; and even if he should happen to be in such readiness, yet he will accomplish nothing at all, unless God is with him and rousing him to courage, and sharpening him for patient endurance, and cutting off the sloth that hinders industriousness. Therefore the divine Paul also says concerning those entrusted with the divine preaching that "I labored more "abundantly than all of them;" but he added with all wisdom, "Yet not "I, but the grace of God which was with me." And indeed the Savior Himself says to the holy apostles, "Without me," He says, "you can do nothing." For He is our desire and our readiness for anything good whatsoever, He is our strength, and when He is with us we will prosper, building ourselves up "into a holy temple, into a dwelling place of God "in the Spirit;" but when He departs and withdraws, how could anyone doubt that we will accomplish nothing, being overcome by sloth and cowardice, and shaking off the labor as unprofitable? But see those who formerly fell under wrath on account of much disobedience, at last running into the house of the Lord and working, with Zerubbabel and Jesus the high priest being with them. And this affair would again be a type of the calling of Israel which will take place in the last times of the age; who were indeed disobedient in the beginning, and for this reason they have remained fruitless, without dew and grain and wine and indeed also oil; and they have also

fallen by the sword. But since they at last feared the presence of the Lord, and were put to shame by the words of the holy prophets, they will have the God of all with them, and their spirit will be stirred up, and they themselves will also work on the things for the temple of the Lord, that is, the Church. And these things are in Christ; for He is prefigured, as it were, in Zerubbabel and Jesus; for He is at once king as God, and again high priest as man, and mediator between God and men; for the priest mediates. And the phrase, On the twenty-fourth day of the sixth month, was necessarily added, clearly showing the quick-turning of the mind of those of Israel. For the word came to them by the hand of Haggai in the second year of Darius the king, in the sixth month, on the first day of the month, but they rushed into the labors on the temple on the twenty-fourth day of the sixth month; so that the days in between for delay, that is, for deliberation, were twenty-three in number. In the second year of Darius the king, in the seventh month, on the twenty-first day of the month, the Lord spoke by the hand of Haggai the Prophet, saying, Speak now to Zerubbabel the son of Shealtiel, of the tribe of Judah, and to Jesus the son of Jozadak, the high priest, and to all the remnant of the people, saying, Who is there among you that saw this house in its former glory? And how do you see it now, as though it were nothing in your sight? They were entering the house of God and taking charge of the works on the twenty-fourth day of the sixth month; then immediately on the twenty-first day of the following seventh month, the word of God came to the blessed Prophet Haggai. What then shall we reckon upon this, and what is the reason, it is necessary to say. Having begun to endure hardship, and having taken up the cares for the divine temple, having now completed the twenty-seventh day at this, they were found to be fainthearted, and perhaps whispering that very thing either among themselves, or to one another, that they were laboring in vain; and even if it should happen that the temple be rebuilt, it will in no way be like the first one. For the one was exceedingly splendid and constructed with an ambitious hand, beautiful with gold and silver offerings; but the other was unadorned and lacking all ornament and deprived of the ambition that comes from wealth. For that first one, those who had reigned at various times in Jerusalem, still boasting in their wealth, lavishly adorned, and before all others, Solomon; but they were commanded to build the other, having barely recovered, and still dripping with the sweat of captivity, and having absolutely nothing in their homes. Swimming in such reasonings and being distressed, they worked, but having become unenthusiastic and sluggish, they were again found out. For this reason God strengthens the weak, and brings a most useful question to them, if indeed there is anyone among them who has seen the former temple in its first glory. But they were very few and aged. For the temple had been destroyed by Nebuchadnezzar, and Israel was in captivity, and was released only after seventy years had passed. Therefore, it was hard to find and a very old man who was alive before the destruction, and had lived in captivity, and returned again to Jerusalem. For this reason he says, "Who will be the man among you who saw this house in its former glory, then will see the future and new one as not existing at all?" And indeed, there is a rebuke in the question, as though they did not think that even if they themselves were very poor and in want of money, yet God would not be weak, but he himself would again suffice, I say, to make his own temple all-praised and glorious. "And now be strong, Zerubbabel," says the Lord, "and be strong, Joshua son of Jozadak, the high priest, and let all the people of the land be strong," says the Lord, "and work, because I am with you," says the Lord Almighty, "and my word which I covenanted with you when you came out of the land of Egypt, and my spirit stands in your midst. Take courage." He does not allow them to be shaken by despondency, nor indeed to be overcome by fears leading to sluggishness; but rather he widens them to diligence, and produces

in them a vigorous zeal; and at the same time he trains them for faith, and shows them to be steadfast, having said that they must take courage, and that which is beyond these things and truly most desirable, he promises to be with them; and in what manner, he added, saying, "My spirit stands in your midst. Take courage." No one with a good mind and a sound understanding would doubt that to those who labor generally for the building of the divine temple, that is, the Church, he bestows both strength and gives courage, because he will be with them through the Holy Spirit, and will accomplish all things for them through which they might be able to show their own life to be splendid and of good repute. Thus also our Lord Jesus Christ, to the holy apostles who were about to build the Church and to gather the believers into a holy temple, necessarily said, "Behold, I am with you all the days, even to the end of the age." That he was about to be with them again through the Spirit, he himself will clarify again, at one time saying, "I will not leave you orphans; I am coming to you;" and at another time making the manner of his arrival clear, by saying again, "It is to your advantage that I go away. For if I do not go away, the Paraclete will not come to you, but if I go, I will send him to you." Therefore he is with those who build his house, but he departs again and completely withdraws from those who shake it. And these would be, again, those who in Beelzebul say, "Jesus be anathema," and who pervert all that is right, and pour the poison of destruction into the souls of the more simple. "Because thus says the Lord Almighty: Yet once more, I will shake the heaven and the earth and the sea and the dry land, and I will shake all the nations, and the elect of all the nations shall come, and I will fill this house with glory," says the Lord Almighty; "mine is the silver and mine is the gold," says the Lord Almighty. He brings the discourse back to the church from the gentiles, and to the times of the coming of our Savior. Then indeed he promises to shake both heaven itself and the earth, and also the sea, and in addition to these, all the nations. For he said, "Yet once I will shake." This seems to imply some such meaning, at least according to what seems right to me myself. Therefore, when he planned to free Israel, which had worshiped idols and been brought up in the customs and laws of the Egyptians, and wanted to transfer it to the knowledge of the truth, he is seen having all but shaken all things: the waters having been turned into blood, the heaven sending down hail, the sea being parted and its waves being solidified in the form of walls, heaven dripping manna. And the psalmist implies something of this sort, saying, "O God, when you went forth before your people, when you passed through the wilderness, the earth shook, for the heavens also dropped." And we say that the earth was shaken at that time, not by enduring its usual tremor, but as the exodus of the sons of Israel became a sign and escaped the notice of no one on the earth. He says that a certain shaking of this kind will happen again at the time of our Savior's coming, as no one will be ignorant of the achievements through it. For heaven knew the mystery, and Paul is a witness to this, saying, "That now to the principalities and powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose which he accomplished in Christ Jesus our Lord." And likewise the whole earth also knew, and the sea, that is, the islands. For who at all is seen to be deprived of this knowledge? What sea, what nation, what portion under heaven? The gospel "has been preached to all the nations," according to the Savior's voice. So then, he says, "Yet once I will shake the heaven and the earth, and then the chosen of all the nations will come, and I will fill this house with glory." For very many, from every nation, and illustrious and chosen, have become believers, and have been gathered into the house of God as in the order of splendid offerings, and through this attaching glory to him, rendering it renowned and celebrated, and having been glorified by Christ. For they have learned

both to pray and to say, "And let the beauty of the Lord our God be upon us," and again, "We are blessed by the Lord, who made heaven and earth." And that God does not need inanimate matter, but intelligible comeliness, he implies by saying, "The silver is mine, and the gold is mine, says the Lord Almighty." For it is as if he were to say, "Do not consider the temple inglorious because it may happen to lack gold and silver and the splendor from wealth. I have not needed such things; whence? For all the silver is mine and the gold is mine, says the Lord Almighty; but I seek rather genuine worshipers, with the splendor of such I will gild my temple. For just as, when he was putting Israel away from the sacrifices according to the law, he necessarily said, "I will not accept calves from your house, nor goats from your flocks; for all the beasts of the field are mine, cattle on the mountains, and oxen;" so also here, rejecting adornment from matter, but seeking rather the intelligible, he says, "The silver is mine and the gold is mine," that is, "I have received in full and am filled, and I have needed none of these things;" but let him rather come who has right faith, who is distinguished by the boasts of virtue, who is resplendent with love for me, the pure in heart, the poor in spirit, the compassionate and good. For being so gathered into my temple, that is, the Church, they will render it renowned and conspicuous. Because great will be the glory of this house, the latter more than the former, says the Lord Almighty, and in this place I will give peace, says the Lord Almighty, and peace of soul for a possession to everyone who builds to raise up this temple. For according to the at the time of the coming of our Savior, the divine temple was shown to be incomparably more glorious, and so better than the former and superior, by as much as one might think the worship in Christ and according to the Gospel differs from the worship according to the law, and the truth from the things in shadows. And besides; for I shall think it necessary to say that other thing usefully; there was one temple of old, and only in Jerusalem, and there was one nation from Israel performing the sacrifices in it. But since the Only-begotten, being God, became "Lord and has appeared to us," according to the scriptures, the world under heaven has now been filled with holy houses and innumerable worshipers, who honor the God of all with spiritual sacrifices and intellectual fragrances. And this, I think, is what was proclaimed beforehand through the voice of the prophet Malachi, as from the person of God: "For I am a great king, says the Lord, and my name is glorified among the nations, and in every place incense is offered to my name, and a pure sacrifice." Therefore, the saying is true, that the glory of the latter temple, that is, of the Church, will be greater. But that to those who have taken care to build it, Christ will be given as a kind of gift from the Father and a present from heaven, he who is the peace of all, through whom "we have access in one Spirit to the Father," he will make clear by saying that I will give peace in this place and peace of soul for the preservation of everyone who builds to raise up this temple; for Christ himself also said somewhere, "My peace I give to you, my peace I leave with you." And how this thing benefits those who have loved, Paul will teach again, writing: "The peace of Christ, which surpasses all understanding, will guard your hearts and your bodies;" and the wise Isaiah also pleaded somewhere, saying, "Lord our God, give us peace, for you have given all things to us;" so that for those who have once been deemed worthy to receive the peace of Christ, it is possible easily to save their own soul and to direct the mind toward the achievement of virtue. Therefore, he says that peace will be given to everyone who builds. For whether one builds a church, and is appointed as an initiator into the mysteries over the house of God; or whether he benefits his own soul, presenting himself as a living and spiritual stone "for a holy temple, for a dwelling place of God in the Spirit," such a one will in every way and entirely gain the ability to save his own soul easily. On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the

Lord came to Haggai the Prophet, saying: Thus says the Lord Almighty: Ask the priests concerning the law, saying: If a man carries holy flesh in the hem of his garment, and the hem of his garment touches bread or cooked food or wine or oil or any food, will it become holy? And the priests answered and said, No. And Haggai said, If one who is defiled by a dead body touches any of these things, will it be defiled? And the priests answered and said, It will be defiled. And Haggai answered and said, So is this people, and so is this nation before me, says the Lord, and so are all the works of their hands, and whoever draws near there will be defiled. This is another oracle through the Prophet to Israel, and we say it came about for such a reason. For in the second year of the reign of Darius, in the seventh month, when God was reproaching those who had been redeemed from captivity, and accusing them of hesitation, I mean concerning the need to work on the temple, they had scarcely run to it, and were then laying claim to the sweats of industry. Then God praised them for having done this, and promised to be with them, and to bless them, and commanded them to be of good courage, as the Spirit was standing in their midst; but they were no less hesitant and reluctant to work, and when scarcely two months had perhaps passed, they relapsed into idleness, and were again caught being terribly distressed. for toward the works of commerce terribly and strangely having turned away, and being incontinent towards avarice, they admitted listlessness, as if it were not permitted for them as in ample leisure to be occupied with the cares of commerce; then bringing sacrifices, they said the matter would suffice for them for it to be necessary to be sanctified, even if by chance the divine temple had not yet been built. The Prophet, therefore, is commanded to wound them with clever reproofs and to teach that even if they should choose to fulfill vows and sacrifices, but being slothful were found to be so concerning the need to complete the house of God, it will not be for their benefit, but rather for both wrath and judgment, this not wishing to sacrifice oxen at the proper time and to approach the divine altar; and he makes clear in addition to these things, that on account of the commercial enterprises set before them, mingling with wicked and foreign men, and certainly also with idolaters, they are utterly defiled. But the question is exceedingly legal and indeed difficult to interpret; however, as is possible, I will make it clear, presenting what is meant through what words I am able. Therefore the Prophet asks the priests for a law; for it is written, "That the lips of a priest will guard judgment, and they will seek the law "from his mouth;" and what is the question? If a man carries holy flesh in the corner of his garment and the corner of his garment should touch bread or cooked food or wine or oil or any food, will it be sanctified? And the priests answered and said, No. And holy flesh, he says, is that taken from an animal offered for sacred service to God; but he wishes to teach them this: the priests, when at times performing the sacrifices according to the law, touched, also through their garments, the flesh that was about to be burned as incense. Therefore, he says, if a sacred garment, sanctified perhaps by holy flesh, should touch some other thing, that has not been offered to God, will that also be holy? The priests denied this according to the law. Therefore, let us proceed from the example to what is more true: Will the one who offers a sacrifice, if he should provoke God in other ways, be sanctified by it? By no means, but rather he is condemned, as not yet having been cleansed, but having offered a sacrifice. And that the word is true, hear what the lawgiver says in Leviticus: "And "the flesh that touches any unclean thing, shall not be eaten; it shall be "burned with fire. Every clean person shall eat the flesh, but the "soul who eats of the flesh of the sacrifice of "salvation, which is for the Lord, and his uncleanness is upon "him, that soul shall perish from his people. And "the soul who touches any unclean thing, either from "the uncleanness of a man or of unclean four-footed animals "or of any unclean abomination, and eats

of the "flesh of the sacrifice of salvation which is for the Lord, that soul shall perish "from its people." You see how useless, but rather even a cause of wrath and death, it is to offer sacrifices with unwashed hands. Just as, therefore, the garments of the priests, although having been sanctified through the flesh of the sacrifice, would not sanctify anything touching them; so, he says, the act of sacrificing to God would not make holy those who have chosen to grieve Him in another way, and who wish to be idle concerning what is pleasing to God. And that, as I said, on account of commerce and the profits from it, mingling with profane men, they themselves will also certainly be in participation of their abomination, he makes clear through the other question; for he said again, If one who is defiled by a dead body should touch any of these things, will it be defiled? And the priests answered and said, It will be defiled. For the law through Moses has commanded those who are consecrated not to touch a dead body, nor indeed to approach dead men. And at any rate he said it is necessary for the priests not to be defiled, except only for a father and mother and brothers, but for the one who presides over and is pre-eminent in the sacred orders, not even for these at all. But what was commanded was a riddle; for the law is a shadow; for a dead person would again be a type of dead works and worldly uncleanness. But I think it is necessary for those who have practiced a sacred and all-holy life, of dead works to be separated and to love to stand aloof from worldly corruption. But if it happened at that time that one who had visited the dead touched some one of the others, or a man perhaps, or even food, this was altogether according to the law in a state of pollution. The Prophet therefore asks, if when someone has touched a dead body, and then, having remained unwashed, should happen to touch something else, whether he defiles it in every way and altogether. And when they said, 'He will defile it'; God then adds: So is this people, and so is this nation before me, says the Lord, and so are all the works of their hands, says the Lord, and whoever approaches there, will be defiled. For since he touches dead works, he says, not only is he himself defiled, but he has come to such a point of worthlessness, as to be fit to be able, and that very vigorously, to defile others. Therefore, one must take care of good works, and let us be zealous to fulfill that which is most truly dear to God, and let us thus sacrifice spiritually. For then He will accept it, and not for condemnation the prayer, but we will have it rather for benefit and blessing; and let us shake off dead desires, and as it were lifeless pleasures and worldly impurity. For God will be with those who are thus cleansed and sanctified. Because of their morning gains they will be pained because of their wickedness, and you hated those who reprove in the gates. They say that neither the Hebrew edition, nor indeed the other interpreters, either say or know these things; however, the meaning appears to be consistent with what has gone before. For since, as I said, they were excessively obsessed with love of gain and greed; and this proved to be a pretext for their laziness, although they had been commanded to build the divine temple; He therefore necessarily accuses them for these things. And He calls them 'morning gains' because for no other reason did they make their early morning journeys and efforts, except for this alone, I mean, for the sake of desiring gains. And He says that they will be pained on account of these things, since their desired goal does not come to fulfillment for them. For when God does not direct, and does not smooth the path of what must be done by us, a man's zeal for anything is surely altogether in vain and unprofitable. For it is written that, "Unless the Lord builds the house, they labor in vain who build it." Therefore, having preferred the gains as it were at dawn and in the morning to raising the divine temple, and putting the baser things before the better, they were found to be afflicted with another terrible thing in addition to this. For they hated those who reprove in the gates. And you will understand 'in the gates' as 'clearly'. But why did they hate them? For to

those once overcome by evil pleasures, and who have slid unrestrainedly into choosing to do what is not lawful, those who have the strength to correct them would not be pleasant, but rather burdensome and hated; and what of such things would they not be accounted? A completely terrible sickness of the mind, therefore, is to be inclined to wicked things, and to abhor those who know how to help, and to be sick most pleasantly with what has happened, even if what is occurring is seen to be one of the exceedingly outrageous things. But it is better and wise to repel generally the harms that pour into the soul and mind. But if it should happen that one suffers something, to seek physicians with all speed, and to love those who reprove, and to prostrate oneself as it were before God, saying "Heal me, O Lord, and I will be healed; save me, and I will be saved; for you are my praise." And now, set your hearts from this day and forward, before a stone was laid upon a stone in the temple of the Lord, what you were like, when you put into a bin of barley twenty satas, and there were ten satas of barley; and you went into the winepress to draw out fifty measures, and there were twenty? I struck you with blight and with mildew and with hail all the works of your hands, and you did not turn to me, says the Lord. From necessary reasonings He persuades them that they have acted rightly, having chosen to build the divine temple, and they are better than long ago, having undertaken the zeal for this. For consider, he says, and remember who you were, that is, how and in what manner you were disposed, before you placed a stone upon a stone in the temple of the Lord. For then, he says, what was gathered with difficulty by long toils from the fields and the threshing floor, twenty satas of barley—and I think the saton is a measure—you would store in a bin—and this could be understood as a type of storehouse for produce—and it would become ten satas of barley, clearly with the moth consuming them perhaps and reducing the grain to dust out of divine wrath. And if indeed someone came to the winepress, intending to draw and pour out fifty measures, finding the measure unexpectedly reduced, he was then astonished. You were struck indeed, he says, with other plagues, with barrenness, with blight, with hail; and again you were stubborn. For you did not return to me, he says. What then shall we know from this? It is manifest that for those who are unwilling to build the house of the Lord, that is the Church, or who are excessively lazy in making their own souls a temple of God, even the good things already acquired will vanish into nothing, and there will surely be harm from unclean spirits, and barrenness and hail, that is, unbearable visitations of temptations shaking down every sort of evil, and things from divine wrath will happen. Set your hearts now from this day and onward, from the twenty-fourth day of the ninth month, and from the day the temple of the Lord was founded; set in your hearts, if it will be known on the threshing floor, and the vine and the fig and the pomegranate and the olive trees that do not bear fruit, from this day I will bless. Having well convinced them through what we have just said, that for those choosing to neglect the divine temple a very great assault of troubles has occurred, he says they will be fully assured by him who knows how to cheer, that they will have prosperity as the fruit of their zeal for the things that please him, and as a reward for their goodness toward his house, they will be broadened in every good thing. And he promises that he will especially supply them with fruitfulness from the fields, so that the matter comes close to disbelief, and the heaps from the threshing floor appear beyond all expectation, and of the trees growing in the gardens, the vine is seen as rich in clusters, and the fig, and the pomegranate, and simply that the seasonal produce will have blossomed richly for them, and indeed also the olive yielding its own fruit to them in unexpected abundance, on account of being blessed by God. For just as for those who choose to neglect building the Church, that is to present themselves as a holy temple to Christ, everything

collapses for the worse; and indeed it is seen to happen that they are in temptations and spiritual barrenness; so also is the opposite true, that for those willing to build and who have honored the toil of goodness, it will be given by God to be seen in every good thing, and to be enriched with spiritual fruitfulness, and to have the innermost garden, as it were, blooming with various boasts of virtues, and almost laden with ripe fruits, so as to be able henceforth to cry out with boldness what is in the Song of Songs, "Let my kinsman come down into his garden, and eat the fruit of his choice trees." For the sprouts of virtues are like food for God, and the grace of spiritual fruitfulness. And the word of the Lord came a second time to Haggai the Prophet on the twenty-fourth day of the month, saying, Say to Zerubbabel the son of Shealtiel of the tribe of Judah, saying, Yet once I will shake the heaven and the earth and the sea and the dry land, and I will overthrow the thrones of kings, and I will destroy the power of the kings of the nations, and I will overthrow chariots and riders, and their horses and riders shall come up, each one by the sword against his brother. The prophetic word for us always proceeds somehow from the particular, and from the matters at hand it makes an excursion to the universal and most general things. for if it somewhere makes mention of the redemption of some, it often departs to the one through of Christ. The prophetic word now hints at something of this kind to us; for these things have necessarily been added to what has already been said, subtly introducing the proclamation of the mystery concerning Christ as if still in riddles and shadows. For the Prophet is sent to Zerubbabel of the tribe of Judah, to say that the heaven and the earth and indeed the sea and the dry land will be shaken, and the thrones of kings will be cast down. And the most wise Paul, applying himself to the contemplations of the preceding matters, says that word "will be shaken" means that there will be a removal of the things that are shaken, "so that the things that are not shaken may remain." But these things had to be accomplished through Christ, for in him all things are new and "the old things have passed away," things drunken and shaken, and new things have come to be through him, that is, things that are firm and established and abiding. See, therefore, the economy of the word; for having promised them an admirable fruitfulness, and having said he would provide all things for cheerfulness and delight in abundance, he immediately introduced the time of true fruitfulness, that is, the lavish provision of the spiritual and heavenly blessing. For "I shook," he says, "the things under heaven when I led Israel out of the land of Egypt; but I will shake them yet again," that is, "I will do something notable and famous again for those throughout the whole world, as if shaking all things." And I will cast down the thrones of kings, and I will destroy all their power, and I will cast out, as it were, certain horsemen charging over all under heaven with greed against all, but I will raise up other horsemen, that is, warriors, drawing a sword against family and brothers. Through these things he seems to hint to us of the wicked and opposing powers cast down through the strength of our Savior, the principalities and authorities which he triumphed over on his own cross, and having cast out the greed against all, he came to the aid of the wronged, that is, us. And indeed the holy and blameless virgin, while still conceiving Christ, since she bore a mind full of the Holy Spirit, proclaimed beforehand such things, saying: "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior." And after other things again: "And holy is his name, and his mercy is from generation to generation on those who fear him. He has shown strength with his arm; he has scattered the proud in the imagination of their hearts. He has brought down the mighty from their thrones and exalted the humble. He has filled the hungry with good things, and the rich he has sent away empty. He has helped his servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his seed forever." Therefore the mighty have been brought

down, and they have fallen from their own thrones. Yet the accomplishments of our Savior's coming do not end here; but a swarm of horsemen has been raised up, men who are fighters and experienced in war and know how to command, and who generally lead out against the perversities of the devil. These would be, in turn, the divine disciples, who have intellectually drawn the sword of the Spirit; that is, the word of initiation, which is living and active and very sharp. They went forth against every person and against family and against brothers, not inflicting deadly blows, but rather destroying the ignorance in them, and, as it were, making them dead to the world, and preparing them to be dead to sins, so that they might live to God, having loved the glorious and blameless life, that is, the life of the Gospel. But that for the sake of love for Christ sons were destined to be set against fathers, and indeed daughters against mothers, and brothers against brothers, how can one doubt? When the Savior says clearly: "Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. And a person's enemies will be those of his own household." Enemies, therefore, insofar as they are of a different mind; friends and not for long, as in one accord of faith and as in unity of the Spirit and of the love that is in Christ. In that day, says the Lord Almighty, I will take you, Zerubbabel the son of Shealtiel, my servant, says the Lord, and I will make you as a seal, because I have chosen you, says the Lord Almighty. This word is not truly to Zerubbabel, but it came to be rather as to our Lord Jesus Christ, as being very well depicted in Zerubbabel; because he is both from the tribe of Judah, and indeed also a king, and a leader of those redeemed from captivity, and as it were an overseer of those building the house of the Lord. you, therefore, He says, taking you my servant; that is, the one who appeared in the form of a servant, yet by nature free; at that time, in which I would choose to cast down the mighty from their thrones and to cast out principalities, I will make you as a seal. For the Son is the seal of God the Father, having His whole and pure likeness, and in His own beauty flashing forth the nature of the One who begot Him. And in Him God seals us also into His own likeness; if indeed being formed into Christ, we gain the image that is toward God. The Son is therefore the exact seal of God the Father, and He has chosen Him, that is, made Him chosen and elect. And indeed He confessed Him at the streams of the Jordan, saying "This is My Son "the beloved, in whom I am well pleased, hear Him." For God the Father was pleased to restore all things, and to bring them back to the beginning, and as the divine Paul writes, "to sum up all things in heaven and on "earth" in Christ, through whom and with whom to God the Father be glory with the Holy Spirit, now and ever and unto the ages of ages. Amen.

Commentary on the Twelve Minor Prophets - hosea

COMMENTARY ON THE PROPHET HOSEA

Someone might think it somehow superfluous and ill-advised, and not at all especially necessary for benefit, to attempt to all but dig up again things already said by many, and to add other labors to the labors of those who have gone before; even though theirs are very sufficient to be able to make very clear the writings of the holy prophets; but I would say the matter is not so; far from it. For I will recall Paul exhorting those instructed by him, "To write the same things to you is not tedious for me, but for you it is safe." But consider how true the saying is. For if something necessary for knowledge should be set forth, and then many discourses by many people are made on this very thing, there will be no harm at all; but it would benefit the hearers as much as possible. For if those accustomed to interpret make their discourses agree with one another, a more secure knowledge certainly enters into those eager to hear; but if something novel appears in each, and what was perhaps not very clearly discerned correctly and blamelessly by one person should come to the mind of another, what is the harm? Or rather, how is it not better that the presentation of the thoughts becomes richer and clearer? Therefore, even if many have written before us, interpreting the things in the holy prophets, we will not be silent for this reason; but rather we will drive away hesitation as inactive, and the grace which the one who reveals deep and hidden things might grant to us ourselves, this we will make manifest to others as well, remembering Christ who says, "Freely you have received, freely give." Beginning, therefore, the clear interpretation of the blessed prophet Hosea, I will set forth first those things also concerning the writing of the other prophets. For it is the custom for all of them to easily reshape the discourses they make according to what seems good to the Holy Spirit, so that sometimes from history, that is, from sensible things and matters that are, as it were, in plain sight and have happened, they pass easily to the innermost and spiritual things; and at other times, again, to come back down, and very obscurely indeed, to matters of sense; and among them there is also a very great introduction of persons, complaints and exclamations, and the remembrance of things already past, and the foretelling of things to come. It is necessary, therefore, for those who love to judge each thing clearly as far as possible, to observe the order of the thoughts and the difference of the persons; for thus our discourse will surely be clear and unconfused, and free from all difficulty. But I think it necessary to narrate beforehand some of the things that happened to those of the blood of Israel, so that the mind of the readers may not be disturbed, when hearing at one time of Ephraim and Israel and also Samaria, and at another time of Judah and Benjamin; for the mention of such names among the holy prophets is very great. In order, therefore, that they may know each thing clearly, let them hear that Solomon, administering his father's kingdom at times in Jerusalem, did indeed build for God that famous and admirable temple; but although he had become very distinguished both for the splendor of his wealth and his abundance of possessions, having come to old age, through his regard for women he offended God. And what the manner of his transgression was, the holy scripture will relate to us; for it runs thus: "And the king took foreign wives, and the daughter of Pharaoh, Moabites, Ammonites, Syrians and Idumaeans, Hittites and

Amorites, from the nations of which the Lord forbade the sons Israel. You shall not go in to them, and they shall not go in to you, lest they turn away your hearts after their idols. To these Solomon cleaved in love. And he had seven hundred wives, princesses, and three hundred concubines. And it came to pass in the time of Solomon's old age that his foreign wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. And Solomon went after Astarte, the abomination of the Sidonians, and after Baal, the idol of the sons of Ammon. And Solomon did evil in the sight of the Lord, and did not go after the Lord, as David his father did. Then Solomon built a high place for Chemosh, the idol of Moab, and for Baal, the idol of the sons of Ammon, and for Astarte, the abomination of the Sidonians. And so he did for all his foreign wives, who burned incense and sacrificed to their idols. And the Lord was angry with Solomon, because he turned away his heart from the Lord God of Israel, who had appeared to him twice, and had commanded him concerning this matter, that he should not at all go after other gods; and to keep and to do what the Lord God commanded him." Therefore, the audacious deeds of Solomon in his old age were beyond all impiety. For what could be more grievous than such outrageous transgressions? Or how is it not beyond all reason, to neglect the honor and love for the one who is God by nature and truly, and to assign the dignity that belongs to him and to him alone to herds of demons, or rather to attach it to stones and wood? But since he was caught having thought and done things which it is not even lawful to say, and was detected being guilty of such shameful transgressions, the God of all then said to him: "Because these things were done by you, and you have not kept my commandments and my ordinances that I commanded you, I will surely tear the kingdom from your hand and give it to your servant. Nevertheless, in your days I will not do it, for the sake of David your father; from the hand of your son I will take it. Yet I will not take the whole kingdom; I will give one scepter to your son, for the sake of David my servant, and for the sake of Jerusalem, the city which I have chosen." For since, as I said, being overcome by desire for women, although Solomon was exceedingly wise, he all but tore asunder the kingdom of God, so to speak, as far as the power of his undertakings went, by attaching to idols the honor and glory that is most fitting to Him alone, for this reason, and very fittingly, God threatened to tear apart his kingdom, repaying him with like sorrows, according to what is written in the prophet Ezekiel: "As you have done, so it shall be to you; your recompense will be returned upon your own head." And when Solomon died, his son was called to the kingdom, that is, Rehoboam. Then indeed Israel was finally torn apart, and the ten tribes departed from Jerusalem, and the half-tribe of Ephraim. For the sons born of Joseph, Ephraim and Manasseh, were counted as one tribe, since the forefather Jacob willed this to be so. For it was said to Joseph: "Now therefore your two sons, who were born to you in Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are." Therefore the ten tribes, and the half of the one, that is Ephraim, departed to Samaria, and were outside the kingdom of Rehoboam; but those from the tribe of Judah and Benjamin remained in Jerusalem. But since those in Samaria, remaining without a king and without a general, were suspicious of attacks from Rehoboam, and expected to be utterly destroyed along with their dearest ones, they sent for Jeroboam. And he was a servant of Solomon who had fled to Egypt to king Shishak. And indeed when he came they immediately appointed him as leader, and they honored with the scepter of the kingdom the sinner. And Jeroboam was from the mountain and tribe of Ephraim. But when he had been appointed king, he then contrived in what manner the affairs of the kingdom would be established for him, and would remain secure, so that the opinion of those who

appointed him would not shift to some other counsel and consideration. Then, fearing lest Israel, brought to remembrance of the worship according to the law and of the feasts celebrated in Jerusalem, might choose to return to its original state, and be brought under the yokes of Rehoboam, he made two golden calves, and leading Israel back to the worship in Egypt, he commanded them to worship them and to offer whole burnt offerings. "And he placed," it says, "the one in Gilgal, and the other in Dan;" and these were cities more conspicuous than the others, which were in the land of the Samaritans. Therefore the apostasy of the ten tribes and of the half-tribe of Ephraim became twofold. For they departed not only from Jerusalem, but also from piety towards God itself, worshiping golden calves, sacrificing and serving "the works of their own hands," as it is written. But those who remained in Jerusalem, I mean Judah and Benjamin, had some respect and regard for the ordinances given through Moses. For they sacrificed in the temple; yet they did not entirely hold to the love of God, but were themselves also divided towards apostasy. For they sacrificed to idols "on every high hill, and under every "leafy" tree," according to the voice of the prophet. Therefore, whenever you hear the holy prophets naming Israel or Ephraim, then understand me to mean those in Samaria; but when Judah and Benjamin, those who remained in Jerusalem. And there were also prophets among them, prophesying indiscriminately concerning both those in Samaria and those in Jerusalem; and some were in Jerusalem, while others, inhabiting the land of the Samaritans, delivered the words from God to their hearers. But it must be known that after the ten tribes and the half-tribe of Ephraim had broken away from Jerusalem, both those in Samaria and those in Jerusalem had their own kings. And this prevailed until the time of the final captivity, when they returned to Jerusalem, Cyrus having conquered, and having granted them their return, with Zerubbabel the son of Shealtiel, who was of the tribe of Judah, leading, and Joshua the son of Jozadak serving as priest. Then they also rebuilt the temple, and came under one rule, and dwelt in Jerusalem, all division having been removed. But as many captivities as occurred from time to time among the ten tribes, and indeed of the half-tribe of Ephraim, and of those in Jerusalem, I mean Judah and Benjamin, the discourse will clearly show as it proceeds. And the times in which each of the holy prophets spoke have also of necessity been recorded, so that we might know precisely in what state of affairs, and in what condition they were, the words from God came to them.

Book 1 The word of the Lord that came to Hosea, the son of Beeri, in the days of Uzziah and Jotham and Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel. Therefore the blessed Hosea prophesies in the days of Uzziah and Jotham and Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel. And the time of the prophecy is understood to have been extended up to this point. But I think it is necessary to narrate clearly what happened in each case, so that we may understand, as I have already said, what sort of men these were, whether they were good and well-disposed towards God, or had turned aside to what was not so; and what things happened in each case, both to those in Samaria and to those in Jerusalem. For we shall know in this way, and very easily, wherever the scope of the prophecy is looking. Jeroboam the son of Joash, king of Israel, was therefore named last; but he came before Azariah, who is also Uzziah. It should be known, however, that he is different from the first one, who lived in the times of the reign of Rehoboam, son of Solomon; however, he was of the same character as that one and similar in impiety. For it is written thus about him: "In the fifteenth year of Ama-"siah son of Joash, king of Judah, Jeroboam son of Joash "reigned over Israel in Samaria, for forty-one years. "And he did what was evil in the

sight of the Lord; he did not "turn away from all the sins of Jeroboam son of Nebat, who "caused Israel to sin." Do you see how he became an imitator of that one's ways, following the same path, as it were, and coming, so to speak, in the footsteps of that one's impiety? Then, what does the sacred scripture say? "In the twenty-seventh year "of Jeroboam king of Israel, Azariah son of Amaziah, "king of Judah, began to reign. He was sixteen years old when "he began to reign, and for fifty-two years "he reigned in Jerusalem. And his mother's name was "Jecoliah of Jerusalem. And he did what was right in the "eyes of the Lord, according to all that Amaziah his "father had done; except the high places were not removed, the "people were still sacrificing and burning incense in the high places. "And the Lord struck the king, and he was a leper until "the day of his death." Uzziah was pious and God-loving, but not entirely; for he did not remove the high places, it says, but they burned incense in them and those who were deluded offered sacrifices to demons. Then Azariah, that is, Uzziah, being carried away into improper thoughts, thought it fitting to the glory of his kingship also to perform what was ordained for God, and to undertake the sacred liturgy; and indeed he sacrificed by himself, having disregarded the laws given through Moses. But when he ascended to the liturgy that was in no way fitting for him, I mean the sacred one, "The Lord," it says, "struck him, and he was a leper until "the day of his death." The leper, then, is unclean according to the law, and those seized by such an affliction were sent out of the camp. For God once said to the hierophant Moses, "Speak to the sons of Israel, and let them "send out from the camp every leper and everyone with a discharge, "and everyone unclean on account of a soul." And he was rebuked by the disease, having dared what was not lawful, and God decreed dishonor for the king who had seized the sacred glory. But since the power of the prophecy does not look only to Judah, that is, those in Jerusalem, but it comes also upon Israel, that is, the ten tribes in Samaria, come, let us speak of necessity of those who reigned over it in the days of Azariah, who is also Uzziah, and what calamities it befell them to be caught in, having been grievously sick with profane idolatry. Now therefore in the twenty-eighth year of the reign of Uzziah, who is also Azariah, another Azariah, son of Jeroboam, had reigned over Israel for six months. And since he also walked in the way of his father, and did evil in the eyes of the Lord, he was given over to some of his own household for slaughter, and so he is destroyed. Then as time went on, in the thirty-eighth year of the reign of Uzziah, Shallum is anointed again over Israel, and had reigned for a month of days; for he was immediately killed by Menahem son of Gadi from Tirzah. And the sacred scripture noted that they became sons, and both were from the blood of Jehu, who killed Ahab and his sons and Jezebel, to whom God also promised, saying "Sons to the fourth generation shall sit on "your throne." Menahem therefore had reigned over Israel, having killed Shallum. "And he did," it says, "what was "evil in the eyes of the Lord; he did not turn away from all "the sins of Jeroboam son of Nebat, who caused Israel to sin." And while he was reigning, I mean Menahem, and offending God, because he was excessively devoted to the false worship of idols, Pul king wages war against Samaria of the Assyrians; whom Manaim, being unable to ward off with weapons, persuaded with much money to depart from the land and to end the battle. But when Manaim died, then in the fifty-second year of the reign of Ozias, Jotham was again anointed over Judah in Jerusalem after the death of his father, concerning whom it is written, that "He did what was right in the eyes of the Lord, "according to all that his father Ozias had done; except "he did not remove the high places; the people still sacrificed and burned incense on "the high places;" and over Israel, Pakeas the son of Manaim. "And he reigned," it says, "two years, and did "what was evil in the eyes of the Lord. Then conspired," it says, "against him Pakee the son of Romelias,

his third-in-command, "and struck him in Samaria, and reigned "in his place over Israel, and he did what was evil in "the eyes of the Lord; he did not depart from all the sins "of Jeroboam the son of Nabat, who made Israel to sin." While he was reigning, Theglaphalasar, king of the Assyrians, came up, who, having taken all Samaria by force, deported Israel to the Assyrians. And Pakee also died, when Osee, the son of Ela, formed a conspiracy against him, who also reigned in his stead, in the twentieth year of Jotham the son of Azarias. But "In those days," it says, "the Lord began "to send against Judah Raason the king "of Syria, and Pakee the son of Romelias." The account goes back in these matters; for we said that Pakee died, when Osee the son of Ela formed a conspiracy and a plot against him; but it brings forward a narrative that happened in his times. "For the Lord began," it says, "in "those days to send against Judah Raason the "king of Syria, and Pakee the son of Romelias." For Pakee the son of Romelias made war on the people of Jerusalem as being his neighbors. But when he saw their resistance was formidable and unbreakable, he persuaded Raason the king of the Syrians to become his ally and helper, and to besiege Jerusalem with him. So, when the war was underway, Jotham the son of Azarias died; and Achaz his son succeeded to the kingdom, being exceedingly wicked and an idolater, and so drunk with the error of idolatry, that he even made his own son pass through the fire, and inclined to every kind of abomination, and burned incense "on the high places and under every leafy tree," as it is written. Achaz therefore, being troubled, gathered all the wealth found in the house of the Lord, and sent it by messengers to Theglaphalasar king of the Assyrians, and begged to be saved by him. The Assyrian therefore took up arms against the kingdom of Raason, and took Damascus, which is the metropolis of Syria, and killed Raason. Then Achaz went down from Jerusalem to Damascus to see the Assyrian. And having seen in the precincts of the idols an altar having a certain new and unusual design, and being greatly pleased with it, he took a copy of it and sent it to Urias the priest in Jerusalem, and ordered one to be made according to it. And having brought it into the house of the Lord, and all but dishonored that which was made by Moses according to the will of God, he ordered the customary rites to be performed on it; and besides these things he made other innovations in the temple, according to what seemed good to him, thoughtlessly and displeasingly to God. But also in his times, while Osee son of Ela king of Israel was still living, Salmanasar king of the Assyrians came up against Israel, who, having laid waste Samaria, resettled Israel in the mountains and rivers of the Medes; and he also killed Osee himself. And for what reason? Because he had not brought him the manaa, it says, which was a symbol of submission; but rather called upon the ruler of the Egyptians for aid. Then after this, when Achaz died, Ezekias his son reigned over Judah in Jerusalem. This man became devout, and one of those who especially cared for righteousness, as to have an incomparable difference in this compared to the others. "He himself tore down the high places, and the groves," he says, "he cut down; and the Lord was with him." While he was reigning, Sennacherib king of the Assyrians went up against the fortified cities of Judea; and having besieged them, he took them without effort. then also the Rabshakeh leaps upon Jerusalem itself, and opening his ungated mouth against God, he sends forth those all-blasphemous words; then also one hundred eighty-five thousand have fallen from the camp of the Assyrians in one night, being consumed by the hand of an angel. These things have been usefully said for the present; for the word of the prophecy would skillfully apply to each of the things that have happened. for sometimes he rebukes those in Samaria, and at other times he threatens those in Jerusalem with invasions; he foretells the captivities; he forewarns of the fear; he promises assistance; he calls to repentance; and no word or manner of things

necessary for benefit has been left out of the prophecy for those who at that time were led astray. Therefore he says; The beginning of the word of the Lord in Hosea; and the Lord said to Hosea; For God begins in the prophet to reveal mysteries surely in that way, which was clearly spoken through another prophet, "I will stand on my watch and "I will set myself on the rock, and I will look out to see what "the Lord God will say in me." for he reveals to the saints, putting into their mind the knowledge of things to come, the God of all things. And so the blessed David says, "I will hear what "the Lord God will speak in me, for he will speak peace to "his people;" and no less the blessed prophet Zechariah comes to us through similar words; for he said, "And the angel who was speaking in me answered." for it was the custom for the holy prophets to call the Word of God an angel, as announcing to them and making clear the will of God the Father. And the prophet Isaiah will also bear witness concerning him, saying, "Because every garment "gathered by deceit, they will repay with a change, and "they will wish they had been burned with fire; because a child "was born to us, and his name is called Angel of Great "Counsel." But that the revelation in the saints was subtle and indistinct, and not accomplished by tongue and words such as ours, Paul will assure us, writing, "Or "do you seek proof of Christ speaking in me?" Therefore, that the word of God came to be in Hosea, would be, as far as I can understand, signifying nothing else to the hearers, than that a revelation occurred in Hosea, and the knowledge of things to come flashed like light, not illuminating the eyes of the body, but the mind and heart. But to say again, And the Lord said to Hosea, leads us to such thoughts. for indeed the command was not common to all who would encounter it, nor was it set forth for those willing to carry it out from time to time, but it was spoken specifically and to Hosea alone. For it is not, just as the command, "Thus says "the Lord, Do not learn according to the ways of the nations, and from "the signs of heaven do not be afraid," is common and beneficial, so would it be understood as good and profitable to take a wife of fornication, and children of fornication; but that one would usefully apply to all; this however would be fitting to be said to the prophet alone by God. This, I think, is "and he said to Hosea," just as if he were to say, this sort of word is not for everyone simply, but for Hosea alone. for it was not necessary for what was spoken providentially to one person at a certain time to become for many an excuse for a shameful and pleasure-loving life. What then did God say to the blessed Hosea? Go, take for yourself a wife of fornication and children of fornication, because the land commits great fornication, departing from the Lord. And he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. No argument will persuade us to dismiss the letter, and to condemn the narrative as random, and to define the ugliness of the matter itself, or even to suppose, according to some, that it was not done this way, nor that Gomer was taken in marriage, that is, marital union, where the sacred letter says that a conception took place, and indeed also a birth, and it mentions the name of the child, and it speaks of the woman's father, and in addition to these things, the name of the woman herself. But since it was necessary to confess, for those who choose to agree with the truth of what was done, that these things truly happened in this way, come, let us set forth the arguments of those who are accustomed to mock, and then finally let us introduce in due course the narrative of the divine plan. I happened upon a treatise, therefore, of a not-insignificant man who wished to clarify the things concerning this passage; who made no moderate condemnation of the history, and of those who say it happened this way; and he said that on this very point especially, fearing nothing, the lovers of self-control must clearly cry out The letter kills. For as if condemning the letter in its absence, and coming down as if from a steep place, he composed certain arguments of this kind. "For Moses," he said, "the divine, was once

commanded to lead Israel, redeemed from the slavery of the Egyptians, "to the holy land long ago promised to the "fathers, I mean that of the "promise; but also the prophet Jeremiah heard God saying "clearly, "Before I formed you in the womb I knew ""you, and before you came forth from the womb I consecrated you; I have appointed ""you a prophet to the nations." How then are they not worthy of admiration," "he says, "who refuse so august and all-beautiful a ministry, "and do not refuse to delay? For the one "said, "I pray, Lord, appoint another who is able, ""whom you will send;" and the other, putting forward his youth, "tried to dissuade God. But also the prophet," he says, "Ezekiel, "having been ordered to make bread for himself with cakes of human dung, "was not a little displeased, and for this "reason he heard, "Behold, I have given you cakes of cattle in place of human ""cakes, and you shall bake your bread on them." And "indeed also the divine Peter himself, when the sheet was let "down from heaven, on which all the four-footed animals and "the beasts were written, heard God saying, "Rise, Peter, kill ""and eat," refused, he says, speaking thus, "By no means, ""Lord; for I have never eaten anything common or unclean; nor ""has any profane meat entered my mouth." But Hosea, "having heard that he must be joined to a woman who is shameful and has been "prostituted and has an accursed life, does not refuse the matter, "does not admit hesitation, does not bring supplication, "asking to be released; but like one of the most licentious, most readily "and without delay, he all but snatches the thing, perhaps "being overcome by pleasure for the woman." Then, concluding his arguments into absurdity, he added to these a few insipid things. For he pretends to advocate for the prophet, and again he says, "that he would have made the greatest possible "refusal, if he had known that God commanded a bodily union; "but since what was being done was something spiritual, out of exceedingly great "love for God, he all but comes as a volunteer to do what was "commanded. Besides," he says, "the God of self-control "would not have wished such a thing to happen, that so great a man "should be defiled by such shameful and most abominable "unions, I mean those with a woman, and that a lewd and "prostituted one. And reshaping, as it were, the force of the "history into spiritual concepts, he said that Gomer "was a type of a soul that has chosen to live shamefully and indecently; "and that the prophet fulfills the image of the one from above and from "heaven, that is, of the Word of God from the Father, who, being joined to "our souls intellectually, implants the seeds of a life that loves "virtue." And these are the findings of his plausible reasoning; but I have been not moderately amazed, first, that disregarding the concepts that lead to truth, he has dared to say that the letter kills; Then in addition to this, that he has presented Moses and those we have just now mentioned, as having spoken against what was divinely revealed from above; but that those who dared to look against the divine decrees were not without blame, he has wrongly kept silent. For when the hierophant Moses excused himself, and hesitated at his mission, and put forward his slowness of speech, God rebuked him as being weak in faith, saying thus, "Who has given a mouth to man? "and who has made the dumb and the deaf? the seeing and "the blind? Is it not I, the Lord God? And now go, and "I will open your mouth;" But when after this he still drew back and hesitated, "the Lord," it says, "was angry with Moses," and said, "Is not Aaron your brother? I know "that he will speak fluently for you;" And again, when Jeremiah had said previously, that I am younger, and I do not know how to speak, God no less replied, saying, "Do not say, that ""I am younger,' for to all to whom I shall send you, you shall go, and according to all that I shall command you, you shall "speak." For it was not at all without danger to say, or even only to think, that the highest counsel had erred from proper reasoning, in calling a young man to prophecy. Likewise the divine Peter heard, when the sheet was let down from heaven, "Arise,

Peter, kill and eat;" but when he cried out in a Jewish manner, "By no means, Lord; for I have never "eaten anything common or unclean," he was immediately rebuked, and as one who dared to oppose the divine decisions, he heard clearly, "What God has cleansed, you must not call common." For even if the God of all wished to reprove gently, and was not immediately embittered against them for speaking against Him immoderately, yet their refusal was not without blame for them. But I say that it is necessary to assign to the decrees from above the quality of being right and blameless without delay, and to hasten to carry out what has been commanded, even if the matter is not very pleasing to our souls; for instance, what I mean is, the God of all commanded Saul to slay Agag, as one who had committed unholy deeds against the people of Israel. But he thought to decide what was good for him, and deemed worthy of sparing the one who had been condemned by the decrees. And so in this he offended God, and greatly. For he took care of the one commanded to die, all but crying out and saying through the very deed, that God had not made a just decree against him. For this reason the blessed Samuel was greatly grieved and indignant with God, and he himself slew Agag, proclaiming the reasons; "Because," he says, "your sword has made women childless, so shall "your mother be made childless among women;" and he foretells to Saul that he will also be driven out of the kingdom, and will pay a bitter penalty for his disobedience. And if it is necessary to adduce besides this the narrative of other histories, it is written in the third book of Kings, that Hadad, the leader or king of the Syrians, once made war against those of Israel. And while Ahab, who was king of Israel, was not a little distressed, and feared the attack, expecting to be captured before long with his whole army, God promised through a prophet to deliver the enemy to him; then that man, having taken him, deemed him worthy of sparing, contrary to what seemed good to God. And what after this does the sacred writing say? "And one man from the sons "of the prophets said to his neighbor in the word of the Lord, "'Strike me, I pray'; and the man was not willing to strike him. "And he said to him, 'Because you have not listened to the voice "of the Lord, behold, you are departing from me, and a lion will strike you'; "and he went away from him, and a lion finds him and struck "him. And he finds another man and said, 'Strike "me, I pray'; and the man struck him, striking and "wounding him. And the prophet went and stood for the "king of Israel on the road, and he bound with a bandage "his eyes;" and having said a few things in between to Ahab as he was returning, he added again, "Thus "says the Lord: Because you have let a man of destruction go out of your "hand, and the shall be your soul for his soul, "and your people for his people." Do you hear how he who refused to strike the prophet was miserably destroyed, having fallen prey to a terrible beast? And yet how is it not true to say that it was the fruit of reverence not to dare to strike a holy man and a prophet? But it was by the word of the Lord, and disobedience became an inescapable offense. Ahab also unreasonably spared Ben-hadad, although God had commanded to destroy him, and he himself was given for his soul. Therefore it is necessary that what may please God be carried out by us without hesitation or delay; but to do anything else than this, or even to choose to think it, brings the charge of contempt. For such people have all but resolved to rebuke God at last, as one who at times does not deliberate correctly. We say therefore to those who do not place the story outside of slander, and who unwisely criticize it: Does it seem unseemly to you, O sirs, for a prophet to have become a table companion to a lewd woman? But what of this, is it not much more unseemly for some to be slaughtered by holy prophets? How then did Samuel slay Agag, and Elijah the prophets of Baal, although they were many in number? And what of this, tell me, the prophet Isaiah, having removed the sackcloth from his loins, running about Jerusalem naked and

barefoot? For would not one immediately mock a man in such a state as being indecent and out of his mind and deranged in his wits? And how is this doubtful, if it is full of praise that all things be done by us in a fitting manner? But you will say that, yielding to divine commands, they did such things at that time. But what, tell me, is one to think of the blessed Hosea? For does he go of his own accord to a harlot and make one so shameful his wife, or was he commanded by God? And I have marveled no less at that one who wishes to scoff at the things written about him, and who has dared to ridicule the unpleasantness of the story. For in explaining away the matter because of its absurdity, and insisting very clearly that the prophet did not have fellowship with a harlot, but that the divine Word is at times joined to souls that have committed fornication, he has not likely understood what nonsense he has fallen into. For he wishes, it seems, for the prophet to be more reverent, at least, than the all-holy God. For would not one say, tell me, that for the prophet to be joined to a wicked woman is on the same level as for the Word of God to choose to have fellowship with an unclean soul? But I think there is absolutely no difference. Either, therefore, let them explain this away along with that because of its absurdity, or let them allow human things to follow after the divine will. But I think it is necessary to adduce something from the evangelical writings as well. Our Lord Jesus Christ reclined with tax collectors and sinners, but the fault-finding Pharisees criticized him again, and went to the holy disciples, saying openly, "Why does your teacher eat and drink with sinful men?" What then did Christ say to this? "Those who are well," he says, "have no need of a physician, but those who are sick." That God, therefore, out of his immeasurable love for mankind, receives even those who are defiled and have not yet washed away their sin, one would in no way doubt. But it is especially necessary not to define as unseemly the story that took place concerning the blessed Hosea, since it writes for us most beautifully in itself, that even while we are still abominable and unclean, the divine Word grants us spiritual fellowship from himself. So then the God of all said to the blessed Hosea: Go, take to yourself a wife of harlotry and children of harlotry. And he takes Gomer, not making the matter an occasion for pleasure, but fulfilling a work of obedience and ministry, and becoming a servant of the type, which we will indeed fully explain, forming, as is possible, spiritual things in carnal and more earthly ones. And no one, I think, would henceforth fittingly blame the prophet's purpose. For to choose to marry, and to be joined to a wife, and to desire children, the word of the divinely-inspired scripture does not forbid; rather, of blame and it frees from slander everywhere; "For marriage is honorable, and the bed "undefiled," according to the voice of the blessed Paul; and it was permitted for those willing to live rightly, and to achieve a virtuous and pious life, even if they longed for the generation of children. For thus lived the blessed Abraham; and those after him were also well-pleasing to God. What then, tell me, is absurd, or how could it at all be slandered, not to refuse marriage, when God commands something spiritual and necessary to be written for the benefit of those who will read it in bodily and perceptible things? And I would say, fearing nothing, that the prophet also saved Gomer. For a woman so shameful and common, he persuaded to be attached to one man alone, and her who formerly grieved nature itself; because she was not subject to the generation of children, but selling her beauty to the pleasures of those who happened by, she was a springboard of death, and a door and a way leading down to the deep and final darkness itself; he persuaded her to abstain from such utterly detestable incantations and undertakings, and made her a respectable mother of children. But indeed, not to care greatly for his own affairs, but rather to choose to accomplish what is useful and necessary for another's salvation, would appear to be a holy and admirable endeavor. For shall we not thus

deem the blessed prophet Isaiah worthy of all praise, if, having taken off his tunic, and untied his sandals, and esteeming propriety of almost no account at all, he walked naked, in order to show the image of the coming captivity to those of Israel, to prepare them to adhere to God and persuade them finally to love the cessation of sins? And what, tell me, did not our wise Paul say clearly, "For I could wish that I myself were accursed from Christ, "for my brethren, my kinsmen according to the flesh?" And does he not also say that he "became all things to all men, that I might by all means "save some," and became to the Jews as a Jew, "to those who are without law as without law (not being without law to God, but under law "to Christ), that I might save those who are without law?" And why do I say these things, omitting what is still greater? That even the Only-Begotten Word of God Himself, in order to save the human race, "did not consider it robbery "to be equal with God, but made himself of no reputation, taking the form of a bondservant, "and coming in the likeness of men. And being found in appearance "as a man, He endured the cross, despising "the shame." Therefore, it is not at all surprising if, having departed a little from what is proper, the prophet saved Gomer, and brings back the lost woman to propriety. But that God commanded him to be joined to the woman for the sake of a useful and necessary matter, he has immediately made fully known, affirming that He commanded those things for this reason. Because, he says, the land will certainly commit fornication, departing from after the Lord. And he speaks to the prophet not of a fornication of the land that will be, but of one that has already happened. For indeed the heifers were in Dan and Bethel, and the precincts of Baal had been raised, and the rites of Israel were practiced throughout the whole land of the Samaritans. Therefore the God-inspired scripture makes no distinction in the tenses, or rather, as is more true to say, those who have interpreted it for us; just as, for instance, the very person of Christ is introduced through the voice of Isaiah, saying, "I gave my back to the scourges, and my cheeks "to blows." And the prophet himself says of him, "He was led as a sheep to the slaughter, and as a lamb before "its shearer is silent, so He opens not His mouth. "In His humiliation His justice was taken away." Do you see how the word of prophecy has brought to us what is to be in time as if it has already happened? Therefore, "The land will certainly commit fornication," must be understood as, "the land has committed fornication." And in what way has it committed fornication? "From after the Lord," that is, having rejected the following that one would make, as toward God. For it is written, "You shall walk after the Lord," that is, you shall follow without turning aside to the by laws from above and from God. She has committed fornication therefore, away from the Lord, not enduring to follow. For she has become an apostate and profane, and having been added to the worship of idols, she has offended the Master. For this reason, therefore, the prophet Hosea is joined to Gomer, because the land has committed fornication away from the Lord. For what is done might be understood, as I said, as a type of a mystical matter. Then Gomer gave birth; And the Lord said to him, "Call his name Jezreel, because yet a little while and I will avenge the blood of Jezreel on the house of Judah, and I will put an end to the kingdom of the house of Israel; and it will be in that day that I will break the bow of Israel in the valley of Jezreel." In these things the discourse travails with a twofold contemplation for us. But another reading is also offered by some, which is necessary to mention now for the sake of accuracy; for it is of no small benefit for us to mention both accounts. Our version then, that is, that of the Seventy, says, "And I will avenge the blood of Jezreel on the house of Judah;" but the other says, "And I will avenge the blood of Jezreel on the house of Jehu." And if some should choose to understand it thus, it is necessary to make the narration more historical. And it is thus: Ahab became king in

Israel, who also had Jezebel as his consort. But since he was seeking the vineyard of Naboth, the latter responded to this, saying, "Far be it from me to give you the vineyard of my father;" he was murdered, having fallen into the wicked ways of Jezebel. Since, therefore, he had been murdered, Ahab inherited the vineyard of Naboth, and he was also otherwise devoted to the worship of demons, and this excessively, so the God of all was indignant. Then he commanded Elisha the prophet to anoint Jehu king over Israel. And the prophet, having sent the young servant, fulfilled the divine oracle. Then Jehu, having been anointed, goes down to Samaria and fulfilled the divine wrath upon those who had caused grief. For having killed Ahab, he cast him into the vineyard of Naboth; then after this Jezebel, and he also killed seventy sons of Ahab, who were throughout all Samaria. And to these he added Baal; for he burned his pillars, and shook down the precincts, and he slaughters the priests themselves. For these things God accepts him; and indeed he also promises, saying that "sons to the fourth generation shall sit on your throne." But Jehu, who had thus become well-pleasing, nonetheless offended God. For he did not remove the calves, but was himself also caught walking impiously in the sins of Jeroboam. Then there came from Jehu a first son, Jehoahaz, a man who was also an idolater, and who worshiped the calves. But in his time, it says, "the Lord was angry with Israel, and he gave them into the hand of Hazael king of Syria, and into the hand of Ben-hadad son of Hazael." A second from Jehoahaz reigned, Joash; and this man was wicked. A third, Jeroboam, during whose reign the prophecy of Hosea begins. A fourth, Azariah from Jeroboam, also an idolater; Shallum killed him. Therefore, since Jehu was anointed to avenge the blood of Naboth, who was from Jezreel—this is a city of Samaria—and so that having removed the idolatry of Israel, he might then persuade them to be devoted to God, then he himself also became a worshiper of the calves, and his children who came from him were no less impious, "I will avenge," it says, "the blood of Jezreel on the house of Jehu." For just as he avenged the house of Ahab through the kingdom of Jehu, so he will also avenge the house of Jehu. For in the days of his sons, Hazael king of Syria warred, and indeed also Ben-hadad, and they conquered Israel, and they sacked very many of the cities in Samaria. Therefore a child is born to the prophet, whose name is also Jezreel; as if God were somehow recalling the sin committed against Naboth; for a just and pious man having been unjustly killed, how could the champion of the just remain quiet? he will break therefore he proclaims the bow of Israel in the valley of Jezreel. For the tribes of Israel were conquered, as I said, by both Hazael and indeed by Hadad. And so the account is in these things, of what has been done historically; but come, let us say what is fitting for the other writing, bringing now to a spiritual contemplation the things spoken by God. The synagogue of the Jews is noble on account of the fathers. For those around the divine Abraham served a living and true God; and indeed they became caretakers of righteousness, and very well crowned with all good works, and excelling in genuineness; and unshaken in faith, and having practiced every form of gentleness. But when, with a famine pressing down, they mingled with the Egyptians, and then spent long periods of time there, those from them became different in manner and different in mind, choosing henceforth to follow the customs of the inhabitants; and they cared very little for the piety practiced by their fathers and uniquely accomplished. For they worshipped the creation rather than the creator, and the works of their own hands, as it is written; and they descended to such a point of abomination and profane life, that there was perhaps no manner of wickedness at all unpracticed by them. And they seem to me to have suffered something such as a wise and noble woman might suffer, who has abandoned her own way, and all but bid farewell to the practices of decorum; but choosing rather

to be seen in the appearance and gestures of prostitutes. For in the same way that such a woman fulfills the pleasures of all upon herself, with all difficulty removed, so too the soul of a person, turning away from the pursuits of piety, and disregarding love for God, and inclining towards Satan, fulfills the desires of the evil spirits. Therefore, the synagogue of the Jews has committed fornication in Egypt in a spiritual sense; for it was set before, as I said, the desires of the demons for anything whatsoever that was pleasant to them, being easily carried away; but God visited and had mercy on her who was so cast down, and wished to make her temperate again; and the all-holy and pure one all but made the profane woman his spouse, and made her a mother of children, and deemed her worthy of love, on account of the firstborn who came from her, that is, Jezreel, which is interpreted seed of God. See, then, how Hosea is set as an image and type of the things so wisely arranged by God. A holy prophet is joined to Gomer, a prostitute. And she bore him Jezreel. Thus also God called the synagogue of the Jews to intimacy through the all-wise Moses, and into spiritual communion, on account of the firstborn who would be from her, that is Christ, who is the seed of God according to the truth; for the Son has been begotten of the Father, even if he became flesh. But since the presentation of the spiritual contemplation would not otherwise become clear and most distinct, unless the historical events were brought into the middle, come, I shall mention them again. That Jezreel is a city, the account has clearly announced to us beforehand, but as from the city of Jezreel it signifies Naboth. And he himself would be a type of the economy understood in Christ; and he himself is also interpreted, The Coming One. And by such a name the holy scripture most often signifies Emmanuel. For it was said to the blessed prophet Habakkuk "Yet a little while, the one who is to come will come and will not delay;" and David also sings somewhere, "Blessed is he who comes in the name of the Lord;" and indeed the divine baptist himself sends some of his own disciples to our Lord Jesus Christ, and he inquired, saying, "Are you the one who is to come, or should we expect another?" And that he was in the image of Christ, we will know this clearly from the things written about him. For Ahab desired to acquire his vineyard, and to convert the so excellent plot into a vegetable garden. But he was indignant at this, and said that he would never give up the vineyard of his father, he was affirming clearly. "For far be it from me," he says, "to give to you the vineyard of my father." But when the god-hated and profane Jezebel, she who persecuted the prophets and plotted against the righteous, learned this, she contrived the murder of the righteous man with wicked devices; and indeed, having arranged for him to be killed, she commanded her husband, I mean Ahab, to inherit. At these things God was rightly indignant, and indeed He promises to avenge the blood of Jezreel. For Ahab was killed by Jehu, as we have already said before; and to him was added the all-wicked Jezebel. Come now, therefore, let us refer to Christ the things that happened to those of old as in a type. For the prophet Isaiah says that "A vineyard came to be for the beloved on a horn in a fruitful place." "and the vineyard was the man of Judah, a new plant, beloved." But the leaders of Israel, of whom the ruling Ahab would be a type, desired to have his vineyard; not that it might be a special inheritance, that is, a vineyard; but that it might become a desolate garden of vegetables, that is, that it might be brought down to something incomparably less; for very great is the difference of a garden of vegetables compared to a vineyard. And what is still greater in these things is not unclear. For having become the peoples of the Jews under Christ, how were they not destined both to be and to appear equal to vines with goodly branches, and indeed most fruitful? But living by the customs and ways of the Pharisees, and learning doctrines that are the precepts of men, they in no way differ from the lowliest vegetables, which also very easily fall and wither.

Therefore the teachers of the Jews coveted to have Christ's vineyard as their own inheritance, and for a garden of vegetables; but they did not persuade him to betray to them the vineyard of the Father. Then, what did the god-hated Jezebel do, that is, the common multitude under the hand of the leaders, or the Synagogue, running together with the griefs of the leaders? She pursues the righteous one, the holy Naboth, with deceit, that is, the one who is coming, and indeed arranged for him to be killed. For Emmanuel was killed, being falsely accused. But that the matter was not tolerable to God would be clear from what was said by the prophet Hosea: Because yet a little while, and I will avenge the blood of Jezreel upon the house of Judah, and I will cause the kingdom of the house of Israel to cease. For, as I said, the blood of Christ has been avenged on all Israel. For since at that time, in which the prophecy also occurred, they were named separately, Judah being those who remained in Jerusalem, and Israel again those in Samaria, in order that he might be seen to signify "from all Israel," he says that he will necessarily avenge the blood of Jezreel from the house of Judah; and that he would also cause the kingdom of the house of Israel to cease. This also the divine Jacob foretold, saying, "A ruler shall not fail from Judah, nor a leader from his thighs, until he comes for whom it is reserved, and He is the expectation of nations." For when Emmanuel shone upon us, the expectation of the nations, then indeed then also the kingdom of Israel was taken from the midst. And indeed Herod, the son of Antipater, an Ascalonite, was leading the country of the Jews when Christ was born. And he promises to shatter the very bow of Israel on that day, that is, at that time. "For the bow of the mighty has grown weak," according to what is written, although they supposed they would overcome Emmanuel. and "the swords of the enemy have failed forever;" and the sinews of their arms were loosed; for they have not conquered the unconquerable. But as if preparing the depth of the spiritual contemplation, he comes down immediately to the things done historically, saying that I will shatter the bow of Israel in the valley of Jezreel. For there Hazael the king of Syria conquered Israel leading out their forces against him. But since I suppose it is fitting not to divert the discourse from the necessary and spiritual contemplation, I say this: it is in no way distressing, as I think, for the valley of Jezreel to be understood, that is, of the seed of God, or of Christ, the tomb in the garden, in which the resurrection, following upon the passion, has conquered every kind of Jewish audacity. For through the resurrection, their perverse and God-hated and murderous audacities have been undone. For they thought they could do away with the Son, so that they might also have his vineyard as their own inheritance. But having been placed in a tomb, he lived again, rendering the plots of their scheme ineffective, and all but shattering their bows, by being able to suffer no more. And he casts them out of the vineyard as God-hated and wicked and killers of the Lord; but he gives it to other husbandmen, good and well-disposed and most diligent, according to the parable of the Gospel. And she conceived again and bore a daughter. And he said to him, Call her name, Not-pitied, because I will no longer have mercy on the house of Israel, but setting myself against them, I will oppose them. But I will have mercy on the sons of Judah, and I will save them by the Lord their God, and I will not save them by bow, nor by sword, nor by war, nor by chariots, nor by horses, nor by horsemen. After Jezreel was born, a little daughter is born to the prophet from Gomer, to whom he also commands a name must be given, Not-pitied. And he immediately adds the reason for this, and straightway makes the cause clear, saying that Israel would no longer be deemed worthy of any mercy; but would, as it were, rise up against them, and be in the ranks of the most hostile, and nobly oppose their successes, so that they would slip into the utmost misery, and truly endure an unbearable misfortune. For with God opposing, there could

be no help from anywhere for those who suffer. "For if he shuts a man in, who can open it?" he says; and as the prophet says, "His high hand, who shall turn it back?" or who will have mercy on one condemned by the decree from above? For all things follow the divine nods. And whatever the Master chooses to accomplish, this is achieved without delay in every way and manner, with creation working together with him, and following the decrees of the one who rules. Thus he has punished the Egyptians, with the waters being transformed into blood, and the soot into gnats, and an unbearable hail coming down, and for a short time a three-day darkness poured down, and all the other things brought upon them. Therefore the name for the little girl, Not-pitied, is useful and necessary; so that, by always eagerly inquiring into the cause of the matter, and indeed by learning it, those who at that time had offended God through the error of polytheism, might be persuaded to think and to do better and more fitting things, and for the future might turn to choosing wisely, and at least in the second place shake off the wrath, having rendered the grieved God of all well-disposed and gentle toward them. But again the prophetic word seems to indicate to us in these things the captivities of Israel that happened, both under Tiglath-pileser, and also Shalmaneser, kings of the Assyrians, who deported Israel from Samaria to the borders of the Persians and Medes, having destroyed the cities in Samaria. But they would not have fallen into such terrible misfortunes, if God had been willing to defend them; or rather, if He had not, as it were, led out against and stood in the ranks of the enemy. For He said clearly, that "Setting myself against them, I will oppose them." But he promises to have mercy on the sons of Judah, and to save them, not by the law of war; for this is the meaning of, 'not by chariots, nor by horses'; which indeed was also fulfilled, when Sennacherib surrounded Jerusalem, at which time Rabshakeh also spoke foolishly against the divine glory, saying that God would not be strong enough to save both Jerusalem and those in it; and he brought forward as proof that they too would in every way and manner be captured, the fact that the gods in Samaria had not been able to rescue their own people, but Judah was saved miraculously, that is, the two tribes inhabiting Jerusalem. "For an angel of the Lord went out, he says, and he destroyed from the "camp of the Assyrians in one night, one hundred and eighty-five thousand." And so those who were saved sang; and they recounted the ways of the mighty work that had been done for them, saying "Some in chariots, and some in horses; "but we will be magnified in the name of the Lord our God. "They were entangled, and they fell; but we have risen, "and have been set upright." But let these things be said by us historically; let us go again to other thoughts, I mean again those concerning Christ Himself. For after Jezreel was born, that is, the seed of God, that you may understand Emmanuel, whose blood He promised to avenge, a daughter is born to Gomer, that is to the prostituted synagogue of the Jews, that is, a multitude, whom it would be fitting to call Not Pitied; for she killed Jezreel, that is Christ. For this reason she justly finds God an enemy and most hostile; and she immediately endured incurable misfortunes, being sacked by the Roman forces, and having undergone the infamous war, when women even laid hands on their own children, and as the prophet Jeremiah says, "The hands "of compassionate women have boiled their own children," and having disregarded the laws of human nature, with the famine compelling them to be neglectful of unconquerable affection. But all these things have happened to the impious; but he promises to have mercy on the sons of Judah, that is, those who have become sons of Christ of the tribe of Judah through instruction and regeneration through the Spirit. For if some are born in Christ to the holy apostles through the Gospel, how much more so through Christ Himself? concerning whom he also says "Behold I and the children whom God has given me." Therefore they are saved in

Christ the Lord and God of all, not moving earthly and carnal weapons, but in the power of the one who saves and casts down principalities and thrones, who triumphs by his own cross over the hosts of the adversaries, and destroys wicked powers, and gives to those who love him "to tread on serpents and scorpions, "and over all the power of the enemy." And he very aptly compares the disobedient and stubborn and deicidal multitude of the Jews to a woman, I mean to Not Pitied. For a woman might be understood as a sign of weakness and a type of an unmanly and broken spirit, and very clearly so. And such are all those who did not receive the instruction through Christ, nor indeed endured to follow after his divine and holy ordinances. And so the prophet Hosea says, "Return, O Israel, to the Lord your God, "because you have grown weak in your iniquities;" and again concerning the commandments of the Savior, the same one says, "Because the ways of the Lord are straight, and the righteous will walk in them; but "the ungodly will grow weak in them." And the same Hosea somewhere says concerning those who killed Jezreel, that is Christ, "And the pride of Israel will be humbled to "his face; and Israel and Ephraim will grow weak "in their iniquities." And she weaned Not Pitied, and she conceived again, and bore a son. And he said, Call his name Not My People, because you are not my people, and I am not yours. Another child is born to Gomer immediately and not long after, whom God said must be called Not My People. And a reason is immediately set next to such a name again. For you, he says, are not my people, and I am not yours. And it should be clear from this hereafter, that such things were done historically for the reproof of those who had sinned, and for the sure correction of those who chose to be contemptuous and had inclined to error. But they were types of the things that would happen in due time to those of Israel, when the Only-Begotten had already become man, and endured the precious cross for us. But if it is necessary to narrate the historical things before the spiritual, we say that when Israel was relocated from Samaria, to the borders of the Persians and Medes by Tiglath-Pileser king of the Assyrians, and indeed also Shalmaneser, those who still remained, and the remnant of those who had been in peril, completely slipped away from being called the people of God, because of holding to the same endeavors toward apostasy from God. For they in no way ceased adhering to the most abominable worships of demons. But you will understand otherwise with respect to the meaning and the true word concerning Christ. For after that unholy multitude, which rightly has not received mercy; for it has killed the Lord; those who became sons immediately after them, or who were already of the Synagogue that has committed fornication, have clearly fallen away from being and being called the people of God. For the Roman war did not destroy the entire multitude of the Jews; but a very great multitude, and one beyond number, was destroyed; but those of them who were saved, and who fled the net of death, were scattered to every wind, as it is written, and were dispersed in the lands of the nations, no longer being called, as I said, the people of God. For grace has passed over to those from the nations, with whom the remnant of Israel was also mixed, that is, those who were saved through faith in Christ. For not a few in number from this group have also believed. And that when Israel kicked him away, God himself, the God of all, departed from his kinship with them, he showed by saying not only, "You are not my people," but necessarily adding to this, "and I am not yours." But concerning us, who have been justified in Christ and sanctified in the Spirit, and have been enriched with kinship to him, through the voice of the prophet he says, "And I will be their God, and they will be my sons and daughters, says the Lord Almighty." And to the Jews Christ said, at one time, that "Yet a little while I am with you," and at another time, "Behold, your house is left to you;" but concerning those from the nations, "My sheep hear my voice, and I know them, and they follow me; and I give them

eternal life." And the number of the sons of Israel was as the sand of the sea, which shall not be measured, nor shall it be numbered. The blessed Isaiah explains this to us in another way: "And if," he says, "the people of Israel be as the sand of the sea, the remnant shall be saved. For he is bringing a word to completion and cutting it short in righteousness, because God will make a shortened word in the whole inhabited world." But whether it be perhaps understood thus, or otherwise, though Israel be numerous and countless, and equal in measure to the sands of the sea, they are of little account with God, since they have chosen to be impious; and yet even one righteous and pious person is specially deemed worthy of love and mercy from him. For he looks upon even one humble and quiet person and who trembles at his words. And this is not enough for the good and gentle, and those who fear him, and genuinely serve him, but indeed they are also able to benefit others, and to deliver those who have offended from the punishment that is sometimes impending. And you might take as proof of such a matter the words concerning the Sodomites, when the all-powerful God promised to relent for them from the judgment by fire, if only five righteous men were found among them. And so Lot was saved together with his wife and children. And why do I speak of five righteous and good men? When, having threatened Jerusalem with wrath, "Run to and fro," he says, "in the streets of Jerusalem, and see and know and seek in her broad places, if you can find a man, if there is one who executes judgment, and seeks faithfulness, and I will be merciful to them, says the Lord." Do you see, then, how he holds on to even one righteous man, and does not overlook him praying for a whole city? But he has no regard for even a countless multitude, as I said, if it is seen to be profane and has turned aside to what is evil, and is fiercely entangled in the deceits of demons. And it shall be in the place where it was said to them, "You are not my people," they themselves shall be called sons of the living God. Very near indeed to the most severe angers is the release from grievous things, and the end of gloomy things, insofar as he came to speak, not at length. For that Israel would be rejected in due time, he clearly foretold through what has just been said by us; but that he will not be gone for ever, nor utterly perish, but there will be a time for them of return to their ancient state, and a recovery of love for God, that is, through faith in Christ, he has again fully assured us. For it was necessary, it was necessary for those who were to hear the prophetic words, to know clearly the whole mystery, and not to be ignorant of the ways of the divine economy. It shall be, therefore, he says, in the place where it was said to them, "You are not my people," they themselves shall be called sons of the living God. What the "in the place" might mean, let us say precisely. For those of Israel became captives at times, and were carried off, as I said, to the land of the Assyrians. but there they were weeping and wailing and inactive concerning the law; and this the blessed David made clear to us, saying, "By the river of Babylon, there we sat down, and wept when "we remembered Zion;" and he said again, "How shall we sing the Lord's song in a foreign land?" But having returned to Jerusalem, by God's pity, they were no less and were called the people of God, and continued in prosperity, serving freely, and performing the sacrifices according to the law. For it was not at all permitted to fulfill the appointed rites anywhere else, but only in Jerusalem and in the temple, as the law through Moses clearly commanded, "Take heed to yourself, that you do not offer your whole burnt offerings in "every place, but in the place which "the Lord your God shall choose, for His name to be called upon there, "there you shall bring your whole burnt offerings." Therefore, returning at times to Jerusalem, and leaving the land of the foreigners, they again fulfilled what was established by law through Moses, and were called the people of God; but after the cross of the Savior, and the siege and sack that happened to them, they were scattered with

their whole households in the cities and countries of the gentiles. How then shall they in time become the people of God? Will it be by returning again to Jerusalem, and being gathered in the temple? Or by being in those places, wherever each of them may be scattered? What does the prophet say? In the place where it was said to them, "You are not my people," they themselves shall be called sons of the living God. For they lost their state of being God's people, and were scattered in the lands of the gentiles, which one can see preserved to this day. But in the last times of the age, "when the fullness of the Gentiles has come in," then indeed then also the rejected Israel himself will be received as sons of God, even while dwelling in the places wherever they may happen to be and be found; for there is no compulsion to go up to Jerusalem, and to still seek the temple made of stones; because he will not honor God with the ancient customs, I mean with sacrifices of oxen and slaughters of sheep; but their manner of worship will be faith in Christ, and his ordinances, and sanctification in the Spirit, and the regeneration through holy baptism, which procures the glory of adoption for those worthy of it and called to this by the Lord. And the sons of Judah and the sons of Israel shall be gathered together, and they shall appoint for themselves one head, and they shall come up out of the land, for great is the day of Jezreel. And we shall find this to have come to pass both historically and spiritually. For in the territories of the Persians and Medes were those who had been taken captive from Samaria, that is, Israel, and in addition to these also those from Jerusalem, that is, Judah and Benjamin. But when Cyrus son of Cambyses, having taken Babylon and transferred the rule of the Persians to himself, released both Israel and Judah from captivity, and commanded them to go home together with the sacred vessels, they arrived in Jerusalem, and dwelt there from then on not divided, as they were before the captivity; nor indeed did they each have their own kings; but they lived all with one mind only in Jerusalem, led at that time by Zerubbabel the son of Shealtiel, who was from the tribe of Judah, and with Jesus the son of Jozadak the high priest officiating, when they also rebuilt the divine temple, and were occupied with the concerns of the house. Therefore, he says, the sons of Judah and the sons of Israel will be gathered together, and they will appoint for themselves one head, and they will go up from the land; that you may understand the land of the foreigners, to "which they were also carried away having become captives. But the phrase *For great is the day of Jezreel* will not fit the historical account. Therefore we say this: for when Israel is called the people of God, although named 'Not-my-people' on account of so much impiety, as we have already said before, then they and the sons of Judah will be gathered together, that is, the whole multitude of the Jews found in the last days, and they will all be under one head, that is, Christ. And the God of all has proclaimed something of this sort through the voice of Ezekiel, saying about Christ, "And I will raise up over them one shepherd, and he will "shepherd them, my servant David, and he will be their shepherd." And he calls David the one born from the seed of David according to the flesh, Christ. Therefore, when the flock of the nations has already been called, Israel will be brought in last, and all will be under one head, and they will go up, he says, from the land. And this, I think, indicates to those who understand correctly, either that in every way and altogether those who have accepted the yoke of the Savior will henceforth cease from thinking about the things on the earth, and will be superior to carnal thinking; for such are all who have come to be under Christ; and the blessed David will confirm this, saying, "For the mighty ones of the earth of God "have been greatly exalted," and indeed also Paul, "But those who are of "Christ Jesus have crucified the flesh with its "passions and desires;" that is, that they themselves will also attain to the resurrection of the dead. For Christ said somewhere, "Amen I say to you, that everyone "who believes in me, even if he

dies, will live." And yet, how is it not necessary to say: for those who do not believe, tell me, will they remain dead, and not be brought back to life along with the others? What then is the abundance for those who have believed, the Savior himself has shown us, saying thus, "The thief does not come "except to steal and to kill and to destroy." I have come, "that they may have life, and have it more abundantly." Therefore, all will be raised, both the evil and the good; but not all have the abundance. For those who are not of Christ, because they are seen to be entangled in the crimes of disobedience, will have in the last days a life more grievous than death; for they will give an account both for their transgressions and for their disobedience. But those who are his, and through the Spirit have been enriched with intimacy with God, and are good in their ways, in addition to the common resurrection, and to returning to life, will in every way and altogether have the things that follow, that is, the gifts, the honors, the crowns, the rewards, the splendor. And Paul will testify, saying, "Behold, "I tell you a mystery; we shall not all sleep; "but we shall all be changed, in a moment, in the twinkling of an eye, at "the last trumpet. For the trumpet will sound, and the dead will be "raised incorruptible, and we shall be changed." Therefore, he says, they will go up from the land, that is, they too will live the life of the saints. For great is the day of Jezreel. For truly great is the day of Christ, on which he will raise all the dead, and will descend from heaven, and will be seated, as it is written, on the throne of his glory, and will repay each one according to his works. But if someone should wish to understand 'day' as the time of his advent, in which the remission of sins was given by Christ to both Greeks and barbarians, and to the Jews who had sinned against him, this person too will walk straight in the paths of truth. Thus also David indicates the time of our Savior's advent, saying, "This is the day which the Lord has made; let us rejoice and be glad in it." Say to your brother, My people, and to your sister, Having obtained mercy. He very necessarily adds these things to what has already been said. For since he has said that all will be under one rule, with nothing any longer walling them off or dividing them into discord, but rather with unanimity prevailing, and with faith in Christ gathering all into the unity that is in the spirit, then the Spirit necessarily commanded those who had already been enriched with the faith and had come under Christ, no longer to be fond of rejecting peace with those who were justly called Not my people, and Not having obtained mercy. For once Israel had been received, and had obtained remission, and had come under Christ, how was it consistent to still be in discord, and not rather to continue in harmony, those who had been called into brotherhood by the one Spirit of adoption? O then, he says, you who have been made radiant by faith in Christ, and have received the boasts of authenticity, say now to your brother who was formerly and justly called Not my people, the words My people; and to your sister, Not having obtained mercy, say the words Having obtained mercy. For it is necessary that the peoples under his hand appear to be of one mind with the master, and that those called to sonship through grace wish the same things as the father; and rather to rejoice that the remnant of Israel has been saved, and that those formerly cast off because of great disobedience have now become acceptable and are now sanctified in Christ, through whom and with whom be glory to God the Father with the Holy Spirit for ever and ever, Amen.

Book 2

Plead with your mother, plead, for she is not my wife, and I am not her husband. Having said before that Israel will be justly cast off, and in addition will be called Not a people; and indeed that the Lord-slaying multitude will surely be in every way Not having obtained mercy, and very

reasonably so; then, having added to these things, and not at great length, the return through faith in Christ that will take place in the last times of the age, by saying, "And the sons of Judah and the sons of Israel shall be gathered together, and they shall appoint for themselves one ruler," and having narrated the entire economy from beginning to end, he proceeds in these things to lay bare the accusations of those justly cast off, and clearly brings to light the things for which it happened that they suffered those things. Therefore he says to those who have obtained mercy and have been received and have become the people of God, but who have sprung from the Synagogue as from some harlot, Plead with your mother, plead. For if you wish, he says, to learn the reasons for which you became and were called Not my people, and Not having obtained mercy, in the times before your return, you will not find me to have been harsh toward you or neglectful in affection; but plead with your own mother, because she did not preserve the genuineness of love for me, but denied our relationship; and she considered the purity of spiritual communion with me to be of very little account; and she was not willing to bring forth the fruits of my desires. She has become not my wife, and I therefore am no longer her husband; she did not bear you for me, but for others; for otherwise I would have recognized my own; the one who is by nature a father is not slow to mercy, but he hesitates to be good to an illegitimate offspring. And these things, one might perhaps say, are as from the person of God; but one will consider again, and reflect well, that since the Synagogue had turned to apostasy from God, and had chosen the worship of demons, and, just like a harlot, was spreading her legs for them, those born of her became neither purely and steadfastly God-loving, nor indeed gentle in their ways; but rather, having been reared in the customs of those who bore them, they heedlessly went on to things that grieve God; on the one hand sacrificing to Baal, and to the heifers golden ones; and this they do, rushing heedlessly into every kind of impurity. They will therefore blame, and very rightly so, their own mother, and not rather the truly virtue-loving and all-holy Master, who does not deign to have as a consort the one who has committed fornication. But the manner of the fornication is in every way spiritual, even if it is spoken of physically. And I will take away her fornication from my presence, and her adultery from between her breasts, so that I may strip her naked, and restore her as in the days of her birth. For those who do not turn to God of their own will, nor endure to fulfill what is pleasing to him, but cling fast to a depravity that is honored by them I know not how, a certain penalty and punishment is devised, which then transfers them by necessity and fear to that very thing to which it was better to be brought of their own will. For just as difficult and hard-to-treat wounds on the body, even if they do not yield to the power of medicines and accept some change for the better, are either cut with a knife, since the experience of physicians calls for this manner of remedy, or else are overcome by fire; so also the soul of man, having inclined much toward apostasy from good things, even if it does not yield to the voices of those who admonish, nor chooses to migrate from baser things to the better, is overcome by judgments, and being caught in the snares of punishment, makes its return a matter of necessity. Such is that which is said through the voice of Jeremiah, "By pain and by scourge you will be disciplined, O Jerusalem." And the divine David also sings something of this sort concerning those who have loved to be exceedingly led to sin, "With bit and bridle you shall restrain the jaws of those who do not draw near to you." For those who are accustomed to breaking colts turn the hard and unruly irrational animals with bridles toward what seems to be good; so also does God usefully deal with those who are very fond of sin. Therefore, prophets and righteous men advised the Synagogue to depart from the worship of idols, and to abstain from the error devised I know not whence. And not only this; but God himself

also threatened to inflict upon them the most shameful of all evils, if they did not choose to return to thinking and doing the things that are pleasing and dear to him. But they were still terrible and unyielding, and inflexible in their mind. For this reason, having become captives to the Assyrians and Medes, they spent long periods of time. Being there, and burdened by the yoke of slavery, they no longer sacrificed to the heifers; for how, or from where could they? But they were already in inescapable evils; nor did they call upon Baal himself, but rather they continued, bewailing their own misfortunes. For this reason the Master of all says, And I will take away her fornication from my presence, and her adultery from between her breasts. For she will go away captive, he says, and I will no longer see her sacrificing to Baal, nor offering whole burnt offerings to the golden heifers, almost baring her breasts to her own lovers out of excessive arrogance. But I will rather take pleasure in her being distressed and wretched, and having an incurable misfortune, in a land not her own, and having come under terrible and bitter masters. And I will do these things, having stripped her of my help, and leaving her disgraced, just as she was seen to be in the beginning, when, bearing the yoke of the Egyptians' oppression, she was continually bare of my grace and love, and of legal wisdom. Therefore the Synagogue came to a turning back, and as it were going backwards again into the state she was in, forfeiting through ignorance the honor and glory that was in between. This the Savior himself also taught us, saying, "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finds none. Then it says, I will return to my house from which I came. And when it comes, it finds it empty, swept, and put in order. Then it goes and takes with it "seven other spirits more wicked than itself, and they enter and "dwell there, and the last state of that man becomes "worse than the first. So shall it be also to this "wicked generation." For while the children of Israel were still sojourning in Egypt, the wicked spirit dwelt in them as idolaters, but it was cast out in the meantime; for they were called to the knowledge of God through Moses. But since they became killers of the Lord, and guilty of countless crimes, their last state has become worse than the first, a herd of demons, not just one any longer, dwelling in them. For a soul that has cast off the protection of heavenly grace will be in every way and altogether vulnerable to Satan. And I will make her as a desert, and set her as a waterless land, and I will kill her with thirst, and I will have no mercy on her children, because they are children of fornication. Because their mother has committed fornication, she that bore them has brought shame. He says that the one who has committed fornication will be fruitless, dry and thorn-bearing, thirsty and waterless, deprived perhaps not of earthly waters, but of the richness from above and from heaven, that is, of the provision through the Spirit, which he distributes to every wise and good soul. For somewhere the blessed David sings to God, and says "But the sons of "men will hope in the shelter of your wings. They will be "inebriated with the richness of your house, and you will give them to drink of the torrent "of your delight. For with you is the fountain of "life." Worthy of such a venerable and abundant provision would be those who are genuine and have lived rightly, and have put nothing before the love for God; but he says that the one who has committed fornication will become both waterless and will indeed die of thirst. And this, I think, is what was said about her through the voice of other prophets; for one said, "Behold, the days "are coming, says the Lord, and I will send a famine upon the land; "not a famine of bread, nor a thirst for water, but a famine of hearing "the word of the Lord; and they will run to and fro from east to west, "seeking the word of the Lord, and they shall not find it;" and Jeremiah again, as from the person of God, "With pain and "scourge you shall be disciplined, O Jerusalem; lest my soul depart "from you, lest I make you a trackless land, which will not be inhabited." For to each of us, as I

said, God sends into the mind words through the Spirit, which have the power to turn us to eternal life, or he often makes them drink through the voice of saints. He said, then, that the children must perish along with the mother who has committed fornication, and without pity. For what reason? Because they are children of fornication. And we do not say, surely, that a child is subject to the transgressions of the mother, for that which is through the voice of Ezekiel will apply to us wherever it may be: "Fathers shall not die for children, nor shall children die for fathers; each shall die for his own sin." But it should rather be understood that even if the person of a fornicating mother is conceived as a type of the Synagogue, nonetheless they themselves would again be those from her. But by saying that they are children of fornication, he showed clearly that they have become guilty of the crimes of spiritual fornication; and this, having been impious from their very swaddling clothes and womb, as it were, and having never at any time touched the works of piety, and having virtue completely unpracticed, and not having honored the path pleasing to God. So also the psalmist says, "Sinners were estranged from the womb, they went astray from the belly, they spoke lies;" although every pious person, and one nourished in the works of righteousness, is able to cry out clearly to God, "On you I was cast from the womb; from my mother's belly you are my God." And just as sons of light and sons of day would rightly be understood as those who live their lives splendidly and becomingly as in light and day; so also if some are called children of fornication, you will again understand those who live as in fornication and a most exceedingly strange life, whom he does not deem worthy to pity, Because their mother has committed fornication, she that bore them has brought shame. And she brought shame, clearly, on herself and on the children that sprang from her. For just as it is among boasts the righteous one for those tending to virtue; so every impious person is in shame and disgrace. For she said, I will go after my lovers, who give me my bread and my water and my garments and my linens and my oil and all things that are due to me. He says her lovers are the unclean demons, concerning whom the manner of fornication might also be said to be practiced. For to follow their opinions, and to fulfill what seems good to them, this, I think, is to be licentious in sins, and to live shamefully, and to be filled with the utmost worthlessness; and all but to be in labor with every form of uncleanness. For just as those who are in labor with the divine fear have cried out to God, "Through fear of you, O Lord, we have conceived in the womb and have been in travail and have brought forth, we have brought forth the spirit of your salvation upon the earth;" so also those who have given their mind to the desires of demons immediately have it full of all impiety, those who depart from the divine laws and are practitioners of all worthlessness. Therefore, wicked and sinful lovers of those who have inclined to impiety are the apostate demons, to whom if anyone should choose to pay attention as to gods, he will be terribly impious. For he ascribes to them the grace even of what he might have, and often honors them with praises, and offers thank-offerings, having abandoned the one God by nature, the one who supplies the means of life, who clothes us with grace as with garments, and overshadows both mind and heart with help from above, who fattens as with oil, and nourishes with the spiritual bread for a glorious and unending life, who nourishes us with the life-giving water for spiritual well-being. But he who has inclined to impiety, just as, of course, also the Synagogue that has committed fornication, said that one must follow her own lovers, and to them attribute the gifts, and to consider that from them he has received what is for food and clothing. For this, I think, is the meaning of For she said, I will go after my lovers, who give me my bread and my water and my garments and my linens and my oil, and all things that are due to me. But the wise and good, and those known to God and most intimate with

him, would surely ascribe to him both the provision of heavenly goods, and the supply of earthly ones. For they will say, and very wisely, "Is there among the idols of the nations one who gives rain? And if the heaven will give its abundance, are you not the one? And we will wait for you, because you have made all these things." And they will cry out together with the divine David, "You visited the earth and watered it, you enriched it abundantly." Therefore, behold, I will hedge up her way with thorns, and I will build up her paths, and she shall not find her path; and she shall pursue her lovers and shall not overtake them; and she shall seek them and shall not find them. For since she has planned, he says, evil things against herself, and has left out none of the things that are by nature unjust; for she said one must choose to follow her own lovers, that is, to give the inclination of the mind to the unholy opinions of those who have deceived her, so as to fulfill only their things; and since, in addition to this, of the things gifted to her by me, she attributes the thank-offerings to the demons who have helped in nothing, for this reason I will show her thought to be vain, and I will oppose her completely. For I will hedge up her way with thorns, and I will wall her path, so that she might neither follow her own lovers, nor indeed find useful those who deceived her, even if she should perchance choose to pursue them, that is, to press on zealously in the honors and worship toward them. And he says the thorns are the difficult things that have happened to Israel, I mean the wars, the captivities, the famine, the dangers, the wearing away in slavery. For once they were under the Medes and Persians, they did not approach Baal at their leisure, nor the golden calves; but there was in a way a necessity, that, being deprived of their most cherished freedom from above, and seeking the things at home, but being poor, and by the pressed by the greeds of those in power, they are no longer able to fulfill their usual obligations; but rather to lament, and to be intoxicated with incurable misfortunes, now condemning those who led them astray, as they had no part in enjoying any of the things in their vain hopes. For they were not helped at all, either by Baal defending them; for what could the voiceless wood have done? or by the heifers contriving some kind of help for them; for it was gold, "the works of men's hands," according to what is written. Therefore the roads are blocked up; God not smoothing for the lovers of sin the path to wickedness, but usefully making it rough, and not permitting them to rush with ease towards what seems trivial; so that they might be unwillingly thwarted, and might turn to what is better, having learned from experience itself that for everyone to transgress is not without penalty. And she will say, I will go and return to my former husband, for it was better for me then than now. The discourse still preserves the manner appropriate to it; for it has been composed from beginning to end as about a harlot woman. For this reason, he says, that she will repent and will say, I will go to my former husband, for it was better for me then than now. Yet observe in this also the God of all chastising even in wrath, and helping in various ways, and by the inflictions of terrible things drawing back those who have gone astray, and transforming them for their benefit. For when, he says, she sees her own ways blocked up with thorns, then indeed she will change her mind, and what it was better to choose to do before the grievous things had invaded, she will seize, even if late, and after the experience; for then she will love the things from God, and having disregarded the intervening transgressions as from a sober mind, she will at last turn to willing what was in the beginning, and will marvel at the things from God, and she will perceive, as if having sobered up from drunkenness, that they differ by incomparable differences. Therefore, to be chastised is not without benefit, even if it happens to be grievous for the moment. And knowing this the prophets say, "Chasten us, O Lord." And the divine Paul also writes, "If you endure chastening, God deals with you as with sons; for what son is there whom a father does not

chasten?" And he shows what is sweet and beneficial from chastening, saying thus, "Now no chastening for the present seems to be joyous, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it." And she did not know that I gave her the grain and the wine and the oil, and multiplied silver for her; but she made silver and gold things for Baal. That she would not choose, he says, to still follow her own lovers, no one would doubt. For she will achieve this, and very easily, since her road is being blocked up, and her paths are being walled up, and she is prospering in absolutely no way. But since, in addition to supposing that Baal is a god, she has also dedicated to him the thank-offerings for the things supplied to her by me, for this too I will devise what is fitting, so that she may learn who is the giver, and has authority over all things. For I have given the things that sustain life: grain and wine and oil and I have multiplied silver for her. But when it was necessary to give thanks for my bounties, these things have been made for the glory of Baal. which indeed is a clear proof of the utmost insensibility and ingratitude alike; and the matter is not unable to justly and strongly provoke God, even if he were thought to be the source and origin of all gentleness. It is therefore altogether terrible and not without punishment, to seek to attribute the bounty of God's gifts to those who destroy his glory, that is, to the unclean demons, which indeed some in the world do; and these are Greeks, and heretics. For the ones, though God gives wisdom and reason to man, grant the power of eloquence to the opinions of the demons; while the God-hated and unholy hordes of heretics by the discoveries of complex notions harm some, and subvert that of the more simple mind, "and they set snares to corrupt men," according to what is written. Therefore both have honored Baal; and they almost offer things concerning God as a splendid dedication to his glory, as if from intelligible wealth. And this, I think, is what is very well understood spiritually, I gave her the grain and the wine and the oil, and I multiplied silver for her; but she made silver and gold things for Baal. Therefore, one must dedicate to God the things that are his; for it is fitting to adorn with gold the giver and provider of every good to us through the things we have from him, whether it be a splendid word, or a mind well-suited to be able to understand true mysteries. Therefore I will return and take away my grain in its season and my wine in its time, and I will take away my garments and my linen cloths so as not to cover her shame; and now I will uncover her uncleanness before her lovers, and no one shall deliver her out of my hand. Do you see how he threatened the removal of the things that are known to bring gladness, and this usefully. For just as the roughening of her way with thorns led her to choose to think better things, and prepared her, as it were, though unwillingly, to say, I will return to my former husband, for "it was better for me then than now;" for she knew through experience what leads to benefit, and in what things it was better to be engaged; so if I take what is mine, he says, then she will certainly seek the provider, she will cease from having to offer thank-offerings to demons, and from thinking that they are truly gods, able to save those who have come under them. And he says that he will take the grain and the wine and the linen cloths in their season, perhaps when the fruits fail at times, and the ripe produce is late for them; so that even the labors of farming are endured in vain. But if someone should choose to understand that the Jews will be deprived of grain and wine at times, having fallen from the mystical blessing, he will understand well. And he says linen cloths, meaning as it were the clothing and the help from above, under which one will be decent. But if he is carried outside it, he will no longer be beautiful, but will continue to be very unseemly and, as it were, naked in the world. Thus then you will understand the removal of the linen cloths, so that her shame might not be covered. And he promises to reveal her uncleanness, and before her lovers,

in what sort of manner? We were just saying that having fallen into thorns, that is, into the evils of war, and calamities most capable of terrifying, she will neglect even the supposed gods, not being at leisure to offer them sacrifices, nor indeed being able to perform the customary rites for their glory; but rather mocking them, as having no benefit from them, and somehow reproaching their utter powerlessness, "I will return," she says, "to my former husband, because it was better "for me then than now." When, therefore, he says, I strip her of my help, and she, having fallen into terrible things, neglects the honor and love for them, then she will appear unseemly even to them, having spurned them with a corrupt and faltering mind. For as far as it concerned what was pleasant and dear to them, she ought to be seen as more enduring, and not even in the most extreme calamities forgetting what seemed right to them. Therefore, as far as their will is concerned, Israel is unseemly even in their eyes, having chosen not to love to the end those whom he considered to be gods. And the blessed Elijah seems to me to say something like this: "How long will you limp "on both your hams? If the Lord is God, "go after him; but if Baal himself, go "after him;" which he says elsewhere, "Either Baal, Baal, or to God, God." And that no one would deliver those who have once fallen under divine wrath, nor could anyone set upright one cast down by God, he has shown by saying, no one shall deliver her out of my hand. And I will turn away all her gladness, her feasts and her new moons and the her sabbaths and all her feasts. For those who are altogether caught up in such harsh and inescapable evils, as to fall under a barbarian hand, and to serve enemies in the lot of the spear-won, how could they celebrate a feast? or what season of gladness could they have, who are weighed down by such bitter cares, and steeped in unbearable griefs? And yet, how is it not better to think this, that it would be more fitting for those brought into this state of misery, to cry out what is so well recited to the psalmist's lyre, "By the river of Babylon, there we sat down, and we wept when we remembered Zion." And having the celebration of feasts as something completely unsuitable, they nonetheless say, "How shall we sing the Lord's song in a foreign land?" since the Babylonians, I suppose, did not permit them to perform their customary acts of worship, and the things dear to them at home and as was their custom. But perhaps someone will say this: If Israel had inclined to the worship of idols, how could they not also fall away from the feasts according to the law, both sabbaths and new moons? To this then we say, that they had indeed slipped from the love of God, and had worshipped Baal and the golden calves, but they did not entirely cast off the things given through Moses; but rather they continued going on both feet and limping, according to the prophet's voice, so as to choose to worship neither Baal completely, nor yet the God of all purely. Therefore, he has fallen away from feasts and festive gatherings and seasons of gladness and sabbaths, being permitted neither to fulfill for God the things in the law, nor yet to celebrate for Baal the customary festivals. And in another way it would be true and very likely, that it is necessary for those who depart from God, and who have despised the love for him, to be gloomy, and to continue outside of all that knows how to rejoice; "For there is no joy for the wicked," says the Lord;" for whom the worm has been kept for eternity; but for the gentle, and those having a pious and God-loving purpose, it would be fitting that they should rejoice over all good things; "For everlasting joy shall be upon their head," as it is written, "sorrow and pain and groaning have fled away;" to whom also the divine Paul writes, saying, "Rejoice in the Lord always; again I will say, "rejoice. Let your gentleness be known to all men." For just as it follows that sinners must be punished, so also for those to be enriched with good things from above, whose purpose it would be to live splendidly. And I will destroy her vine and her fig trees, of which she said, 'These are my wages which my lovers have given me'; and I will make

them a testimony, and the beasts of the field and the birds of the sky and the creeping things of the earth shall devour them. This, again, is another way of saying, "I will take away my "grain in its season, and my wine in its time." For since Israel, assigning the fruitful seasons to the powers and ambitions of demons, and acting most foolishly, offered thank-offerings to them, and not rather to God, for this reason he says that I will destroy and ruin the things by which she has been more wickedly deceived, saying that she has received them as wages from her own lovers. And the saying is cleverly crafted as if about a wanton woman, whereas in truth for Israel, the reward and payment for the honor and worship of idols was the abundance of ripe fruits and encountering a fruitful land. And that they thought that the participation in all other gladness was available to them for this reason alone, one might know very easily by encountering the words of Jeremiah. For Jerusalem was captured, and some who had escaped the height of the war went down to the land of the Egyptians, and with them the prophet, according to a divine oracle. There, at any rate, he advised them, saying that they should cease from the pollutions of idolatry, and choose to return to God. Then a wretched and most foolish multitude of women again contradicted the prophet's words, and indeed said shamelessly, "The word which you spoke to us in the "name of the Lord, we will not listen to you, because we will surely "do every word that proceeds from our "mouth, to burn incense to the queen of heaven and pour out "libations to her, just as we and our fathers and "our kings and our rulers did in the cities of Judah "and outside Jerusalem; and we were filled with bread and became "prosperous, and we saw no evil. And when we stopped "burning incense to the queen of heaven, we all "were diminished, and perished by the sword and by anger." Do you understand then how he says he has obtained the necessities of life, and in addition to this prosperity, almost as a reward for having gone astray? Therefore, he says, "I will destroy what she said, 'These are my wages, which my lovers have given me,' and I will make them into a witness." For these things, having been taken away, will bear witness, as it were, against the wickedness of Israel, and will make their punishment more conspicuous, and will make the wrath manifest. And the beasts of the field and the birds of the sky and the creeping things of the earth will eat them. But this might be understood not just in one way; rather, what is signified will be taken in three ways. For either he means that the things in the fields will be food for beasts, since there is no longer an inhabitant of the land, because very many people have been driven from their homes and cities and fled unwillingly to Babylon and Media, and as many others have been consumed by the war, so that the land is now inhabited only by the beasts and creeping things of the Samaritans, or again, that the Babylonians, like certain beasts, will feast upon the fruitfulness of the land, while the inhabitants of the land are held within the walled cities, not daring to go beyond the gates, so to speak, even though famine is destroying them. But if it seems good to someone to understand spiritually, one might also go by another path. For the instruction through the law that brings one to Christ should indeed be compared to a vineyard and a fig tree. For it acts as a tutor to this end, according to the saying of the blessed Paul. And the vine might be understood as a symbol of gladness, and the fig tree of sweetness. And how could anyone doubt that for a God-loving soul the law of God is truly sweet and knows how to give great joy? Therefore Israel has of necessity remained without a share in the good things from above and spiritual things; but they have been given for participation to those who are like beasts and creeping things, I mean, those from the Gentiles, who before the advent of the Savior might have been supposed to differ little from beasts and venomous serpents, on account of the brutishness of their ways. However, they have not remained in these things, having chosen to follow Christ who says, "Learn from me,

'for I am gentle and lowly in heart, and you will find 'rest for your souls.'" And I myself would add this to what has been said: that it is necessary for those who lead an accursed and God-hated life both to be deprived of every good thing and to be in the uttermost miseries. And I will punish her for the days of the Baals, in which she burned incense to them, and she put on her earrings and her necklaces and went after her lovers, but forgot me, says the Lord. He immediately brings forward again the cause of such a terrible, or rather, and exceedingly fitting, indignation against them. For since they have spent long periods of time in going astray, in equal extensions of time, he says, they will suffer the wrath. This, I think, is the meaning of 'I will punish her for the days of the Baals,' that is, of the idols. For, he says, the things from punishment and justice will by all means be equal in measure to the days of wandering in which she burned incense to Baal. For she has not ceased beautifying herself and pleasing her own lovers in many ways. And the adornment for souls that have chosen to worship idols is to fulfill those things which seem good to the unclean demons. For just as we say that a human soul is admirable, in which is seen the quality of excelling in virtues; so also the sin-loving soul must be supposed to be exceedingly beautiful to the hordes of demons, having chosen to think and to do everything that is both pleasant and dear to them. It might be compared such a soul would be like a woman of no good character, or even is fadedly gilded; and she almost bewitches the heart of her lovers with ornaments for the ears and neck. Therefore, every form of impurity makes the wicked respectable. That it is both customary and necessary for those whose aim is to look to those things to slip away from the very memory of God, he has shown by saying, *but she has forgotten me, says the Lord.* For since she became sick with clinging, he says, to demons, or rather with completely departing from the desire and zeal for the good, she also slipped from the very memory of God; and this is a clear proof of complete impiety. Therefore, behold, I will cause her to wander and I will set her in a desert. For since, he says, she has gone astray in many ways, I have sought the penalties of her apostasy quite rightly; "for I have taken vengeance on her for the days of the Baals," and I have inflicted a wrath equal to her transgressions; for this reason, I will hereafter turn to mercy, and I will transport her to what is better, and to being able to fulfill the things by which she might become beloved of God. What then, he says, will be the manner of healing? Behold, I will cause her to wander, not from what is necessary and useful for life to what is not so, but from the more shameful things and those by nature harmful to that which results in benefit. For just as a soul wanders from virtue to depravity, in the same way, I think, going backward as it were from the ways of depravity, it would seem almost to have wandered, having been turned aside from its own purpose, and no longer traversing the path set before it. And just as her ways were usefully blocked with thorns, that she might not overtake her lovers, so also now, running as it were headlong into ruin and destruction, by the mercy of God she seems to be made to wander, being changed towards the desire of virtue, and receiving the light of the true knowledge of God into her mind and heart, and no longer finding, as I said, her former path. But it must be known that the phrase "I will cause her to wander" is spoken differently by the other interpreters; however, it ends up with one and the same meaning. For some have rendered it, "That behold, I will lead her away;" others, "That I will deceive her," signifying, as I said, in another way this very thing, I mean "I will cause her to wander," understood beneficially. And being an accessible and, as it were, a well-watered land for the hordes of demons, he promises to set her as a desert, teaching that he will render her hard and untrodden and waterless to their wills, so that they, finding no longer any place of rest, both refuse and depart. So also our Lord Jesus Christ says that the unclean spirit

that has gone out of a man passes through waterless places, seeking rest, and does not find it. For just as a waterless place is not habitable for men, so also to unclean spirits, the soul beloved of God and holy might reasonably be thought a wicked and hateful and, as it were, an impassable and waterless land, not tolerating to think or do the things that are pleasing to them. Therefore, the wandering spoken of here is a manner of assistance, and indeed also the being set as a desert land, according to the arguments just stated by us. And I will speak to her heart, and I will give her her possessions from there. In these words, the Word clearly promises us salvation through Christ, and mentions the times of His sojourn, in which we say was fulfilled, "In those days, and in that time, I will put my laws into their mind, and on their hearts I will write them." For so also the most wise Paul writes to those who had been enriched with such a truly brilliant and noteworthy grace, saying, "You are our letter, written on our hearts, known and read by all men, showing that you are a letter of Christ, ministered by us, written not with ink but with the Spirit of the living God." For we who have believed have been taught by God; and indeed the divine John has addressed, saying "And you have an anointing "from the Holy One, and you have no need that anyone "should teach you; but as his Spirit teaches you about "all things." Therefore, having received the Spirit, and henceforth having Christ himself dwelling within our hearts, the guide of things necessary, we are at once enriched with the form of every virtue, and the abundant and inalienable possession of spiritual gifts. And indeed, Paul confirms us in this, writing: "That which eye has not seen, "and ear has not heard, and has not entered into the heart of man, "what God has prepared for those who love him." Therefore he promises to speak to her heart; for the Synagogue of the Jews will be called to knowledge, receiving the divine laws engraved on her mind through the Spirit, just as the church from the Gentiles did; and her possessions will be from there, instead of from here, that is, of this thing. For indeed from God speaking in us and sounding through the Spirit whatsoever things are necessary for life and the knowledge of God conceived in Christ, through whom and in whom we have seen the Father, we have been enriched, as I said, with the unfading hope, the glory, the boasts of adoption, the grace, and reigning together with Christ himself; these are the possessions of the saints; this is the heavenly wealth. For they endure thinking nothing of earthly things; but they have hated the world and the things in it. And the valley of Achor to open her understanding. "I will give" follows the word again. For "I will give," he says, "her possessions from there; and likewise I will give the valley of Achor to open her understanding." And what it wishes to signify is this: we who have believed, being eager to make what happened to the ancients a certain pattern of things to be done, we on the one hand avoid offending God as a cause of destruction; and on the other hand we rather seek and have made it our care to accomplish what is pleasing to him. For the most wise Paul also urges us to this, saying thus: "Now these things "happened to them as a type; and they were written for our instruction, "upon whom the ends of the ages have come." Therefore, it is a way of instruction into virtue, to think it necessary to observe the things that happened to the ancients. That, therefore, the disobedient and unruly, and those who despise the divine commandments, will fall into a terrible and inescapable judgment, when Christ judges, could be shown, and very easily, as in the types, the things done concerning Achar at that time, who, having disregarded the divine command and stolen from the devoted thing, was punished with his whole household, Joshua the son of Nun having inflicted the ultimate penalty on him, who fulfills the image of Christ. For he was general after Moses, and he himself brought the sons of Israel across the Jordan, and he himself gave them the land of promise as an inheritance. The things written about Achar are as follows. For when he was caught having stolen,

and confessed the sin, "And Joshua," it says, "took "Achar the son of Zarah and brought him to the valley "of Achor, and his sons and his daughters and "his calves and his donkeys and his sheep "and his tent and all his belongings, "and all the people with him, and they brought them up "to Emekachor. And Joshua said to Achar, 'Why have you "destroyed us? May the Lord destroy you, even as today.' "And all Israel stoned him with stones, and they raised "over him a great heap of stones." Achor, then, is interpreted as troubling; and with the addition of "Emek," it is again understood as valley of troubling; there the sons of Israel killed Achar as one hated by God and a lover of wealth, adding to him also all his things; for it is written that "The wicked "shall be utterly destroyed from the earth." Thus it will also be in the last times of the age, when Christ comes down to us from above and from heaven, to render to each according to his works. For those who have chosen to disobey the divine commandments, and have loved the things in the world more, having brought Hades down as into a deep ravine, he will miserably destroy the wicked. Therefore, "I will give," he says, "the valley Achor or Emekachor, to open her understanding. For it will be, he says, one of the most useful things for her to become sober and to finally open the eye of her mind from its ancient hardening, the things done from time to time in the valley of Emekachor; he called the place the valley of perversion, for there not a few of those from Israel fell, when those from Gai pursued them, and a great perversion happened to occur, when Jesus thought that Israel had slipped away from God's care and help. The things done, therefore, he says, in the ravine of perversion against the one who dared to transgress the divine commandment will open her understanding so that she may know clearly what sort of end will result for those who wish to despise the undertaking. But observe how the valley, Achor, is not given to open her understanding until he has spoken to her heart. For the peoples of the Jews would not understand the divine commandments, nor would they perceive in types the mystery of Christ, unless indeed, like us who have already believed, they should be enriched with the participation of the Holy Spirit, and be shown to have partaken of the illumination from above. And the blessed Paul writing about those of the blood of Israel will convince us of this: "For to this very day the same veil remains at the "reading of the old covenant, not being unveiled, "because it is taken away in Christ. But to this day, "whenever Moses is read, a veil lies upon their "heart. But whenever one turns to the Lord, "the veil is taken away. Now the Lord is the Spirit, "and where the Spirit of the Lord is, there is freedom." First, therefore, he promises to speak to her heart, inscribing on them the divine laws and the instruction from above of the Holy Spirit; then thus she will understand also the things done typically and historically in the valley of Emekachor, which are not unable to open her understanding and finally deliver her from her ancient hardening. "For a hardening "in part has happened to Israel," as the wise Paul also writes. And she will be humbled there according to the days of her infancy and according to the days of her coming up out of the land of Egypt. When I speak to her mind and heart, he says, and give the valley of Achor to open her understanding, there, that is, at that time, she will be humbled, not being subjected to or sinking under any of the things that are accustomed to cause pain, but rather finally abandoning her disobedient and stubborn manner, which is liable to the charges of arrogance; for the disobedient one is arrogant, and as it were steep and unbridled, and has practiced holding in no account the reverence for fulfilling the law; but the one who is inclined toward obedience is very humble, and as it were approachable, and greatly beloved by God. And indeed, he said somewhere through one of the holy prophets, "And upon whom shall I look but upon "the humble and quiet one, who trembles at my words?" When, therefore, I speak, he says, to her heart, then indeed, then she herself will be

humbled, just as in the beginning, when Moses was calling, and the merciful God had commanded them to depart from the land of the Egyptians, they were very eager to do this, and fled from the land of their oppressors. And when he was establishing the laws in Horeb, having gathered with Moses on Mount Sinai, they promised, saying, "All that the Lord our God has said to us, we will do and we will hear." Therefore she will be humble and obedient, just as in the beginning, when having received her birth into the knowledge of God through the law, she gladly accepted what was pleasing to God. The days of infancy, therefore, he says, is the rebirth into the knowledge of God through the law; wherefore he also said, "Israel is my firstborn son." And it shall be in that day, says the Lord, she shall call me, My husband, and she shall no longer call me Baalim. And I will remove the names of the Baalim from her mouth, and their names shall no longer be remembered. Day, therefore, in these things, the one of the he calls the time of the visitation of our Savior. For the time of the Incarnation of the Only-Begotten will be called a day, properly and truly, during which the mist in the world is dispelled, and the darkness has vanished; and brilliant rays, as it were, rise up in the mind for those who have believed, and the sun of righteousness has shone, sending the light of true knowledge of God to those who know how to open the eye of their understanding. At that time, therefore, he says, having been called to the knowledge of the God who truly is, she will cease from that ancient and hateful levity; and she will no longer be easily carried away to apostasy. From what source? Rather, having stepped correctly and soundly, she will have a mind unshakable in piety, so as not even, so to speak, to bring the names of the idols into use in speech. For she will call me, he says, My husband, and will no longer call me Baalim, that is, she will cease from being wanton, and she will refuse to fornicate any longer, but will greatly value being legitimate, and will confess the relationship, that is, clearly, the spiritual one. And she will in no way call upon the Baalim, thinking that things made of stone are gods, and things skillfully forged by certain people into a human form. Therefore, he says, she will call me My husband. For like a prudent and most gentle woman she will make her turning to me, and she will henceforth love no other, and will no longer call upon the Baalim. And in another way, if it seems so to anyone, what was said may be understood. For Baalim is admittedly signified by the idols. But it was a custom for Hebrew women to call their own husbands by the names of the falsely-named gods, and this was an extraordinary way of honoring them. And they say that Ninus the Babylonian began such a practice, who renamed his own father Belus, after the idol among them, I mean Bel. That she will cease, therefore, even from such a shameful custom, he has indicated by saying, She will call me My husband, and will no longer call me Baalim. For if she should choose, he says, to name me as husband, she will by all means say, My husband, and will no longer call me with the names of idols, honoring me. For this reason, he says, I will also take away the names of the Baalim from her mouth, and their names shall be remembered no more. And I will make a covenant for them in that day with the beasts of the field and with the birds of the air and with the creeping things of the earth; and I will break the bow and the sword and the war from the earth. In the passages already read before, he said, "And I will destroy "her vine and her fig trees, of which she said, These are my wages "that my lovers have given me;" and he added to these that "the beasts of the field and the "birds of the air and the creeping things of the earth will devour them." And interpreting the saying, we said that beasts and birds and creeping things were obliquely indicated as the enemies, who were plundering the land of the Jews, Persians and Medes and Babylonians, and the motley crowd of other enemies, who would be thought to differ little from wild beasts, on account of their bloodthirsty manner, and indeed birds on account of the

swiftness of their running; and creeping things, because they are terrible and exceedingly wicked and sharp in evil. These men, when Israel was shut up in the cities of Samaria, devoured everything in the fields, leaving nothing of the outlying places unworked. But when, he says, I cast out the names of their idols from the land, then I will also make a covenant of peace for them with every cruel and barbarian race. For the things from enemies will then be inactive, and they will remain inexperienced of war and terrors. For I will break the bow and the sword, which indeed we will find has been brought to a conclusion historically. For when the most illustrious generals of the Romans obtained rule over all, and made the world under heaven subject to their hand, with God providentially assigning glory to them, the Persians were concerned only for their own rule, and the incursions of the other barbarians against lands and cities ceased. and he remembers clearly of such a matter the blessed Isaiah says "And they shall beat their swords "into plowshares, and their spears into pruning hooks: and nation shall not "lift up sword against nation, neither shall they learn "war any more." For as though already under one yoke, they turned rather to beneficial industry and refashioned the instruments of war into things useful for agriculture. There will be peace, therefore, he says, and the terrible fears of old will cease, as God calms them, and gladdens those who love him with the good things that come from peace. But I think it will be necessary to add that as well. For formerly when we continued in error, and were called children of wrath, just as certain evil beasts and flesh-eating birds and indeed the most grievous dragons, the evil and opposing powers, were destroying us. But when in Christ we came to know God by nature, and through faith washed away the accusations of the ancient deceit, then we were saved, and received authority "to tread on serpents "and scorpions, and over all the power of the enemy," then we also stepped upon the asp and the basilisk, and we have trodden upon the lion and the dragon, with Christ defending us, and with unconquerable power fortifying his own, and sending his own peace into our mind. "For my peace," he says, "I give to you; my peace I leave with you." And Paul also writes, "And the peace of Christ, which surpasses all understanding, "will guard your hearts and your minds." And I will make you dwell in hope, and I will betroth you to myself forever. Not only, he says, will I deliver from the terrors of the enemy, but I will add to this also that the remainder of hope for good things be in a good state, so as to have a secure and established and unshakable cheerfulness. For I will betroth you to myself, and this forever. And what is this? For in a way he was betrothed to ancient Israel, that is, the Synagogue of the Jews, and called it to a relationship, I mean through the law, with Moses ministering and angels mediating. But the manner of the betrothal was not perpetual, nor indeed forever, far from it; for the types were not going to prevail forever, nor the things "imposed until the time of reformation;" but at the time of reformation, that is, of the coming of our Savior, another manner of betrothal has been revealed, perpetual and unshakable, and much more splendid than the first, and of the shadow in better things. For the God of all bestowed as a bridal gift to the bride the putting away of carnal slavery, and through shadow and types called her to spiritual cleansing. However, he set a time for the betrothal; for the first was not blameless, according to the voice of Paul, nor was it ageless and far from abolition. For this reason also a place was sought for a second, that is, for the new, I mean the gift and grace through Christ, bringing us not a temporary, nor a carnal freedom. For it enrolls among the children of God, and lavishes "the pledge of the Spirit," and establishes perpetual laws. And indeed the divine David somewhere said to him, "Your righteousness is an everlasting righteousness, and your word is truth;" openly, I think, declaring that neither do the things in the law remain forever, since the shadow will be transformed into truth, nor indeed can one behold the

beauty of the truth in the letters of the law; for, as I said, the law was a shadow and a type. Therefore he betroths her, having set aside the first and original marriage. For the law is not able to unite to God perfectly and purely; but we approach him through the Son, and through his ordinances, that is, those of the gospel, which also have a spiritual union or connection; for we are united to God in the Spirit, and we are enriched with the participation of his divine nature. But it is likely that the phrase "I will betroth you to myself" elegantly suggests something else to us; for you will understand it thus again. For either he says "to myself" instead of "through myself," not, as in the past, with angels mediating, nor indeed with any minister being employed for this, according to the of the in the manner of Moses. "For not an "ambassador, not an angel, according to what is written, but the Lord himself," the Word from God the Father who became man according to us, presented the church to himself, and "created the two "peoples into one new man, making peace, and "reconciling them both in one spirit to "the Father," according to the voice of the blessed Paul. Or, if you wish, you may understand what was said in another way. For, as I said, he once betrothed the Synagogue of the Jews in Egypt; but in a certain way to another rather than to himself, I mean to the divine Moses, to whom he said somewhere, "Go, go down quickly from here; for your people, "whom you brought out of the land of Egypt, have transgressed." Do you hear how he has assigned to Moses the betrothed, that is, the people, not yet deeming them worthy of intimacy with himself; for the law, that is, Moses, as I said, was not sufficient to join them purely and completely to God; for it was truly reserved as the best and most God-fitting of achievements for the mediator between God and men, that is, Christ, through whom and in whom we are united to God. For "he is our peace," according to the scriptures, who removed the sin lying in between, and joined us, clean and washed and sanctified in the spirit, to himself, and through himself to God the Father. And I will betroth you to myself in righteousness and in judgment and in mercy and in compassion, and I will betroth you to myself in faith, and you shall know the Lord. He explains clearly what the manner of the union would be, and through what things the mystery of the economy would proceed. For it will be, he says, in righteousness and in judgment, and moreover also in mercy and in compassion. What, then, is righteousness, and what is judgment, and indeed also mercy, it is necessary, as it seems, to say. Therefore we wretches were taken advantage of, with satan snatching us like a wild beast, and carrying us off into error, and casting us, as he pleased, into the pits of sin, as we were unable to defend ourselves at all. For the beast is truly most difficult and very violent and a murderer of men. And since human affairs were brought down to this misery, the blessed prophets made frequent prayers to him who is able to help, and fashioning for themselves, as it were, the common mask of humanity, they called upon the Son to come from heaven as a helper and an assistant. For example, the divine David said, "Arise, "O God, judge the earth;" and again, "O God, in your "name save me, and in your power you will judge "me." God therefore judged in righteousness, and saved the wronged, but drove away the blood-guilty and wicked satan, and repelled his advantage over us, and brought down the arrogant and hard to encounter rule of demons. And he himself clarified this mystery for us through himself, saying, when he was about to endure the cross for the life of all, "Now is the judgment of this world, now the ruler "of this world will be cast out. And I, if I am lifted up from "the earth, will draw all people to myself." And we certainly do not say that he said that the judgment of this world would happen by him at the time of his sojourn. For as he himself said again, "God did not send the Son into the world to judge "the world, but that the world might be saved through him." But he says that judgment is, as it were, the right and blameless proceeding. For, as I said,

he has judged rightly and in a God-fitting manner for both us and him. And he has saved us, by drawing us to himself; but he has cast out from his tyranny over us the one who took advantage of us and destroyed us in various ways. We have been saved, then, by God having mercy on us and pitying us. For we have been justified, "not by works of "righteousness which we have done, but according to his great "mercy," as it is written; and we have been called to spiritual intimacy through faith; and being so called, we have known the God who is God by nature. For this reason, he says, and I will betroth you to myself in faith, and you shall know the Lord. Therefore faith has entered beforehand, And thus we have been enriched also in the knowing of Christ. And this, I think, is what was said to some: "For if you do not believe, you will not understand." And that brilliantly understanding the mystery of Christ provides participation in eternal life for those worthy to choose it, the Son Himself will confirm, saying to the Father and God in heaven, "And this is "eternal life, that they may know You, the only true God, "and Jesus Christ whom You have sent." And it will be in that day, says the Lord, I will answer the heaven, and the heaven will answer the earth, and the earth will answer the grain and the wine and the oil, and they will answer Jezreel. So then, in these things he again calls "day" the time fitting for the calling; for this is the custom of the divinely inspired scripture. Therefore, that Israel itself, at the proper times, will be in participation and abundance of every good thing, and of the gifts from above and from God, made glorious by faith in Christ, he indicates enigmatically. For he says there will be an abundance of rains, by His assent; for this, I think, is "I will answer the heaven"; and indeed also on the earth below, that the most useful and necessary fruits will be given forth for us. For without God and the will from above, neither would the heaven itself ever rain upon those on the earth, nor would the earth bring forth its own fruit at the proper times. And knowing this, the prophet Jeremiah entreated, saying, "Is there among the idols "of the nations one who brings rain? And will the heaven give its "abundance? Are you not the God? And we will wait for you, for you "have made all these things." For with the Creator assenting, as I said, and stretching out His hand to those on the earth, the heaven will be the giver of rain, and the earth the mother and nurse of necessary fruits. Therefore, he says, "I will answer the heaven," instead of, I will assent to send down rains upon those on the earth; and when this has happened, it too will answer the grain and the wine and the oil, that is, it will give forth abundant fruit to its inhabitants, with nothing lacking of what is necessary and life-giving. But these things historically; but from the corporeal things, it is necessary to pass over to the spiritual, as from a most clear image. For as long as Israel was still unruly and disobedient and fighting against God, the vineyard of the Lord of Sabaoth, "the "beloved new plant," God commanded the clouds not to rain upon it. And by clouds we must understand the holy and rational powers, those from above and from the heavens, through which the word of comfort would come to us, clearly from God. For they are ministering spirits, according to the voice of the blessed Paul, running up and down, and "sent forth for service, for the sake of those "who are to inherit salvation." But since the time of judgment has passed, the one who was formerly a lord-killer has been saved through faith, was then received in righteousness and in judgment and in mercy and compassions, God, who richly distributes all things to all, sent down to him the blessings from above. For He commanded the clouds to send down the rain, I mean the comfort for the mind and heart. Except that the very nature of angels has nothing of its own, but is rich in all things from God, He taught by saying, "I will answer the heaven," that is, I will make the heaven full of things from me, that is, those who are in heaven, clearly the rational and holy powers, so that they too may be able to comfort those who have received mercy, and then

certainly the earth will answer the grain and the wine and the oil; instead of, those on the earth will bear the fruit of hope for life and gladness and cheerfulness. And grain is a type of life, wine of gladness, and oil of cheerfulness and well-being; for indeed there is in those who have believed a good hope, both firm and established. And one departs from wickedness, and longs for every good thing, and bears his neck under the yokes of the Savior, being nourished by a good and indubitable and truly certain hope of the life to come, and that he may rejoice mixed with the other saints, and have a most cheerful heart. he said For somewhere concerning the saints the prophet Isaiah says that "And "everlasting joy shall be upon their head; for upon their head "shall be praise and exultation, and joy shall overtake "them, pain and grief and groaning have fled away." Therefore, in hope of life and cheerfulness, and indeed of joy, the earth will certainly obey the consolations from above, that is, the spiritual rains; that is, the people who inhabit the earth. But that the fruit of the life of the saints will also be for the glory of Christ; "For one died for all, that those who live "might no longer live for themselves but for him who for their sake died "and was raised;" he has made clear by saying, and these things will hearken to Jezreel; for to him, as I said, we shall bear fruit, owing our own life to him. And it has been said many times, that Jezreel is interpreted as "seed of God," and this is the Son, as begotten of God the Father by nature and ineffably, even if the matter is spoken of in a bodily way. And I will sow her for myself on the earth, and I will have mercy on her that had not obtained mercy, and I will say to that which was not my people, 'You are my people,' and he shall say, 'You are the Lord my God.' The "for myself" you will again understand in two ways. For I will make, he says, as it were, both flourishing and fruitful; clearly the Synagogue of the Jews, no longer fulfilling the law against my will, nor indeed choosing to cling tightly to the types; but choosing to accomplish that which is especially dear and pleasing to God, and is considered to be right. Therefore, I will sow for myself; for she will receive my seed "that we might understand the evangelical decrees, and no longer that through Moses, as also in the beginning; for of old she was cultivated by the types. Or rather, the "for myself" you may also understand in another way. For I myself will be the worker, he says, for her care, and as a certain rich and well-ploughed land, not through another but by myself will I sow. For God the Father has spoken to us in the Son; although in former times He spoke through the holy prophets "in many portions and in many ways." And to the crops in a field the Savior himself also likens the countless multitude of those who have believed. And so He said to the holy apostles, "Do you not say, 'There are yet four months, then "comes the harvest'? Behold, I say to you, lift up your "eyes, and see the fields, that they are white "for harvest already; and he who reaps is receiving wages, and "gathering fruit for eternal life;" and again in other places; "The "harvest is plentiful, but the laborers are few; pray therefore the "Lord of the harvest to send out laborers into his "harvest." Therefore, when our Savior Jesus Christ sent down for us the spiritual rain, we became a "delightful land," according to the voice of the prophet. For he sowed us for himself, and Israel has been called "God's field." For he will have mercy on her who had not received mercy, and he will call him who was once Not-a-people, a people. And he himself, ceasing from the ancient error, will recognize the true God, and will say, 'You are my God,' although formerly crying out from immeasurable madness, "We know that God has spoken to Moses; "but as for this man, we do not know where he comes from." Therefore, not knowing the Son, they did not know the Father either; and the Savior himself will testify, saying, "If you knew me, you would "have known my Father also." But since they have been called to knowledge, and have confessed the Son, they have therefore seen the Father through him and in him. For it is true, that as the wise John says, "He

who denies the Son, does not have the Father "either; but he who confesses the Son, confesses the Father "also." And the Lord said to me, Go yet and love a woman who loves evil things and is an adulteress, just as God loves the sons of Israel, and they look to other gods and love raisin-cakes. Fitting. For I think it necessary to investigate such things and to examine them in detail. For after the first one, the lewd and driven one, another woman is introduced to the prophet, being liable to the charges of adultery. And what is the reason? For the multitude of the Jews, the one before the coming of our Savior, since indeed also more unguardedly and very readily going towards error, and worshipping the golden heifers, and bowing down and sacrificing to Baal, that is, to Baal-peor, might be compared to a harlot, and very fittingly, as if exposed to every wicked and unclean spirit, wanting to fulfill its own pleasures; for they also accepted the objects of worship of the neighboring and surrounding nations, according to what seemed good to each, impiously and without examination. But she, for readily going towards apostasy, was justly punished, being sent into captivity and falling under the feet of her enemies; yet God made it clear to the prophet, that in the time of the day of Jezreel, which is truly great, they will come up out of the land, that is, they will flee from the country of the foreigners. And this was to suggest again in a riddling way, that they will cease to be strangers and sojourners, or rather, captives of the spear, and dwelling in a foreign land not freely. For the Savior proclaimed "release to the captives and recovery of sight to the blind," according to the prophet's voice. And that they will also be received through faith in mercy and compassion, and will be called the people of God, and indeed also 'having obtained mercy,' he has clearly signified. For after the advent of the Savior, and the passion on the cross, and the resurrection from the dead, the remnant has been saved; for no small number of those from Israel have believed; but again the disobedient multitude has remained, which must be compared to an adulteress, because of not choosing the bridegroom from heaven, and rejecting the one who courted her in faith, but giving up her mind as to certain adulterers, to the scribes and Pharisees. "For they were teaching as doctrines the commandments of men." Just as, therefore, the prophet was with the harlot, as a type of God enduring the fornication of Israel, and punishing moderately for their conversion, and bringing them back to knowledge; in the same way, I think, through the preceding things the mystery is elegantly fashioned for us again. For as a type of God the prophet takes the adulteress who loves wicked things; and he cherishes her, as it were, fattening her well with promises and good hopes, not allowing her to fall into despair. For that the whole mystery is in these things, God showed by speaking thus to the prophet: Love the adulteress who loves wicked things, just as God loves the sons of Israel; and they look to other gods, and love cakes with raisins. For although, he says, they choose to disobey, and assign their love to falsely-named gods, and wish to fulfill for them things that are pleasing, from his innate goodness God loves them, "Who desires all men to be saved and to come to the knowledge of the truth." And somehow the Word of God gives us to understand, that even at the time of his advent there were perhaps many among the Jews still wavering, and neither adhering purely to the commandments through Moses, nor indeed being entirely free from the filth of error, but rather also looking to other gods, to whom they also brought cakes with raisins, perhaps sacrificial cakes, and honey-cakes. For they offered such cakes as a sacrifice to demons, and experience is a witness. So I bought her for myself for fifteen pieces of silver, and a homer of barley, and a skin of wine. And I said to her, "You will stay with me for many days; you shall not play the harlot, nor shall you be for another man, so I will also be for you." The prophet therefore hires the woman, and makes her sit at home, and commands her to abstain from her customary baseness, and to cease

from the pollutions of adultery; and he promises, if she chooses to be chaste and is chosen to look to him alone, that he himself also will be for her, that is, he will make her his own in marriage, and will be one with her, "For the two," he says, "shall become one flesh." And what is the riddle? The multitude of the Jews, the disobedient and deicidal, the adulterous and profane, after Christ ascended into the heavens, God makes to sit, without a husband, indeed; unless she should still commit fornication, that is, unless would walk again towards the necessity of choosing to honor foreign gods, he promises to join to himself in due time, the multitude of the Gentiles having evidently been judged beforehand. For those from Israel have been placed at the back, that is, as a following and behind and in the last things. But observe how no marital union at all took place for the prophet with the adulterous and wicked woman, but a promise of the matter after many days, if she would not again belong to another man, that is, if she would abstain from the crimes and defilements of spiritual fornication. For, as I said, in due time the bridegroom from heaven will receive the adulterous multitude, not having worshipped idols. For indeed after the Savior's cross, Israel is attached only to the laws through Moses, very unsoundly, however, and negligently, yet it has not turned aside to choose to honor the false worship of demons. But what is the way of life for the one who has committed adultery and is awaiting in due time the fellowship of the prophet? or what were her wages? fifteen [shekels] of silver, he says, and a homer of barley and a nebel of wine. For Israel has continued through the time between its last calling, being fed with a worthless word, and paying attention to mythical and truly old-womanish teachings of their own teachers; and its life has become beast-like, and its mind in drunkenness and darkness. And the silver would be a very clear type of a teaching word, according to what was said to them through the voice of Isaiah, "Your silver is worthless," and according to the voice of the Savior justly rebuking the wicked and lazy servant and saying, "You ought to have deposited my silver with the bankers." Therefore you will take the silver to mean the word of the teachers. But if someone should choose to refer it also to the law itself through Moses, he will say it is fifteen, either because the law is at once both perfect and imperfect; and perfect, if it is understood spiritually; for it speaks to us the mystery of Christ; but imperfect, on the other hand, if the mind of those being instructed goes only as far as the letter. for in a way the denseness of the history is in a half-knowledge. But the number ten is a symbol of perfection, being all-perfect, according to, "Be over ten cities," and, "To whom he gave ten talents;" but of that which is not so, five would be understood; for, as I said, it is half of ten. Or also in another way you will approach the things that have been said. The number fifteen is comprehensive of the seven, and indeed also of the eight. and in a way it is always signified in the God-inspired scripture, through the seven, the whole time of the law up to the holy prophets, because of the sabbath-rest on the seventh day, and through the eight, again, that of the new covenant, according to which is the resurrection of our Savior Jesus Christ, which happened on the eighth day. And I think this is what is shown by the enigmatic saying, "Give a portion to the seven, and also to the eight," that is, let them have a place with you, both the law and the prophets after it, honoring the sabbath-rest on the seventh day; and let the eight also have a place, that is, the Apostles and Evangelists after the resurrection day of the Savior. and with this agrees what is indirectly indicated through the voice of a prophet, "And there will be raised up against him seven shepherds, and eight bites of men." For when our Savior Christ shone upon us, both the legal and prophetic proclamations and the apostolic instruction rose up in a way against Satan who had paralyzed us. For indeed through these things he was in a way bitten down and has been plundered. and according to the voice of the Savior his goods were plundered, as those who were

once deceived have departed from slavery under him, and have come to know the one who is by nature and truly God and Lord of all. Therefore "seven shepherds and eight bites of men" rose up against him, that is, those before the advent, and those after the eighth day, through legal and new writings calling the deceived to salvation. So Israel has continued, as I said, with the worthless voices of its own teachers, that is with the bare being nourished by the letter of the law, although it also contains the things of the eighth day, that is, the mysteries of Christ. But that his life is also like a beast's, and has inclined only to fleshly things, the barley being given to the adulteress for food would indicate very well. For the food is fit for beasts, and the wine would be a sign of drunkenness. And it was said to them, "Hearing you will hear, and you will not understand; and seeing you will see, and you will not perceive." These are the afflictions of the drunk, and the crimes of the debauched, to neither see while seeing, nor be able to understand anything while hearing; but to have a mind that is, as it were, thickened, and filled with hardness. For the sons of Israel shall sit for many days, with no king and no ruler, with no sacrifice and no altar, nor priesthood nor manifestations. And after these things the sons of Israel will return and will seek the Lord their God and David their king, and they will be amazed at the Lord and at his good things in the last of days. Clear then and having it without dispute, as at least in these things, is the declaration that the adulteress was taken, and to remain at home for many days, until the prophet should be with her; for it is written thus. And what was done was a prefiguration of what was to happen in due time to the adulterous Synagogue of the Jews. For since our Lord Jesus Christ willingly endured the cross for the salvation of all, when those from Israel had acted insolently toward him, then indeed, when their land was ravaged, they were scattered as if to every wind; and to this day they are inactive regarding the law, since the temple in Jerusalem was burned, and the altar taken away, and sacrifice abolished, and the priesthood idle, and the manifestations not seen. For with no high priest sacredly attired according to the law, how was it still possible to see the manifestations? And what might the manifestations be considered? Perhaps the eager learner knows, but it is not unprofitable to recall it briefly. When the God of all commanded the things for the adornment of the high priest to be made, then he said to the sacred Moses: "And you shall make a breastplate of judgment, a work of a weaver, a span in length, and a span in width; it shall be a square." Then he commanded twelve stones, named for the tribes, to be skillfully and artfully woven into the work; and indeed two others among the rest, whose names were the manifestation and the truth. Then this breastplate of judgment hung from the ephod by golden chains; and it was laid upon the breast of the high priest, and the manifestation and the truth were a type of Emmanuel. For all the things that he heard from the Father, he announced to us, and he has manifested the will of the one who begot him; and he has made clear the way of salvation. That he is also the truth, how could anyone doubt, when he himself says clearly, "I am the truth?" For this reason it also hung upon the very heart of the high priest, the type all but shouting and openly crying out that the priestly race will have the Savior and Redeemer of all, the truth and the manifestation, in mind and heart. that is, that there is every necessity for the ministers to always be mindful of Christ, and to bear him dwelling within through the Spirit; and his house is a pure mind, and a cleansed heart. So then, he says, the sons of Israel will sit for many days with no king and no ruler, that is, without a king and without a governor. For neither will those from the tribe of Judah reign as kings, nor indeed will the rulers who preside according to the law, that is, the priests. But neither, he says, will there be an altar or a sacrifice, a priesthood and manifestations. Yet not in these things forever, nor will Israel be utterly sent away; for it will be called in due time,

and it will return through faith, and it will know the God of all, and with him David, that is, Christ according to the flesh from the seed of David, the king and Lord of all. Then indeed they will be astonished at the greatness of the honor, and the immeasurable grace of his gentleness. they will partake for of the hope prepared for the saints, and mixed with the flocks of the faithful, they will be pastured in a good pasture and in a rich place. For the time of this so brilliant and admirable grace is for them the last and in the last times, and in Christ, through whom and with whom to God the Father be glory with the Holy Spirit, for ever and ever, Amen.

Book 3

Hear the word of the Lord, O children of Israel, for the Lord has a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God upon the earth. Cursing and lying and murder and theft and adultery are poured out upon the land, and blood touches blood. It is necessary for us, wanting to make clear the meaning of what lies before us, almost to take up again what was in the beginning, and as it were to ruminate on the whole scope of the prophecy. Therefore, as far as possible, and bringing it together in brief, I say this. For it was "the beginning of the word of the Lord in Hosea." But in interpreting such things, we rightly said that the words came from God to the blessed prophet Hosea, as though initiating him and foretelling what was to come through types and words. For this reason Gomer was taken in the beginning, and she bore both Not-my-people, and She-who-has-not-obtained-mercy. Then after her a second adulterous and wicked woman was taken, and on each of these things the prophet, as I said, was instructed subtly and accurately. As he had therefore gathered within himself a sufficient power of the mystery, he begins at last to proclaim to those of the blood of Israel the things that are to come, and to make plain the reason for the disaster that would all but befall them, and to make very clear the things at which God was grieved, so that those being punished might know that they justly suffered whatever should happen to them. For since they were about to be captured by enemies, and to be set forth as a laughing-stock to those who had the highest opinion of them, and who thought Israel to be the most difficult of all other nations to conquer, lest they should think in themselves that the hand which defends and saves had grown weak, but should rather repent, and choose to return to better things, understanding that they had foolishly offended the one who knows how to save, for this reason they had also fallen under divine wrath, he necessarily proclaims their charges to them even before the expected events, and says Hear the word of the Lord, O children of Israel, for the Lord has a controversy with the inhabitants of the land. But God judges men, rebuking, not being judged, and setting forth the bare charges to those who have acted impiously against him, according to that which is sung somewhere in the psalms: "I will reprove you, "and set before your face" your iniquities, so that they may not say that the wrath was brought upon them in vain, but rather as in the order of a debt, and as necessarily befalling those who are accustomed to transgress in the greatest matters. And what does he say, judging or rather refuting? There is no truth, nor mercy, nor knowledge of God upon the earth. Therefore, to say that there is no truth would very likely imply that among all at that time there was much false accusation, and perjury and deceit and treachery, the most shameful of all evils; and that they were without love for one another and without compassion, unyielding and relentless, and had hardened their minds, would indicate that there is no mercy; and that they were lovers of pleasure rather than lovers of God, and were wholly devoted to falsely named gods, he will again make clear by saying that there is no knowledge of God upon the earth. And besides, it would be fitting

for those entangled in such terrible absurdities, to seem somehow no longer even to know God; if indeed we say we know him by thinking rightly those who follow his divine will. He adds to this, that cursing and lying and murder and theft and adultery are poured out upon the earth, and they mingle blood upon blood. Do you hear how those of whom the discourse is have come to the end of all evil, and henceforth beyond unholy undertakings, leaving nothing of the most exceedingly outrageous things unpracticed? And what is still more unreasonable than this, he says they mingle blood upon blood. And this would be a clear sign, that neither is any respite introduced for their evils, nor indeed do the perpetrators come to a repentance of what they have dared; but sin is drawn out, as it were, continuous and in succession. But let these things have been said for the more readily available clarification. But again the blessed prophet seems to make for us a more mystical narrative, and to accuse Israel for its drunken outrages against Christ, and its murders against him and the saints. For the Lord has a judgment against the inhabitants of the land. For what reason, and on what grounds? For our Lord Jesus Christ appeared to us, and was sent, as he himself says, "to the lost sheep of the house of Israel," that by the torch-bearing of the Spirit he might enlighten those in darkness, that having delivered them from the shadow of the law, he might set them on the ways of true worship, that having justified by faith those entangled in sins, he might unite them through himself to God the Father. But it did not seem right to those of Israel; for they cast out, they rejected the one who had come from heaven for these purposes, they were not willing to have among themselves the truth, the mercy, the knowledge of God the Father. For that Christ is truth and mercy, I think will not require long arguments for proof, since the God-inspired scripture is sufficient for this, from top to bottom naming for us Christ as mercy and truth. But that he is also the knowledge of God, one could learn quite effortlessly, since he cried out most clearly and plainly, "He who has seen me has seen the Father." Therefore, he says, the Lord has a judgment against the inhabitants of the land; and it is clear that he means the land of the Jews; because truth and mercy and the knowledge of the Father are not among them. He is judged, then, against those who do not have such things; but those who have accepted the faith have escaped being judged by him, or rather from him. And this itself would be clear, from Christ saying again, "Truly, truly, I say to you, He who believes in me has eternal life, and does not come into judgment." What then is poured out upon the land? Cursing and lying and murder and theft and adultery; and they mingle blood upon blood. And what is the cursing? Slander and insult; for the peoples of the Hebrews in no way ceased insulting Jesus, assailing him with an unguarded and unbridled tongue, so as to call him at one time a Samaritan, at another a drunkard, and one born of fornication. For in their view they supposed the holy Virgin had committed adultery; therefore, the cursing is in these things. And they also lied against his glory, saying that he had a demon, and attributing the divine signs to the powers of Beelzebul. But that they might be convicted of also having a murderous disposition against him, one would know from the fact that Emmanuel was often stoned by them; and was taken even to the very brow of the mountain, that he might be cast down. And the accusations are not limited to these things. And the matter of theft was also held in very high esteem. For they hired against him the traitor Judas, the one most greedy for base gain and most thievish. And the Pharisees, having become like certain wicked adulterers of the Synagogue of the Jews, drove away from it the bridegroom from heaven, that is, Christ; and committed fornication with it, persuading it to serve their own pleasures. And they also mingled blood upon blood. How, or in what way? For having killed the holy prophets, they added to them the very Lord of the prophets. And so the blessed Stephen in the Acts of the Apostles rightly

reproaches them, saying, "Which of the prophets did your fathers not persecute? And they killed those who foretold about the coming of the Just One, of whom you have now become betrayers and "murderers." But the Savior also, reproaching the Pharisees and scribes for their bold deeds, said, "You also fill up the measure of your fathers." Therefore the land will mourn, and will be diminished with all who dwell in it, with the beasts of the field and with the creeping things of the earth and with the birds of the sky, and the fish of the sea will fail, so that no one may judge and no one may reprove. For since, he says, they have lived such a God-hated and very harsh life, impious and unbridled, and have thought and done what is not lawful, acting insolently toward God; for this reason, and very justly, they will go away to destruction, with the land, as it were, mourning; for it will be laid waste, and will change its form, and will wear a joyless look, with cities having been burned, and houses shaken down, and fields cut down; and the inhabitants will be disposed along with the land, both lamenting together and wailing together. For they too will mourn, that is, they will become very far removed from all cheerfulness and prosperity. And who are the inhabitants? Both beasts and creeping things, and in addition to these, flying creatures. And surely we will not think, if we understand correctly, that the prophetic word cries out to us against wild beasts, or creeping things, or birds; for it is utterly simple-minded, and full of foolishness to think in this way; for we think rather, having decided to think correctly, that the ways of the Jews are likened to the things just mentioned by us. and through the beasts, the word might signify the most powerful and those sufficiently able to terrify others, the savage and aggressive, and those accustomed to commit murder, and having very much that is uncivilized; but through the creeping things, those who have practiced bitterness in their ways to the extreme, and have already reached the end of all wickedness. For in this way, I suppose, the wise John also reproved the most wicked crowd of Pharisees and scribes, crying out and saying, "serpents, brood of vipers;" and through the birds you will understand well those readily stirred up to apostasy from God, or else suffering from accursed arrogance, and being carried aloft somewhere and being accustomed to think lofty thoughts. And he seems to call fish the rabble and the herd-like, those submerged in the cares of life, and having a mind as if underwater, the voiceless and most irrational; for the creature of the fish is most voiceless. And in another way, those who, as it were, swallow the weaker; for eating one another is especially honored among fish. Therefore, he says, the land will mourn together with its inhabitants. And what is the reason for this? So that no one may judge, nor may anyone reprove. For since curse and falsehood, For since, he says, they have lived such a God-hated and very harsh life, impious and unbridled, and have thought and done what is not lawful, acting insolently toward God; for this reason, and very justly, they will go away to destruction, with the land, as it were, mourning; for it will be laid waste, and will change its form, and will wear a joyless look, with cities having been burned, and houses shaken down, and fields cut down; and the inhabitants will be disposed along with the land, both lamenting together and wailing together. For they too will mourn, that is, they will become very far removed from all cheerfulness and prosperity. And who are the inhabitants? Both beasts and creeping things, and in addition to these, flying creatures. And surely we will not think, if we understand correctly, that the prophetic word cries out to us against wild beasts, or creeping things, or birds; for it is utterly simple-minded, and full of foolishness to think in this way; for we think rather, having decided to think correctly, that the ways of the Jews are likened to the things just mentioned by us. and through the beasts, the word might signify the most powerful and those sufficiently able to terrify others, the savage and aggressive, and those accustomed to commit murder, and having very

much that is uncivilized; but through the creeping things, those who have practiced bitterness in their ways to the extreme, and have already reached the end of all wickedness of wickedness. For in this way, I suppose, the wise John also rebuked the most wicked multitude of the Pharisees and scribes, crying out and saying, "O vipers, generation of vipers;" and through the birds you will understand very well those who are readily stirred up to apostasy from God, or those who are sick with accursed arrogance, and are accustomed to be carried aloft and to think lofty thoughts. And he also seems to call fish the rabble and the gregarious, those immersed in the cares of life, and having, as it were, an underwater mind, the voiceless and most irrational; for the nature of fish is most voiceless. And in another way, those who, as it were, devour the weaker; for devouring one another is especially honored among fish. Therefore, he says, the land will mourn together with those who dwell in it. And what is the reason for this? So that no one may judge, nor may anyone reprove. For since a curse and falsehood, and theft and murder, and adultery have been poured out upon the land, and they mingle blood with blood, for this reason falsehood and deceit and slander will henceforth mourn and be idle. For groaning at what has happened contrary to hope, and weeping for the disaster at hand, they will unwillingly abstain from such transgressions. For to judge and to reprove would be nothing else, as I think, than to accuse and condemn some, that is, to bear false witness. This is what another of the holy prophets of the blood of Israel cried out to us, saying, "Woe is me, O soul, for the godly man has perished "from the earth, and he who acts rightly among men is no more; all "are judged for blood, each oppresses his neighbor with "oppression." But these things in a historical sense; but directing the word of the prophecy to the innermost meaning, we say this. For since in the land of the Jews, that is, among the Jews themselves, there is "no truth nor mercy nor knowledge of God;" and we have said that Emmanuel is and is called these things; but rather a curse and falsehood have prevailed, and theft is honored, and they mingle blood with blood; for having killed the prophets, as I said, they also killed Jesus himself; therefore the land, being burned by Roman hands, will mourn together with its inhabitants. And these things will be, he says, so that no one may judge, nor may anyone reprove. which is clearly blaming the Jews, as having judged unholy and convicted, or rather, borne false witness against Christ. For the leaders brought him to Pilate, judging and accusing him. And some came forward and testified against him, and they all but dared to convict him; the wretched ones speaking falsely, at one time, that he perverts the people; at another, that we have heard this man say that in three days he will destroy the temple of God, and raise it up again. Therefore, he says, justice will be taken away, and conviction, that is, testimony against, and a vote that is not true; there being no king, nor a ruler accustomed to judge. For this reason, as I think, the prophetic word also likens the peoples of the Jews to the kingless animals, I mean beasts and reptiles and birds and fish. Thus also the blessed prophet Habakkuk said somewhere to the God of all, "Why do you look on those who despise? "Will you be silent when the wicked swallows up the righteous? And "will you make men like the fish of the sea, and "like the reptiles that have no ruler." But my people are as a priest spoken against, and he shall be weak for days, and a prophet shall also be weak with you. Observe for me, then, the blessed Prophet bringing forth in another manner the things said to him by God. For he heard clearly that "For many days the sons of Israel shall sit, "with no king and no ruler, with no sacrifice and no "altar, nor priesthood nor manifestations;" but he himself, as if anticipating the unbridled anger of his hearers, reproves covertly, and overshadows his word with measured obscurities. For that they will continue for times without leaders and a king, and will remain untutored, slightly he hints, comparing them to

the ungoverned among animals. But that they will also be cast out from sacrifices and sacred ministry, he suggests, saying, that they have become equal to the contested priests. And who might these be again? Or who is the contested priest? The one having a blemish, and a bodily infirmity; for this very reason also being excluded from the ministry. For either on account of a leg, or an injury of the eyes, or on account of a broken foot, or for another reason, some were sent away from the duty of being a priest, although they were from the tribe and blood of Levi. For thus the law through Moses has prophesied. Thus therefore, he says, shall my people be. For although being holy on account of the fathers, and deemed worthy to sacrifice, he will sit outside the holy tabernacle, outside the ministry and sacred rites. For he will not offer sacrifices, nor indeed will he offer a sweet-smelling savor to God; for he has no longer moderately suffered the injury to his mind, and his heart has been maimed, and he has justly become already rejected, and detested. But that it will also befall those of Israel that the prophets will be silent, he has indicated, saying, And a prophet will also grow weak with you, surely according to that which was said by God to the blessed Ezekiel: "And I will bind your tongue, and you shall be mute, and "you shall not be to them a man who reproves, that is, who rebukes, because "it is a rebellious house." But all these things will happen because of their impiety toward Christ, and the crimes against the prophets. Yet he says that Israel will not be weak forever, but for days; for a time of salvation and of repentance as in faith has been reserved for him. I have likened your mother to the night, my people has been likened as one having no knowledge; because you have rejected knowledge, I will also reject you from being my priest; and you have forgotten the law of your God, I also will forget your children. The word, therefore, is as if to the immoderate and unholy multitude of the Jews. Indeed, he calls her mother the Synagogue, just as indeed also the Church of those justified in Christ. Therefore, he justly compares the Synagogue of the Jews to darkness and gloom. For this reason also the most wise Paul says very well concerning himself and those who have been enlightened in the faith, "We are not of the night nor of "darkness, but sons of light and of day." But my people, he says, is like those who have no knowledge, although it was enriched with the guidance through the law. For it has been called to the knowledge of the truly existing God, it has been fully convinced by miracles, and nothing at all has been left out of all that is able to enlighten those in darkness, and it is not unable to impart admirable knowledge to the more teachable. But since, he says, you rejected knowledge, that is, Christ, through whom and in whom the Father is both accessible and known, you will henceforth be cast out from being holy, and from offering sacrifices, as profane. And since you slipped into forgetfulness of the divine laws, neither understanding the things of Moses spiritually, nor indeed applying a keen and quick mind to the teachings through Christ, I also will be brought into a kind of forgetfulness of your children, that is, I will no longer remember, at least so as to deem them worthy of forbearance and care; for to those whom God deems worthy to remember, to these he bestows his own loving-kindness. But Israel also in another way forgot the divine law, and rejected knowledge by practicing idolatry. According to their multitude, so they sinned against me; I will turn their glory into shame. The divine and ineffable nature is the source and origin of all gentleness, and goodness itself; yet it does not entirely endure those who transgress; but upon those who proceed unrestrainedly to this, it inflicts the punishments that are fitting for them. He insists, then, that Israel has come to this point of depravity, so that their desperation is no longer bearable, and their sin is seen as equal in number to them. For they were "as the stars of heaven in multitude, and as the sand which is "on the seashore," according to what is written; but he said that their transgressions were in no way less than their multitude. This, I

think, is the meaning of *According to their multitude, so they sinned against me*. But since they had slipped into this of misery and ill-counsel, and they have not ceased to offend God, I will turn their glory into dishonor, that is, in that very thing in which they have decided to take great pride, in this very thing they will be put to shame. How or in what way? For they will fall from their boasts in their great multitude, as war consumes along with the fighting men also every other age group; for houses and cities will remain empty of men. And for this very reason the prophet Jeremiah lamented Judea, saying, "How the city that was full of peoples sits alone! She who was ruler among "the provinces has become a tributary." And in another way, by offending God, we will be laid as far as possible from all good repute by doing what is not lawful; and in those very things for which one ought to be ashamed, in these very things we are at times boasting, and raising a high brow, so that it is justly said also concerning us, "whose glory is in their shame." Therefore, according to this sense you may again understand what was said, I will turn their glory into dishonor. For that some are delivered over "to a reprobate mind, to do those things which are not fitting," how can one doubt, since the blessed Paul has clearly stated it. They will eat the sins of my people, and in their iniquities they will take their souls. And it will be, as with the people, so with the priest. Having written the causes of the wrath against the multitude, he transfers the discourse to the sacred order. And what has just been said by us would fit the discourse, I think, "I will turn their glory "into dishonor." For the glory of the Jewish Synagogue is the renowned priesthood, and the preeminent and holy race in it, that is, the Levitical; for some ruled from the tribe of Judah, but human affairs were secondary to the priesthood and very much inferior. Therefore, the glory of the Jewish Synagogue is the sacred and chosen race. It will therefore be clothed with dishonor, he says, and will change to what is unseemly. And for what reason? Because having neglected what was most fitting for them, they were carried away to apostasy. They have not kept their own authority, they did not know the way of the priesthood, they have not understood that they will eat the sins of my people, and in their iniquities they will take their souls. But since the saying has much obscurity, come again, let us say as best we can how it ought to be understood. A male goat from the goats was therefore slaughtered for sin; and for this reason the sacrifice was also called sin. But the priests of the time, bringing the male goat to the altar, offered up the entrails and the fat, but ate the rest themselves, as the divine law commanded this. Therefore the priest is taken as a mediator, as it were, between God and men, receiving the gift-offerings from the peoples, and sharing them with the altar, as it is written; performing a sacred service, as it were, for the trespasses of the people, just as indeed our Lord Jesus Christ also did. That what I say is true, I will set forth the law concerning the male goat itself. It is as follows: "And Moses diligently sought the male goat for "the sin, and behold, it had been burned up. And Moses was angry with Eleazar and "Ithamar the sons of Aaron who were left, saying, 'Why did you not eat the sin offering in a holy place?' "'For it is most holy, and this He has given you to eat, that you might "take away the sin of the congregation, and make atonement "for them before the Lord.'" Do you see how those who stand by the divine altar mediate by eating the offerings for sins, and with purest prayers assuage the wrath against sinners, and almost consecrating their own souls for the trespasses of the people to God as a fragrant offering? Just as indeed the divine Aaron did, when the destruction of the people began. For it is written thus: having seized the censer, and put on the incense, "he stood," it says, "between the dead and the living, and the plague was stayed." Thus mediating also, the blessed Moses was appeasing God, when the children of Israel had made a calf in the wilderness; for he, as it were, submitted himself to the with justice, beseeching and saying, "If you

will forgive their sin, forgive; but if not, "blot me out of this book which you have written." They shall therefore eat the sins of my people, that is, the sacrifices offered for sins. and in their iniquities, that is, in the time of their iniquity; it is clear, that of those from Israel or of the peoples; they themselves shall take their own souls, instead of, they shall offer to God. For the divinely inspired scripture accepts the word as signifying such a thing; for what is offered to God, and prepared for sacrifice, was said to be taken. And the word is especially set to signify this, as I just said. And indeed in Numbers, when he was setting the laws concerning the red heifer, God said somewhere to the hierophant Moses, "This is the ordinance of the law, which the Lord has commanded, saying: Speak to the sons of Israel, and let them take for you a red heifer without blemish." Do you hear 'let them take'? that is, let them offer or let them bring. But concerning the leper who is about to be cleansed, he says again thus: "And the priest shall go forth out of the camp, "and the priest shall look, and, behold, the plague of leprosy is healed from "the leper. And the priest shall command and they shall take for the "one who has been cleansed two living, clean small birds." Therefore, when it says 'they shall take' also of the priests, the word would reasonably be understood instead of 'they shall offer'. Therefore in the time of iniquities, clearly of the people, they themselves shall take, that is, they shall offer as a spiritual sacrifice and a sweet savor to God their own souls, clearly living rightly, and having a most lawful life, and having been most zealous to think and do what is fitting for priests. For such a one is sufficient to save peoples who have offended God and wronged the law. But those chosen for this, he says, have slipped down with the others. For this reason the sacred rites will justly cease, the chosen and honored race will be stopped, the people shall be as the priest. For there will no longer be anything between the people and the priest. And this then was, "Their glory I will turn into "dishonor." And I will punish him for his ways, and I will repay him for his plans. Ways, it seems, he calls the goings as in works; and plans, in turn, the stumblings from strange reasonings. Since, therefore, he says, he has not walked rightly, having departed from the straight path, and having driven, as it were, on a path of all unholiness, and has planned the most shameful and outlandish things of all, dishonoring the God of all, and turning aside himself to worship idols, I will punish him, that is, I will bring a punishment that is of equal weight to his transgressions And that for those who depart from the love of God, to be in every evil will in every way and entirely come to pass, how is it possible to doubt? For he will neither travel a straight and blameless path, nor would he ever plan wisely, not having the divine wisdom and power to assist him. And they shall eat, and shall not be satisfied; they have committed fornication, and shall not prosper. He has again kept the remnant for those of the blood of Israel. For that the matter will not entirely disappear for the priests, he makes clear, saying: that they will eat, but they will not be filled. For whether someone should consider those ancient migrations and captivities of Israel, or the desolation of Judea at the time of Christ by the hand of the Romans, he will find both Israel itself and the worship according to the law preserved in remnants. For when at that time they were carried away both by Shalmaneser and by Tiglath-pileser to the Assyrians and Medes, no less did the few and small and remaining of those from Israel bring the customary things to the priests, honoring those at hand; and not being entirely outside of what was customary. In the same way, also in the final war, I mean the one under Caesar Augustus, when their country was laid waste, they were scattered to every wind, and in every country and city; yet still moderately honoring the sacred and chosen a race, they offered according to their ability; and they are still in these things, although the ancient sacrifices have been overturned; for to those who are outside Jerusalem it is still unlawful to sacrifice. Therefore,

he says, they will eat and not be filled, that is, they will receive little and with difficulty, and what is not sufficient for satiety. And this shows no less the removal of their ancient honor, and the loss of their former cheerfulness. But since they have committed fornication, he says, they shall not be guided aright. For it is impossible, as I said, for those who depart from God; for this, I think, is the name and substance of spiritual fornication; either to have a full supply of divine goods, or to be able to gather the foods from heaven and from above, or to be guided aright in counsels or in deeds. For God is the giver of every good thing to us, and the rudder of the mind that is in us. Because they have forsaken the Lord to keep, fornication and wine and drunkenness, the heart of my people has received. Here he states the reasons why the ministers will neither be filled with food, nor yet be guided aright. For since, he says, they themselves also departed from the Lord, and the teachers slipped away with those being taught, those appointed to lead with those under their hand and authority, for this reason they will justly be under divine wrath, and will suffer punishment for their incessant transgressions. For they have kept fornication, that is, they have arranged for error to be preserved for those under their hand, although they ought rather to cast it out from their midst and make it disappear. For the sobriety of teachers is to eagerly remove from the midst what harms the people, and to destroy without delay what is hateful to God. But if they do not endure to do this, and they themselves allow the works of error to remain and be preserved, as it were, or rather they even establish them from the opposite things, then certainly the mind of those being instructed will receive wine, as it were, and drunkenness. For from where, or how could the disciples be sober, and be able to open the eye of their mind to the true God by nature, if their instructors and the proposers of what is advantageous also still confirm them in the need to wander? And this, I think, is what was clearly said through another prophet: "The priests did not say, Where is the Lord? And those who held to my law did not know me, and the shepherds acted impiously against me, and the prophets prophesied by Baal;" and again, "My sons and my sheep are not, there is no place for my tent, a place for my skins. For the shepherds have become foolish, and have not sought the Lord; for this reason the whole pasture did not understand, and they were scattered." They inquired by signs, and by their staves they reported to him. In what way they have forsaken the Lord, and have kept fornication, he makes clear. For he shows the teacher to be a fellow-willer with those who are led astray; and those whom it was fitting, or rather even necessary, to follow the divine laws, and to bring those under their yoke to this, these, as I said, he clearly shows as fulfilling the crimes of error. For some went to them wishing to learn, he says, either things to come, perhaps, or things concerning themselves, and in what times or situations they might be. But they impiously persuaded those who came to them no longer to wish to seek such things from God, but they inquired by signs, that is, they sought to learn through certain signs and observations from unclean spirits; just as, indeed, Balaam once attempted to divine against those of Israel. For Balak son of Beor ordered him to do this. And he said, "Make for me here seven altars, and slaughter for me seven bullocks and seven rams," and I will go to meet the omens. For either they examine the smoke rising from the sacrifices, where and how high and upwards they shoot; or the wretches examine the twitchings in the liver; or they curiously observe the flights of birds of omen. And augury, and divination, and such things of the accusations of the evils of the impiety that has come to an end, and they come into the lowest recesses of idolatry. And in their rods they reported to him. To those from Israel who came to them, he says, and were eager to know something of their own affairs, they reported to them not only in symbols, but also in their rods. This is another method of deceit; the matter is rhabdomancy; and perhaps it is an

invention of the meddling of the Chaldeans. For thus Nebuchadnezzar divined against Jerusalem, as the inspired prophet Ezekiel also says. For setting up two rods, then enchanting them with some of their secret spells, they caused them to incline by the energies of demons; and they watched them as they fell, to see where they would be carried again, whether forward or backward, or to the right or to the left; and so then they reported what seemed best to the ones who approached. This is what "they reported in rods" means. Truly terrible, then, when the instructors of others, who were able to lead them to what is dear to God, also caused them to wander, and as the prophet says, "They have fixed madness "in the house of the Lord." For he calls false divination madness. For those accustomed to doing this pretend not even to know, then, where they are. For some said that they were mad and possessed, as if filled with the divine. For they did not know that the heart of the deceived is like a house, and a cave of unclean spirits. They have been led astray by a spirit of fornication, and they have gone whoring from their God. Upon the tops of the mountains they sacrificed, and upon the hills they burned incense, under oak and poplar and a shady tree, because its shade was good. That such things are not done without unclean and wicked spirits, he teaches clearly. For every form of depravity comes from them, and nothing of the most shameful things is left unpracticed by those who have chosen to fulfill what seems good to them. Therefore, he says, they have been led astray by a spirit of fornication, and have become as far away as possible from God, being lovers of pleasure, and making the works of idolatry an occasion for love of the flesh. For they sacrificed, occupying hills and mountains, and on earthly high places they served the groveling nature of demons. Then, raising altars under oak and poplar, they offered libations, sending honors to nymphs, perhaps to the hamadryads, according to the myths of the Greeks. For the poets and prose writers of the Greeks say that the unclean demons, whom they named nymphs, love plants and trees, according to what seemed good to them, I know not how. Therefore it seemed good to them, he says, to accept the shades, and to revel under the most flourishing groves; and to praise and say, "because its shade was good." Therefore, the lover of pleasure cannot also be a lover of God. And Paul will testify, saying of some, that they are "lovers of pleasure "rather than lovers of God." "Blessed therefore are those who mourn "now," as the Savior says, and who have been zealous to honor and love especially patient endurance in beneficial labors. Therefore your daughters shall commit fornication, and your daughters-in-law shall commit adultery. And I will not visit upon your daughters when they commit fornication, nor upon your daughters-in-law when they commit adultery; because they themselves were mingled with harlots, and sacrificed with the initiated. For since it seems admirable to you, he says, to revel under a plant and in shades, and you have made a pleasure of what grieves me, that is, the accursed error and impurity; for this reason your daughters shall commit fornication; and your daughters-in-law, that is, the wives of your sons, shall be adulteresses. And even if these things should happen, he says, I too will be quiet, and I will not visit. And through these things he seems to foretell the harms that would come from the war upon those who had sinned, and the things that follow captivities. For those who have once conquered and been victorious do what they please to the captured, using unbridled authority, and with unprovable impulses proceeding to anything whatever that comes to them according to their pleasure, and neither taking law into account, nor enduring to consider what is reasonable or fitting; but as if hardened, and having a mind much inclined towards savagery, they deem those who have acted wretchedly worthy of no pity. It has therefore clearly indicated that the children of those who have fornicated will be set before their enemies for insolence and shameful acts. But if someone should choose, he will also

understand it in another way. For the God of all visits those whom He might wish to honor and to love; and if He sees them carried away into indolence, and willing to do what is not right, He rebukes them moderately, persuading them to return to better things and to what is necessary for their benefit; for this reason the divine Paul also says to those called to an approved life: "If you endure discipline, God is treating you as sons. For what son is there whom his father does not discipline?" and indeed the most wise writer of proverbs testifies and says, "For whom the Lord loves, he disciplines; and he scourges every son whom he receives." Therefore those whom He disciplines, He also deems worthy of His oversight, as being in every way good and beloved; but He in no way watches over those who have greatly offended Him, almost saying, "I do not know you." "For the eyes of the Lord are on the righteous," as it is written. Therefore, even if they sin, He says, I will not visit, that is, I will not care for, I will not turn them to myself, I will consider them worthy of nothing. For what reason? For you yourselves, He says, who are in the rank of fathers, have stood so far from wishing to rebuke both yourselves and your children, even if they should lay claim to the utmost depravity, as to mingle with prostitutes. For you have sacrificed together with the initiated. And he calls prostitutes specifically the priestesses of Beelphegor. Beelphegor is the one called Priapus. And the women who honor so shameful an abomination are consequently prostitutes by confession. And again he calls "the initiated" the hierophants of Beelphegor, and they were men not enduring to be what they are, but rather changing to an effeminate mindset, being unholily effeminate in words and ways. And some call such men womanish and soft, who, using women's ululations and cymbals, and running around certain ones together with little torches, pretended to initiate, fulfilling the shameful rites of Beelphegor. Therefore, he says, they sacrificed with the initiated, that is, they have been initiated into their rites, and together with those so corrupted they offered sacrifices to Beelphegor. And the people that understands was entangled with a prostitute. He transfers the discourse to Judah, that is, those from the tribe of Judah and Benjamin, who still inhabited Jerusalem, and had the divine altar; for the temple still stood; they claimed to keep the commandments of Moses, and to have the understanding that comes through the law. But they themselves also have served "Astarte, the abomination of the Sidonians." And they say that Astarte is the one among the Greeks called I know not how Aphrodite. And the statue stands naked, and as in the form of a prostitute, shamelessly exposing to the eyes of all even the unseemly parts of the body. Therefore not only, he says, Israel, although sick with the greatest folly. "mingled with prostitutes, and sacrificed with the initiated;" but also the people itself that understands, that is, the one pretending still to preserve the understanding from the law, was entangled with a prostitute. For they have worshipped, as I said, Astarte. For Solomon built a sanctuary for her, fulfilling what was pleasing to a wanton and foreign woman. But you, Israel, do not be ignorant, and Judah, do not enter into Galgala, and do not go up to the house of iniquity, and do not swear, "As the Lord lives." I have already said many times that the words of the prophets call the ten tribes in Samaria, Israel; and sometimes they call the two tribes in Jerusalem Judah and Benjamin, I mean the tribe of Judah, and that of Benjamin. The discourse therefore at present has been about both, and it refutes the disease of the multitude of each. For see how he rebukes Israel as utterly without understanding and foolish, for this very reason having become also an apostate, if indeed the crime of utmost lack of understanding might be reasonably thought, to love being devoted to the worship of idols, and to be estranged from the love of God. Here, therefore, "do not be ignorant" means, "do not be foolish," nor be full of a senselessness that has reached its end. And again he rebukes those in Jerusalem, that is, Judah,

as a hypocrite and one who acts impiously, by going on both, or rather by limping on both hams, according to the prophet's voice. For he pretended to practice and to love piety towards God, and he performed the sacrifices according to the law; but he was by no means free from hastening to worship even the demons themselves, even if not very openly, yet at least secretly and covertly. And so the blessed prophet Ezekiel was commanded to dig in the wall; then he saw all the idols of the house of Israel depicted on the walls. And what does the God of all say to him? "Have you seen, son of man, what the elders of the house of Israel are doing here? Each of them in their secret chamber, because they said, 'The Lord has forsaken us, the Lord does not see the land.'" And the prophet says that he saw women sitting and mourning for Tammuz, who is Adonis in the Greek language. See, then, how although they frequented the divine temple, and pretended to partake in the worship according to the law, they were secretly defiled, being divided towards strange and demonic worship, and things hateful to God. Therefore, you, Israel, who have completely turned aside, he says, "do not be ignorant," that is, refrain from ignorance, cease from such a vain and profane mind; receive the understanding that is through the law and the prophets, that is, the one that is through Christ and is evangelical. And, Judah, do not enter into Gilgal; for it is a city that greatly practices idolatry; and do not go up to the house of iniquity, and do not swear, "The Lord lives." For it is one of the absurd things to make God an oath, and to have on the tongue "the living Lord," but also to be devoted to idols, and to choose to worship lifeless heifers. For Jeroboam placed one in Bethel, and the other in Dan. Therefore, he does not permit them to pretend piety towards God by naming the Lord, but to be carried away to strange false worship, by going up to Gilgal, and to the house of iniquity. And he calls Bethel the house of iniquity. For what reason? For Bethel is interpreted as "house of God." But it became a house of an idol, with both the thing itself and its very name having been, in a way, wronged. For, as I said, the house of God has become the house of an idol. And so he said somewhere through the voice of Jeremiah concerning the multitude of those from Israel: "What has the beloved done in my house? An abomination?" And the God of all might rightly say concerning those of Judah and Benjamin, "This people draws near to me, with their lips they honor me, but their heart is far from me." For as a gadfly-stung heifer, so was Israel stung by a gadfly; and now the Lord will feed them as a lamb in a wide place. One of the saints wisely leads us to the pursuit of what is profitable, saying, "Son, let not your heart envy sinners, but be in the fear of the Lord all the day long." For whom one would blame, how could he choose to emulate? The God of all says something of this sort to Judah: Let not Israel's being stung by a gadfly become for you a pretext for apostasy, and as it were to run away from the herd like heifers, upon which if a gadfly, that is, a horsefly, should settle; this is a type of insect that bites intolerably; it carries one away from the herd, and then causes it to be carried away in a swift course, wherever it may happen. Or shall we not find that Israel has suffered this? For he departed from Jerusalem, and leaving his own shepherd, that is, God, he made a terrible and accursed apostasy. Therefore, do not be envious, O Judah, he says; for even if Israel, stung by a gadfly like the heifers, has gone off to apostasy, yet the attempt will not be without penalty for him. For he will go away captive, and leaving the land that bore him, that of the Persians and Medes he shall no longer be grazed insolently, and as it were, unbridled and herd-despising; for such a goaded heifer always is. But he will be on equal terms with the most gentle lambs. For the state of captives is always humble and very fearful, and not far from the expectation of suffering ill, and burdened by the greed of the conquerors. He calls the land of the Persians and Medes spacious, as if saying something like this: he will be grazed in a wide and

incomprehensible land, and he will change many countries, not always having the same master, but being removed to that of the one who receives him. The soul of a man might suffer this very thing, having disregarded the love for God. For it will be carried about to anything whatsoever that is loved by demons, captive and cowardly and weak, and indeed it will justly hear God saying, "Your apostasy will chastise you, and your wickedness will convict you." Ephraim is a partaker of idols; he has laid stumbling blocks for himself. He chose the Canaanites; committing fornication, they fornicated exceedingly. They loved dishonor from their snorting. You are a whirlwind in her wings, and they shall be ashamed of their altars. Still the prophet's word is to Judah, pretending, as I said, to be concerned with the law, and not holding piety towards God in small account, but having secretly assented to the necessity of honoring the images of demons. Therefore, he says, Ephraim, that is, Israel, has become an admitted partaker of idols. And he is named thus from the ruling tribe among him, I mean that of Jeroboam; for he was from the mountain and tribe of Ephraim. And just as he calls the one in Jerusalem Judah, having kept the name for the royal tribe, so also in the case of Israel, when he names Ephraim, he makes the designation from the royal tribe. So then, he says, Ephraim partook of idols. For he worshipped the object of reverence of the Egyptians; and their object of reverence was Apis, that is, a calf. And he partook no less of the impiety and immeasurable madness of the Canaanites, who are known to attend to and worship the shameful idol, Baal-peor. But by doing this also, Ephraim has set stumbling blocks for himself. For he has offended God, who defends and knows how to save. He chose the Canaanites, instead of, he has made the customs of the Canaanites electable and worthy of being taken up; and these are neighbors of the land of the Jews, impious and idolaters. And in addition to these things, they of Israel, committing fornication, fornicated exceedingly; it is clear that it is because they practiced spiritual fornication beyond measure and beyond what is reasonable, and the charges against them come to the end of the shameful of their apostasy. And they have loved dishonor out of their snorting, that is, out of their high boasts, which they had in God and in the glory from him. Therefore they have truly become dishonored and cast down, pitiable and trampled, having slipped from their ancient boasts; for they will no longer be called free, but will rather walk into insolence and dishonor, and will be under bitter masters. But even if, he says, the most senseless multitude of Ephraim was subjected to all these things, yet, O Judah, you have become to it like a whirlwind in the wings of a bird. And it is surely clear to everyone that in every way whatsoever things that fly, when a violent wind pushes them, and not just forcing them, then make a swifter flight. Therefore Israel, having inclined towards apostasy, ran aground, but you became for him a whirlwind in the wings. How, or in what manner? For since he has seen you who are still being instructed by the law, who sits at the divine temple, and who performs the sacrifices according to the law, being lazy and falling back, and being held in the same offenses, he made his departure swifter. But to their shame; they will find, their altars to be the cause of disgrace and dishonor. Therefore, when those who seem to stand, who ought to live well and irreproachably, are sluggish and lazy about this we are found; or rather, having chosen equally with others to reject what is pleasing to God, we shall not only wrong ourselves, but by also destroying others, we shall endure a double punishment. For when it was necessary to be set before those who have been led astray, or those who are unwilling to live rightly, as an image and model of virtue, we have become an occasion of stumbling. What then does Christ say? "Whoever causes one of these little ones who believe "in me to stumble," He says, "it would be better for him if a millstone "were hung around his neck and he were drowned in the "depth of the sea." Hear this, O priests, and pay attention, O

house of Israel, and give ear, O house of the king; for the judgment is for you, because you have become a snare at Mizpah, and like a net spread upon Tabor, which those who hunt the prey have fixed. He had previously accused Judah of having become a perversion of spirit to Israel, in the manner just mentioned by us; but now he shifts the word of rebuke to the inventors of deceit and error, and those who caused them the disease of madness. And these were the falsely-named priests, not of the blood of Levi, but holding a purchased priesthood, and having bought with money the right to officiate for idols. For it is written concerning Jeroboam, that "Whoever wished filled his hand, and became "a priest of the high places." The argument, therefore, rightly proceeds against both the priests themselves and against the house of the king, with Israel itself also being included in the charges. For some of them both said and did things for the establishment of idolatry, setting up altars, offering libations and sacrifices, and widening the path of destruction for the deceived; and the kings were the inventors of the error. Therefore he says to them, that you have become a snare at Mizpah. And by Mizpah he means the multitude overseen both by the priests, if they were indeed priests, and by the leaders themselves; for they watch over their subjects; or they are looked up to by those under their hand, and wherever it might seem good to the rulers, they turn aside their subjects; and what is yoked under them follows the wills of the leaders. You have therefore become, he says, like a snare to the multitude overseen by you, or perhaps to the one looking to you. And you have become like a net spread upon Tabor. This is a very conspicuous mountain located in Galilee, having a very large and abundant catch of beasts and birds, because it is raised high and is extremely overgrown with oaks and thickets. But I am your instructor; I have known Ephraim, and Israel is not far from me. The priests, therefore, and indeed those of the royal blood, have become a net and snares and a prey to the peoples, commanding them to burn incense to demons, and doing so themselves before others, and persuading them to think what is not lawful, and leading others to the impiously invented ways of error, I mean the high places, Baal-peor, the abomination of the Sidonians, Baal, Chemosh; and He promises that He Himself will be their instructor, and not for long, as He is about to inflict upon them evils from His wrath and anger. And the word has its accuracy. For those of the royal house, being held in terrible and inescapable calamities, some have utterly perished, according to the testimony of the sacred writings; while others departed to be subjected to the greed of the Babylonians and Medes. And the falsely-named priests and those who were priests for money have died miserably, or rather even piously, some by Jehu, others by Josiah, who was of the tribe of Judah, that is, of David. For this the man of God also prophesied, when Jeroboam was once sacrificing and standing at the altar, saying: "O altar, altar, thus says the Lord: Behold, a son shall be born "to the house of David, Josiah by name; and he shall sacrifice "on you the priests of the high places, who burn incense on you, "and he shall burn the bones of men on you." Therefore, He threatened to discipline in wrath and anger those who had become a snare at Mizpah, I mean both the priests and those of royal blood; But in no way did he leave the deceived one unblamed, that is, Israel. For this reason he says: I have known Ephraim, and Israel is not far from me. This is indeed equivalent to that, "Who is this that hides counsel from me, and holds words "in his heart, and thinks to hide from me?" For I have known Ephraim, he says, and I have not departed from Israel. "For I am a "God who draws near, says the Lord, and not a God from afar. "If a man shall hide himself in secret places, shall I not see "him?" And again, "Shall anything be hidden from me?" "For the word of God is living and active, and sharper than "any two-edged sword, and piercing even to the dividing of "soul and spirit, of joints and marrow, and is a discernor "of the

thoughts and intentions of the heart; and no creature is "hidden from his sight, but all things are naked and laid bare "to his eyes, to whom we must give account." Because now Ephraim has committed fornication, Israel has been defiled. They have not directed their plans to turn to their God, because a spirit of fornication is in them, and they have not known the Lord. For since the God of all sees into the reins and hearts, and nothing is at all hidden from him, he has known that Israel, that is, Ephraim, has indeed committed fornication and has reached the extreme of worthlessness; yet not so much as to say did he admit into his mind and heart that he ought to repent, on account of being overcome by the spirit that persuades him to fornicate, and not being willing to seek the true Master. It is true therefore, as the Savior says, "No one can serve two "masters; for either he will hate the one and love the other, "or he will be devoted to the one and despise the other." And the pride of Israel will be humbled to his face, and Israel and Ephraim will grow weak in their iniquities; and Judah will also grow weak with them. He here calls pride the cursed arrogance; for the arrogant man is insolent. Therefore he says that the arrogance of Israel will be humbled when he suffers those things, and very justly, which were going to show him to be humble, pitiful and cast down, and bereft of boasts in God, and deprived even of their ancestral freedom from above. But that the pride will be turned to his face must be understood because every form of dishonor is somewhat like blows to the face. And he says that those of Israel will grow weak together with Judah. For after the kings of both Syria and the Persians had ravaged Samaria, they did not permit Judah to remain unscathed, adding to the cities of Israel also some of those belonging to the men of Judah and Benjamin. And that their impiety and pride towards God was confessedly the harbinger of every misfortune for them, he has taught by saying that the suffering of weakness would not happen to them otherwise, but only because it was in their iniquities. Therefore piety towards God is indeed useful and most precious, through which one might be able to rule over nations, and to be strong to accomplish all things easily. And the Savior spoke truly when he said, "Without me you can do nothing." And David, having chosen to think rightly, somewhere also sings, "The Lord is my strength and my song." They shall go with sheep and calves to seek the Lord, and they shall not find him; because he has withdrawn from them; because they have forsaken the Lord; because strange children have been born to them. Now the rust will devour them and their portions. It is seen to be true through events, that as the divine Paul says, "It is impossible for the blood of bulls and goats to take away "sins," and God is unapproachable through the law. And by law I mean the worship according to the law, through blood and sacrifices. Therefore, even if those of Israel should offer the customary sacrifices, asking for forgiveness for their unholy offenses, that is, seeking reconciliation with God, they would not attain it, he says, nor would they accomplish being able to find God, nor would he be accessible to those repenting in this way. For he is found only through the life in Christ, which Let the word of faith be understood as a first assault, and in addition to this the saving baptism, which brings about familiarity with God in the Spirit. Therefore Israel would not find the Lord through the worship according to the law. For he has turned away from them, because they also have abandoned him, leaping away so far as to become fathers of strange children. And by strange children he means those who, as it were from the womb and from their very swaddling clothes, are dedicated to the opinions of idols, with their parents perhaps offering thank-offerings and sacrifices for their birth-pangs to demons. Therefore, strange children are those not in God; or also in another way, those from foreign women. For the men of Israel mingled indiscriminately with the daughters of the nations, who were still idolaters, although the law clearly said that one must not

be joined in marriage to foreigners. "For your daughter," it says, "you shall not give to his son, and his daughter you shall not take "for your son. For he will turn your son away from me, and "going he will serve other gods." But since they have done these things, the blight will devour them. And through this it signifies again enigmatically the mistreatment and harm that will come to them from the attack of war, which is not incapable of destroying terribly, like a blight, both them and their possessions; for this is what their lots are. But that the war is not for postponement and truce, but immediate and at their heels, he has fully informed them by saying, Now the blight will devour them. It is as if he were to say, The experience of grievous things will come after the words; the disaster is already near and at the gates. Therefore it will remain for those who grieve God neither to be able to find him, even if they should choose to seek; and to become fathers of strange children, that is, not to have noble and genuine fruits; and these would be the fruits of virtue and a holy life; but rather to be destroyed, as if shattered by some blight of their own evil and misery, and in addition to these things to be deprived of their lots from God; concerning which the divine David also sings in psalms to God the Savior of all, "In your hands are my lots." For all our lot and every portion is in the power of God, and he himself is the distributor of crowns. Blow a trumpet on the hills, sound it on the high places, proclaim it in the house of On. Benjamin was distraught; Ephraim became a desolation in the days of rebuke. Among the tribes of Israel I have shown faithful things. It has been clearly stated before that, in addition to the golden calves, the accursed Jeroboam introduced other ways of idolatry, destruction, and error to those of Israel. For they worshipped on mountains and hills Chemosh, Baal-peor, "under oak and poplar and a shady tree;" and there were, as I said, also in Bethel and in Dan the golden calves. But this was the error of Israel; but Judah, that is, Benjamin, that is, those from the tribe of Judah and Benjamin, had erred no less, and had served "Ashtoreth "the abomination of the Sidonians; and they also worshipped the sun." And this will be clear to us again through the voice of Ezekiel. For he was brought, as he himself says, to Jerusalem, "in a vision of God;" then he beheld the error of the inhabitants. "For I saw," he says, "about twenty-five men, their backs "toward the temple of the Lord, and their faces opposite, "and these were worshipping the sun toward the east." See then how they divided destruction among themselves, offending in many ways and grieving God. Therefore, to those wishing to ravage, and who were expected at any moment, Samaria, and who were about to disturb Jerusalem not moderately, I mean both the Assyrians and the Persians, and those from Damascus, I mean the Syrians; for both attacked at times, being provoked to this at different times and in different ways; he all but reproaches the delay of the attack, and has now commanded the war to begin, sounding the trumpets, and instilling the first fruits of terror into the souls of those who have gone astray. Since For he said, "Now mildew will devour them and "their portions;" and we said that the ill-treatment and devastation from the war was called mildew; teaching that it has come to the gates, and will happen, and not long from now, he has commanded to sound the trumpet well, as I said, and before all else against the places of the idols, either as being about to be burned down and shaken at any moment, that is, because they themselves have become the pretext for the war and for the incurable calamity for those who have been led astray. When, therefore, he says that it is necessary to sound the trumpet against the hills and against the high places and in the house of On, you will understand the places of the idols. It should be known, that the Seventy did not agree with the other interpreters regarding "in the house of "On." For some have said, to the house of the useless, that is, of any idol; but others, "in the house of On." We shall suppose, therefore, that the prophetic word now wishes to signify this to us, that they must

sound the trumpet, not only against the hills and the high places, that is, not only against the idolatry of Israel, namely of the ten tribes in Samaria, but also against that which is in Jerusalem among both Judah and Benjamin. For they were worshiping, as I said, the sun; and On is the sun; casting God behind them, and turning away from his things. For this, I think, is what is meant by having their backs to the temple of the Lord, and their faces opposite, clearly, to the sun. When, therefore, you hear "in the house of On," you will understand the house or precinct of any falsely-named and man-made god, that is, of the sun. And it would not seem absurd or incredible to anyone for those who worship the sun to be understood and named the house of the sun, just as, of course, those who think and do His will and offer worship to Him would be understood as the house of God. But if someone should wish the golden calf also to be called On, in this way too the argument will bear a plausible meaning. For the God-hated Jeroboam made the calves after the worship of the Egyptians, I mean Apis. And the Egyptians have honored Apis, saying that he is the child of the moon; therefore he also had a crescent-shaped sign on his forehead; and they believe him to be, as it were, the offspring of the sun, because, according to their opinion, the moon is illuminated by the sun. Therefore, they honored Apis as the child of the moon, and the offspring of the sun; and the resourceful dragon, that is, Satan, led them away into this error and wretchedness of reasoning. Therefore, he has commanded to sound the trumpet against the hills and the high places and in the house of On, that is, of the golden calf. And what the charges against both were, and the reason why they must be punished, he makes clear, adding immediately, "Benjamin is beside himself," instead of "He has departed from his own customs," that is, "He has lost his best mind;" for this is what "being beside oneself" would truly be understood to mean in the case of evil things. And Ephraim has also been destroyed. But he does not say these things in this way. For in the days of rebuke for the transgression of both, I have shown faithful things, having declared my words to be firm and true. For what I have already foretold has happened to them, and none of my words have been proven false. For since they departed from their ancient customs, and went out of their good mind, they were also driven out of their own country, and have fallen away from the love of God, and from all prosperity at the same time. And in another way, it follows for those who abandon God that they must also depart from every good thought, and indeed from every deed turned toward virtue. And they will go to destruction, as God reproves and rebukes them, and demands punishment for their negligence. It is useful, therefore, and necessary for life, to be with God, and all but cry out that verse in the psalms, "My soul clings close behind "you." For then the right hand of the one who is all-powerful will readily take hold and help, from which no one will snatch, according to the voice of the Savior. The rulers of Judah have become like those who move boundary markers; upon them I will pour out my wrath like water. This is, enigmatically, the meaning of "Benjamin is beside himself." For they have become, he says, equal to those they move boundaries, and wish to transgress those established long ago. For those who transfer to others the things fitting for God alone, and justly dedicated to him, I mean love, honor, and worship, by worshipping the sun, for example, or the moon and the stars, would likely be doing nothing other than in every way moving boundaries. That Judah, that is, Benjamin, has dedicated to the sun and moon and stars the glory fitting for God, would be clearly understood, from God saying to the prophet Jeremiah, "Or do you not see what these are doing in the "cities of Judah and in the streets of Jerusalem? Their sons "gather wood; and their fathers kindle a fire, and their wives "knead dough, to make cakes for the host of heaven, and they poured "libations to other gods to provoke me to anger." Therefore, the leaders

from the tribe of Judah have moved the boundaries, that is, those who are clothed with the highest and royal glory, whom the common multitude was likely to choose to follow when they were led astray. But he says, like a most violent flood, I will pour out my fury upon them. For the things from divine wrath are intolerable and unbearable and completely irresistible, just as, of course, the great and abundant flow of waters is also something hard to withstand. Ephraim oppressed his adversary and trampled judgment, because he began to walk after vanities. And I will be like confusion to Ephraim, and like a goad to the house of Judah. In what way Benjamin went astray has been clearly shown. For he said that "the rulers of Judah have become like those who move boundaries." And how "Ephraim came to ruin," he explains again, adding, "Ephraim oppressed his adversary." And the word now seems to have been composed for us with a certain character. What, then, is the accusation against those from the tribe of Ephraim, or what adversary does the divine oracle say to us that Ephraim oppressed? I will try to explain as far as possible. For those from the tribe of Judah and Benjamin still had some reverence and regard for the laws given through Moses, and practiced righteousness. For not all had turned aside, but there were not a few weeping and lamenting the apostasy of those who had gone astray, and being not moderately distressed, since some, dishonoring the God of all, practiced the ways of idolatry. And indeed, as the blessed prophet Ezekiel says, some were sent against Jerusalem, with axes raised, and they clearly heard God saying that they must follow the one girded with the linen robe, and spare no one. And I saw, he says, "And behold, six men came from the direction of the gate which faces north, and each had an axe in his hand, and he said to the man," he says, "who was girded with the linen robe, 'Go through the midst of Jerusalem, and set a mark on the foreheads of the men who sigh and groan over all the iniquities that are done in its midst.' "And to these he said in my hearing, 'Go into the city after him, and strike and do not spare and do not pity; and kill old man and young man and infants and women to destruction, but do not go near anyone on whom is the mark.'" Do you hear that some were marked as being outside of judgment and wrath and every accusation, on account of choosing to think rightly, and indeed to live according to the law, and to lay hold of righteousness, and to love the love for God blamelessly? But in Samaria, Israel ran completely aground, not even, so to speak, deeming the things of Moses worthy of memory, but practicing a life as if at war, and in every way set against them, so as to consider the law of God an enemy, so to speak, as not even wishing to know it, but dishonoring the tutor, even though he knew how to save, and was well able to bring them to a straight and blameless life. This, then, it seems, the prophetic word hints at to us, and it is composed with character, as I said. 'For Ephraim,' he says, 'oppressed his adversary,' instead of, 'a victory' Ephraim has conquered a most strange thing and a harbinger of destruction, he has oppressed it as his own enemy, that is, he has generally contended against the law which he has hated. But since the meaning is obscure, he clarifies it in another way, saying: he has trampled on judgment, that is, he has not cared at all for the righteousness in the law; for what is trampled upon is always somehow understood to be in dishonor, and is found to be worthy of no account. And so our Lord Jesus Christ says, "Salt is good; but if the salt has lost its flavor, with what will it be seasoned? It is no longer good for anything except to be thrown out and trampled underfoot by men." Therefore when he says judgment, you will understand the law. Thus also the divine David, naming it, cries out to God, "You have executed judgment and righteousness in Jacob." For the law is of God, even if spoken through angels. But what the pretext was for both considering the law an enemy and trampling on judgment, he showed again, immediately adding that he began to go "after vain things. The

beginning of such a disease, he says, is to choose to honor vain things, and to follow idols. For it is impossible to be able to follow God and at the same time the wicked and unclean spirits; for this reason the divine Paul also writes: "You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons." For the God-loving man is single-minded; but the two-faced and shaken one who knows how to walk on both sides, is insecure, and walks easily wherever he may happen to go. Therefore the rulers of Judah have become, he says, like those who move boundaries, and Ephraim has oppressed his adversary, and he has trampled on judgment; but I will henceforth be like a disturbance to Ephraim and like a sting to Judah. And what this is, it is necessary to investigate. Now, some of the other interpreters, instead of "disturbance," have said "devourer"; and instead of "sting," "rottenness"; but the Seventy have named it "disturbance" and "sting." For when Ephraim, that is, the ten tribes, was not moderately troubled by the war that had burst upon them, on the one hand by the neighbor from Syria, I mean, and on the other by the Persian one coming from the land of the Assyrians, Judah was in pain and not in moderate fear, but rather also in great agony. For he expected, and not in the distant future, to be caught in the same, or perhaps even much worse, evils; for as the war weighed heavily, and descended upon the cities around Samaria, there was every necessity that the neighboring ones should be destroyed along with them, I mean those of Judah and Benjamin. Therefore, the "disturbance" indicates the attack of the war, and the "sting" in these things indicates the pain from grief and despondency, from which those who are willing to think the things of Christ would surely be free; through whom and with whom to God the Father be glory with the Holy Spirit for ever and ever. Amen.

Book 4 And Ephraim saw his sickness, and Judah his pain; and Ephraim went to the Assyrians, and sent ambassadors to king Jareb, and he was not able to heal you, and will not stop the pain from you. When God had become like a disturbance to Ephraim, and indeed also like a sting to the house of Judah, Ephraim indeed saw his own sickness, that is, his lack of strength and his weakness; and indeed Judah also his pain; for, as I said, the borders of Benjamin were also ravaged along with those in Samaria; then Ephraim, having despaired at this, and with his own powers not being able to oppose the things that had happened, nor indeed being able to shake off the damages from the war, he has once again offended the all-powerful God, not having considered what was expedient even in the scourges themselves, so to speak; but when the time had come, in which he ought rather to have returned to God, then indeed he chose especially to grieve him and to depart more fiercely. For he was not ignorant of the provider and ruler of all their glory, God, the eternal giver of the ability to overcome those who oppose; but he considered the matter of no account, although the all-wise Moses had cried out, "The Lord shatters wars, "The Lord is his name," and teaching clearly that through him and in him "One shall chase a thousand, and two shall move "ten thousand." Then, when it was necessary to ask for the customary help again from him and him alone, and with prayers to persuade the savior to come to his aid, he plotted bitter things against his own head. For he sent embassies to foreigners, and called for alliances from enemies, that is, persuading the invading Assyrian with money, they thought they had been delivered from the impending evils. And so, when Menahem was reigning in Samaria, Pul king of the Assyrians came up against Israel; then with money and embassies they persuaded him to keep away from the land. This is the meaning of *Ephraim went to the Assyrians*. But again Pekah the son of Remaliah, king of Israel, once hired Rezin king of the Syrians and made war on Judah and those from the tribe of Benjamin, when Ahaz the son of Jotham was reigning, who,

fearing the attack, with embassies and money persuades the Assyrian Tiglath-pileser to aid Jerusalem; and he, taking Damascus by force, also did away with Rezin himself. But even if, he says, Ephraim has gone to the Assyrians, and with money and prayers has purchased a postponement of the attack; and even if Judah sent ambassadors to king Jareb, that is, an avenger or vindicator; for this is what Jareb means; but they have not conquered the divine wrath, nor indeed will they overcome God as he demands justice for so terrible an apostasy. For he was not able, he says, the one persuaded by money to be quiet for a little while, nor any other of the mercenaries, to heal you; but the sting of pain will in no way cease. It is therefore a most terrible thing not to desire rather to be saved through the gentleness from above, but to take courage in helps from men; although the Spirit cries out through the voice of the blessed David, "It is good to trust in the Lord rather than "to trust in man. It is good to hope in the Lord rather than "to hope in princes;" and again through the prophet Jeremiah, "Cursed is the man who has his hope in "man, and shall make the flesh of his arm his support, and whose "heart departs from the Lord, and he shall be as the wild "tamarisk in the desert, which shall not see when good things come. "And blessed is the man who trusts in the Lord, "and the Lord will be his hope; and he shall be as a thriving "tree by the water, and he will cast his roots toward moisture, and he will "not be afraid when the heat comes, and upon it will be "woody branches, in a year of drought he will not be afraid, "and he will not cease bearing fruit." It is better, therefore, to be reconciled to God, and to say that wise thing from a good mind: "I am yours, save me, for I have sought your statutes." Because I am as a panther to Ephraim, and as a lion to the house of Judah; and I will seize and will go, and I will take, and there will be none to deliver. I will go and will return to my place, until they are made to disappear. He makes clear the reason why those who aided Ephraim benefited him not at all, and their pains will not cease. For I am, he says, as a panther to Ephraim and as a lion to the house of Judah. It is therefore manifest that, when God weakens, there is no one who can save; "For who will turn back the high hand?" according to what is written. But that also, with all gentleness removed, the things concerning them have come to pass, he has shown enigmatically, to those who are especially terrible and comparing his own impulse to the most valiant beasts. For the panther rushes with an exceedingly swift course against whomever it may choose, and it leaps with feet so light that perhaps no track is seen, nor is anything marked upon the ground; but the lion roars in the mountains a terrible and heavy sound, similar to thunder, and is able to strike terror into those who hear. "For a lion, he says, will roar, and who will not be afraid?" It has an irresistible attack, and a very difficult impulse to withstand. And if it should seize something, this is immediately destroyed, and no one could rescue what has been seized. But that the panther is a swift beast, and flies away as it were, having seized what it chanced upon; but the lion is an unbreakable thing, and fearless and difficult to withstand, as I said, he himself showed by adding And I will tear and go away, I will take away, and there will be no one to deliver. For this will be fitting for the might of lions; but 'I will tear and go away,' the panther might do, as I said. But that the Lord will also depart from those who have grieved him, and will all but withdraw his help and remove his favor, he has declared by saying I will go and return to my place until they are consumed. For the divine is completely unlimited by place; but it is said to be present to some, when it bestows favor; and again, to be absent from sinners, when it turns away from them, and cuts off its gentleness. For things concerning God are spoken of in a human way; but they are understood, as would be fitting for him. And they will seek my face when they are afflicted. That the terrible things from God are not brought upon those who have an unbridled inclination to what

is more shameful, or even upon those accustomed to sin unceasingly, for no reason, but rather for their benefit, and as in the manner of a cure, he teaches again. For the despisers of the divine gentleness, and those who are ignorant that the greatness of forbearance calls to repentance, will not escape the motions of wrath; from where? But being rather broken by the savagery of calamity, they recognize what is beneficial, and those whom philanthropy did not help at all, being tormented by labors leads to the knowledge of what is beneficial. For in the way that the savage passions in bodies, and as many as do not yield to gentle medicines, are often overcome by fire and steel; in the same manner and way, I think, also the passions that occur in human souls, if they are not driven out by good words, nor overcome by sober reasoning, yield to labor and scourge and incurable calamities. Being afflicted, therefore, then indeed with difficulty, he says, they will seek my face. For when good things are in their power, there is not much perception of that which brings joy for the foolish; but if it should happen that they are deprived of such most desirable things, then indeed especially we come upon them with keener desires, and we receive a great and irresistible perception of that which causes pain. When, therefore, they are afflicted, then they will seek my face. And the word seems conveniently to ascend to the mystery of Christ, and to declare very well the redemption through him and the return to God. For the face of God that is sought would be understood to be, and very rightly so, the Son, "Who is the image and the radiance and the character of the Father's substance." The Son, therefore, is the true face of God and the Father, if indeed he is known in him; and "he who has seen him has seen the Father." Thus also the divine psalmist names him, crying out to the God of all and saying "Make your face to shine upon your servant;" and indeed also as from the person of those who have believed and have now been formed into the Son through the Spirit, "The light of your face has been signed upon us, O Lord;" for as the prophet says, "The light of our face, Christ the Lord." They will rise early to me, saying Come and let us return to the Lord our God, for he has torn and he will heal us, he will strike and he will bind us up, he will make us whole after two days; on the third day we will rise, and we will live in his presence before him, and we shall know; we shall pursue the knowledge of the Lord, as the morning we shall find him ready, and he will come to us as the early and late rain to the earth. The 'rising early' in these words seems to signify, that as if awakened from the sleep of their inherent folly, and somehow brought forth from night and darkness into light and day, they will henceforth eagerly exclaim to one another that it is now fitting to return to the Lord. And this is a return to soberness for those who had slipped into deceit, and were entangled in the worship of idols. For it is already the fruit of sobriety to seek to be outside the mist, that is, the demonic one; and, as if filled henceforth with the divine light, to press on with a right purpose toward the knowledge of the God and Lord who is so by nature and in truth, although they were long disposed to believe that there are also "many gods and many lords" in the world, so as to arrive at such a degree of folly as to even "say to the wood, You are my Father, and to the stone, You have begotten me." But the discourse persists in the figure of speech. For see how, as if speaking of a lion, or some other beast, they say, He himself has torn and will heal us. For since he had said, "And I will be as a panther to Ephraim, and as a lion to the house of Judah, and I will seize and go away and take, and there shall be none to deliver," they have kept the form of the metaphor, and say that the one who seized will surely heal. For just as anger has caused grief, so the good things that come from gentleness will surely bring gladness to those who have suffered. At the same time we shall also understand this, that when God afflicts someone, no one else could help; but the affairs of those who have suffered would need him and him alone for their restoration.

But if it is necessary to extend the power of the prophecy to all who are on the earth, we shall understand this. For in the beginning Adam seized human nature. For He immediately declared it accursed, subjecting it to death and corruption. Therefore wrath struck, but grace applied a bandage. For he healed in Christ, he has called us to the knowledge of the true vision of God, he made us steadfast through the Spirit for the keeping of the commandments, he showed us to be zealous again, both placing us beyond corruption and delivering us from our ancient infirmities, I mean sin and the passions. And such things have happened to those on the earth, not so much in the first, that is, or in the second time, but as in the third, that is, the last and final one. For all times are numbered as three: first, middle, and last, in which Christ appeared to us. For this reason they say that the things of our bandaging will be for us, as if from medical experience, after two days; with the prophetic word measuring a day for us as a season. Then, it says, we shall pursue the knowledge of the Lord; and they say 'we shall pursue' is used for 'we shall hasten'; then we shall both rise and live before him. For we have been raised together with Christ. And since "one died for all," we live his life, no longer lying outside the eyes of God because of the transgression, nor indeed cast behind because of sin, but henceforth brought into his sight, and having confidence before him, through the righteousness that is in Christ. And that through him we have also known the Father himself, and that the Son, having become as we are, is for us the fulfillment of every good thing, they confess, saying, We shall find him ready as the morning, that is, as a light rising, as the sun, as the dawn, when the darkness has passed away. And he will be to us as the early and late rain. For he waters us who have received the faith, and have rightly understood his appearing, in a twofold manner, I think. For in the Spirit he reveals the knowledge of the ancient and legal and, in addition to these, the prophetic teachings. And this, I think, is the early rain; but as the late rain following that he gives the understanding of the evangelical teachings, and the much-desired grace of the apostolic proclamations. And we have become, as the prophet says, a land of delight. And perhaps the blessed David sings about us, saying, "You have visited the earth and watered it; you have abundantly enriched it." and so it has given its fruit of her a hundred, sixty, and thirty, according to the Savior's voice. What shall I do to you, Ephraim? What shall I do to you, Judah? My mercy is as a morning cloud and as the early-morning dew that passes away. The word is not of one who is at a loss; for God would not be ignorant of what is useful for those who have gone astray; nor would he be too weak to accomplish what is naturally beneficial for those caught in the devil's snares. Rather, he accuses them because nothing was lacking for their healing, but they rather turned away with willing impulses to do what is not right. For it is as if he were to say, for instance: "What way of sparing and assistance has not been devised? And what shall I do after that? How will you ward off the sickness? Or with what medicines, then, will you be healed?" For it was possible for you, as of a fattening cloud, and very richly, and as of a watering morning dew, to be able to partake, and this abundantly, of my gentleness and incomparable love for humankind. But you deemed the matter, he says, worthy of no account; you have made of no account such a venerable and much-desired grace. The power of the prophecy would fit especially well with the gift through Christ. For he is the watering cloud, the fattening dew; and morning, because after a kind of night, which is conceived as being in a diabolical mist and darkness, he has come down from heaven; for the Word has come to us from above and from the Father. And "that passes away," because it comes over all that is under heaven. For the saving proclamation is very broad, and it extends over almost all that is under heaven, although the law was in a way constricted, and patrolled only the land of the Jews. "For God was known in Judea," according to

the voice of the psalmist; but the whole world has known the Savior and Redeemer of all, that is, Christ. Therefore I have hewn your prophets, I have slain them by the word of my mouth. The destruction of those who lead astray is proof of sparing and love towards them. For there have been false prophets at times in Israel, who attended at the precincts of Baal, leading astray and being led astray, according to what is written. But they were destroyed at times, as God foretold this also, and pronounced a holy sentence upon them; for some Elijah destroyed beside the altar of Baal, as they were talking nonsense and saying, "Hear us, O Baal, hear us;" and others Jehu killed, whom the blessed prophet Elisha anointed king over Israel through one of the young men, with God commanding that this also be done. He, when he was anointed, with God being wrathful against those who lead astray, first destroyed Ahab, and after him Jezebel, then his sons who were in all Samaria. And pretending to want to hold a feast for Baal, he gathered all the false prophets, and pretending to sacrifice, he slaughtered to a man those gathered in a house; and he tore down Baal himself, and burned his pillars; for so it is written. Therefore, that the destruction of the false prophets was a proof of sparing and love for Israel, as I said, he taught by saying, "Therefore I have hewn your prophets." And he says "I have hewn" very well indeed. For they have fallen in a multitude, being reaped like ears of corn. And my judgment shall go forth as the light. For I desire mercy and not sacrifice, and the knowledge of God rather than whole burnt offerings. He explains to us another way of sparing and love towards them, which if it had been accomplished according to what seems good to him, all Israel and Judah would have been saved. For not only did he cut down the multitude of the impious false prophets, defining the death fitting for them, but God the Father also sent his own Son at times to make clear, and before all others to those of the blood of Israel, his good will, and to make his judgment manifest. Therefore he also said through the voice of David, "But I was appointed king by him on Zion his holy mountain, proclaiming the Lord's decree;" But he, having become according to us through himself, that is, a man, "Of myself I do not speak; but the Father who sent me, he gave me a commandment "what I should say and what I should speak." Therefore my judgment, he says, will go forth as a light, that is, my will is not overshadowed by riddles, but will be placed nakedly and unconcealedly in the minds of all. But that Emmanuel, having arrived in due time, will not transfer the erring ones to legal worship, nor will he persuade them to honor the things that are still in types and shadows, but will rather bring them to gentleness and kindness and compassion, and to love toward one another, and to a true and unadulterated knowledge of God, makes the purpose of the judgment clear, and he says, that I desire mercy and not sacrifice, and the knowledge of God rather than whole burnt offerings. For what did the Savior say? "Therefore, whatever you wish that men would do to you, do so to them likewise;" and showing that love is a thing most honorable with God, "By this all will know, he says, that you are my "disciples, if you have love for one another." But that he brought back the mind of those who approached him to the knowledge of the God who truly is, how could one doubt? For he presented himself to us as an image of the one who begot him, saying to his genuine disciple; this was Philip; "Do you not believe that I am "in the Father and the Father is in me? He who has seen me, "has seen the Father. I and the Father are one." But if someone should choose to say that the Son himself is the mercy of the Father, which is above sacrifice and whole burnt offerings, he will understand well. For he is so called in the divinely inspired scripture. For God the Father himself said somewhere concerning him to us, "My righteousness is near to come, and my mercy to be "revealed;" and the prophets to him: "Show "us, Lord, your mercy, and grant us your salvation, Lord." For Christ is truly the mercy from the

Father, as taking away sins, as pardoning transgressions, and justifying by faith, and saving the lost, and showing them superior to death; and what of all good things does he not grant? Therefore, the knowledge of God, as perfected in Christ, is better than sacrifice and whole burnt offerings; for through him and in him we have known the Father, and we have been enriched with justification by faith. But they are as a man transgressing a covenant. Since we are diligent in investigating the truth from all sides, it is now necessary to say that the Hebrew version, instead of 'as a man,' has said 'as Adam' transgressing a covenant, so that the transgression of those of Israel might be understood as being of the same kind as that which happened in Adam. For although it was possible for him to have fellowship with God, and to abide in incorruption, and to delight in the pleasures of paradise, he neglected the divine commandment; then he slipped into worse things, being unexpectedly deprived of his former state. So also they; I mean again, those of Israel; though having the God of all as benevolent and friendly, saving and presiding over them, and setting forth his mercy to them as a morning cloud, and as the early dew that passes away, and bringing forth his judgment as light, and crowning them with a worship beyond the law, they became indifferent about what was necessary and useful for their own prosperity and glory, they too despised the God who rules over all, although he spoke clearly through the all-wise Moses, "You shall not make for yourself "an idol, nor any likeness of anything that is in heaven "above, or that is in the earth beneath, or that is in the waters "under the earth." And again, "You shall have no other gods "but me." But since they slipped into apostasy in the same way as the first, that is, Adam, they too will surely fall outside of him who knows how to make glad; for they have transgressed a covenant. But if the oracle should be understood more mystically, as concerning Christ, we will say that again, making the sense of what is said manifest: God the Father sent the Son from heaven to enlighten those of Israel, and to make his judgment manifest, and that he might cease persuade you of ancient sacrifices and whole burnt offerings according to the law; but He will rather have mercy, justifying by faith, and will call you to the knowledge of the truly existing God; for through Him and in Him we have beheld the Father, and we have had access, as sacred scripture somewhere says. But those of Israel have become as a man transgressing a covenant. And what this is, I will say again, as best I can. He who transgresses a covenant written by another, either does not himself approach the inheritance assigned by the one who wrote it, or he deprives others who are inscribed of what is owed to them. The Jews have done some such thing, and this with respect to Christ. How, or in what way? For God the Father bestowed upon the Son, as a certain brilliant and choice inheritance, the leadership over the nation. For He cried out, as I said, "But I was appointed king by Him on Zion, His holy mountain;" and He has given to the Son the spiritual vineyard, that is, Israel; "For the vineyard of the Lord of Sabaoth," according to what is written, "is the man of Judah, a beloved new plant." But, as the blessed evangelist John says, "He came to His own, and His own people did not receive Him." For they cast Him out of the gate and delivered Him to death, saying, "This is the heir; come, let us kill Him and have the inheritance." See, then, how they have become as a man transgressing a covenant. Have you recognized the heir? Then give Him the inheritance that has been assigned. They have therefore transgressed the covenant of the Father, as far as it was in their power, by depriving the heir. But neither did they themselves approach grace, nor did they accept the inheritance given to them by God. For God said through the prophet, "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of

Egypt." But if the new were to be compared with the first, a very great difference in the things promised will be understood. For there He promised them the land of the Amorites and Gergesites and Hivites, and indeed also of the Jebusites; but the new covenant, that is, the ordinances through Christ, called them through faith to sonship with God, to glory, to incorruptibility, to unending life, to a sharing in God through the Spirit, to the kingdom of heaven. But they were not willing to have the inheritance assigned to them through the Son from God the Father. Therefore, they have grieved in both ways by transgressing the covenant, both by thrusting out the heir, as I said, as far as it was in their power, from the inheritance given to Him by the Father, and by having themselves fallen away from the gifts bestowed upon them by God in Christ. There Gilead despised me, a city working vanity, troubling water, and your strength is as that of a robber. The discourse returns again to the narration of accusations, for which the impious multitude of their false prophets has been rightly destroyed. For it says "there," that is, at that time when Israel turned away, and came to be in such a state as to choose to worship demons; for this is what "there" is to be understood as referring to in fact, and not rather topically; Gilead has utterly despised me; this is one of the cities beyond the streams of the Jordan, which was also assigned to the Levites, according to the law of Moses; it was therefore a city of Priests and Levites. But those who ought to have brought the others away from error, and to have instructed them in truth and in the knowledge of what is profitable; "For the lips of a priest," it says, "shall keep judgment, and they will seek the law from his mouth;" they themselves have become the inventors of idols, and the craftsmen of vanities. For they worked vanities, that is, idols. And they troubled the water, that is, again they became a cause of confusion to the common people. For it is a custom in holy scripture to compare the countless multitude of people to water. And so, since Babylon was exceedingly populous, and Nineveh, he says, "Her waters are like a pool of water," instead of, as a pool full of waters, so is her multitude. Or also in another way they troubled the water, setting forth to those who approached a teaching as it were turbid and muddy, and dulling the mind of the more simple; for they taught to worship idols. And so through the voice of Ezekiel the God of all again accused them, and as to rams and leaders of the flock, He addressed them, saying, "And you, "sheep, thus says the Lord: Behold, I will judge between "sheep and sheep, and between rams and goats. And is it not "enough for you that you fed on the good pasture, and trampled the remainder "of the pasture with your feet? and you drank "the settled water, and troubled the rest with your feet? "And My sheep fed on what was trodden by your feet, "and drank the water troubled by your feet." For those of the blood of Levi, being learned in the law, and having as it were the finest pasture, and fine and clear water, the instruction through Moses which was not incapable of leading to truth, they trampled the pasture in a certain way; and they also troubled the water, setting forth a certain thick and muddy teaching, full of earthly impurity, to those who follow them as rams in the order of sheep. Therefore the citizens and inhabitants of Gilead are accused as troubling water, and they are also convicted as having the strength of a pirate. But how it is fitting for us to understand this, we will make clear, by interpreting what follows. Priests have hidden the way of the Lord, they have murdered Shechem, because they have wrought iniquity in the house of Israel. I have seen a horrible thing there, the fornication of Ephraim; Israel and Judah are defiled. The word of the holy prophets sometimes makes mention of certain histories, which if one chose to be silent about, he could not make clear the meaning of what was said. Therefore, it is necessary for those who wish to interpret such things clearly to be superior to hesitation, and from all sides to love to work out for the hearers that which contributes to their benefit. For this

reason we will now come to something of this kind. Shechem, then, is a certain small city beyond the streams of the Jordan, a neighbor and bordering on Gilead, which we said before was given to those of the blood of Levi, when Joshua son of Nun was dividing the land of promise. It happened then, when there was a holy feast, I mean the Feast of Tabernacles according to the law, when it was the custom for all to go up from everywhere to Jerusalem, and the law commanded this to be observed, that some of those from Shechem, either having been pricked in the heart, and repenting of their error, or even called to sobriety by God, finally wished to obey the divine laws, and sought to go up to Jerusalem, and wished to offer sacrifices, and to complete the feast there according to the laws. And this was a kind of beginning of a turning, and of ceasing to wish to adhere to the worship of idols. For so that some of those from Israel, that is, from the ten tribes, might not go up from Samaria to Jerusalem for the sake of sacrifices and feasts according to the law, and then little by little change to their original state, and come under the kingdom of Judah, Jeroboam devised the calves in the beginning, and commanded them to fulfill the accustomed rites upon them, that wretched man assigning the glory due to God to his own inventions; so that he himself might have his kingdom securely, and God might be deprived as it were of His own. Therefore, some from Shechem attempted to go up to Jerusalem; but those from neighboring Gilead prevented them from doing this, although, as I said, they were of Levitical blood, and appointed according to the law for priestly service. But since they worked at vain things; for they were craftsmen of idols; as their craft was all but gone to nothing, if Israel should henceforth refuse to worship idols, they were embittered to anger. But when they did not persuade them with words, they came to unholy counsels and deeds. For they prepared some in the middle of the road with robber-like to use ambushes, and to murder savagely the people of Shechem, if they chose to go up to Jerusalem contrary to their will. And very many were utterly destroyed; and those who were saved at all, and were strong enough to escape their hand, having been deprived of what they were carrying for sacrifice, returned with difficulty to their own land. Therefore the Master of all accuses those from Gilead, because although they, as Levites and Priests, and having been allotted the leadership of the others, were rather obliged to show clearly to the straying the way of piety according to the law, on the contrary they hide it, not allowing those of their own counsel, that is, also from the good will from above, who were moved to choose at last to cast off the error of demons, to think rightly. Therefore, he says, priests have hidden the way of the Lord. This again is another way of what was clearly said through another prophet: "The priests "did not say, 'Where is the Lord?' and those who handle my law "did not know me, and the shepherds sinned against me." But the crimes of the Gileadites do not stop here. For in addition to hiding the way of the Lord they have also killed the Shechemites, bringing to bear the hands of robbers. For because of this he also said to Gilead, "And your strength is as that of a pirate." But see how God brings us to the memory of the ancient history, and recalls the old crimes of Levi. And what I am saying is something like this again. For Dinah, the daughter of Jacob, that is, of Israel (for Jacob was renamed Israel), once went out of her father's tent; for she desired to see the daughters of the natives; and she was in Shechem. Then Hamor, the son of Shechem, finding the virgin, unexpectedly violated her; for he deflowered her. Therefore, the maiden's brothers, Levi and Simeon, being greatly distressed at this, devised a plot; for they persuaded the men of Shechem to be circumcised. When this had happened, while they were still in pain and overcome by suffering, they killed them utterly, saying this to their father who was accusing them of their unbridled anger, "But "should they treat our sister as a prostitute?" He now brings us to the

memory of such a history, saying with a certain moral tone, they murdered Shechem, because they committed iniquity in the house of Israel. This, he says, they alleged at that time, that they had sinned against the house of Jacob, that is, of Israel, by deflowering the maiden. For this reason we too killed the Shechemites. But now, he says, they resolved to turn to God, to love the things in the law, to fulfill sacrifices, to celebrate feasts, to depart at last from the defilements of idolatry. What then of the Levites? They hid the way of the Lord and murdered the Shechemites. Or perhaps do they now have cause to accuse them, that they committed iniquity in the house of Israel? What maiden has now been violated? Against what Dinah have they sinned, what are the crimes of the Shechemites, of those who have honored God, of those who have loved to choose at last to think rightly, and to hasten to carry out the things in the law. Therefore I have seen, he says, the most horrible fornication of Ephraim there. For one would be amazed, and very rightly so, seeing the sacred and chosen race so far turned away from the love of God, as not only to become inventors of idols for the others, but also to hinder them, if they should choose to love the things of God. Therefore, he says, Israel and Judah are defiled. So that if they should suffer any of the expected things, let no one blame God for being indignant. Begin to harvest for yourself when I restore the captivity of my people, when I heal Israel. Again the word is to the inhabitant of Gilead. And it teaches that I, as God, began to both heal and restore Israel. And so the Shechemites desired at last to submit their neck to God, and to celebrate feasts, no longer those of Jeroboam, but rather those according to the law, and to escape the deceit that was devised I know not how; but you, O Gileadite, all but sheared them, or rather, harvested them, and made unjust wealth from robbery. And again he exclaims with a moral tone 'begin to harvest for yourself', saying something very much like this, Or rather, even if He does not say it, subtly implying that, 'I also will make you the first-fruits of those who are punished.' For when I begin to shear Israel, and to harvest those who practice such terrible impiety, I will make you the first victim of my wrath. For it is necessary to know that Pul, king of the Assyrians, was the first to come against Samaria and Israel, and he carried off into captivity first the tribes beyond the Jordan. And one of the cities there was Gilead. Therefore, just as when I was turning Israel back and beginning to heal it, you, O Gileadite, harvested for yourself the fruits of banditry; so I, when I hand Israel over to the Assyrians, will make you the first-fruits of those who are sent away. And the ancient crimes are related to the charges of the Jews against Christ. For God the Father was calling all of Israel to choose at last to think better things, and to cease from the worship in the Law, and instead to choose the new and evangelical worship. But they opposed not moderately those who were turning back and being called to healing. For it is written that, 'The Jews had already agreed that if anyone should confess him to be the Christ, he should be put out of the synagogue.' And their leaders also heard, 'Woe to you, scribes and Pharisees, hypocrites! For you have taken away the key of knowledge; you yourselves do not enter, nor do you allow those who are entering to go in.' Therefore, they have been given over to enemies, and have paid a bitter penalty for their drunken insolence against Christ. And the iniquity of Ephraim shall be revealed, and the wickedness of Samaria, because they have wrought falsehood. And a thief shall enter in to him, a robber stripping him in his way, so that they may sing in harmony as those who are in accord in their heart. Good by nature and long-suffering, 'long-suffering and of great mercy' is truly the Lord of all. But while He is still long-suffering with those who sin, their crimes are somehow still concealed; but when He now proceeds and brings justice and no longer tolerates inaction, then they are manifest, and seem now to be revealed, and are wont to be seen brought into the midst, all but before the eyes of all.

This, he says, will now also happen against Ephraim and Samaria. And Ephraim here you will understand as the royal tribe in Samaria, from which came Jeroboam and his successors; and Samaria, those in Samaria, that is, the ten tribes. And he says their sins will be revealed, for such reasons as these. That they also wrought falsehood, practicing a cold and stale worship, and having become, as I said, craftsmen of idols, and that a thief, that is, a robber, shall enter in to him, instead of: a thief entered and rested and lodged with him, stripping him in the way; so that from this it might be shown, he says, that they have a heart that is in accord, that is, clearly, harmonious and of one mind. For some robbed those wishing to go up to Jerusalem; and others shared the crimes with them, having impiously partaken of the things that were stolen. And the teachers of the Jews also rejoiced when those who believed in Christ were fiercely warred against, and they became partners in the assault and robbery of others, gloating over the persecuted faithful, and receiving a certain robber, as it were, Satan, into their mind and heart, who strips their mind of all piety, so that they might have a heart in harmony with him. For just as 'He who is joined to the Lord is one spirit,' in the same way, I think, he who is joined to Satan will have one heart with him. I have remembered all their iniquities; now their own counsels have surrounded them, they have come to be before my face. As long as we sin in ways that are tolerable and measured, as human beings, having a nature prone to slip into sin, God passes it over out of his innate love for mankind. For he knows 'our frame, he remembers that we are dust,' according to the voice of the psalmist. But whenever something great and extraordinary and truly unbearable is done by us, which and sometimes it finally sharpens the very gentleness of the judge, and all but forces it, even unwillingly, toward anger; then it runs to the recollection of all, so to speak, of the sins committed by certain ones. For this reason, he says concerning Ephraim and Samaria, that I have remembered all their wickedness. And it is likely that in these words the prophetic oracle again wishes to indicate to us that very thing. For I have benevolently overlooked, he says, the slaughter of those in Shechem who were destroyed by Levi, on account of the violation of Dinah, the daughter of Jacob. But since now they have also killed, I will remember their ancient injustice as well, and as now a murderer and cruel, I will demand punishment for their former sins. For their own counsels, he says, have surrounded them; just as if he were saying, They are finally besieged by their own thoughts and unholy considerations. For they once killed those from Shechem by deceit and trickery, but now by robberies, although they were turning to God. But since their transgressions have now become beyond description before My face, for I will not overlook, he says, such evils, nor by putting them out of sight any longer will I be slow to punish. Their own counsels have surrounded the Jews, especially in the things concerning Christ. For they killed the prophets, while God was still forbearing; but since they also became slayers of the Lord, their own counsels surrounded them, and the God of all remembered all their wickedness. In their wickedness they have made kings glad, and in their lies, princes. They ought rather, he says, by doing good and choosing to live according to the law, to have appeased the redeemer for themselves, and to have gladdened the one who saves, who has invincible strength for this. But this they have not done, but having become exceedingly slothful concerning what is necessary for their own life and useful for their well-being, they have made it a matter of no account to offend God; and they acted hypocritically with their own kings and rulers, gladdening them by their compliance with whatever seemed good to them, and offering the things that grieve God as pleasure and delight to those who lead them astray. And again he accuses them, as having run together with Jeroboam and the rulers under him, and as having without delay consented to the

profanation he devised concerning the golden calves, and to his wishing to impiously lead them away to another worship. For they should have, they should have, in response to their schemes and utterly outrageous undertakings, generally brought forth the genuineness of their love for God, and tried to restrain them in their folly, not gladdening them by readily going into agreement. And the saying is true, even if it is understood again of those who crucified Emmanuel. For by lying and slandering him, they caused Herod and Pontius Pilate and the leaders of the Synagogue to rejoice. For somewhere the divine Peter also said to the Father and God of all, "For truly in this city there were gathered together "against your holy child Jesus, whom you anointed, both Herod "and Pontius Pilate, with the Gentiles and the peoples of Israel." All of them are adulterers, like an oven heated for baking, that ceases from burning from the flame, from the kneading of the dough, until it is leavened. a day of your kings. In what way they gladdened kings in their wickedness, and princes in their lies, he explains clearly to us in these words. The account of the history is as follows, which if someone should happen to know it, he will certainly understand the meaning of the prophecy. When, therefore, after the ten tribes had broken away, the accursed Jeroboam reigned over them, he was greatly afraid, lest somehow by going up to Jerusalem for the feasts according to the law, they might be persuaded little by little to choose the scepter of Judah again, and being brought to the remembrance of their ancient customs, they might either kill him, or rather, drive him out, and not willingly then, from ruling over them. For this reason the god-hated and wretched man planned to dedicate the golden calves to them, and devised the manner of the impious false worship, and he undertook to innovate the feasts for the heifers, as the account of the Hebrew tradition has it. Therefore, in the beginning he was exceedingly fearful, lest, agreeing with the worship that had come to them from above and from their fathers, they might either thrust him from the throne, or even destroy him, as I said, and, rejecting the undertaking, choose to return to their former state, being grieved and justly indignant, as though Moses had been insulted and the divine commandment given to them had been trodden underfoot. For this reason, being bitter in deceits, he sent many throughout Israel to spread rumors and say that they should also make calves, and innovate their own feasts, and to ask this very thing from the king. And when he learned that the crowds were very readily disposed to this, consenting and rejoicing with those who had advised such things, he gathered everyone together and clearly proclaimed that it was fitting to worship the golden heifers, and he revealed the day of the feast, the fifteenth day of the eighth month, as it is written. When Jeroboam said these things at that time, the people acclaimed him and cried out, "This is the king's day; we too will follow this purpose"; and they wished to cheer him with certain other such praises. And those chosen to be leaders were carried along with the crowds, echoing and consenting with them. The word of the prophet reminds us of these things at present. For he says, all are adulterers, like an oven burning for the baking of a burnt offering from the flame. For having inclined towards spiritual fornication, that is, apostasy from God—for this is fornication—they were like ovens already fired and ready for baking whatever one might cast in; for they were filled with flame, that is, of a hot and, as it were, burning desire. And they were like a lump of dough, already having the leaven, but completely leavened on the day of their king; when, as I just said, Jeroboam had openly declared that it was necessary to sacrifice to the heifers and to celebrate the feasts for them, they themselves cried out, "This is the king's day," just as, as I said, the account of the tradition has it. Then it was also completely leavened, that is, it was entirely possessed by impiety. Therefore, with their minds pre-heated by hot and unrestrainable desires for transgression, and pre-leavened as it were in this very manner on the king's day, they slid into the

limit of wickedness. The Jews did something like this again in the case of Christ. For by speaking falsely against his glory, and little by little drawing the crowds away from their love for him, the scribes and Pharisees committed spiritual fornication, causing the common multitude to apostatize from him. The rulers began to be angry from wine; he stretched out his hand with plagues, because their hearts were kindled like an oven. Wine, as it seems, he here calls that from the vine of Sodom, which intoxicates hearts, and clouds the mind and fills it with a destructive and abominable mist. Therefore, when some were displeased with both the innovation of the heifers and indeed of the feasts, certain of the rulers were provoked to anger. And so that the more sober multitude of those who were silent and did not tolerate the acclaim might not be seen, they themselves stretched out their hands with the crowds, and cried out even more loudly, "This is the king's day," and they approved the ways of impiety. Therefore, he says, they were enraged, being drunk with an unholy drunkenness, and they gnashed their teeth at those not running along with such shameful things, stretching out their hands with plagues. And he calls the crowds plagues. For he says they applauded, as I said, although they were obliged to lead them to piety and to reveal the path of what is profitable. But, he says, they themselves were also hot in heart, having received into their mind the destructive flame of the desire for transgression. While they were dashing them down all night, Ephraim was filled with sleep; in the morning it happened, he was kindled like the light of a fire. I said that the God-hated Jeroboam was exceedingly fearful, in being still only in the thoughts of his unholy undertakings. For he thought, and very reasonably, that Israel would be indignant if it should learn of such a thing, and would not make small account of the transgression of the ancestral customs. But when he himself had addressed the crowds, that they must worship the heifers, and they gladly accepted the thought, and together with the rulers applauded, as men who had chosen to think and to do things right and expedient, he was free from fears, he departed from suspicion, and was thereafter cheerful, and was full of luxury. Therefore, in their being dashed down, that is, at that time, when they were falling into ruin and destruction, assenting and consenting to him, and holding in honor the transgression of the love for God, then, it says, Ephraim, that is, Jeroboam of the tribe of Ephraim, slept the whole night. As if it were to say, although formerly he had been kept awake by fears and suspicion, he was without care, he lived luxuriously thereafter, and was in soft beds, sleeping the whole night. But when morning came, he was more fervent than the others. For he was kindled like a flame of fire, and was heated along with the crowds, not deeming the matter worthy of any delay, so to speak, but bringing to fulfillment, and very eagerly, the display of his unholy undertakings. They were all heated, their hearts were as an oven, and it devoured their judges; all their kings have fallen, there was none among them that called unto me. True, then, are the things I said; for those around the accursed Jeroboam were heated, and "were kindled like a flame of fire." Has then the matter of impiety advanced only as far as what was dared by him? By no means, it says; for they were all heated, both those after him still, and the destructive fire of such heat consumed all their judges; and it also destroyed all those who reigned in succession after him. For there was not among them one who wished to worship me, and deemed it worthy to supplicate the God of all, and who had for himself the boasts of the true knowledge of God. Ephraim has mixed himself among the peoples; Ephraim is a cake not turned. He strongly blames those of the tribe of Ephraim who have been invested with the royal honor over Israel in Samaria, as being accustomed to think nothing better than those under their hand and the common herd; but running with them and being easily carried away with them in everything, although it was necessary, as leaders, to guide them to the good,

and with higher considerations to see what would contribute to their salvation. But this they did not do; instead they were mixed up with the crowds, all suffering one and the same sickness of folly, and in addition to this, persistence in wickedness, and the unchangeable nature of a mind that in no way gives up what it has chosen to do, even if these things are agents of ruin and destruction for them. Therefore, he says that Ephraim has become a cake not turned, as from the image or example of breads baked on stones, which if someone does not turn, there is every necessity that they be burned and be seen as useless thereafter, and that what is edible is lost by the abundance of the flame. Strangers have devoured his strength, and he knew it not; yea, gray hairs are sprinkled upon him, yet he knew it not. He calls strangers those of other tribes and different races, I mean Persians, and their bordering and neighboring Moabites and Idumaeans, and the nations of the Syrians, who have all but devoured Ephraim. For since he called him a bread, a cake, he has remained in the figure of speech. And by his strength he means the multitude that is beyond number; for the tribe especially of Ephraim, being very populous, and on this account raising a high brow, thought perhaps it would be terrible and irresistible even to the leaders or generals of the Assyrians. But when they arrived, having taken up the war against them, they were consumed without a struggle, and were led into captivity. But 'he knew it not,' it says, that is, he did not understand the cause of the calamity, although it was necessary for him at least through what had happened to come to his senses. which For what is not seen, trials often, by foresight, place it before their eyes. And it is better to consider what is expedient, without waiting for the trial. But if one should fail in this, at least for those who have suffered, it will then remain to be able to understand from the trial itself what is necessary and beneficial. Ephraim, he says, therefore did not know, although grown grey, that is, after a long time had passed, and it was not unable to teach and persuade him to learn, in what way such things had happened to them. And because he had offended the one who is able to save, they slipped into terrible and unexpected evils. And the pride of Israel shall be humbled to his face, and they did not return to the Lord their God, and they did not seek him in all these things. He interprets clearly what he said; for what Ephraim did not know, although grown grey, he again makes plain. For the pride of Israel, he says, that is, the apostasy, which he has contracted from contempt, because of which he has also turned away to foreign gods, dishonoring the God who is by nature and truly God, will be turned against his face. It is as if he were to say, it will prove to be a cause of pride and dishonor for him; for this is what it means for something to be turned against someone's face. But although he suffered such things, again he did not know God, nor indeed did they, being hard and unyielding, and very sick with the lack of love for God, and seen in the midst of terrible things, make account of returning to him. This is an accusation of the utmost insensibility, and a clear proof of a foolishness that has reached its limit. And Ephraim was like a senseless dove, having no heart; he called upon Egypt, and they went to the Assyrians. As they go, I will cast my net upon them; like the birds of the sky I will bring them down; I will chastise them by the hearing of their affliction. It is necessary to recall again what is written in the fourth book of Kings; for we will thus easily understand the meaning of the things before us. Hoshea, therefore, son of Elah, reigned in Samaria over Israel. Shalmaneser the Assyrian sent messengers to him, demanding the customary gifts more tyrannically, and all but wishing to exact tribute from Israel. But he refused the servitude, and rather planned resistance, even if he should happen to choose to impose the law of war on Israel. Then he sent an embassy to So, the tyrant of Egypt, asking for aid; for he thought that with him he would overcome the hand of the Assyrians. But he being very grieved at this, takes up war against Israel. Then Hoshea

became his servant, and Israel itself, taken captive by the spear along with him, was removed from Samaria. Therefore Ephraim became like a most senseless dove, not having innocence for a good purpose. Therefore Christ also says, "Be wise as serpents and innocent as doves." For simplicity of character, and a free mind, would rightly be worthy of all account; but in the absence of understanding, simplicity is harmful, and the thing is then foolishness. Ephraim, therefore, is senseless; how, or in what way? For he called upon the Egyptians; but they went captive to the Assyrians, since So was weak in providing aid. Then how was it not better for him to seek not rather the care from men, but that which is from above and invincible? Therefore the God of all also said through the voice of Isaiah, "Woe to those who go down to Egypt for help, who trust in horses and in chariots." And that not without God did the hand of those who came to their aid also weaken, he has shown by adding that wherever they commit fornication, he will bring them down like sparrows, casting a net or a snare upon them, and not allowing them to be boastful, but bringing them down as from on high to the earth, that is, from a very high and lofty brow to a pitiful and humble mind, and to that which would be fitting for those who have fallen under the hand of their enemies. Then he says, that I will chastise them by the hearing of their affliction, wishing, I think, to signify that. For the rumors of what was to come preceded for them the experience, and a dreadful report surely terrified those in Samaria. Therefore they were being chastised, hearing of the affliction that was all but upon them. But if they had been wise, this would have been enough for their conversion; but being exceedingly insensible to pain, they were not even shamed by the experience itself, having a disobedient mind that was hard, unbreakable, and very sick. Woe to them, for they have strayed from me; they are wretched, because they have acted impiously against me. That the pretext for their calamities was their apostasy from God, He makes clear to us through these words. For just as those who are physically ill would be found to be the cause of the severity of their diseases, if they did not accept the physicians and the things by which the pain could be soothed, so also we, by removing ourselves from the love for God, will do no small injustice. For nothing saves the one who offends God. Therefore, because they have fled from God, for this reason they are wretched and accursed; and having acted impiously, by worshiping the falsely-named gods and offering reverence to them, they will be subject to the woe. "For if God shuts a man up, "who can open it?" according to what is written. But I redeemed them, yet they spoke lies against me, and their hearts did not cry out to me, but instead they wailed in their beds; over wheat and wine they gashed themselves. That He brings punishments commensurate with each one's transgressions, He intimates again. For they spoke against the God who redeemed them, who had led them out of the house of bondage "with a mighty hand and with an outstretched arm," as it is written, and had delivered them from the oppression of the Egyptians. They spoke against His glory, assigning the praises for the good things they had received to the unclean demons and to the works of their own hands, just as when they had carelessly made the calf in the wilderness, all but impiously insulting the Redeemer, they said in their madness: "These are your gods, O Israel, who "brought you up out of the land of Egypt." Therefore it is indeed insolence and drunken violence against God, and a most manifest contempt, to attribute reverence to carved images and demons, and to offer them thank-offerings, and to bring down the excellence of the highest glory to them. And not only did they speak against God, as I have just said, but they also turned away completely from even thinking at all that things which sustain life in the world are from Him. For their hearts have not cried out to me, He says, that is, they sought nothing from me, although being disposed and having believed that I am the provider and giver of every good thing.

And that God does not require a shout, but rather a disposition of the mind and heart, we shall know also through these things. Therefore, they have not cried out to God. But indeed they have also turned away unbridledly to extravagant love of the flesh, so as to wail upon their beds. And this is a demonstration of shameful ways, and of an unrebuked inclination to fornication, and of a mind broken towards pleasures. And it would be fitting only for those who have practiced forcing the distinctives of men towards the habits and appearances and voices of women to slip into such a shameful and most abominable state. But these are effeminate, and very exceedingly enervated, and having come to the end of uncleanness among men. Moreover, to say that they cut themselves over wine and wheat, seems to me somehow to signify that. For giving thanks to their own idols for the fruitfulness of their fields, I mean both of wheat and of the vine, they wished to practice the so-called rites; as if being possessed and raving, and cutting their chests and both their hands with iron, so that also perhaps by sacrificing, as it were, their own blood on the spot to the carved images, they might at last be convicted of the ultimate godlessness. At these things perhaps another prophet also smiles, saying, "Sacrifice men, for calves have failed." And such things are sufficient to grieve most exceedingly the God who has authority over all, to whom they ought rather to have brought thank-offerings, and not to have foolishly assigned the glory due to Him to wood and stones. They were disciplined in me, And I strengthened their arms, and against me they devised evil things. They turned away to nothing, they became like a bent bow. He adds another manner of their ingratitude to them, showing them to be unholy and senseless. For I, he says, although formerly they differed in nothing from irrational beasts and were utterly without understanding, have both instructed them by law, and I have shown them to be wise, knowing what is profitable and the way of righteousness, and not ignorant of the accomplishment of all good order, so that they even now say, rejoicing in themselves, "Blessed are we, Israel, because the things pleasing to the Lord are known to us." And the generosity towards them did not stop at these things; but indeed I also made them most valiant, and sufficiently equipped to be able to subdue anyone willing to make war and resist. for they have conquered many and great nations, and this without toil; but towards me, the God who was the giver of such things to them, they have become wicked, that is, scornful and apostates; and the manner of their turning away has become for nothing. For a man-made image from tangible matter is nothing at all. But if they had found something better, their transgression might reasonably have some justification. But since such things are absolutely nothing compared to God, but are absurdity and foolishness and whatever is close to these, there is no reason for their turning away, having a plausible cause. Therefore they have turned away to nothing, and in addition to this they have become like a bent bow, not relaxed towards repentance, not slackening the tension that carries them to such shame and folly. It should be known that others, interpreting this, have published, they became like a treacherous bow, so that Israel might again be understood as having done such a thing. For those who should have rather, like a bow, been bent against enemies, and vigorously shoot those who practice resisting, have unwittingly struck themselves bitterly as if with the points of bows. For by offending God, at least in the ways already mentioned, what else could they be found doing, than arming their own hands against themselves? The passage at hand might be understood, if it seems good to anyone, in another way also. For the God of all bent Israel, as it were, like his own bow, fighting against the tyranny of the devil, and leading them out against the deceit of idolatry; for Israel alone, out of all the nations in the whole world, at least according to what seemed right to the law, shook off the worship of idols, and was devoted to the one who is by nature and truly the Lord of all; but

they turned to the opposite. For those who were obliged to do that, have warred against God for the glory of idols; they have therefore become like a treacherous bow, using their archery in the opposite way. Their rulers shall fall by the sword because of the unruliness of their tongue. The things from wrath will not come only upon those who are subject to the leaders, he says, but it will seize, and very swiftly, also those who are accustomed to revel in the highest honors. for they will fall by the sword, and the pretext for their suffering will be the licentiousness of their tongue. For it is truly unruliness to say to the wood, "You are my God;" and to the stone, "You begot me." And it would be very fitting to say such things to Emmanuel, against whom the scribes and Pharisees have moved their unruly tongue, although he was both instructing and strengthening, it is clear that this is spiritually; taking none of which into account, they also turned away to nothing. For they turned to "teachings, the commandments of men." and they have become like a treacherous bow, impiously shooting their own Lord, for whom they should rather have striven universally, and hasten to conquer their opponents, just as did the true disciples of those who believed. This their derision in the land of Egypt to their bosom. as earth, as an eagle against the house of the Lord, because they transgressed my covenant, and acted impiously against my law. These things have been said very obscurely, with the Hebrew language, as I suppose, causing the interpreters much difficulty; but we, following the order of the thoughts, will say what comes to mind. This disparagement of them, therefore, he says in the land of Egypt, that is, since me, who am always saving and chastising and rendering unconquerable to those who oppose them—for I strengthened them—they impiously scorned, allotting their worship to demons, and growing bold in the land of the Egyptians, and thinking that the aids from there would suffice them for prosperity, for this reason their undertaking will also turn back into their own bosom, and they will find no good rewards for their own foolish counsel. But they will receive their just dues as if into their bosom. For he will come, he will come, he says, the one who will ravage them, the tyrant of the Assyrians, having a multitude of warriors greater than can be numbered. And he will come to them as a whole land and country and fatherland, so that one might think that the entire land of the Persians and Medes had moved from its place and come to Samaria; this is what "as the land" means. And he will come also as an eagle to the house of the Lord, that is, he will fly up swift and terrible even against the temple of God itself, and will overrun the kingdom of Judah and Jerusalem, seizing without toil, and carrying it off to his own land. For first the country of the Samaritans was sacked, and in it somewhere, certainly, was Israel, and later, finally, the renowned city itself was taken, over which the prophet Jeremiah also lamented, saying: "How the city sits solitary, that was full of people! She who was great among the nations has become a tributary." For that the temple was also burned with the city is in no way doubtful. But these things will happen to them, he says, because they have transgressed the divine covenant and have acted impiously against the spoken law. For holding in very little esteem the things decreed through the all-wise Moses, they were eager to live according to their own wills, and each made what seemed good to him both his mode of worship and his law. They shall cry to me, O God, we know you; for Israel has turned away from good things, they have pursued an enemy. Those who cut themselves over grain and wine, and who celebrate feasts to unclean demons, those who have not cried out to God with their hearts, nor indeed have they acknowledged the giver and governor of all cheerfulness to them, but neither have they honored him with fitting thanksgivings, since in the breadth of their prosperity they have ignored him, yet they will know him when they have suffered what they must, and when they come to a bitter and abominable end of their own ill counsel, they will cry out and will call upon him with

difficulty, having slipped into terrible and incurable calamities. But having received, as it were, the experience of their own terrible things as a counselor, they will then accuse their own foolishness, saying something like this: Israel has turned away from good things. For when it was possible to have them, and that richly, being established with God, and having been very zealous to carry out the things that seemed good to him, they pursued an enemy, that is, they themselves have almost voluntarily run to their enemies, and have come under the hand of those who hate them, having grieved by their apostasies the God who always saves and makes them superior to their opponents. It is therefore all-wise and truly beneficial not to await the experience of terrible things, but rather to refuse it while it is still absent, and to hasten to contemplate what is profitable before it comes. They have made kings for themselves, and not by me; they have ruled, and they did not make it known to me; their silver and their gold they have made for themselves idols, so that they might be utterly destroyed. He denies the kingship of both Jeroboam and of those who reigned in succession over Israel in Samaria, although he himself had expressly said, "For this thing is from me;" and he threatened Solomon himself, who had followed the opinions of foreign women and had impiously dedicated precincts and altars to their objects of worship, that "I will surely tear the kingdom from you and will give it to your servant." What then shall we say? That the God of all is a liar? May it not be so; but we will turn rather to what it is necessary to think rightly, considering that. For it is written, "Shall there be evil in a city, which the Lord has not done?" And by evil he means the affliction. For some things He does according to His own will, but others He allows to happen, punishing some, even if it happens somehow against His will. Since, being able to prevent it, He often allows something to happen providentially, He is said to be the author of these things as well. For example: for we shall now proceed to Solomon himself; for He gave him the ability to build the temple of stone in Jerusalem, He made him wise, and distinguished for incomparable understanding; this was a work of His own will. He allowed his kingdom to be broken, not Himself bringing matters to this point according to His own will, but as it were being silent, even at what was not willed, because of His indignation against him. Therefore, although Jeroboam reigned, and those after him, it was not at all with God's assent. For things that happen as a punishment out of anger toward some have a different character, and would not by chance be understood to be of the same sort as those that are truly according to His will. Therefore they have made kings for themselves, and not through me. And since they ruled, it was almost as if God did not know it; for what is against His will He seems not even to know; their rule became weak and easily overthrown, and unable to resist, and not such as to save those subject to it. "For through him kings reign, and tyrants through him hold the earth." But that they suffer from great insensibility in this, and used the things given by God to grieve Him, or rather even for the destruction of their own souls, He taught by saying: Their silver and their gold they made into idols for themselves, that they might be utterly destroyed. For from where it was possible for them to prosper by having compassion on their brethren, from there they offend God, and unwillingly change the way of salvation to the necessity of being destroyed by Him. Cast off thy calf, O Samaria; my wrath is kindled against it: how long will they be unable to be cleansed in Israel? A craftsman made it, and it is not God; because your calf, O Samaria, was a deceiver. How very well he says "cast off," as if of a stain and pollution and of the utmost impurity. For this is truly the nature of idolatry, rendering the soul of man abominable and foul and hateful before God. He therefore counsels as one compassionate and good, to change for the better, and to put away wrath, and henceforth to curtail the causes of what is to come, and by repentance to cut short the

terrible things, even if they have sobered up late. For He says He was provoked clearly by the calf, showing that, being philanthropic, He sometimes overlooks the failings that arise from human weakness, but He always punishes apostasy, and considers the turning away of the insolent to be unbearable, I mean the need to worship demons. For how long will you, having been in impurity, remain unchanged? What time will be sufficient for you to put away your foolishness? For what a craftsman has made, you believe to be God; and what is of no help, but rather leads to ruin and destruction, you consider venerable and worthy of acceptance; for the calf deceives, and nothing else. Because they have sown the wind, and their destruction shall receive it: a stalk having no strength to make meal; and if it should make any, strangers shall devour it. By a comparison with those who labor in vain in agriculture, He shows the fruitlessness of their inherent ill counsel and their zeal for vain things. For for some to choose to labor over these things, and sometimes to worship them diligently, to honor them with offerings and sacrifices, would be nothing other than to gather seed that has been ruined by the wind, which is completely unable to benefit the one who labors. For what is the reward for zeal in idolatry? Or what benefit from carved images? Or in what way will those things delight anyone, which must certainly come to destruction? Therefore, those who are accustomed to do such things and devote their zeal to the honors of idols are like those who sow what is ruined by the wind, and to a handful of grain stalks to one who has no wheat, and has not prepared it for the need of flour. But if anything should come from them, that is, even if they should seem somehow to be zealous and genuine concerning the works of error, this also will go from them to strangers, and will in no way please God. And by strangers he means the falsely named gods. Therefore our zeal is utterly without reward in those things that grieve God, and the ways of equity will be wholly and completely slandered before him, falling short of the pursuit of the good.

Book 5

Israel is swallowed up, now he has become among the nations as a useless vessel, because they went up to the Assyrians; Ephraim blossomed by himself, he loved gifts, therefore they shall be delivered to the nations. He says that Israel is swallowed up, as having endured a miserable shipwreck, and drowned in the waves of his own sins, and as if shattered against some rock by the movements of divine wrath. Or, in another way, he says he was swallowed up, as by a terrible and insatiable dragon, Nebuchadnezzar; for another of the holy prophets also spoke thus to us, taking on the persona of Israel, being already captured by the spear and serving his captors, "He has devoured me, he has divided me, a subtle darkness has seized me, Nebuchadnezzar king of Babylon has swallowed me like a dragon, he has filled his belly from my delicacies." And in another way it is true, that the many-headed dragon in a way swallows up those who fall away from the love of God, and makes them his own food, whom the voice of the psalmist also says was given as food to the peoples of the Ethiopians. "For you," he says, "shattered the head of the dragon; you gave him as food to the peoples of the Ethiopians." For those who have a most black and lightless mind within themselves, are fittingly both thought of and called Ethiopians both by ourselves and by God. these feed the many-headed dragon, and they in turn are fed upon by him. Therefore Israel is swallowed up, and has become among the nations as a useless vessel. for having been carried away to the Assyrians and Medes, he was made completely useless, having been forced, perhaps, to think the things that seemed right to them. or, because he became a useless vessel, for this reason he was also swallowed up, and leaving the one who bore him, he

migrated to the nations. The Master of all says something of this kind also through the voice of Jeremiah concerning one of those who had reigned in Samaria over Israel: "Jeconiah has been dishonored as a vessel for which there is no need, because he was cast out and thrown forth into a land which he did not know. O earth, earth, hear the word of the Lord, write this man down as a proclaimed man." Therefore Israel was made useless. For what need has God of a soul that is wandering, and sin-loving, and easily turning aside to anything whatsoever that is amiss and to that which is beyond all evils, the turning away from slavery under God? What then is the cause of Israel suffering such things? That they themselves went up to the Assyrians. For he all but says, they have run as deserters to the enemy. how or in what way? For fearing their attack, they did not rather seek God's help by repenting, but rather persuaded them with gifts to be quiet for a short time. Then he in a way mocks this kind of consideration, as being rash and useless for them, speaking about those who had reigned from the tribe of Ephraim, who also sent gifts to the tyrants of the Assyrians, Ephraim blossomed by himself. It is as if he were to say: the one from the tribe of Ephraim, about to be cut down like some tree trunk having reigned, and as it were withered by the fire of divine wrath, he sprouted up again by himself, that is, without me, and not having my accord, he thought, it says, that he would live and put down a root deep, and would not slip from his own thrones. For he purchased a temporary and short delay of the evil, by loving gifts; not rather to receive, but to give. And what was the result? No benefit at all, but they will be handed over to the nations, and through the very things that will happen, he might learn that no one can sprout up again by himself; nor would it profit those who offend God to give gifts to their enemies. For they will be subject, and not for long, to justice. Now I will receive them, and they shall cease a little from anointing a king and rulers. Those from the tribe of Ephraim who reigned over them have been, so to speak, the cause of all the depravity of Israel. For first the accursed Jeroboam became the inventor of the apostasy, setting up for them golden calves, and of the so-called high places, that is, of the precincts on mountains and hills, appointing priests, those not from the tribe of Levi, but rather whoever "filled their hand," as it is written. Then after him, when the Assyrians were expected, in the time of the reign of Menahem, they sent money, persuading them to keep away from the land. For this reason, the divine threat has been justly made against the kingdom from the tribe of Ephraim that was established over Israel. For 'now I will receive them,' he says, not as having a good character, nor as having chosen to live best, nor indeed as desiring the polity according to the law, but as a disciplinarian, and demanding justice, and already calling them to judgment. For out of gentleness I allowed the things from divine wrath to be postponed, during the past time, but 'now I will receive them,' he says, so that by the experience of terrible things they may scarcely learn that they are also under a Master, and not outside my hand. And that the things from wrath are no longer postponed, he has confirmed by saying 'now.' Therefore, having been received so that they may be disciplined, they will henceforth cease from anointing a king and rulers. For while serving the Assyrians and Medes, what leisure would they have to perform the works of apostasy? They who indeed were continually lamenting and bewailing the unexpected disaster. But it should be known that after Cyrus son of Cambyses released Israel from captivity, they no longer anointed in Samaria those from the tribe of Ephraim, but all came under one yoke, with those from the tribe of Judah reigning in Jerusalem. For they dwelt no longer dividedly, but all in Jerusalem. And the first to rule after the times of the captivity over the kingdom of both, I mean, of both Israel and Judah, or rather of all twelve tribes without exception, was Zerubbabel son of Shealtiel from the tribe of Judah, with the Levitical orders being led and the

ministry of the high priesthood being administered by Jesus son of Jozadak the high priest. Because Ephraim has multiplied altars for sins, beloved altars have become his; I will write for him a multitude and his statutes. His beloved altars were accounted as strange things to him. He explains the reason for which he now justly brings upon the rulers the necessity of falling from their rule. For Ephraim has made very many altars for sins. And the discourse rushes also to the first Jeroboam, who reigned from the tribe of Ephraim, and after him to his successors, who, on every mountain and hill setting up altars to demons, persuaded those of Israel to sacrifice. Then, when it was necessary to be grieved at such outrageous undertakings—for they multiplied altars for sins—he says they made them also beloved, and in addition to these things, the beloved altars were accounted as strange to him, it is clear that to Ephraim. And it certainly indicates the things in the ancient tabernacle, that is, in Jerusalem, located in the divine temple. And these were two: the one for burnt offerings in the first tabernacle, and the other, the golden one, for incense, in the second and innermost. Therefore many of those from The crimes of Ephraim when they were kings; first, that they multiplied altars for sins; then that they have also made beloved the things for which it was fitting to lament and mourn, as ones who have given offense; and what is yet greater, as one having turned to despair, he has made alien the beloved altars, which one truly ought to love and hold in all esteem. and he cast in the midst, the "I will write for him the multitude and his laws." and it implies something of this sort: for he says the multitude of the altars made by them for sins, and their laws, that is again, the sacrifices customary for them, or the times or manners of the sacrifices, according to which they offered their profane rites; for they cut themselves over wheat and wine, and were eager to do certain other things like these; "I will write down for them for sins and for crimes." It is therefore a saving thing to hold to the divine altars, and to partake of the things from God, and not to seek the things of others, which are indeed for sin. This is what those who are not genuine Christians do, falling away after the saving baptism to Greek customs and observances, to whom it is fitting to say through the voice of Paul, "You cannot "partake of the Lord's table and the table of demons;" and indeed also those who attach themselves to the unholy heretics, and partake of their altars, for whom in truth the beloved altars have become alien. for they have multiplied for themselves things for sins, sacrificing the lamb outside the sacred and divine court, that is, the Church. Because if they offer a sacrifice and eat meat, the Lord will not accept them; now he will remember their iniquities and will avenge their sins. That the altars for sins have come into being and have been multiplied by Ephraim, he makes very clear also through these things. For what they sacrifice, he says, is offered by them not to God, but rather to the precincts of idols; and even if they celebrate at the sacrifices, filling themselves with food or drink, the matter is nothing to God. For they do not perform the festival for him, because the divine and undefiled nature would in no way accept what is done for the glory of demons, but rather is provoked as having been insulted; and she is all but unwillingly forced to bring down the judgments of wrath upon those who call for this, and to proceed to the remembrance of all, so to speak, of the things committed by those who offend. And when this has happened, sharp is the anger, judgment is at hand, and there is no one who is delivered. "It is therefore a fearful thing "to fall into the hands of the living God." But it is more fitting, and incomparably better, and for us the cause of all prosperity, to offer sacrifices to God, spiritual ones, that is, and for him to fulfill festivals, choosing to live rightly, and earnestly avoiding to fall away at all in any respect. But they returned to Egypt, and in Assyria they will eat unclean things. He again accuses them, as wishing to live in a completely senseless and unholy manner, and as having entirely ignored the path of

what is expedient. For I, he says, threatened to bring under my wrath those who had come to this opinion, and to avenge their sins, and to remember all their lawlessness. And in the beginning what was expected to happen was this, with the war already terrifying Israel, and all but attacking the country. Then, when they ought to have been propitiating God with prayers and repentance, and to be re-educated in what seemed good to him, and to put his wrath to shame by their recourse to what is better, as to something exceedingly useful, and able to deliver them, they turned back to Egypt, calling for aid "an Egyptian man "and not God, the flesh of horses," according to what is written. But, "A king is not saved through great power, and a giant "will not be saved in the multitude of his strength. A horse is false for "salvation. It is good to trust in the Lord rather than to trust in "man. It is good to hope in the Lord rather than to hope in "princes." that for them the things of such a kind, he says has resulted from foolish counsel, they will know from experience itself; for being carried off to the Assyrians and Medes, there they will eat unclean things, that is, they will live having cast off the remnant of reverence for the law, and eating whatever is at hand without guard. But perhaps someone will say: then how would this have grieved the from Israel, who chose to worship idols? To these things we say, that they have admittedly been deceived, but there was still in their minds some small care for the law, and they had not completely lost the Jewish customs, even though they worshiped in the temples of idols. For this reason also the blessed prophet Elijah once accused them of limping on two houghs, and of being willing to adhere neither completely to Baal, nor indeed perfectly to God. Therefore Israel, having become captive, has completely cast off reverence for the law, following out of necessity the customs and laws of their rulers. And this I think is what Christ himself said, that "To everyone "who has, more will be given, and he will have an abundance; but from "him who has not, even what he seems to have will be taken away from him." Therefore we must not despise the divine gifts; but whatever we have from God, we should take the greatest account of; for the gift will dwell with those who care for it; but if we become lazy and negligent concerning it, it will surely fly away. And Israel forgot him who made him, and they built shrines; and Judah made walled cities; and I will send fire upon his cities, and it shall devour their foundations. He rebukes both kingdoms, I mean the one in Samaria, and that of Judah, that is, the one in Jerusalem. For what both have done, it is necessary to observe and to say at the same time. For when the war was expected to happen, and when the terror was practically already at their very gates, when it was necessary for them, both those in Samaria and the kings from the tribe of Judah, to seek help from God the Savior, they turned to strange and useless opinions and, when they ought to have healed with repentance, they provoked against themselves even more greatly the God who rules over all. For Israel, that is, the ten tribes and those who held their power, offered yet more acts of worship, as if to aggrieved demons, or rather to those able to avert the capture and to overturn the phalanxes of the enemies; and as if appeasing them and making them benevolent, they built shrines, and they set up altars, and they honored them with still more sacrifices; but Judah made his own cities more fortified, trusting in stones rather than in God, although He says clearly concerning Jerusalem, that "I will be to her, says the Lord, a wall of fire round about, and I will be for glory in her midst." But this thing did not help Israel at all; and for the future God threatened to bring fire upon the cities of Judah, the Babylonians clearly burning them, who became ministers of His wrath against them. Therefore, nothing at all will save the one who offends God; and it is admittedly a loss and a charge of ignorance for the future, or rather of the highest impiety, to trust in the powers of demons; and with God being grieved and rendering them powerless, it is no less ignorant to be

deceived by earthly aids. But rather one must ward off His wrath with prayers and repentance; for He is "merciful "and good and repents of the evils" according to what is written. Do not rejoice, Israel, nor be glad like the peoples, because you have committed fornication against your God; you have loved gifts upon every threshing floor of wheat. The threshing floor and the winepress did not know them, and the wine deceived them. They did not dwell in the Lord's land; Ephraim dwelt in Egypt, and in Assyria they will eat unclean things. They did not pour out wine to the Lord, and they were not pleasing to him; their sacrifices are to them like bread of mourning, all who eat them will be defiled, because their breads for their souls will not enter the house of the Lord. To the herds of the nations, since indeed they suffer from the greatest folly; for they had admittedly gone astray; it was the custom for those beginning their farming and about to plow the earth to offer sacrifices to the demons, and to ask from them the fruitfulness of the fields; and reaping again, when the season called for it, and indeed also putting the grape cluster in the wine-presses, they poured libations, they sacrificed to the seasons, they sang the wine-press songs, offering up their thank-offerings, and they continued rejoicing and making merry. God finds fault with those of Israel for doing this. For he clearly insists that he should not rejoice, just as the rest of the nations. For what reason? For those who were completely ignorant of the God who is by nature and truly is, but were rather born in error, perhaps have a not implausible reason for their weakness or ignorance; but Israel, though instructed by the law, and having known the Master of all, has committed fornication into apostasy. Therefore, he might be understood as being reasonably under a heavier charge, and having an inescapable accusation of impiety; for knowing the will of his Lord, he neglected it, he did not do it. He shall therefore be beaten with many stripes; while the one who did not know, and then did not do it, will be beaten with few, according to the Savior's voice. Therefore, do not rejoice as the peoples, he says. For they have gone astray from the womb; but you, having been instructed by the law, have committed fornication away from God. And what was the manner of his fornication? He loved gifts, he says, not from God rather, but those from the heifers and Baal; although they give nothing to those who ask. And for what things did he seek gifts from them? On every threshing-floor of wheat. For it seemed unholy and foolish to them to ask for the fruitfulness of the fields, as I said, from their empty objects of worship. So, then, did Israel seek gifts from the idols; and did his requests turn out according to his prayer? Not at all; for the threshing-floor and the wine-press did not know them, and the wine failed them. And it is not debatable to any of the more eager students that there were famines in Samaria, and crop failures and long droughts. He therefore missed his hope, not receiving his requests; and in addition to this, they also departed from the holy land, and entered Egypt, as into a land fortified and with even more gods; for there were countless objects of worship in Egypt, and a certain wonderful reputation for power among those who served them, as being able to accomplish all things easily through magical experiences. They therefore gave up dwelling in the land chosen by God, and they exchanged it for the land of idols. But even if they have done this, they will go to the Assyrians. They did not pour out wine to the Lord. For having gathered the fruit of the vine into the wine-presses, they poured out the first-fruits to the demons, and not to God who gave it. And they also offered up loaves, as a first-fruit of the harvest. But the thing will become for them a pollution and a profanation, he says, and what is brought will be reckoned as bread of mourning, that is, detestable and profane and hateful. For what reason? For the law made unclean the one who approached a corpse; approaching, that is, either through blood relationship, or even through physical contact itself. It was therefore necessary for those who were near in kinship, or friends of

the deceased, to be defiled in their mourning, attending to the corpse, and wishing to perform the customary rites over it; and all things which they happened to touch were unclean. Therefore, the bread of mourning is that which is set before those who mourn a corpse for food; and to taste of it seemed utterly dreadful to those who had practiced avoiding the pollution associated with a corpse. Therefore, defiled and rejected, he says, are the loaves themselves, which might be brought as a first-fruit of the harvests, and those who eat them will be defiled. But they will be useful rather for their souls, that is, for their own eating. For they will not enter the house of the Lord. But one must know that the law also commanded to bring a first-fruit of the harvest, both sheaves and bread, as a sacrifice. But Israel transferred what was for the glory of God to the carved images, even though God says clearly, "My glory I will not give to another, nor my praises to my carved images." Therefore it is necessary to ask from God the things that give life, and to confess him as the giver and provider of all bodily and spiritual fruitfulness to us. for there is no other besides him who sends rain, according to what is written, but by his commands, the seasonal crops also spring up in the fields, and we are filled with the blessing from above, being nourished by the spiritual bread, and having the wine from heaven, "which gladdens the heart of man." Having chosen to think these things, we will inhabit the holy land. For we will be with God, and we will not eat unclean things among the Assyrians. For "the world-rulers of this age, the spiritual forces of wickedness in the heavenly places" feed in uncleanness those who approach them. What will you do on the day of a festival and on the days of the feast of the Lord? For since, he says, you have arrived at this point of ill-counsel and impiety, and have become so abominable and hateful, what manner of help will there be for you? or what will you have done and planned to escape so terrible and savage a calamity, when my festival is celebrated, with war consuming those who have caused grief? Therefore God names his own feast, clearly the time in which Israel would be required to pay the penalty for the sins committed against him. Therefore one must not simply and thoughtlessly do what seems best, and take pleasure in present things, being carried away by desires into offending God, but rather to look around at what is to come, and to hasten to escape the things that come from divine wrath. For in this way we will be wise, and knowledgeable of what is beneficial. Therefore behold, they shall go forth from the misery of Egypt, and Memphis shall receive them, and Michmash shall bury them. And destruction shall inherit their silver; thorns shall be in their tents. When the Babylonians were ravaging Samaria, those who were strong enough to escape barely fled to the land of the Egyptians; but also when they captured Jerusalem itself, in the times of the prophecy of Jeremiah, a very small number were left from the tribe of Judah and Benjamin. These entered into Egypt, although God was commanding them through the voice of Jeremiah, and saying clearly, that they should not go to the land of the Egyptians, having abandoned the land that bore them, and he had threatened that if they should do this against his will, they would fall into equal, or even more burdensome things. For what is written is as follows: "Thus says the Lord: If you set your face "toward Egypt and enter there to dwell, the sword "which you fear on its account "will find you in Egypt." For since, taking courage in the help of the Egyptians, they opposed the Babylonians, for this reason being grieved, after the capture of Jerusalem and Samaria, the Babylonians turned against the Egyptians, and conquered them without a struggle, then it happened that the remnants of the Jews perished along with the Egyptians. And indeed those who were strong enough to escape the misery in Egypt, barely fled beyond, going to the land of the Arcadians, and they dwelled in Memphis and Michmash as in a most fortified city; and this is another neighboring city, surely, and more distinguished than the

others; and there they died, having clearly passed long periods of time, and not being able to return to Judea. And again the prophet Jeremiah spoke thus: "Therefore thus says the Lord: Behold, I am setting "my face to destroy all the remnant "in Egypt, and they shall fall by the sword and by famine, "they shall fail, from the least to the greatest, and they shall be for "a reproach and for destruction and for a curse. And I will "visit upon those dwelling in the land of Egypt as I visited "upon Jerusalem with sword and with famine and with "death, and there will be no one saved of the remnant "of Judah who are sojourning in the land of Egypt, to return "to the land of Judah, for which they hope with their souls "to return there; they shall not return." Do you hear that they died in to Egypt, and there the divine wrath was brought upon them? When therefore, shunning the misery in Egypt, they should arrive at Memphis as if to a famous city, it will receive them, but in Machmas they will die. For this is the meaning of "Machmas will bury them." When therefore God pursues, no one will save the one in danger, but wherever one might go, there he will encounter His anger. And he says these things will happen to them in Egypt. But since they have also grieved him with their own wealth; "For their silver and their gold they made for themselves idols," he says; for this reason justly destruction will inherit it, that is, it will be an inheritance for the destroyer. For he calls the Assyrian "destruction," as one who has savagely and cruelly destroyed and fought. and thorns, he says, will grow in their tents. for the cities have come to such a state of desolation as to become full of thorns; and this is a sign of land impassable and uncultivated. When therefore one does not use rightly the good things given by God, whether physical or spiritual, nor indeed for His glory, but thoughtlessly does things by which he might give offense, and is caught grieving Him, he will depart into destruction, and will be an inheritance for the plundering Satan, and a dwelling-place of thorns, that is, of savage and misplaced desires; and he would not have cultivated fruits in his mind. And heretics, before others, would suffer this, impiously spending the use of reason to lead brothers astray; and "to strike their weak conscience," although Christ suffered for us. The days of vengeance have come, the days of your recompense have come, and Israel will be afflicted like the prophet who is out of his mind, the man who is spirit-borne. It was the custom of those of Israel to cast off the words of the holy prophets, and to consider the things from God as nothing, although many times He had foretold that terrible things would happen to them. And indeed the God of all has addressed the prophet Ezekiel somewhere saying, "Son of man, behold the rebellious house of Israel, they are saying, 'The vision which he sees is for many days to come, and he prophesies of times far off.' Therefore say to them, 'Thus says the Lord Adonai: None of my words which I shall speak shall be prolonged any more; for I will speak a word and I will do it, says the Lord Adonai.'" He says something like this here also; for he says the days of vengeance have come. It is as if he were to say, The judgment is near, and the contest is already at the very doors, disaster is a neighbor, and the war is before our eyes. The day of recompense is at hand. And when you are afflicted, he says, O Israel, every false prophet in you will certainly be afflicted with you, and in like manner will partake of the judgment, the man who is out of his mind, that is, the inspired and mad one, and who has lost his senses, whom you have considered to be spirit-borne. For along with the others have perished both the priests of the high places, and the worshipers of idols, and all who were false speakers and false prophets in Israel. For since they pretended to be mad when making their prophecies, and feigned to be inspired, for this reason he also calls such a one a man who is out of his mind. By the multitude of your iniquities your madness was multiplied. He speaks of a multitude of iniquity as it were, the manifold and multiform religion of Israel. For in one word, they were

deceived, and all were idolaters. But they divided the ways of their error, some brought their rites to some, others to others, and for those who came to them they made false prophecies. For some served the heifers; others Chemosh, the idol of Moab; and others Astarte. And there were those who served both Baal and the host of heaven. For this reason God reproached them, saying through the voice of Jeremiah, "For according to the number of your cities were your gods, O Judah." For each city among them confessed to having its own god. This very thing he rightly calls a multitude of iniquity. For it is truly an iniquity and an outrage against God, to depart from him, and to adhere to wood and stones, and "to the by the works of their own hands," as it is written. But by madness he means divination. Therefore, since a multitude of iniquity is found in you, he says, for this reason madness has also multiplied in you, that is, false divination, with each of the false diviners likely having his own way by which he prophesied. Truly, therefore, it is absurd and unlawful and profane, and not incapable of grieving and terribly provoking the God of all, to love to adhere to the false words of those accustomed to speak things "from their own heart," as it is written, and not "from the mouth of the Lord." Therefore Christians must guard against this transgression. For to suffer from such things would be fitting only for the servants of demons. A watchman of Ephraim is a prophet with God, a crooked snare over all his ways. It is the custom of divine Scripture to call watchmen those who preside over and are set before the people, and are lifted up high on account of honor, whom one might also look to, if indeed he wished to live a straight and blameless life. And indeed, God said somewhere to the blessed prophet Ezekiel, "Son of man, I have made you a watchman for the house of Israel, and you will hear a word from my mouth, and you will warn them from me." For it is the custom for such watchmen not only to set forth their own life to those being instructed as a model of virtue or lawful conduct, but also to introduce useful things and to interpret rightly what is pleasing to God. But those under good watchmen, going straight toward what is fitting, were saved; but those assigning the inclination of their own mind to wicked and vile men, continued "deceiving and being deceived," and had a mind alienated from all good work and true knowledge. He now also accuses those from the tribe of Ephraim, that is, Israel, of having suffered this. For, he says, a prophet with a god has become a watchman for him. It is as if he were saying, for each of the falsely named gods, there is also a particular false prophet. For as I have already said, they were divided into a manifold error. And some have served Baal; others Chemosh, that is, Baal-peor; and in each sacred precinct something was fabricated, and there was a man-made statue and image, and attending each was a particular false prophet. And the manner of divination among them was varied. And they simply belched out to those who came to them whatever seemed useful and necessary. Therefore, since a particular prophet with each of the falsely named gods has become a watchman for those from Ephraim, for this reason they have now turned aside unrestrainedly to everything that is most shameful. This has become for him also a crooked snare. For it was not possible for those who had slipped into such great polytheism ever to be directed and to be able to walk rightly, so as to have a particular prophet with each god; and in addition, to make a watchman of one who carries them away from piety toward God and casts them into the pits of destruction. Therefore those who wish to live lawfully must pay attention not simply to those who teach, nor to those who speak things from their own heart, but to those for whom the divine and heavenly grace bears witness to the genuineness of their love for God. Therefore Christ also says, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves." For speaking truly, we say that the inventors and leaders of unholy heresies differ little from wild beasts, "Those who devour

Israel with their whole mouth." For they consume, as it were, the souls of the more simple, crushing them with the teeth of deceit. Let it be said, therefore, also by us, "God will break their teeth in their mouth; the Lord has shattered the molars of the lions. They will be regarded as nothing, like water that passes by; he will bend his bow until they are weakened. Like melting wax they will be destroyed." They have planted madness in the house of the Lord. They were corrupted according to the days of the hill; he will remember his iniquity, he will avenge his sins. Here too, by madness he usually means false divination. And the house of the Lord He names Israel. And so it is said somewhere through the voice of Jeremiah to the Synagogue of the Jews, as from the person of God "Have you not called me as a house and a father and the guide of your virginity?" He is astonished, therefore, at the magnitude of the frenzy, and the excess of their absurd undertakings. For they have reached such a point of impiety, he says, as to establish madness in the house of the Lord, that is, false prophecy, and to transgress what is forbidden by the divine laws. And he says well "they have established"; for what was once dared has not ceased, but the matter of impiety has, as it were, become fixed and entrenched. For Israel has not ceased having false diviners and false prophets. But since they have dared such things, being justly called to account for what they did, they were destroyed in the days of the hill. For He will remember their iniquity, and will avenge all their sins. And what this is, "they were destroyed in the days of the hill," come, let us briefly recall. Something of this sort is written in the book of Judges; I will make the whole narrative cursorily, as is possible, and I will condense it, since it is rather long. "In those days," he says, "there was no king in Israel; a man did what was right in his own eyes. "And there was a young man from Bethlehem, of the tribe of Judah, and he was "a Levite, and he was sojourning there. And the man went "from Bethlehem, the city of Judah, to sojourn wherever he might find "a place, and he came to the hill country of Ephraim, and to the house of Micah, "to make his way. And Micah said to him, 'Where "do you come from?' And the Levite said to him, 'I am from Bethlehem "of Judah, and I am going to live wherever I might find a place.' "And Micah said to him, 'Stay with me, and be a father and a priest to me, "and I will give you ten pieces of silver "a day and a change of clothes and things for your life.' "And the Levite went, and began to sojourn with the "man. And the young man was with him as one of his sons. "And Micah consecrated the Levite, "and he became his priest, and was in the house of Micah." Micah, then, was an idolater, and yet he hired the one from the blood of Levi, and made him a servant of a graven image, and assigned him to the services of the idols. And what happened after this? The sacred scripture again spoke thus: "And in those days the tribe of Dan was seeking for itself "an inheritance to dwell in, because an inheritance had not fallen to it until "that day among the tribes of Israel." Then selecting five men, they persuaded them to go before them, and to spy out the land which they might be able to take and make their own inheritance. And they came, he says, "to the hill country of Ephraim, to the house of Micah, and lodged there." While they were in the house of Micah, they recognized the Levite, as their kinsman, because he used their language. For since they were Hebrews, he spoke as a Hebrew. And having asked the reason, and learned how Micah had hired him, though he was from the tribe of Levi, and had appointed him a priest of his own objects of worship, instead of sympathizing with him as a captive and a deceived and wandering man, they immediately slipped into the snares of deceit, and thought it right for him to speak, inquiring of the idol if their enterprise would turn out according to their mind, I mean the conquering of the land they had come to spy out. And he spoke what seemed good as from God. And when the messengers had spied out the land, they reported to those who had sent them that it was good

and fertile, and could be taken without sweat. And when those from the tribe of Dan heard such words, six hundred in number, being in arms, went up. And they themselves also came to the house of Micah. "And the five men," he says, "who had gone to spy out the land "of Laish answered and said to their brothers, 'Do you know that "in this house there is an Ephod and Teraphim and a graven image "and a molten image? And now know what you will do.'" Now Ephod is interpreted as redemption, and Teraphim again as release or one who heals them. For it was an idol, having a false notion about itself, that it was able to heal some. For sometimes the children of the Greeks invest handmade objects with such opinions. Having learned this, those from Dan take up the graven image, and they also persuade the one from the bloodline of Levi to follow them, departing from Micah. And having drawn up for battle and conquered, and having taken the land in hand, they built a city, which they named Dan, inscribing upon it the name of their forefather. For they were of the tribe and blood of Dan, as I said. And having also set up the idol in it, they brought sacrifices, and along with the land they also acquired a god. To this their mind was brought down by foolishness. For this reason God was henceforth indignant, and very rightly so, as having been insulted. Then, when it was necessary for all those of Israel to consider those from Dan as enemies and most hostile, and to demand an account for their impiety towards God, they perhaps even colluded with them, and saw fit to praise them, as having not sinned at all. And what wages came to them for this indifference, come, let us say in order. When Israel remained without a king, a certain Levite man, dwelling in the hill country of Ephraim, took for himself a concubine from Bethlehem. And when the woman ran away to her father, the Levite followed; and he persuades her again to return with him, and to be at home from then on. When this had happened, while going along the middle of the road, he lodged with the woman in Gibeah, which is interpreted as "hill." Now those from the tribe of Benjamin inhabited Gibeah, that is, the hill. And when he was lodging with a certain old man, lawless men from the tribe of Benjamin, coming in the middle of the night, as it is written, wanted to force both the Levite himself and others to lewdness. But having been shamed with difficulty out of the excess of their absurdity, they seize the Levite's concubine, and indeed they killed her, committing lewd acts against the woman all night long. And he, having divided the body into pieces, distributed it to those of the tribes of Israel, making manifest both the sin of those from the tribe of Benjamin against strangers, and their unbridled licentiousness; and that they had imitated the sins of the Sodomites. From this, all Israel, being indignant, was gathered together, and they marched against the tribe of Benjamin in Gibeah, that is, in the hill; and so they destroyed it, although it was very populous, so that very few who were saved barely escaped into the wilderness. And not a few of the fighting men from all Israel also perished. But God would not have allowed those of Israel to clash with each other, if those from Dan had not honored the graven image from Micah's house, and those from the other tribes had not been unreasonably quiet. Something of this sort also happened when God was grieved by the golden calves. For the two tribes of Judah and the ten of Ephraim clashed with each other; and as in the days of the hill, countless numbers fell, and the defeated were destroyed along with the victors, as divine wrath called them to this. And these things were done when Amaziah was reigning over Judah, and Joash over Israel, who so captured Jerusalem as to also tear down a part of the wall for four hundred cubits. I found Israel like grapes in the wilderness, and I saw their fathers as the first-ripe fruit on the fig tree; they went in to Baal-peor, and were estranged into shame, and the beloved became as the detested. That their being destroyed did not happen to them in vain, but in justice, he now attempts to teach. For I, he says, chose them, as one finding grapes in a desert,

and as one plucking a ripe fig from a fig tree; for I brought them out of the land of the Egyptians, which was entirely idolatrous and deluded, and suffering a great lack of every good thing. What then of the chosen ones, those snatched by my hand? They have attached themselves to Baal-peor, they have departed from intimacy with me into shame. This is the meaning of "they were estranged into shame." And he calls shame the Baal-peor. for he was in the most uncomely form of all the others, and indecent to behold. Therefore, loving to be with God, and honoring him as one who has called and chosen, and as one who has snatched from a desert and thorn-bearing land of the condition in this world, as having loved a grape and an early fig, we will preserve unbreakable the union with him, that is, clearly, the spiritual one. But if there should be some turning away to what is uncomely, and to what grieves him, we will in no way differ from the nations. for we who were loved will be as those who were detested who also have been reasonably hated. "For the righteousness, he says, of the righteous man "will not deliver him, in the day that he sins." and very wisely the blessed Paul writes "Therefore let him who "thinks he stands, take heed lest he fall." Ephraim has flown away like a bird. Such birds as are not tame and domesticated, when caught are kept, and delight their owners. but if an opportunity to escape should arise, without delay it departs, and is carried in swift flight to its accustomed habitat. Therefore Israel was hunted in a certain way through Moses like a bird, and was brought to God, and was in a good state of prosperity, being instructed by the law and enjoying the care and providence from above. But it flew away again to what it was in the beginning, all but escaping the hand of its captor. Or you will also understand what was said in another way. Many birds, not bearing the local winters, migrate to other lands, untaught, having the knowledge of what is beneficial, according to the will of the Creator. But in the same way Ephraim also, fearing the calamities from the war, flew away to the Egyptians. Their glories are from births and pangs and conceptions; because even if they should raise their children, they will be made childless from among men; because woe also is to them. Israel fled to the Egyptians, having left the one who bore it, and called upon the ruler of the country to assist it. Was it because God was weak, and not able to save them? Not at all; for the divine is all-powerful, and not unable to ward off the war of the Assyrians. It happened that those from Ephraim, that is, Israel, suffered such things, because, having abandoned God the Savior, and mocking as stale the idea of being proud in him and in him alone, they thought that on their own they would become terrible and invincible to their enemies, because they had expanded into a great multitude, and had an innumerable abundance of children. For their women gave birth according to the promise, and in the order of blessing, Moses having said before, "There shall not be a barren man or a barren woman among the sons of "Israel." But it was utterly foolish, on account of a multitude of bodies, to disregard the help from God; but they should rather have understood, thinking rightly, that with him and through him "one will chase a thousand, and two will move ten thousand." Therefore, he says, they pride themselves not in God rather, but make their glory the births and conceptions and pangs of their women. Let them know, therefore, that even if they should bear sons, and even if they should labor raising children, they will repent, having labored in vain. For they will in every way and altogether lament their childlessness. And the Babylonian sword will suffice to easily destroy all of their offspring. Because woe also is to them. This is as if he should say, When God casts woe upon them, who will bestow cheerfulness? "For if he shuts up a man, "who can open?" as it is written. "It is therefore a fearful thing to fall into the hands of the living God;" and it is necessary to appease the one who has been grieved with gentleness, and to seek salvation from him, trusting in no one, but

rather crying out, "I will boast in God my Savior; "the Lord God is my strength." My flesh is from them. As God was threatening and indeed saying concerning Ephraim, that is, all of Israel, that it would be utterly destroyed, root and all, and would lament its childlessness, and would labor in vain in the rearing of its children, the prophet withdraws himself from the judgment, and prays to be outside of the wrath, saying My flesh is from them. and you will understand "from them," instead of far from them. For outside of them and far away, he says, may I myself be, and my entire race. For sometimes "flesh" also signifies race. For thus we will correctly interpret what was said through the voice of Paul. For he wrote thus: "But I say to you, the Gentiles: inasmuch therefore as I "am an apostle to the Gentiles, I glorify my ministry, if somehow "I might provoke my own flesh to jealousy and save some of them." It is a custom for the holy prophets, when they often see the accusations of some to be terrible and unbearable, to then separate themselves from their abomination. And so the prophet Jeremiah, seeing the Jews had fallen into so many accusations and had offended God, says, "O Lord "Almighty, I did not sit in the council of those who jest, "but I was in awe before your hand; I sat alone, "because I was filled with bitterness." Therefore, we must indeed marvel at the blessed Paul, when he commands us, saying, "Keep yourself pure, and do not share in the sins of others." Every pious person, therefore, might reasonably say concerning those who offend God and are about to be punished, My flesh is from them. Ephraim, as I saw, has presented his children as prey, and Ephraim to bring out his children for the slaughter. And now the prophet pronounces Ephraim, that is, Israel, wretched, saying that he himself has become the cause of his own childlessness and incurable disaster. For as I have seen, he says, both from your words, O Master, and from the events themselves, Ephraim himself has presented his own children for hunting and for slaughter. And he would not blame others for this, nor would he cry out against the divine wrath, if he should choose to think reasonably; but he will rather blame his own ill counsel and apostasy. For since he has grieved not moderately the God who defends and saves, he has all but willingly handed over his own seed with his own hand to the savagery of the nations, and has presented it for deportation and captivity. For this is "for hunting," and indeed also "for slaughter," that is, for massacre; for some of those from Israel the Babylonians killed, and others they carried away to their own land. Therefore, when we sin, thinking rightly we will blame ourselves rather, and not the divine wrath. For we have despised what is fitting, and have become slothful concerning what is pleasing to God. But it is necessary for the insolent and unbridled one to be punished, the one who all but says to the Master of all, "Depart from me, I do not wish to know your ways." Give them, O Lord; what will you give them? Give them a childless womb and dry breasts. If indeed, he says, those of Israel are not to know God, but are rather to be carried away toward a useless and unprofitable hope, and to think that they will overcome their enemies because of the multitude of their children, and that the fighting race among them is numerous, and for this reason it is not necessary for them to be helped by your hand, let the women among them not give birth at all. For this is the childless womb. And even if they should give birth, let them not be raised, that is, let them be destroyed before their time, and before they come to puberty, let the offspring fall. For with the arrogance that is in them from this cause thus being cut away, and the hope in the multitude of fighters being finally removed, they will have recourse to your mercy, and will acknowledge you as Savior and redeemer. But the prophet says such things even now out of love for God. And at the same time he seeks both the glory of his own Master, and the return out of necessity of those of the blood of Israel, if they do not have the fruit of a good choice. But a childless womb and dry breasts might be

fittingly understood also for the workers of evil, and for everyone who deceives and leads astray from the straight path those who are accustomed to walk uprightly, in faith I mean, "and who go straight in their ways." For their mind giving birth to nothing, neither false word nor spurious doctrine, nor could they nourish in error their own children, I mean those in respect to learning, with the breasts of those who practice evil being dry churches, they would not become mothers of the deceived. All their wickedness is in Gilgal, for there I hated them because of the wickedness of their doings; I will cast them out of my house, I will no longer love them. Again the God of all begins to recount the accusations, and he remembers Gilgal. This is a city, in which the handmade idols were worshipped in a most terrible and strange manner. And what he says is something like this again. For in many ways those of Israel are abominable; but one might see the excess of the worthlessness within them, having considered Gilgal. There I have seen all their wickedness, there I have hated them, not because of the place; for that is foolish; but rather hating the things that happened in it. Therefore, he says, I will banish them, and I will drive them from my court, and I will cast them out of my household. And having hated them justly, I will henceforth oppose them, and I would not change my mind again to choose ever to love those who have committed such sins. But I suppose someone will say, 'How then did he bring them back to Judea from the land of the Assyrians, or how did he release them from captivity?' Was he not changed to gentleness, and deemed them worthy of forbearance and love? Yes, I myself would say that the statement is true. For they have been shown mercy out of gentleness, admittedly. But those against whom the word was spoken went away into captivity, and have died in their judgment, after a long time had passed. And just as he promised through Moses in Egypt to those of Israel, to bring all of them into the land which he swore to their fathers, but some did not enter because they were disobedient, 'whose limbs also fell in the wilderness,' but rather the land was inherited by those born of them; so you will understand it here also. For those against whom the word was spoken have died, but at the appointed times those from among them returned to Judea, when Cyrus reluctantly permitted it, when their seventieth year of dwelling in a foreign land was fulfilled. But they will be cast out of the house of God, or rather have been cast out, both those who dared terrible things against Christ, and impieties beyond all reason, and those who loosed a bitter and blasphemous tongue against him; and they will endure an unchangeable wrath. For they are caught having behaved insolently not against one of the prophets, but against the very Lord of the prophets. Therefore, with their other sins which they have committed against themselves being passed over in silence, one might see all their wickedness and the excess of their depravity, as being in those things alone that were done against Christ. All their rulers are disobedient. Ephraim is afflicted; his roots are dried up, he shall bear no more fruit; wherefore even if they should bear children, I will slay the desired fruit of their womb. God will reject them, because they did not listen to him, and they shall be wanderers among the nations. He says that no one good, that is, obedient and tractable, was found among them, not small, not great, not a leader, not one under authority and subordinate. For this reason he strongly affirms that it must utterly perish, as if uprooted, having henceforth become like withered and stricken trees, which need only to be cut down, as if openly confessing their fruitlessness. And that it is fitting for fruitless trees to be cut down, the Savior himself also taught, commanding that the fig tree which had no fruit, as a type of the Jewish Synagogue, must be cut down; 'For why,' he says, 'does it even make the ground useless?' Therefore Israel, having been found fruitless, he says, would rightly be cut down; for it will not produce fruit. But even if this should happen, he says, I will destroy what is born from them. And this is the desired fruit of their

womb. But I think it is also necessary to consider that point, what the matter of the statement is; and why does he say, that all their rulers are disobedient? For why at all did it require the submission of the rulers? Therefore the statement has a reference to a certain history of the ancients. And what this is, I will say again. Israel made a calf in the wilderness, when Moses was absent; for he had gone up on Mount Sinai, to receive the law. Then having come down, he was greatly grieved by the trespass, he smashed the calf, and he in a way appeased an indignant God by his own sincerity and virtue. For he fell down and begged, saying, "If you will forgive them "their sin, forgive it; but if not, blot me also out of "this your book, which you have written." And God granted to the prophet clemency for all, and indeed he said, "I am merciful "to them according to your word." Do you see how much the love of God of the one presiding profited Israel, and one being sufficient on behalf of all to persuade God, through submission and obedience? Therefore he reasonably accuses Israel as having completely turned aside. and then having none of the leaders among them, to rebuke those who stumble, to turn them from error, that is, one able by his own brilliance in manner and virtue to turn away wrath, God having been entreated, just as indeed happened in the times of Moses, for this reason also he says they will be cast out and will be wanderers among the nations. This happened to them both then, when they were carried away to the Assyrians, and now no less, being detested for their outrageous deeds against Christ. For those from Israel continue in the world homeless and as strangers everywhere, and having no city. "For I will scatter them to every "wind," God also said through the holy prophets. If, therefore, we have a care and concern for intimacy with God, let us submit our neck to him, and let us approach Christ who says from good obedience, "Come to me "all who labor and are heavy laden, and I will give you "rest. Take my yoke upon you." For thus we will be both fruitful and unstricken, our root not withering, our fruit not falling to nothing, not wanderers and far from God, but near him and with him, and having the city that is above and in the heavens, the mother of the first-born, the nurse of the saints, the pure dwelling-place of the spirits above. A luxuriant vine is Israel, whose fruit is abundant; according to the multitude of his fruits he multiplied altars, and according to the goods of his land he built pillars. They have divided their hearts, now they shall be made to disappear; he himself shall tear down their altars, their pillars shall suffer. Having said that the roots of Ephraim were diseased, and that he would be fruitless and like those who have never borne at all, since the savagery of the Assyrians consumes what is born, he shows necessarily both what he was of old, and that he had been fruitful, when he wisely partook of the life in the law. For being seen by the surrounding nations like a beautiful and luxuriant vine, he was reasonably admired. And somewhere concerning it the blessed David says in the book of Psalms to the Savior God of all, "You brought a vine out of Egypt, you cast out nations and "planted it; you prepared the way before it. It "stretched out its branches to the sea, and its shoots to the "rivers." For it was planted "on a horn "and in a fertile place," according to the voice of the prophet. But it did not produce grapes, but rather brought forth thorns. For with the multitude of good things given to it, it showed an injustice as it were concurrent and equal; and it is clear that this was against God. For he multiplied altars and built pillars; and as much as he abounded in the good things from above, so much was he eager for profanation, by worshipping demons and raising altars and as it were dividing his own heart into a polytheistic error. But he says these things will not be so; whence? For he himself will tear down their altars, and their pillars will suffer, that is, being smashed and pulled down. And you will wisely refer "he himself" either to the God who has power over all, or to the person of the Babylonian, as has already been shown many times. For it happened in the

cities in Samaria that the temples themselves were burned down along with them, and the carved images were plundered. Therefore we ought, rejoicing in what we might have from God, to kindle the thank-offerings, and not in the breadth having slipped from cheerfulness, to be carried away somewhere toward what is discordant with him; but rather to seek and to hasten to accomplish, and very eagerly, the boasts of virtue, not being divided toward the passions in the world, and submitting the neck to Satan. For what Christ said is true, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other;" but if we are divided, we will also be "portions for foxes," according to the voice of the psalmist; and we shall be in every way and altogether in want of him who knows how to make us glad. Therefore now they will say, We have no king, because we did not fear the Lord. And what will the king do for us? Speaking words, false pretexts, he will make a covenant. He said not only that their altars would be shaken, and their pillars would suffer affliction, but adds that they will also repent and lament over their own evil counsels. And having missed their hope, and been deceived by the falsehoods of their rulers, late and with difficulty will they understand. For those among them who administered the thrones of the kingdom used to say that the golden heifers and the security from other idols would be sufficient for their aid, even if they did not have the divine law, even if they did not choose to do the things through Moses. But experience has shown them to be speaking falsely. For they have seen those who long ago arranged such things for them, and spoke foolishly, fall under the hand of enemies. For this reason they say, We have no king, because we did not fear the Lord. For behold, behold, they say, there is no one to defend us, that is, to stand against the invasions of the Babylonians; but all have become weak, the leaders are undone and have fallen. And the pretext of the weakness for them and for us is not having feared the Lord. What then is the benefit from the rulers? he says. There was nothing then in them, except false words, and the vanity of covenants, that is, of promises. For it is a custom in the divine scripture to call promises covenants. It is wise therefore and full of all praise, to trust rather in God, and not to be carried away by the words of deceivers to the point of offending God, but rather prudently to depart from wrath before experiencing it, and not to lament late after suffering, coming with difficulty to unprofitable afterthought. Judgment shall spring up as couch grass upon the fallow of a field for the calf of the house of On. Couch grass grows in fields, especially in unplowed and fallow ones, and it seizes, and very vigorously, the chance neighboring land. For it somehow spreads out widely, and is moreover difficult to combat for those who wish to check its ever-onward course beyond the adjacent lands. Judgment therefore, he says; and it is clear that it is from God himself; just as couch grass springs up on a fallow field for the calf of the house of On. It is as if he should say: A decree of destruction and a punishing nod will be from me, and it will seize like couch grass upon the calf, that is, of the objects of worship of the existing temple in Bethel. For this is what the house of On signifies. For other interpreters have again rendered it, of the calf of the house of Bethel; but the Seventy, instead of the house of Bethel, have said the house of On. And we have already stated the reason above, but we will not hesitate to remind you. For the Egyptians in their myth-making said that the Apis was a child of the moon, and an offspring of the sun. And according to them, On is the sun. And the heifer which Jeroboam made was a type of the Apis among the Egyptians. Therefore, like couch grass seizing, he says, and overcoming all that lies nearby, judgment will come from me upon the calf of the house of On, that is, Bethel. For the divine is always all-powerful, and to its nods nothing will be able to resist. "For who will turn back the high hand?" according to what is written. The inhabitants of Samaria shall sojourn,

because his people mourned for him; and as they provoked him, they shall rejoice over his glory. Behold, he now makes clear the judgment that seizes the calf, and of couch grass punishment is wont to be extended, against whomever God wishes; and now he recalls a story, which it is necessary to tell; for thus, and not otherwise, shall we understand what is prophesied. It was the custom for all idol-worshippers, when time was pressing and enemies were at hand, if they came to be in need of money, to lay hands even on the votive offerings in the sacred precincts. It is written, therefore, in the Books of Kings, that when the king of Syria was besieging the cities in Samaria, Menahem, who was at that time ruling over Israel, then being unable to oppose him with equal forces, sent an embassy to Pul, the king of the Assyrians, and with gifts persuaded him to come to his aid and to make the Syrian withdraw, which indeed was also accomplished. For that one took Damascus by force, and he also slays Ader himself. They say, then, that when a very great weight of gold was sought, matters came to such a necessity for Menahem that he even took one golden calf and sent it along with the ambassadors. And Israel indeed lamented, seeing sent away that which it considered to be a god. Yet he thought, consoling himself with cold reasonings, that it would be in greater and more splendid temples that the Babylonian would enthrone it. And besides these things, he was disposed to think that it would be worshipped also by more nations; for countless are the nations of the Persians and Medes. Menahem, therefore, sent the calf as if it were entirely of gold through and through; but Pul, upon taking it, smashed it to pieces; for among them the object of worship is different, and they do not tolerate a calf. Then, they say, it was found not to be golden, but rather bronze underneath, gilded over with gold. From this, he says, the Assyrian laughed at Ephraim, that is, Menahem who was ruling from the tribe of Ephraim. And in addition to this, he despised the foolish counsels of Israel. Having therefore related the account of the history, that is, of the Hebrew tradition, let us now of necessity run through the text; for the composition of the saying is very difficult to perceive and extremely troublesome. He said therefore that the inhabitants of Samaria will sojourn; the word "will sojourn," instead of "will be removed," that is, they who are now in Samaria will be removed, he says; and he speaks of the calves, or the heifers. For they were sent away, as I said, to the Babylonians. And his people indeed mourned over them. But whose "his"? Is it not clear that it is of the "being," that is, of Apis? Nevertheless, just as they were seen, he says, provoking and dishonoring it by sending it to others, so also they will rejoice over its glory. For they will think that it will be very much more famous, being worshipped by more nations. But they have missed their hope; for it was shattered, and it was an occasion of laughter for the Babylonians. Therefore their monument has suffered miserably according to the voice of the prophet himself. And they provoked the calf, not that it was provoked in truth; for how could insensible matter have suffered this? But because the force of their undertakings would have angered it, if it were truly God and had the sensation to suffer the things that happened. For it was removed from him, and they carried it away bound to the Assyrians as a gift to king Jareb; in a gift Ephraim will receive, and Israel will be ashamed of its counsel. The prophetic word interprets itself for us. For what it has said obscurely, this it attempts to make clear. For the calf was removed from Israel, and having bound it; and the word is being witty; they carried it away as a gift to king Jareb, that is, to an avenger. For he was called for aid, and as it were to avenge Samaria which was being destroyed by the Syrians. But Pul will receive the calf as in a gift from Ephraim. And by Ephraim he means the king of Israel. Nevertheless, he says that Israel will be ashamed of its own counsels. For because, as I said, it had turned away from the all-powerful God, and chose rather to worship calves, it was ridiculous, and was caught having fallen into an

old-womanish and cold and unprofitable foolish counsel. Therefore the prophet, or rather God, speaks the truth, if he should say through of the voice of the saints concerning those who have served the works of their own hands, "Behold that their heart is ashes and they go astray." But the saying would also be fitting for those who pervert the correct doctrines of the Church. For just as the heifer, being ground to powder, exposed the foolish counsel of Israel, so too their doctrines, being ground down by investigations and shattered by the power of the truth, will be for the shame and disgrace of those who composed them, and impiously devised them, and most foolishly receive them into their mind and heart. Samaria has cast off her king like a twig upon the face of the water, and the high places of On, the sins of Israel, shall be destroyed; thorns and thistles shall come up on their altars. This again would easily show both the instability and the unseemliness of the manner of those of Israel, that is, of those in Samaria, even concerning those whom they supposed to be gods. And it is no wonder. For those who impiously insulted the one and true God, God by nature, with apostasies and with running away to everything that is most shameful, how could they have become genuine concerning many and falsely-named gods made of stones or wood? He says, therefore, that the calf was cast off by those in Samaria, the one in glory among them of both God and king; and that it was cast off in such a way, as if a twig, having fallen into the eddies of the waters, would then be carried away to wherever seemed best to those pushing it away. And that the shrines will perish along with their objects of worship, and the altars will be destroyed, and they will become places of thorns, with their whole land having been ravaged—how could it be doubtful? But he calls the altars the sins of Israel, and very appropriately, as they were impiously raised as a memorial of their impiety toward God; and again by On, he named Apis, that is, the heifers in Bethel and Dan, for whose glory the altars also were. Therefore, what God does not establish, this will in every way and altogether be destroyed. And I suppose that what was clearly said through another prophet indicates something of this sort: "They shall build, and I will tear down." And they shall say to the mountains, Cover us; and to the hills, Fall on us. The carved images were not worshipped in the two cities alone, I mean Dan and Bethel, but here were the golden heifers, and on the mountains and the hills, the objects of worship of the neighboring nations: Baal, Beelphegor, Astarte, and Chemosh. Therefore, through these words he indicates that not only will the altars of On be shaken down, that is, of Apis, or of the heifers, but that in every way and altogether the shrines on the hills and mountains will also fall. For their affairs will be reduced to such a state of misery and terror, that they would choose rather to be under the mountains and hills themselves, than to live to see what they were necessarily, and not willingly, to suffer. But it must be known that Christ himself, announcing to the Jews the calamities that would be brought upon them because of their outrages against him, used the same words. "For then," he says, "you will say to the mountains, Cover us; and to the hills, Fall on us." For evils that have reached their limit, and the excesses of terrors, although death is bitter, sometimes show it to be most desirable to the many. Therefore, indeed, to the very mountains and hills, in which were the false worships, and where the crimes of impiety against God were committed, he says they will all but say, Fall on us, and anticipate the savagery of the Babylonian sword, and the inglorious and unbearable misery of the captivity. From the time of the hills, Israel has sinned; there they stood. War shall not overtake them on the hill; he has come to chasten them for the children of iniquity; and peoples shall be gathered against them when they are chastened for their two iniquities. He says that the apostasy which took place on the mountains and hills is older than the error concerning the heifers. And indeed, when the ten tribes

had taken Samaria, having shaken off the yoke of the kingdom of Rehoboam, then Jeroboam brought in the heifers; in But those in Jerusalem practiced the error in the mountains and on the hills, as Solomon yielded and consented to foreign women, at that time also raising altars and finally precincts for their objects of worship. From the time, therefore, that the hills were devised and the playthings on them, and the false worships, from that time Israel has given offense. And this would be a not-unclear indication of the divine gentleness, which does not endure to punish the impious in a long time, but rather holds back and awaits perhaps the repentance of those who have gone astray. But they were harsher and were found suffering from even worse things. For they added to the hills also the inventions concerning the heifers. And sacrificing to demons in mountains and on hills, and seeming to be pious concerning vain things, perhaps they also thought to themselves, or rather even steadfastly believed, that they would be established in the certainty of prosperity, and would be better than their opponents, and unconquerable by their enemies. And this is a customary sickness for those who go astray. And indeed when they went down into Egypt, after Jerusalem was captured by the Babylonian, the prophet Jeremiah advised them to abstain from sacrificing to idols, so that there might be some mercy upon them from God who is able to save. But they claimed to have fallen into terrible things for this reason, that they had ceased being willing to fulfill the customary rites, and were convicted of neglecting the honor for vain things. And it is written thus: "And all the men who knew that their wives were burning incense to other "gods, and all the women, a great assembly, and all "the people dwelling in the land of Egypt, in the land of Pathros, "answered Jeremiah, saying, 'The word which you have spoken to us in the name "of the Lord, we will not hear. For we will surely do every "word that shall go forth from our mouth, to burn incense "to the queen of heaven, and to pour out libations to her, "as we have done, we, and our fathers and our kings "and our rulers in the cities of Judah, and "outside Jerusalem; and we were filled with bread, and we were "well, and saw no evil. And when we left off "burning incense to the queen of heaven, we all were diminished, "and perished by the sword and by famine.'" He accuses, therefore, those of Israel of both their frivolous talk and the rottenness of their hope, and he says concerning the hills, that there they stood, that is, that just as they themselves say, or rather think to themselves, by worshiping the carved images there, they have held the security of prosperity, and have stood in unshakable good things. And as they think again, that which is accustomed to cause any grief at all will not seize them on the hill, if they should choose to fulfill the customary rites for the carved images. But he says they have been deceived and have missed the mark of their hope. For war has come upon them, being children of injustice, and through experience itself they will be disciplined, that their unbridled will is bitter. And who would they be, the ones through whom their disciplines will come? A very great assembly of enemies. For this is what it is: 'peoples will be gathered against them,' and the terrible things from the war will certainly happen, when they are disciplined for their two injustices. And what these are, he showed us more clearly through the voice of Jeremiah, saying, "Heaven was astonished at this, and "shuddered much more exceedingly, says the Lord, because two "evil things my people have done: they have forsaken me, a spring "of living water, and have dug for themselves broken cisterns, "which will not be able to hold water." Ephraim is a heifer that has been taught to love victory, but I will come upon the beauty of her neck; I will mount Ephraim, and I will pass over Judah in silence. He compares Ephraim to a calf, very harsh and arrogant, and not knowing how to be checked from its own impulse, which it might happen to make for any reason, that is, not tolerating being tamed, but rather always seeking to win, and to rush with unreproved impulses

toward what seems good to it. But even if it is such, he says, it will yield and not willingly. for it will be subdued by the with the onsets of calamities, God bringing them under the yoke, and all but working this Himself, and paralyzing the beauty of its neck, that is, the part in Israel that was especially rebellious. This was the kingdom among them, provoking to apostasy the peoples under their hand. Therefore it will be cast down, with God weighing it down. For I think this is what is indicated by "I will ride upon Ephraim." But he says providentially, that "I will pass over Judah in silence," instead of, "I will postpone Judah for a little while," not submitting them to punishments; not yet bringing on the things that come from wrath; but rather persevering, and gently yielding. And for what reason? For Ephraim, that is, the ten tribes, as I have already said, have completely inclined to choosing to fulfill the works of error; but the two tribes in Jerusalem, I mean Judah and Benjamin, have often been under upright and pious kings, who cast down the trinkets of idolatry, who persuaded them to live reasonably and lawfully; such was Amaziah son of Joash, a pious and just man; likewise Hezekiah, he too admired equally with the aforementioned, zealous and beloved of God. For this reason the ten tribes suffered captivity first; but when the Babylonian campaigned against Jerusalem, he did no harm, but rather went away to his own land, a fugitive and in great fear, at which time also fell in one night by the hand of an angel one hundred and eighty-five thousand of the Assyrians. Since God, then, is forbearing, and bears our weaknesses, let us not be indolent, nor be taken captive by falling back with regard to the need to fulfill the things that seem good and dear to Him. Jacob shall be strong against him. I said that the Assyrian, having campaigned against the multitude under his hand, and having removed all of Samaria, and having burned both the cities themselves and the temples, after this besieged Jerusalem, but in no way took it, since God was its defender. For by an angel in one night one hundred eighty-five thousand were destroyed. This, I think, he now announces beforehand, saying, "Jacob will be strong against him." Against whom, then? Is it not clear that it is against Rabshakeh, who was about to besiege? And he has called "Jacob" those of the blood of Jacob, I mean Judah and Benjamin. The phrase could also go, if one should choose, against all of Israel. Again, the meaning of the prophecy seems to refer us to the memory of an older matter, with God all but fulfilling the promise to the divine Jacob. For when, as a man, he had wrestled with him in the night, beyond the torrent Jabbok, then when dawn finally came, and the day was breaking, God wished to depart, saying, "Let me go, for the dawn has come up," but he said he would not let him go, unless he blessed him, he heard then, "Because you have prevailed with God, and with men you will be powerful." This perhaps the word of prophecy signifies to us for the present, most clearly setting forth the phrase, "Jacob shall be strong against him." But observe the precision of the promise; for not that Jacob will overpower the Assyrians, but "he will be strong," it says; for he was strong in God, not through himself.

Book 6

Sow for yourselves unto righteousness, reap unto the fruit of life, enlighten for yourselves the light of knowledge, seek the Lord until the fruits of righteousness come to you. The manner of exhortation is ever twofold. For either, by explaining the punishment that will befall those who wish to be indolent, we are accustomed to frighten them away and very sternly toward choosing to live splendidly; or, by announcing the honors prepared for the decent, we make those who are being instructed more eager for the need to proceed hereafter to the better and more lawful life. The God of all is doing something of this kind now as well. For he has threatened those who have gone

astray with wars, the calamities, the leading into captivity to foreigners, the burnings of cities, the savagery of the combatants. But he does not stop the word of exhortation at this point, but behold, again, he also helps them in another way, and indeed, having forsaken what is useless and the cause of all their misery, he bids them choose what is by nature most beneficial, just like farmers, sowing for righteousness, and harvesting for the fruit of life. For as the blessed Paul writes, "Whatever a man sows, this he will also reap." And "He who sows evil things will reap evil things," according to what is written; but the worker of righteousness will be full of salvation and life, brilliant and enviable, and will gather in the wine "that makes glad the heart of man." And besides this, those who wish to be well-pleasing must house in their mind and heart the light of true knowledge, which those who worship "the creation rather than the Creator" do not have. And how one might be able to sow for righteousness, and indeed also to harvest for the fruit of life, and to receive the brilliant light of knowledge, he himself indicated, adding: Seek the Lord until the fruits of righteousness come to you. And God would be sought by us, not locally; for this is foolish, since the divine is not in a place; but as in a disposition of soul, and in the eagerness of a mind that has assented to everything whatsoever that is pleasing to Him, and looks to a right and polished knowledge, which has no cause for reproach from any quarter. For having thus found him, we will also be enriched with the possession of other good things. Or does Christ not speak the truth when He says, "Without me you can do nothing?" But I think this is in no way doubtful to those accustomed to think rightly. For this is our possession of every good thing with God, and through God, and from God. One might say, and very reasonably, that *sow for yourselves for righteousness* and what follows it, is not only for the worshipers of idols, but also for those who turn away from the right faith, adhering rather to "deceitful spirits, "in the hypocrisy of demons, whose consciences are seared," as, at any rate, the most wise Paul writes. These sow indeed by engaging in labors for knowledge and learning; but not for works of righteousness, but for injustice and impiety, "Deceiving and being deceived," and "Wounding the weak conscience of the brothers, for whom Christ died." Therefore, they do not harvest for the fruit of life; from where? But for punishment and judgment. And at any rate Christ said, that "Whoever "causes one of these little ones who believe "in me to stumble, it would be better for him to have a millstone hung around "his neck, and to be drowned in the depth of the "sea." Therefore, let them love the truth; this is the light of knowledge; thus God is sought; from this, fruits of righteousness will spring up for them unto life; and wine will also be harvested, not physical, but rather spiritual and through the Spirit, which gladdens both heart and mind. Why have you been silent about impiety, and harvested its injustices, eaten false fruit? because you trusted in your chariots, in the multitude of your power, and destruction will rise up among your people, and all your walled cities will be gone. Again he accuses them, as having chosen from pleasure in wickedness to be quiet about things they should have least been quiet about, and as having been most unwisely silent about things at which it was likely God was not moderately grieved. For it was necessary, he says, with all strength to thrust away impiety towards me and to rebuke those who advise shameful things, and doing this to be in every good thing, they were silent, they accepted the ways of error; there was not among them one who stood against those who innovated those things, not setting against them the things from the law, and bringing to remembrance what had been decreed. For it is written, "You shall have no other gods besides "me;" and again, "You shall not make for yourself an idol." But they had very little regard for these things at all. For they were silent, honoring impiety, that is, apostasy. Therefore they have harvested the fruits of their injustice in this matter,

they have eaten a false fruit, that is, they have held a hope that is both fragile and unprofitable. For the true fruit, which is able to save and to benefit, is love for God, and the boasts of righteousness; but a false fruit would reasonably be understood as that of impiety; for it certainly brings down to an abominable end. What, then, is the false fruit that has come to them from their impiety, He immediately showed. For He adds, Because you hoped in your chariots, in the multitude of your power, destruction shall rise up among your people, and all your fortified places shall be gone. For you have acted impiously, not moderately, He says, having served wood and stones, and having dishonored the one God who is so by nature and in truth. Then, when war was announced, and had already come even within your gates, you did not seek help from Me, but you took courage in your own powers and in the multitude of your chariots, and you supposed you would overcome the strength of the enemy, the solicitude and aid of your falsely named gods being sufficient for you for this. This shall be a false fruit for you. For there will be destruction against the peoples, and every brilliant and well-fortified city will be shaken down. For what God does not establish, will in every way and entirely fall. Let these things be said also by us, or rather by God, to those who wish to attend to the unholy heretics, and who pretend to be disciples of things pertaining to life and understanding. These men pass over impiety in silence. For they endure hearing those who blaspheme, although they owe it to make the greatest possible denunciation against them. They will therefore indeed share in their own ill counsel, and will reap the fruits of injustice. for they will eat falsehood, receiving spurious and rejected knowledge, and being taught perverted things, and whatever attempts to counterfeit the beauty of the truth. And that all their power will fall, with God overthrowing it, and they will go to ruin and destruction, how could anyone doubt? As the ruler Salmana from the house of Jerubbaal, in the days of war dashed a mother to the ground upon her children; so will I do to you, O house of Israel, because of your evils. In the book of Judges it is written that Israel turned aside after the Baalim from time to time. For this reason they offended God, and were delivered into the hands of Midian, for seven whole years. And they endured such harsh oppression from their conquerors, that they even lived in rocks, and were saved only with difficulty by hiding in them, and making the difficult places a fortress, because they were utterly exhausted for battle. It happened therefore that from time to time those who fell into the hands of the Midianites were cruelly killed, so that children perished together with their wretched mothers, all mercy having been removed. And their rulers were Oreb and Zeeb, and Zebah and Salmana. And the calamity was prolonged until God, having pitied the afflicted Israel, raised up Gideon, who was also renamed Jerubbaal by his father and the locals, for such a reason. For when God had instructed him by the voice of an angel, he pulled down the pillar of Baal, and cut down his grove, secretly and by night. But when the inhabitants of the town, hastening at dawn to perform their usual rites, were present in the sacred precinct, and saw Baal thrown down, and the oak grove fallen upon him, they at once suspected the piety of Gideon, and ascribed the cause of the matter to him. Then they went to his father, saying, Give us your son, that we may kill him, "because he has pulled down Baal." To this he replied; "Will you," he says, "avenge Baal? If he is a god, let him plead his own case against the one who pulled him down." From this, Gideon was henceforth renamed Jerubbaal, which is interpreted "Let Baal plead." Just as, then, he says, Salmana, the leader of the Midianite multitude, from the house of Gideon, that is, of Jerubbaal, dashed a mother upon her children, in this very same way the general of the Assyrians cruelly and inhumanly, and without any pity he will use war against you, and will dash the mother to the ground with her children. And these things will happen because of your wickedness. For he does not punish in

vain, being a righteous judge, the God of all. But if the sins of those who have offended him should then extend beyond measure, then he brings on them accordingly the things that come from wrath. If then we would avert his anger, we must first avert very well both sinning, and, as it were, provoking to indignation the divine and most gentle nature, and perhaps even forcing it unwillingly to this by the excess of our offenses. But it must be known that some of the preceding commentators say that it was not Shalman, the ruler of the Midianites, who dashed the mother upon the children, from the house of Jerubbaal, that is, of Israel; for sometimes the whole is signified by the leaders; but rather that Gideon dashed the mother upon the children in the house of Shalman. But I think the other would be better, and have support from what is fitting, and not this rather. For just as at that time, when Israel inclined to the Baalim, the children were dashed along with their mothers among them by the hand of foreigners, so also now that Ephraim has turned aside to idolatry, the children will be dashed again by the hand of barbarians, that is, of the Assyrians, along with those who bore them. I think, therefore, that the argument is plausible, and will better preserve the similarity, as from an ancient image, to more recent events, if the force of the preceding is understood in this way. In the morning they were cast off. The king of Israel was cast off. Again, the other interpreters, and indeed also the Hebrew writing, have clearly said that they were cast off as in the morning, signifying by this that Israel had fallen away from fellowship with God, as it were, in a very short time, that is, quickly and without delay. For the time of the morning is very brief; for as soon as the light of day begins to dawn, it makes the morning; but when the sun has risen and sent forth its first ray, it is immediately dissolved and has passed away. Therefore, as in the morning, that is, in a little, and brief, and very contracted time, they were cast off together with their leaders. For we shall either understand it thus, or we shall take it in another way. For when God does not yet bring punishments upon human offenses, or even makes the extension of his forbearance longer, it is not at all unlikely to compare him to those who sleep at night. And indeed the blessed Prophets have cried out to us in many ways, signifying this very thing. For the most wise Jeremiah says, "Be not as a man sleeping, or as a man who is not able to save;" and the divine psalmist at one time says, "Awake, why do you sleep, O Lord? Arise and do not cast off forever;" and at another time, seeing him awakened for the help of some, says, "And the Lord awoke as one sleeping." He seems, then, to call the morning the time of his, as it were, watchfulness over them; for in the morning we rise from sleep. Therefore, when God is watchful over them, and, as it were, now awakened to visit what they have done, they will become cast off and rejected; although because of his very great forbearance he, as it were, even slumbered over them, in the time that has already passed. And he says that the king was also cast off with the multitudes, since the kingdom of Ephraim would very soon be taken away from their midst. For having returned, as I said, to Judea after the time of the captivity, they all came under one king, just as, of course, both in the beginning and before the times of the captivity. For those from the tribe of Judah reigned in Jerusalem, while all of Israel still existed. Because Israel was a child, and I loved him, and out of Egypt I called his children. As I called them, so they went away from my face. In these things the argument seems to us to be contending against an objection from some people. For let someone be conceived of as considering that, or even saying openly: If they were going to fall away, and from the face of God, those of the blood of Israel were to become in due time, and to be both abominable and hated, why were they even called in the beginning? To these things God, and very fittingly, explains in a certain way, saying, Israel is a child and I loved him, and out of Egypt I have summoned his children. Jacob, he says, was an unfeigned man, who

was renamed Israel. For this reason I loved him; for while they were still in the womb, "Jacob I have loved," He says; "but Esau I have hated." Since, therefore, I have loved him, for this reason I also delivered his children from the oppression of the Egyptians. "For I show mercy to thousands of those who love me." What then of those honored and chosen on account of their fathers, those honored by the grace of freedom, and delivered from slavery and toils? Have they shown honor? Have they been eager to gladden with good will the God who protected them? By no means, he says. For they have run away from the Master, they have departed from the one who honored them, they have insulted the one who called them. And how have they departed? Was it one by one and a few at a time, having slipped from right thinking, and being seduced by certain deceits? Not at all. For they departed in the same way as they were indeed called, that is, as a whole multitude and by tribes, every clan and every household. For so they went out of the land of the Egyptians in due course. And we remember that when Pharaoh was scarcely promising to let Israel go, and wished to learn about the multitude departing from him, saying clearly, "Who are they that are going?" Moses answered, "With our young men and with our elders we will go, with our sons and daughters, and our sheep and our cattle." Therefore the call was by whole tribes and by multitude, by clan and by household; and in the same manner was the apostasy, the ugliness of which he particularly signifies when he says *they departed from my face*. For those whom the Master of all might choose to hate, He would not even visit, I mean according to that which is sung in the psalms, "Look upon me and have mercy on me." For it is written that "The eyes of the Lord are on the righteous;" and He Himself somewhere says "And on whom shall I look, but on the humble and the quiet, and him who trembles at my words?" They sacrificed to the Baals and burned incense to carved images. And I bound Ephraim's feet, I took him up in my arm, and they did not know that I heal them in the corruption of men. I drew them with the bonds of my love. He shows the immeasurable and god-fitting gentleness inherent in him. For to bestow good things on those who have already believed and acknowledged him and have chosen to worship him alone would have a fitting reason, and the matter would not be beyond what is likely; for one honors, if he should choose to act rightly, one who is already his own and who has run to him; but to appear as the provider of every good thing even to the profane who do not yet know him would have an excess of philanthropy and wonder, and a truly god-fitting demonstration of gentleness. Therefore the Savior himself also said, pitying our condition and, as God, bestowing a mercy in no way fitting for the lovers of sin, at one time that "Those who are well have no need of a physician, but those who are sick," and at another time again, "I did not come to call the righteous, but sinners to repentance." And the most wise Paul also greatly marvels at the incomparable forbearance of God who rules over all, and says that "Christ came into the world to save sinners; of whom I am first." They, therefore, he says, that is, those of Israel, were wandering in Egypt, they did not yet know the true God, me; but rather they were detected bringing sacrifices to the Baals, that is, to the idols, burning incense to the carved images, that is, to the objects of worship of the natives. But I, since I am kind and good, although Ephraim was in such a state of perversity—that is, Israel as a whole, as is indicated here by one tribe—I bound his feet, he says. And what this is, He Himself clarified, saying, I took him up in my arm. But the a similarity of the matter, as from what is done with infants. For those who take up small babies in their hands, as it were, bind their feet, bringing their feet together. For I think the thighs and knees of everyone who is seated must be drawn together; this is what "I bound his feet" means; just as it is indeed written about Abraham, that he bound the feet of Isaac his son, when he expected to sacrifice him to God. But it is necessary to

know that the edition of the Hebrews, and indeed that of the others, does not have "I bound his feet"; but they have rather put "I have become as a nursing-father to Ephraim." Therefore, I was such to them, but they did not know, that is, they did not understand, they did not perceive that by destroying others among them I bring about their correction. For this is what "I heal them by the destruction of men" means; for the Egyptians were first destroyed by the ten plagues, since Pharaoh would not relent. And after the plagues of the Egyptians, the Hittites, Hivites and Amorites, Canaanites and Jebusites were destroyed, whom Israel, having conquered by force, has inherited the land of promise, since God cleared every steep place for them, and bestowed the ability to overpower their enemies. Therefore, he says, they do not perceive that by destroying men of the same race as them, I set their affairs in order. And I stretched them, that is, I bound them fast and held them as in bonds of love. But if they had been wise, they would surely have understood and reasoned among themselves, why these nations were destroyed by God, and we were brought in to replace them. For understanding thus, that I have hated the sinner, and I do not take into account the worshiper of demons, they would perhaps have ceased from choosing to do similar things. Therefore, it is necessary for those who wish to please God with sound reasoning and a good mind to make the wrath upon others a cause for their own security. But it is altogether terrible that the matter of ingratitude is, and how one who has fallen into this disease, having been convicted of all absurdities, would be justly punished, and from this it is easy for us to see. For the ungrateful man, he says, is as a blasphemer. And I will be to them as a man slapping his jaws; and I will look upon him, I will be able to help him. For since He said that He had loved and taken Ephraim into his arms as an infant, and bound him as if in bonds of love, although he was still profane and sinful, for this reason He says He will also turn him back when he sins; "For whom the Lord loves, he chastens, and scourges every son whom he receives." But see how He promises that the manner of rebuke will not be devoid of God-befitting gentleness. For He says that the motions against them will be equal to slaps on the jaw by the hand of a man. This would be understood as the motion of a father, who mixes that which comes from wrath with forbearance and love, and as it were, gently, and scarcely striking with his hand, so that he may not be entirely unreprieved. And since He has loved, He also promises to look upon him. For He deems worthy of His oversight those whom He chooses to honor, and He is able towards us, managing with God-befitting skill and power those who choose to be sick with disobedience. For if He does not help by persuading, He of necessity turns them to choose to do the better thing, and by afflictions drives them toward that which is most beneficial for us and necessary for salvation. Let therefore the God of all hear from us, "O Lord, in a little affliction is your chastisement to us;" this is the slap; and again, "Chasten us, O Lord, but in judgment and not in wrath, lest you make us few." For to be chastened is not bitter to those who are of a right mind; but to be punished in wrath is both terrible and hard to bear, and rather the matter is full of destruction. Ephraim dwelt in the land of Egypt, and Ashur himself was his king, because he would not return; and the sword grew weak in his cities, and it ceased in his hands. And they shall eat of their own counsels. That in every way and altogether, to be estranged from God, having refused to unrestrainedly choose to do evil things, and in some way to be insolent with disobedience, even though He was calling him to salvation, the blessed Paul will clarify, saying, "See to it, brothers, that you do not refuse Him who calls;" and it will be no less manifest through the things set before us. For, he says, the all-wretched Ephraim, having abandoned the land that bore him, made that of the Egyptians his own, as it were, fearing the calamities of war. And he came to be under Assur himself, and he

brought his neck under foreign scepters; for he slipped into this misery. And if anyone should ask the cause, he will hear the One who knows all things saying: Because he was not willing to return. For when God proposed amnesty and commanded him to go, as it were, without looking back, and thus to return to what seemed good to Him, turning from worthlessness and leaping out of the pits of idolatry, he was terribly negligent and was not willing to return. For this reason, then, he was captured, and came under the hand of those who hated him. For the sword grew weak in his cities, and it ceased in his hands, that is, in no city of Ephraim was any man found who was skilled in battle and able to wield a sword. For the hands of those accustomed to hold it were paralyzed and, as it were, loosened. But since they have both thought and done evil things against themselves, they will eat the fruits of their own ill counsel. It is a bitter thing, therefore, to dare to dishonor the one who saves by acts of disobedience, and even if it were possible for some to escape transgressions through the gentleness of God, to be negligent is not without penalty. For we shall dwell in Egypt, that is, we shall be altogether and in every way exiles and wanderers, and not by leaving the physical land and migrating to another, but by leaving the inheritance of the saints. And we shall also be under Assur, that is, the ruler of this age, and under him we shall lie as slaves and captives, submitting to his will, on account of the weakening and cessation of the sword among us. For it is not, it is not possible for those who love sin to be able to take up "the full armor of God," "and the sword of the Spirit, which is the word of God." And you will understand the sword as, so to speak, the most warlike and God-loving movement of our mind, which, by bringing forth against the passions and setting against the devilish evils, we travel the pious and blameless path, and we place upon our own heads the boasts of the evangelical way of life. And his people hanging from his dwelling; and God will be angered at his precious things, and will not exalt him. The meaning of the preceding is utterly inexpressible, and the composition of the words is rough, and it would require much clarification for those who wish to understand. But what it wishes to signify, in brief, is this. Ephraim, he says, went away to the Egyptians, and came to be under the king, Assur. Then, as if someone were inquiring and saying, 'For what reason and in what way was it permitted to suffer, or how did Israel come to be enslaved to foreigners?' he sets forth the reasons in order, and says, first, that "he was not willing to return;" for with gentleness being offered, he was captured, he says, being in this regard negligent and disobedient; then, that "the sword also grew weak in his cities." For there was not, as I said, anyone to stand against the Assyrians, or renowned in tactics, as God paralyzed their fighting spirit, and perhaps shook even the one exceedingly strong in battles with cowardice. And there is another cause for his falling under Assur. And what is it? For the people, that is, Ephraim, all but hung from him, that is, from Assur, and wished to depart from his dwelling to that of the Persians and Medes. And we certainly do not say that Ephraim himself would have wished to suffer this, but insofar as it came to what he had transgressed, he all but sought to suffer such terrible things, since, when it was possible to escape the wrath by choosing to turn to better and more fitting things, he all but hung from Assur, and the one that bore him leaving, that is, his own dwelling, he foolishly longed to go to that one's, although God had declared that He would in every way and entirely bring such things upon him, if he would not choose to repent. But since they slipped from this purpose, God will be angered at his precious ones. The precious and select and prominent ones of the peoples, namely, kings and leaders, who were also carried away with the common herd, pitiful and slaves, and in the rank of captives, because they have led astray those under their hand, and have become a snare to those who, if they themselves had willed it, were able to hasten on the straight path. For the leader

always guides the subordinate. Therefore, they will be humble and cast off, although they had possessed the greatest glory. For glory is always attached to the thrones of the kingdom. But God would not exalt them. For the kingdom of Ephraim has ceased, as I have already said many times. Therefore, we especially who are in Christ must be on our guard against the inclination towards evil things, especially when God is holding us back; or if we do not do this, we will willingly place the yoke of the devil upon ourselves, all but hanging from love for him, and proceeding with all eagerness to be under him henceforth, and to fulfill what seems good to him. But if this should happen, we will provoke God, and so henceforth we will be humble, having a low and trodden-down mind, as God weakens us and does not endure to raise us up with courage for what is good. How shall I deal with you, Ephraim? Shall I protect you, Israel? How shall I deal with you? I will make you as Admah and as Zeboiim. My heart is turned within me, my repentance is stirred up together. I will not act according to the anger of my wrath, I will not abandon Ephraim to be blotted out, because I am God and not man; the Holy One in you. He introduced the reproaches, showing that in every way and entirely the sharpest wrath ought henceforth to be brought upon them for having done unholy things, and having been impious against God beyond measure, so that no manner of sparing was any longer left for them. But since He is good, the source and origin of gentleness, He checks the impulse, not rebuking it as having arisen irrationally, perhaps, from a better consideration; for the divine and ineffable nature would never miss the thoughts or actions most fitting for it; but, as it were, holding back what is according to their deserts, and through gentleness preventing what is most fitting for them, that is, utter destruction, and their needing to be dug up as from the very root. For this reason He says, How shall I deal with you? What way, He says, shall I use in arranging matters concerning you? Shall I protect you and defend you again, and show you to be unconquerable to those who wish to plot against you? Then how will this happen? For it would be more fitting to be punished than to prosper, for those who have done terrible things against God. Therefore, assigning what is deserved, and decreeing punishments equal to your transgressions, "I will make you as Admah and as Zeboiim." These are cities of Sodom, which the fire from heaven consumed down to their very foundations. But I will not do this either, He says, although it justly ought to happen. But I will postpone it; for I have changed my mind. And I will not use unrestrained wrath; I would not give Ephraim over to complete blotting out, although he has become wicked. For what reason? For were they not worthy to suffer it? Yes, He says, but "I am God and not man," that is, good, and not yielding victory to the impulses of wrath. For such a passion is human. Why then do you still punish, he says, if you are God not overcome by wrath, but rather following an innate gentleness? I punish, He says, for I am not only good, as God; but besides this also holy, hating injustices, turning away from the polluted, rejecting the God-hated, and converting the sinner, cleansing the profane, so that he may be joined to Me again. Therefore the Prophet benefits us, crying out and saying, "Seek the Lord, and when you find him, call upon him; and when he draws near to you, let the "impious man forsake his ways and a lawless man his counsels, "and let him turn to the Lord, and he will be pitied." For it is necessary for us, if we consider it of great importance to be with God, to refrain from sinning with all our strength, and to remember the one who says, "You shall be holy, for I am holy." And I will not enter into a city. I will walk after the Lord. Sometimes the knowledge of future events runs precisely through the mind of the holy Prophets, as the thing is illuminated in them by the Holy Spirit. Therefore, sometimes in the midst of their own words, that is, those from above and from God, they have cried out in advance the voices of certain ones, either of those repenting, or giving

thanks, or leaping for joy at the things which God promises will cheer them. We will find the blessed Hosea to have experienced something of this kind now as well. For the God of all was promising gentleness, and said that He would not utterly destroy the sinners, because He was God, evidently good, and not a man; for the one who is above all creation is not like us. But they, as if having recognized their own transgressions, and now somehow blushing at the very great and unexpected grace, promise to cease from the things they have devised for themselves, through which they also have stumbled. And what these things are, God has again informed us through the prophet himself. For a little before, accusing both Judah himself and Ephraim, he said, "And Israel forgot him that made him and built shrines, and Judah multiplied walled cities; and I will send fire upon his cities, and it shall devour their foundations." For Ephraim, that is Israel, having erected altars and shrines to idols throughout Samaria, slipped into apostasy, forgot God, and considering genuine love for him of no account, they continually provoked him; But Judah, on the other hand, although trusting in God, being saved by him and through him from ancient times, sharpened him to anger, in many and other ways, but especially through this one. For when God had threatened to send upon them the Assyrian to destroy the land, he fortified his own cities, thinking that, even if God did not wish it, he would be saved by the strong walls of the cities, and would overcome the hand of the one fighting him. Therefore, when God promises good things out of gentleness even to those who have stumbled not moderately, they themselves who are being saved say that they will cease from their absurd undertakings and also indeed their counsels. And indeed let Judah cry out, I will not enter into a city, that is, I will have God as a wall, I will make hope in him my security, I will run under the right hand of the one who saves, he himself alone will suffice for my salvation; I will confess that it is vain and utterly useless to expect that, when war overruns the land, I will be saved by entering a city; therefore I will not enter into a city; but let Israel, that is Ephraim, cry out the other thing; and that is, I will walk after the Lord. I will cease, he says, from my former accusations, henceforth I will follow the divine laws, I will make the God of all my guide. But if anyone should go towards what seems good to God, he will surely know him alone, and will offer reverence to him, and will worship absolutely no other besides him. He shall roar like a lion, for he himself shall cry out, and the children of the waters shall be amazed; and they shall fly like a bird out of Egypt, and as a dove out of the land of the Assyrians; and I will restore them to their houses, says the Lord. When the time had already come, and the season was completed, in which Israel was at last to be released from captivity, Cyrus the son of Cambyses, having taken power over the Persians and Medes, with a heavy multitude and an irresistible force, marched against the country of Babylon itself, and of the Assyrians, God having raised him up for this. And indeed the prophet Jeremiah, proclaiming in advance the capture of Babylon, says concerning the Medes and Persians, "They shall set upon you, and Babylon shall be taken, and you will not know it; you were found and were taken, because you resisted the Lord;" Concerning Cyrus, "A lion has gone up "from his thicket, a destroyer of nations has set out, and "has gone forth from his place to make your land a "desolation, and your cities will be laid waste, so that they "are not inhabited." But that it was the God of all who gave Cyrus the power to rule, the prophet Isaiah will fully inform us, saying: "Thus says the Lord to my anointed, to Cyrus, "whose right hand I have grasped, to subdue nations before him; "and I will break in pieces the strength of kings, I will open before him "doors, and cities shall not be shut. I will go before "you and level the mountains; I will break in pieces the doors of bronze, "and shatter the bars of iron, and I will give you the treasures "of darkness, hidden, unseen I will open to you." Cyrus, therefore,

having conquered and taken the land of the Babylonians by force, released Israel. And indeed, having returned, they have inhabited their own land. The prophet Hosea interprets this narrative, saying: "He shall roar like a lion." Who shall roar? Cyrus, evidently. It is as if he were to say, perhaps, "A terrible and mighty war from Cyrus will strike against the land of the Babylonians." But when he roars, and as some lion cries out against his adversaries, the children of the waters will be astonished. And he says "will be astonished" instead of "will be terrified." By "children of the waters" he means the Babylonians, who, yielding in no way to the children of the waters, that is, to those that swim in the waters, namely fish, in cowardice, having become easily frightened and unmanly by experience itself, will be captured. The race of fish is most prone to cowardice, and it flees from noises, and avoids even the mere shadow of the hunter. When, therefore, Cyrus roars, he says, and cries out something terrible and dreadful against the land of the Babylonians, the children of the waters will be terrified with fear, that is, the Babylonians, yielding in no way to the fish in cowardice. Then, like a bird and a dove, those who had formerly fled together into Egypt will fly away from it; and those caught in the snares of captivity will flee from the land of the Chaldeans. And then they will return and inhabit their own land. Since it is possible, then, to have good things, by submitting the neck of our mind to God, and acting under Him alone, let us not willingly walk towards what is grievous, drawing down upon ourselves, as it were, a self-summoned chastisement; although it is possible, as I said, to be established in the certainty of prosperity, delighting the Master through a lawful conduct and life, and through genuineness towards him. Ephraim has surrounded me with falsehood, and the house of Israel and Judah with impiety. God, being good and merciful by nature, and having an unwillingness to strike anyone at all, is yet necessarily called to a corrective indignation, whenever the offenses of some go beyond reason and measure. This he teaches us again through the preceding words. For he almost says: Here and there, and as it were in a circle, to one casting and turning about the eye of the Godhead, everywhere it was possible to see the falsehood and impiety of both Ephraim and Judah. And he calls "falsehood" the playthings of idolatry and the worship of vain things; and "impiety," perhaps, the insolence against God. For how is it not a terrible and most extraordinary impiety to cast off the God who exists by nature and in truth, and to incline ignorantly to wood and stones; that is, to worship creation rather than the creator, and to attempt to crown with masterly honors things that have been brought into being by him? Now God has known them, and he shall be called a holy people of God. The house of Ephraim and Judah has surrounded me with falsehood and impiety, he says; nevertheless, even so I will be gracious, bringing upon them a measured chastisement. For I have known them, that they would not be able otherwise to learn better things, unless they should suffer some of those things that cause grief and call them to an awareness of their sins. God, therefore, has known them, that is, He has not been ignorant of the way of repentance that benefits them. And the matter will not be unprofitable for them. For from this it will result that they are also ranked among the holy peoples of God. For once the... has been melted away the wickedness within them through labor and tribulations, they will be both pure and sanctified, and having learned by experience, that genuine love for God will be for them the cause of all delight and prosperity, just as, of course, the crimes of apostasy cast them into the pits of slavery and tribulation. But Ephraim is an evil spirit, he pursued the scorching heat, all day he multiplied empty and vain things, and made a covenant with the Assyrians, and oil was carried into Egypt. The discourse turns again from the common multitude to those from the tribe of Ephraim who had reigned over Israel in Samaria, whom he also calls an evil spirit because of their stubborn

disposition, and their extreme and unrestrained inclination to apostasy from God. For he pursued the scorching heat, he says; for although it was possible for him to be under my shadow, he went away as a deserter, as it were, to the scorching heat. He calls the scorching heat the burning that comes from tribulations, and the consuming disaster. And so the wise author of Proverbs enigmatically calls labors thus, and says, "A prudent son is saved from the heat; but a lawless son becomes blasted by the wind in the harvest." Therefore Ephraim, since he is an evil spirit, pursued the scorching heat, that is, he sought and willingly fled to the scorching heat; but the wise say concerning God, "Under his shadow I delighted, and I sat down." And they call the shadow the protection of the help from God and from above. But Ephraim has not done this. For he sought the scorching heat. How, or in what way? All the day long he multiplied empty and vain things, that is, at every time he both did and planned cold and useless things. And what are these things? He made a covenant with the Assyrians. I have already said before, and many times, that some of the kings in Samaria, and of those in Jerusalem, at one time attempted to buy with money peace with the Assyrians and security from them, and at another time called upon the aid of the Egyptians, trafficking for the promise of their favor, sending the products of their own land, clearly along with other things. The land of the Samaritans was olive-bearing, and oil was prized in Egypt, as their land did not have it. Therefore, hope in men is empty and vain. And indeed let him who trusts in God dance over him who trusts in men, saying that passage from the Psalms: "Behold, the man who did not make God his helper, but hoped in the abundance of his wealth, and strengthened himself in his vanity; but I am like a fruitful olive tree in the house of God, I have hoped in the mercy of God forever and ever." But it is especially fitting for lovers of equity who wish to live securely to love being under the shadow of God, by provoking him in no way, and so to shun offending him as one would the very gates of hades. And the Lord has a controversy with Judah, to vindicate Jacob; according to his ways and according to his deeds He will repay him. Just as by naming Ephraim, he indicated that we should understand those from the tribe of Ephraim who had reigned, so here also he indicates those from the tribe of Judah who were reigning at various times, by the name of the ruling tribe. Having therefore rebuked Ephraim, that is, those from Ephraim who ruled Israel, both calling them an evil spirit and saying they multiply empty and vain things by making covenants with the Assyrians and carrying oil into Egypt, he then proceeds to accuse those from Judah in turn, and says that the God of all will indeed enter into judgment with them, as if somehow vindicating Jacob, I mean the Patriarch, as having been wronged in no small measure, because his descendants chose not to think like him, nor to follow their father's mind, but to shake off the desire to imitate him as something utterly improper. Therefore he promises to vindicate Jacob, whose glory has been wronged by the wickedness of his children, by repaying those who have wronged him according to their ways, and according to their their practices. In the womb he supplanted his brother, and in his labors he was strong toward God, and he was strong with an angel and prevailed. He usefully enumerates the successes of Jacob, setting them forth for the purpose of rebuking those who have chosen to think and do other things; for somehow by the comparison of the good, the wicked is rebuked, and by the exhibition of praiseworthy things, that which is not so is wont to be accused. Therefore, that Jacob was well-disposed from his very swaddling clothes, or rather even before birth-pangs, he tries to show through the supplanting of his brother in the womb. For even if what was done was an operation of divine power; for we do not say that the infant in the embryo and womb supplanted Esau by himself; but rather, according to foreknowledge, as to one who would be good, God put in him the success of what happened.

So also He said, "Jacob I loved, but Esau I hated." And this was according to the election of grace, God choosing the one who would certainly be better, as again in foreknowledge. But these things were in the womb. But when he came to maturity, or rather, was now perfected among men, In his labors he was strong toward God. For when God providentially sent him into toils and labors, he was not weak, he says. For is it not toil, to depart from his father's hearth, and to arrive at Laban's, and to endure servitude, and to bear the labors of shepherding? And how or to whom is this doubtful? Therefore in labors he was strong toward God. Not as fighting against God, but rather obeying, and as it were prevailing by fulfilling what was commanded. For although it was possible for Jacob to grow rich without toil, and to prosper while staying at home, God did not leave him untrained; but rather on the pretext of the fears from Esau, He prepared him, as he went to a foreign land and city, to endure unbearable labor, so that having kept the genuineness of his love for God even in the afflictions themselves, he might rightly be admired. Therefore he was strong in his labors toward God. But he was also strong with an angel, he says, and prevailed. For an angel wrestled with him as in the form of God. Then also his thigh grew numb. Nevertheless, the divine Jacob confessed the greatest grace in the wrestling. For he said, "Because I have seen God face to face, and my soul was saved." Therefore, the mystery concerning Christ was prefigured through the wrestling with the angel. For those from Jacob were destined to strive against Christ, whom the word of the prophets named "the Angel of great counsel"; and some would grow numb, not having accepted the redemption from him; but others would also confess, that they have seen through him and in him face to face the one and by nature, and truly God. For in himself Emmanuel showed us the Father, saying, "He who has seen me, has seen the Father." Therefore, the manner of the contest prefigured the mystery. Nevertheless, God records what happened as an achievement for Jacob. They wept and entreated me; in my house they found me, and there it was spoken to him. But the Lord God the Almighty shall be his memorial. He again recalls other histories, showing us Jacob as illustrious and well-esteemed from every side. For it is written in Genesis that Levi and Simeon, the sons of Jacob, cruelly and inhumanly killed the Shechemites, being kindled to anger over Dinah their sister, whom Emmor the son of Shechem had defiled. Then the blessed Jacob was very fearful from this; and expecting to be utterly destroyed immediately with his children and all his household, he rebuked those who had done these things, and so he said, "You have made me hateful, so that I am odious to the inhabitants of the land, both the Canaanites and the Perizzites; and I am few in number, and they will gather against me and cut me down, and I will be destroyed, I and my house." And the young men in no way ceased their audacity, for they replied, saying, "But should they treat our sister as a prostitute?" But since, as I said, the just man was exceedingly fearful, he fell down again to the God who saves. Then He promised to deliver him from his fears, and not in a long time, so says the righteous God "Arise, go up to the place Bethel, and dwell "there, and make there an altar to the God who appeared "to you when you were fleeing from the face of Esau your "brother." Then, as the blessed Jacob was about to go up to Bethel, and to come to the divine house—for Bethel is interpreted as the house of God—he spoke to his whole house and to all who were with him, "Remove the "foreign gods from your midst, and purify yourselves, and change "your garments, and rising up let us go to "Bethel, and let us make there an altar to the God who "heard me in the day of affliction, who was with me and "saved me in the way that I went. And they gave to Jacob "the foreign gods which were in their hands, "and the earrings that were in their ears, and Jacob hid "them under the terebinth that is in Shechem, and he destroyed "them to this day." When this had been done, the

divine Jacob was in good hope. For he was completely freed from the suspicion of the Shechemites, as God calmed with His own power those who were travailing with war against him. For the sacred scripture says next, "And a fear of the Lord was "upon the cities that were around them, and they did not pursue after "the sons of Israel." And when an altar was raised in Luz, which is Bethel, "God appeared, it says, to Jacob,"and blessed him, and said, I am your God, increase "and multiply; nations, and assemblies of nations will come from you, "and kings will come from your loins, and the "land, which I gave to Abraham and Isaac, to you I have given it; "and to your seed after you I will give this land." These are the histories he recalls for us in the present prophetic oracle. Therefore Jacob was indeed a supplanter from the womb, but you are always being supplanted, and do not rather supplant sin. And he was very industrious, and well-esteemed in his labors and genuine towards God; but you, delighting in apostasies, act insolently, you have not honored the provider of all good cheer for you. Your fathers wept and entreated me, He says. For if they were ever under suspicion of suffering from some plot, they wept and entreated me. For they expected to be saved through me alone; but you fortify cities, and think that, even if I should not wish it, you will perhaps be saved, and will prevail over your adversaries. And they indeed found me in my house. For Jacob went up, as I said, to Bethel, and God appeared to him, and there was spoken to him the promise of blessing, just as we have recently shown; but you, on the other hand, do not seek God in his house, but rather run, and very eagerly, into the precincts of Baal; you seek oracles not from God, but the prophecies from demons. And the divine Jacob, going up to Bethel, that is to the house of God, destroyed the idols, but you, on the contrary, set up a carved god in the house of God; for they set up in Bethel the golden calf, although Bethel is interpreted, as I said, as the house of God. For this reason also God says through the voice of Jeremiah concerning the Synagogue of the Jews: "What has the beloved "done in my house, an abomination?" that is, an idol. And the divine Jacob, and those going up to the house of God, to be purified and even the garments themselves he commanded to be changed, but you are seen as profane and impure, and going with unwashed feet into the divine house you do not blush, he says. And since Jacob was such, for this very reason the Lord Almighty will be a memorial to him. For he is preserved in the memories of God, and has an ever-flourishing renown. For God glorifies those who love him. Therefore, for I will say again something necessary for your benefit, the glories of the fathers will condemn us, for not choosing to think the same as they, and to be adorned through similar manners and endeavors. And we will be condemned, not as having wronged our own only souls, but, as it were, having also plotted against the good reputation of their fathers, and shaming their ancestral nobility. And you shall return in your God, keep mercy and judgment, and draw near to your God always. The promise of grace is mingled with a threat. For the word for the present is rather of one threatening than of one promising purely; nevertheless the threat is out of love, and the oracle calls to correctness of thoughts and to a desire for good order. For, he says, the divine Jacob was wise and most excellent, and had as the fruit of his own mind that which is dear to God. But you did not imitate your father. Nevertheless you too shall return in your God, that is, even if you are an outcast and an apostate and insolent, yet you will return, and not willingly, to choosing to live rightly. And you will return being chastised in God, that is, through God. And since good reasoning has not persuaded you to go on the right path, and to love to think what is right, the scourge will overcome you entirely and in every way, and will quickly bring you over to the choice and knowledge of what is beneficial. These things, therefore, as I suppose, would fittingly signify to us the saying, "And

you shall return in your God," containing a threat, as I said, very well mingled with good promises. Then, furthermore, as to one already being scourged, and in the very act of being struck, God exclaims, "Keep mercy and judgment, and draw near to your God always." For just as if some master to a servant being chastised, and in the very act of being scourged, should say with both restraint and indignation, "Be temperate and obedient, and do not despise a master's commands;" in the same way, I think, the God of all says to Ephraim, who is in a way being struck and disciplined by the calamities of war, "Keep mercy and judgment, and draw near to your God always." It is as if he should happen to say, "For this reason, know that you are being struck, because you have not kept nor honored the things dear and beloved to me." Mercy therefore signifies love; and love is the fulfillment of the law, "For it works no evil to its neighbor," according to the voice of the blessed Paul. And judgment signifies righteous action, that is, justice, and the observance of the divine will. For the law is called judgment in the divinely inspired scripture. And to draw near to God always would imply a genuine desire and inclination of the mind towards him, and not to be fond of clinging to others who are not gods, or to creation perhaps, that is, to wood and stones. And he will draw near to God and will be near in disposition, who knows how to be distinguished by good deeds and has kept the faith uncorrupted in himself. For sin often intervenes and separates from God. In the same way, clinging to the voices of unholy false teachers also drives one away again from intimacy with him—a spiritual intimacy, obviously. Therefore, those wishing to be near God must avoid the things through which they would become far off. Canaan, in his hand is a balance of unrighteousness, he loved to oppress. And Ephraim said, 'But I have become rich, I have found rest for myself.' All his labors will not be found for him because of the iniquities he has sinned. For as far as pleasing God was concerned, Ephraim would have kept mercy and judgment and drawing near to him always. But since he has slipped from a good mind, and has made no account of things so venerable and precious, he has become equal to the foreign Canaanites, both godless and impious, and especially rejoicing in the ways of worthlessness, and with a barbarous mind being uncontrollably overcome by the desire for what belongs to others. Therefore Ephraim should have been seen as an emulator of his forefather Jacob, and loved to walk in the footsteps of his righteousness. But he has become a Canaanite. For a balance of unrighteousness has been found in his hands, that is, inequality and greed. For he has honored, equally with the nations who do not know God, accursed oppression. And that he acted criminally in doing this, he did not deign to consider; but he took pleasure only in being rich and living luxuriously, as if God were not watching, as if He no longer observed those on the earth, and those wishing to do wrong justly rebuking. And it would be a clear proof of the utmost folly, that Ephraim hastens to be rich by every means, and to consider the charges of plunder and violence as nothing, but, as it were, to make a boast henceforth out of excessive madness of those things for which he ought rather to have blushed. For he said, "Yet I have become rich, I have found rest for myself." What then says God to these things? "All his labors shall not be found for him, because of the iniquities which he has sinned." For it is true that, "Wealth unjustly gathered will be vomited up," according to what is written. And indeed, to those who wish to gather from injustice, and to be rich from greed, let someone now proclaim through the voice of a saint, "It were better for you to do judgment and "good justice;" for before the divine tribunal, "Treasures will not profit the lawless, but righteousness will deliver "from death." And as the writer of Proverbs says, "Better "is a small portion with the fear of the Lord, than great treasures with "fearlessness." And again the same: "Better is a little getting "with righteousness, than great revenues with

iniquity." Yet our actions, and the quality of our works, sometimes make us worthy of the nobility of the holy fathers, but also assign us to sinful fathers. For we will differ in no way from those who have lived in impiety, if we imitate their ways. For this reason we say Ephraim is called Canaan; for he has thought the things of foreigners. And the Canaanites are foreigners, and famed for their godlessness. Therefore some were also reproached, hearing fittingly for their own bold deeds, "Seed of "Canaan, and not of Judah." But I am the Lord your God who brought you up from the land of Egypt; I will yet make you dwell in tents as in the day of a feast. And I will speak to the Prophets, and I have multiplied visions, and by the hand of prophets I was represented. He called Ephraim Canaan, as I said, proving clearly that he had hated mercy and judgment, and had chosen rather greed and inequality and every form of injustice. But behold, again he tries to show that not only had he become such towards men, but indeed also that he was refusing to draw near to God through his very deeds. He accuses him, therefore, as one who has ignored the Redeemer, as one who through his follies has insulted Him who brought him out of the house of bondage with signs and wonders, and with great power, and with a high arm. For He says, I brought you up out of Egypt. And in saying, "I brought you up," He brings to remembrance the things that happened to them, until they entered into the land promised to the holy fathers. And these things are countless, and beyond all wonder. But that their forgetting of these things was inexcusable, He showed by adding, "I will yet make you dwell in tents as in the day of a feast." And what is this, you will ask again. The law given through Moses commanded that in the seventh month, on the fifteenth day, the feast of tabernacles should be celebrated. And what the reason for this is, the lawgiver himself made clear to us, saying concerning the feast of tabernacles, in Leviticus: "In the seventh month "you shall celebrate it. You shall dwell in tents for seven "days. Every native in Israel shall dwell in "tents; that your generations may see that I made the children of Israel to dwell in tents, "when I brought them out "of the land of Egypt: I am the Lord your God." Therefore, in remembrance of the exodus from Egypt that had happened, they celebrated the feast. Then how could you, he says, forget me who brought you out of Egypt, while you are still under tents, and making the matter a pretext for a feast? For "I will yet make you dwell in tents as in the day of a feast." He says, "I will make you dwell," instead of "I cause to dwell," that is, I make you dwell in tents, in the days of the feast for these things. Therefore the forgetfulness is inexcusable. But perhaps you sought to know some of the things that were to come, and wished to be meddlesome about your own affairs; and why was it necessary to approach the false prophets of Baal, that is, those of the falsely named gods, and to seek such things from them, and not rather to remember wisely, that I speak to the Prophets, and I have multiplied visions, that is, from me will be every word of prophecy, and already has been, not from any other of the falsely-named gods. For to me alone belongs both to know the future, and to remember the things that are past. But they have imitated me, he says, the false seers and false prophets honored by you. This is the meaning of "I have been likened by the hands of the Prophets." You sought to know the future from them. Then, fabricating my words, and imitating the works of my Prophets, they belched out to you things from their own heart. And so Jeremiah the Prophet, for instance, placed wooden yokes around his neck, as God commanded the thing to be done. But the false prophet Hananiah, opposing his words, took and broke the yokes, and said "Thus says the Lord, I have broken the yoke of the king of Babylon." This is, as I said, the meaning of "I have been likened by the hands of the prophets." An accusation, therefore, against Ephraim, is that although having a clear reminder from the feast of tabernacles, of the exodus that happened from Egypt, he forgot God, and that he

did not rather seek him, as the one speaking to the Prophets, as the one who had multiplied visions; but he was rather attached to the deceptions of the false prophets who fabricate the things of God through both words and deeds. If Gilead is not, were the sacrificing rulers in Gilgal therefore false? and their altars like tortoises upon the fallow land of a field. That they were attached to false seers and false prophets, going up and sacrificing both in Gilead and Gilgal, he convicts them through these things; and he takes for his proof these two cities especially, in which the error was more out of place than in others, and every manner of piety towards God was disdained, but all things that incite were in vogue, and full of the utmost madness. And so, in the passages above, concerning Gilead, God said, "There Gilead has despised me, a city working vanity," that is, idols; for the people in it were makers of idols; and concerning the other, "All their evils are in Gilgal; for there I have hated them because of the evils of their practices." But it is necessary to add some of the things that happened to the Gileadites, for thus we will understand the meaning of the things set before us. Phul king of the Assyrians, being the first to come against Samaria, made the two tribes beyond the Jordan a kind of first-fruits of the spoil, and he took all their cities, and Gilead before the others. God mentions this, as if in passing, saying, If Gilead is not. If Gilead is not, he says, and is not now saved; even if it has perished, and it is not possible from it to convict the drunkenness of Ephraim, because it is not seen now, were then the sacrificing rulers in Gilgal false, and not real? But Gilgal is a city beyond the Jordan, in which especially, gathering together small and great, they were attached to the defilements of idolatry. Therefore if Gilead is not, who is he that dares to say, that the sacrificing rulers in Gilgal were also false, and not real? But they were not a dream nor shadows, nor some of the obscure, but bright and conspicuous rulers and leaders, raising up high and prominent altars to the carved images, like tortoises in the fields. But he says tortoises, not indeed the animals; do not think this; but rather the mounds of earth, which some would make, raising the irrigation channels into hills; and countless such things have been zealously made by farmers. And he says sacrificing rulers, either generals and leaders of the troops, or those of the blood of Levi, wearing the leadership from the law. For they also perished along with the others, and not a few in number have served the carved images. For so it is written in Ezekiel, "Therefore thus says the Lord God, No foreigner, uncircumcised in heart and uncircumcised in flesh, shall enter into my holy places, among all the foreigners who are in the midst of the house of Israel; but the Levites, who have removed themselves from me in the straying of Israel who strayed from me after their own thoughts, and they will bear their iniquity." And Jacob fled into the plain of Syria, and Israel served for a wife, and for a wife he kept watch. The discourse now returns again to the examination of both the genuineness and gentleness of the forefather, and of the awkwardness and impiety of those who came from him. And it marvels, as it were, at his endurance in small matters, then it brings the matter forward for the refutation of the negligence of the ten tribes in the greatest matters. For how would one not admire Jacob, who endured such bitter and unbearable toil, and did not refuse to serve Laban for wives and marriages? But even if the forefather's wage was very small; for it was a marriage, as I said; nevertheless he kept watch and maintained his faithfulness to the one who had promised the marriage. And he toiled not in his own city or land or hearth, but being a newcomer, and living in a foreign land. And such was Jacob, but let us also see the charges against those of Israel. He was not sent into a foreign land; but being in the condition of one conquered by the spear, serving the Egyptians, and once enduring wageless sweat, by the power of God he was delivered from the land of the oppressors, and settled in the land promised to the

fathers. The marriage of a woman was not set before him as a reward for having kept the law, but rather an abundant supply of every good thing, "a land flowing with milk and honey," the ability to crush those who resisted, glory and wealth, and the boasts from these things, and what of the things for prosperity and luxury was not? But he did not keep watch. For he transgressed, considering the observance worthy of almost no account. It is therefore clear that, being immoderately inferior to the gentleness of the fathers, they will not even be partakers of the forbearance granted to them; for the Judge is just. And by a Prophet the Lord brought Israel up out of Egypt, and by a Prophet he was preserved. In these words He makes clear to us the reason why Israel did not keep the appointed commandment, and despised God when He said, "You shall have no other gods besides me," and why they did not wish to love to vie with the gentleness of the fathers; for He rebukes that those of Israel came to be under the kingdom of men at all, although God reigned over them through holy Prophets, and nothing was lacking to them for being blessed. For we remember that while the blessed Samuel was still living and prophesying, they asked for a king. And indeed at this God was angered, and as one who had been insulted, He was not moderately grieved, nevertheless He appointed Saul. Therefore He strongly accuses, that they came to be under the kingdom of men at all, not enduring to be ruled by God through Prophets. For God, He says, saved Israel, and brought him out of the house of bondage, with Moses acting as mediator, who also was a prophet and the first-fruit of prophets; and not only did He bring him out of Egypt, He says, but He also preserved him. For he remained worshiping the one who is by nature and truly God. But when they came to be under kings, they ran aground from their love for God. For first Solomon built both altars and precincts for the Baalim; then after him the accursed Jeroboam made the golden calves. Therefore He accuses them as not having kept a most excellent economy, that of being ruled by God, I say, through prophets, but having instead chosen to fall under the hand of men, which indeed became for them a cause of apostasy. Ephraim angered and provoked to wrath; and his blood will be poured out upon him, and the Lord will repay his reproach to him, according to the word of Ephraim. That it became bitter and perilous, and a cause of ruin for those of Israel, to choose rather to be under the kingdom of men, in these words he tries very well to show us. For behold, He says, Ephraim, that is, Jeroboam from the tribe of Ephraim, has angered and provoked me, the Master of all, and has called me to every form of irritation, by innovating with calves, and my own to them having put on a boast. Therefore, he himself has become the cause of his own destruction; his blood will come upon him. But since, when he set up the heifers in Bethel and Dan, he addressed those of Israel, "Let it be enough for you to go up to Jerusalem; behold your "gods, O Israel, who brought you up out of the land of Egypt;" for this reason, then, and very rightly, he says he will pay to me, the judge, the penalties for the reproach. For it is outright insolence and admittedly a reproach against God, to dare to attribute to lifeless materials the brilliant and admirable accomplishments that came about through Him. Therefore, in accordance with the reproach of Ephraim himself, that is, in equal measure to his blasphemies and unholy utterances, the things from wrath will be brought against him in return. For just as, as far as his undertaking and words went, God was thrust out from the glory that befits Him and Him alone; so also will he himself be thrust out from his own rule. For the kingdom of Ephraim will cease in due time. For as I have already said before, after the return from Babylon no one from the ten tribes ever again reigned in Samaria, but they were all in Jerusalem under one man, the one from the tribe of Judah at the time. He took His ordinances in Israel, and set them for Baal, and died. And he added to his sinning yet more, and they made for themselves a molten

image from their silver according to the likeness of idols, works of craftsmen finished for them. In these things he does not accuse the ten tribes in part, but all of Israel, and says that although ordinances were given to them through Moses, by which they were taught in what manner they ought to serve God, and how they should offer sacrifices, they themselves as good as decreed such things for Baal, that is, for the idols. For sometimes a part signifies the whole. For they no longer sacrificed to God, but rather they performed the feasts for the works of their own hands, and they brought the worship, the first-fruits, the adoration, the gifts, the thank-offerings; and depriving God of His own glory, they dedicated it to the carved images. But having done this, Israel, he says, died, and again he added to his sinning. It is as if he were to say: The one who did it has been punished, the one who dared has been destroyed, he knew the Master's indignation, who brings the penalty of blood upon those who go astray; and he by no means ceased from his own foolishness, but would rather be caught in other and equal charges. For we have read in Numbers that the sons of Israel committed fornication, being inflamed with illicit pleasures, and they were attached to the women of the Moabites. Then, for this they were required to pay the ultimate of all penalties. And the things written are as follows: "And Israel abode in Shittim, and the people began "to commit whoredom with the daughters of Moab. And they called "them to the sacrifices of their idols: and the people did eat of their "sacrifices, and bowed down to their idols. "And Israel joined himself unto Baal-peor: and the anger of the "Lord was kindled against Israel. And the Lord said unto Moses, "Take all the heads of the people, and hang them up before "the Lord against the sun, that the fierce anger of the Lord may be "turned away from Israel. And Moses said unto the "tribes of Israel, Slay ye every one his men that were joined "unto Baal-peor." And when this indeed had been brought to completion, a not insignificant multitude of those from Israel had fallen. See, therefore, that by offering the ordinances of God to idols in the time of Moses, Israel died miserably. For the one who went astray was slaughtered by the swords of his own people, not by a foreign hand; but he added to his sinning. For they have made for themselves a golden molten image, and the works of a craftsman, and gods fashioned by the skills of artisans. And the Word, as it were, smiles at their vain counsels. For they have believed them to be gods, whom they themselves fashion. Therefore let the psalmist also exclaim to these, "May all who make them "become like them, and all who trust "in them." They themselves say: Sacrifice men, for the calves have failed. Through For this they will be like a morning cloud and like the morning dew that goes away, and like chaff blown from the threshing floor and like smoke from a chimney. He accuses them again, that not only have they been impious, fashioning the silver given by God into the image of idols, and ascribing the name of divine glory to things made from wood and stones; but they have also slipped into such ignorance, or rather even of foolishness and inhumanity and beast-like savagery, or even beyond these things, as not even to spare their own children, but to slaughter them for the demons; although God detested the deed, and would never endure the very utterance, either to speak it to others, or to hear it from someone. For the Master is not bloodthirsty, nor indeed does he delight in the destruction of men; far from it; "For He created all things that they might exist," as it is written, "and the generations of the world are wholesome." But since the inventor and agent of death is the apostate dragon, for this reason he delights in the slaughter of men. That, therefore, even the mere word for this is hated by God, He makes clear, saying: They themselves say, Sacrifice men, for the calves have failed. The word is not mine, He says, nor would I ever utter such a saying; but the worshippers of demons themselves say that it is necessary to sacrifice men to them. Then He ridicules the thought and

derides the undertaking, adding and saying: For, in all likelihood, they had no calves; for this reason they have honored manslaughter. But let it be, He says, that you have been deceived, and have honored carved and molten gods. Why did you also drench their altars with human blood? But we have read in the Books of Kings, that there was Jonathan son of Ahaz, who reigned over Judah; indeed he "walked in the way of the kings of Israel, and offered incense "in the high places, and also made his own son pass through "the fire," and sacrificed to the demons him who was begotten and born of him. But since they have done such things, they will be, He says, like a morning cloud and like dew, like chaff and like smoke from a chimney, that is, having been seen for a little while, they will go away to destruction and will proceed to nothingness. For a morning cloud, that is, a mist, and dew and chaff and smoke from a chimney, are easily dispersed, and are scattered in a very short time, or rather, even in a single hour. For what substance has either chaff or dew, or the vapor formed from smoke?

Book 7 But I am the Lord your God, who establishes heaven and creates the earth, whose hands have created all the host of heaven, and I did not show them to you that you should go after them. The ugliness of false opinion is somehow always refuted when true knowledge is brought into the midst, and it is as if a light shines in night and darkness, the word which instructs toward the correctness of reasoning. That, therefore, being filled with the utmost of all evil counsel, and reaching the highest end of wretchedness of reasoning, those of Israel have honored a molten thing and the works of carpenters, running past the true God and God by nature, He refutes them, saying that He is the one who establishes heaven, and has fashioned the earth, and is the maker of the stars. But He reproaches them, that, having disregarded as worthless the ability to learn the glory of the maker through the things that have been made, they have made these things a pretext for their own error. But they were not made for this reason, that they might wrong the divine glory, being taken up by those on earth under the assumption that they are gods, but so that, as the sacred scripture said, "from the greatness and beauty of created things proportionately" the mind of those who understand might leap up to the possible comprehension of the power and skill of the maker. Therefore the Creator did not show us creation so that it might be worshipped by us. And at any rate he also testified beforehand, saying through Moses, "And lest, looking up to heaven and seeing the sun and the moon and the stars and all the host of heaven, you be led astray and worship them and serve them, which the Lord your God has allotted to all the nations under heaven." But they called gods those things that were allotted for a display of seasons and were stitched into the order of luminaries, and they dared to worship them, and seeking things yet more shameful than these, the wretched ones have honored a molten image and pieces of wood as gods, worshipping the art of coppersmiths and carpenters. And I brought you up from the land of Egypt, and you shall know no god but me, and there is no savior besides me. I shepherded you in the wilderness, in an uninhabited land, according to their pastures. In these words there is a great refutation of their insensibility, and the ways of his assistance are set forth in order, demonstrating the magnitude of the ingratitude of those of Israel. And he refutes them, not as being ignorant, as I think—how could they be?—but as having been brought, through their very great awkwardness and a reasoning inclined to insensibility, almost even to a forgetfulness of what they ought always to have remembered. For the accursed Jeroboam, having set up the calves for them, said, "These are your gods, O Israel, who brought you up out of the land of Egypt;" but they, although knowing that this matter was the achievement for them not of any other, but of God, offered thank-offerings to handmade calves, and persuaded one another, I know not how, to attribute to them the

pre-eminence of the divine achievements. Therefore, as though they were drunk with the wine of Sodom, he practically pierces them through, saying that he himself is clearly the one who brought them "out of the house of bondage," and commanded through Moses, that "You shall have no other gods but me," and that he alone is the one who saves and effortlessly achieves whatever he wishes, he himself who nourished them in the wilderness, and in a desert and trackless and waterless land, releasing springs of water, and sending down the manna, and bestowing the bread of angels even from heaven, and in the manner of a good shepherd feeding them to contentment, according to their pastures, that is, their departures. For those of Israel were in want of no good thing in the wilderness, although they were always changing places, and encamping in a rough and fruitless land. It is necessary, therefore, to always remember what we have from God, and to be fond of keeping forgetfulness of these things as far away as possible from our own mind, as a cause of destruction, and as provoking to indignation God, the giver to us of all prosperity. For the ungrateful person is like a blasphemer, according to what has been wisely said by someone. And they were filled to satiety, and their hearts were lifted up; for this reason they forgot me. Just as the most experienced of physicians, by thoroughly examining the causes of diseases, hasten to check them with remedies from their art; in the same way, I think, God of all, looking into the inner mind and heart, investigates the causes of the passions within us, and so then restrains the sickened mind with fitting medicines. He therefore accuses those of Israel of having been brought to a forgetfulness of him who supplies them with all life-sustaining things and all that would appear to make them renowned; although the law clearly foretold, "Take heed to yourself, lest you forget the Lord your God, so as not to keep his commandments and his judgments and his ordinances, which I command you today; lest when you have eaten and are full, and have built goodly houses and dwelt in them, and your flocks and your herds have multiplied for you, and your silver and gold have multiplied for you, and all that you have has multiplied for you, your heart be lifted up, and you forget the Lord your God, who brought you out of the land of Egypt, out of the house of bondage; who led you through that great and terrible wilderness, where snake biting, and scorpion, and "thirst, where there was no water." For luxury always has a powerful ability, and to revel in unexpected honors, both to carry us away into forgetfulness of God, and to be able to shake the human mind toward anything whatsoever that is amiss. But I think Israel, having leaped away, will suffice for a proof, having found in the breadth of prosperity an occasion for this terrible sickness; and since they were stronger than the nations, with the all-powerful God clearly defending them, they have fallen sick with arrogance, ascribing perhaps to themselves and not to the protecting God the splendor from their achievements. Therefore, then, luxury is precarious and hard to manage, and like a smooth path to apostasy from God; but moderate affliction is by far better. And the voices of the saints will confirm this for us. For one said, "Lord, in affliction we remembered you; in a little affliction "your discipline is upon us;" but the most wise Paul, set down for us affliction as the root and origin, as it were, of every good, saying, "For affliction produces endurance, and end- "urance, character, and character, hope, and hope does not put to "shame." and the divine David also sings somewhere, "It is good for me that you have humbled me, that I might learn your "statutes." And I will be to them as a panther and as a leopard; by the road of the Assyrians I will meet them as a bear bereaved of her cubs, and I will tear open the covering of their heart, and there the whelps of the wood will devour them, the beasts of the field will tear them apart. For since the breadth of their cheerfulness became for them a cause of destruction and an occasion for apostasy, for this reason, then, afflictions are brought on, and in proportion to their

sicknesses. For indeed bodies that are very sick and already decayed would in no way yield any longer to mild medicines, but would rather need both iron and fire. Therefore, since the greatness of the divine gentleness profited the children of Israel little, that I may not say nothing at all, a savagery befitting a wild beast is brought upon them. And he compares himself to the fiercest and most voracious of beasts, and that have a very great tendency towards cruelty. not that the divine and ineffable nature would in any way be subject to such angers, but perhaps he teaches this again, that the Assyrians will use such unrestrained angers, being inhuman and hard-hearted, and what of such things would they not be, when they are captured; but what is done would seem to be of God, since He himself has permitted it to happen, inflicting upon those who have sinned so savagely the anger that is fitting for them. I will therefore find them as a panther and as a leopard; for they will be carried away to the land of the Assyrians. and I will meet them as a bear bereaved of her cubs, that is, one that is perhaps hungry, or rather, is greatly distressed, her cubs having been taken away; for then they say the beast especially reaches the height of its innate fury. And I will tear open the covering of the heart. By "covering" here he means their security. And the security of the heart is the courage that one might have against enemies; when this indeed is torn apart, the passions of cowardice enter in, so as even to grant victory to the enemy without a fight. It is therefore as if he might be saying, "I will bring them down into the uttermost cowardice," although those who are against them are compared to a hungry and bereaved beast, I mean, to the bear. And that, having been caught in the bonds of captivity, and having been carried away into the land of the Assyrians, they will have no escape from evils, but evils will follow them, as it were, even there, he showed by saying, And there the whelps of the wood will devour them, the beasts of the field will tear them apart. For the untamed races of the Assyrians, he compares to whelps in the woods and to wild beasts, being greatly inclined toward savagery. In your dispersion, Israel, who will help you? Where is this king of yours? and let him save you in all your cities; let him judge you, of whom you said, "Give me a king and a ruler." And I gave you one in my anger, and I had in my wrath a band of iniquity. I have already said briefly in the preceding parts, that God was accusing the children of Israel, because I know not how choosing to be yoked rather to human yokes, and rejecting the kingdom under Him, God, although He had reigned over their ancestors through holy Prophets. For He said that "By a prophet "the Lord brought Israel up from Egypt, and by a prophet he was preserved." But you, he says, scorning to act under God, cried out against the blessed Samuel, saying, "Behold, you are old, and your sons do not walk "in your way; now, therefore, set up a king over us "to judge us, like all the other nations." Therefore, since you think you have deliberated well, having raised up a king over yourself, like the other nations, and you expected to be saved by him, where then is he now? Behold, it is time for a demonstration: let him fight your war, let him arm himself splendidly, let him save the cities, let him defend those under his hand, let him drive back those who oppose, let him vigorously drive away those who wish to ravage homes and cities. But perhaps you will say, "Although it seems that I asked, you are the one who both gave and anointed Saul in the beginning." Yes, He says, but in anger I gave the leader, and I had in my wrath a twisting of injustice, as having been wronged by you, He says; and all but thrust out from the thrones of the kingdom, as far as your opinion was concerned, I was exceedingly wroth. Nevertheless, I appointed him, though knowing, He says, that the matter was not necessary for your benefit, but so that experience of the events might fully inform you well that in this you have made a foolish and useless decision. For where is he now, or what benefit could there be hereafter from him for those who are being warred against? But if you had been again

under my mercy and hand, you would surely have been seen to be in a better state than your enemies. Therefore, "Vain is the salvation of man," according to what is written, and "A horse is a false hope for salvation," is the hope placed in rulers; but God rescues very easily those whom He chooses, and those whom He would observe honoring the hope placed in Him. Ephraim, his sin is hidden; pains as of a woman in childbirth will come upon him. This is your wise son, because he will not stand in the destruction of children. This, I think, is what is meant by "He conceived trouble and brought forth "iniquity." For in the beginning, Jeroboam, so that he would not lose the scepters, when Israel wished to fulfill the sacrifices according to the law, and for this reason was traveling up to Jerusalem, devised the golden calves. and he received into his mind a sowing of evil seed, as it were, buried, just as the sin was also hidden. But the time of labor pains, he says, will also come. And this would be understood again as that of the war and the captivity. For even if it did not happen to Ephraim himself, yet it came upon his descendants at times, that is, the successors of his rule, because they became imitators of his impiety. He speaks, therefore, as to the synagogue in Samaria and says, Who will save you? Is it this wise son of yours? And in saying "this," he points out either the one ruling at the time, who also received the reputation of seeming to be wise; for this always accompanies those in power; or else he hints at something else, fitting for the time in which the word of the prophecy came. For while Ahaz was ruling over Judah in Jerusalem, "in the eleventh "year, Hoshea son of Elah began to reign in Samaria over Israel, "who did what was evil in the sight of the Lord." But at that time Shalmaneser, king of the Assyrians, marched against Samaria. "And Hoshea became," it says, "his servant." But the Assyrian was very angry with him for such a reason. For he sent messengers to him, asking for tribute and the usual things; but he, not enduring to be ordered about by that man, sent an embassy to So, king of Egypt, asking for help from him. Grieved at this, Shalmaneser besieged Samaria for three whole years. Then, having taken Hoshea captive, he made him a prisoner and enrolled him among the servants, and he resettled Israel in the territories of the Persians and Medes. Therefore, the prophetic word seems to us to be pointing out Hoshea son of Elah in these things, whom he also calls wise, not because he was truly wise, but he somehow speaks ironically; for he seemed to be wise among Israel, and to have planned very wisely, for choosing to call for aid for them from Egypt. but he was caught out, having acted and planned in a cold and useless way. Who then, he says, will deliver you from suffering incurable calamities? This your prudent son, because he will not endure in the crushing of children. For with your children being crushed, he says, not even he himself would endure; for he will be taken as a slave and a captive along with the others; he will go to the Assyrians. Wise, therefore, is the one who sings, "The Lord is my strength and my song." For from him is all power, and all salvation; and there is no savior besides him. From the hand of Hades I will rescue them, from death I will redeem them; where is your judgment, O Death? Where is your sting, O Hades? Having spoken things out of anger to the sinners, and having foretold the things that would come from grief, he has returned again to a god-fitting gentleness, and he has indicated by adding that the race on earth has not been utterly turned away, nor has it been given over to unbridled and endless corruption, but there will be some forbearance in due time and a recalling to the original state in Christ, that he will rescue from the hand of Hades, and will redeem from death, it being clear that he means those who have come under it, on account of adopted sin, and the transgression of Adam in the beginning. For such a promise has been made again, not to Ephraim alone, that is to those of the blood of Israel, but rather to all upon the earth. For as the divine Paul writes, "Is God the God of the Jews only? Is he not also of the Gentiles? For he has

justified the circumcision by faith, and the uncircumcision through faith." For he has redeemed us from the hand of Hades, that is, from the tyranny of death, and the manner of the redemption is understood as the death of Christ. For he willingly endured the slaughter on the wood for our sake, and has triumphed over principalities and powers, having nailed the handwriting that was against us to it. For then, then "all iniquity stopped its mouth;" and the power of death was abolished, since sin was taken away; for this is the victory of death, and the sting of Hades. Thus also the wise Paul interpreted for us. For he said, "The sting of death is sin, and the power of sin is the law." Therefore, with the sin of all being destroyed in Christ, we ourselves might also reasonably say, Where is your victory, O Death? Where is your sting, O Hades? "For it is God who justifies, who is he that condemns? It is Christ Jesus who died" for us, or rather "who gave himself a ransom for all," one worth more than all, through whom and in whom we have been enriched to return again to incorruption. Is comfort hidden from my eyes? Because this one will make a division among brothers. We shall read the first verse of the proposed text as a question, and with a pause, and it would suggest some such thing to us if we choose to understand it correctly. Human nature, he says, has fallen sick with manifold sin, and has inclined not moderately towards transgression; for this reason it was justly condemned to death. Then what will be the manner of help for those who have suffered this, or how they might escape what has happened, I myself will consider, or rather I have already determined. Or is there anyone among you, come to such a point of madness, as to think and say that there is some manner of comfort and consolation, which the divine and pure mind has not seen? For I am a craftsman, and powerless in nothing, but I know all things well, and without delay I accomplish what seems good. And yet, he says, this one will make a division among brothers. And through these words he proclaims to us our Lord Jesus Christ. For he is the comfort of all, the manner of the cure; the Father predestined him before eternal ages as Savior and Redeemer for those held by death. He said that he makes a division among brothers. And what this is, we have heard from Christ our Savior of all saying, "Do not think that I came to bring peace on earth; I did not come to cast peace but "a sword. For I came to set a man against his "father, and a daughter against her mother, and a daughter-in-law "against her mother-in-law, and a man's enemies will be those "of his own household;" and again, foretelling somewhere to the holy disciples the things that would be, "Brother will deliver up, he says, "brother to death," and a father will rise up against his sons. For since he has destroyed the tyranny of the devil, and rescued the deceived from the snares of idolatry, he has so bound them to love for himself, that those who have believed disregard even natural affection, and have renounced brothers and fathers and homes and families, and have supposed that to cleave to Christ would be sufficient for them for all joy. And so indeed the blessed David, as from the person of those who have accomplished this, somewhere sings and says that "My father and my mother have forsaken "me, but the Lord took me in." The Lord will bring a scorching wind from the desert upon him, and it will dry up his veins, it will make his springs desolate; it will dry up his land and all his desirable vessels. He transfers the discourse to the very person of death, and compares Christ to a south and scorching wind, which he says will be brought from the desert at times. But it is necessary to know, and before all else, this, that the country of the Jews has a wide and vast desert, lying in the southernmost parts, and if ever the wind from there happened to blow down violently, they were exceedingly fearful, as the country was being dried up. And it seems to some that the very veins of waters in the earth make their supplies more sluggish, and are checked by the blasts of the violent and fiery wind. Therefore, from what they know and have experienced, he makes his arguments.

Therefore, the prophetic word has told us that Christ will be brought against death like a scorching wind, which will dry up all his springs and his veins. He persists, therefore, in the figure, and very rightly, and, as from that which is accustomed to happen, he makes the declaration of the mystery. And the veins and springs of death, we say are the ways of destruction, that is, the evil and opposing powers. For through them, as it were, the multitude of those who are ever perishing from time to time is supplied. Thus you will understand also his desirable vessels. For vessels that destroy those on earth and are precious to death one might reasonably say, are either the evil and opposing powers, or certain unholy ones on the earth, servants of his wickedness, who also destroy others along with themselves. When, therefore, the scorching wind has blown, he says all the land of death will be dried up. And again the word is made as from a metaphor. For it is as if he might say, Death was grazing on those on the earth as on a field; but it will be dry, death will not find pasture. For corruption has been abolished, since Christ set life before all, and permitted incorruption to be made recoverable. Samaria shall be made desolate, because she has rebelled against her God; they themselves shall fall by the sword, and their infants shall be dashed to the ground, and their pregnant women shall be ripped open. Having very well finished the discourse concerning Christ, and having foretold the mystery of universal redemption, the blessed prophet again wails over the calamities of those who have offended, and all but laments those in Samaria. For though it was possible, he says, to enjoy, and very richly, the good things from his clemency, they have run as deserters toward the things that would come upon them from wrath, because they chose to oppose God, and to raise their own will against the Lord's commands, and all but to seem to be set in opposition, or even to be in the lot of those who have truly resisted him. Therefore, with all mercy removed, they themselves will be the work of the sword; and strange methods of inhumanity will be devised against both women and children. for together with the newborn infants a premature they will suffer death, and those not yet called to be and to live, and the sword will anticipate the coming forth of the enemies through birth-pangs. Therefore, it is a bitter thing to oppose God, and truly a cause of destruction, as is seen by experience itself. Return, O Israel, to the Lord your God, for you have grown weak in your iniquities. Take words with you, and return to the Lord your God; say to him, so that you may not receive iniquity but may receive good things, and we will offer the fruit of our lips. Assur shall not save us, we will not mount upon horses; we will no longer say, Our gods, to the works of our hands. One might greatly admire in this again the skillfulness of the prophet, and the arrangement of his discourse. For it is composed in a manner befitting a saint, and is full of the mystagogy from above. For he has proclaimed beforehand the future redemption through Christ, and that in due time death will be weakened, and the sting of Hades will be rendered inactive; and in addition to these things, that no manner of exhortation and comfort could be conceived at all, which was not known to God. And what after this? It was necessary henceforth to advise them to think and do those things which lead to their salvation, and, as it were, to hasten to bring back to sobriety those who are drunk; not with wine; from what? but rather from worldly love of pleasure, and from loving to adhere to the deceptions of demons. Therefore, lest, being inclined to indolence by the promises of goodness and love for mankind, they should make no account of him who knows how to discipline, for this very reason he usefully brings them back again to the remembrance of the terrible things, saying that Samaria will be destroyed, because she stood against her God; then adding to these those other things, which indeed appear not ineffectively to terrify and distress the hearers. for he says that infants will be dashed to the ground; and that the mothers themselves will be destroyed

together with the embryos, not yet having brought forth from the womb into the light the much-desired burden. Therefore, having first terrified them with these dreads, then, at the opportune moment, he sends into the hearts of those being admonished the word that calls to repentance, exhorting them well that it is necessary to turn back, and to return to God. But by saying that you have grown weak in your iniquities, he gives them to understand, that in every way and altogether their weakness will cease along with their iniquities, and if the ways of apostasy should be removed, the terrible things also will depart. And he smooths the way of the return to God; for he says that sinners will indeed be in a better state and under the forbearance of God, not by offering things from wealth, not by dedicating gold, not by choosing to honor with silver vessels, not with sacrifices of oxen, not by pleasing with slaughters of sheep, but if they would offer words, and choose to speak well, propitiating the Master of all. for take words with you, say to God, so that you may not receive iniquity but may receive good things, that is, so that you may not be punished in equal measure to your iniquities, but rather may be enriched by the provisions of good things, and promise to bring to him the things from your lips, thankful odes and confession. For such things are the fruits of the tongue. But cry out that, he says, and promise firmly, that neither shall Assur save us, nor indeed shall we mount upon horses; nor shall we say any more, Our gods, to the works of our hands. For these were the ways of apostasy. For these things they have offended, because they both served idols, and, having dishonored the ever-saving God, they have assigned their hope to helps from men. And when the Egyptians were at war with them, they called upon the Assyrian; and again when the Assyrians had taken up arms against Samaria, they hired with money the Egyptian horse-archers, that is, those skilled in cavalry warfare. For this reason they also heard God saying clearly, "Woe to those who go down to Egypt "for help, who trust in horses and in chariots;" and they were mocked, and very justly, being eager to make their champion "an Egyptian man and not God, the "flesh of horses," as it is written. Therefore they promise to depart both from worshipping idols and from still having their hopes in men. And this is a correction of those who have already stumbled, calling to gentleness the Creator of all, who says through the voice of the Prophet, "Turn away from your iniquities, O house of "Israel, and they shall not be a punishment of injustice for you." In you, he will have mercy on the orphan. This is the voice of the Prophet, urging to repentance, and making the Master's serenity manifest, and cutting away the hesitation of one willing to repent. For do not doubt, he says, O Israel, that you will obtain what you pray for, if you should offer repentance. For the God in you knows how to have mercy and to pity orphans. Thus says also the divine David, "He will take up the orphan and the widow," from one thing I think, that is, from persons who are by nature most to be pitied, showing the loving-kindness of the divine and ineffable nature. But if someone should wish to ascribe the matter of orphanhood also to Israel itself; for it was all but lost from God the Father, although He says clearly, "Israel is my firstborn son;" I for my part would say that it is right to understand it in this way too. It is necessary, therefore, being confident that the Master of all is both good and ready for loving-kindness, to repent without hesitation, and by corrections for the better, to release the causes of previous stumblings. I will heal their dwellings, I will love them freely, because my anger has turned away from them. The word from God is introduced immediately as a neighbor, and almost next door, promising to heal the sick, and to love freely, that is, that the effects of mercy and love, and the increase of every good thing, should now henceforth appear to be at work confessedly and openly. And in addition to these things, it shows that His anger towards them has ceased, and that His beloved loving-kindness will not depart. And again the word in these things

seems to us not to mention only the conversion of Israel according to the flesh, but rather to bring in also the calling of the Gentiles; because not "all those from "Israel, these are Israel;" but rather those are counted as children who follow "in the steps of the faith in uncircumcision "of our father Abraham." Therefore, the calling of the Gentiles is also contributed, and the appropriation to God in Christ through faith and sanctification; and in addition to this is also signified the supply of spiritual things, and the abundance of grace, that is, clearly, of that in Christ. I will be as dew to Israel. In every way enriching and watering the mind of those called to repentance, with comfort from above, that is, clearly, that through the Spirit; for the dew is from above. He shall blossom as a lily. He will give forth, he says, a sweet smell in Christ, and the fragrance of a holy life, and he will henceforth be a choice flower. And he shall cast his roots as Lebanon, his branches shall spread. By this he shows that the mind of believers is not easily shaken, nor as it were ready to be overcome by evil spirits. For it will be so secure and established, just as indeed the plant of Lebanon, which sends its root down to a great depth; and with its branches above, it spreads not moderately. For as the root luxuriates, the growths of the shoots are in every way vigorous. And he shall be as a fruitful olive tree. Clearly evergreen and fruitful; for such is the plant. And his smell as of Lebanon. The thing of Lebanon is exceedingly fragrant. For this reason also the law of Moses proclaimed it as sacred to God. For it prescribed in many ways that the fine flour offered for sacrifice should be sprinkled with frankincense. Therefore, he says, the fruit of those called will be fragrant, and well-pleasing as a sacrifice to the virtue-loving God. They shall return and shall sit under his shadow. They will cease, he says, from their former accusations, and will return vigorously to worship the "living and "true God," and will be under him in a single-minded way, not expecting to be saved from enemies by another, but from him alone. Fulfilling this well, the Church from the Gentiles says concerning the Savior of all in the Song of Songs, "In his shadow I delighted and sat down." To those accustomed to do this, let the divine David also proclaim, saying, "The sun shall not burn you by day, nor the moon by night." This was accomplished for the ancients by God, when a cloud overshadowed them in the desert, and elegantly revealing the tent from above and from God. And he says `they will sit down` very well, so that the steadfast and securely established disposition of those who turn may be understood through this. They shall live and be satisfied with grain. These are the worthy gifts of conversion and of steadfastness. For he says they will be partakers of eternal life, and in an abundance of power, clearly spiritual power. For I think this is what "they will be strengthened with grain" signifies. And it is written that, "Bread strengthens man's heart." For bodies are pleased by suitable foods, but the divine and heavenly Word invigorates the soul of man. For how can it be doubted that one who turns from error to the knowledge of God would pass from weakness to power, and leaping up strongly from the pits of depravity to the pursuit of virtue? If indeed the charge of weakness is truly to fall back into indolence and worldly pleasures, and to love to be attached to the worship of idols; while a glorious achievement of spiritual strength is understood to be to choose eagerly to do good, and besides this to consider nothing better than love for God, and to travel without stumbling and with a vigorous mind the path to this. And his memorial shall blossom like a vine, as the wine of Lebanon to Ephraim. God said somewhere to the mother of the Jews, that is, the Synagogue, "But I planted you a fruitful vine, wholly true." And our divine David also sings somewhere about it, "You brought a vine out of Egypt; you drove out nations and planted it. You cleared the way before it. It sent out its branches to the sea, and its shoots to the river." Therefore Israel was a vine with goodly branches; but since it has stumbled in many ways, "The Lord took away its hedge, all who

pass by the way have plucked its fruit. A boar from the forest has ravaged it, and a wild ass has devoured it." For it has been set, as it were, to be trampled on by those who wish to do wrong, as pasture for swine and asses, that is, for pleasures and irrationalities. For this reason they have withered. Nevertheless, his memorial flourished anew in Christ, that is, clearly, the memorial of Israel. And he says memorial, because not all have believed, but the remnant has been kept, as it were, for a memorial of him. And the grace from God has become to Ephraim, that is, to Israel, like the wine of Lebanon, that is, fragrant and yielding little to frankincense in its fragrance. Such is the word from Christ, and concerning it the blessed David says, "Wine gladdens the heart of man," to which a sacred word urges us to hasten to partake very eagerly; for it goes thus: "Eat, and drink, and be drunk, O friends." For the things through Christ are not offensive to the saints, and are more useful when taken to the point of intoxication. What has he yet to do with idols? For if he should come to be, he says, in the fullness and partaking of such venerable and heavenly goods, he will completely depart from the desire to stray, and to be attached to the works of his own hands. For lacking what good things anymore will he seek them from another? Or is such a search also completely unprofitable for those who have gone astray? For what will lifeless matter bestow on anyone? to whom it was also justly said by God, "Do good, and do evil, and we will know that you are gods." But handmade things could never harm men; for how, or from where? Nor indeed could they give them anything good or beneficial. Therefore let them hear, and very rightly, "The gods who did not make the heaven and the earth shall per- "let them be destroyed from the earth and from under this "heaven." So therefore, he signifies that which is fixed and firm in love towards God, saying What has he to do any more with i- dols? I humbled him, and I will strengthen him. I, he says, am able to afflict those whom I might see disregarding the ways of genuineness toward me; but I will again strengthen those who would choose to practice virtue, and to know the God who is by nature and in truth. Therefore, neither the affliction, that is, the weakening of Israel, was from them; nor indeed would the transition to being able be thought a gift of demons, but it is a God-given good, just as, of course, being weak was a result of the stirrings of wrath. Wisely therefore, and with love for God, our great David sings in the psalms, "My strength "and my praise is the Lord." I am like a dense juniper tree, from me your fruit is found. The juniper is a plant, so dense and with such abundant foliage, as to seem to be in some way a man-made roof, neither yielding passage to the rays of the sun, nor indeed to the downpours of rain, even if torrential ones should ever pour over the earth. That, therefore, being under God they will have unassailable shadowing, that is, help, he implies by saying, I am like a dense juniper tree. But that all fruit-bearing for those under God would come about in no other way than in Christ and through Christ, he himself will fully inform, saying in the evangelical decrees, "Without me you "can do nothing." Therefore let him say with good reason to each of the faithful, if one should be brilliant and praiseworthy, and in the boasts of virtue, From me your fruit is found. Who is wise and will understand these things? Or prudent and will know them? For the ways of the Lord are right, and the just will walk in them; but the ungodly will be weak in them. He says that the one who understands these things is very wise and most prudent. For the comprehension of the divine words is not available for those who wish to readily take it, nor could one understand "a parable and a dark saying, the words "of the wise and their riddles," as it is written, except through the torch-bearing from above, with Christ sending into the mind and heart, as a brilliant ray, the grace from himself. And he teaches that to be able to traverse the straight and pleasing path to God is completely effortless for lovers of seemliness; but the matter is not smooth for those who are not

so minded. For the desire and eagerness for everything good strengthens the one group, and persuades them to be carried in an unrestrained course towards the will to be well-pleasing; but for the other group, the inclination and tendency toward worthlessness and sin, would render them cowardly and unmanly, and not having from God the ability to achieve virtue, because they have not honored it in the first principles, nor has their goal been with a view to this. Therefore if we are sagacious and wise, we will ask from God the ability to do what is fitting, and he will grant it in every way, being a lover of mankind, and he will fill us with spiritual strength through Christ, through whom and with whom to God the Father be the glory, with the Holy Spirit, for ever and ever. Amen.

Commentary on the Twelve Minor Prophets - joel

COMMENTARY ON THE PROPHET JOEL

Book 1 The divine Joel prophesies in the times, as it seems, in which those also appointed before him would be thought of, I mean Hosea, and certainly also Amos. For it seems to the Hebrews that he should be arranged not after Micah, but with those ones. And he denounces, as it seems to me, those of Israel, and makes a very great outcry against them, as having come at last to such a point of arrogance, stupefaction and insensibility, as to be checked in no way at all from evils, nor indeed to be overcome by calamities so frequent, and all but brought on them in a row to love, although no time had slipped in, during which any respite from the evil, however brief, might appear to have occurred. And we will find the blessed prophet Isaiah coming through similar words. For he said, "And the Lord Sabaoth was moved to anger against his people, and laid his hand upon them and struck them; and the mountains were provoked, and their carcasses became as dung in the middle of the road. In all these things his anger has not been turned away, but his hand is still high." You understand how they have suffered this and that, and the hand of the one striking them has remained high, as if on the point of inflicting other blows upon them. For in the same way that the most incurable of afflictions sometimes require not one incision, but still more; so too the human mind, having arrived at the limit of insensibility, needs a more frequent blow, which with difficulty recovers it at least to the point of being able to hasten to relearn what leads to benefit. It seems, therefore, that the blessed prophet Joel, since Israel has remained unadmonished after very many blows, wisely makes the rebuke, advising them at the same time to abandon their shameful ways and choose to turn toward what is pleasing to God. Moreover, he adds the promise of things most dear to them, if they should choose to repent; and he gives them courage that they will encounter a good and most gentle Master. This, then, is the purpose of his whole prophecy; but we will speak of each of the subsequent things in turn, following the contemplations of the things set before us. The word of the Lord that came to Joel, the son of Bethuel. The Prophet says that the word of the Lord came to him, so that we might assign faith to the prophecy, being firmly disposed and confident that what has been foretold will in every way and entirely come to pass. The Savior himself confirms us in this, saying, "Heaven and earth will pass away, but my words will not pass away." For truth is not a false-speaking thing, and whatever God might say will surely be exact. For he is the one who "confirms the words of his servant, and makes the counsel of his messengers true." Therefore, most artfully and wisely he demands faith from his hearers, since he is not a false speaker like some, that is, reporting what seems good from his own heart, but speaking from the mouth of the Lord in the spirit, as he has most clearly stated. And Bethuel is necessarily added, so that no other Joel besides him might be thought of. For perhaps many, or rather without a doubt, were called by such a name; but not all of them were from Bethuel. For the sake of security, therefore, as I think, Bethuel has been added again. Hear this, you elders, and give ear, all you inhabitants of the land. Have such things happened in your days, or in the days of your fathers? Tell your children about them, and let your children tell their children, and their children another generation. He refers the aged to the antiquity of times and

memory, and has ordered them to consider when indeed, and on what occasions, they have seen similar things, inflicted by divine wrath, upon their own fathers or those even further back, saying that they must now consider whether the tales are not strange and unusual, and perhaps not yet known to any of the ancients; moreover, he says, it is fitting for the others to understand very well if such things have happened among them; and it will be a subject of unending tales, not lasting for one, nor for two or three generations, but rather leaping through, and far beyond. For just as we say that brilliant narratives are worthy of being heard by the many, and those which might happen to be followed by the need to rejoice; so too, things that reach the limit of disaster and suffering seem to be in some way worthy of memory. For such things all but compel forgetfulness, and having a more burdensome impact, they demand to be remembered out of excessive shamelessness, and contend with the reputations of the most pleasant things; and just as good things have a memory that is not unprofitable, so I suppose do unfortunate and grim. For some things sharpen the hearers toward the pursuit of virtue; while others teach them to shun the experience of evils before their approach; and through the things for which others have been punished, it does not permit some to seek to be caught in the same things. What the caterpillar left, the locust has eaten; and what the locust left, the cankerworm has eaten; and what the cankerworm left, the blight has eaten. The word of the holy Prophets is always somehow hidden, and bringing forth reluctantly the very grim parts of the narratives on account of the untamed tempers of their hearers, they overshadow them with possible obscurities, and by fashioning riddles and parables they provide no small benefit. But their word also proceeds sometimes through useful examples; such as is found in the most wise Ezekiel: "The great eagle with great wings, long in its expanse and full of talons, which has the leading part, to enter into Lebanon, and it took the choice parts of the cedar, the tips of its tenderness it nipped off, and brought them to the land of Canaan." For it cleverly indicated the ruler of the land of the Babylonians, who shears off the choice ones from Israel, and transfers the plunder home. And that there have been failures of fields, and shortages of seasonal produce, and very often harsh and long famines throughout the land of the Jews, the sacred scripture has said. For already some, when a famine was pressing, have come to such a state of necessity as to buy a donkey's head for fifty shekels. And the women who fought over the children would show the savagery of the want at that time. For when the two had devoured the one, they demanded to be judged by the rulers concerning the living one. Therefore, if in these things the prophetic word signifies for us the failures of fields and the destruction of crops, the matter would be understood even so as unbearable; for to be afflicted in succession and immediately by so many and harsh plagues, how is it not utterly hard to bear, and not unworthy of being remembered? But if indeed the visions, overshadowed by the more apparent things, also lead us away to other thoughts, it seems to us that the Prophet by caterpillar and locust, cankerworm and blight, and the terrible and unbearable damages from them, signifies the devastations at each time, and hints at the manners of captivities; by which they have been consumed and have perished, just as if those who made the assaults had all but devoured and destroyed them like the plunder in a field. Therefore, there have been many successive uprootings of the land of the Jews, both when the neighboring nations made war at times, and those who had ruled Egypt. For while Rehoboam was administering the royal honor in Jerusalem, Shishak king of Egypt came up, and took the palace, and having emptied all the treasures in it, and having taken the golden spears and the shields which Solomon had made, brilliant and victorious he returned home again. And indeed Hazael the Syrian also brought no small plagues upon them; and Pul king

of the Babylonians also took the tribes beyond the Jordan; and in addition to this, Necho Pharaoh king of Egypt, when Josiah was ruling, marched against Samaria, and subjected the land to tribute; for he demanded a hundred talents of gold. Therefore, the things that have happened at various times are very many; but there have been four terrible and noteworthy sackings. For when Hoshea son of Elah was reigning in Samaria, Shalmaneser the Assyrian came up, and deported Israel to the borders of the Persians and Medes. Then, after a short time had passed, and when Jeremiah was prophesying, Nebuchadnezzar took Jerusalem by force. And Israel was released with difficulty through Cyrus the son of Cambyses, when the seventy years were completed. Then in due time came Antiochus, surnamed Epiphanes. This man, having arrived in Judea, both burned the divine temple, and took the vessels in it, and forced those throughout all Judea to be negligent of their ancestral customs; at which time also the events of the Maccabees happened to become splendid and admirable achievements. And a fourth war came upon those from Israel, that of the Romans, when they were also scattered to every wind. The Prophet, therefore, seems to wish to convey his own message to us obscurely and faintly, and as it were in the form of examples through such narratives; the caterpillar and the locust and the cankerworm and indeed the rust, either signifying obliquely the wars themselves that ran upon them one after another, or else the commanders of the armies, of whom we have just now made mention. But if someone should wish to record a more moral interpretation in these things, he would not fail in what is fitting; for if a soul were seen being devoured by frequent and successive passions, and, as it were, destroying each virtue little by little, adding this to that on account of indolence, how would it not be accurate to say of it: What the caterpillar left, the locust has eaten, and what the locust left, the cankerworm has eaten, and what the cankerworm left, the rust has eaten? For like rust and the other evils, the good things in us are somehow ravaged by wicked and unclean powers falling upon the mind, and which are accustomed to consume with insatiable teeth. Therefore, vigilance is good; and indeed the Proverb-writer benefits us not a little, saying, "If the spirit of the ruler "rise up against thee, leave not thy place; for healing will pacify "great sins." For passions, when rebuked at the beginning, are both calmed and checked; but if they find a wide and, as it were, unadmonished path to what is worse, they seize the whole soul through and through, and cannot endure the reasoning that would punish. Awake, you who are drunk from their wine, and weep; lament, all you who drink wine to drunkenness, because gladness and joy have been taken from your mouth. Without trouble, I think, one might again perceive clearly from this, how exceedingly wise was the divine Paul, exhorting and saying to those ensnared for salvation through faith in Christ, sometimes, "Awake, you who sleep, "and arise from the dead, and Christ will shine on you;" and at other times again persuading them to love endurance in suffering, in this way also saying "If you endure chastening, God deals with you as with "sons; for what son is there whom a father does not "chasten?" For God, as it were, strikes down those who sin, although He is a lover of mankind, not willingly, but as if turning them by necessity, and making this a means of help for them. Just as, of course, those skilled in medicine also apply to the sick even the very harsh medicines, making the need to feel pain a cure for their affliction. For see how, having first shown the scourges and proclaimed the things that come from wrath, he all but "restrains their jaws with bit "and bridle," according to what is written, and commands them to proceed in a human way, changing their mind to choose to do what was better and more fitting. For he says, Awake, you who are drunk from their wine. Do you hear how he then rebukes them as children who are out of their minds and somehow already drunk, as if to say that if they had been sober in the beginning,

what came from the caterpillar alone would have been sufficient punishment for them; but since they have remained insensible to the first wrath brought upon them, the second has been added, and after that the third, and it has even proceeded to the fourth. Nevertheless, he now commands even those awakened and sobered up late, who have, as it were, sent away from their mind a kind of drunkenness—the love of pleasure and the choice to sin excessively—to come to a perception of what has happened, weeping and wailing over their own sins. But it should be known that for each of us also there is, as it were, a private wine, which makes the heart drunk. For we divide up the passions, so to speak, and one of us has turned without restraint to the love of money, while being sick with other things as well; another, again, has thought on the things of the world, and has fallen sick with the love of the flesh, being wholly devoted to luxury and loves of pleasure; while another has fled to some other sin. But we hasten towards such abominable and God-hated passions, some not very eagerly, but others using their full impulses, and having an unadmonished inclination of the mind. For this reason the Prophet says, "Become sober, you who are drunk with their wine;" and he advises that it is fitting to lament those who drink wine to the point of drunkenness. For as I just said, some do not stop their love of pleasure at the point of satiety and sufficiency, but as it were, drink to the point of drunkenness, and stretch beyond all measure; from their mouth, he says, both gladness and joy have been taken away. For Christ speaks the truth, that in every way and altogether those who mourn now will be comforted; but for those accustomed to live luxuriously, the need to shed tears will follow, because the end of arrogance will be lamentation and wailing, and it brings down those who love it into the pit of Hades. And David also speaks the truth when he says to God, "In death there is no one who remembers you; and in Hades who will confess to you?" and again, "For the dead will not praise you, Lord, nor all those who go down into Hades; but we who are living will bless you, Lord." But if indeed the meaning of the preceding things were understood also in a more earthly way, if the causes of gladness have been consumed by both the caterpillar and the others, doubtless the gladness and joy of those who have suffered is destroyed along with the fruitful harvests. For it is necessary to be gloomy at the things that happen grievously and are accustomed to cause pain and are not unable—I mean, with regard to being able—to waste away the heart with bitter and unbearable grief. Because a nation has come up against my land, strong and without number, its teeth are the teeth of a lion, and its molars those of a lion's cub; it has laid my vine waste, and my fig trees into splinters; searching, it has stripped it bare and cast it down, it has made its branches white. Wishing the tear of repentance to contend, in a way, with the things that have happened, that is, those things expected to be and which are all but present, he subtly narrates the things that will be, and placing the assault of gloomy things almost before their eyes, he gives something to those who are struck, and a lament, and as it were teaches a mournful song to those who have been commanded to wail, and he then persuades them to say that: "A nation has come upon my land, strong and without number, and as for the sharpness of its teeth, it yields little to lions and their cubs." Now, the matter is true, even if it might be understood of the locust, the wingless locust, and the caterpillar. For the thing is invincible, and the assault of such creatures is utterly irresistible, and it is able to destroy root and branch the things in the fields, I mean both fruits and grass; and to destroy fig trees and vines, and to render the appearance of the tilled land bad and uncomely. But if the discourse should turn again to the inhumanity of the ravagers, and the complete desolation of the country, it would signify nothing other than that their whole country has perished, and the prominent among them have also been consumed, those who surpassed the

measure of the common herd in glory and wealth; so that they are understood to be in the rank of a fig tree and a vine; before they endured withering; just as it is surely understood of the perceptible vines themselves, if they happen to fall among the teeth of locusts; for by drinking up the moisture in the plants, and sucking up all their life-giving power, they do not wither after a long time, but for this reason cause them to appear white. Therefore, the teeth of the consuming enemies have utterly consumed and sent into complete uselessness those who are ranked as vines, or are in the form of fig trees, either striking them down with swords or bringing them under the yokes of slavery. But one might understand, if one should choose to think spiritually, such things again also of sinful men; into whose mind and heart, as in the manner of the locust and the wingless locust, and indeed also of the caterpillar, the wicked demons somehow always enter, and the manifold and multiform passions themselves, and indeed they make them appear useless and most uncomely, having cast off the flower of piety, and having no righteousness in themselves a shoot. And I would say that it would be fitting for them to weep without ceasing, and to lament to God; and to strive to obtain through frequent prayer forgiveness and help, so that they might be, even if late and with difficulty, wise and strong, and able to escape what has befallen them. And they would suffer this, and most especially, those whose mind has foolishly turned to the need to heed those accustomed to heterodoxy and to undermine the correct doctrines of the Church, concerning whom it might be said, and very appropriately, "Their teeth are the teeth of a lion, and their molars are those of a lion's cub;" for the nation is hateful to God, counterfeit and sinful, and devouring and consuming the mind of the simpler ones with its seemingly wise words, so that no remnant of orthodoxy is seen in them. These wither the master's vineyard, they render the garden devoid of figs, and show it bare and laid waste, "for whom judgment does not tarry," but "is just" in due season. Those, therefore, who are accustomed to live in ignorance, will be food for the locust and the beetle and the caterpillar, and will remain destitute of all seemliness, and there will be nothing at all flourishing in them; but the wise and God-loving soul, richly adorned with the doctrines of truth, and having its heart almost teeming and very well-adorned with fruits of righteousness, will surely say with boldness, according to the bride understood in the Song of Songs, "Let my kinsman come down into his garden, and eat the fruit of his choice trees." For sweet are the fruits of piety, and the choice fruits of true learning are sweet to the Savior of us all, Christ, who is also our kinsman, as born from a sister, the holy virgin. Lament to me as a bride girded with sackcloth for the husband of her virginity. He commands them not to make their repentance a secondary matter, nor as something done in passing, or simply indolently, nor the grief understood in it, but earnestly striving and contending not moderately with what is most burdensome of other things, so as to make the toils of equal weight with the sins. For a newly-wed maiden is wont to bewail excessively her dead bridegroom, and to receive sharp sorrows for this, so as to set her mind beyond consolation, and to think that no manner of mourning worthily is sufficient for her; for the female nature is confessedly prone to tears and fond of mourning, but most of all she who sees her virginal and youthful bridegroom lying pitifully in his bed, dead and breathless. To her, he says, the multitude of the Jews must indeed be compared, to ward off wrath, and to check with lamentations the divine movement coming, as it were, irresistibly upon them, taking courage that the Lord of all is "gracious and gentle," loving mankind, "and of great mercy and repenting of evils" according to what is written. Nevertheless, the Synagogue of the Jews has not mourned the bridegroom from heaven, that is, Christ; for she herself killed and treated him with insolence. Therefore, she is excluded from the divine bridal chambers, and is

outside the sacred marriage, and completely without a share in the feast, henceforth disinherited, and cast out and furthest from the hope of the saints; but in her place has been called the new and unwrinkled, the all-holy and wise, and the bride from Lebanon, the beautiful dove, that is, the Church from the Gentiles, who also confesses the very passion of the Lord, and almost weeps over it by suffering with and mourning, and loves to take up her own cross and follow him, and to go through these things for the sake of love for him. And her virginal bridegroom would be understood to be Emmanuel; although she seemed to have been adulterated and to have fornicated with Satan, in the manner of having been led astray; through the regeneration from above, which we have received richly through the Spirit, denying the carnal. For it is written concerning Christ, "He came to his own, and his own did not receive him. But as many as received him, to them he gave the power to become children of God, to them that believe on his name: who were born not of "blood, nor of the will of the flesh, nor of the will of "man, but of God." Therefore, pushing aside the birth according to the flesh, we appropriate the spiritual one, according to which the church from the gentiles, that is, those who have believed in Christ, would be understood as a pure and all-holy virgin, to whom the divine Paul also clearly writes, "For I have espoused "you to one husband, that I may present you as a chaste virgin to "Christ." Sacrifice and libation are taken away from the house of the Lord; mourn, you priests who minister at the altar. Because the fields are ruined, let the earth mourn; because the grain is ruined, the wine has dried up, the oil has failed, they have withered. It is as if he were to say clearly: Eucharists have ceased, and there is absolutely no one left to offer sacrifice, no one bringing an offering and the firstfruits of the crops, that is, the sacred sheaf as a firstfruit of the wheat harvest dedicated to God, according to the law of Moses; and no one, he says, placing the firstfruits of the seasons in a basket, and going to the house of the Lord, and offering up to God also the thanksgiving odes, which it was the custom to proclaim. For this reason, he commands the chosen race to mourn, I mean the priests, not laboring for the sake of gains, but as grieving over the peoples under their charge, and appointed for the sacred and renowned ministry, so that even before others they might propitiate the God of all, and imitate the hierophant Moses himself, who presided over Israel and said to God, "I pray, Lord, this people "has sinned a great sin, and if you will forgive their "sin, forgive it; but if not, blot me also out of this "your book which you have written." For the office of the priesthood mediates between God and the peoples, and for those appointed to so august a ministry, boldness in supplications would be fitting, I think, and very reasonably so. For they all but consecrate their own life to God on behalf of all, by eating the sacrifices for sin. This also the God of all says through the voice of Hosea, "They shall eat the sins of my people, "and in their iniquities they shall take their souls," that is, when the peoples do wrong, transgressing what seems right to the law, then, indeed then, he says, the ministers of the divine altars will take their own souls to God on behalf of them. And he says 'they will take' instead of 'they will offer' or 'they will dedicate'. For what was dedicated to God was said to be taken. And what is the reason for their mourning? The fields are ruined, he says, and indeed also the grain, stripped bare by the teeth of locusts, and as if by fire, burned up by the rust. For it burns up and withers what is in the fields. And he says that the land itself must, as it were, lament, since its fruits have perished. For the grain is ruined, the wine has dried up, the oil has failed, they have withered; that is, all things from it are gone, and the things for which it was right to be greatly admired, as the mother and nurse of good fruits. And let these things be said by us as concerning perceptible matters; but indeed every most approved priest will lament for those who, out of immeasurable delusion, do not accept the purification through faith,

and have not loved to be sanctified by Christ. For they will remain entirely and in every way destitute of spiritual fruitfulness, and they will be in want of everything that knows how to nourish and leads them to spiritual manliness, having no grain or wine, and deprived of the need for oil; the saying is mystical. For to those who accept the faith, Christ will present himself as the bread of life; for he said, "I am the bread of life;" as wine that gladdens the heart of man; understand again what I say; and he will anoint also with oil, that is, the spiritual and sanctifying oil, and understood as in participation of the Holy Spirit; but those having a harsh disposition, bitter and ungodly, a disobedient and stubborn mind, he will surely show to be in want, and entirely without a share in the good things just now mentioned by us. And it must be known that the most wise Paul also, ministering as a priest to the gentiles the gospel of Christ, almost mourned for the disobedient from Israel. For he said, "Because I have great sorrow and unceasing anguish in my heart for my brothers, my kinsmen according to the flesh, who are Israelites." But, as I said, the saying in this is mystical and hidden. Lament, you farmers, for the wheat and barley; because the harvest of the field has perished. The vine has dried up, and the fig trees have become few; the pomegranate, the palm tree, the apple tree, and all the trees of the field are withered, because the sons of men have shamed joy. Truly a mourning, a pain and a lamentation for those accustomed to tilling the land, the utter destruction of what is in the fields, and the inability to gather anything at all from them, and sometimes after long toils. to see the things in the gardens and the choice trees now withered and dead, and the vines together with the crops destroyed, and the very wild wood perishing along with the gardens. For it says, all the trees of the field are withered, because the sons of men have shamed joy; and "have shamed joy" is instead of: the inhabitants of the land have made the season one of shame and disgrace and reproofs leading to punishments and judgment, a season in which it was fitting to rejoice in prosperity, gathering the things from the fields, and to fill the storehouses with grain, to sing the vintage songs to the grape-treaders, and to delight in the flocks of sheep, with abundant and flourishing grass spread before them. And in this again the word seems enigmatically to call "farmers" those who at that time presided over the Jewish orders, whom it said must mourn, as all in the country, so to speak, that is, the inhabitants of the land, were about to go to destruction, who might be understood as being in the category of wheat and barley and beautiful trees. But we will apply the force of these thoughts in a more fitting way to the scribes and Pharisees; who, being in the position of husbandmen, acted insolently toward Christ, and killed the heir, that they themselves might have the garden, and become masters of the vineyard henceforth, almost exulting as in crops over the populous multitude of their subjects, and being accustomed to harvest the most distinguished among them, like a pomegranate, like an apple. But the Roman war took them, it consumed great and small, the brilliant and the distinguished, understood as being like fig trees, as I just said, or perhaps like a vine, a palm, and an apple, and in trees, as in barley and wheat; for their ways are different, and the measure of life is not one for all. For since it once compared the land of the Jews to a field, and called the leaders husbandmen, the word has preserved the metaphor throughout, comparing those under them in various ways to crops and trees. But if someone should think that these things must also be transferred to a moral exegesis, he will think well. For the vine, the fig tree, and the other trees, which are accustomed to be crowned with beautiful fruits, must be compared to virtues and the achievements of the mind. But if someone is wise and quick-witted, and a cultivator of good glories, he will bear a flourishing and well-wooded garden in his mind and heart, nourishing in himself virtue in its many forms, and every manner of goodness. But if he is lazy and a lover of

pleasure, and has inclined far too much toward baser things, he will surely lament, as his goodness withers, and his mind suffers great barrenness. Therefore, the prudent must take care of the good things in their hearts, which will certainly be present, if at least they choose by their goodness to gladden God, the giver of heavenly gifts. Gird yourselves and mourn, you priests; lament, you who minister at the altar. Go in, lie in sackcloth, you who minister to God, because the sacrifice and the drink offering have been withheld from the house of our God. Through these words, it as it were exalts what has happened, and places it among unbearable terrors, showing that the matter requires the most fervent prayer, by the fact that even the priests themselves must wail. Nevertheless, the... has something skillful. word. For since, having most unwisely sat before the precincts of idols, although God was striking them in his anger, they sought help from there, the God of all usefully assigns to his own ministers the leading of the supplication, and to preside with fortitude over the efforts toward repentance, so that those who have transgressed might know that unless they chose rather to seek what is pleasing to God, and offered their prayers to him, they would not escape his anger. He said, therefore, that it was necessary for those who minister, almost to lend to others the labors in prayers, beating of the breast and lamentation and the wearing of sackcloth, by which is signified the putting away of luxury and rest, hardship and toil, and the right and blameless practice of a holy life. Then, making the cause of the toil clear, he says that sacrifice and libation have been withheld from the house of God; the saying is harsh; for he does not say that sacrifice and libation have been reduced, or rather, diminished, but rather have been withheld, which is significant of a complete overthrow. A terrible and truly burdensome thing for those who preside over the peoples, if in no way God is to be served by those under their yoke. Sanctify a fast, proclaim a solemn service, gather the elders, all the inhabitants of the land into the house of our God, and cry out earnestly to the Lord, alas, alas, for the day. In what way it is fitting for them to make their lament, he again makes clear, and he appears as a wise guide to them of the way to repentance, and he shows clearly the things through which the God of all might become gentle and well-disposed. This was, I think, also of one wanting to check the anger, and to remove what causes pain, and to restrain what is harmful, and to grant them again to prosper, and to be abundant in good things. Therefore he said that, sanctify a fast, that is, you should hold it in the order of a votive offering, and in the manner of a sacrifice the truly all-holy and blameless fast. For it is not fitting for the flesh to be worn down by abstinence from food, but for them, having fasted, to do the things at which God would reasonably be provoked. For if during a time of fasting we are not going to cease from our own wills, but to oppress those under our hand "for strife and contention, and to strike the humble with the fist" according to what is written, we have not yet fasted holily and purely; but we will reasonably suffer the loss of our labors, God having cried out "Is not this the fast that I have chosen, says the Lord." It is necessary therefore to abstain from wickedness, and to follow, and very vigorously, the decrees of the lawgiver, directing the heart toward anything whatsoever of the things pleasing to him, and submitting the neck of the mind, singing and saying "Behold my humiliation and my toil, and forgive all my sins;" and indeed, in addition to this, also that prophetic word "Behold, we will be yours, for you are the Lord our God." For this is a spiritual offering and a pure sacrifice pleasing to God "more than a young calf," more than a lamb from the flocks, more than a kid from the goats, more than fine flour and frankincense. For "God is well pleased with spiritual sacrifices." And sanctifying the fast, let us proclaim a solemn service, that is, the fulfillment of the divine wills, with which would fittingly follow the uprightness, the good conduct of manner, the readiness for anything whatsoever of the words that pertain to

piety; and we will accomplish the ways of the solemn service, the elders having been gathered in the churches, and all the inhabitants of the land having run together, and weeping very intensely for the whole day, and being steadfastly disposed, that in every way and altogether God will have mercy; for he is "Long-suffering and of great mercy and true," "Taking away iniquities and passing over injustices and not holding his anger for a testimony, according to what is written, because he is a willer of mercy." Because the day of the Lord is near, and as misery from misery it will come. Before your eyes foods were destroyed, dried up, and from the house of our God gladness and joy. He says, the day of the Lord, on which the things from wrath would come to pass, either by the locust brought upon them and consuming the things in the fields and sending the terrors of famine and want, and instilling the very fear of death itself, that is, of the Babylonians destroying everything, attacking both cities and villages, working one evil upon another, and always heaping misery upon misery for the inhabitants of the land, so that they could not even, so to speak, take a short breath, nor could any good thing come in between, by which it was likely that they could have even a partial and moderate comfort, they who were now unbearably consumed by the frequency of evils. But since, when the fruits were already ripening, and the crops were now all but calling the reaper to themselves, and the grape cluster was darkening and yearning to be pressed, the attack of the locusts happened to occur, he says foods were utterly destroyed from before their eyes, as if those things that were in sight were snatched away, though they were set before them, as it were, and they had the readiest enjoyment of them; and he again affirms that there has been removed from the house of the Lord both gladness and joy. For they were sacrificing, exulting in the bountiful harvests from the fields, and they practiced the ways of gladness, offering thank-offerings because they were richly showered with the good things of the earth. But we will find that something of this sort has also been suffered by those especially who have acted insolently toward Christ. For the bread of life has in a way already come before their eyes, "He who came down from "heaven and gives life to the world," "the grain "of wheat that fell into the earth," and sprang up manifold, the spiritual wine, that knows how to make glad the heart of man. But since they have not ceased to act insolently with their disobedience, spiritual foods have been removed from their eyes and, as it were, from their midst. For the participation in every good thing has departed from them, and from the house among them gladness and joy have been removed. For they have been given over to desolation, and the wretched ones continue "without a king or ruler, without a sacrifice or an altar, or a priesthood or manifestations." And in another way too we say have been removed from their eyes both the foods and the gladness and joy. For our Lord Jesus Christ said that, "Man shall not live on "bread alone, but on every word "that proceeds from the mouth of God." And that the word is food for the mind, no one would doubt. This has been removed from the multitude of the Jews; for they have come to be in want of spiritual food; they have not understood the things of Moses. For the divine Paul also writes, "To this day, when the "old covenant is read, a veil lies over their heart;" and they have hated the divine decrees given through Christ. Therefore all spiritual food has been destroyed for them, not that it itself suffered destruction, but by no longer being available to those who have suffered, and, as far as they were concerned, not existing at all. But our Lord Jesus Christ distributes to those who believe in him the need to live luxuriously, and to revel in the good things from above. For it is written that "The Lord "will not let the soul of the righteous hunger, but he will overthrow "the life of the wicked." Heifers leaped at their mangers, treasures vanished, wine-presses were demolished, because the grain dried up. What shall we store up for ourselves? Herds of cattle wept, because there was no

pasture for them, and the flocks of sheep vanished. And at times the God-inspired scripture attributes speech to irrational animals, artfully diversifying the natures of things into what is charming and elegant, and writing, as it were, in character the dispositions of which it would be fitting to think. Then what is the wonder, even if it should say that heifers happened to leap about, and herds of cattle to weep? For as famine was unbearably oppressing them, perhaps they would have both leaped up and died, if they had perception of what was brought upon them. And he says that treasures have vanished and wine-presses have been demolished, perhaps of no deemed worthy of concern, because nothing was being gathered from the fields, but the sickle in the vineyard and on the grape-cluster was idle, and perhaps the ear of corn had withered in the fields, dry and fruitless. For this reason they say, "What shall we store up for ourselves?" But that, as I said, along with the cultivated fruits, the grasses of the wilderness also perished together, he makes it clear, saying that the very flocks of sheep have vanished, utterly destroyed by famine, and deprived of their accustomed and most beloved pasture. And these things will also apply wisely to the misfortunes of the Jews, who have acted insolently, as I said, toward Christ the Savior of all. To you, O Lord, will I cry, for fire has devoured the beautiful places of the wilderness, and a flame has burned up all the trees of the field, and all the beasts of the plain have looked up to you, because the springs of waters have dried up, and fire has eaten up the beautiful places of the wilderness. By "beautiful places of the wilderness" he means perhaps those things growing of their own accord in the unplowed plains; and by "trees of the field," the noble plants in gardens and parks, that are accustomed to bloom with the fruitful seasons; these things both the locust and the blight have almost devoured, as it were in the form of fire. He makes the prayer to God usefully and most skillfully, teaching that one must least of all seek the cessation of the misfortune from another, but to offer supplications only to the one who is able to save, and as the one who brings on out of wrath the things that are accustomed to cause grief. For he says that one must by no means think that such evils happen automatically, but rather that they have been brought upon them as from divine wrath; and this the God of all himself says to us through the voice of another prophet, "Shall there be evil in a city, which the Lord has not done?" For none of the things accustomed to afflict either cities or countries would happen, if it were not done with God permitting it. For He saves whom He would choose, and delivers from evils. He persuades them, therefore, to seek release from the things that have caused grief from God, casting as far away as possible the notion that they ought to have needed the hand and help of the falsely named gods in their affairs. And he says that the springs of water have been dried up. For with rain not watering the earth, and with blight added to this, and the locust armed, and the locust-larva jumping, and the caterpillar crawling, how was it doubtful that their means of life would completely and utterly come to nothing? And with the grass also being destroyed, it was somehow entirely necessary for the cattle also to suffer destruction. And I would say that perhaps also for the Jews who turn to God in the last times of the age, it would be fitting to say such words, being afflicted and lamenting in their lack of good things. For the good things for the mind have been consumed for them as if by fire, and a spiritual locust has devoured them, and the springs of water have been dried up. "For he commanded the "clouds not to rain rain upon them," according to what is written, and they have become an impassable and waterless land, which will not be inhabited. But concerning us who have been justified by faith, God proclaimed beforehand, and of the gifts through Christ he indicated that the supply would be most abundant, saying, "In that day the mountains shall drip with "sweetness, and the hills shall flow with milk, and all the "springs of Judah shall flow with

waters, and a fountain shall come forth from the house of the Lord "and shall water the torrent of the reeds;" and indeed also in another way, "I am the Lord God, I will hearken to "the God of Israel, and I will not forsake them, but I will open "rivers on the mountains, and in the midst of the plains into marshes, "and the thirsty land into aqueducts;" therefore we are in these things. But if they should walk to repentance and look up to God, and they themselves also say, "To you, Lord, I will cry," they will receive the springs of water, and they will draw with us the spiritual water "from the springs of salvation," and they will be given to drink "the torrent of delight" from God the Father, and they will have the fountain of life in their hearts. And there will be set before them for delight also the beautiful places of the wilderness, that is, a good and abundant pasture, to a knowledge of them turning away the divine and evangelical [teaching] understood in Christ. Blow the trumpet in Zion, proclaim on my holy mountain, and all the inhabitants of the land will be confounded, because the day of the Lord is present, because near is a day of darkness and gloom, a day of cloud and mist. The form of the war is again described for us elegantly. And it would be true for both, whether it be understood perchance of the locust and the locust-grub, or whether one might take it of the Babylonians themselves. For he says that since the war has already stepped inside the gates, and has been all but proclaimed throughout all the land of Zion, that is, in all of Judea, all things will be filled with confusion and fears. For the day of the Lord is present, that is, the matter is no longer only a prediction, but the sufferings are in sight, and they have come into the actual experience of what was long ago announced, from which it was far better to have chosen to turn to better things, and to shake off the experience of evils before the attack and its arrival. Therefore he does not permit them to shrink from repentance, but commands them to put away, as it were, their fallen state of mind and their sloth, and to turn quickly to diligence, and in general to the will to defend themselves, clearly by adding God to their side, and wiping away the charges of their ancient accusations by the practice of better things. For this reason he says the day of the Lord is near, on which they will be as in mist and darkness, fearing the famine from the locust, that is, the misery and disaster threatened upon them by the Assyrians. Like the dawn a numerous and strong people will be poured out upon the mountains; its like has not been from of old, and after it none will be added for years to come, for generations of generations. Before it a consuming fire, and behind it a burning flame; like a paradise of delight is the land before its face, and behind it a plain of desolation, and there is no one who escapes it. He seems to call 'dawn' either the dew at dawn, which, whenever it is poured all over the mountains, leaves nothing on them unwatered; or the first rays of the sun, and the immediate and initial shining of the day's light, which almost spreads out upon the peaks of the mountains before all else, and reddens the hills. Thus he says the strong people will be upon the mountains, perhaps the locusts, that is, by similarity to them, the Assyrian, understood henceforth as an incomparable multitude; for he says that its like has not been from of old, nor will it ever be. And since in the invasions of the locusts whatever falls in their way is immediately consumed, and if anything by chance should happen to be left over, this too is the work of those that follow the first; he said a consuming fire is what is before it, and a burning flame what is behind and follows. And I think an army of enemies would do this very thing. For those coming a little later will surely follow the arrogance and ruthlessness of those who have arrived first; and they will make the land like a paradise of delight, utterly shearing it bare, and squandering what is found. But the saying holds true also if it were applied to the locust itself. Like the appearance of horses is their appearance, and like horsemen so will they pursue. As the sound of chariots on the tops of the mountains they will leap, and as the sound of a flame of fire

consuming stubble, and as a numerous and strong people drawn up for battle. He says that the locust and the locust-grub, if they should be carried over lands and cities, will be in no way inferior to the most warlike horse; for it will leap upon the land in such a way as perhaps even to imitate the rattling of chariots. For they leap upon all the peaks of mountains, and they fly down upon every hill, and they produce a sound like that of a flame burning up stubble. For they say that the devouring in the fields is not done by them without a noise, but a certain bleating and discordant echo is produced by their teeth, as what falls into them is shattered, as if a wind were fanning a flame. But again to compare it to a crowd of enemies, the unseemly nothing; for it rushes in a multitude, and yields little to those who fight bravely in battle. For the thing is voracious and because of its immeasurable multitude not easily conquered, but rather even difficult to encounter. The same account could also be given concerning the Assyrians; and if someone wished, perhaps, also concerning the expedition of the Romans themselves, who like locusts devoured Israel for having impiously transgressed against our Lord Jesus Christ, it would not be so bad. From his face peoples will be crushed. For, as I said, the thing is completely invincible and hard for men to conquer, an assault of the cankerworm and the locust. Every face like the burning of a pot. For it is true that by unbearable terrors and griefs at times even the bloom of faces withers and somehow blackens into ugliness, being all but changed in color by the disturbances of the mind. They will run like warriors, and like men of war they will scale the walls. For running down equally with the most warlike, being superior to hesitation and fears, they will even be raised above the walls, as if practicing a bold assault. And each will march in his own way, and they will not swerve from their paths, and each will not keep away from his brother. The locust is kingless, yet it marches out in order from a single command. And they say that they go in rows, and fly as if in formation, and are least of all separated, but so attend one another, as if they were brothers, nature itself awarding the mutual love. Weighed down in their weapons they will march. And by weapons I suppose he means the teeth, by which they wage war, and the achievements as in battle, with the grass being consumed, and the crop falling, and plants withering. And they will fall upon their darts, and they will not be finished. Locusts do not strike those being warred against with the points of darts, nor is a bow drawn by them; from where would it be? but they strike as it were with the destruction of edibles, and with the terrors of famine and want. But that for those who have fallen under such a calamity the loss of things in the fields would not suffice, but that having invaded their very homes and cities and troubling them terribly, they will have the army of locusts, that is, the Assyrian himself, he showed by saying And they will not be finished. It is as if he were to say, And this will not be the end of the wrath, but it would go even beyond; for he says: They will seize the city, and run upon the walls, and climb up on the houses, and enter through the windows like thieves. Before their face the earth will be thrown into confusion, and the heaven will be shaken, the sun and the moon will be darkened and the stars will not give their light. You hear that they will fly down even upon the walls, and as if ravaging the grass itself, equally with those accustomed to clothes-stealing, they will burst in through windows, confusing peoples, and all but stirring up everything, so that heaven itself already seems to have been shaken, and the sun and moon, and indeed the stars, to have held back their own light as it were. And again in these things the account has become hyperbolic for us, showing the calamity to be both unbearable and very painful for those who inhabit the earth. But the account is accurate, even if it be understood again as about an army of men, if they should choose to overrun countries and a city. For, pouring over everything equally with the locusts, they ravage the fields, and they also afflict cities, being raised

above walls and running into the houses themselves, and rivaling the terrors of an earthquake in their savagery. And the Lord will give his voice before the face of his power; for his camp is very great, for the works of his words are strong; because the day of the Lord is great, great and very manifest; and who will be sufficient for it? I have already said before, that the Prophet's aim is to show the calamity to be terrible and hard to bear, so that they might turn to willing to do better things, and indeed also to deliberate more prudently, those who have grieved the lawgiver by their deviations into wickedness. For the excess of pain knows, it knows how to easily transfer some, as if by necessity, to choosing henceforth to do what is pleasing to the one who is able to save and has the strength to deliver. Therefore, the Lord, he says, will give his voice before the face of his power, practically acting as a general and inciting them as against enemies. For it would be fitting for no other, except for those who act as shield-bearers and are placed before the others, to stir up the fighting spirit and to consider the army camp their own. And through these things he subtly indicates that the terrors do not have a spontaneous attack, nor indeed have they simply happened by chance, but rather that they have been brought on by God, who is clearly grieved and is now justly punishing. And he terrifies them, saying both that the camp is very great, and that the works of his words are mighty. And it is impossible that what God should command to happen would not in every way and entirely come to pass. And indeed he said to one of the holy prophets—this was Jeremiah: "Are not my words like a burning fire, says the Lord, and like a hammer that breaks a rock?" For the word of God penetrates as if through everything, and whatever he might speak, nothing withstands it, but rather even hard and resistant things yield; for it is easily shattered, and it gives way to the master's will, even unwillingly. Therefore, great and manifest is the day, he says, on account of the report, which runs through all men, of the terrible things that will be brought upon them. And who will be able for it? That is, no one on earth would be so stubborn and strong as to be able to stand against the divine wrath. And the divine David was very wise when he cried out to God, "You are terrible, and who will stand against you because of your anger?" And now says the Lord our God, Return to me with all your heart, with fasting and with weeping and with lamentation, and rend your hearts and not your garments; and return to the Lord your God, for he is merciful and compassionate, long-suffering and full of mercy, and repents of evils. Who knows if he will return and repent, and leave behind him a blessing, a sacrifice and a libation for the Lord our God? From this you might learn, and very clearly, that it was for no other reason that he set forth the narratives on high; and that he proclaims beforehand to them a disaster that is harsh and entirely difficult to endure, than so that he might henceforth persuade them to come to repentance. For he does not allow them to despair; but he affirms, and very clearly, that if they should choose to think better things, and to correct their own ways at least in the second instance to what is pleasing to God, the things from his wrath will cease completely, and their affairs will pass over into the breadth of good order. And what the manner of both their return and of their prayer should be, he makes plain, saying thus, And now says the Lord our God, Return to me with all your heart. Let the things that are past be cast aside, he says, and let the things that have gone before depart into oblivion; appear better than yourselves in the second instance, propitiate God with fasting and toil, with lamentation and wailing. For it will surely follow for those who have chosen to do these things that they must henceforth be in comfort and luxury. For just as the end of ease, and of falling into pleasures, always concludes in wailing and punishment; so the outcome of gentleness and of the toils of repentance comes into the breadth of prosperity. Therefore, it is useful to weep over sins, and to be grieved according to God. For as the

blessed Paul writes, "For godly grief produces a repentance that leads to salvation without regret." And Christ himself also blesses those "who mourn now, for they will be comforted." And indeed our wise Solomon also says something of this sort enigmatically: "It is better to go to the house of mourning than to go to the house of feasting." However, it is necessary to consider this: how great the power of fasting is. It tames the Master, it calms his anger, it overturns punishment. For by tormenting ourselves, we very effectively, as it were, turn away the divine wrath that is raging and savage against us, and we easily restrain the hand of the one who strikes. For if it is true that by merely confessing our sins we are justified by God's pity, how could anyone doubt that by wasting ourselves away with the toils of ascetic practice, and as it were asking for justice, we will gain from God the forgiveness of our sins? Therefore, he commands them to mourn and to rend themselves, not their garments at all, but rather to unfold spiritually the harsh and hardened heart into which the divine fear does not penetrate. So Paul writes to the Corinthians, "You are not restricted by us, but you are restricted in your own affections. In return for the same—I speak as to children—you also be open." Therefore, it is necessary to widen the heart, as it were, for God, and almost to rend the mind, that it might receive what is His. For to feign grief by tearing one's garments rashly and in vain would in no way benefit those who have chosen to do this; but opening the heart and storing up in it what is pleasing to God would bring no small gain; for this thing will lead to salvation. And that they will not fail to achieve their purpose by making supplications, he confirms by saying that the Lord of all is both loving-kind and very merciful, compassionate and good, and repenting of evils. For even if He should choose to inflict evil on those who have sinned, yet He will be gentle, and not for long; for He easily changes to willing what is good. This, I say, is what it is to repent of evils. And the Prophet, usefully cutting short the rash counsel of those who despaired of salvation, says, Who knows if he will repent and leave a blessing behind him, that is, he will grant to those who turn back a share in a blessing, so that they may again offer a libation and a sacrifice to him, and rejoicing and being glad may light the thank-offerings. Blow the trumpet in Zion, sanctify a fast, proclaim a solemn assembly, gather the people, sanctify the congregation, choose the elders, gather the infants that suck the breasts, let the bridegroom go forth from his chamber, and the bride from her bridal-canopy. Between the porch and the altar the priests, the ministers of the Lord, shall weep, and they shall say, Spare your people, O Lord, and give not your inheritance to reproach, that the nations should rule over them, lest they should say among the nations, Where is their God? Through these words he very effectively rouses them to repentance, and usefully commands them to leave no means of diligence for this purpose untried. For he said it was necessary, using a clear and loud proclamation, to sanctify a fast, to proclaim a service, and to gather in the congregation those who ought to serve, it is clear that is, the grieved God of all. And these would be "Young men and maidens, old men with children," and in addition to these, newborn and suckling infants, and indeed bridegrooms, and newly-wedded brides, perhaps running out of bridal chambers still garlanded and refusing their marriage beds, disdaining luxury and drink, and embracing austerity; with applause curtailed, and songs and words of good omen, which it is the custom for some to utter sometimes for those who have married, being silent; and lamenting along with the bridegrooms. For what one of the wise men among us said is true: "Music in a time of mourning is an inopportune tale." Therefore, when divine wrath is hanging over us, it is necessary to mourn, not indeed to love exulting in drinking and luxuries. For that reveling at the wrong time would not escape blame and justice, one of the holy prophets will make clear, saying of those from Israel: "And the Lord of hosts called in that day for weeping and for mourning and for

baldness and for girding with sackcloths, but they made for themselves gladness, slaughtering calves and sacrificing sheep, and saying, Let us eat and drink, for tomorrow we die." Therefore, one must turn to lamentations and tears when wrath is hanging overhead, and hav- Let drinking be cast aside. But the Prophet says that even the sacred and chosen race must join the mourners, and at the very foundations of the temple, and between the altar to wail earnestly, crying out and saying, Spare, O Lord, your people, and do not give your inheritance to reproach, for the nations to rule over them, so that they may not say among the nations, Where is their God? But if his discourse was only about the locust, why do they not rather ask for deliverance from famine and want? But they are terrified of falling into the hands of enemies, and they beg to be spared mockery and reproach. It is likely, therefore, and I would say even true, that in the riddles concerning the locust the invasion of the Assyrians was written of secretly. But if someone should wish to understand such things even of the locust itself, he would reasonably marvel at the economy of the prophetic decrees. For the very manner of the punishment all but cried out against the folly of Israel, and in addition against the weakness inherent in them. For they exchanged for "gods that are not gods," and forsaking the Creator of all things they have worshiped Baal. But behold, they consider the array of the locust unbearable, the locust larva is armed and they have fallen, they have no help from the falsely-named gods; but those who are defeated by the locust larva and the locust, what cure could they still give to their worshipers if they were to fight against enemies, and were besieged by the phalanxes of the enemy?

Book 2 And the Lord was zealous for his land, and spared his people. And the Lord answered and said to his people, Behold, I am sending you the grain and the wine and the oil, and you shall be filled with them, and I will no longer give you over to reproach among the nations, and I will drive the one from the north away from you. Behold then the mercy running on their heels. For I think the tranquility anticipates the grief, and the grace of the one who pities anticipates the tear of repentance. For he not only pitied those who had acted wretchedly, but was rather zealous and raged against those who had caused grief, who also became ministers of the misery brought upon them. For the God of all somewhere commands the Babylonians, as being harsher than was necessary to those brought under the divine wrath. For he said that "I gave them into your hands, but you did not give them mercy;" and indeed also to the blessed prophet Zechariah, "Thus says the Lord: I am zealous for Jerusalem and for Zion with a great zeal, and with great wrath I am angry against the nations that are attacking, because while I was a little angry, they joined in for evil." Being zealous then for his people, he promises to supply them abundantly with the necessities of life, and a cheerfulness somehow equal to the preceding misfortune, and food to satiety; and in addition to these, security and not being given into the hands of their enemies, nor indeed, having fallen into slavery to them, to live a pitiable life in misery. And in addition to these he promises to destroy the one from the north, that is, the Assyrian; for their country is more northerly and more towards the light. But if anyone should think that the invasion of the locust also came from the more northerly parts of Judea, there is nothing to prevent thinking that the account is correct in this way too. But if for some the good things in the heart and the wealth of intelligible fruitfulness should be destroyed, as if by a swarm of demons leaping upon them like locusts, and the onslaught of principalities, powers and authorities—clearly of the evil ones—let him practice grief, let him meditate on repentance, let him weep before God. For he will hear at once from his loving-kindness one saying, Behold, I give you the grain and the wine and the oil. For he will show his heart as a land rich in corn, as a garden luxuriant with seasonable seeds, as a vineyard rich in

grapes, and indeed He will make it fat with oil, according to what is sung in the Psalms, "You have anointed my head with oil." And He will drive away from it the one from the north, that is, the chilling satan, who does not allow those who have come under him to be fervent in spirit. And Paul also said that "the love of the many will grow cold because lawlessness will be increased." But the acquaintances of Christ are fervent in spirit; and they in no way endure being chilled towards unseemly pleasures; "For they have crucified their own flesh with its passions and desires." And I will drive him into a waterless land, and I will destroy his face toward the first sea, and his hind parts toward the last sea; and his rottenness shall come up, and his stench shall come up, because he has magnified his works. He still forms the structure of the discourse, as also in the beginning, as if about the locust and the cankerworm, which He says will be destroyed, having been carried away by the will of God to the very extremities, perhaps, of the land of the Jews, and to come to such a stench that its spread would become burdensome to those throughout the whole country; but the discourse in no way changes from the need to understand such things again as being about the Babylonians. For in the southern parts of Jerusalem a deep desert extends, and it is bounded on the east and south by the Indian seas; and on the west and more northerly, by the neighboring sea of the Palestinians, which also washes the coast of the Egyptians. There He says the cankerworm and the locust will be destroyed, and their stench will become offensive, perhaps that of the locust, as I just said. And the Babylonians were also destroyed, inhabiting the more northern country, and lying towards the east. And they were destroyed as we have often said in the times of the reign of Hezekiah, and the stench of the corpses was unbearable, so that the land was cleansed with difficulty in seven months, and was rid of the rottenness of the corpses. For so says the prophet Ezekiel somewhere. That the land of the Babylonians is inclined to the more northern parts would be clear, as God says through the voice of the saints to those of the blood of Israel who were carried away into captivity: "Ho, ho, flee from the land of the north, says the Lord; be saved to Zion, you who dwell with the daughter of Babylon." And Christ, having driven out the locust from us ourselves, I mean the spiritual locust, that is, the utterly wicked swarms of demons, has destroyed them, casting them as it were into the depths of the sea; for He has shut them up in Hades and in the recesses of the abyss, and henceforth their rottenness and stench have come up, and have become to us burdensome and hated, although formerly they did not seem to be such; for though satan is foul-smelling, we have now at last recognized that he is such. For we wretches thought him to be fragrant and lovely, when, entangled in the bonds of wickedness, we had fallen under his hand. But when Emmanuel appeared to us, crying out and saying, "I am a flower of the plain, a lily of the valleys," then at last, having been called to share in the fragrance that is in Him, we condemned the stench of that one. Be of good courage, O land; rejoice and be glad, because the Lord has done great things. Be of good courage, you beasts of the field, because the plains of the wilderness have sprung up, because the tree has brought forth its fruit, the vine and the fig tree have given their strength. And you, children of Zion, rejoice and be glad in the Lord your God, because He has given you food for righteousness, and He will rain on you the early and the latter rain, as before, and the threshing floors shall be filled with wheat, and the wine presses shall overflow with wine and oil. It is a custom for the holy prophets, from particular goods, and as to a few, to carry the discourse to what is universal and more general; and these are the things through Christ. Therefore the discourse now proceeds again to this for us. For when was it given that the earth should be of good courage; and when again did the Lord do great things with us? If not when the Word, being God, became

man, so that by flooding the world under heaven with good things from above, he might be found by those who believe in him "As a river of peace, as a torrent" of delight, as early and late rain, and a giver of all spiritual fruitfulness. Then indeed then, even for the most foolish, who are also called beasts of the field, a certain spiritual grass sprang up, the word of the teachers; then the fields of the desert sprouted. and he calls the Church a desert according to what was said about it in the prophets: "Rejoice, thirsty desert, let the desert rejoice, "and blossom as a lily." And its fields would be the leaders of the peoples and those who know how to teach, who bear the mind as if gushing forth and very well-adorned with flowers with the divine gifts from heaven, and breathing sweetly with the flowers of doctrines, and as if crowned with newly-appeared grass. These nourish the mind of those who have been made like beasts, so that they may ascend to a human-like understanding. And he said that the tree also bore its fruit, the vine and the fig tree to give forth their strength, the solid word, I think, of the teachers, in which there is sweetness, and in addition to this also that which knows how to gladden, comparing it to the fruits of the fig and the vine. And it would fit very reasonably, for those still thicker in mind and having a beast-like dullness, to be fed the lowlier learning, that which grows as in the form and power of grass among those who teach the small things, but for those already perfect, that which is already understood on high, and the fruit as if blossomed on beautiful trees, that concerning the holy and consubstantial Trinity, or of ethical instruction, that which is in the height of contemplations. Therefore, he calls those ones beasts, but the more perfect ones children of Zion, whom he also commands to rejoice in the Lord their God. For all our gladness is Christ, from whom and through whom is all fulfillment of good things, and an abundant supply of heavenly gifts for those who love him, understood as in early and late fruits and as in wheat filling the threshing floor, and as in wine overflowing the winepress, and as in gushing oil. And it must be known that indeed according to the manner of mystical fulfillment the promise is true. For it has been given to us as in rain, the living water of holy baptism, and as in wheat, the bread of life, and as in wine, the blood; and the need for oil has also been brought forward, contributing to the perfection of those justified in Christ through holy baptism. And I will restore to you for the years that the locust has eaten, and the cankerworm, and the blight, and the caterpillar, my great army which I sent among you, and you shall eat in plenty and be satisfied, and you shall praise the name of the Lord your God, who has dealt wondrously with you. Therefore, as far as the account suited to historical narratives is concerned, for the preceding attacks of the locust he promises a completely equal-in-strength and equal-in-share bounty, and he says the provision of food will be more abundant than the affliction that happened to them at that time. But if the word of the prophecy should be understood spiritually, we say, that as satan had devoured us, and as in the order of the caterpillar and the locust and indeed also of the blight the sinful spirits had unbearably destroyed us into manifold forms of passions, we have remained dry and fruitless, naked and stripped of all good, not having ethical virtue in our mind, not illumined by dogmatic contemplation, but as if destroyed by famine, and simply deprived of all fruitfulness. but since we have been enriched by Christ to be courageous; for we have conquered the world with him, and "He has given us to tread upon serpents and scorpions;" then indeed then we also had the spiritual rains, early and late, I mean both the instruction of the Law and the exhortation of the Gospel, then we also blossomed into righteousness and had the fruits of life, then also having eaten we are filled and we glorify as Master our own Savior Christ, proclaiming him as a worker of wonders, and as one who bestows on those who love him things beyond word and hope. And we have known absolutely no other besides him. And we have been taught to say

from a good mind, "Lord, besides you we know no other; we name your name." But see how the God of all things all but laughs at and mocks human affairs, calling the caterpillar his great power, which he says he has also sent against them. And of course we do not say that the caterpillar is truly a power of God, and a great one at that, but he says something like this to those who could not bear the punishment from it: O terrible and arrogant ones, who take no account of offending me; I am not seen sending down fire from heaven upon you, I have not sent thunder or hail, nor brought on anything else of the things raised on high and especially those most fitting to the glory of God. a wretched multitude of most insignificant worms has risen up against the country, and you have been thrown into confusion by it, you have lamented and been destroyed; perhaps then the caterpillar is very great, and I will reckon it as my great power also. So then the statement is a characterization, and as it were in laughter, with God all but mocking those accustomed to being contemptuous, as if, should he choose to punish them, even a caterpillar would be sufficient for this instead of great and invincible strength. Let not heretics laugh broadly then, nor let them trifle with the glory of the Only-begotten, as though, since the caterpillar was also named a great power, even if he himself is also called the power of God, he should be reckoned equal to the worm. For the wretched ones have dared to slip into this wretchedness of thought. And my people shall not be ashamed forever; and you will know that I am in the midst of Israel, and I am the Lord your God, and there is no other besides me; and all my people shall no more be ashamed forever. He clearly promises the manner of the economy in the flesh, and that he will live together with those on earth, having sent himself into emptiness, and having become as we are, that is, man. For then he was in the midst of Israel, and we escaped shame and were delivered from dishonor, death having fallen, sin having been taken away, true knowledge having been introduced. for we no longer worship "the creature rather than the Creator," and we have accepted absolutely no other God besides him. Therefore we have also been enriched, as in sure hope, with both life and glory and a life for long ages, a way of life in sanctification and holiness. And it shall be after these things, I will pour out of my spirit upon all flesh, and your sons and your daughters will prophesy, and your old men will dream dreams, and your young men will see visions; and also upon my male servants and upon my female servants in those days I will pour out of my spirit. Behold, he clearly promises to bestow the pouring out of the Holy Spirit, that is, an abundant supply, not selectly upon one or perhaps two prophets, but simply upon all those worthy to receive. which indeed we say was accomplished when Christ was raised, and had destroyed the power of death. For as a first-fruit, as it were, of this venerable and admirable grace he placed in the holy disciples, both breathing on them and saying, "Receive the Holy Spirit." For it was necessary, it was necessary for the mystagogues of the Church, and those who would be teachers under the sun, and indeed before others, to be beautified by the gift of the Holy Spirit, and having become, as it were, a first-fruit of those called through faith into sanctification, to be gilded with divine and heavenly grace. And indeed on the days of Pentecost, when the disciples were gathered together in one house, and were offering their customary prayers to God, it happened "Suddenly there came from heaven a sound like the rushing of a mighty wind, and behold, there appeared to them tongues as of fire, distributed, and it sat upon each one of them, and they began to speak in other tongues as the Spirit gave them utterance." and they spoke forth prophesying, that is, both understanding and speaking the testimonies concerning Christ through the holy prophets, and those things by which it was likely that the hearers, being very well persuaded, would readily come to obedience, that the time of good pleasure is now at hand, and that the things formerly announced concerning Christ

through the law and the prophets have now come to their fulfillment. Therefore they prophesied, speaking in every tongue, God proclaiming this also beforehand through the voice of the saints. For it is written, "For with other tongues and with "the lips of others I will speak to this people, and not even so "will they believe." Understanding this, the divine Paul said that speaking in many tongues was given as a sign to the Jews. And that when the Holy Spirit had descended from heaven, there were very many who were filled with the spirit of prophecy, Paul will make clear, writing: "Let two or three prophets "speak, and let the others discern. But if a revelation is made," he says, "to another who is seated, let the first be silent. "For you can all prophesy one by one." For in the past, because of the great perversity of Israel who was led astray, God said: "Behold, I am sending a famine on the land, not a famine "of bread, nor a thirst for water; but a famine of hearing the word "of the Lord. And they shall wander from east to west, "seeking the word of the Lord, and they shall not find it." And to the blessed Ezekiel: "And I will make your tongue "cleave to the roof of your mouth, and you shall be mute, and you shall not be to them a man who reproves, because they are a rebellious house." But since, according to the voice of the Psalmist, "God is the Lord, and has appeared "to us;" for our Lord Jesus Christ has shone upon us, forgiving accusations and delivering from charges, and stopping the mouth of sin; the outpouring of the Holy Spirit has now been given, God gladdening human nature, and crowning it with the glory from above and from the beginning, and benevolently bringing it back again to that state in which it was in the beginning, when sin had not yet entered. For we will not find Adam, before he had transgressed the divine commandment, to be devoid of the prophetic spirit; but as one who had walked firmly and was still established, and adorned with the good things of nature. And indeed when God, having formed the woman, brought her to him, although he had heard from no one who she was or from where she was, or in what way she had been formed, he immediately declared: "This is "now bone of my bones, and flesh of my flesh; "she shall be called woman," or according to the Hebrew version, 'man-ess', "because she was taken out of her man." But the grace given to man was inactive, yet it was renewed in Christ, who is the second Adam. But in what way was it renewed? For inasmuch as the Son is God and from God by nature—for He was truly begotten of God the Father—the Spirit is His own and in Him and from Him, just as it is also understood to be of God the Father; but inasmuch as He became man and appeared as one of us, He is said to have the Spirit as something brought upon Him. Indeed, it descended upon Him in the form of a dove when, having become as one of us, as I said, He was baptized for our sake as one of us. Then His own Spirit is said to have been given to Him from above, because of His humanity, and this is the emptying. And it should be understood in this way, and not otherwise: "Though He was rich, for our sakes He became poor, so that we by His poverty might become rich." For, as I said, the Spirit was given to Adam in the beginning, but it did not remain in human nature; for it turned aside to transgression, and slipped into sin, and grew sick with every kind of impurity. But since the Only-begotten, though He was rich, became poor, as I said, and with us as a man He received His own Spirit as something brought upon Him, "it remained upon Him;" for so said the blessed John the Evangelist; so that it might henceforth dwell in us permanently, as it had already remained in the second first-fruit of our race, that is, Christ; for on account of this He was also named the second Adam, through whom we are re-created to something incomparably better, and we gain very well the regeneration through the Spirit, no longer having the first, the according to the flesh, I say, which leads to corruption and sin; "For the mind "of the flesh is death," according to what is written; but the one from above and second, the one from God through the Spirit, if it is

true that "Not of blood, nor of the will of man, but we have been born of God." It was necessary, then, it was necessary for those counted among the children of God to be enriched with the grace of the Holy Spirit. And Christ has worked this also in us, and the divine Peter will confirm it, saying, "Being therefore exalted at the right hand of God, and having received from the Father the promise of the "Holy Spirit, he has poured out "this which you see and hear." For as a man He receives from the Father what is in Him by nature; and He pours it out richly upon us, because He is also God by nature, even though He became flesh. And He pours it out upon all flesh. And this is clear, that it is not upon those of the circumcision alone, but upon all without exception who are called through faith, whether they be from Greek error, whether small and great, slaves and free, barbarians and Scythians. For the grace of salvation in Christ is set before those throughout the whole world under heaven, because He Himself is "the Expectation of the nations." But if some, speaking foolishly, should say that cattle are also called flesh, being delirious, let them now somehow hear, that the scope of the prophecy extends only to the human race, and not "Is it for oxen that God is concerned?" as the wise Paul also said. And he says that sons and daughters will prophesy, indicating through these things the abundance of grace and its equality for all. For the female sex would not be rejected by God, if it eagerly does the things that seem good to Him, and indeed also chooses to think, nor indeed unhonored, or without a share of holiness, if it is to be approved through faith and goodness in works; Why? For it too has been deemed worthy of grace and mercy, and it receives "the pledge of the "Spirit" from God, and has been counted among the children. He says, then, that the old men shall dream dreams, and the young men shall see visions, speaking, as I think, of the older age as that which is preeminent and superior in the quantity of virtue, and as it were grown gray with splendid achievements, and distinguished and admired for its most perfect wisdom, such as was the divine Paul, who saw in a dream a certain man from Macedonia, begging him and saying, "Come over into "Macedonia and help us;" for so it is written in the Acts of the wise apostles. And a certain Ananias, one of those approved in the faith, saw a vision concerning the blessed Paul himself. For when he had come to Damascus, Christ having appeared to him on the road, then by the flash of light his sight was taken away, he was healed through Christ. And again it is written thus: "Now there was a disciple at Damascus named "Ananias, and the Lord said to him in a vision, 'Ananias.' "And he said, 'Here I am.' And the Lord said to him, 'Rise "and go to the street called Straight, and inquire "in the house of Judas for a man of Tarsus named Saul.'" Do you hear how He spoke to Ananias in a vision? For he was perhaps strong in faith, and a young man in disposition, having a vigorous will for what is good, unbreakable in strength, meaning spiritual strength, of course. But in a dream the Macedonian seemed to offer his prayers to the blessed Paul; for he was an old man in mind, aged in intellect, and full of wisdom from above. And the wise John also addressed those sanctified in Christ through faith: "I am writing to you, fathers, "because you know him who is from the beginning. I am writing to you, young men, because "you are strong, and you have overcome the evil one." He promises, therefore, the pouring out of the Holy Spirit on those who serve Him. And who might such people be, again? Or surely those who submit the neck of their mind to the evangelical decrees, having departed from the worship in type, and having ceased from Hellenic deceit, according to him who says? And I will give wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before the great and glorious day of the Lord comes. At the impieties of the Jews, those committed against Christ, that is, even the nature of the elements was distressed, and creation, as

it were, lamented, seeing its own Master insulted, and the divine temple, almost grieving along with those who mourned, was torn apart; for it is written, that "The veil of the temple was torn from top to bottom;" and the sun, checking its own light and withdrawing its ray, did not deign to shine any longer upon those on the earth. For it made darkness from the sixth hour until the ninth hour, and the rocks were also split, and perhaps something unusual also happened concerning the circle of the moon, so that it seemed to have been turned into blood as well. Now, such a thing is passed over in silence by the holy Evangelists, but belief from the prophecy is certainly trustworthy. But that the signs occurred not in the sun alone by the commands of the Creator, but that, as it were, the whole creation had shifted to what was for it unseemly and unusual, would be clear from God saying through the voice of Isaiah, "And I will clothe heaven with darkness, and I will make its covering as sackcloth." And when he says heaven, he means by all means everything in heaven, and that it is clothed as with a sackcloth of darkness, mourning and grieving, and as it were crying out by its appearance. So then, I would say these are the signs in heaven; but as for those on earth, the blood and fire, and vapor of smoke would, I think, probably signify the calamities of the Jews, which the most grievous war, that at the hand of the Romans, heaped upon them. For their entire country was besprinkled with blood. And together with the cities, the famous temple itself was about to be burned down, and the shaken houses to be filled with smoke. And that such things will happen to the Jews even before the great and glorious day, on which the divine judgment seat of Christ will be set before all, who gives to each according to his works, he has indicated by saying, "before the great and glorious day of the Lord comes." And it should be noted in addition to these things, that our Lord Himself, when asked by the wise apostles about the end of the age, and about the destruction of Jerusalem, mixed the signs, so that perhaps it would henceforth be unknown which ones, in fact, will happen. And it shall be, that everyone who calls on the name of the Lord shall be saved; for in Mount Zion and in Jerusalem there shall be one who is saved, as the Lord has said, and those preaching the good news whom the Lord has called. He says, then, that there will surely and in every way be signs and wonders in heaven and on earth because of the unholy deeds of the Jews. Nevertheless, even so, the things of God's gentleness will be set before them, namely salvation through faith, justification in Christ, the pledge of the Spirit, sanctification, the hope of the kingdom of heaven, with God forgiving them, without remembrance of evils, even their crimes against Christ. And indeed the divine Peter strongly accused the people of the Jews, crying out explicitly, that they had killed the Savior and Redeemer of all by hanging him on a tree, and "denied the Holy and Righteous One, and asked for a murderer to be granted to them." And he added to these things, "And now, brothers, I know that you acted in ignorance, as did also your rulers. Repent therefore, and let every one of you be baptized in the name of the Lord Jesus, and you will receive the gift of the Holy Spirit; for the promises are for you and for your children." Therefore, even if signs and wonders should occur, he says, everyone who would profess the Lord of heaven and earth as master will be saved. And that the word of salvation was destined to be spoken first in the very Lord-slaying Jerusalem, and would thus also be carried to all the nations through the holy Apostles, would be clear, from the Prophet saying, In Mount Zion and in Jerusalem there shall be one who is saved, and one who preaches the good news, whom the Lord he has been called; for as the divine Paul writes "No one takes the honor upon himself, "but he who is called by God." Therefore the blessed disciples were called, chosen from all, and they did not come to the apostolate as deserters, like that frenzied Pharisee, that is, the lawyer, who, thrusting himself into the boasts of discipleship, added, saying,

"Lord, I will follow you wherever you go." For this reason the Savior himself pushed him aside, as he was troubling him in vain and was not even close, so to speak, to the evangelical practices, saying, "Foxes have holes, and the birds of the air have nests, but the Son of Man has nowhere to lay his head;" but to those who were fit for the apostolate he called out, saying, "Come after me, and I will make you fishers of men." Indeed, he raised up Matthew from the very workshops of greed, commanding him to follow; and he has called, according to his own will, those who were likely to be most able to accomplish, and very vigorously, what seemed good to him, even if the inventor and father of lawlessness snatched away the betrayer. For behold, in those days and at that time, when I restore the captivity of Judah and Jerusalem, I will gather all the nations and bring them down to the Valley of Jehoshaphat, and I will enter into judgment with them there for my people and my heritage Israel, who were scattered among the nations, and they divided up my land, and they cast lots for my people, and gave the young boys to prostitutes, and sold the young girls for wine and drank. After the ten tribes broke away from the kingdom of Rehoboam, and they and all of Israel were divided into both Ephraim and Judah, the blessed prophets came to be. And they spoke on behalf of both, as the whole kingdom extended for them until the times of the captivity. But after the return from there to Jerusalem, and the return that happened in due time, Haggai and Zechariah and indeed Malachi prophesied to Israel; and Ezra also appears to have foretold a few things of that time, and of what happened in his own times. Therefore, the account mentions the aforesaid matter, which happened not in the time of the ancient prophets, but when they had just returned to Judea, after Cyrus had released the people. And what the noteworthy matter is, and what indeed happened, we will say as we are able, bringing forward the writing of Ezra as proof. Therefore, since those from Israel had just returned to Judea and had a respite from the tributes and the labors of slavery, they turned to indolence, and were not secure observers and guardians of the things decreed through Moses. For though the law forbade anyone to lie with the daughters of foreigners, they took little thought of the oracles given to them from God and mingled with foreign women. And Ezra, being very distressed at this, tore his garment, and lamented over those of Israel, and urged them to separate from the foreign women. And they were persuaded to do this, fearing perhaps the things that come from wrath, and they made the experience of past events their teacher concerning what would happen to them if they did not choose to honor the law. But when the multitude of foreign women had been cast out and had departed from Jerusalem, then necessarily the neighboring nations were embittered to anger, since they had been not moderately insulted through these things, and in addition to this they perhaps reasoned that other thing among themselves. For since they were rebuilding the walls of Jerusalem, and were also eager to raise up the divine temple itself, they were inflamed to anger by the arrows of envy, and they attempted to hinder them, considering this, as was likely, that if Israel should again be in its former powers, and have its cities walled, and the God of all defending them, since indeed for those worshipped in a temple according to ancient customs, will again prevail and will be unbearable to all everywhere, and will impose tributes on some of its neighbors, and they will certainly be captured, their lands being ravaged, if any should choose even late just to look against it. For this reason some prepared to restrain them from the constructions both on the temple itself, and on the walls. But since their effort was fruitless, God making straight the way of their undertakings for those from Israel, they armed themselves then and wished to wage war; but they were captured and have fallen with God defending them. The gathering of those assembled for this purpose took place in the valley of Jehoshaphat; this is a place not many stades distant from

Jerusalem, in the eastern parts. They say it is bare, and suitable for cavalry. That some of the more powerful envied those from Israel who were raising the divine temple, but profited nothing, the blessed Esdras will teach, saying "But in the times of Artaxerxes the "king of the Persians they wrote against the inhabitants "in Judea and in Jerusalem: Belemus and "Mithridates and Tabellius and Rathumus and Beeltethmus "and Geeltethmus the scribe, and the rest of those "allied with them, living in Samaria and the other "places." The meaning of the writing was something like this, that Jerusalem was a city having an unbreakable power, yielding in no way to the kings of other lands; but rather rising up against them and very vigorously, which if it should happen to return again to its ancient state, it would heap up cares even for the successive rulers of Babylon. But, as I said, those who had written such things profited absolutely nothing. And some of those in Samaria urged those who had been resettled from Babylon to work with and build with them. But they were not willing, and for this reason they grew exceedingly weary, resisting their plots. For it is written thus in Esdras again "And the enemies of "Judah and Benjamin heard that the sons of the captivity were building "a house to the Lord God of Israel; and they drew near to Zoro-"babel and to the heads of the clans, and said "to them 'We will build with you, because we seek your God "as you do, and to him we sacrifice from "the days of Sarsathus king of Asour who brought us "hither.' And Zerubbabel and Jesus and "the rest of the heads of the clans of Israel said to them "'It is not for you and us to build a house to our God, "for we ourselves together will build to the Lord our God, "as Cyrus the king of Persia has commanded us.' And "the people of the land were weakening the hands of the people of Judah, "and hindered them from building, and hiring counselors against "them, to frustrate their purpose." But they plotted, but their attempt was also unsuccessful. And that when the secret plot was then failing, all the neighboring nations went to the law of war, campaigning, and were captured and have fallen, you may learn from this. For he writes thus again also in the second book. "And "it came to pass when Sanballat and Tobiah and the Arabs "and the Ammonites heard that the restoration went forward on the walls of Jeru-"salem, and that the breaches began to be stopped, "it seemed very evil to them. And they all gathered together "to go out and to fight against Jerusalem. "And to the Lord our God, he says, we prayed, "and we set a watch against them day and night "because of them. And Judah said, The "strength of the enemies has been broken, and the great multitude." And in these passages the memory of the valley is passed over in silence; but the account of tradition brings this back to us. And the prophecy is worthy of belief, naming for us the very place of the war. We say that he is mindful of this history, when he says that he will gather all the nations into the valley of Jehoshaphat. And it is clear that he will not lead them unwillingly, but that he will not prevent them from coming willingly. but to be judged against These things are concerning Israel and his own inheritance, which they divided among themselves, plundering perhaps the remnants of the Babylonians, and attacking them in the time of their affliction, and giving the little boys to harlots, and putting the girls forth to unusual fornication, and as it were prostituting them to the licentiousness of others, then collecting the wages from this for luxuries and drunkenness. But we say that something of this kind has also happened to us, having understood the redemption through Christ. For he delivered us who were captives, and serving under a tyrant, I mean the bitter Satan, and he brought us back as it were into a holy land, into an evangelical commonwealth, into a most docile state, into a walled city, the spiritual Jerusalem, "which is the Church of the living God," having prepared it to be built, like precious stones "into a holy temple, into a dwelling place of God in the Spirit." But by the toils of envy the unholy multitude of demons was inflamed, and in addition to these, those who fight

against the doctrines of the truth, and they have made many assaults against the saints, but they have done no harm, as God was their champion, and Christ encouraged them saying, "In the world you will have tribulation, but be of good cheer, I have overcome the world." There is, then, among the Jews a baseless and old wives' tale, that at some time in the valley of Jehoshaphat there will be a judgment from God against all, after the dead have been raised. They suppose that those throughout the whole world under heaven will render an account for what was done to them. But their notion would by no means fail to deserve ridicule, since the divinely inspired scripture says that the things of the prophecy have been fulfilled, and that the neighboring nations have paid the penalty to God, when the war occurred in the valley of Jehoshaphat. For, as I said, they leaped upon the remnants of Israel, although they had endured a very great deal of affliction; for they had been given over to the Babylonians. And what have I to do with you, O Tyre and Sidon, and all Galilee of the foreigners? Are you rendering a recompense to me? Or are you bearing a grudge against me? Swiftly and quickly I will return your recompense upon your heads, because you took my silver and my gold, and you brought my choice and beautiful things into your temples; and the sons of Judah and the sons of Israel you sold to the sons of the Greeks, that you might drive them out from their own borders. Therefore every nation was gathered together against Israel, Moabites, Idumeans, Jebusites, Ammonites, and the rest. But I think the Damascenes and Tyrians and those called Philistines took the lead in counsel and undertakings, even as far as Gath itself, which is also called a city of foreigners. Therefore also to them the God of all says, And what have I to do with you, O Tyre and Sidon and all Galilee of the foreigners? For what pretexts for savagery, he says, having, do you unholily add to the burden of afflicted Israel, already immoderately weighed down by the calamities from the Babylonians, attacking them bitterly and as it were mocking me, who am perhaps saving them, and defending yourselves, and daring to speak the words of enemies against me, or rather even to do so now? Therefore not long hence you will receive your recompense. It will come upon your own head; for you will pay the penalty to me who will judge you in the valley of Jehoshaphat. And he accuses them of having plundered the choice things of the temple, and having despoiled the golden vessels, and having dedicated them to the honor of their own gods. An intolerable and bitter thing, and not without power to grieve God. For he said, "My glory I will not give to another, nor my praises to graven images." For what else could it be to adorn the temples of idols with divine offerings, than all but to cry out and say that the God of all is in second place, while they are in the position of preeminence and know how to save their own worshippers? And it is not enough, he says, for your impiety to strip my temple of its divine offerings, but you also the sons of Judah and the sons of Israel you have sold to the sons of the Greeks. And it is likely that something like this happened, that some from Israel were carried away into the lands of the nations, sold by Tyrians, perhaps, or even by others, for whom trade is their pursuit, and love of gain their practice. The saying would also be fitting, as it seems to me, for the leaders of impious heresies, who, all but snatching away the sons of the Church, sell them to the wisdom of the Greeks, so that being filled with complex ideas, they might become bitter seekers, or rather, disobedient and wicked, and perverters of what is right, although they ought to live with a simple nature and study the unadulterated word of truth. Therefore, they cause the deceived to be outside their own boundaries. But the boundaries, as it were, and the country of the children of the Church, are the knowledge of the truth and that which tends toward the correctness of anything precisely examined. And they might rightly be called golden and silver vessels, and the chosen of God, who are truly resplendent with faith, and gilded with the boasts of good works, and

shining with the beauty of piety. But if any of these brilliant ones should be caught in the snares of deceit, the inventors of the deceit will certainly hear: You have taken My silver and My gold, and you have brought My chosen things into your temples. And this is a terrible and inescapable charge. "For by sinning against the brethren, for whom Christ died," they wrong Christ Himself, to whom they will by all means and in every way pay the penalties for the offenses committed against Him. Behold, I will raise them up from the place where you sold them, and I will return your recompense upon your own heads. And I will sell your sons and your daughters into the hands of the sons of Judah, and they will sell them into captivity to a nation far off, for the Lord has spoken. He says most clearly that the schemes of the Tyrians and the inventions of their wickedness against those from Israel will be ineffective, and that the calamity will, as it were, turn back upon the wrongdoers, and they will be caught in equal evils, with an equivalent punishment all but falling upon the heads of those who have committed impious offenses. For just as they captured the race from Judah and then gave them to the slave-traders, telling them to carry them off to a distant nation, so, he says, their own children will be sold by the hand of the Jews; and that such things will by all means and in every way come to pass, he confirms by saying, For the Lord has spoken. And in no way is anything that God utters unfulfilled. And indeed Christ said, "Heaven and earth will pass away, but My words will not pass away." And these things historically; but if someone should choose to examine the spiritual things and be filled with the hidden meanings, he will understand again that both the children of the Greeks who are puffed up with their pseudo-wisdom, and indeed heretics who, with complex inventions of deceit, attribute some seeming importance to themselves, lead away some of the more simple from the right and blameless faith which they would have from God, and all but binding them with the snares of deceit, and taking them as their spear-won portion, they carry them as far as possible from the boundaries of truth. But the God of all renders their evil deed ineffective, and releases the deceived, but brings the sons by learning of the deceivers to those from Judah; and these again might be understood as the divine disciples, and all who speak the mystery of Christ; and delivering them from their error, they lead them into a good and lovely servitude, that under Christ, obviously, and they seize them like captives, transferring them into their own state and mind, which is most distant from that of the others. For a great distance is seen between the mind of the saints and that of such men. And Christ is also said to have taken as captives those who were transferred from Hellenic deceit to the knowledge of the God who is by nature. For the blessed David said, "Having ascended on high, You led captivity captive, You received gifts among men." Proclaim these things among the nations, sanctify war, rouse the warriors, bring forth and come up, all you men of war, beat your plowshares into swords and your sickles into spears; let the weak say, I have strength. Assemble and enter, all you nations from round about, and gather there; let the gentle be a warrior. Let them be roused, and let all the nations go up to the valley of Josaphat, for there I will sit to judge all the nations from round about. Having threatened the nations with calamities in return, and a punishment equal to their unholy deeds, he now turns his discourse to his own worshipers, whom he commands to be by no means cowardly and unmanly, but rather vigorous, and, so to speak, to use a piercing proclamation, to gather the nations for battle, and to urge them on eagerly to this, even if they should happen to choose a quiet and peace-loving life. This was to show them as most courageous, and to persuade them to trust in him, because they would be superior to their enemies with him as their shield-bearer. Therefore, he says, Proclaim these things among the nations, and sanctify war. And what, again, is sanctify?

Consecrate it to me in a way, for I will be the warrior, and what is done will be for my glory; for they will die who have ascribed my glory to wood and stones. For everything that is said to be sanctified is always brought to the glory of God. For this reason he says, sanctify war, rouse the warriors, and indeed you cry out, he says, Bring forth all you men of war. Let the farmer cease from his most beloved cares and labors; let him reforge the plow into a sword, and the sickle into a spear. For it is not the time for farming, but for giving satisfaction to a dishonored God. And if anyone should be weak, he says, let him not make cowardice an excuse, but let him even lie, if he wishes, and say that he is able. For let him not be far from his weapons. Therefore, gather, all of you, he says, who are around Judea, and let the gentle be a warrior, that is, even if one is among the meek, let him also be a warrior. It is as if he were saying, with absolutely no one left behind, whether he is a farmer, or cowardly and unmanly—for this is the weak man—or if he is gentle and unwarlike, let him be sharpened for battle. For I will excuse no one; but I judge everyone in the valley of Josaphat. And I judge means that I will be a powerful Judge, inflicting punishments and sentences on those who plundered my land, who cast lots for Israel, and gave the little boys to prostitutes, sold the little girls, and drank them down like wine. Our Lord Jesus Christ might proclaim such things again to the enemies of the Church, who, though they should come in great multitudes and campaign against the saints with all their force, will surely fall with him as their shield-bearer, as he overthrows them, and fortifies his own worshipers with faith and hope and love, and with the good things from his own gentleness. Send forth sickles, for the harvest is at hand; enter, tread, for the winepress is full; the vats overflow, for their evils have multiplied. Sounds have resounded in the valley of judgment, for the day of the Lord is near in the valley of judgment. The sun and the moon will be darkened, and the stars will withdraw their light. But the Lord will cry out from Zion, and from Jerusalem he will give his voice, and the heaven and the earth will be shaken. As for the neighboring nations of the land of the Jews, I mean the Arabs and Tyrians, the Gittites and Philistines, the Moabites and Idumeans, the Ammonites and Gergesenes, he commanded them, as if using a trumpet, to gather in the valley of Josaphat, as those who would very soon die and suffer bitter penalties from the one judging; but now he incites those of Israel to an invincible zeal and an irresistible courage, and indeed he commands them, as it were, to leap upon those who have been gathered, that it is necessary he says that they are seen as most bold, courageous and youthful, not terrified by the fears of war, nor indeed as going into battle at all, but rather considering the matter a luxury, and recording it among their delights and rejoicing equally with those who gather the good fruit from the vines. For this reason, he says, Send forth sickles, for the harvest is at hand; using "send forth" instead of "send out" and "stretch out," just as, of course, those who are accustomed to harvest grapes do; for they will lie ready for destruction, prepared for being cut down. Let the enemy be shorn, he says, like a cluster of grapes from a vine; let him be trodden as in winepresses, lying in a heap underfoot. For go in, he says, and tread. Because the winepress is full, that is, the multitude of the nations has been gathered for destruction, there is nothing to prevent them from being under your feet. the vats overflow; and by this he signifies the great abundance of those gathered to be trodden down. For in the abundance of grape clusters, the wine often overflows even the presses themselves. Therefore, by saying The vats overflow, he indicates the multitude of those lying underfoot. Sounds have resounded in the valley of judgment. And what is this? It is the custom for the holy prophets to announce future events, and at times to be in the very visions of the events, so as to seem to already see what is being done and to hear voices. And so the divine prophet Jeremiah, proclaiming beforehand what would happen to the

Jews, and that Nebuchadnezzar, stirred to battle, would utterly destroy them, was caught up into the grim spectacle of the war itself, and as if having seen an countless multitude of the dead, said, "Woe is me, for my soul faints over the "slain." Having experienced something of this sort, as I think, the blessed Joel perhaps received into his ears the din of war; for this reason he says, Sounds have resounded in the valley of judgment. And he calls the place of the war the valley of judgment, as if the nations were gathered in it for no other reason than to pay bitter penalties; and by "resounding sounds" he means here either the wailings of the falling, or the shouts of the victors. For it happens in wars that the falling groan, while the conquerors exult over the fallen, and boast very much. And he says that the sun and moon will be darkened, and the stars themselves will be without light. And not at all as if the elements themselves will suffer this at that time, but as if the war creates darkness, and puts a kind of mist before the eyes of the vanquished. For the terror of death always darkens, and the magnitude of unexpected calamity dulls the mind, and like gloom it blackens the heart with excessive sufferings. And he says that the Lord will cry out, as one who is present and fighting alongside, and like a general urging the men of Israel against the enemy. It would be especially fitting for the time of the resurrection to say that the Lord will cry out from Zion. Because, as the divine Paul says, "The Lord "Himself will descend from heaven with a command, with the voice of an archangel, and with "the trumpet of God, and the dead "in Christ will be raised incorruptible." The law of Moses also prefigured this, for it commanded the men of Israel to blow the trumpet at the new moon. And the new moon might be understood as a type, and a very clear one, of the future and new age after the first; but the trumpet, of the piercing sound of the archangel's voice, of the trumpet from God, which will raise all who lie in the earth, sounding something extraordinary and vocal. It should be known that the Lord Himself also, performing the miracle concerning Lazarus, came to the tomb, and as the Evangelist says, he cried out with a loud voice, "Lazarus, come "forth." But how might this be understood, when God says through the prophet, "He will not quarrel, nor cry out, nor will his voice "be heard outside?" Therefore, a sign of the piercing trumpet, and of the sound from it at the last times, I say, and from heaven, was the Savior's use of a loud voice when raising Lazarus. But he The Lord will spare his people, and the Lord will strengthen the sons of Israel. and you will know that I am the Lord your God, who dwells in Zion in my holy mountain; and Jerusalem will be holy, and foreigners shall no longer pass through her. When the crimes of apostasy were charged against those of Israel, and they were worshipping the golden calves, and saying impiously "These are your gods, O Israel, who "brought you up from the land of Egypt," then they were both weak and vulnerable, and were set forth as the readiest prey for their enemies; for this reason they were also sent into captivity. But since they have been shown mercy, and have inhabited their own land, with God relaxing His wrath, they have henceforth become invincible and irresistible to their enemies, and they have prevailed effortlessly, although all the nations were gathered for battle. Therefore, he says that they will know from having prevailed over their adversaries, that he is both among them and henceforth rests upon Zion as a holy city. For this reason, he says that he will spare his own peoples, and will show them to be most valiant, and that they will learn that, as I just said, he is with them. And he says that Jerusalem will be holy, having been delivered from its ancient godlessness in every way; not bestowing its modes of worship on falsely-named gods, nor with false prophecy and sorcery still being honored in her, but rather with a lawful life prevailing, and the best practices having become their pursuit. And since she is thus disposed and has chosen to live this way, he says that none of the nations shall pass through her, meaning she will not be

easily conquered by anyone nor seized in passing by those who wish to, as before, but rather she will be secure, and very well fortified by my powers and assistance. And the matter is true even if it is understood of the Church of Christ itself. for he cares for his own worshipers, and makes them superior to their enemies, strong and most valiant, and full of spiritual robustness, knowing and believing that God is in them through the Spirit; for he dwells in our hearts through faith, and as the Evangelist John says, "By this we know that he is in us, from the Spirit which he has given us." And holy in truth is the intelligible Jerusalem, that is, the Church, where the orders of the saints are. For they are not a passage for foreigners; "For those who are of Christ have crucified the flesh with its passions and desires;" and they remember one of the wise men saying, "If the spirit of the ruler rises up against you, do not leave your place, for healing will pacify great sins." For they have a secure heart, not one that can be trodden upon, not one that can be ridden by unclean spirits, not one that yields easily to the assaults of passions, not one defiled by the false opinions of those who teach other doctrines, not one shaken by the deceptions of reasonings; but rather one that is steadfast and very well fortified by the dogmas of truth. And it shall be in that day, the mountains will drip with sweetness, and the hills will flow with milk, and all the springs of Judah will flow with water, and a fountain will come forth from the house of the Lord and will water the torrent of the reeds. Jerusalem having been shown to be holy, and no longer trodden by foreigners, because the Lord of all has dwelt in her, and has spared His own people, and made them strong, and shown them to be superior to their opponents, then indeed, then he says the mountains will drip with sweetness, and the hills will flow with milk, and the springs of Judah will give forth their own stream. And I think 'springs' (apheseis) means the outlets of fountains, or in another way what might be called water channels. And 'mountains' could be understood as those who are lifted up to the height of virtue, and who in the boasts of a virtuous life surpass the measure of others, the conspicuous and renowned, such as the disciples were, and before all others the Baptist, concerning whom the Savior says, "Among those born of women there has not risen one greater than John the Baptist." These, then, the great and most famous, will drip sweetness, and as if anointing with honey they will make their discourse about the Savior, so that each of those who have partaken cries out from exceeding joy, "How sweet are your words to my throat, more than honey and the honeycomb to my mouth." For the word of the saints is always sweet, at least to those who love to please God. Therefore, such men might be understood as mountains, and very fittingly. But we say that the hills are those who are slightly inferior to their pre-eminence and are lower in the measure of their way of life; but they too are raised up, and far surpass others. These men pour into the souls of those who have just believed the rational and pure milk, providing nourishment fit for infants; for solid food is for the mature; but milk is most fitting for infants. And we do not at all say that the measure of their understanding is in being able only to pour milk for infants. For having, and very skillfully, the ability to distribute, if they should choose, to those of a more solid constitution the richer kinds of nourishment, they remember the sacred writing saying, "You shall diligently know the souls of your flock." And so the divine disciples, although Christ had given us countless commands to those who believed from the Gentiles, write with wise management, that they must abstain "From fornication and what is strangled and from blood. For it seemed good," he says, "to the Holy Spirit and to us, to lay no greater burden upon you." Do you hear how the command is fit for infants, and like milk is administered to those of a weaker constitution? But that the spiritual water will also be abundant for those "planted in the house of the Lord," so that "they might flourish in the courts of our God" being watered, of course, by divine

streams, and enriched by words from above and from heaven, he hints at, saying that all the springs of Judah shall flow with water. For the blessed disciples confessed that they were comforted by God. But the first springs of the spiritual waters, these springs would surely be the provisions of good things given by God to the saints through the Spirit; and second, as it were, springs of water are found to be the words from them to us, filling us with spiritual gifts. But the spring proceeding from the house of the Lord, who could it be again but Christ? For so the blessed psalmist named him, saying to the Father and God in heaven, "How you have multiplied your mercy, O God; and the sons of men will hope in the shelter of your wings. They will be inebriated with the fatness of your house, and you will give them to drink of the torrent of your delight, for with you is the spring of life." Therefore Christ is both the spring of life and a torrent. But a torrent of rushes. The Prophet therefore mentions a certain torrent beside which many rushes have grown. They say that it is the same as the torrent of the Cedars, near which the Evangelist says our Lord Jesus Christ was found, when the traitor disciple was seeking him with the cohort. The saying is not uncomely, if we were to compare the Church to the torrent of rushes, upon which our Lord Jesus Christ has "turned aside like a river of peace," which he, as it were, ever flows beside, watering the ever-green rushes, that is, the souls of the saints. For the rush is somehow always water-loving and ever-green. But if indeed it were seen to be prickly, it would be well even so. For the virtue of the saints is not entirely without a sting. For they are lovers of gentleness, but along with this, they are also fighters. Egypt shall be a desolation, and Idumea shall become a plain of desolation for the injustices against the sons of Judah, because they shed innocent blood in their land. But Judea shall be inhabited forever, and Jerusalem to generations of generations. And I will avenge their blood, and I will not acquit, and the Lord will dwell in Zion. Insofar, therefore, as it pertains to what is shown from history, the land of the Egyptians has paid the penalty, for it was deprived of its kingdom, when Cambyses, the son of Cyrus, overthrew it, and Idumea also endured desolation, as also The facts themselves bear witness. But in these things the prophetic word seems to show us a hidden dispensation, which the Only-Begotten fulfilled when He became man. For somehow the divine scripture has always practiced likening to extreme idolaters and those greatly inclined to this, both the herds of demons and those who have always opposed the saints. Therefore it says that every enemy will be destroyed, being compared to Egyptians and Idumeans. For sure is the promise of Christ who says concerning the Church that "the gates of hades shall not prevail against it." And that the evil powers, and as many as dare to do things similar to them, either carrying some away to Hellenic deceit, or else perverting them to a reprobate mind, by hastening to teach perverse things, would in every way and altogether be required to pay the penalty for the things they have committed against men, he makes clear, saying that for this reason those who have warred against Zion will be destroyed, because they shed innocent blood, and have wronged unbearably the sons of Judah, that is, the saints who are children of confession. For Judah is interpreted as confession. And the blessed David said somewhere concerning those who were unholily slain, "For he who seeks their blood has remembered; he has not forgotten the cry of the poor." And to Satan, as if pictured in the Assyrian, "As a garment stained in blood will not be clean, so you also shall not be clean, because you have defiled my land and destroyed my people; you shall not remain for all time." Therefore he says that those who have warred against Zion will go down to destruction. but that Judea will be inhabited forever, and Jerusalem for generations of generations, not the one that was sacked and burned, if indeed the Lord and God is infallible as truth, but rather the spiritual one, the heavenly

Jerusalem, the Zion above which is divine, the glorious and beautiful city "whose artisan and maker and builder is "God," to which may we also arrive through Christ, through whom and with whom be glory to the Father with the Holy Spirit, for ever. Amen.

Commentary on the Twelve Minor Prophets - jonah

COMMENTARY ON THE PROPHET JONAH The divine Jonah was the son of Amittai, and he came from Gath-hepher; this is a small town in the land of the Jews, or a village, according to the probable account. It seems that he made his prophetic utterances at that time when those before him did, I mean Hosea and Amos and Micah and the rest. And one might see that he had prophesied very many things to the peoples of the Jews, and had conveyed the words from above and from God, and had clearly announced things to come. Therefore, there is no other written account of his prophecy besides this one. But that he continued to proclaim to the assemblies of the Jews the things that were to be at various times, the divinely inspired scripture has testified. For in the fourth book of Kings, the sacred writing speaks about Jeroboam, not indeed the first one in the beginning, who was the son of Nebat, who also made Israel to sin, as it is written, by persuading them to worship the golden calves, of course, but of another Jeroboam who came after many others; and what the blessed Jonah foretold, it clarified saying, "He restored the border of Is-rael from the entrance of Hamath to the sea of the Arabah, "according to the word of the Lord God of Israel, which He spoke by the hand of "His servant Jonah the son of Amittai, the prophet, who was from "Gath-hepher. For the Lord saw the affliction of Israel, "that it was very bitter; and that there were very few shut up and left "destitute and forsaken; and there was no one to help "Israel; and the Lord did not say that He would blot out the "seed from under heaven; and He saved them by the "hand of Jeroboam son of Joash." And it says "by the hand" instead of "through the hand." For Jeroboam, as I said, the son of Joash, had warred against the foreigners, and again brought under his control cities of the land of the Jews that had been seized, and helped those of Israel not a little, with God defending and willing to save them, although they had reached the end of the uttermost misery of all. Therefore, there were indeed also other prophetic words at various times for the blessed Jonah, but the things concerning him have now been written down both usefully and according to the divine economy. For the matter is worthy to be heard, I mean, the proclamation to the Ninevites, and to suffer the things in between. And it somehow records, as in shadows, also the mystery of the economy of our Savior. And so Christ himself said, speaking to the Jews, "An evil "and adulterous generation seeks a sign, and no sign will be given "to it except the sign of Jonah the prophet. For just as "Jonah was in the belly of the great fish for three days and three "nights, so will the Son of Man be in the heart "of the earth for three days and three nights." Therefore, the mystery of Christ is in a way represented and formed for us in the things concerning the divine Jonah. However, I think I must say that to those who will read this. When an account of spiritual contemplation is formed, with a person set forth, and taken as a type of our Savior of all, Christ, it is necessary for the wise and knowledgeable person to discern, which things are consequently to be regarded as useless for the proposed purpose, and which, on the other hand, are useful and necessary, and are by nature most able to benefit the hearers. For example, let us say: let the blessed Moses be proposed, who presented Israel to God at Mount Sinai, and became a mediator between God and men. For those of Israel, being afraid, begged, saying, "You speak to us, and let not God speak "to us, lest we die." But that the matter prefigured the mediation through Christ God the Father himself clearly taught, saying thus: "They have spoken

rightly in all that they have said. I will raise up for them a Prophet from their brothers, like you," evidently mediating and presenting the human race to God and announcing to those throughout all the earth the ineffable will of God the Father. "For I will put my words into his mouth, and he shall speak to them all that I command him." Therefore, the divine Moses was taken as a type of Christ, but we will not apply all of Moses' characteristics to him, lest we be caught doing and saying something absurd. For Moses confessed that he was of a weak voice and slow of tongue and ill-equipped for the mission; for he said that "I am of a weak voice and slow of tongue; and I am not eloquent, neither yesterday nor the day before, nor since you have spoken to your servant;" and he pleaded, saying: "I pray, Lord, appoint another you are able to send." But Christ is not slow of tongue, nor indeed of a weak voice like him, but he himself is the great trumpet. For so the blessed prophet Isaiah named him, saying, "And it shall be in that day, they will blow the great trumpet." For the word of the Savior is proclaimed, and has been heard by those throughout all the world under heaven. And knowing this, the blessed David said, "The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to its setting." Therefore, Moses mediates as a type of Christ, but he is slow of speech, in this no longer showing the type in himself. Again, the blessed Aaron was taken as a prefiguration of Emmanuel, crowned with the glories of the high priesthood, and entering into the holy of holies, and clothed in that glorious and admirable vestment. But again we will not attribute all his characteristics to Christ; for he was not completely blameless. For he was once rebuked, having spoken against Moses together with Miriam. And he was also otherwise not without fault, when Israel made the calf in the wilderness. Therefore, not all things in the letter and types are useful for spiritual contemplations, but if a person is introduced who prefigures Christ for us in himself, we will reasonably pass over the human aspects, and we will focus only on the necessary ones, turning in every way that which is naturally beneficial to the proposed aim. For so indeed in the case of the divine Jonah we will understand. For he forms for us, as it were, the mystery of Christ. Yet not all the things that happened to him would be understood as useful and necessary for this purpose; for example, he was sent to preach to the Ninevites, but he sought to flee from the presence of God, and is seen hesitating at the mission. The Son was also sent from God the Father to proclaim to the nations, but he was not unwilling for the ministry, nor indeed did he seek to flee from the presence of God the Father. The Prophet pleaded with those on the ship, saying, "Take me and throw me into the sea, and the sea will be calm for you;" he was swallowed also by the great fish, then he was cast out after three days, and after this he went to Nineveh and fulfilled the ministry. But he was greatly grieved that God had mercy on those from Nineveh. Christ also willingly underwent death; he remained in the heart of the earth three days and three nights, and rose again, and after this he went to Galilee, and commanded that the beginning of the preaching to the nations be made; for he commanded his disciples to make disciples of "all the nations, and baptize them in the name of the Father and of the Son and of the Holy Spirit." Yet he is not grieved at seeing them saved unto repentance, as indeed was the blessed Jonah. Therefore, if we do not turn the entire account of the story to the aim of spiritual contemplation, let no one blame us. For just as bees, flying around meadows and flowers, always gather what is useful for the construction of honeycombs, so also the wise interpreter, searching the holy and divinely-inspired scripture, the always collecting and composing that which contributes to the clarification of the mysteries of Christ, will produce a discourse that is both skillful and irreproachable. From here, therefore, we must begin the exegesis. And the word of the Lord came to Jonas the son of Amathi, saying, Arise, and go to Nineveh, the great city, and preach in it; for

the cry of its wickedness is come up to me. Having considered the ministry and mission of Jonah's prophecy, one might say very fittingly for the occasion that which is sung through the voice of the blessed Paul, "Is God the God of the Jews only, and not also of the Gentiles? Yes, of the Gentiles also, since there is one God who will justify the circumcision by faith and the uncircumcision through faith." And the divinely-inspired Peter himself, having learned this by experience, proclaimed to us, saying, "In truth we perceive that God is not a respecter of persons, but in every nation he that fears him, and works righteousness, is acceptable to him." For he himself created the earth and the heaven and all things in them, and he made man in the beginning according to his own image and likeness, so that, cleaving to the pursuits of virtue, he might live resplendently in holiness and blessedness, and might have a rich share in his gifts. Then he was brought over to sin, being deceived by the evil deeds of the devil; for this reason he also became accursed and subject to corruption. Christ was therefore predestined and foreknown before the foundation of the world for the restoration of all things. For God the Father was pleased "to sum up all things in him, things in heaven and things on earth." But such achievements as these were being kept for the Only-Begotten, who became like us and shone upon the world in the flesh. But that God made his care for those who had gone astray a necessity, even before the times of his coming, and bestowed his visitation upon those who had slipped out of ignorance, he wished to fully convince through deeds. For this reason, he commanded the blessed Prophet to go to Nineveh. Now Nineveh is a Persian city, situated towards the east, and famous, and, as the prophet Jeremiah says, "It is a land of graven images." For very many of the neighboring cities of the Jews were also devoted to the worship of idols. "For both Tyre and Sidon and all Galilee of the Gentiles" worshipped the works of their own hands, and among them were seats and altars and precincts of innumerable demons. Why then, tell me, passing over the neighboring cities, does he send the Prophet to Nineveh, which lies furthest away, in which especially, as I have already said before, there was a savage multitude who had unrestrainedly consented to the necessity of worshipping the sun and stars and fire? For it was stirred up beyond all reason to a God-hated sorcery. For it was said to her through the voice of Jeremiah, "A beautiful and graceful harlot, mistress of sorceries." I think, therefore, that the all-knowing God usefully willed to show even to the ancients that even those who are utterly deranged and entangled in the snares of error will at the appointed times be caught in the net for the knowledge of the truth, even if they should be exceedingly terrible and stubborn and have gone very far into unruliness. For the word of God is not without power to nourish the mind and to persuade it to learn the things through which it might become wise. And you will hear him saying to Jeremiah, at one time that, "Behold, I have made my words in your mouth fire, and this people wood, and it shall devour them;" and at another time again, "Are not my words like a burning fire, says the Lord, and like a hammer that breaks the rock in pieces?" Therefore, the divinely-inspired Jonah was sent to the Ninevites not in vain, but so that there might be a pre-demonstration of the gentleness inherent in God, which would be given at the appointed times even to those who had erred out of ignorance. At the same time, what was being done was also for the condemnation of Israel; for it was being convicted as difficult to lead, as disobedient, as having cared little for the laws of God. For the Ninevites, when one prophet preached, are transformed without delay to the necessity of choosing to repent, although they were exceedingly sick with error; but those who disregarded Moses and the prophets, have also despised our Savior of all, Christ, although He added miracles to His teachings, through which it was likely they would be persuaded, and very easily, that being God by nature, He became man, to save all under

heaven, but them before all others. But that this matter would have the power of refutation for those of Israel, and very likely so, Christ Himself will make clear, saying, "The men of Nineveh will rise up in the judgment with this generation and will condemn it, because they repented at the preaching of Jonah, and behold, something greater than Jonah is here." But how is that which is in Christ greater than Jonah? For the one only threatened the Ninevites with destruction, but our Lord Jesus Christ, striking them with awe through unspeakable miracles, was marveled at; for a miracle always running concurrently with the word is a drawing towards faith. Most providentially, therefore, the blessed Jonah is sent to preach to the inhabitants of Nineveh that the cry of their wickedness has gone up to the God of all. For He is ignorant of absolutely nothing; but if He is moved to visit the things that some have transgressed, then He says the outcry from their works has come up to Him. For He is judge of all things as God. And it is said that the blood of Abel cried out against the murder of Cain, and the wildness of the shameful deeds of the cities in Sodom. And Jonah arose to flee to Tarshish from the presence of the Lord, and he went down to Joppa, and found a ship going to Tarshish, and he paid its fare, and went aboard it, to sail with them to Tarshish from the presence of the Lord. Joppa, then, is a city of Palestine, situated on the sea itself; a convenient seaport for those from Judea going on a voyage, and especially to the cities towards the east. So the Prophet goes down, then having found a ship sailing to Tarshish; for this course had likely been set for the ship there; he paid the fare, and sailed away with the others. But by Tarshish he means those now called Tarsians, or rather Tarsus. Some, then, think that by this is signified the city among the Ethiopians and Indians, and admittedly there is a Tarshish among them; indeed, the entire country of the Indians is signified by Tarshish; however, for the present, I do not think the text wishes to indicate that one; because for those wishing to sail to the nations of India, the voyage would likely not be through Joppa, but rather through the Red Sea, unless someone should happen to think that the Prophet planned to make his escape through Persia and Assyria to innermost Ethiopia. But I think this is utterly foolish; so it seems he calls Tarshish, as I said, what is now Tarsus; this is a city of the Cilicians, drinking the stream of the Cydnus, and situated at the very foothills of the Taurus; and this is a very great mountain of the Cilicians. So the Prophet sails away, and his pretext for the journey is to flee from the presence of God. Here, then, the matter is not unexamined by us, or rather, the manner of his flight. I think, then, that to refuse the mission and, as it were, to shrink from the ministry, this is to flee from the presence of God. But for what reason he departs for Tarshish, and what he had considered, I cannot understand. Unless one might consider this for himself, that there was a certain small conception of God in him, as also in the more ancient saints; for some thought that the power of the God of all was attached to the land of the Jews alone, and was, as it were, confined within it and departed from other land. And indeed the divine Jacob at times departed from his ancestral hearth, and hastened to Laban, and into the midst of the rivers. Then he camped in a certain country, and putting a stone under his head as was his custom, he slept. Then he saw the ladder reaching from earth to heaven, and the angels of God ascending and descending on it, and the Lord standing upon it. And he said upon rising, "Surely God is in this place, and I did not know it." Therefore I think, indeed, that having considered some such thing within himself, the blessed Prophet also was estranged from Judea, and withdrew to the cities of the Greeks. And we shall know from his own words the reason for his hesitation and for not choosing eagerly to fulfill the ministry. For he went away later and proclaimed; but since the things of the prophecy did not come to pass for him, he was greatly grieved, and indeed he even said, "O Lord, were not these my words when I was still in my own

land? For this reason I made haste to flee to Tarshish, because I knew that you are merciful and compassionate, long-suffering and of great mercy and repenting over evils. And now, O Master Lord, take my soul from me, for it is better for me to die than to live." For as a prophet he was not ignorant of the outcome of the ministry; yet he feared lest, if the proclamations made through him were not brought to fulfillment, the Ninevites might be ignorant of the goodness of the God who had pitied them, and they might destroy him and consume him, as a buffoon, as a deceiver and a liar, and one who had persuaded them to labor in vain. For the barbarian is always prone to wrath, and very ready to be enraged, even if it has no reasonable pretext for its madness. And the Lord raised up a great wind upon the sea, and there was a great tempest on the sea, and the ship was in danger of being broken up. And the sailors were afraid and cried out each to his own god, and they cast forth the goods that were in the ship into the sea to be lightened of them. The storm rises up against the ship, God so ordering it and stirring up the sea with the wild blasts of winds; and fear falls upon the sailors, and their speech was already of their last moments, as the vessel, as was likely, was creaking, and all but threatening already in some way that it was about to be broken apart. And the crowd of sailors used their customary aids, and they lighten the ship, so that it might be high above the waves, and so for the future might ride more easily upon the waters. And it is a great proof of the storm that even the mariners themselves were struck with fear, and most earnestly entreated their own gods to come as saviors to them, as they had already despaired of their salvation. But Jonah had gone down into the hold of the ship and was sleeping and snoring. And the shipmaster came to him and said to him, Why are you snoring? Arise and call upon your god, that perhaps God may save us and we may not perish. Indolence in prayer would least of all befit prophetic sobriety, with dangers impending, and the love of lying on one's back, when time and circumstance call to labors, in which it would be more fitting to propitiate the God of all. From this it is possible to understand that the sleep was before the storm; for being accustomed to be very quiet, he had gone down even into the hold of the ship. For it is always dear and greatly desired by the saints to withdraw from turmoil, and to be separated from crowds, and to continue in solitude, just as the divine prophet Jeremiah says, "It is good for a man that he bear the yoke in his youth; he will sit alone, because he has taken it upon himself." And again he cried out concerning the multitude of the disobedient, "O Lord Almighty, I did not sit in the council of those who make sport, but I was in awe of your hand; I sat alone, because I was filled with bitterness." But to sit alone, I think, somehow signifies the quiet life, and being freed from worldly care and anxiety, and not going intermingled with others, who have honored the pleasure-loving and flesh-loving life. So then the Prophet dozes off, not disregarding what was fitting, but, as I have already said, before the onset of the storms. Yet the shipmaster makes an end of it, saying that he should rather call upon his God. For it somehow always grieves those in danger that some seem to be above fear, and honor indolence at an inopportune time. And each one said to his neighbor Come, let us cast lots, that we may know for whose cause this evil is upon us. and they cast lots, and the lot fell upon Jonah. The sailors, indeed, are most curious and devise something unusual and strange: to hasten to learn by lot the one on account of whom God is grieved. Nevertheless, this also is usefully arranged, so that he who thought he could flee from the presence of God might be made manifest; for the lot falls on him, and he is seen enduring the refutation from the event. For he was afraid, as was likely, to make the accusation more readily than his own reflection. It is therefore a good and wise thing for those who are willing to keep it, that: "Do not be ashamed to confess your sins." And they said to him, 'Tell us, for whose cause

this evil is upon us; what is your occupation, and where do you come from, and where are you going, and from what country, and from what people are you?' and he said to them, 'I am a servant of the Lord, and I worship the Lord God of heaven, who made the sea and the dry land.' And the men were exceedingly afraid and said to him, 'What is this that you have done?' For the men knew that he was fleeing from the presence of the Lord, because he had told them. They question usefully, as having already recognized the culprit by lot, but not yet having a clear understanding of the nature of the transgression. And since they were idolaters, they command him to say what was his occupation, what country and city, and from what peoples he came, seeking, I think, to learn which god he had offended. For each of those sailing had his own, and there was not one God of all. They thought that by appeasing the demon that was angered at him, they would ward off the harm from the storm. But when the Prophet called himself a servant of the God who fashioned earth and heaven, and said that he himself worshipped him, they immediately understood that he was fleeing from the presence of God. But how did they understand? Because it was not lawful for Jews to depart from the country allotted to them, nor indeed to visit foreigners, nor to enter cities accustomed to idolatry. And the matter was a reproach among them, and not unsuspected of apostasy; it indeed seemed to be both outside the law, and among things of blame and judgment. And so our Lord Jesus Christ clearly affirmed that they would be deprived of his salvation—I mean that which is in faith—unless they chose to lay hold of it while he was still present and dwelling in the world; for he said, "Yet a little while I am with you, and I go to him who sent me. You will seek me and you will not find me; and where I am, you cannot come;" but those who reproached the apostasy of the Jews to the Gentiles, said ignorantly, "Where does this man intend to go that we will not find him? Does he intend to go to the dispersion of the Greeks, and teach the Greeks?" For as something faded and outside the beaten path, and very far from their custom, they considered it a reproach to mingle with the peoples of the Greeks. Therefore, because he had not remained within the borders of Judea, but was sailing with them to Tarsus, they entertain suspicions, and they infer that perhaps he is also rejecting the life in the law, and having given himself over to the customs of the Greeks, he has practiced the flight as from the presence of God. And they said to him, 'What shall we do to you, that the sea may be calm for us?' for the sea was proceeding, and was stirring up a greater surge. And Jonah said to them, 'Take me and cast me into the sea, and the sea will be calm for you; for I know that it is because of me that this great surge is upon you.' They fear the sea raging against them intolerably; but they shudder no less at the God of the Hebrews; for they were not ignorant of the power and glory inherent in him, although they were foreigners. And since he said he was a servant of God, they are now perplexed and divided in their opinions. For they hesitate at the murder, suspecting the wrath of the all-powerful God. But as the sea leapt upon them no less than before, they make necessary provision for themselves. For this reason they ask him to say, what would be done by them, and the surging will be calmed, and the wave will be stilled, and they themselves will escape the ultimate danger. What then does the Prophet do? He confesses his offense, and having stumbled, is ashamed, and condemns his own ill counsel; For he says, 'Take me up and cast me into the sea.' For he as much as said that they must exact punishment from him for having shrunk from his mission. For he knew that the raging sea would somehow be reconciled to the ship if it took the one it was seeking, and the sea would cease its battle, now having the one who had offended. And the men rowed hard to return to the land, but they could not, for the sea went and grew more and more tempestuous against them. and they cried out to the Lord and said, 'By no

means, O Lord, let us not perish for this man's life, and do not lay on us innocent blood; for you, O Lord, have done as you pleased.' and they took Jonah and cast him into the sea, and the sea ceased from its raging. The Prophet for his part was condemning himself to death, and he thought it right that they should end their terror by the danger to his own life. but they were still very fearful and reluctant to commit murder, and wished to save one who was a servant of God, and to deliver him alive to the dry land; and thus rather to discharge the wrath. For this reason they tried hard to bring the ship to shore, but the goal of their attempts was unattainable, as the wind stirred up an irresistible wave against them, and rushed upon the vessel with wilder assaults. For this reason, then, they propitiate through prayer, and they entreat God to be merciful to them, not wishing to kill, but as ones yielding to His judgments, being forced at last to give Jonah to the sea, and indeed they gave him. And it, having received him, is with difficulty appeased, and spreads a calm, and gives the sailors the hope of being saved; and everywhere yielding to the divine nods, and swiftly serving the master's commands, it was evident from the events themselves. And the men feared the Lord with a great fear, and they offered sacrifices to the Lord and made vows. They have profited greatly, and believe that there is one God by nature, although they were divided towards an absurd error, and believed there to be countless gods throughout the world. Therefore they sacrifice to the one who is by nature and alone truly God, leaving their own gods, and bidding farewell to those honored out of deceit, who steal the glory due to God. And they promise vows, although they were accustomed to do this to the sea-demons. For it seems to the children of the Greeks that the power of the sea is also attached to a certain Poseidon; for all things among them are myths, and nonsense, and terrible folly. But we, glorifying the God who is by nature, say to Him truly, "You rule the power of the sea, and you calm the raging of its waves. The heavens are yours and the earth is yours; the world and its fullness you have founded." And the Lord commanded a great fish to swallow Jonah. and Jonah was in the belly of the fish three days and three nights. God commands the fish by his nod; for to will something to come to completion, this is both law, and fulfillment, and has the power of law. For we do not say, as he does for us, or for the holy angels, that the God of all gave a command to the fish, somehow sounding what must be done into its mind, and putting into its heart the knowledge of what he might choose. For it is utterly foolish and not far from madness to think that the God of all deals with monsters in such a way, but if he is said to command at all either irrational animals or the elements or a part of creation, we say that what seems good to him is law and command. For all things yield to his nods, and the manner of their obedience is completely ineffable to us, but is certainly known to him. Therefore he is swallowed by the fish, having suffered no harm, and was in it for three days and three nights. But perhaps the matter might seem to some to be in a way unseemly, and beyond fitting reason. For they will disbelieve, and before all others, those who do not know the God who is by nature and truly, but are given over to the deceits of demons. And they will say: How could he have been saved, being in a whale? And how would he not have been destroyed being swallowed? Or how did he endure the natural heat? And being surrounded by so much moisture, I mean, in the belly, how did he survive, or rather how was he not consumed like food, being digested? For the flesh is altogether weak and all too ready for destruction. We say then, that the event would rightly be considered truly paradoxical, and beyond reason and custom. But if God is said to bring it to pass, who then will disbelieve? For the divine is all-powerful, and easily reshapes the natures of existing things to whatever it may choose, and to its ineffable commands nothing offers resistance. For what is by nature corruptible, might become stronger than corruption, if He

wills it, and what is solid and unshakable, and resistant to the laws of corruption, would easily suffer corruption. For I think nature for existing things is what seems good to the Creator. Moreover, this too must be known, that even the children of the Greeks, in the myths composed among them, say that Heracles, the son of Alcmene and Zeus, was swallowed by a sea-monster, and given forth again from its natural heat, with his head made bare, having suffered the loss of his hair alone. Lycophron mentions the story; and he is one of their famous writers; for he said concerning him, "Of the three-nighted lion, whom once the jagged dog of Triton mangled with its jaws." But we do not confirm divine things from their mythologies, we make mention of them usefully, refuting those who disbelieve, that the account of their own history does not reject such narratives. But since I suppose it is necessary to add to what has happened paradoxically also from the things still done according to the will of God, come let us say, that also in the womb the embryo swims in natural moisture, and is as it were enclosed in the belly of her who bears it, and it does not have breath, and yet it lives thus, and is preserved, being paradoxically nourished by the commands of God. But no such reasoning could attain to it, nor could the things of God be comprehended by anyone. "For who has known the mind of the Lord?" as it is written; or who could know the ways of paradoxes? Or whose mind would not be surpassed at all by things that run beyond the power of reason? Therefore it is precarious to disbelieve, even if God should do something that is far beyond reason; and we shall accept it as true, putting aside untimely inquiry. And I say that it is necessary, since the blessed Prophet was taken as a type of the ministry understood in Christ, to add of necessity, that the whole earth was in peril, human affairs were storm-tossed, the waves of sin all but leaping upon it, with terrible and unbearable pleasure surging around, and corruption rising up like a flood, and savage spirits breaking forth, I mean both the devil and the evil powers under him and with him. But when we were in these circumstances, the Creator had mercy, God the Father sent us the Son from heaven, who, having become in the flesh, and having come to the endangered and storm-tossed earth, willingly gave Himself over to death, so that He might stop the raging surge, and the sea might grow calm, and the wave might be stilled, and the surge might cease. For we have been saved in the death of Christ. And the storm has passed by, the rain has gone away, the waves have been calmed, the violence of the spirits has been broken, and now a deep calm has been spread, and we are in spiritual fair weather, Christ having suffered for us. You have something similar to this in the evangelical writings. For once the boat of the Apostles was sailing across the sea of Tiberias. Then a violent wind having come upon the waters, they were unbearably storm-tossed; and enduring the utmost danger, they wake Christ who was with them sleeping, saying expressly crying out, "Master, save us, we are perishing." And he, being awakened, it says, rebuked the sea, saying with authority, "Be silent, be muzzled," and he saved the disciples. Therefore, what was done was a type of what has happened to human nature. For through him, as I said, we have been delivered from both death and corruption and sin and passions, and the storm of old has been driven away, and our affairs have turned to a calm. And Jonah prayed to the Lord his God from the belly of the sea monster, and he said, "I cried out in my affliction to the Lord my God, and he heard me; from the belly of Hades, from my cry, you heard my voice." Having been wronged in no way, but using the sea monster as a house, being in his right mind, and having been harmed in no way, either in body or mind, he perceives the assistance. He knows that God has become favorable; and not ignorant of what had happened from his shrinking from the ministry, he turns to prayer, and offers up prayers of thanksgiving, at the same time he confesses the glory of the one who saves, and

marvels at the authority, and proclaims the gentleness. For he said that his prayer was received, and this, I think, he understood by the prophetic spirit. And the "from the belly of Hades," he says as if from the stomach of the sea monster, cleverly comparing the beast to Hades and death; since it also knows how to kill, and to swallow savagely the one who is caught. You cast me into the depths of the heart of the sea, and rivers encircled me; all your surges and your waves passed over me. And I said, "I am cast out from your sight." He explains in many ways what happened, carrying up the grace, as it were, on high, and bearing witness to the divine commands that He can easily save from every evil. For he says he was in the very recesses of the sea, and in the confusion of many waters, with river-like waves overwhelming him, and to have slipped into such a calamity, that he then thought he had endured the complete turning away of the divine eyes, and had come to a despair of salvation. But it is a most dreadful thing and a cause of ruin, I mean, to be out of the sight of God. Therefore, the divine David also besought, saying, "Do not turn your face away from me, and do not turn away in anger from your servant." For the necessity of suffering the divine wrath surely follows the turning away, or rather, anger somehow rises up before and precedes the turning away. Shall I look again toward your holy temple? He knows that he has been kept by the power of God, and having been deemed worthy of help from above, he has lived and been saved; and this in a sea monster and in the belly of a beast, miraculously and beyond reason. He doubts, however, as is likely, whether he will be released and come into the light again. He makes it truly thrice-desired and much-prayed-for to enter the divine temple itself, and to offer up doxologies to God who saved him, and he prays to receive such a grace, bearing witness to God, as I said, that He is able to accomplish all things. Water was poured around me to my soul; the uttermost abyss encircled me, my head went down into the clefts of the mountains; I went down to a land whose bars are eternal bolts. And let my life come up from corruption to you, O Lord my God. Having been saved by the ineffable power of God, he wished to send up more splendid odes of thanksgiving. He surely recounts in some way what happened, and he teaches subtly with what calamity he was encompassed, and again he proclaims how he was saved. That he was, then, in the sea, and in a great abyss, and in the clefts of mountains, as the sea monster likely plunged down among rocks and the caves in the sea, he was not ignorant as a prophet; but he says he reached a land whose bars are eternal bolts, that is, Hades, not that he had been there; for we shall not find him to have died; but that the greatness of the danger and the weight of what had happened was in no way short of seeming to have died completely, and to have arrived in Hades itself, from where no one could depart, and one who had once been entrapped would in no way return. For I think this is what "the" signifies to have its bars as possessors forever, as it were unbreakable and never overcome or loosened by anyone. But that he did not die, but lived, as I said, in the sea monster, and was in it, having suffered nothing that leads to death or corruption, would easily show that he was also in hope of being saved again. For this reason he says, "Let my life come up from corruption, O Lord my God." For he prays to be given to the light, and to be brought up, as it were, from Hades, from the belly of the sea monster. When my soul was fainting within me, I remembered the Lord; and let my prayer come to you, into your holy temple. For those who wish to be well-pleasing, toil is not without profit, nor would affliction be considered burdensome. And the blessed David will bear witness, saying, "In my affliction I called upon the Lord;" and another of the holy prophets, "O Lord, in affliction we remembered you." And it seemed very fitting to the divine Paul to accept and praise affliction, that is, the affliction that happens for the sake of virtue. For he said, "Because affliction produces endurance, and

endurance produces character, and character produces hope, and hope does not put to shame." So then, as the Prophet's soul was fainting, that is, enduring the toil that leads to danger and to the last extremities, something profitable was again being done. For not, as some, having immediately slipped into despondency, did he make a denunciation of the divine judgments, but he remembered the one who saves. For he cried out to him, he thirsted for help, not ignorant of his gentleness and the preeminence of his strength, he made his supplications to him, begging that his own life be delivered from death and corruption. It is therefore a great and admirable thing not to be despondent in toils, but rather to appease the Master with supplications and prayers, and to seek from him the postponement of the evil and the dissolution of the misfortune. Those who keep to vain and false things have forsaken their own mercy. But I with the voice of praise and thanksgiving will sacrifice to you; what I have vowed I will pay to you for my salvation by the Lord. For others, he says, being ignorant of you, the Master of all, the Creator, then being entangled in the snares of vanity, and assigning reverence to falsely-named gods, and chasing flying birds—that is, the hope in them—and shepherding the winds, do not ask mercy from you, nor have they ever come within such a hope. But I am not like them; how could I be? But I know you as the helper, the good and merciful one. Therefore with voice and supplication I will confess to you, he says, and just as some of the most fragrant incenses I will offer up odes, that is, I will bring to you thanksgiving and spiritual sacrifices, doxology, praises. And I will complete, and very eagerly, the vows for salvation, that is, whatever things work out my salvation and benefit my soul. And this was obedience to anything whatsoever that seems good to God, and the fulfillment of the prophetic ministry, with all hesitation and faint-heartedness removed. So the Prophet, being in the sea monster, prays. And the type is human, but the true image of the matter, that is Christ, was shown before the precious cross, when he was all but entering his passion, saying to the Father in heaven, "If it is possible, let this cup pass from me," and he became very fearful, and as one in distress. And if indeed, having arrived in the regions under the earth, he spoke any human things, he himself would know; for it is precarious to say. However, we will find the divine Peter attributing to him the words through the voice of David, "For this reason you will not abandon my soul to Hades, nor will you let your Holy One see corruption." For his flesh did not see corruption. For on the third day he rose again, inasmuch as it was not possible for him, being Life by nature, to be held by the bonds of death. And the sea monster was commanded, and it cast out Jonah upon the dry land. The sea monster is again commanded by a certain divine and ineffable power of God, being moved toward what seems good to him; and indeed it releases from its bowels the A prophet, for whom suffering was not without profit, but rather was sharpened by the experience, and had come to know clearly how perilous it is to contradict the decrees of the Master. And the word of the Lord came to Jonah a second time, saying: Arise and go to Nineveh, that great city, and proclaim in it according to the former proclamation that I spoke to you. So then, now using a warmer zeal, God again commands him to go to Nineveh, and to use the same proclamation that was spoken to him at the beginning. And this was "Because the cry of its wickedness has come up to me." Now, I have already spoken of the things concerning Christ, but I will speak again, hesitating in nothing. For it is written that "To say the same things is not tiresome for me, but for you it is safe." Therefore, before the precious cross we shall find Christ still somehow hesitating, I mean with respect to the need to set forth the word of the evangelical ordinances also to those from the nations. And indeed he says most clearly, "I was not sent except to the lost sheep of the house of Israel," and he commanded his holy disciples, "Do not go into the way of the Gentiles,

and do not enter a city of the Samaritans; but go rather to the lost sheep of the house of Israel." But he was "in the heart of the earth for three days and three nights;" and he came "to the springs of the sea, and walked in the tracks of the abyss." And he went down as if into the clefts of the mountains, and descended into the earth, whose bars are eternal holders. Then, having plundered Hades, and having proclaimed to the spirits there, and having opened the immovable gates, he came back to life again. For his life has come up from corruption, and thus he was seen, even before the others, by the women seeking him in the garden. Then, having said "Rejoice," he commanded them to announce to the holy disciples that he goes before them into Galilee; then his word was finally also to the nations through the blessed Apostles; then he preached to those who were astray according to the former proclamation. For he did not instruct Israel with one set of commandments before his death, and those from the nations with another set after this; but the Gospel is one for all; and the knowledge of the divine disciples is completely one, and not different for those from Israel and for us who from the nations are called through faith into sanctification. And Jonah arose and went to Nineveh, as the Lord had spoken. Now Nineveh was a great city to God, about a three days' journey. And Jonah began to enter into the city, about a one day's journey, and he proclaimed and said: Yet three days and Nineveh will be overthrown. The Prophet is sent, and girded with irresistible zeal he begins what must be done. For indeed he enters, and very vigorously, into the foreign Nineveh, to serve the divine commands. And the city being wide, and extending to such a size as to require a journey of three days, if one should choose to travel around it, he himself goes through it in one day; that is, as it seems to others, having completed a journey of one day within it, he delivered the message of the divine proclamations. The Prophet was surely in every way a marvel, a Hebrew man, having come from a foreign land, and perhaps known to none of those there, walking through the midst of the city, crying out and saying: Yet three days and Nineveh will be overthrown. Here again, observe and consider this subtly with me. For the God of all commanded to proclaim concerning Nineveh "That the cry of its wickedness has come up to me;" but the Prophet, having come into it, cried out, "Yet three days and Nineveh will be overthrown." What then shall we say? Does he speak falsely, and has he spoken things from his heart, and not rather from the mouth of the Lord, according to some? We do not say this, but rather that, that the prophets often signify the manner of their own mission; but they do not in every case report to us all the words that came to them from God, nor indeed those from them to God; for the Master had spoken to him, "Arise and go to Nineveh and proclaim in it that the cry of its wickedness has come up to me," we heard clearly at the very beginning of the prophecy; but that he himself had spoken something to God, we did not know. However, we shall find him saying, "O Lord, were not these my words, while I was still in my land? For this reason I made haste to flee to Tarshish, because I knew that you are merciful and compassionate." Do you see that most things have been kept silent, and have been spoken secretly by God and to God likewise through the Prophet's voice? Therefore, it is fitting to confirm the truth by the voices of the saints, for they will least of all speak falsely, having been enriched with the spirit of truth. And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloths, from the least to the greatest of them. The saying is emphatic, for he says the people of Nineveh have believed, that is, those from a city always condemned for all its absurdities, in which there was a great and countless swarm of idols, and innumerable shrines, and secret rites were eagerly practiced. For sorceries and false divinations were honored among them, and he was considered very wise who cast a curious eye upon the stars, and he came to the height of good repute who was amenable to any absurdity

whatsoever. But they have believed in God from the least to the greatest, that is, the distinguished and the obscure, the brilliant and the downtrodden, and those who reveled in the luxuries of wealth, and those who were drunk with the burden of poverty; and the one concern for all was to obey the words of the Prophet. Great is the wonder, and very great the praise of those who believed. For they follow immediately, without delay, him who at last calls them to what is better, and they submit their tender neck to the divine proclamations, and this from a foreigner and a single man, not long known, calling them to repentance. But such were the matters of the Ninevites. But apoplectic Israel disobeys the law; it laughs at the things of Moses, it considers the things of the prophets as nothing. And why do I say this? It has even become a deicide, not even obeying Christ, the Savior of us all. Therefore the matters of the Ninevites were in a better state, and the God of all has shown this to be true, saying something like this to the blessed prophet Ezekiel, "Son of man, go, enter the house of Israel, not to many peoples of a foreign speech or a foreign tongue, nor of a harsh language, whose words you will not hear; and if I had sent you to such people, they would have listened to you. But the "house of Israel will not be willing to listen to you, because they do not want to listen to me, for the whole house of Israel are contentious and hard-hearted." For those of a foreign tongue and deep lips and stately words, that is the Ninevites, honored the oracle, and proceeded without delay to what was necessary to repent; but contentious Israel has not honored, as I said, not even the Lord of the law and the prophets himself. And the word reached the king of Nineveh, and he rose from his throne, and took off his robe from himself, and put on sackcloth, and sat on ashes. And it was proclaimed and spoken in Nineveh by the king and by his great men, saying: Let neither men nor beasts, neither herds nor flocks, taste anything, nor let them graze, and let them not drink water. And the men and the beasts put on sackcloth, and they cried out earnestly to God, and each one turned from their wicked way and from the injustice that was in their hands, saying: Who knows if God will repent and turn from the anger of his wrath, and we shall not perish? He greatly intensifies the praise of their ready obedience, and he marvels the more at the readiness for obedience of those who were called to repentance. For since they were hearers of the Prophet's words, even he who was honored with the scepter and crowned with the highest glories immediately withdrew from the thrones of the kingdom, and having bidden farewell to the robes that befitted him, and taking off the purple, he put on sackcloth, that is, he was in the attire of mourning; and sitting on ashes, a signal to the he was giving to others the need both to fast and, appeasing God with unceasing prayers, to beg for mercy. But the Ninevites were very wise, combining with their fast the turning away from wickedness; for this would be the one and only true and blameless manner of repentance. But since Israel, not having skill in these things, at times displayed a most irrational and profane fast, God commanded the prophet, lifting up his voice on high, to announce to them that, "I have not chosen this fast, says the Lord." And for what reason He Himself has made clear, adding immediately: "For in the days of your fasts you find your own wills, and you oppress all your subordinates; you fast for judgements and quarrels, and you strike the humble with your fist. Why do you fast for me, so that today your voice is heard with a shout? I have not chosen this fast, and a day for a man to humble his soul." Therefore the Ninevites were better, accomplishing for God a pure and blameless fast. For the sacred scripture has testified that each one turned from his wicked way and from the injustice that was in their hands. And what was being done was within reason and good sense. For they believed that God would repent and would turn away the things that came from His wrath. But he says "He will repent" instead of "He will change His mind," and if

He should see them having changed from wickedness to the good, He Himself also will move to that calm and love for mankind that is most dear to Him. For He is good by nature. However He brings punishments upon those who transgress, and upon those who have unrestrainedly inclined towards the unruly, He brings the things from His wrath, like some bridle that generally checks and converts them towards obedience. But see how the Ninevites say, "Who knows if God will repent and will turn away from the wrath of His anger and we shall not perish?"; but wise Israel, who was instructed by the law that the Lord is kind and gentle, does not endure to think thus. for in their ignorance they would say "Our errors and our iniquities are upon us, and in them we are wasting away, and how shall we live?" But they would hear God saying clearly, "Turn ye, turn from your wicked way, and why will you die, O house of Israel?" which indeed the Ninevites did, by their changes to better things averting the wrath that was hanging over them, however they commanded that the beasts also should suffer along with the people, being deprived of food and drink, and forced, as it were, to mourn. and the matter is an exaggeration, not as having happened of necessity, or as God seeking the suffering from the beasts. And the sacred scripture noted this too, making manifest, as I said, the exaggeration of the Ninevites' repentance. I know, therefore, that some blush at this, and they say that by "beasts" ought to be understood the most irrational among men. and the saying is true, and it might be well at times, if it were understood in this way by some. but as to the sense of the matters at hand, that would perhaps somehow fit, I mean that the exaggeration of the repentance is signified through the suffering of the beasts themselves also being specified. And God saw their works, that they turned from their evil ways; and God repented of the evil which He had said He would do to them, and He did not do it. The Lord is quick to mercy and saves those who repent. He immediately frees them from their old accusations, and as the sin among them ceases, He Himself also lays aside His wrath, and decides on good things. and since He sees them changed towards the good, He moves towards gentleness, and postpones the destruction, and deems them worthy of forbearance. For He is true when He says, "And why will you die, O house of Israel? says the Lord; because I do not desire the death of him who dies, says the Lord Adonai, but that he turn from his way, and his soul live." but when it says 'evil', do not understand it as wickedness, but rather the punishing wrath. For it is not of the Our virtue-loving God, a worker of evils. And Jonah was grieved with a great grief, and was confounded; and he prayed to the Lord and said: O Lord, were not these my words, when I was yet in my land? For this reason I made haste to flee to Tarshish, because I knew that you are merciful and compassionate, long-suffering and of great mercy, and repent over evils. And now, O Master Lord, take my soul from me, for it is better for me to die than to live. When God pitied those who by their repentance were warding off the things that come from wrath, and when the appointed time had already come to its end, after which it was likely that the thing foretold would happen, and then when none of the expected things had happened, the blessed Jonah was greatly grieved, and not because the city had escaped destruction; for this would be the mark of a wicked and envious man, and in no way fitting for a saint; but because he seemed to be a liar and a buffoon, and to have disturbed them in vain, and to be speaking things from his own mind, and not at all the things from the mouth of the Lord, as it is written. However, some others think that the Prophet was grieved for certain other and secret reasons. For since he knew, they say, that when the flock from the Gentiles was called, Israel would certainly slip from its hope in God, as this kind of time was already coming to an end, he was exceedingly downcast, and, so to speak, he frowns upon those of his own blood who are perishing. But he himself dissuades us from thinking this, saying most clearly that he fled to

Tarshish; and he was caught hesitating in his mission, precisely because he knew clearly that the Master is kind and compassionate, and repents over evils. For since you were such a one, he says, why did you command me to proclaim to them in vain the destruction? And he is faint-hearted as a man, using these words for himself and affirming this in the land of the Jews, and he now begs to die, and, so to speak, he makes no small outcry against the divine economy. But the matter is precarious and not worthy of a holy mind. For if no one, if he has any sense, would find fault with physicians of the body who change the medicines to ones more useful for the wounds, how could anyone reasonably cry out against the all-knowing God, who devises for our minds the cure that is always fitting and truly most necessary? For He is a physician of spirits, and sometimes by pains, and at other times by the good things that come from gentleness, He soothes the wildness of the passions within us. And the Lord said to Jonah: Are you greatly grieved? And Jonah went out of the city and sat opposite the city, and he made for himself a booth there, and he sat under it in the shade, until he might see what would become of the city. He does not allow the Prophet's mind to be choked by despondency, but He strengthens it as though it were weakened, and though very kindly, He profitably rebukes him because he was grieved. For I think that to inquire and say, "Are you greatly grieved?" would signify absolutely nothing else; but it is as if He rebukes the one who is grieved and who does not understand the purpose of the divine judgments. But when the days had already passed, as I just said, after which it was likely that the things announced would be accomplished, and then, with the wrath still not taking effect, he understands that God has shown mercy, yet he has not gone entirely outside of hope; but he thinks that a postponement of the evil has been given to them, who chose to repent, yet there will be something from wrath anyway, since they have not shown labors in their repentance equal to their offenses. For what would a three-day sweat profit those buried in every absurd deed, and held fast by such terrible transgressions? Pondering these things to himself, as is likely, he departed from the city, and waits to see what will happen to them; for he expected it either perhaps to fall, being shaken down, or to be burned up by fire, just as Sodom was. and a shelter is built by him, and what was made was a booth. And the Lord God commanded a gourd, and it came up over the head of Jonah, to be a shade over his head, to shade him from his evils; and Jonah rejoiced over the gourd great joy. God then commands the gourd again, just as also the sea monster, clearly by nodding and merely willing it. And it springs up immediately, both beautiful and flourishing, and straightaway covered the whole booth, and, as it were, anoints him to cheerfulness by shading him very well. And the Prophet rejoices exceedingly over it, and is truly glad as if for some great and noteworthy matter. Observe, then, from this also the inclination of his mind toward simplicity. For he was grieved with great grief because the words of his prophecy had not come to pass; but then he rejoiced with great joy over a vegetable and a plant. And the guileless mind is very susceptible both to sorrows and to delights. And you will see the truth of this statement by observing the habits of infants, who are often pained by nothing, and cry exceedingly over small things; but then they are glad, and make a sudden transition from being sad to being joyful, being sometimes charmed again by a small thing. For just as in human bodies those that are not accustomed to be very strong fall easily when someone pushes them, even if he does not do this vigorously, but touches them as if with a more delicate hand; so also the guileless mind is easily carried away by whatever is naturally able to delight or to grieve it. And the Lord commanded a morning worm on the next day, and it struck the gourd, and it withered. and it happened that "at the same time as the sun rose, the Lord God commanded a scorching east

wind, and the sun beat upon the head of Jonah. And he grew faint and gave up his soul, and said, 'It is better for me to die than to live.' He calls the caterpillar a morning worm, because it has the beginnings of its generation from the dew that falls before dawn. Indeed, God commands it and also the scorching wind in the way that He might be understood to have commanded both the gourd and the sea monster, as we have already said. And it unexpectedly withers; and the scorching wind strikes violently, and sends forth a hot glare upon him as he is distressed, finding him deprived of shade, from which his despondency was especially intensified. And he had already come to such a point of faint-heartedness, as to make death itself much prayed for. And the Lord said to Jonah, 'Are you very grieved over the gourd?' And he said, 'I am very grieved, even to death.' Observe again the God of all, out of his immeasurable love for mankind, all but playing with the especially guileless souls of the saints, and yielding in nothing to the fond affections of fathers. For the gourd provides shade, and the Prophet is exceedingly gladdened by it; but after this the caterpillar providentially attacks it, and the scorching wind also strikes, showing the shade to be most useful and necessary for his benefit, so that he might be all the more pained at being deprived of the best things; then, being grieved over a small thing, and that terribly, I mean the gourd, he might no longer blame the divine love for mankind, if it chose to dispense forbearance and gentleness to the most distinguished of cities, filled with an innumerable multitude of inhabitants. So he skillfully asks if he is very grieved, and that over a vegetable. And he admits it, and the matter was thereafter a means of defense for the philanthropic God. And the Lord said, 'You have had pity on the gourd, for which you have not labored, nor made it grow, which came up in a night and perished in a night; and should I not spare Nineveh, that great city, in which dwell more than twelve myriads of people who do not know their right hand from their left, and also much cattle?' O, the incomparable and inconceivable gentleness! What speech would suffice for us for hymnody? Or opening what mouth shall we offer up songs of thanksgiving to the merciful and good One? For he removes our iniquities far from us, and as a father pities his sons, so the Lord has pitied those who fear him, because he himself knew our frame. For see how he shows Jonah to be grieved not at the right time, nor for the things he should have been, although it was necessary to applaud in a holy manner and to praise as the good Master. For if you, he says, were sullen, or rather are even brought to extreme grief, because the gourd plant has withered for you, which grew up in one night, and perished in the same way, how could I myself neglect a populous city, in which there are more than twelve myriads of people, who are not able from the time and their age to know which is their right hand, and which their left? For these things are somehow indistinguishable among those who are still infants, to whom it was fitting, even before others, to grant kindness, having sinned in nothing. For one who does not yet know his own hands, with what faults could he be charged? And if he names also the cattle and deems them worthy of being spared, this too is from love of goodness. For if "a righteous man has mercy on the souls of his "cattle," and this is to his praise, what is surprising, if the Creator of all things himself bestows sparing and pity upon these as well? Thus indeed Christ saved all, giving himself as a ransom for the small and great, the wise and unwise, the rich and poor, Jew and Greek, to whom it would be rightly said, "You will save men and beasts, O Lord, as you have "multiplied your mercy, O God; and the sons of men will hope in "the shelter of your wings," to him be the glory and the power with the eternal Father and the all-holy and good and life-giving Spirit unto the ages of ages. Amen.

Commentary on the Twelve Minor Prophets - malachi

COMMENTARY ON THE PROPHET MALACHI

Book 1

It is necessary to say a few things beforehand about the prophecy of Malachi, for the easy understanding of those who will read it, and so that they might know each of the things contained in it. Therefore, when the times of the captivity had ended, Israel was brought back from Babylon to Judea, and arrived again at the holy city, having thrown off the yoke of slavery; and indeed the divine temple was raised, with Zerubbabel the son of Shealtiel, who was from the tribe of Judah, and Joshua the son of Jozadak, the high priest, overseeing the works. Haggai and Zechariah prophesied at that time to those redeemed from the captivity, with Ezra and Nehemiah being with them the ministers. And contemporary with the aforementioned holy prophets, or a little and briefly after them, was the divine Malachi, who is also called Angel, for Malachi is thus interpreted. But we must not accept the accounts of some concerning him, who have idly fabricated, thinking and saying that he was an angel by nature, but was embodied according to the will of God and became a prophet for those of Israel. For he is called an angel, as I said, especially because his name has this interpretation in itself; then, because by announcing the words from above and from God to those of Israel, he might not implausibly be called an angel. And indeed the Prophet Malachi himself in the following says concerning every priest, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord Almighty." And concerning Emmanuel, the prophet Isaiah says, "And they shall wish, he says, that they had been burned with fire, because a child is born, a son is also given to us, and his name is called the Angel of Great Counsel." Do you see that announcing to others the will of the highest nature has caused some to be named even angels, although they are not angels by nature? For men are those who interpret the divine law for us, that is, the priests; but the Son is God and from God by nature. So then, according to us, the Prophet Malachi was a man; and the whole scope of his prophecy tends toward these two things. For when the divine temple had been raised, and the time was calling the leaders of the peoples to their priestly duties, that is, those of the blood of Levi, and allowing even those of Israel themselves, if they wished, to fulfill their vows according to the law, they made use of the commandments through Moses, but not blamelessly and properly. For the people brought the customary things for sacrifice, yet not with much care, but rather slothfully and neglectfully. For they brought the more shameful of the flocks, the sick and unacceptable, to the altar. And the priests received them, no longer inspecting for blemishes according to the law, whether the offering was lame, or had its ears cut, or had its nose slit, or had its tail docked, or had the scab, or had lichens, or was a monorchid. For the law made these things rejectable; and the matter was an insult, and nothing else. And the priests were neglectful in another way also towards the people under their hand, not rightly introducing the things from the laws, and gracefully instructing them in what is pleasing to God, but allowing them to decline into improper dissoluteness, and to be carried outside the straight path. And this is one manner of rebuke; and another in addition to this for those of Israel, for such reasons. For some, having

bidden farewell to their affections for their wives, then cast a bill of divorce at them, even when they were sometimes condemned for no fault, and were joined with others, thinking that they in no way grieved God, even if they should choose to do this. And others again were mad for the daughters of foreigners, although the law clearly cried out, "You shall not give your daughter to his son, nor shall you take his daughter for your son; for he will turn away your son from me, and going he will serve gods to others." And there was a long discourse about this also in the books of Esdras. whence some suppose him to be Malachi. But the truth is not so. And so much for the rebukes in these things; but at the end of the prophecy he makes his discourse about the manifestation of our Savior, since at that time a pure and bloodless sacrifice was about to be offered to God, and the accusations of all were to cease, sin having been taken away, and those on earth being reformed into a newness of life; for the things in Christ are a new creation, the old things having passed away, according to what is written. The burden of the word of the Lord to Israel by the hand of his angel. He calls the "burden" of the word of prophecy from God, as it were, the "reception." For the blessed prophets received through the Holy Spirit the knowledge of things to come, and they offered counsels and indeed rebukes to certain people, not from their own heart, plucking out perhaps whatever words they chose, or speaking falsely like some, but interpreting the things from God, and purely and blamelessly conveying the words from above to others. Therefore he says the reception of the prophecy came from the Lord. And through these things he implies that the word of the prophecy contains neither a prediction of some wicked and grievous thing as about to happen to those of Israel, nor indeed praises as for those who have lived rightly; but rather a rebuke for both priests and peoples. And you will understand "by the hand of his angel" in this way: for as the one called "angel" was managing, that is, carrying out, the ministry of the prophecy, the burden came upon Israel. And Malachi is called an angel for the reasons I have already mentioned. Lay it then to your hearts. I have loved you, says the Lord. He commands not to make the hearing of what will be said a secondary matter, but rather with earnestness and in the greatest attention and understanding. For it is fitting for those who are about to hear divine words to be disposed in this way, from which the benefit will be very great and most abundant, whenever they pour their mind into it. For somewhere the divine David also sings, "In my heart I have hidden your words, that I might not sin against you." For it is possible for one who hears to seem not even to hear, if the words do not touch the mind, but having flown as it were from the speaker's tongue, then dash only against the hearing of the body, they might be counted as equal to vain whispers. Such were those about whom one of the holy prophets said, "Behold, a foolish and heartless people; they have eyes and do not see; they have ears, and do not hear." Therefore the Prophet necessarily exhorts, saying, Lay it then to your hearts, that is, by depositing the divine words within your mind and heart, and understanding the power of the oracles from above, by all means agree, that I have loved you, says the Lord, and I deemed you worthy of all gentleness and forbearance and the honor befitting those who are loved. But this again is a very strong reproach, that they returned evil things to him instead of good, although it was necessary, as those deemed worthy of love, to reciprocate with fairness and with zeal and eagerness in everything whatever that is pleasing to him. For if it is one of the absurd things, not to be willing to give rewards to those among us, what argument could be made concerning God who distributes all things for cheerfulness to us richly, if someone did not wish to repay to him the rewards of what has been given; even if it would be especially fitting for those who are truly sound of mind to say that, "What shall we render to the Lord for all that he has rendered to us? And you

said, In what have you loved us? Was not Esau Jacob's brother, says the Lord, and I loved Jacob, but I hated Esau, and I appointed his borders to destruction and his inheritance to the dwellings of the desert? The Jews are indeed struck at times by the things that happen from divine wrath, having been impious in many ways. For they went into captivity, their land having been ravaged, their houses desolate, and together with the divine temple consumed- of the burning of Jerusalem. And the pretext for their suffering such things was their choosing to depart from genuineness towards God, and to esteem reverence for the law as worth very little indeed. Therefore, since God said that He loved them, and very much so, it was likely that they would remember the evils of the captivity, and perhaps say this: In what have You loved us? Most economically, the God of all passes over the events that occurred in between, and runs past the narrative concerning them, but he brings back the proof of love to the beginning of the race, I mean, to Jacob, whom He maintains He loved, but had made Esau hated, although by the laws of nature he was bound in brotherhood to the one who was honored. For as the divine Paul writes, "Though they were not yet born and had done nothing either good or bad," He made Jacob the chosen one, from whom the race of the Jews sprang, but He cast out Esau. And we certainly do not say this was out of partiality; for God is not unjust, nor does He execute an unequal or biased judgment upon each of those on the earth; but having foreknown as God the future things of both and the character of each, He deemed the better and more holy one worthy of love. Just as, of course, He says He had known the blessed Jeremiah before He formed him in the belly, and consecrated him before he came forth from the womb. For He knew, He knew he would be a prophet and be fit for the ensuing mission of making the proclamation of things to come. So also the divine Paul says that we ourselves, who have been justified by faith, have been sanctified, "For those whom God the Father foreknew and predestined to be conformed to the image of His Son," these He is said to have both called and sanctified. Therefore, according to foreknowledge, Jacob was deemed worthy of love, but Esau was justly hated. Therefore, O Israel, He says, I have loved you. For I would in no way speak falsely, if I were to say this to you, and you will know all the more that the word is right and true, by tracing the manner of the love back to the beginning of the race. For both were from Isaac, but Jacob was good in his ways, and a lover of God, whereas the other was harsh and difficult and ready for profanity. For this reason I have inclined to Jacob, and the inheritance assigned to Esau I have destroyed, and I have given it over to desolation. But I have held together by my own forbearance that of Jacob, that is you, or the land which you have inhabited. And it should be known that Esau is interpreted as Oak; and Esau was hard and unbending, yielding little to the wood from an oak, and having sold his birthright for a single meal, he was also named Edom, which is earthly. For this reason holy scripture says the country of those descended from Esau is called Idumea, which the Jews conquered at times, and rendered completely impassable and uninhabited. And what would the meaning of the prophecy wish to declare to those of Israel? This, I suppose. For it says He loved Jacob, and for no other reason than that he became a "plain man, dwelling in a house;" but He hated Esau, for he became earthly and "profane" according to the voice of the blessed Paul. It was necessary, therefore, for the Jews to know that it would not have happened that they should suffer desolation and the flight from their motherland to foreigners, if they had imitated Jacob. But since they have become zealous and like-minded with Esau, and were detected going in the track of his awkwardness, they have consequently been given to their enemies. But if someone should wish to apply a spiritual contemplation to what has been said, let him understand clearly, that Jacob is interpreted as 'Supplanter;' and he would be a type of

everyone who supplants sin. But Esau, as I said, is 'Oak' and Edom is indeed 'Earthly,' and this one would also be a type of everyone who minds only the things upon the earth. Therefore God loves the supplanter Jacob, but He has hated Esau the unbending and hard, that is, Edom, which is to say, the one who has inclined to earthly things, and has foolishly chosen temporary and perishing things over spiritual goods. our virtue-loving God will destroy the inheritance of those accustomed to live thus. For the things upon the earth are not secure, nor indeed does it have an unshaken state. But that it will surely fall, the inheritance of the Idumeans, completely desolated, will make clear as in a type. But he who is devoted to God will have a safe and secure hope, and will address the Giver of good things, God, saying "In your hands are my lots." Because if Edom should say, 'It has been overthrown, and we shall return and rebuild its desolate places;' thus says the Lord Almighty, 'They shall build, and I will overthrow; and it shall be called to them the borders of iniquity, and a people against whom the Lord is arrayed forever.' The composition of the diction is indeed very difficult, but the meaning is not remote from the matters at hand. For I have given, he says, the inheritance of Esau to destruction and desolation, since you who are from Jacob have plundered it. But perhaps the Idumean will say, 'Even if the country we inhabited has been completely overthrown and has come to an end of evils, nevertheless returning we will raise up the desolate cities and villages, and we, the survivors, will inhabit them.' What then does he say to this? Thus says the Lord, 'They shall build and I will overthrow.' And Edom will certainly be called 'Borders of iniquity,' as having been overthrown because of its exceeding great sin; and 'a people against whom the Lord is arrayed forever.' Therefore, the literal meaning is, I think, none other than this. But I would add that the inheritance of those who have a carnal and earthly mindset—for 'Idumean,' as I said, is interpreted as 'earthly'—will in every way and entirely fall, since God overthrows it; for the affairs in this world do not have security, nor indeed perpetual possession. For temporary desire bypasses those who have it, and it changes like a shadow, either when someone is extinguished by death, or when an unexpected disaster has been brought upon them. But even if one of the spiritual Idumeans should choose to build up his own inheritance, either by collecting wealth from injustice, or by reveling in empty opinions, and wishing to preen himself on the powers of this life, he will find the God of all all but resisting and fighting him. For as the divine disciple has written, "If anyone wishes to be a friend of the "world, he becomes an enemy of God." For He will not cease, as I said, to oppose those who have chosen to mind earthly things, nor will He stop the fight against them. For He always hates the sinner, and sends away the lover of sin. And your eyes shall see, and you shall say, 'The Lord has been magnified beyond the borders of Israel.' When, he says, you have observed the nature of things, and all but with initiated mind you clearly perceive what I just said, then indeed you will surely say in agreement that the Lord has been glorified and magnified in the borders of Israel. For those who have come from Jacob, that is, the Jews, having stumbled, as I said, because of great impiety, have become exiles and captives and conquerable by their enemies. But when God had mercy on them who had fared miserably and been sufficiently punished, they were brought back to their original state, their affairs having brought them to a better condition. And the country was in a good state, and they inhabited the cities, they rebuilt the temple, they rebuilt the walls of Jerusalem, and they were again in a state beyond hope and according to their prayer; but the country of the Idumeans has been desolated, and has remained in evils, not recovering for the better. Therefore God has been glorified in the borders of Israel. But it must be known that even according to the innermost meaning, even if some of those who know God should be in offense, even if they are disciplined for their sins, it

nevertheless does not happen that they perish completely. But God has compassion after disciplining sufficiently, and brings them back again to cheerfulness. But as for those who love an earthly mindset, and look only to the things of the flesh, He fights them continually and prolongs the times of His wrath upon them; "For it will be called to them," he says, "the borders of the lawless and a people against whom The Lord is arrayed for battle for ever." A son honors his father, and a servant will fear his master. And if I am a father, where is my honor? And if I am a master, where is he who fears me? says the Lord Almighty. He shows them everywhere as going outside the bounds of proper speech, and as choosing to neglect things which they ought least of all to have neglected. For it would be fitting for decent sons, and quite reasonably so, to lay strong claim to the glory of the one who begot them, so that he may be called the child of a most glorious father. And if one were a genuine servant, he would surely pray for his own master to become illustrious and renowned, not insignificant and despised. For in this way he himself will also share in the prosperity in these things, and he will make the matter a boast, and will consider it a cause for the highest delight. But you, he says, who ought to honor me as a father and also to fear me as a master, will be caught having erred immoderately in both respects of what is fitting, attributing neither honor to me as a father, nor indeed fear as a master. For where is my honor? And where is the fear, if you do not endure to do any of the things that look to my honor, nor indeed, fearing to be punished, do you yield to my master's laws? He said something of this sort also through the voice of Isaiah: "Hear, O heaven, and give ear, O earth, for the Lord has spoken: I have begotten and brought up sons, but they have rejected me." Therefore we must seek the things that are for the glory of God, and indeed hasten to achieve them, knowing what is written: "As I live, says the Lord, I will honor those who honor me, and he who despises me shall be despised." God, the God of all, will be glorified by us as a father, not by our being eager to accomplish what is pleasant and dear to ourselves; but rather by our having dedicated our mind to him and following his commands everywhere. And we will fear him as Lord, checking our inclination to wickedness out of reverence for offending him, and welcoming the judgment at the divine tribunal. "For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad." You priests who despise my name. And you said, In what have we despised your name? by bringing to my altar polluted bread. And you said, In what have we polluted them? in that you say, The table of the Lord is despised, and the food placed on it is despised. He strongly blames the indifference of the Jews, to whom the law also proclaims: "Make the sons of Israel devout." For the multitude under their hand generally follows the goodness of its leaders, but it is wronged not moderately when it sees them neglecting their reverence towards God. For indifference to piety is immediately established and becomes sick along with them, and is shaped by the supineness of the teachers. And that the saying is true, the God of all will confirm, saying: "Because the shepherds have become foolish and have not sought the Lord, therefore the whole pasture did not understand and they were scattered." Therefore, the ministers of the divine mysteries are generally found to be a cause for others of a reputable life, if they should choose to live rightly, and to offer worship to God in the fitting manner; but of shameful and abominable practices, if they before others should be found to have been made sick by such evils. For this reason also the divine Paul wisely proclaimed to those engaged in teaching that it was fitting for them to become examples to their flocks. You, therefore, he says, are the ones who are distinguished by the boasts of the priesthood, who despise my name. And if you wish to learn the manner of this despising, you will hear him crying out: By your offering

polluted bread upon my altar. And if indeed you should say to this again: In what way have we polluted them? I will say to you: As you perhaps think, or rather you even cry out by your deeds, that the table of the Lord is despised and the food placed upon it is despised. Since it is necessary to chew over each of the things that have been said and to interpret clearly, come let us say, what then the defiled bread means to signify. It calls defiled, then, that which is polluted and unclean. But it is necessary to know that, according to what seemed good to the lawgiver, loaves were also brought for the sacrifices that were offered; however, they were unleavened and clean; And He commanded that only the sacrifice of praise be performed with leavened loaves. And what the mystical meaning of these things might be, we have said sufficiently in other places; but I will now relate it briefly, so that I might not seem to be sluggish in matters so very profitable. Therefore, the unleavened bread would be a sign of an unleavened and pure life. Thus also the divine Paul writes to those justified in faith, saying, "Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." And again, "Therefore purge out the old leaven, that you may be a new lump, as you are unleavened." And Christ instructs the holy apostles, saying thus, "Beware of the leaven of the Pharisees and Sadducees." Therefore, the bread is a sign of a pure, sanctified, and unleavened life. Therefore, those who brought unleavened loaves and received unleavened bread according to the law were offering them in place of themselves, as still in types and shadows. And since we do not send away from the churches those who are still catechumens and have not yet washed away sin through holy baptism while we are glorifying God, but rather make them partakers, fulfilling the sacrifice of praise, for this reason, he says, the law also says that they should do this "with leavened loaves," speaking enigmatically of leavened bread as one not yet purified, as I said, through holy baptism, but having in himself, as it were, a certain leaven, the remnants of ancient depravity. You therefore, He says, are the priests who despise my name by offering defiled bread on my altar. Therefore, those who hold the divine priesthood must take great care that nothing of the sort be done in the churches; and to know that precise observance pleases God, but to choose to be negligent and to be careless of such holy things will greatly grieve Him; for that the matter is not without penalty for those who are negligent, how is it not easy to see, when they hear, "You are the priests who despise my name"? For the negligence of the priests is like a contempt for God, and the transgression is referred to the glory that is fitting for and owed to Him. For if you offer the blind for sacrifice, is it not evil? And if you offer the lame or the sick, is it not evil? Offer it now to your governor; will he accept you, or will he show you favor? says the Lord Almighty. Although the law commanded to inspect the sacrificial animals for blemishes, and to reject the flawed but consecrate the unblemished, at that time they were bringing them to the altar indiscriminately and without distinction, and there was very little regard at all for the glory due to God; but there was very earnest care to gather as many victims as possible, and to have an abundance of meat both at home and perhaps even in the holy tabernacle itself. So then, O guardians of the law, if someone offers a blind animal for sacrifice, is the victim not evil? And if indeed a lame or a sick one, will it escape the blame of being flawed? For will you not indeed reckon such things as evil and not suitable for sacrifice? But if you think it is not so among yourselves, let someone bring them as a gift and in the manner of a present to one of the leaders. But he would not accept it, he says, nor, out of respect for the person of the one offering it, would he make the thing bearable, but he will be very angry as if insulted. It is therefore among the most absurd things, to dare to offer to God what not even one among you would choose to receive; and

this transgression is great among us. For if we are about to offer something to God, we wretches seek out the baser and second-rate things of what we have, not considering that He did not make Cain's sacrifice acceptable, because he offered rightly, but did not divide rightly, for himself the first and having kept the choicest for himself, but thinking to honor God with the second-best. But the God of all did not accept his sacrifices. For He will not count as an honor the negligence of those who offer. Indeed, the law made unacceptable for sacrifice the blind among the flocks, and also the lame and the sick, with the blind enigmatically signifying those who do not have the divine eye in their heart; the lame, those who do not know how to walk uprightly in good works; and the sick, those who do not fulfill their service to God very robustly, but feebly and negligently. And He said somewhere through the voice of a prophet, "Woe to those who do the work of the Lord negligently." Therefore, we must have our mind enlightened, and walking uprightly and strong. For then we shall be acceptable to the Lord and holy before the philanthropic God. And now entreat the face of your God, says the Lord Almighty, and pray to him; these things have happened at your hands; shall I accept your persons from you? says the Lord Almighty. He calls to repentance those who have been impious, and says very well that they must shake off beforehand the wrath for their offenses by changes for the better. For He is good and raises up the broken, and heals the contrite, and turns back the straying. And in saying, Entreat the face of our God, He would suggest, and very reasonably so, that God turns away from those who do not scruple to offend Him, and that He averts His own eyes, as it were, from those who do not seek His glory, deeming them worthy neither of mercy, nor of love, nor yet of oversight. "For the eyes of the Lord are upon the righteous," according to what is written. And He said to some of the sinners through the voice of Isaiah, "When you stretch out your hands to me, I will turn my eyes away from you; and if you multiply your prayer, I will not listen to you, for your hands are full of blood." Therefore, those who have sinned must make propitiation, if indeed they might somehow turn back upon themselves the face of God, and might ward off the harm that will come from His turning away. For it defines the transgression of the priests, and refutes their denial. For he would not speak falsely in saying, At your hands these things have happened. For it is as if he says, You have not been silent when others sinned, but you yourselves, as if by your own hands, have become the perpetrators of the impieties against me, and the charges would be of your negligence, with no one in between. But even if some have perhaps feared to make these reproofs against you, still I myself will not be as one of you, nor will I accept the person of the impious. Similar to this is that through the voice of David, "You thought iniquity, that I would be like you. I will reprove you, and set your sins before your face." For the Judge knows no person; but He is upright and incorruptible as God. Because among you also the doors shall be shut, and you will not kindle my altar for free. Very aptly, as in a prophecy, he for the present reveals beforehand the beauty of the life in Christ; for since the shadow in the law was just about to cease, as was that ancient priesthood, and since the ministers of the truth were destined to be revealed in due time, who would also be liturgists of the worship in spirit, and would seek very eagerly the glory of God, he says that the doors will be shut against them, or that there would be no sweet savor for those who ministered according to the law; "For if he shuts against a man," he says, "who will open?" that is, when the truer tabernacle was revealed, that is, the Church, some who still kept the priesthood according to the law would not enter into it, but being shut out as if through unbelief, they would remain outside and would not touch the holy things. For that they have fallen from the priestly ministry would be clear from God saying through the voice of Hosea, "Because for many days the children of Israel shall sit, there

being no king, nor ruler, nor there being no sacrifice, nor altar, nor priesthood, "nor declarations." Therefore, the virtual abandonment of the worship in the Law, and the shutting up of the priesthood according to it, would be signified, as it seems to me, by saying that the doors should be shut upon them, as if the Church would not admit them; for it is no longer the time for sacrificing sheep, but the God of all is now honored with bloodless sacrifices. But since he adds to this, 'You shall not kindle my altar for nothing,' we say that the word was spoken in a moral sense. for he wishes now to make clear that they have been called to priestly service, and to put fire on the altar, not that they should undermine the glory of him who called them, but that they should honor him in the proper ways, and have the rewards of the priesthood. But those who have not taken thought for such sacred duties, nor yet out of reverence for the sacred ministry refused to offend God, would justly now be punished. for it would be no small crime, and very reasonably so, to count as nothing the participation in the things given by God, and to shake off and very foolishly reject the honors from God. And so Esau was called earthly and profane, because "for one meal he sold his birthright." Therefore when he says, 'You shall not kindle my altar for nothing,' he wishes to make clear that the priesthood is not without its reward; yet it is not beyond judgment, if someone does not approach it in the fitting manner and way. But it must be known that the Hebrew version has another rendering of the meanings, and even the very construction of the wording. for it said: That you Levites, and indeed the priests, who have the lowest rank in the temple, and are appointed by you to shut the doors, you will not kindle my altar for nothing, that is, you do not perform your service, that is, the priesthood, without a wage, since the people bring you tithes, first-fruits, and thank-offerings. Because of this, therefore, the things of God have been neglected, and the most necessary thing has not been a concern, - I have no pleasure in you, says the Lord Almighty, and I will not accept a sacrifice from your hands. For from the rising of the sun to its setting my name has been glorified among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the Lord Almighty. He therefore clearly rejects the offering of sacrifice according to the Law, and all but departs from his love for the Jews, and makes the priesthood unwanted and the shadow unacceptable, I mean the slaughter of oxen and the smoke, because this was not his purpose in the beginning either. And this he made clear to us through other prophets also, saying through the voice of Isaiah: "I am full of the burnt offerings of rams, and the fat of lambs, and the blood of bulls and goats I do not desire, not even if you come to appear before me. For who has required these things from your hands? You shall not continue to trample my court. If you bring fine flour, it is in vain; incense is an abomination to me;" and through the voice of Jeremiah: "Gather your burnt offerings with your sacrifices and eat the flesh, for I did not speak to your fathers about burnt offerings and sacrifices, in the day that I brought them up from the land of Egypt." For the Law was, as it were, a type and a pre-announcement of the worship in spirit and in truth, and "regulations for the flesh," as the divine Paul writes, "imposed until the time of reformation." And the time of reformation would be none other, I think, than the coming of our Savior. For the first covenant also, because it was not faultless, is said to have vanished; for it grew old. But a place was sought for the new and second one, which is beyond all blame and reproach. For it has been spoken through the Son himself, who has also been named the angel of Great Counsel. Therefore he also said, "I do not speak on my own authority, but the Father who sent me, he has given me a commandment, what I should say and what I should speak." He said, therefore, clearly to those who served as priests according to the Law, that And they are unwanted by him, or rather that he has no will in them who fulfill the

sacrifices in shadows and types, and that he would not accept the things sacrificed by them. But he foretells that his name will be both great and glorious among those throughout all the world under heaven, and in every place and nation pure and bloodless sacrifices will be offered to his name, the priests no longer belittling him, nor indeed negligently offering to him the spiritual services; but being eager to offer up the sweet fragrances of spiritual incense in diligence and fairness and sanctification, that is, faith, hope, love, and the boasts from good works, the heavenly and life-giving sacrifice of Christ having been clearly set forth, through which death has been abolished, and this corruptible flesh from the earth is clothed with incorruption. But you profane it in your saying, The table of the Lord is defiled, and the food placed on it is despised. That those called from the nations will be better and more reasonable than those from Israel, he makes clear to us also through these things. For among them the sacrifices are pure, and the incense is fragrant, and the name is great from the rising of the sun to its setting; but among you, he says, the altar is not in great glory and that which is fitting for God. For you profane it, saying, The table of the Lord is defiled, and the things on it are despised. And it is likely that the priests did not use such words, but that they cried this out by their very deeds, just as indeed also, "The fool says in his heart, There is no God." For through the things by which he is seen to be contemptuous, even if he does not say it with his voice, but nevertheless by his very deeds and the wickedness of his life he has all but cried out, "There is no God." For those accustomed to live thus, as if God were not watching, and to do all things without concern, and to act impiously in an extraordinary way, deny God by their very deeds and actions. In this way, therefore, those who have not been diligent to preserve for the holy altar the reverence most especially fitting and due to it, say by the very things they do, The table of the Lord is defiled. Therefore negligence in these matters must be rejected; and if anyone should not choose to do this, he will certainly hear God saying, "I have no will in you, and I will not accept a sacrifice from your hands." But that offending God is a most terrible thing, how could anyone doubt, if he is of sound mind and senses? And you said, These are from hardship. And I have blown them away, says the Lord Almighty. And you bring stolen things and the lame and the troubled; and you offered them as a sacrifice, shall I accept them from your hands, says the Lord Almighty. He greatly accused the sacrificing priests, as having by no means chosen to inspect for blemishes the victims being brought forward, but rather accepting both negligently and without examination the lame and blind and sick, although the law had clearly commanded that the blemished victims must be rejected. But if indeed any of the priests drove away, holding to the law, the one bringing the useless thing for sacrifice, those bringing it would insist, putting forward the captivity over and over again, and asserting, and very vehemently, that they were not of poor quality, but rather had suffered hardship on the journey, as they were returning from Babylon to Judea. And they brought what was stolen and what was lame and troubled. For when wild beasts come upon them they sometimes ravage the herds, and if they should happen to seize something, then the shepherd, running up, snatches what was seized from their teeth; either by scaring them with the barking of dogs, or by throwing a staff; this I think is what is meant by "stolen". These they brought along with those whose feet were maimed, and were no longer able to pasture with the others; and they brought the troubled, that is, those that were finally dying, insulting rather than honoring the God of all. But I have blown them away, he says, says the Lord Almighty. And since you have decided to sacrifice impiously, not at all, he says, I would accept the things from you, nor would I reckon as a fragrant aroma such lawless and unclean offerings. Therefore, we ought to sacrifice, and that very suitably and diligently, and to

offer to God simply, not the despised and most dishonorable things, and those worthy of no account, but the prominent and choice things. But if anyone should offer himself to God; for we remember the blessed Paul having written thus: "Present your bodies a living sacrifice, holy, "acceptable to God, which is your spiritual worship;" let him examine the things concerning himself, and let him become as it were a precise fault-finder of his own soul. Let him see whether he is somehow blind, that is, not having the light of truth in his mind; whether he is lame in the foot by not being able to walk uprightly toward any good thing whatsoever; whether he has seizures and sicknesses. for we must not always sleep, "for our adversary "the devil, as a roaring lion, walks about, seeking whom he may devour." When therefore we are found sleepless and watchful, the beast runs by. But if he should see us drowsy and neglectful, he makes us his prey, and renders us sick, that is, dead, and altogether inactive regarding the ability to practice virtue. Let him also be far from being vexed, that is, superior to faint-heartedness and excelling in patience. For just as the way of patience leads to life, so also faint-heartedness leads to death. For we say this thing is a weakness of mind and a paralysis of heart. Therefore also the blessed prophet Isaiah advises us to be rid of such passions, saying "Be strong, you weak hands and feeble "knees, encourage the faint-hearted in mind, "be strong, do not fear. Behold our God, behold the Lord "comes with strength, and his arm with dominion." And cursed is he who was able, and had in his flock a male, and his vow was upon it, and he sacrifices a corrupt thing to the Lord; for I am a great King, says the Lord Almighty, and my name is glorious among the nations. He then defines the curse of the one who sacrifices impiously, and very fittingly. For if, he says, someone should make a vow, and have in his own flocks the male and unblemished animal, why does he not offer this to God, but rather gathers what would be worth nothing at all; for this thing is an outrage and nothing else. For we have not, like some who are devoted to darkness and errors and profane idolatries, been enslaved to stones and wood; but rather to God the Almighty, and to the Creator of all things, before whom the heavens tremble, and the earth and all who are in it shudder. He testifies again to the exceeding fairness of those from the nations, saying that the name of the Godhead is glorious among them, august and worthy of admiration; for we shall be disposed in no other way than in this manner. And our Lord Jesus Christ also accepted the centurion, who was an idolater, and indeed said, "Truly I say to you, I have not found such great faith with anyone in "Israel." Cursed, therefore, is he who sacrifices to God what is corrupted, although it is possible for him to honor with better things, if he has in his flocks, as I just said, the unblemished and male animal. But it should be noted that he asks for the male for a sacrifice, although the law had commanded to sacrifice females also to God. We say, therefore, that sacrifices according to a vow, that is, the voluntary ones, accepted an unblemished and male victim, and this was a type of the one offering, the law all but instructing that those willing to ascend to God as a fragrant aroma must be courageous and superior to passions and very far from every blemish. But the sacrifices offered for sins always accepted the female from the lambs, and from the kids. And this too was an enigma of the weakness of those offering. For the female is weak, and second to males in strength. And every sin would be done by a weakened mind, and by one no longer preserving spiritual strength. And now this commandment is for you, O priests. If you will not listen, and if you will not take it to your heart to give glory to my name, says the Lord Almighty, and I will send upon you the curse, and I will curse your blessing, and I will curse it; and I will scatter your blessing, and it will not be among you, because you do not take it to your hearts. He kindly passes over the charges for what has already happened, and grants mercy, setting up those who have sinned, as it

were, at the beginnings of clemency. For I think this is what it means when it kindly says, "And now this commandment is for you, O priests." But it threatens for the future, that if they should not choose to do what they ought to be seen doing, and to take into their inner mind and heart the sense of the divine oracles, and become better than they were before, and seek the glory of God, no longer belittling the altar, nor indeed performing the customary rites simply or unexamined, he will in every way and altogether declare them accursed and under divine wrath. And I, for my part, think that "I will curse your blessing and I will scatter it," perhaps signifies this. For when God bestows prosperity on some, the things in the fields will be fertile, and they will be fruitful and in abundance, and the flocks will increase to an immeasurable number, and they themselves will be superior to bodily corruption. But when he removes his blessing, matters will change to the complete opposite, and prosperity will be entirely absent, but rather those things will prevail over which one would rightly grieve. And the Word says these things as in reference to sensible and temporary matters; but it is necessary to know that if someone does not choose to keep the divine commandments in mind, the good things in his mind will completely vanish into nothing, and he will have no fruit from a life that loves God; but he will be bereft of the blessing from above and from God; and he will fall into curses and the penalties resulting from them. Therefore, one must seek the gift of God; and in what way we shall accomplish this, the Savior himself taught us, saying, "Let your light shine before men, so that they may see your good works and glorify your Father who is in heaven." Then we shall receive the full blessing and unshakable joy, and we will delight in spiritual fruitfulness, and having become full of every good thing, we shall live a truly honorable and praiseworthy life. Behold, I am setting apart the shoulder for you, and I will scatter dung upon your faces, the dung of your feasts, and I will take you away to the same place; and you will know that I, the Lord, have sent this commandment to you, for my covenant to be with the Levites, says the Lord Almighty. Something is again hidden in the preceding words, which I think I must clearly explain for those who love to listen; for thus they might understand very well what is being shown. The law, therefore, through Moses, crowning with the highest honors the attendant and minister of the divine altars, has placed him, as it were, in the rank of God. For it said that his inheritance is the offering made by fire to the Lord. And somewhere the divine Paul also said, "Behold Israel according to the flesh. Are not those who approach the altar partakers of the altar?" For it was the custom from every sacrifice to set apart for God the breast and the shoulder, and the lobe of the liver, and the two kidneys, and indeed the stomach, that is, the belly, the letter of the law enigmatically indicating that all our inner parts, of us who offer ourselves as a fragrant aroma to God, ought to be both sacred and sanctified. For the inner parts are offered, freed from the impurity within them. The shoulder, however, might be understood as a sign of strength. And I say that we, being strong and courageous for every good work, ought wisely to sing that which is through the lyre of the psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name." And concerning the inner parts and the sacrifices performed according to the law, a very meager account has been made by us in other writings; therefore, refraining from saying these things for the present, of the we will hasten to make the clarification of the things set forth, as far as possible. Therefore, since the law commanded that the sacrificial victims must be inspected for blemishes, and that an unexamined victim not be offered at the altar, and that the portions from the victims be set apart for those appointed for the sacred ministry, they neglected the duty to inspect for blemishes, but they kept the commandment of the so-called portions, not putting what is more pleasing to God before their own desires, and strengthening and hastening to confirm

what seemed to profit them, collecting the meat from the sacrifices. This He brings for reproof, and says, Behold, I set apart for you the shoulder; and now he has put "I set apart" instead of "I have already set apart and I wish the custom to be observed hereafter." And I have thrown, as it were, or rather I throw, the stomach against your faces. For since they themselves dishonor the altar, for this reason God says, "I will scatter," as if insulting in return. "For he who despises me," he says, "will be despised." I will therefore take you to the same place, that is, in this very thing I will prevail and convict you as you act impiously. For whereas you have kept the law concerning your portions, and in no way do you tolerate being negligent of the share given to you, but it seems to you to be a vain thing that one must inspect for blemishes, you will therefore know when the doors are shut upon you, that is, being shut out and sent away from the sacred ministry. That I have given this commandment, that is, the covenant, which I made with the Levites. What then is from this? It is fitting for those who minister in the divine mysteries to know that what seems good to God must be accomplished, and that everything which seems to profit them otherwise must be cast behind the master's commands. For in this way they will be sacred ministers, and not lovers of temporal things and overcome by shameful gains. My covenant was with him of life and of peace. He brings back the discourse to those who were holy and who served as priests with good repute, and shows the sacred ministry to be a truly admirable thing, at least as far as it pertains to law, and the benefit and security from the divine oracles. For as the most wise Paul writes, "The law is holy, and the commandment holy and just and good." Therefore, when he seems to be making his argument concerning Levi, we must consider well the force of the thoughts, not, of course, entirely to him who was descended from Jacob, and was numbered among the twelve sons; for he did not serve as a priest at all; but we will understand the matter of the priesthood, and this very thing which is the sacred ministry almost being formed, as it were, in the person of Levi; Therefore, he says, my covenant of life and of peace was with him. For the written law had been spoken, as it were, to the most holy Moses, ministered through angels; and it was established through the mediator Moses for those of the blood of Israel, having a promise of life and peace for those willing to live rightly, and to make what seems good to the lawgiver the rule of their own life. And the discourse seems for the present to hint at something of the more necessary things for contemplation. For the law was given to the ancients, that is, to those of the blood of Israel, introducing the tutelage that leads to Christ, and a certain image and a clear prefiguration of the truer things; but the truth is Christ, who is life and peace, and the shadows through Moses depict him to us. Therefore he also said, speaking to the Jews, "If you believed Moses, you would believe me; for he wrote about me." The lamb being slaughtered on the fourteenth day of the first month signified him, and wishing to save by his blood those willing to anoint the doorposts of their houses; him the red and unblemished heifer, whose ashes with water sanctified the defiled "for the purifying of the flesh," as it is written; him the unleavened bread, the turtledoves, the young of the pigeons, and in a word the law was full of the contemplation of Christ. Therefore it is fittingly called a Covenant of life and peace. For having been made alive in him, through him again we have had access to the to God and the Father, and we are at peace with him through obedience and faith. And I gave to him to fear me with fear and to stand in awe of my name. He usefully enumerates the glorious boasts of the priesthood, set forth through the mystical teaching of the law. for it especially instilled in the priests the fear of God, persuading them to stand in awe of his name, that is, preparing them to regard with suspicion and to shrink from the Lord's name, persuading them that the reverence due to it should be not casual, but earnest; for what could be more honorable

than this? for it is written, that "He who fears the Lord, this one is healthy." and again "The fear of the Lord is glory and a boast." He has therefore testified to those who have ministered piously and truly the steadfastness unto security. For he does not say that they feared simply, but that they feared with fear, that is, as having received the divine fear in their whole soul and heart. For the intensifications in these things, and the reduplication of the words signify to the hearers the steadfastness in virtue of those who are praised. A law of truth was in his mouth, and iniquity was not found on his lips. For the law commanded also to depart from falsehood, to speak right and just things and to love to make the judgment upon each matter true and unperverted. But again he seems to call our Lord Jesus Christ "truth," whose law he says was carried on the lips of those who lived in a priestly manner. For even if the law was, as I said, in shadows, yet in it was the form of truth, and the outline, as it were in letters, of the evangelical ordinances. For we will find in the types the power of worship in spirit. But that the law formerly given as an oracle to the ancients through Moses was also the law of Christ, the Savior himself will persuade us, saying "Do not think that I have come to abolish the law or the prophets; I have not come to abolish, but to fulfill. For amen I say to you, until heaven and earth pass away, not one iota or one tittle shall pass from the law, until all things are accomplished." Walking uprightly in peace he went with me, and turned many from iniquity. To be at peace with God, what else could it be understood to be, both by ourselves and by others who might be knowledgeable of the divine oracles, than to choose to think and to do what he wills, and in no way to offend him, but rather to be eager to achieve aright the glorious conduct and the admirable and most lawful life? Thus also the divine Paul has spoken to us, "Therefore, having been justified by faith, let us have peace with God." For thus indeed, knowing the Lord by nature and in truth, we honor him. But by attaching reverence to creation, and with profane and filthy sin overpowering our thoughts, we have stood against the Lord, and as it were we rise up against him for battle, lifting a stiff neck, and still practicing what is disobedient and stubborn. And the disciple of the Savior will confirm it, saying "Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world, makes himself an enemy of God." But having turned to the God of all through faith, and sin having been taken away, there is nothing in between, nor could anyone shut us out from intimacy with him, but we are joined to him, as it were, through all gentleness, and we will walk by a straight path, and we will truly travel the good road, directing both ourselves and others to it. And it would be most fitting for these holy priests, concerning whom it might be said, most fittingly, Walking uprightly in peace he went with me and turned many from iniquity. For in a way the flock follows the tracks of the gentleness of their leaders, and those who go by a straight path save many, and they easily persuade them to abandon the licentious and accursed life and the ways of iniquity, and to choose and to love the better and admirable things, and those things for which one ought to be praised both by God and to men. For the lips of a priest shall guard knowledge, and they will seek law from his mouth, because he is a messenger of the Lord Almighty. In what manner indeed he turned many from iniquity, and has walked, directing in peace with God, he clarifies by saying, that he bore on his lips, that is, on his tongue, the knowledge of everything necessary for life, and he became "a teacher of the foolish, a master of infants," and to those willing to learn what seems good to the law a true and most unerring interpreter, not turning the meaning of the divine oracles elsewhere, nor indeed teaching "doctrines, the commandments of men;" but as a messenger of God making very clear to the people under his hand what was at times dimly prophesied. For he reports not his own will, nor indeed does he utter words from his own opinion; but rather he serves

the Lord's decrees. And I would say, that in these matters it is also true what is said in the book of proverbs: "A desirable treasure will rest on the mouth of the wise, but foolish men devour it." And it would be to the praise of those who report something from God, to add nothing more to what they report, nor indeed to dare to make any subtraction. Holding this of almost no account at all, the unholy crowds of the Pharisees foolishly sank down to this nonsense, so as to teach "doctrines, the commandments of men," and through their own tradition to nullify the divine commandments. For such were the accusations made against them by Christ. Therefore the law concerning the divine oracles is sure; for it is not possible to add to them, and it is not possible to take away from them. Therefore the lips of the priests will guard the knowledge of the law, and he will report it, adding nothing. For this reason he is also called a messenger of the Lord almighty, although being a man by nature, because he clearly reports what seems good to God, and the movement of his tongue has law. But you have turned aside from the way and have made many stumble in the law, and have corrupted the covenant of Levi, says the Lord Almighty. He contrasts, in a way, the accusations of the indolent with the moderation of the esteemed, and by comparisons with the better ones he exposes what is base. For just as light shines in darkness, "and power is made perfect in weakness;" so also the beauty of virtue makes the lack of it more manifest, if some baseness or sin should lie beside it. Therefore some lived in a manner befitting priests, in peace directing both themselves and others, and were with God, and turned many away from iniquity. For they bore knowledge on their lips, and became accurate interpreters of the divine words. But those after them, to whom the discourse is addressed, have turned aside from the way; for they slipped from what is proper, and have wronged both themselves and others not moderately; and they have made many stumble in the law, that is, they have made them weak and most inactive concerning the need to choose to live according to the law. For if the leadership goes outside of what is fitting, how was it possible for the subject not to follow away in every way and in all things, and for that which is in the inferior lot, and as being deficient in understanding, to slip down together with the leaders? For just as a lawful and holy priest will make the people under his hand imitators of his own right actions; so also the opposite. For if they themselves have corrupted the covenant of Levi, how was it likely that those initiated by them would consider the law venerable? And I have made you despised and abased among all the nations, because you have not kept my ways but have shown partiality in the law. He goes back to the sins of the fathers, and reminds them also of the ancient accusations. And since they were not secure concerning the keeping of the law, for this reason he says they were given to those who carried them into captivity, pitiable and cast down and having fallen from all mercy; for what of grievous things did not happen for them to suffer? Or in what calamities have the wretched ones not shared? but if you wish, he says, to learn the causes of the wrath that has come upon you, you will hear him saying "Because you did not keep my ways but showed partiality in the law." This, I think, is what it means to corrupt the covenant of Levi: to choose not to keep the way of life in the law, but to make exceedingly strange judgments on each matter, although God clearly says, "You shall not show partiality in judgment; you shall judge the small and the great alike." And by what he says, that for this reason they have been given to their enemies and have become rejected, through these very things he skillfully makes the threat, that if they should not choose to live rightly, he himself would not refrain from punishing them, and the fitting and most suitable justice for those accustomed to do this will follow those who outrage the law. Did not one God create you? Is there not one father of you all? Why does each of you forsake his brother, to profane the covenant of your fathers? Judah has been

forsaken, and an abomination has occurred in Israel and in Jerusalem. At the beginning of our writing on the Prophet, we said that after the return from Babylon and from the land of the Assyrians, those of Israel, caring little for the commandment of the law, were entangled with foreign women. And indeed their practice proceeded to this point of depravity, that even the priests were carried away with the others, and to consider the women they had already married, who were of the blood of Israel, as most dishonorable, and to send them away from their hearths, but to bring into their homes rather the foreign women, both Ammonite, Moabite, and Idumean women. And from this resulted a great profanation of Israel. For those women did not cease from their ancestral customs, but still served idols, and worshipped the host of heaven, and it was somehow necessary for those who had unlawfully married women so corrupted in mind to be defiled along with them and to offend God. And very much has been said about these things in the books of Ezra. Therefore the God of all accuses them, as dishonoring the women of the blood of Israel, that is, of Judah, while impiously devoting themselves to the daughters of foreigners, although the law forbids the union. But they, having I know not how despised such venerable things, were either carried away by the beauty of the women to licentious pleasures, or perhaps they wished to gain an advantage through friendships with foreigners, so that they might not fight against them as they were now acquaintances and had a close relationship from the marriages. This was nothing other than to insult God through little faith, as if he were unable to deliver from their hand, or to make them superior to the greed of the foreigners. Therefore, indeed, the matter grieved God in every way. For this reason he says, seeing them disregard their innate affection, "Did not one God create you? Is there not one father of you all? Why does each of you forsake his brother?" For there is one Creator of all, and all belong to one Master, who wishes that which was made to be bound together in unity and concord by the laws of love. For if there were two gods and lords, or even more, it would be nothing unlikely for their creations to be constrained by the opinions of their makers, and to harmoniously adopt a hostile stance toward one another, according to what seems best to those who rule. But since there is one God who is through all, and in all, and over all, what pretext could there be for dissension? And since, in addition to this, there is also one father of all the Jews according to the flesh, that is, the divine Abraham, what is it that persuades one to embrace the disease of lack of love for one another? Or how is it not fitting for those who are near in blood to render love as if by way of a debt? And how is it not near to madness, to be mad for the daughters of foreigners, dishonoring those at home and of your own race, so that you might profane the covenant of your fathers; for they kept the things prescribed by the divine laws concerning foreign women. For they heard, "Your daughter you shall not give to his son, and you shall not take his daughter "for your son; for he will turn your son away from me, and "he will go and serve other gods." But they, having made nothing of the oracle, have trampled upon the law, and as far as it depended on them, they have rendered the covenant ineffective and profane, grieving the Most Excellent One by the transgressions of the laws. And as if astonished at what was being done, and seeing the nation of women from the blood of Judah being taken advantage of with a most unjust hatred, he adds and says, Judah has been forsaken, and among those who dwell in Jerusalem; O, he says, what a paradoxical thing! Not to Assyrians, not to Medes, not to Persians, not to Elamites, not to the enemies from the neighbors, but to Israel itself and to those who dwell in Jerusalem has Judah become abominable and hated, that is, the race from Judah and the wretched multitude of related women. It must be known that by 'Israel' he names the ten tribes, which had dwelt in Samaria before the times of the captivity, whom Shalmaneser first

deported to the Assyrians and Medes; but by 'those dwelling in Jerusalem,' he means those whom Nebuchadnezzar took during the last captivity, when he burned Jerusalem and the divine temple itself, whom he also carried away to Babylon. He accuses them, therefore, or rather, he makes no moderate outcry against them, because having abandoned the women of Judah, they unlawfully took in those of the foreign tribes, even though, as I have already said, they were clinging fast to their ancestral customs, and were still wallowing in the filth of idolatry. We must also be on our guard ourselves, who have been justified in Christ and through faith in him have obtained a share of the Holy Spirit, from intermingling with any who may be perverted in mind, profane in thought, and not holding the right faith. For these are of a foreign race and of a strange tongue and "speaking perverse things;" with whom if anyone intermingles, he will be utterly and completely defiled. For it is written, "He who touches pitch will be defiled." Since, then, it is possible to bear fruit spiritually in the Church of Christ, what reason could there be for wishing to be joined, as it were, to others, and to have communion with profane synagogues, and to sharpen the God of all against themselves? Because Judah has profaned the holy things of the Lord, in which he delighted, and has practiced strange gods; the Lord will cut off the man who does these things, until he is even humbled from the tents of Jacob and from among those who bring sacrifice to the Lord Almighty. He says that Judah was hated, not by any of the foreigners but by Judah himself, who profaned the law, by being inclined to love foreign women, and choosing to emulate their ways, and to love the apostasy from God, and to be devoted to the worship of idols. For, as I said, some were being carried away to this, following those unlawfully joined to them, and 'letting out every sail' to their wishes, just as indeed at Shittim those who had been redeemed from Egypt were joined to the women of the Midianites, or Moabites. And they slipped little by little into this foolishness and unholy mind, so that they were even initiated to Baal-peor. For this reason the wretched ones utterly perished. Therefore, the God of all curses the one who does these things, and the unholy lover of such outrageous practices; and if anyone is acting so among the peoples, until he is destroyed from the tents of Jacob, that is, until he should utterly perish, and lose the memory of his having been born; but if anyone should be of those appointed to the sacred ministry, until he is humbled from among those who bring sacrifice to the Lord almighty, that is, until he should perish and be cast out from the priestly rolls. For, as I said, some of the priests also slipped along with the others into the crimes of the peoples, and were overcome by foreign women, having utterly disregarded the divine oracles. Therefore if he is accursed who provokes God, and attempts to oppose his ordinances, the things in worldly delights, let us reject the curse, and let no account be made of them, but let us rather hasten to brighten our souls with boasts of obedience. For thus the things of the curse will be ineffective, and with the good things from His own gentleness the Master of all will enrich us. And these things which I hated, you did; you covered the altar of the Lord with tears and with weeping and groaning from weariness. Is it still worthy to look upon a sacrifice or to receive an acceptable offering from your hands? The types of sacrifices according to the law were very many. For some were offered for a voluntary vow, others were thank-offerings, and indeed also for sin. And again tithes and first-fruits, and the tribute of the didrachma, as from legal commandments were offered to the accounts of the priests. Therefore, bringing voluntary things as a sacrifice to God, they brought, as I said, the lame and the blind and things seized from captivity, always recounting evils, calling the devastation this way and that, and the poverty brought upon them from it, although after the return from Babylon the all-powerful God was gladdening them with incomparable gentleness, and richly bestowing those things in which it

was likely for them to delight not moderately. Therefore they brought them dejected and in tears, all but lamenting over the sacrifices and saying to the priests, These are from our toils, that is, not procured without labor, but found with difficulty as from sweat and toil. Then, how, he says, is it still worthy for me to look upon a sacrifice, or how could I still make acceptable what is from a disposition that is not good? For it is fitting to sacrifice cheerfully, celebrating and rejoicing. And this, I think, is what was rightly said through the voice of Paul to those collecting the offerings: "Not from grief, or from necessity, for God loves a cheerful giver." Therefore, if we should sacrifice cheerfully, God will both look upon it and accept and praise it, and having accepted it, He will honor and bless it. But I say it is one of the necessary things for benefit to apply another interpretation to the preceding words. For the God of all made accursed, and very justly, the one who profanes the covenant of the fathers, by being joined to foreign women, with those of their own race being cast out and often condemned for no reason at all. And in addition to these things he accused certain of the priests, as showing partiality in the law, and indeed He said: "The Lord will destroy the man who does these things, until he is humbled from the tents of Jacob, and from among those who offer sacrifice to the Lord Almighty." Then to these things he immediately added: You covered the altar of the Lord with tears and with weeping and groaning from weariness. But "You covered" must be understood as: You caused the divine altar to be filled with lamentations and wailing. For both the women who were unreasonably cast out, and those who have strangely endured an unjust judgment from you priests, stand around the altar, bewailing the ways of injustice and from the toils brought upon them, weeping uncontrollably. Then how is it worthy, he says, to look upon a sacrifice or to receive an acceptable offering from your hands? For just as it is true what is written in the book of Proverbs: "Vows from the hire of a harlot are not pure;" so a priest would not be considered pure and blameless, if, having all but said farewell to the divine ordinances, and having trampled upon the fitting law of the sacred ministry, as if having given offense in no way, he should offer the sacrifice. It is a fearful thing, therefore, to minister to God with unwashed hands, as it were. For I myself say it is necessary for those purified with all strength, at least as far as is possible, to undertake so august a liturgy. For such a one is found outside of all blame and of the movements that come from anger. And you said, "For what reason?" Because the Lord has been a witness between you and between the wife of your youth, whom you have abandoned, and she is your partner and the wife of your covenant, and he did not make another, and a remnant of his spirit. and you said, What else does he seek but seed God? When God frequently blamed such things, and persuaded them to love women of their own race, but to turn away from foreigners, and to abstain from marriages which the divine law itself had forbidden, they, lacking understanding, would say, What else but seed does God seek? it is said, he says, through the commandment of Moses, "There shall be no one "barren or sterile among the sons of Israel." And somewhere the God of all said to Abraham, "I will greatly multiply your "seed, as the stars of heaven in multitude." Therefore, he says, the divine purpose looks to multitude and procreation, so that the grace of procreation promised to Abraham might be brought to its fitting conclusion; but whether this is done by us with foreigners or with our own people, it makes no difference to God, for what was promised is brought to completion. Tell me then, he says, For what reason did the Lord bear witness between you and the wife of your youth whom you have forsaken? But if you should choose to say this, "For what reason did he bear witness" and command that the one who lives with you ought not be sent away, I too will say in response to this: Consider that she is your partner and the wife of your covenant, that is, one flesh with you and

joined to you according to law, and God has not created her otherwise. And she is also, I think, a remnant of his spirit. Practically speaking, the man is somehow mingled both carnally and spiritually with the woman joined to him according to law; and just as they have become one body, so in a way they are also one soul, as love binds them and divine law gathers them into a union of soul. Therefore, he calls the wife a remnant of the man's spirit, and as it were a part of his own soul, on account of the union, which, as I say, lies in the oneness of soul according to love. Do not, therefore, going beyond proper reason, accuse God, as though perhaps He unjustly rebukes those who send away from the hearth the wife of their youth, their partner in covenant and spirit, who has been united to them carnally. And I think that the most wise Paul, moved by this, wrote to those who had believed in Christ, "Are you bound to a wife? Do not seek to be released." And the Savior Himself also said somewhere, "Whoever divorces his wife, "except on the ground of unchastity, makes her commit adultery; "and whoever marries a divorced woman commits adultery." And when the Sadducees, who were fond of inquiry, asked, For what reason "did Moses "command to give a bill of divorce" and be rid of a wife? He said again, "Because Moses, for your hardness "of heart, commanded it; but from the beginning it was not so. "For he who created them made them male and female. What therefore "God has joined together, let not man separate." And guard yourselves in your spirit, and do not forsake the wife of your youth; but if, having hated her, you send her away, says the Lord Almighty, the God of Israel, impiety will cover your thoughts, says the Lord; and you shall guard yourselves in your spirit and you shall by no means forsake the covenant. Since the law clearly and openly prescribed that it was permitted for those who wished to serve a bill of divorce on their spouses and be blamelessly rid of the one who lived with them, the words spoken through the Prophet seemed somehow to oppose what had been long ago established, as he brought to judgment and recorded the crime of transgression for one who dared to expel and get rid of his wife. Most providentially, therefore, through the preceding words, he neither renders the ancient commandment inoperative, nor does he permit some to make it a pretext for unholy undertakings. For it is not because the law permitted the bill to be given that you who give it are therefore also without accountability, so that you may cleave to foreign women. But even if it is permitted to leave a wife, and to do this by legal decrees, guard yourselves in your spirit from forsaking the wife of your youth. For this is better, even if the law has permitted divorce to those who wish it. But if, having hated her, you send her away, says the Lord the God of Israel; that is, if making the dismissal plausible and well-reasoned, you should write on the bill, "Because I have hated her, I will send her away"; then, impiety would cover the your thoughts, that is, if an impious and profane pleasure should prevail over your thoughts, and the pretense for hating is a vain one, but you find yourself overcome by the beauty of others, and wanting to attach yourself to foreign women, beware, lest you abandon [her], or you will be accursed in every way and manner; for I said that "The Lord will cut off the "man who does these things, until he is humbled from the "tents of Jacob and from those who offer a sacrifice to the Lord "Almighty." And this much is for the obvious and ready interpretation; but those called to sanctification through faith must also be on guard, lest they somehow be carried away, as if to women hateful to God and of another race, to the profane heresies. For the pure and blameless teaching of the doctors of the Church is sufficient for them for spiritual fruitfulness, and it makes them, so to speak, fathers of noble children, spiritually begetting from a good heart the boasts of love for God; to whom be the glory and the dominion forever and ever. Amen.

You who provoke God with your words, and you said, "In what have we provoked him?" in that you say, "Everyone who does evil is good in the sight of the Lord, and in them he has taken delight, and where is the God of justice?" I have already said that not in one way, but rather in many, the God of all was embittered against those of the blood of Levi. and charging them with the negligence of the priests he said, "And you brought what was stolen and the lame "and the diseased," and to this he added, "And you "show partiality in the law." For honoring not as was fitting, and through misplaced respect for some of those who approached, they unrighteously condemned the weaker, and they brought greed upon some, not judging what was just, according to the law, but bringing forth a biased and unequal verdict; or perhaps also seizing the inheritances which in no way belonged to it; delighting also in bribes, and abusing the honors of the priesthood, and lording it over those under their authority. Some of those who had endured injustices, observing those who had this way of life, so disreputable and utterly lawless, were, so to speak, astounded. For there was no rebuke upon them from God, nor the things which at times happen from wrath to those accustomed to show contempt; but rather they were in comfort and luxury. So, being distressed at such things, and perhaps no longer able to bear in mind the incomparable gentleness of God, they, so to speak, cried out from faint-heartedness, saying, "Everyone who does evil is good in his sight and in them he has taken delight," that is, perhaps the worker of evil is good in the eyes of God; and he takes pleasure in those who have chosen to live so shamefully. For if this is not true, they say, where is the God of justice? For it was necessary, necessary for the ruler of justice not to be so forbearing towards avaricious priests, and who defile the altar, and are especially zealous to do unjust and unholy and unlawful things. And these would be the charges of the faint-heartedness that had come upon them. But it must be known that, according to the force of what is set forth, those who use such uninstructed voices provoke God. For they have decided, so to speak, to rebuke a forbearing God, who waits, and very kindly, for the return of the straying and the conversion to better things of those who have slipped into sin. And so the divine Paul rebuked those who hesitate and still shrink from repentance, saying, "Or of the "riches of His goodness and forbearance and "longsuffering, not knowing that the goodness of "God leads you to repentance? But in accordance with your hardness "and your impenitent heart you are treasuring up for yourself wrath "in the day of wrath and revelation of the righteous judgment of "God." Therefore, they who are overcome by such cold faint-heartedness and let their tongue loose against God, stumble in every way and altogether, but those who give them the occasions for their weakness would be liable to the charge of transgression. It is necessary, therefore, for the chosen ministers, that is, those called to the priesthood, to live holily and to walk uprightly in the Church. For in this way they will be a pattern of good order and all virtue to the people under their charge, who also honor the God of all when they behold the splendid and excellent beauty of the priests' way of life. And this, I think, is what was rightly said through the voice of the Savior: "Let your "light so shine before men, that they may see your "good works and glorify your Father who is "in heaven." For just as peoples are scandalized when the ministers choose to live disorderly; so they will gain very great and abundant benefit, if they see them fulfilling what is good, and choosing to live as is pleasing to God. Behold, I send my messenger, and he will survey the way before my face, and the Lord whom you seek will suddenly come to his temple, even the messenger of the covenant whom you desire. Since they were saying, "Where is the God of justice?", the word of the prophecy before us has very opportunely passed over to the mystery of Christ. For Emmanuel has become for us from God the Father "righteousness "and sanctification and redemption," and

cleansing from all filth, and a putting away of sins, and a rejection of what is more shameful, and a way to things better and more fitting, and a door, as it were, and a leading to eternal life, and through him has come all correction, and an overturning of greed and a finding of righteousness; for what wonderful things have we not been enriched with through him? Behold, therefore, he says, I will send my messenger, and he will survey the way before my face. And through these words, he seems to be making a pre-announcement of the ministry of the holy Baptist. For Christ himself also said somewhere, "This is "he of whom it is written, 'Behold, I send my messenger "before your face, who will prepare your way "before you.'" Thus also the divine Isaiah signified him to us, saying, "The voice of one crying in the wilderness: "'Prepare the way of the Lord, make straight the paths "of our God.'" When this had happened, he says, and he who was commanded to announce such things had run a little ahead, Suddenly, he says, the Lord whom you seek will come to his temple, and the messenger of the covenant whom you desire; and the blessed John also affirms, saying to those coming for the baptism of repentance, "I baptize you with water, but a "man comes after me, the strap of whose sandal I am not worthy to "stoop down and untie; he will baptize you with the "Holy Spirit and with fire." Do you understand, then, how immediately and, so to speak, on the heels of the one announcing him, Christ walked, making himself manifest to those throughout all Judea, and appearing, as it were, suddenly and unexpectedly. But we say that the divine Baptist was called a messenger, not indeed on account of his nature; for he was born of a woman, and was a man like us; but because the ministry of proclaiming and announcing such things to us was entrusted to him. Therefore the name is from the deed, and will not be significant of the substance of an angel. But he says that he will come to his temple, either because the Word became flesh, and dwelt, as in a temple, in the all-holy body from the holy virgin; that is, was believed to be united immediately and economically to a perfect man, I mean of soul and body. or he simply names as a temple the city that is, as it were, sacred and dedicated to him, clearly that is, Jeru- Salem; that is, as in a type towards that Church. And he proclaimed his own coming by working wonders in many ways, "preaching the gospel of the kingdom, and "healing every disease and every infirmity among the people," as it is written. The Lord whom you seek will come, therefore, he says, you who say out of faintheartedness, "Where is the God of justice?" And he will come teaching the things that are above the law and beyond shadow and types. For he will be the angel of the covenant long ago foretold through the voice of God the Father. For he said somewhere to the hierophant Moses, "I will raise up a prophet for them from among their brothers like you, and I will put my words in his mouth, and he will speak to them according to all that I command him." And that Christ was the angel of the new covenant, the blessed Isaiah will also make clear when he says concerning him, "Because every garment gathered by deceit and "every cloak with a price they will repay, and they will wish if "they had been burned with fire. For a child is born to us, a son "is also given to us, whose government is on his shoulder, and his name is called "Angel of Great Counsel," it is clear, that is, of God the Father. Therefore he also said, "I do not speak on my own, but the Father who sent me, he gave me "a command what to say, and what to speak." For the word of the Savior was not human, but as from God the Father it came to us through the Son according to nature; For he is the Word of the one who begot him; and he will confirm this, saying through the voice of David, "My heart has brought forth a good word." Behold, he is coming, says the Lord Almighty, and who will endure the day of his coming? or who will stand in his sight? Similar to this and very much like it is that through the voice of Isaiah, "Be strong, you weary hands and feeble knees, "be encouraged, you of fainthearted mind, be strong, do not "be

afraid; behold, the Lord is coming with strength, and his arm "with dominion." For showing that he would indeed be very near, or rather, that he was already present, he states clearly that the time of his visitation in this world would not be for a long postponement. And that the power of the economy will not be contemptible to some, nor would it be bearable to the disobedient, he teaches, saying, And who will endure the day of his coming? or who will stand in his sight? And he calls his coming the entry of the Only-begotten in the flesh into this world; and his sight as it were a manifestation. For though he is invisible by nature as God, he became visible, having taken on our likeness. And the psalmist had clearly proclaimed this in the spirit, saying, "God "will come manifestly, our God, and will not be silent." "For the Word became flesh," as the divine John says, "and dwelt among us," and he was in the form of a servant. And "to those who loved his appearing" he was in no way burdensome; but rather he became mild and gentle, and the giver of eternal life. And God the Father said somewhere concerning him, "Behold, my beloved servant will understand, "in whom I am well pleased. He will not strive nor cry out, "nor will his voice be heard outside. A bruised reed "he will not break and a smoldering wick he will not quench; "but he will bring forth judgment to truth." But to those who dishonor the salvation through him, and do not accept the purification through faith, it happened that they suffered the most shameful of all evils; for the wretched have perished. Therefore he also said to the crowds of the Jews, "Truly, I say to you, that unless "you believe that I am, you will die in your sins." And John said somewhere, "He who believes in "him is not judged; but he who does not believe is already judged, because "he has not believed in the name of the Son of God." And the baptist also proclaimed to those from Israel, "And already the "ax is laid at the root of the trees; therefore every tree that does not bear good fruit, is cut down and cast into the fire." Therefore, to the disobedient the time of his coming and of his appearance has become unbearable and not very tolerable. for they were convicted, as they themselves the destroying their souls, and being dead in their own sins, because of not choosing to think rightly, and to receive into mind and heart the purification through faith. Who then, he says, will endure the day of his coming? Or who will stand when he appears? That is, who then will be so terrible and harsh, as in the time and day of his entry into the world; clearly, that which is with the flesh, through which he would be both tangible, that is, visible; to stand and remain unbroken? For he will be punished in every way and altogether, and will pay the bitter penalties for his folly. For he comes in like a refiner's fire and like the launderers' soap, and he will sit refining and purifying as silver and as gold, and he will purify the sons of Levi and will pour them out like gold and silver. The discourse in these things is made as from a likeness of our own affairs, but it would bring an ineffable revelation of a mystery to the more intelligent. For those wise in these matters test silver and gold, melting down in fire all that is counterfeit and most unbeautiful in them. But the divine fire from heaven, that is, the grace through the Holy Spirit, by which it would happen that we, even while living, are perfected in the spirit, when it should come into our mind and heart, Christ sending it in, then, yes then, it wipes away all the filth from sin, and consumes the defilement from what was already transgressed; and so it makes those who have it purified and most approved, and, so to speak, spiritually reforges them to newness of life, and henceforth shows them to be bright and sanctified vessels, prepared for honor, useful to the great house, that is, the Church. This divine and spiritual fire the wondrous John indicated, saying, "I baptize you in water, but after me comes a man whose sandal strap I am not worthy to stoop down and untie; he will baptize you in the Holy Spirit and in fire." We remember also Christ himself saying, "I came to cast fire upon the earth, and what do I wish, if it is already kindled?" Therefore, since those of the

blood of Israel made no small outcry against the impurity, or rather iniquity, of the Levites, or rather, because of them, they continually provoked the God of all, speaking certain contradictory things and daring to say, "Everyone who does evil is good in his sight, and in them he has taken pleasure, and where is the God of justice?" He usefully foretells that in due time Christ will shine forth, who puts all our sin out of the way, and makes his own priests all-holy, and testing them like gold or silver in the fire, that is, making them approved and brightened. For such, for the most part, are the ministers of the Church, to whom it would be fitting, and very reasonably so, to say that which is through the voice of David, "For you have tested us, O God; you have refined us as silver is refined." For to those of Aaron the vestment according to the law was a garment; but for the chosen in Christ and those appointed to the priesthood, the bright, sacred, and holy vestment will be Christ himself. Therefore God the Father also said through the lyre of the psalmist concerning the church of the Gentiles, "I will clothe her priests with salvation, and her saints shall rejoice with exultation." For salvation, Christ himself, is the admirable vestment of his own priests, or rather, also of all who have believed. "For as many of you," it says, "as were baptized into Christ, have put on Christ." And they shall be to the Lord, offering sacrifices in righteousness; and the sacrifice of Judah and Jerusalem will be pleasing to the Lord, as in the days of old and as in the former years. They will be dedicated, he says, to God; for this, I think, is the meaning of *And they shall be to the Lord, offering*. And we will be dedicated to God, living no longer for ourselves, but cleaving in every way to love for him, and having chosen with all our strength to do right in those things that seem good to his divine commands. The wondrous Paul also said something of this sort concerning the of Christ, the Savior of us all "For one died for all, that they who live should live no longer for themselves, but for him who died for them and "was raised." and describing to us, as it were, the beauty of his own way of life, and making manifest the power of the mystery according to Christ, he said again, "I have been crucified with "Christ; it is no longer I who live, but Christ lives in me; and the life I "now live in the flesh, I live by faith in the Son of God, who "loved me and gave himself for me." Therefore, he says, they will be bringing offerings to the Lord, that is, they will be devoted to his will alone, not "minding earthly "things," not loving the defilements from injustice, not choosing to honor greed against some, but rather bringing sacrifices of righteousness. And it seems to me that Paul spoke very wisely, "For when the priesthood is changed, "there is of necessity a change of the law as well." For we who are called in Christ approach the sacred ministry no longer through blood and smoke, nor indeed do we bring lambs or kids to God, but rather we fulfill in the churches the holy and spiritual sacrifice understood in Christ, and setting him forth for sanctification, and indeed also for participation in life eternal, as a choice incense, we bring the sweet smells from good works, and sacrificing to him righteousness, we are confident that we shall be accepted. For it is written that, "Honor the Lord from your righteous "labors, and offer to him the firstfruits of your fruits of righteousness." For God is not pleased, I think, with other sacrifices, except with such as these, the God of all. He said, therefore, concerning those called in Christ to the sacred ministry, that they will be better than the first ones, not slaughtering sheep like them, nor indeed defiling the altar by offering polluted bread; but as in the order of incense, offering righteousness to God, and the spiritual fragrance of the evangelical life. And they will so perform the acceptable worship, as in no way to fall short of the fitting sacrifices in the days of eternity, that is, in the life of the holy spirits in heaven, who spend continuous and long days, or times; and to be equal also to the times of old, that is, to the worship of the saints, who have been in the times of old. For approval came to the ancients through obedience; thus Abraham offered

his son to God, "and it was reckoned to him as righteousness, and he was "called a friend of God." So also Noah "prepared the ark "for the salvation of his household," as it is written. Therefore, he says, the sacrifice of Judah will be pleasing, that is, of the people bearing the circumcision in heart and spirit, and indeed of Jerusalem, the spiritual one, that is, of the Church; just as that of those who have the days of eternity and that of the saints who lived in former times, who became well-pleasing through obedience and faith. And the divine Paul enumerates these in the epistle to the Hebrews, saying many are justified by faith. And I will come near to you in judgment, and I will be a swift witness against the sorcerers and against the adulteresses and against those who swear by my name falsely, and against those who defraud the hireling of his wages and those who oppress the widow and those who strike orphans and those who turn aside the judgment of the sojourner and those who do not fear me, says the Lord Almighty. According to the purpose of the matters, our discourse proceeds again even in these things. For those from Israel were saying ignorantly, "Everyone who does evil is good in his sight, "and he has taken pleasure in them, and where is the God of "justice?" and what the pretext was for such terrible loose talk, has already been said; nevertheless it will be said again. For since some of the priests heedlessly, and indeed of the others who were more distinguished and eminent in the highest honors, went to every kind of wickedness and evil deeds, and he appeared beyond measure forbearing- God having care for them; for He is good, kind, gentle, and loving to humanity; for this reason some were belching forth words from unrestrained faint-heartedness. But that there will be in due season a transition to the better for those appointed to sacred service, Christ transforming them into newness of life, and transferring them to good order and to a glorious state and life, he has clearly indicated. But that He would not then accept the practitioners of wickedness, nor would He deem them worthy of praise and account; but rather He will judge them, and will demand justice for their outrageous lives, he makes clear by saying And I will draw near to you in judgment, that is, I will be brought forth as a judge, and I will be a swift witness, that is, a volunteer and called by no one. For I will pronounce sentence against the wicked. And I will bring out the judgment against them; not with another revealing the things in them, but as God knowing the unseen and hidden things, and bearing witness through the conscience of each of those who have sinned. And the divine Paul said somewhere that in due season those throughout the whole earth will be presented before the Judge, "their conflicting thoughts accusing or even defending them on the day when, according to my gospel, God judges the secrets of men through Jesus Christ." Observe, then, how he says that those who have transgressed both in secret and in public will be brought to judgment. For first he names sorcerers and adulteresses, then those who swear falsely; and these things are hidden and done secretly; for who would ever practice magic openly? Or how would an adulteress choose to be seen by anyone? And I think being hidden is a concern also for those who choose to swear falsely. And the blessed David will refute such foolish people, saying, "Understand, you brutish among the people; and you fools, when will you be wise? He who planted the ear, does He not hear? Or He who formed the eye, does He not see?" For absolutely nothing is unseen by God; He alone knows the hidden and the manifest evils. But those things are done secretly and as if in darkness; yet he adds to them also the manifest things, I mean defrauding a hired worker of his wages, and greed and oppression, which some might do against the weaker, I mean widows and orphans. And he adds to these also those who pervert right judgments and those who do not fear him. And these would also be those who in some other way, besides those just mentioned by us, grieve God. I will be, he says, therefore, a judge and a swift and volunteer witness against

sorcerers and adulteresses, and the practitioners of other evils. It is likely that such things were dared by some at that time, and because of them the blasphemy of the many against God occurred. It is necessary, then, with all one's strength to shun evil things, and to run towards better things, and to hasten to accomplish those things by which one might become full of all praise and gentleness. For in this way he will not share in the things brought by divine wrath upon those accustomed to transgress, but will be within reach of the rewards and glory which God would give to those who love him. Because I am the Lord your God, and I have not changed; and you, sons of Jacob, have not refrained from the sins of your fathers, you have turned aside from my statutes and have not kept them. Again he removes them from unholy thoughts and, moreover, words. For to suppose somehow, either that the God of all has been turned away from willing good things to the contrary, or that He no longer loves righteousness, but accepts the lovers of wickedness, how is this not ignorant, but rather discordant and utterly unholy, and filled with the highest impiety? When, therefore, you see called to judgment, he says, the sorcerers among you, that is, enchanters—these are certainly whispering and scurrilous women—and the practitioners of other evils, then, he says, you will recognize through the events themselves, that I am the Lord your God, who of old and now is both good and a lover of virtue. For I know no turning or change. But I am always and unchangeably that which I am; but you, he says, although being descended from Jacob, a man who loved God and was good and always hated wickedness, and served God, you have not become zealous for his ways; but you have rather imitated the disobedience and intractability of your fathers, who for this very reason went away as captives, leaving the land that bore them, and have been enslaved to the enemies who captured them. And you also have turned aside from my laws and have not kept them. Therefore God is always unchangeable, and as it were fixed in goodness, and unshakable in righteousness; but they have become, so to speak, ones who have kept unchangeableness in evil, and the best imitators of their fathers' impiety. Christ is also found saying this somewhere. For He rightly pronounces woe upon the workshop of the uninstructed scribes and Pharisees. And He spoke thus: "Woe to you, scribes and Pharisees, hypocrites! for you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore you bear witness against yourselves that you are sons of those who murdered the prophets; and you, fill up the measure of your fathers." Therefore it is necessary for us, if we are truly sound of mind and in a stable mind, to emulate as much as possible the most approved of the fathers, and to shake off the imitation of those who are not good. Or if someone should not choose to do this, but should follow simply and without examination those who have gone before in time, he will surely be like the children of the Greeks, whom if one should mock because, having abandoned the knowledge of the truth and left behind the God by nature, they worship stones, they always bring up the custom of their own fathers. Return to me, and I will return to you, says the Lord Almighty. And you said, "In what shall we return?" Will a man supplant God? because you supplant me. And you will say, "In what have we supplanted you?" Because the tithes and first-fruits are with you. and you who look are looking at them, and you supplant me. The year was completed, and you brought all the produce into the storehouses, and in his house will be its plunder. Having very well put a stop to the slander against himself, and having shamed them as much as possible with fitting defenses, he calls to repentance those who have sinned, saying that he will again grant them his usual gentleness, and very readily. For just as he inflicts fitting penalties on those who wish to live wickedly; so to those who, as it were, go backwards, and

indeed also refuse to sin any longer, he truly rejoices, everywhere cutting off despair as a cause of destruction. From this it is possible to see what a terrible disease they bring into life, those who counterfeit the grace of repentance, and ignorantly claim for themselves the name of purity. And yet how is it not better to understand, that thinking and having to say that they are pure brings upon them the charge of the utmost impurity? For it is written, "You tell your sins first, that you may be justified." And our divine David also sings somewhere, "For I know my iniquity, and my sin is ever before me." "For no one is clean from filth," according to what is written. Therefore, those who are so feebly sick are in need of the good things that come from repentance, and of the gentleness from above that thoroughly washes the defiled one and justifies the ungodly. Therefore he calls to repentance out of gentleness those who have sinned. But to those who in turn ask and wish to learn the manner of their sin, he says, "Will a man supplant God? For you are supplanting me." Now to "supplant" is to snatch away, or to cheat, and to think that one might escape notice when lying, perhaps, or even when doing some of the most wicked things. And so Esau was indeed angry with Jacob, and explaining the reason for his murderous intent he said, "For he has supplanted me now this second time; he has taken my birthright, and now he has taken my blessing." Will it then survive, he says, a man of God, or will he plunder the one who knows all? Why then do you trip me up? But I think it is necessary for a precise clarification of the concepts before us to say now a few things which are also written in the books of Ezra. For when those from Israel returned to Judea, having left the land of the Babylonians, they dwelt in Jerusalem; and the divine temple had been raised, and the orders of priests were finally in order, with singers and sacred psalmists and those set over the gates. Then what happened after this? The redeemed became slothful with regard to the necessity of holding to the divine ordinances. For they did not keep the law, and the transgression of the divine commandment was considered as nothing by them. And they brought for sacrifice, with difficulty and reluctance, the blind and stolen and lame and afflicted. Then, having harvested in the fields at the proper time the ear of grain and indeed the other seeds, and gathering grapes from the vines, and pressing the fruit of the olive, they did not bring tithes, and the firstfruits according to the law, so that the orders of priests, having self-sufficiency, might apply themselves without distraction to the worship of God, and might remain at the liturgies appointed to them by the law. Therefore, since nothing was being brought, the sacred ministers of the divine altars were scattered, and the temple thus remained desolate, with no sacrifice being performed, nor anything else being done of the things that lead to the glory of God. Therefore, everything in the fields was then being destroyed, and they were oppressed by famine, and indeed they had slipped into such necessity and want, as even to wish to sell their own children to those who had food, until Ezra, having been called to a perception of the divine wrath, charged the leaders of Israel concerning these things; and thus with difficulty they brought tithes and firstfruits, and then the sacred ministers ran in and stood performing their usual duties in the temple. Why then, he says, do you trip me up? The year was completed, the fruits were gathered, and yet the tithes and the firstfruits according to the law are still with you. And in his house, he says, shall be his plunder. It is as if he were to say: You have gathered the fruits from the fields into your houses, and perhaps you think they are safe for you and lie very well, but in the very houses they will disappear, and the matter will be no different from plunder. For you will be oppressed by famine, even though you have gathered, he says, with sweat and difficulty what was found. We shall know, therefore, from this, that it will be counted as a great fault, not to offer thanksgivings to God and not to render sufficient gratitude for what he has bestowed for his glory.

But if we do this, he will bless us in every way and in all things, and will lavishly bestow good things; but if indeed, having drawn back our hand, we keep what was given for our own luxuries alone, he will neither give more readily, but will scatter, as it were, even that which was gathered with difficulty. For it is necessary to be generous and willing to share, and to set before others for participation the gifts from God. Test me now in this, says the Lord Almighty; if I will not open for you the floodgates of heaven, and pour out for you my blessing, until it is sufficient; and I will set apart for you what is for food, and I will not destroy the fruit of your earth, and your vine in the field will not fail, says the Lord Almighty. And all the nations will call you blessed, because you will be a desirable land, says the Lord Almighty. Again he lets go of the accusations, and frees them from every charge, and promises to graciously and without remembrance of wrongs grant their wishes, and to delight them with honors beyond description. And he wishes them to learn by experience itself and by facts, that bearing fruit will be in every way beneficial for them. And if they should choose to do this, he promises to bestow an abundant supply of rains, and to distribute the blessing lavishly, so that they may have an abundant sufficiency of edible things, and simply a satisfactory share of the good things from the earth. For I will set apart for you, he says for food. But you will understand *I will distinguish* as *I will set apart*, that is, that each of the things that grow from the earth has its own season, in which it might happen to grow or ripen. And He clearly promises that the fruit of the earth will be free from all harm, and that the vine in the fields will be full of clusters and exceedingly productive of good wine, and when these things have been brought to fulfillment, He says they will then be blessed, and be called a desirable land, that is, one worthy of love because of its fruitfulness and fertility. Therefore, if anyone has bowels of compassion, he will surely encounter such a God, and will lay up treasure in heaven, and will eat the fruits of his own labors, according to what is written, and will not be like that harsh and foolish rich man, whose land, the Savior says in the gospel parables, had brought forth plentifully. For he said, "What shall I do? I will pull down my barns and build larger ones, and I will say to my soul: Soul, you have many goods laid up for many years; eat, drink, be merry." But while he was thinking such things and being foolish, God says, "Fool, this night your soul is required of you; and the things you have prepared, whose will they be?" Therefore, as I said, the one who shares is full of blessing. Such a one will also have spiritual rains watering the heart, and sufficiently making it glad, and he will bring forth the fruits of piety, in different ways at different times, and as it were distinguished, excelling now in love, now in kindness and brotherly love, in courage and patience. And he will be like a fruitful and most fertile land, illustrious and renowned and truly thrice-blessed. "For a good name is to be chosen rather than great riches," as it is written. You have spoken harsh words against me, says the Lord. And you said, "How have we spoken against you?" And you said, "It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked as suppliants before the face of the Lord Almighty? And now we call strangers blessed; and those who do lawless things are built up; they have resisted God and have been saved." These things those who feared the Lord spoke, each to his neighbor; and the Lord gave heed and listened. When God wishes to correct some of his own who have slipped into sin, He brings their transgressions into the open, and clearly convicts them, and as it were strikes them with reproaches, so that, blushing at their own offenses, they might choose to turn to better and more useful things, and thus be saved, having sought mercy from Him. Therefore, he also accuses those of Israel on another account, and weaves a rebuke that is, as it were, common also to those after them, knowing the matter to be beneficial and salutary for all. For whatever happened to

those before us as types, "These things were written for our admonition," as the most wise Paul says. Therefore, he accuses them of unbridled speech, and of choosing to grieve him with slanderous words. For he says, you have spoken harsh words against me. And what then was the manner of the slander? You said, he says, "It is vain to serve God," and that there is no profit in wishing to keep his charge, that is, the ordinances of the law. Besides this, you say, it is futile also to beseech him, that is, to offer prayers for whatever you might choose. And the God of all is surely true, if he should both say these things and accuse those of Israel. But what indeed was the pretext for the sinful speech of those who had spoken nonsense, it is necessary to say. For countless nations grazed the earth; but from all of them God chose one, the nation of Israel, and it has been called his portion and his measuring line and his inheritance. And having made them his own, he instructed them by the law, he helped them through the prophets. And what did the frenzied Israel do in response to these things? It has worshipped the host of heaven, it has served idols, it said to the carved images, "You are our gods." The God of all, being reasonably indignant at such terrible impieties, disciplined them in many ways, calling them to repentance by famines, by blight, by scarcity of fruits, by the locust and the cankerworm, by mildew and by caterpillars. For he did not yet wish to strike with a mighty hand, but rather, so to speak, to scare them away with terrors and still measured motions to choose to do what is profitable, and to love the God who is by nature and truly God. But since they had no regard even for being struck with measure, and went away unbridled into every form of impurity, he sent them into captivity, and caused them to fall under the hand of the Babylonians. But when they were called back to Judea, God having compassion on them, and they rebuilt the walls of the city, and they built up the temple, they again turned to indifference, not fulfilling their vows, not following the ordinances of the law, not bringing tithes or firstfruits; but sluggish and scarcely coming to sacrifice, and slaughtering the lame, the blind, and the diseased, and doing these things improperly, God no less disciplined them with famine and barrenness. But they, although it was necessary, if they were good and knowledgeable of what was profitable, to heal the grieved God of all by returning to what is better, made an unintelligent outcry. For when they saw the neighboring nations, although not knowing God, but rather worshipping carved images, and sick with the ultimate error, were in comfort and luxury, they said foolishly, "He who serves God is vain," and "what profit is it that we have kept his commandments?" For we, he says, the keepers of the law are in barrenness and plagues, and we have gone into captivity, although always falling down and becoming suppliants to the Lord Almighty; but those who do none of such things have no plague, no pain. Therefore we call strangers blessed, and they who do lawless things are built up, they have resisted God and have been saved. For in truth those who wander act against the glory of God in many ways, both offering sacrifices to molten images and "saying to the wood, 'You are my God,' and to the stone, 'You have begotten me.'" These things, he says, those who fear the Lord spoke among themselves. The accusation is again blasphemy, and a clear proof of the worst sicknesses. For the words are of a sick mind, and to say anything against God is the God-hated filth of a drunken intellect. And that he listens to such words not as it were incidentally, but with diligence, he has assured us, saying: "And the Lord gave heed and heard." "For the Spirit of the Lord has filled the world, and that which holds all things together has knowledge of the voice." And if any word should be spoken against his divine glory, this will be heavy and as it were unbearable, although he is accustomed to be exceedingly patient; for this very reason he also said, "You have made your words heavy against me." Therefore it is necessary, then, even if we are in troubles, while God

disciplines us for our benefit, not to be exceedingly despondent, nor indeed to think that one who so loves virtue would be unsparing of good things; but rather to examine carefully the things for which we have given offense, and thus to appease, and to ask for mercy. And if indeed some lovers of sin are in worldly comfort, having the enjoyment of temporary things, it is fitting to attribute the reason to the ineffable economies of his long-suffering toward them. And he wrote a book of remembrance before him for those who fear the Lord and revere his name. and they shall be mine, says the Lord Almighty, in the day that I make for my special possession, and I will spare them as a man spares his son who serves him well. While those of Israel were mocking him, and speaking unholy nonsense against him, "he gave heed and heard." Then, though it was necessary to impose the fitting penalty on the sinners, and to exact an account for their loose-tongued words, as God he passes over even this, forgetting injuries; but he writes a book of remembrance for those who fear him, concerning whom I think somewhere David himself also said to the one writing the book, "And in your book all shall be written." And we will find our Lord Jesus Christ saying to the holy disciples, "Do not rejoice that the demons are subject to you; but rejoice rather, that the names of yours has been written in heaven." And the divine David very fittingly curses the people of the Jews who killed Christ, saying thus, "Let them be blotted out of the book of the living, and let them not be written with the righteous." Therefore the book of remembrance is written for those who fear God, whom He says will also be His own and most well-known at the time of acquisition, when Christ sits upon the throne of His glory, attended by angels, "and He will set the sheep on His right, but the goats on His left, and He will say to those on His right, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'" For then He will choose them, that is, He will make them chosen, yielding nothing in affection to our fathers, who dote on their own children, especially when they are wise and obedient, and hold their parents in the greatest reverence. And you will turn and see the difference between the righteous and the unrighteous, and between the one who serves God and the one who does not serve. Then indeed, he says, ceasing from such rotten idle talk, and checking your unrestrained and undisciplined tongue, you will no longer revile the God who loves virtue, but having almost cast off your drunkenness, and as it were turning from error, you will see very well what and how great is the difference between the righteous and the lawless, between the one who serves God and the one who does not serve. For the lawless and unruly, and those who shake off the yoke of slavery under Him, will go away to destruction and into endless punishment; "There will be weeping and gnashing of teeth," as it is written; but the good and God-loving, and those knowledgeable in the divine laws, and cultivators of every virtue, radiant and sanctified, will be crowned with the crown of incorruptibility, and being in the mansions above, they will live together with the holy angels, and being shown as partakers of the glory of Christ, they will delight in the good things for an eternal life, "What eye has not seen, and ear has not heard, and has not entered into the heart of man," as it is written. Yet seeing the lovers of wickedness prospering in this life, some of the saints have had doubts, but they did not fail to know that they will have the end of their life in destruction. And so the blessed Jeremiah says something like this: "Righteous are You, O Lord, that I may plead with You, yet I will speak judgments to You. Why does the way of the wicked prosper? All who deal treacherously have thrived. You have planted them, and they have taken root; they have borne children and produced fruit. You are near in their mouth, but far from their reins. And You, O Lord, know me; You have tested my heart before You." Then again he says, "Consecrate them for the day of their slaughter. How long will the earth mourn?" You see how he has fallen into a difficulty of

thoughts, but he did not fail to know the end of the wicked. "Because all flesh is grass, and all the glory of man as the flower of grass," as it is written. For behold, a day is coming, burning like a furnace, and it will burn them, and all the foreigners and all who do lawless things will be stubble, and the coming day will set them on fire, says the Lord Almighty, and neither root nor branch will be left of them. For it is consistent to understand that the day of judgment will be in fire, "in which the heavens will pass away with a rushing noise, and the elements will be dissolved, being burned up, and the earth and the works in it will all be burned up. But we look for new heavens and a new earth according to His promises;" for thus said one of the holy disciples. Therefore, he says, the day of the Lord will come like a furnace, and it will burn up all the foreigners, and to these it will add those who do lawless things; for the judgment will be one for both. But see how cleverly he now makes mention of the foreigners. For since they were calling them blessed, saying, "And now we call the arrogant blessed, and they are built up doing "lawless things, they resisted God and were saved," for this reason he says they will be burned up, as having warred against the glory of God, and having chosen to worship the creation rather than the creator. And we also consider in another way that idolaters are called foreigners and those who in some other manner have been alienated from the holy and chosen race, such as I mean the heretics, concerning whom it might be said, and very appropriately "They went out from us, but they were not of us; for if they had been of us, they would have remained with us." these, having cast off their divine noble birth, and being separated from the holy and chosen race which has come to be for a possession; clearly through faith in Christ; such people, at any rate, will be food for the all-consuming fire. and those who do lawless things will lie in equal portion before God, even if they happen to be numbered among those who have believed and have been chosen, and know the God who is by nature and in truth. for this is not enough for them for the washing away of sin, if it is true that "faith without works is dead." For faith in Christ justifies, and frees from the stain of previous sins. But if after this someone should be found lazy and fallen away, inclined toward the passions of the flesh and of the world, he has, as it were, put faith to death in himself, adding none of the praiseworthy things, but rather relapsing to the old worthlessness of life. concerning such people the divine disciple also says "For it would have been better for them not to have known the way of righteousness, than after knowing it to turn back from the holy commandment delivered to them. For what the true proverb says has happened to them: 'The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.'" Therefore, those who do lawless things are on a par with the foreigners, and they will be as stubble, and will be burned up just as if fire were brought upon it. For the wheat is gathered into the barn, as the Savior also says concerning the holy reapers; but the chaff is burned with unquenchable fire. and there shall not be left for them a root or a branch, that is, they will have no hope of growing again to life, and by life I mean that which is lovely and in glory with God, that which is understood as in holiness and blessedness. For if the root is not entirely cut off, nor the branch, as it were, removed from the depths, some hope is saved of growing again; "For there is hope for a tree," according to what is written; "for if it is cut down, it will sprout again, and its shoot will not fail." But if indeed from below and from its very root, as I said, it should be dug up, and endure a savage cutting of the plants, all hope for it of being able to grow again to life will surely perish with it. Therefore, as by a likeness from plants, he says that all hope of the lovers of sin has been removed. And this the divine Isaiah clearly proclaims, saying "Their worm will not die, and their fire will not be quenched, and they will be a spectacle for all flesh." And for you who fear my name, the sun of righteousness shall arise, with healing in its wings; and you

shall go out and leap like calves released from their bonds. and you will tread down the lawless, for they will be ashes under your feet on the day that I am preparing, says the Lord Almighty. The only-begotten Word of God has indeed shone forth, having appeared in this world, having put on our likeness; for he says, "The Word became flesh and dwelt among us;" and while we were in mist and darkness, like a sun, he shines around us with his own rays, and sending a brilliant beam of the true knowledge of God into the hearts of believers, he has made them pure and wise and knowledgeable in every good work. And he showed us the Father in himself, through his ineffable instruction making us most skillful and wise, and having our mind full of the knowledge concerning him. But having been brought to this brightness and been enriched, as the blessed Paul says, "in every thing in word and in all knowledge and in all wisdom," "we see now in a mirror and in a riddle, and we know "in part." But that which is perfect will come in due time, and then we shall be in the fullest knowledge, when Christ shines on us again from heaven, and abolishes the knowledge that is partial and in a riddle, but illuminates us as the most perfect, and fills our mind with a certain divine and ineffable light, and makes it radiant by the outpouring of the Holy Spirit. For the divinely-inspired Paul said, "Whether prophecies, they shall be done away; whether knowledge, it shall "cease." But we say that we shall not proceed from knowing in part to knowing nothing at all, far from it. For in what way will the time of the future hope not be a loss for the souls of the saints, if they must entirely lose even what they have, not gaining better things, not directing their mind to any of the things that are above, but rather selling off even what has already been acquired, sometimes not without hardship? But prophecies are abolished, and knowledge will cease, when that which is far superior is clearly introduced into our souls. For just as if someone, when a single lamp is shining in a house and casting a moderate gleam on those who see it, should bring in a torch, it is entirely necessary, so to speak, that the light of the former become inactive, yielding to the immensity of the greater one; and just as when the sun illuminates the world under heaven, the brightness of the stars is left somehow inactive; so too, when a more radiant knowledge is introduced into us, the lesser will be somehow abolished. And Christ also said somewhere to the holy apostles, "These things I have spoken to you in "parables; the hour is coming when I will no longer speak to you in "parables, but I will tell you plainly about the "Father." Therefore, to the saints, who have greatly feared the name of God and have become practitioners of every virtue in this world, Christ will shine forth, like a sun of righteousness, casting the rays of the most perfect knowledge, and delivering them from all sickness of the soul, and putting their former affliction as far away as possible. For this is "Healing in his wings;" as was said concerning the eagle and its young, according to that which was spoken by the all-wise Moses concerning God and those delivered from Egypt: "As an eagle will shelter its nest, spreading its wings, "it received them." Therefore, he says, there will be healing in his wings. For in this age, the stirrings of the flesh in us are somehow terrible; for it incites the mind to improper pleasures, and the law of sin rages in our members, even if it happens to be conquered through the goodness of the saints, with Christ helping. And the mind is somehow intoxicated, being tempted in another way by passions; for boasts attack, and worldly ambitions and angers and avarice and the other evils. But since through Christ we have been enriched with the pledge of the Spirit, we are accustomed to prevail over the passions, though not without sweat; but in the age to come, having the full gleam of the knowledge of God, and being rich in the perfection of the gift of the Holy Spirit, and having put off corruption and the passions of the flesh, we will serve God in every way, not being divided towards sin, nor indeed being troubled by any of the former passions, but living a pure and

harmless life in equal rank with the holy angels. For it is written concerning the saints that they will forget their affliction, and it will not come up into their heart; and there will be, he says, "and everlasting joy upon their head, "for upon their head praise and joy and "gladness will overtake them, pain and sorrow and "sighing have fled away." For this reason the Prophet says, or rather God who is the worker and giver of these things, that you will both go out and leap like calves released from bonds. For just as suckling calves, when released from their bonds, skip about the fields, leaping up and lowing in the flourishing grass; so in due time the saints almost as if released from the bonds of the affliction and care of this life, and of sweat and toils, they will come out into the gladness that befits the holy, treading upon the lawless, who are no longer fighting and resisting, but have already fallen and been conquered, and are as if laid under their feet, because the war from them has been completely done away with. "For there shall be no lion there, nor shall any of the evil "beasts go up there," according to what is written; "but there shall be a clean way, and it shall be called a holy way." For the life of the saints at that time will be without war and free from every stain. And behold, I send to you Elijah the Tishbite before the great and manifest day of the Lord comes, who will restore the heart of the father to the son and the heart of a man to his neighbor, lest I come and strike the earth utterly. A proof of God's gentleness and long-suffering is that Elijah the Tishbite should shine forth for us in due time, when the Judge is at last at hand, heralding him to those throughout the whole world. For the Son will descend as judge in the glory of God the Father, with angels as his guard, and he will sit "on the throne of his glory," judging the world in righteousness, and he will by all means render to each according to his work. But since we are in very many sins, the divine prophet usefully goes before, leading those on earth to one mind, so that all, brought into unity through faith, and having ceased from their zeal for wickedness, may choose to fulfill what is good, and thus be saved when the Judge descends. Therefore, the blessed Baptist John, arriving first, came forth "in the spirit and power of Elijah." But just as he proclaimed, saying, "Prepare the way of the Lord, make his paths straight," so too the divine Elijah will then proclaim that he is near, and will be present in just a moment, to judge the world in righteousness. And now perhaps some are divided, and a father is divided against a son, and a son against a father. For one has believed in Christ, while the other is numbered among the unbelievers, and others stand apart from one another's love, torn apart by enmity and unceasing anger, and contentions over any of the affairs of the world. Nevertheless, the prophet will restore, gathering into one faith those long divided, and restoring a man to his neighbor, lest, he says, I come and strike the earth utterly, that is, in every way and completely. Do you see, then, the gentleness of the Lord of all? He persuades beforehand those on earth, and almost bears witness through the voice of Elijah, that a judge will be present, so that those living on the earth at that time, by correcting their own life with changes for the better, may not meet a harsh judge, who sends to the flame and to the outer darkness; but might rather hear, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Remember the law of Moses my servant, as I commanded him in Horeb for all Israel, with ordinances and judgments. He again persuades those who will encounter the words of the Prophet to understand that the proclamation concerning Christ was not something new or unusual, nor was it foretold only by the voice of Malachi; but from above and from the beginning, and from the first times, so to speak, in which Israel was called to the knowledge of God, when God delivered the laws in Horeb through Moses. For the God of all descended in the form of fire upon Mount Sinai, and there appeared smoke and flames darting on high, and inspiring great dread in those who saw; and there was

darkness, and gloom, and a tempest, and "the sound of the trumpet sounded "loud." Then indeed, having become terrified, the sons of Israel came and said to the mediator and instructor—this was Moses—"You speak to us, and let not God speak to us, lest we die." And indeed, to these things, God says, "Rightly all that they have spoken; I will raise up for them a Prophet from among their brothers like you, and I will put my words into his mouth, and he will speak to them according to all that I command him." Do you see how from long ages past the sacred scripture foretold Christ? But if one would wish to examine the very shadows of the law, he will find Christ being written, and the mystery concerning him. And so he said to the Jews, "If you believed Moses, you would believe me, for he wrote about me." For Christ is the fulfillment of the law and the prophets, through whom and with whom, to God the Father be glory with the Holy Spirit, now and forever and to the ages of ages. Amen.

Commentary on the Twelve Minor Prophets - micah

COMMENTARY ON THE PROPHET MICAH

Book 1 The purpose for all the holy prophets is one and God-loving, to persuade Israel to depart vigorously from the desire to wander, and to choose rather to serve the living and true God, and to delight in the boasts of righteousness, casting as far away as possible the condemnation for their wicked deeds. And many there have been, one after another, as God in a way testified beforehand, and through as many mouths as possible clearly proclaimed in advance, that if they should not choose to live rightly, nor indeed make it of great importance to practice a return to better things from then on, they themselves would pronounce judgment against themselves, and enduring a self-inflicted destruction, they would attribute the causes of their suffering to their own judgments. But if the words of the holy prophets should contain the same narratives, let no one find fault, accusing them of tautology, but rather let him clearly consider this: for there should have been no time in which there were not those able to correct sinners. And just as no one, if he had any sense, would find fault with the fact that at all times there are physicians, who check the same of our afflictions with the same appropriate remedies, so, I think, no one would reasonably rebuke the holy prophets, if they should appear to be going through the same deeds and words. For it was one Lord who spoke to all, and who at all times showed to the wandering those who knew how to bring them back to a straight path, as it were. For they all foretell the wars, the captivities, the desolation of cities, the toils, the sorrows, the lamentations for the dead, the miseries of those who are taken away, the cruelty of the destroyers; and one might see that the narratives proceed with all harshness, for the necessary benefit of those who are wandering. For at times, that which has unrestrainedly inclined towards apostasy and sin is checked by fears. Therefore, the blessed Micah also prophesies in the times of the reigns of Jotham and Ahaz and Hezekiah. And while Jotham was reigning, Pekah son of Remaliah campaigned against Jerusalem, and Rezin king of Syria; but when he died, Ahaz succeeded to the rule, who also, as it was extending for the war he hired the Assyrian with money, and called on him to help, since he was unable to lead out an army against the forces of the attackers; who, having come, captured Damascus and also killed Raasson. Then, at that time, when Jeroboam son of Joash, and after him Azariah, and thirdly Manaeim were reigning in Samaria, Phul king of the Assyrians came up, who, having been persuaded with difficulty by a great deal of money, was brought back to his own land. After Phul, Tiglath-pileser the Assyrian campaigned against the land of the Jews, and he uprooted very many cities of Samaria; and to them he added also all of Galilee as far as Naphtali. These things were therefore spoken of in detail when we composed the exegesis on the blessed prophet Hosea, and we have now made mention of them necessarily because the times of the prophecy of Micah were also set forth. For it was necessary, it was necessary for the eager listener and lover of learning not to be ignorant of the reason for which those who had reigned over Jerusalem were named, I mean Jotham and Ahaz. The time of the prophecy extends even to the reign of Hezekiah, in whose time again was Sennacherib, he also being king of the Assyrians; he took by force the city of the Samaritans, and also plundered the cities of the Philistines, that is, of the Palestinians. Then

having taken Lachish—this being a city of the kingdom of Judah— from there he sends Rabshakeh to besiege Jerusalem, who also pays the penalty for his arrogance and verbal abuse against God, when one hundred and eighty-five thousand of the Assyrian army died in one night. The word of the Lord, it says, therefore came to Micah of Morathi. And the word of the Lord came to Micah the Morathite, in the days of Jotham and Ahaz and Hezekiah, kings of Judah. It is necessary to know again that the Hebrews have written "the Morathite" instead of "of Morathi," so that it might not be designated as from a father, but as from a place. For they say that Morathi is a village or a small town that was in the country of the Jews. The other commentators also agree with this version. Therefore, Morathi would not be the Prophet's father; but, as I said, it indicates rather from a place, and Morathite. What, then, were the words that came to him, it is necessary to examine. Concerning what he saw about Samaria and Jerusalem. For he has seen as in a vision the things that will be, and having grasped not only the knowledge of the evils that are about to come or are even at the gates, but inasmuch as it came to sight—I mean as in a vision—fearing the outcome, he necessarily makes his speech about both Samaria and Jerusalem. Hear, all peoples, words, and let the earth and all who are in it pay attention, and the Lord God shall be among you as a witness, the Lord from his holy house. He commands them to prepare for docility, and, as it were, inclining their ear, to understand subtly the power of the divine oracles. And that the narrative is not from human opinion or will, but from the very God who rules over all, he confirms by adding, that the Lord will be among you as a witness. For he says, as it were: Even if I, Micah, make the speech, and even if I should happen to mediate as a man, yet the God of all things himself testifies to you, and I lend my voice to the Lord's decrees. Therefore he himself will be a witness to you, for whom you have established this renowned and illustrious temple, for whom the divine altar was founded by you, for whom you have been taught by the law to offer worship; who from his own house has always spoken to holy prophets, and before all others to the blessed Moses, who had raised that ancient tabernacle in the wilderness. For he spoke from above the mercy-seat, and as the sacred scripture says: "Moses spoke, and God answered him with a voice." And now he testifies to you, it says, from his house. Therefore hear, O peoples, and let the earth also pay attention. Similar to this is that through the voice of Isaiah: "Hear, O heaven, and give ear, O earth, for the Lord has spoken." For the Most High dwells not in those things made of in temples of stone or in sanctuaries made by hand. But since we say that the holy houses have been raised for the glory of God, for this reason we have believed that the God of all things does not disdain to dwell in them, although He fills the heavens and the earth and the things below. And one might reasonably apply these things also to Christ, who calls to salvation not only peoples who were also of the blood of Abraham, but indeed also the whole earth. For He testified, as it were, through the voice of David, saying "Hear these things, "all you nations; give ear, all you who inhabit the "world." And how can one doubt that the Word has come down to us from heaven as from His own house, which is exceedingly dear to Him? And it is in no way strange to call heaven the house of God, since the divinely inspired scriptures also call the earthly Zion, which is taken as a type of the Church, both His house and His city. For the divine David somewhere sings and says, "Glorious things have been spoken of you, O "city of God." Therefore, as a city, so also would be the house, the Church of Christ who fills all things according to the nature of His Divinity. For behold, the Lord comes forth from his place, and will mount upon the high places of the earth, and the mountains shall be shaken from under him, and the valleys shall melt like wax before the fire, and like water carried down a steep place. This saying is indeed very obscure and full of

riddles. But we say this of necessity, that even if things concerning God are signified in words according to our manner, yet the one who is skilled in these things, and knows how to understand "a parable and an obscure saying, the words of the wise and their riddles," will understand subtly, and in a way that is as fitting as possible to the divine and ineffable nature. For its establishment, and thrones, and rising are spoken of through the voice of the saints, and indeed also ways and journeys, and certain other small and human things besides these, but, as I said just now, such contemplations would reasonably be understood subtly and finely by the good and sound-minded. For the words come about as if from a likeness and metaphor of things concerning us. Therefore, when you hear the Prophet saying, For behold, the Lord comes forth from his place, and will mount upon the high places of the earth, and he adds that the mountains will be shaken, and the valleys will be melted down, then indeed, being raised a little above the things of sense, ascend in your contemplations to subtle thoughts. Here, therefore, you will understand the going forth of God as from His own place to be, as it were, a movement from rest, upon some of the things to be done. For he all but says, He who was long-suffering for a long time has at last been moved, and will somehow no longer spare to remain quiet toward those who have offended, and having in a way left behind the gentleness dear to Him, He will at last inflict punishment. For He will mount upon the high places of the earth, that is, He will at last trample upon those in excessive preeminence, that we may understand the kings in both Samaria and in Jerusalem. And the mountains will be shaken, that is, again, they will be moved from their own dignities, those who surpass others and stand very high in glory; for such men are very well compared to mountains. And the valleys shall melt like wax, that is, the humble and the cast down, and those who have the measure of the common herd, but although they are very hard, and do not endure to yield to the divine decrees, as if encountering the fire from the divine wrath, they will be melted down like wax; and they will become like water carried down a steep place, that is, rushing down a slope in a swift and unrestrained course. For as I have already said, the kings of the Assyrians, having savagely ravaged both Samaria itself and the kingdom of Judah, deported some of the kings, and also killed all the leaders, and like a runner and like water coming down a slope they carried away the multitude of the common people to their own land. And this was the water carried down a steep place, and running from Samaria into the land of the Persians and Medes. And the word of God has come forth from of this place. For being God by nature He became man; and He seems somehow to have endured motion, in this respect I mean, although not knowing change, but rather being established in his own nature, and having stability as God. And He stepped on the high places of the earth, and shook mountains, and melted valleys, and caused them to flow like water carried downhill. And the high places of the earth could be understood as the intelligible powers that rise up against all, and the spiritual hosts of wickedness; and the shaken mountains as the demons who were driven from their rule over us. For they have been cast out, and we are henceforth called to be subject to the one who is by nature and in truth God. And the valleys in turn are the swarming multitude of demons, the lowly and cast-down, that which has been melted like wax, and which has flowed like water into the recesses of Hades. For the evil spirits came to Christ, and "they begged him not to command them to depart into the "abyss." For since others had already been sent away before, those who were still left shuddered at the event. But if someone should wish to understand the high places and mountains and valleys as the teachers of the Jews, and indeed also the peoples under them, who on account of their insolence toward Christ were also driven from their own rule; for they were melted, and like wax coming into contact

with a flame, so they were with the calamities of the war from the Romans, "But they were made as nothing and as passing water, and as "wax that is melted they are taken away," according to the voice of the psalmist; he will not stray from the proper aim. For the transgression of Jacob is all this, and for the sin of the house of Israel. Saying that the God of all will step upon the high places of the earth, and that the mountains will be shaken by him, and the valleys will be melted like wax and water and will flow down, he then adds, For the transgression of Jacob is all this. See therefore how he speaks hidden mysteries, and does not limit the meaning of the preceding things to what is perceptible, but knows how to narrate indirectly the calamities that were about to befall those in Samaria and those in Jerusalem. For what terror would it hold, and how would the shaking of the mountains grieve those in Samaria, for instance, or the others? And in what way would the valleys be melted, or be like water carried downhill? But he knows, as I said, having suitably indicated the things that would happen to those of Israel. For this reason, therefore, he necessarily brings forward the punishments, not speaking to them as if they were ignorant, as I think, but as it were rebuking them, and excellently persuading them to choose to think what is useful and more fitting. He said, therefore, that For the transgression of Jacob is all this, and for the sin of the house of Israel, so that the entire race of Israel might be understood to have sinned against both God and men. For he seems to call the offenses against God transgression, but those against brothers and kinsmen sin. What is the transgression of Jacob? Is it not Samaria? And what is the sin of the house of Judah? Is it not Jerusalem? Having named Jacob those who are from Jacob, I mean Ephraim who is in Samaria, he makes their accusations clear. And he says that Samaria is the form of the transgression. And we certainly do not say that he accuses the country itself; for it is utterly senseless to think this way; but by Samaria he means the things pertaining to Samaria, such as the heifers, Chemosh, Baal, and the things done in it against certain people through the greed of the rulers. For he said that "They struck the heads of the "poor, and turned aside the way of the humble." And in addition to this they said, "When will the month be over, that we may sell, and "the sabbath, that we may open our treasures, to make the measure "small and the weight great, and to make the balance "unjust?" He says that Jerusalem also became a sin for Judah. And thinking rightly, we will by no means accuse the city itself in these matters; but we will rather suppose that the things done in it became a sin for Judah. For God somewhere accused the Jews of their insolence, and indeed also said clearly, "For according to the number of your cities were "your gods, O Judah, and according to the number of the streets of Jerusalem, "you have set up altars to burn incense to Baal. Why do you speak "to me? All of you have committed iniquity, and all of you have "acted impiously against me, says the Lord Almighty." And He rebukes them also through the voice of Isaiah, saying, "How has the faithful city Zion become "a harlot, full of judgment, in which "righteousness lodged, but now murderers. Your "silver is worthless; your merchants mix wine with water. "Your rulers are disobedient, partners with thieves, loving "gifts, pursuing rewards, not judging for orphans, and "not attending to the judgment of the widow." Therefore the things impiously done in Jerusalem have become a sin for Judah, and not so much the city. It is necessary, then, to love God, and this from the whole soul and heart, and to cast off laziness in doing good, and in no way to harm one's neighbor, but rather to win them over by good deeds, and to reject evil things, but rather to be devoted to the boasts of righteousness. But for those who are supine regarding such venerable things, and have chosen to be contemptuous, He will bring upon them the things of wrath, and like wax He will melt them down, punishing them in fire, and like water He will scatter them, no longer deeming us worthy of

mercy and love. And I will make Samaria as a fruit-watcher's hut in a field and as a planting of a vineyard; and I will drag her stones into chaos, and I will uncover her foundations; and they will cut down all her carved images; and they will burn all her wages in fire; and I will bring all her idols to destruction. He clearly recounts what again will be the sufferings of those who have so offended. For Samaria, he says, will be as a fruit-watcher's hut in a field and as a planting of a vineyard. For some guard the things growing in the fields, weaving together huts and sitting in them. Then they drive away all harm from them. But when the fruits are gathered, the guards cease from their labors, they return home, and they overturn the huts themselves. This we shall find Samaria to have suffered. For since she has transgressed not moderately, but rather has also acted impiously against the very God of all, attributing reverence to her own works, she was overturned and has fallen, those having been appointed to guard her long ago having perhaps abandoned her, I mean the holy powers and angels. The blessed prophet Isaiah also said something of this sort about her, "The daughter of Zion will be left behind, as a tent in a vineyard "and as a fruit-watcher's hut in a cucumber field." But how was she left behind? For, as I said, the attending and rescuing rational host of the orders above has departed. Therefore it will be as a fruit-watcher's hut in a field and as a planting of a vineyard. It is as if he were saying: both deserted of cities and houses and transformed into the appearance of fields. Or you will understand it in another way, if you please. The vine-dressers of the vineyards, having taken a place most suitable for them, cut it up with plows, turning it up and down. He threatens that the land of the Samaritans will suffer this, that it will become practically arable land, its cities and houses, as I said, having been removed. Because of this he says, that I will drag her stones into chaos, and I will uncover her foundations. And in addition to this, he says there will be something ridiculous. For those whom they expected to be saviors to them as gods, these are also destroyed together with those accustomed to worship them; and her wages will be burned up, and he says all her idols will go into destruction. The wages for the idols that are burned up along with them, perhaps indicates the votive offerings. For they used to bring to the sanctuaries, distributing from their own wealth for the glory of the idols, and to those who were accustomed to being of no help, or rather having no strength, as if a wage and recompense for what they thought they received from them, they offered thanksgivings. And we remember that also through the voice of Hosea he accused the Synagogue of the Jews, saying thus, "And she did not know that I gave her the grain "and the wine and the oil, and I multiplied for her silver and gold; "but she made silver and gold things for the "Baal;" therefore the votive offerings are clear. But that the senseless Israel reckoned prosperity as wages and a recompense for its zeal in going astray, you will no less understand from God saying again, "And I will destroy her vine "and her fig trees, of which she said, 'These are my wages "'that my lovers have given me.'" For, as I said, she thought that by the nods of idols she boasted in wealth and lived in luxury and prospered. Therefore, the mind of those who go astray is blind. For surely, had it not been ignorant of the God by nature, it would have offered worship to Him rather, and not to any others; to Him it would have offered prayers of thanksgiving; Him it would have confessed as the giver and ruler of every good thing; and having determined to think thus, it would not have become like a watch-post in a field, nor like a planting of a vineyard, but rather would have continued to be blessed with unshakable prosperity, and fortified by heavenly benevolence, having come into a good state of cheerfulness, it would have been admired. Because she gathered from the wages of prostitution, and from the wages of prostitution she amassed. The discourse indeed laughs again, and with great character derides the ignorance of the Jews; for it makes manifest the stupefaction

of their inherent madness, and clearly lays bare the things that lie within their mind and heart; For yes, he says, Israel, full of sense, grateful and wise, rightly and justly offered thanksgivings to the stones; it knew those who honored it, the providers of its prosperity, those who had gathered wealth for it, and who prepared it to be in a state of well-being. For it thinks that to prosper is the wage of its spiritual prostitution; and since it has sacrificed to idols, and serves wood and stones, it will be in no want of the things it prays for. It has gathered, as he says, and has grown rich from the wages of prostitution, it has amassed and brought together, it has an unshakable cheerfulness. Therefore, in character and irony, with a threat intertwined, we shall understand the force of what has been said. On account of this she will beat her breast and wail, she will go barefoot and naked, she will make a lamentation like that of dragons and a mourning like that of the daughters of sirens; because her plague has prevailed, because it has come as far as Judah and has reached the gate of my people, as far as Jerusalem. For since she lived, he says, in error, and in no way ceased grieving her own Master, but ascribed to carved images the thanks for which she is well-off and praised, and to this point of impiety, he says, she has now advanced, for this reason she will beat her breast and wail; and she will not grieve for any others perhaps, that is, for foreigners, shedding a tear as if from love, but being struck down by her own calamities. And the nakedness and being barefoot shows the condition of captives; so also the blessed prophet Isaiah, signifying the captivity that was about to befall them, went about Jerusalem, "naked and barefoot," God commanding this thing to happen. She will therefore imitate in her own sufferings the mournings of dragons, and the laments of sirens. For some say that if a dragon is struck, it then laments being in danger, and signifies this by striking the earth with its tail, and is accustomed to make no moderate sound. And sirens the Greeks and their children say are winged creatures that know how to sing melodiously, and are able to bewitch their hearers with the beautiful rhythms of their songs. But the divinely inspired scripture calls sirens the most talkative and sweet-voiced of sparrows, or sometimes even the nightingales themselves, which nest in maritime bays; then, when their nest is taken by the waves, they sing a mournful song, and in a way bewail the loss of their own offspring. Thus he said Samaria will bewail the destruction of her own children. For her plague, he says, has prevailed, and has come as far as Judah, and up to the gates of Jerusalem. And the discourse in these things seems to us to allude to the war by Sennacherib, who, having taken all of Samaria, and having ravaged Judea, besieged Jerusalem, and having arrived at the gates, threatened he wished to burn it; but yet he was not able, with God defending it, during the time of the reign of Hezekiah. Therefore, when having abandoned the one Lord who is so by nature and in truth, we are zealous to cleave to the unclean demons, then we shall by all means and in every way lament for ourselves, and wailing over our own foolish counsels, we shall be stripped of his grace and help, and we shall live a shameful and uncomely life; for this the being unshod signifies. We shall also be subject to Satan striking us, and there will be nothing anymore to prevent us from being in every evil. You in Gath, do not be magnified, you of Enakim, do not rebuild from a house of laughter; sprinkle earth upon your laughter. The saying is circumspect and the meaning of the preceding words and of those which still follow is very hard to grasp. Nevertheless, I will try to explain as far as possible. As the war overran the cities in Samaria, and others under the scepter of Judah and Benjamin were being captured, the neighbors of the foreigners and whatever nations were somewhat bordering the land of the Jews and were neighbors, laughing broadly, were mocking Israel, as having received no help from God. For they thought that the hand of the savior had to suffer weakness and be powerless against the attacks of

those who were ravaging them. But it were better to understand that because they had chosen to grieve the savior and had offended God, they experienced terrible things, and were given into the hands of their enemies. And since it was absurd for them to think to themselves, that by the power of their own objects of worship, they had remained in a good state of prosperity, while Israel had perished and been destroyed through the weakness of their savior, for this reason God also delivered the cities of the neighbors to Sennacherib for desolation. And so the Rabshakeh, speaking to those on the wall of Jerusalem, mentioned these very things, saying, "Where is the "god of Hamath and Arphad? Where is the god of the city "of Sepharvaim? Was he able to deliver Samaria from my "hand? Which of all the gods of these nations has delivered "his land from my hand?" Gath, then, is a city of the foreigners called Philistines, and a metropolis of Palestine. But Enakim is likewise another small town situated in the furthest parts of Judea, near the southern desert, yielding indeed to the scepters of Judah, yet no longer thinking the things of the Jews, but rather attached to the neighboring nations, I mean the Moabites and Idumeans. O then, he says, inhabitants of Gath, O you of Enakim, do not make the misfortunes of others occasions for a festival; do not be magnified because of these things, nor because your neighboring house is desolated, that is, that of Israel, for this reason do you laugh broadly, he says, all but dancing over the perished. Do not build from a house of laughter, but as you yourselves are about to suffer worse things, sprinkle as with earth the mockery that will be against you, and lament your own misfortunes. For the Babylonians will dance over you, and your enemies will smile upon you when you have miserably perished. It is wise, therefore, to remember him who says, "If your enemy falls, do not rejoice over him, because "the Lord will see and it will not please him, and he will turn "his anger away from him." But those also do this who do not know Christ. For when the churches are sometimes persecuted, and the saints in them are tested, then indeed, at that very time, they especially marvel at their own gods. But their laughter ends in tears, while Christ makes light of their terrible deeds, and calms the things that have been stirred up, and scares away what causes grief, and broadens gladness and joy for the saints; for the end of labors is glory and delight. And it seems to me that the blessed David says something like this to the God of all: "We went through fire and water, and you brought us out "into a place of refreshment." She who dwells beautifully in her cities did not come forth, she who dwells in Sennaar, to lament for the house next to her; she will receive from you a plague of pain. The Seventy have rendered it Sennaar, but Aquila said Senan, but Symmachus has "prospering," perhaps this subtly indicating Senan. But if Sennaar should be understood, we say that it is a wide region inhabited in cities and villages by foreigners, yet within the borders of Judea; but if indeed Senan should be understood, it signifies a splendid and renowned city of Egypt. And that it prospers because the land is fertile, and covered with crops, how is it possible to doubt? Sennaar, therefore, he says, or Senan, inhabiting her cities well. But the word will come against those who inhabit them; she did not weep for those near who perished piteously and miserably; she did not go out to mourn the neighboring house, that is, she has not lamented her neighbors. And Sennaar is near Judea, as I said, and certainly also Senan, that is, the Egyptian one. But when Israel was falling and being ravaged, she felt no pain, but mocked, and she herself also rejoiced, just like those from Gath and Enakim. What then of Israel? Will the neighboring nations laugh in vain, and while they are doing these things, will God forbear? Will he endure his glory being mocked by enemies? By no means, he says, but from you or on account of you, she will receive a blow of pain; that is, she also will be ravaged together with the others. And Sennaar has been ravaged, and certainly Egypt too, when Sennacherib overran it.

Therefore indeed it is necessary for him who stands well to fear lest he fall, and to cast as far away as possible the smiling upon those who have suffered, "but rather to weep with those who weep" and not to be haughty at the misfortunes of others, but rather to fear exceedingly falling into the same things. Who, dwelling in sorrows, was the first to return to good things? Because evil came down from the Lord to the gates of Jerusalem, a noise of chariots and of horsemen. O Gittites, he says, O inhabitants of Enakim, O of Sennaar or Senan, you were not struck by the misfortunes of your neighbors; the falling and perishing of the once terrible and unbearable Israel became for you an occasion for laughter. And you thought that God who saves them had become weak, but that your handmade things are strong and have reached such a point of strength as to be able to save your cities without effort. Therefore, from the facts, come, let us observe who is God by nature and in truth; who is the all-powerful, and who bestows invincible aid on whomever He may choose. For they were captured and have been ravaged, he says, both the cities of Israel and those among you, and you have endured a common misfortune, as it were. What city, then, indeed, being in pains and in fears about the utmost things—for this is what "dwelling in pains" is—has unexpectedly turned towards good things, that is, to cheerfulness and prosperity? Was it one of yours? By no means, he says, but again my Jerusalem. For evils came down upon it from the Lord, that is, I have grieved and disciplined, and I brought the Assyrian upon them, and from my wrath the affliction against them happened. But it has been quenched and loosed, by my conquering hand and miraculously delivering those who revere my dominion. For the distressing thing stood as far as the gates. And we know that Rabshakeh, having many horsemen, arrived indeed at Jerusalem, but all but touched its very gates, yet did not take it at all; for the Assyrian was consumed in one night. And so those in Jerusalem had lamented, as if about to die at any moment, and had spent a sleepless night weeping; but as the dawn scattered, the miracle was seen. For countless corpses lay on the ground, so that those who had miraculously conquered and been saved through God leaped up to say, "Weeping may tarry for the night, but joy comes in the morning." Do you see then how first and alone among the other cities she began to turn toward good things, although dwelling in pains? For God will not completely overlook his own, but having disciplined them in measure, he saves them again, and of the good repute that befits him he does not take moderate care, even if we offend. For he said somewhere through one of the prophets, "It is not for your sake that I will act, says the Lord, but for my name's sake." Inhabitant of Lachish, she is the beginning of sin to the daughter of Zion, because in you were found the impieties of Israel. Lachish, again, is a city subject to the scepter of Judah, a neighbor and bordering the Philistines, and this one is also exceedingly bitter and idolatrous, spurning piety toward God and reverence for the law, but esteeming highly to love to wander and to destroy others besides. Perhaps Sennacherib, having taken this city first among the cities under the scepter of Judah and Benjamin, sent the Rabshakeh from there to Jerusalem. Therefore Lachish, he says, which once was well-inhabited and securely established, has become the beginning of sin to Zion, that is, to Jerusalem. For in it have been found the impieties of Israel, that is, the man-made things and no small number of falsely-named gods. What then does the saying wish to show? It makes a defense in a way to the peoples of the foreigners, and tries to persuade them to be disposed henceforth, that the saving God would not have been weak. But since the cities of Judah have acted impiously toward him, they are delivered up to their enemies. For Lachish, he says, becoming the beginning of sin to Zion, and the first pretext of apostasy, has been given to Sennacherib. Israel therefore has perished, as it is possible to see from Lachish, not because God

was sick with cowardice; far from it; but rather because he was sick with wandering, and senselessly attached to the worship of idols. Therefore you shall give ones sent away as far as the inheritance of Gath, vain houses, it became empty for the kings of Israel, until they lead away the heirs; Lachish inhabiting an inheritance shall come as far as Odolam. Israel having fallen under the impulses of wrath, and paying the penalty for its transgressions against God, those from Gath and Enakim dared to laugh at the glory of God. For they thought that, as I have already said, he did not save his own, as one being defeated by the hand of the Assyrians. Then concerning this God wished to persuade, from Lachish, that they were given to the enemies because many impieties of Israel were found upon them, and because they became the beginning of sin to the daughter of Zion, that is, to Jerusalem. When God said these things, the blessed Prophet, understanding very well what was being shown and before the others, accepts the words, and, as it were, crowning them into truth with his own votes, immediately cried out: Therefore you shall give ones sent away as far as the inheritance of Gath, vain houses. Yes, he says, O Master, they will go to their enemies, and they will be sent away by you, leaving the land that bore them, and moving to the land of the Assyrians, not only, he says, those in Samaria, but also those in Gath. For the one group became apostates and insolent, not enduring to follow your ordinances; and the others, mocking those who acted miserably, made what happened a contempt for your glory. You yourself therefore will give ones sent away as far as the inheritance of Gath, vain houses. For the houses of both Ephraim and those from Gath are vain, on account of not enduring to honor God, but assigning worship to carved images, and because they have thought only of the things of the flesh, and being attached to earthly things, they made no account of virtue. Then in the midst he becomes indignant in a way, and the blessed Prophet, as it were, strikes his hands together, coming to the thought of the things that were done from time to time in Samaria. He considers the arrogance of the kings, and that the impious deeds for which Israel transgressed were the result of their perversity. For their inventions were both the heifers and the precincts of the other idols. And they did not cease in every way provoking the Creator. The Prophet therefore, being distressed, says: It became empty for the kings of Israel, until they lead away the heirs. It is as if he were saying: The kings did not cease from their labors unto vanity, until they had fallen into such misery, that the inheritance assigned to them by God became the possession of others. That the Assyrians were about to rule all the land of the Jews, he receives two cities in situated in the extremities of the whole country, I mean both Lachish and Odollam, which Rehoboam built, and he says, The inhabitant of Lachish, an inheritance, will come as far as Odollam. For he will inherit Lachish, although it was very well fortified; for this is what it is to inhabit; and it extends, he says, even to Odollam. Therefore, if one should choose to be wise and well-reined and hating to oppose the divine commands, he will be in long-lasting prosperity, and will be situated in the good part of his own lots; for he will be full of good hope and will shine forth with the saints in due seasons; but if he should appear harsh and intractable and not yielding to the divine laws, he will be utterly cast out from the hope of the saints and will lose his lot with God, and he will also be the lot of his enemies, according to that which is sung in the psalms concerning some, "They shall be portions for foxes," that is, a portion of wicked, crafty, and malicious powers. The glory of the daughter of Israel, shave yourself and cut your hair for your delicate children; make your widowhood wide like an eagle's, for they have gone into captivity from you. It is as if he were to say again, O once thrice-blessed daughter of Jerusalem, who received a most glorious and conspicuous glory, Jerusalem or Samaria, your delicate children are gone, and the multitude that once lived lavishly

has perished, the brilliant and luxuriously-living, who slept "On beds of ivory, and lived lavishly on their "couches; who ate kids from the flocks "and milk-fed calves from the midst of the herds; who clapped "along to the sound of instruments; who considered them "as abiding and not as fleeting; who drank strained "wine and anointed themselves with the finest myrrh;" Therefore, disrobe yourself, O daughter of Jerusalem, that is, put off your glory and be shown naked of that ancient prosperity; then, wailing widely and unusually and striving to imitate the deep grief of eagles; mourn your children, for they will go as captives, and you will be a widow and desolate. And those who are wise in these things and who study the natures of birds as much as possible, say that the eagle is a creature that loves its young; and that it laments terribly when its nestlings have fallen from its nest, or rather, have been snatched by someone. And that the bird would not be without the character of loving its offspring, the divinely inspired Moses will also persuade us, saying, concerning both God and those of the blood of Israel, "As an eagle would shelter his nest and yearned over his young, he spread his wings and took them up and carried them on his back." You see how he said the eagle yearns over its own nestlings, and loves to place them within its wings, overshadowing what was born out of great love. Make your widowhood wide like an eagle's, therefore, he says. And one might fittingly exclaim this not only to the more ancient peoples of the Jews, but also to those who lived at the time of our Savior's sojourn, when, having handed him over to the cross, they fell into terrible and inescapable calamities; and they were scattered to every wind, enduring the pains of captivity in another way, as it were. They were devising troubles and working evils in their beds, and with the daylight they accomplished them, because they did not lift up their hands to God; and they desired fields and seized orphans, and oppressed houses, and seized a man and his house, a man and his inheritance. Whenever the God of all makes long speeches about the punishment of certain ones, so that no one may be thought to be harsh or grievously wrathful, but rather a just Judge, weighing rightly according to the faults of each, and repaying transgressors according to their works, He immediately sets forth their accusations, and lays bare the magnitude of their impiety; Therefore, he says, they have become wicked in their ways and have finally reached such a point of awkwardness as to plan at night and to make an occupation of troubles, that is, to compose against certain ones vexations, and to work evils, that is, again to devise pretexts to fulfill and to be able to harm the weaker. Then, though they should have reconsidered and chosen to do the better thing, giving no time to their own deliberations, at dawn they brought to completion what seemed good to them, although they should rather have lifted up their hands to God, as the morning sacrifice was being offered according to the law. But for them, there were the counsels of the night and the leisurely deliberation, desires for others' fields, the overthrow of houses, oppressions and covetousness, and the plundering of both a man and his inheritance. For this reason they were justly sent away as futile houses, not knowing how to think the things that please God. It is therefore better and incomparably so to rise above such things, and to depart from all wickedness, casting covetousness as far away as possible, and not desiring superfluous things, to seek food and coverings, and whatever is sufficient for the temperate for living. "For those who want "to be rich fall into many foolish and harmful desires, "which plunge men "into ruin and destruction." And in addition to this, it is harmful to spend the leisure hours of the night on thoughts of sin; but it is good to emulate the blessed Psalmist saying to the God of all, "At midnight I arose to give thanks to you for the judgments of your righteousness." and again "O God, my God, to you I rise early, my soul has thirsted "for you, how many ways my flesh for you." and again "If I remembered you upon my bed, in the morning "I

would meditate on you." Therefore thus says the Lord: Behold, I am devising against this tribe evils, from which you shall not remove your necks, and you shall not walk upright suddenly, because it is an evil time. For since they themselves devised troubles and worked evils for some, thrusting aside the lifting up of their hands to God as unprofitable and useless, for this reason I also, He says, will devise evils against every such tribe, that is, I will consider in what evils they might be, that is, in incurable calamities; and He says the things that will be brought upon them will be so hard to bear and burdensome that those who suffer them will be in the same state as those who are bent over, and will be bent down in a certain way, being terribly and unbearably weighed down. for it will be an evil time, He says, in which He would inflict upon them the things that come from wrath. And this, I think, is what is wisely sung by someone: "For my iniquities have gone over my head; like a heavy burden they have been heavy upon me." But our Lord Jesus Christ called those who were so weighed down to the laying aside of the things laid upon them, saying, "Come to me, all you who labor and are heavy "laden, and I will give you rest." But those who honored the one who called them by faith shook off the burden; but they have remained laboring and oppressed, and very fittingly, those who have grieved by their disobedience, both scribes and Pharisees, and the other multitude with them, who also would not be able to walk upright. And knowing this, the divine David cried out to God, "Let their eyes be darkened "so that they do not see, and their back "bend down always;" so that not seeing the things above, nor indeed being able to lift up the eye of their mind to the hope of the saints and the beautiful city in the heavens, they may look only at the things on the earth, as it were, bent over and fixing their insolent and God-hating mind on temporary and fleshly things. In that day a parable shall be taken up against you, and a lamentation shall be lamented with a song, saying: We have been utterly despoiled; the portion of my people has been measured with a line, and there was no one to hinder him from turning it away. He says that two things will happen at the same time, both a parable and a lamentation. And the parable seems to signify that somehow in the mouth of all the talk against them, or about them, will arise; for there is always remembrance even of extraordinary evils, and the fame of such things visits both cities and countries, and rushes to the ends of the whole earth. But the lamentation... a tear and the wailings over them, which others might happen to make, or rather, they themselves weeping for their own sufferings among themselves. Therefore he says, We have been afflicted with misery. And what might be understood as the manner of this misery, he makes clear, saying, The portion of my people has been measured with a line, and there was no one to prevent him from turning it away. The lot, he says, which was assigned to my and beloved people; it is clear, that is, to Israel; has been measured by enemies, that is, has been subjected to tributes and taxes. For that which is measured is under tribute and taxes. Then, when this had happened and occurred contrary to expectation, there was no one to prevent it. Where then, he says, are the heifers, Chemosh, Dagon, Beelphegor, Baal, and the manifold handmade things in the precincts of Samaria? They have fallen silent, they have not set themselves against those dividing the portion; they have not helped their own worshippers; they have not brought wrath upon those measuring the land. He says something similar also through the voice of Jeremiah concerning those from Israel, "And in the time of their evils they will say, 'Arise and save us.' And where are your gods whom you made for yourself? Will they arise and save you in the time of your affliction?" But how could they save others, they who would easily suffer whatever anyone might choose to do? For they are "the works of men's hands, silver and gold," and stone and wood, deaf and senseless matter. Let the divine David therefore sing, "May all who make

them and all who trust in them become like them." Your fields have been measured out; therefore there will be no one for you to cast a line by lot. He makes clear the meaning of what has been said. For you have become disinherited, he says, and your things have been measured out to others, but it is not permitted for you to measure out your own. And we will find the arrogant Jews having suffered this at the time of the visitation. For having acted insolently toward Christ they lost the lots that had been assigned to them. For he was the firstborn, and the most wise Paul says the promises belong to them, the fathers are theirs, and from them is Christ according to the flesh. But he has fallen from the hope and from all glory in this regard; and the multitude of the Gentiles has rushed in and ascended to their lot. For the promises have become theirs, Christ is theirs, the fathers are theirs. They are called children of Abraham, following "in the steps of the faith" of his "uncircumcision"; "For not all who are from Israel, these are Israel, nor because they are the seed of Abraham, are they all children, but 'the children of the promise, these are counted as seed'." Therefore also the divine John, bringing down the haughtiness and considerable puffing up of the Jews, says, "Produce therefore fruits worthy of repentance, and do not think to say within yourselves that 'We have Abraham as our father'; for I say to you that God is able from these stones to raise up children to Abraham." Therefore the senseless Israel has fallen away from the inheritance, but the flock from the Gentiles has sprung up in its place, and to them Christ assigns the glorious and worthy lot of the good things from above. For they have become fellow citizens of the saints, and members of the household of God, and fellow members of the body of Christ, and made resplendent by the unity with him through the Spirit, they will live a truly much-prayed-for life, in holiness and sanctification and incorruptibility. In the assembly of the Lord do not weep with tears, nor let your eyes shed tears over this; for he who says, "The house of Jacob has provoked the Spirit of the Lord," will not put away reproaches. Are these his practices? Does he then prevent Israel from choosing to repent? Tell me, does God check his gentleness toward them, even if they should wish to learn what is most especially fitting for them, and to do somehow now what is pleasing to him? He does not say this. But it is a custom for some, if they should happen to be convicted of having erred by one of the wise, to measure the manner of their repentance only as far as shedding tears, and to confess their sin, and by this alone to seek forgiveness; but not yet to cease from their present evils. Some of those from Israel did this, so as not even at times to spare their own garments. But what does He say Who looks into the heart and reins? "Return to me with all your heart, in fasting and in weeping and in lamentation, and rend your hearts and not your garments." Therefore, that by merely pouring a tear from their eyes, and pretending to speak good words, while not ceasing from their own desires, they would not make the Judge favorable and gentle toward themselves, he teaches, saying, In the assembly of the Lord do not weep with tears. Do not, he says, make the divine temple a house of mourning; nor weep for this reason, so as to seem to weep only in the house of God; for such a thing is completely unprofitable; nor indeed should some say that, The house of Jacob has provoked the Spirit of the Lord. For he would by no means wipe away the reproaches for the things in which he has transgressed, even if one should choose to use such good words. Are these his practices? And what are these, he says; "They were devising troubles, and working evils in their beds, and with the day they accomplished them, and they did not lift their hands to the Lord; and they coveted fields, and plundered orphans, and oppressed houses, and plundered a man and his house, a man and his inheritance." Therefore, if such, he says, were his practices, how could he ward off the reproaches by merely pouring out a tear, and confessing and saying, The house of Jacob has provoked the Spirit of the Lord? It is

necessary, then, for those who have chosen to repent to be rid, on the one hand, of the accusations of wickedness, and thus to weep and confess to God, having already honored doing good. For God will not look simply at a tear, nor at good words, but at character and ways. And then indeed, he says, weeping will be profitable for some, when the ways of doing good appear to run together with the overthrow of wickedness. For when sin is destroyed in us, the genesis of virtue slips in. Are not his words good with him, and have they not walked uprightly? And before, my people stood up in enmity against his peace. He accuses them again, then, as being accustomed to speak excellently, but having a mind inconsistent with their words. For the words among them are upright, he says, and very good; for they confess their faults, they call God kind and good, and they dissemble in many ways, while in their deeds they have not ceased to provoke him. And one might see them having become enemies to themselves, and scaring away their own peace. For my people themselves, he says, have set themselves up as an enemy to their own peace. For though it was possible for them to be in well-being and luxury and in sure glory and to have a steadfast cheerfulness, if God had been honored, they willingly slid into apostasy. For this reason also, having cast away remaining in peace, they stir up, as it were, a self-summoned war upon their own heads. But that it is not entirely unprofitable for those who have sinned to speak good words to God, that is, if one should choose to blush at his own failings, we shall demonstrate from the divinely-inspired scripture itself. For it is written in the second book of Chronicles concerning Rehoboam, "And it came to pass, when the kingdom of Rehoboam was established and when "he was strengthened, he forsook the commandments of the Lord, and all " Israel with him." Then Shishak the ruler of the Egyptians armed himself against Jerusalem, and with his whole army marched out from his own land. And after this, "Shemaiah "the prophet came to Rehoboam and to the rulers of Judah, "who were gathered in Jerusalem from the face of Shi-"shak, and said to them, Thus says the Lord: You "have forsaken me, and I also will forsake you into the hand of Shi- "shak. And they were ashamed, he says, the rulers of Israel and "the king, and said, The Lord is righteous. And when "the Lord saw that they humbled themselves, the word of the Lord came to "Shemaiah, saying, They have humbled themselves; I will not destroy them." Then again he says, "And when he humbled himself, was turned away from him on him the wrath of the Lord, and not for destruction to the "end; for in Judah, it says, there were good words." Do you see, then, how it is not unprofitable to have good words on the tongue, if it is accompanied by reverence, and blushing for the things in which one has sinned. Therefore as Paul says "The kingdom of God is not in word, but in power," and Christ himself somewhere openly said "Not everyone who "says to me 'Lord, Lord,' will enter into the kingdom of heaven, "but the one who does the will of my Father "who is in heaven." It is therefore in vain, then, as I just said, to say good things about God, when that which is approved in deeds does not accompany it. They have flayed his skin, to take away hope, the shattering of war. He again brings the accusations against those appointed to lead for the destruction of the flock. For whereas they should have been sufficiently able to instruct them, and to lead them to the right and uncrooked path, and to hold fast as much as possible to loving piety toward God, while rejecting as useless and a cause of ruin and putting farthest away devotion to carved images, they themselves have become destroyers and corrupters, turning the minds of those under their hand to the very opposite, persuading them to depart from God, and rather to exult in the ways of error. For this reason, offending God, they also slipped away from the hope in him, which if they had continually possessed, nothing would have prevented them from being able to crush their enemies. Therefore he says, as of a sheep, that

they flayed his skin, to take away hope, the shattering of war. It is as if he said: Having shown him naked of the coverings that come from hope, and having stripped him, as it were, of my care and assistance, they have made him vulnerable and easily captured. For their hope in God has been taken away, and this for them was the shattering of war. For just as for irrational animals the hide is a safe garment—for the naked flesh is entirely vulnerable—so also for us a safe covering and a hide, as it were, is the power of hope in God, which if we possess, in no way grieving God, we will prevail over our enemies, and we will overcome every war, both carnal and spiritual; and we will also tread "Upon the asp and the basilisk, "and we will trample the lion and the dragon," according to what is written; and we will sing with confidence, "O Lord God "of hosts, blessed is the man who hopes in "you." For this reason the leaders of my people will be cast out from their houses of luxury; for their evil deeds they have been driven out. For since, he says, those who were able to benefit with their guidance and admonitions those subject to them, the guides and fathers, the shepherds and overseers, have flayed his skin, and have taken away the hope in God, through which it was easy for every war to be shattered, for this reason they will justly abandon the good things at home, and being deprived of their most beloved things, and having lost enjoyment and luxury, they will go to their enemies, and will pay a bitter penalty for their indolence and worthlessness. But that the cause of their suffering was not someone else, but they themselves were rather the cause for themselves, he makes clear by saying: For their evil deeds they have been driven out. "For not in vain are nets spread for birds," according to what is written; "for they who partake in murder, "store up evils for themselves." We ourselves then will wrong ourselves, if we should wish to do what is not right; and we are cast out even from houses of luxury. For those who offend God will not see the mansions above and in the heavens, but will remain without a share both of the hope of the saints and of eternal luxury. But the wise and good and those who have set their minds on everything praiseworthy, will not be among these; how could they? But they will have the city, the Church in heaven, and will dwell in the mansions above, delighting in heavenly goods. Approach the eternal mountains. Arise and go, for this is not your rest. The discourse is still addressed to those appointed to lead. He speaks ironically, and as if it were a custom, introducing what is grievous as something useful. For he all but says, O you leaders of the peoples, perhaps it seems burdensome and troublesome to you to live in luxury at home, and to possess the land that bore you, and to live in peace, and to follow a way of life befitting the free. But since this, as it seems, does not seem good to you, go to your enemies, run off to the land of the Persians and Armenians. Approach the eternal mountains, he means Ararat; eternal, either because they were destined to spend long periods of time in them, or because they were famous from of old, perhaps because the ark remained in them. The argument could also apply to the Jews at the time of the Lord's coming, who, following the opinions of the scribes and Pharisees, did not accept the faith. For they were like mountains, more illustrious among them, and lifted up by the boasts of the priesthood, and coming to a share of glory. But those things were temporary; for the shadow has ceased, the worship in types has grown old, and the sacred lineage of that time has become inactive. For the eternal mountains were then revealed, that is, the preachers and deacons of the new covenant, who speak the mystery of Christ, who are renowned and most illustrious, and who are distinguished by the heights of virtue. For God calls them mountains through another prophet, saying thus, "And the mountains shall drip sweet wine, and "all the hills shall be planted." For the word of the theologians is very sweet, and sweeter than honey itself to those who are truly most devoted to God, for whom it would be fitting to say to Christ, the Savior of

us all, "How sweet are your words to my throat, "more than honey and the honeycomb to my mouth." Therefore, to these spiritual mountains, those who have not yet believed, if they should draw near, that is, in a spiritual relationship, will find rest. For they will immediately unload the sin that has come upon them, although having no rest in the life according to the law, if it is true that "The letter kills, but the spirit gives life." Therefore let the Jews hear from us ourselves: Arise and go, for this is not your rest. For since you do not have rest in the law, go and move through faith to the teachings of Christ. Because of uncleanness you were destroyed with corruption. By uncleanness he means the infamous defilement of outrageous and abominable idolatry; for it is truly shameful and foul-smelling. Another kind of filth and uncleanness is to defraud brothers, to seize what belongs to another as plunder, and injustice against many in another way. Because of this uncleanness, he says, you have been utterly destroyed, miserably corrupted with the corruption that leads to death. And those who fight against faith in Christ have also been utterly destroyed, and for no other reason than because of uncleanness. Christ himself will make this clear to us, saying to the disbelieving Jews, "Truly, truly, I say to you, if "you do not believe that I am he, you will die in your sins." Is this not, 'Because of uncleanness you were destroyed with corruption'? For they did not wash away their offenses, nor, having been freed from their ancient charges, did they partake of the salvation from Christ, as did those who received the faith. You were pursued with no one pursuing. You have endured a voluntary captivity, he says, or rather, the flight to foreigners, and it is clear that it was also to enemies. For with no one pressuring or compelling, they themselves chose to do those things, and very zealously, through which it was necessary to be punished against their will. The multitudes of the Jews, therefore, were pursued with no one pursuing. For though it was possible for them to continue prospering, and to be in every good thing, having honored Christ, they slipped into apostasy, and have stumbled in many ways: disobeying, being insolent, and what evil thing did they not do and say? Therefore with no one pursuing we will pursue ourselves, and having become responsible for incurable evils to our own souls, we shall no longer piously blame the one of all God the Giver, but rather ourselves, if indeed we are in a good state of both mind and understanding. A spirit has set up a falsehood, it has dripped for you into wine and strong drink. Certain ones in Samaria, sitting before the precincts of idols, practiced divination in many ways, and feigning to have an accurate grasp of future events, they announced things that were pleasing and dear to those who approached, seeking cold and despicable gains, and for a few obols, or "a piece of bread," as it is written, they sold false little words. This especially corrupted and destroyed Israel. He says, therefore, that an evil spirit has set up a falsehood as a snare for Ephraim, and like one of the poisonous drugs, has instilled into wine the demonic error, and has shown him as one who is, so to speak, thoroughly drunk with incontinent impulses towards everything that is most shameful. The evil one, the apostate dragon, also instilled into the Pharisees the false opinion and outlandish error concerning Christ. For at one time he was saying, If this man were from God, he would not break the Sabbath; and at another time they dared to call him a Samaritan, and indeed a drunkard. And if it is true that no one says, Jesus is accursed, except by Beelzebul, how is it not easy to see that especially among them a spirit has set up a falsehood? And it dripped down into their mind and heart the drunkenness that comes through error, for which they have also justly perished, attacking like wild beasts, using every kind of audacity and slander. And it shall be from the drop of this people; Jacob shall be gathered together with all, I will surely wait for the remnant of Israel, I will make their turning away one and the same. Evil things, proceeding little by little towards increase, and

having blossomed at first among a few, somehow always seize upon even more, and extend beyond their initial measures. And one might see the truth of what I say, if one chose to consider subtly what happened to Ephraim. For first Jeroboam, and some of those who thought like him, after setting up the heifers in the precincts, have worshipped them, and have heeded the words of the unholy false seers, or rather, false prophets. Then, as the evil crept on, and always added other things to the first, all of Israel was finally brought together and ran together to one purpose, and was possessed by the transgression, and no longer in part, but rather in a great multitude and in every way. Therefore, he says, from the drop which the word of the false seers might drip on them; for very many among Ephraim were accustomed to do this. All of Jacob, he says, will be gathered together, that is, will be brought to one mind, and the disease will be spread among all. But I will not bring upon them the penalties for this in part, but will rather wait for those who will be added to those already corrupted. For this is the meaning of, I will surely wait for the remnant of Israel, and then indeed, then I will make one turning away against all. And this would be an indication of the forbearance inherent in God, who does not punish immediately, but kindly postpones, and awaits the correction and the return of those who have gone astray. But if this should not happen, but the sickness should rather appear to be on the increase, then indeed with difficulty and reluctance He turns away. And in every case, it follows upon His turning away that those who have suffered this must be afflicted. Therefore the divine David also sings in the Psalms, "Turn not your face away from me, and do not turn aside in anger from your servant." But it must be known that just as Beelzebul instilled into the scribes and Pharisees the false and abominable opinion concerning Christ, the disease was also distributed, as it were, among all, and the rest of the multitude concurred with the deceptions of the leaders. Therefore, having also endured one sentence, I mean that of condemnation and turning away, they have paid penalties equal to their sins. As sheep in affliction, as a flock in the midst of its fold, they shall be utterly destroyed from among men by slaughter; before their face they broke through, and they passed through the gate, and went out by it, and their king went out before their face, and the Lord will lead them. It is a custom for the holy prophets, even in the visions themselves, often to be in the midst of things foretold as they will be in time, and to see, as it were, present and at work, things that would come to pass many years later. For example, the blessed prophet Isaiah, relating the things concerning Christ, and as it were seeing him being led away to the saving passion, says, "As a sheep he was led to the slaughter, and as a lamb before its shearer is silent." And he asks, as if observing the prints of the nails, and says perhaps to him, our Lord Jesus Christ, "What are these wounds between your hands? And he said, 'Those with which I was struck in the house of my beloved.'" Moreover, the divine Jeremiah, having foretold the coming war against Jerusalem, and already seeing a great multitude of the Jews lying dead—that is, clearly, in prophetic visions—laments, saying, "Woe is me, for my soul faints over the slain." So also the blessed Prophet Micah seems somehow to see the future tumult in the cities of Samaria, with many already terrified, others fleeing, leaping over walls and ditches, and the very hordes of the enemy breaking through gates, and pouring through them along with the conquerors, with God, as it were, defending and inciting those of the blood of Israel, as one who has been grieved. Therefore, he says, they will be so terrified, as if a sheep should happen to be in distress, that is, a whole flock, if it were resting in places, and then some wished to take it, one would see the animals leaping up and down, and where a breach might be made, going and fleeing through it; so, he says, it will be with those against whom the war of the Babylonians should go. And breaking through gates, while

they are watching, that is before their face, they will enter and go out through them, that is, effortlessly and without any fear they will pass through into the cities, having the Lord of all as their leader; because it was not the work of their strength to overcome Israel, but rather by the decree of God who delivered Israel over. We say these things happened also to those who had acted insolently toward Emmanuel himself. For their cities and villages were sacked when Vespasian and Titus were then conquering and fulfilling the divine wrath upon them. And he will say, Hear now these things, you rulers of the house of Jacob and you remnant of Israel. Is it not for you to know judgment? You who hate the good and seek evil, snatching their skin from off them and their flesh from off their bones. In the same way they ate the flesh of my people, and stripped their skin from their bones, and broke their bones, and chopped them up like flesh for a cauldron, and like meat for a pot; so they will cry to the Lord, and he will not hear them; and he will turn his face away from them at that time, because they have done evil in their practices against them. He who opens the gates to those who war against Israel, he who smooths all things for them, and overthrows difficulties, so that they may then go with great ease, and effortlessly seize those who resist, is the Lord their leader. He himself will also say to the rulers, and to the remnant of the people. And he has put "he will say" instead of "he will converse with." And to those who manage the offices he charges with indolence, and that having neglected those under their hand, they have become destroyers and corrupters; but to those who have been subjugated, and have been deceived by the perversities of the rulers, he gives to understand that for the sake of the sins against them, justice is cast upon those who have done wrong. For the Creator of all things cares even for those who are led astray, he who created man "for good works, which he also prepared beforehand," as the divine Paul writes, "that we should also walk in them." What then, Is it not for you to know judgment? And he says *judgment*, either the holy and blameless sentence passed upon them, or condemnation; but it would be fitting in these things for the knowledge of the judgment to be understood not as in learning only; for what harm would this have done to those who transgressed those things? Or how would it have grieved the impious? but as through the very experience of what is to come; for those accustomed to transgress, paying the penalty to their punishers, are then said to learn both the excess of the power they possess and the power of the Lord's judgments. Therefore, it is necessary, he says, for you especially to learn the judgment through the things that will happen; you who are always inclined to evil, but spurn what is good; you who make a certain wild and savage assault against my sheep, and yield in nothing to the most cruel of beasts, who flay the sheep, and tear their flesh, and dismember them unsparingly, and as it were boil them in a pot. And through these things he signifies every kind of greed, insatiability, and oppression. And since they have done these things, he says they themselves will cry out; and I would not deem them worthy of my oversight; nor if they should cry out asking for mercy, would I grant it. For they themselves dealt craftily with those under them, and inflicted on them every kind of wickedness, of bitter and unholy devices and deeds. And one might very fittingly apply such things to the scribes and Pharisees, who, being leaders of the peoples and set over the flocks, together with the common folk like certain sheep, cruelly attacked those who believe in Christ, and all but flaying them, they dismembered and devoured the saints, differing in nothing from wild beasts. Therefore they also heard God proclaiming beforehand through the voice of Isaiah: "When you stretch forth your hands to me, I will turn away "my eyes from you; and if you make many prayers, "I will not listen to you; for your hands "are full of blood."

Thus says the Lord concerning the prophets who lead my people astray, who bite with their teeth and proclaim peace upon him, and when nothing was given into their mouth, they stirred up war against him. He strongly accused those of Israel of enduring destruction willingly, and of giving themselves over to self-inflicted evils, and of greatly tending towards indifference. He added that they were also greatly wronged, with the evil and unclean spirit always deceiving and tricking them. And he spoke thus: "Draw near to the everlasting mountains; arise and go, "for this is not your rest; on account of uncleanness "you are corrupt with corruption. You were pursued with none pursuing. "The spirit set up a lie, it dripped for you into wine and drunken- "ness." For this reason he rebuked not moderately those chosen to be leaders; and he now usefully turns his discourse to their false prophets and diviners, who all but dripped for them as wine the things from the evil and unclean spirit, that is, false words and deceptions, and thus having enveloped them as with a kind of drunkenness, they drove them out of their sound mind. For they bit and wronged them not moderately, persuading them to adhere to their words, and not rather to those from God through the holy prophets; and they spoke falsely, saying that they would live their lives in peace and prosperity, and that nothing of what is naturally grievous would trouble them at all. But their one word for this was not from God. For it would not have been given to unclean tongues to speak the things so brilliant and worthy of reception. But when they persuaded them to pay attention to them, they stirred up war against them, not themselves rousing the Assyrians to this; how so? but rather sharpening the holy wrath against them. For because they had paid attention to them, the evils from the war were justly brought upon them. This is an accusation, indeed one of the most true and fitting, against the chief priests and Pharisees, whom the wretched multitude of the Jews followed and was utterly destroyed and ruined; for it became impious and a slayer of the Lord. Therefore it will be night for you from vision, and darkness for you from divination, and the sun will set on the prophets, and the day will grow dark over them. For since, he says, you have distilled falsehood as wine and strong drink for the people, and bit them like wild beasts, while you proclaimed the good news of peace, lying to them, and prepared them to be caught in the disasters of war, for this reason justly night and darkness will be upon you, even though you pretend to see, and, as you think to yourselves, have practiced divination excellently and truthfully. For the sun will set for you, and the very light of day will grow dark. And we do not say, of course, that the sun truly withdrew its rays from them, or that the light of dawn was darkened, but that the magnitude of the disaster was like darkness to them and a lightless night, and a setting of the sun's ray and a withdrawal of light, and what of such things did not happen to occur? For terrible and extraordinary evils intoxicate the mind, and trouble the heart, and fill it with darkness. And one might say truthfully that for the peoples of the Jews who acted insolently toward Christ, the intelligible sun finally set, with God no longer shining upon them, nor the intelligible day dawning for them, but rather their hardening spreading over them like night. For they have been hardened, as Paul says, and "Whenever Moses is read, a veil lies on their heart." "For professing to be wise, they became fools, and their foolish heart was darkened." And that these things would happen to them, Christ himself foretold, saying "While you have the light, walk in the light, lest darkness overtake you." But since they did not accept the divine light, that is, Christ, they were overtaken by darkness, and it became night for them from vision, according to the Prophet's voice. This same thing will also happen to the inventors of heresies, who, pretending to see, and insisting that they are able to understand the mystery of Christ brilliantly, the wretches speak falsely, and they almost drip the harms from deceit into the hearts of the more simple, and then lead them away from the

doctrines of truth. Therefore, for them there will be night from vision, and darkness, for they will go away into the outer darkness, "having sinned against the brothers and wounding their weak conscience for whom Christ died." And those who see the dreams will be ashamed, and the diviners will be laughed at, and they will all speak against them, because there will be no one to listen to them. For they were divining that there would be great peace, and seizing those who approached them with silly little dreams, they prepared them to be disposed to think that everything would go smoothly for them, and that their prayers would prevail. But when experience showed the outcome of events to be contrary to what they were saying, and their hopes turned out completely opposite for them, they were then necessarily condemned as false speakers, as buffoons and impostors; and indeed they slipped into such disgrace that no one wanted to pay attention to them; for how, or from where? they who spoke good things, but have cast the deceived into an unexpected disaster, and as far as possible from what was hoped for? Unless I fill myself with strength in the spirit of the Lord and of judgment and of power to declare to Jacob his impieties and to Israel his sins. He shows that in every way and altogether It is necessary for those who have a counterfeit glory of prophecy to speak falsely. For how could one who does not speak in God, who is truth, speak the truth? For concerning Cain, Christ said somewhere, "He was a murderer from the beginning, and has not stood in the truth, because he is a liar, as is his father;" giving him as a father the one who also invented falsehood, that is, satan. How can it be doubted that it is necessary for those who speak from a diabolical spirit, saying his things, to lie? But those who are through God, in every way and altogether, speak excellently and truthfully; for they have the truth in themselves. Therefore, how, he says, could the word of prophecy not be falsified by some, unless I filled some with power and righteousness, that is, judgment, through my Spirit, so as to fearlessly and boldly rise up against sinners and convict them? For I think those who speak the things of God need very great and good boldness. For at times they rebuke whole peoples, and indeed also kings, and those who are in high places, who especially gnash their teeth at those who wish to correct them, and do not consider the word of those who help them tolerable. For the blessed prophets have labored, or rather, have been endangered, and have been slain in many ways, falling at times into the unholy rages of those being instructed. And the divine disciples were also scourged. For being full of power and judgment and righteousness, they brought to God through faith in Christ the flocks of the Jews. But they rejoiced being tortured, and left the councils exulting, having been dishonored for the name. For they knew that having suffered with Christ, they would also reign with him. Hear this now, you rulers of the house of Jacob and the remnant of the house of Israel, who abhor judgment and pervert all that is right, who build Zion with blood, and Jerusalem with iniquities. The Creator, being exceedingly good, and then not being ignorant of the magnitude of the evils that would befall them, comes in every way, and introduces every kind of suggestion and threat, so that perhaps somehow the sinners might be persuaded and choose to repent, unlearning the more shameful things and having chosen to do right those things through which it was likely they could escape the effects of wrath without a struggle. It is necessary for the eager learner and most devoted to words to know that while the word of the prophets is continuous in books and writings, it came about at times and in parts, so that even if they sometimes seem to say the same thing, it is still logical to understand that they did not, as I said, address such things at one time, nor to the same people, but with long intervals often intervening, they spoke to different people at different times. For it was necessary for all to know the things that would happen, and for the prediction of the common calamity to be for those

throughout all the land. To you, then, he says, is the word, who have finally come to such a point of madness as to abhor judgment, that is, righteousness, and to declare perverted the law that directs toward good knowledge; to you who think perhaps to restore Zion with murders and unjust bloodshed, and to make Jerusalem glorious and admired. But it were better to understand that they are rather destroying it, although they were appointed for building and for correction, since they were leaders of the flocks, priests and guardians of the law appointed by God. And they have truly torn down Zion with blood. For they have killed the prophets, and they added to them also the Master of all, I mean Christ. For being builders of Zion, they rejected him; although God said clearly, "Behold, I lay in the foundations of Zion a stone, a chosen, precious corner-stone, and he who believes in him shall not be ashamed." But, as I said, the builders of Zion rejected the chosen and precious stone; yet he has been made the head of the corner; for Christ has reigned over us, and over those of the circumcision, whom he also created "into one new man, making peace through the cross" and joining them like a corner into unanimity in the Spirit. For it is written that "the multitude of those who believed were of one heart and one soul." But since they have been conformed through sanctification and faith to the most precious cornerstone, the divine Peter writes well and wisely to them, "and you yourselves like living stones are being built up as a spiritual house," "into a holy temple, into a dwelling place for God in the Spirit;" for Christ has dwelt in the hearts of those who believe. And somewhere concerning them he says through the voice of a prophet, "For I will dwell in them and walk among them, and I will be their God, and they will be my people." Its leaders judged for a bribe, and its priests gave answers for a price, and its prophets divined for silver, and they rested upon the Lord, saying, "Is not the Lord among us? No evil shall come upon us." Therefore because of you Zion shall be plowed as a field, and Jerusalem shall be like a watchtower for fruit, and the mountain of the house as a grove of the forest. An abominable thing, and among those especially hated by the all-holy God, are both unjust judgment and bribery. For it is written that "for one who receives bribes unjustly in his bosom, his ways will not prosper." For some are so defeated by accursed greed and shameful gains as to consider it nothing to pervert justice and to sell the truth. And just as those who get dust in their eyes have the activity of their power of sight weakened, so too those who receive maiming in their mind no longer see; "For gifts blind the eyes of the wise, as it is written, and pervert just words;" those who pervert justice wrong the pure beauty of the divine dignities. For it is proper for God alone to judge, and knowing this, the blessed Moses said, "You shall not show partiality in judgment, for the judgment is God's." He who has practiced judging unjustly all but touches the divine and highest thrones, and let him know that he has sinned against the ineffable glory itself, which knows how to judge rightly and justly. For the judgment is God's, as I said. And besides this, it is altogether terrible to make piety a pretext for gain, and to consider the things from God a source of revenue. For see how he does not leave blameless the prophet and priest who wish to work for hire, so as to promise to speak to those who approach, if indeed they should choose to bring wages and gifts. I think that the word here again makes mention of false prophets, and not entirely of priests of the law and true ones, but of those whose custom it was to run after such honors, and to acquire for themselves a purchasable glory. For a holy prophet, or a true priest, would not make his own soul liable to such offenses. Then, while sinning in such ways, he says, they rested upon the Lord, saying, "Is not the Lord among us? No evil shall come upon us." For admittedly the God of all was in Israel, and he delivered them from the misery in Egypt, brought them into the land of promise, and showed them to be stronger and more valiant than their enemies. But they surely ought to

have understood that when they sin terribly and are condemned for such outrageous things, God would not have endured to be with them. For the holy is incompatible with the profane, and the pure is unconnected with what defiles. That they have thought vain things, therefore, supposing that even if they should be workers of wickedness, even if they should choose to do things beyond all evil, God would nevertheless be with them again, they will recognize, he says, from the things that will happen. For Zion shall be plowed, and the famous Jerusalem shall be like a watchtower for fruit, that is, desolate and destroyed, and the mountain of the house itself, that is, the temple lying on a high hill, into a grove of the forest. This is like saying, a haunt of wild beasts and the holes of serpents. For just as beasts and the untamed kinds of reptiles dwell in the mountains and in the forests, So also in the deserted places, and wherever very many calamities might appear. But these things have happened to the peoples of the Jews, when they also acted insolently against Emmanuel himself. For then, then they were utterly destroyed, and not a stone has remained upon a stone, according to the voice of the Savior himself; and the once venerable and admirable Zion has finally been shown to be arable land and suitable for farmers. However, it must be known that God will also be in us, not in those having faith alone, nor in those as it were resting on him for this reason, but if there is added to faith also the being well-pleasing from works. "For faith without works is dead" according to what is written. And with works running together with the good things from faith, then indeed then God will also be with us, and he will readily strengthen, and will consider us friends, and will gladden us as genuine, and will deliver us from every evil. And it shall be in the last days that the mountain of the Lord shall be manifest, established on the top of the mountains, and it shall be exalted above the hills, and peoples shall hasten to it, and many nations shall go to it; and they shall say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and they will show us his way, and we will walk in his paths. In these things is now clearly seen the prediction of the Church from the gentiles. With Israel according to the flesh having been, as it were, removed from the midst, and the sacrifices according to the law having ceased, and the priesthood from the blood of Levi also being at rest, and the renowned temple itself having finally been burnt, and Jerusalem having been destroyed, Christ revealed the Church from the gentiles, and as in the last time, that is, at the consummation of this age; for then he came to be among us. Therefore, he calls the Church a mountain, which is the house of the living God; and a high one, because in it there is nothing at all low; but the knowledge of the dogmas concerning God is raised on high, and the very life of those justified in Christ and sanctified in the Spirit has also been built up. For there is not in them what is cast on the ground and trodden underfoot with respect to life, just as, of course, one might see in the case of those of the circumcision. For they were overcome by love of the flesh and of shameful gains, and they were caught murdering unjustly, and liable to very many other offenses; "But those who are of Jesus Christ, as the divine Paul says, have crucified the flesh with its passions and desires." And they have so hated the need to be rich, that one might hear them crying out with boldness "Having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare and into many foolish and harmful lusts, which drown men in destruction and perdition." And they have so abstained from murder, that even to those who strike them on the right cheek, they turn the other also. The Church might also be understood as a mountain in another way, when compared to the doctrines of the Greeks. For they most foolishly teach that one must worship stones and wood and creation itself, but she makes manifest the God who is by nature and truly, who fashioned this universe, and holds it together for its well-being, and is Lord of

all as God. Indeed, he says the mountain of the Lord has been raised up upon mountains and hills, and to be established, signifying by this that it lies and is, as it were, in great prominence. For what is set on a mountain is conspicuous, and very easy to see, and perhaps unknown by no one, not even by those lying farthest away. And that the nations were going to rush to it very eagerly, the word of the prophecy has clearly declared. And the very outcome of events has borne witness to this, and shown it to be true. For peoples, he says, will hasten to it, clearly meaning to the Master of the house, that is, Christ. And what will they say? Come, let us go up to the mountain of the Lord and to the house of our God, and they will show us his way and we will walk in it. Do you hear that, urging one another on, they command each other, saying, "Let us go up," both correctly and intelligently; for I would say that of those among the Greeks the lowly and rejected state of dogmas not having been ignorant, they say "Let us go up," as leaping up high henceforth, as far as it pertains to the thoughts concerning the God who is by nature and truly is. And they long for righteousness, and they have thirsted to learn the way of the Lord, and indeed they profess to go, and very eagerly, in his paths. And who might be the teachers of such things? Or clearly the disciples of the Savior, those entrusted with the divine proclamation, to whom Christ said: "Go and make disciples "of all nations, baptizing them in the name of the "Father and of the Son and of the Holy Spirit, teaching "them to observe all that I have commanded you." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. and he shall judge between many peoples, and shall rebuke strong nations even to a distant land. The myriads and innumerable multitudes of the nations, those who are walking to the mountain of the Lord, that is, the Church, and longing to learn the way of the Lord, and eagerly promising to go by it, here state the reason for no longer wishing, so to speak, to be initiated into the law and to run to Judaism. For before the coming of our Savior, while the customs according to the law were still in force, some of the erring came forward, and bidding farewell to the evils of idolatry, then being circumcised in the flesh, they were eager to live by the customs and laws of the Jews. And such a multitude among them is beyond number. And so Solomon, when he was planning to rebuild the temple in Jerusalem, appointed one hundred and fifty thousand stone-cutters and work- men from the proselytes; for so it is written in Chronicles. But what was done was a type of a mystery. For they were about to build a temple to God, the true and conspicuous one, that is, the Church, not the Jews so much, but those from the nations, bearing the Jew in secret, and having a circumcision not so much in the flesh, but in the spirit. Therefore, before the advent, some of the idolaters came and lived by the laws of the Jews. But when the truly conspicuous mountain of the Lord was at last revealed, they approach it instead, rejoicing and saying: For out of Zion shall go forth the law and the word of the Lord from Jerusalem. And they seem to want to show, and to have proclaimed that clearly as well, perhaps, that Zion will be desolate even of the law, and Jerusalem bare of the divine words. For in a way the law and the word of God spoken through angels has departed from them. For the shadow has been abolished, and the things in types have ceased, and the sacrifices have also been taken away, and all the things through Moses have now in a way been brought to a close, as far as the letter is concerned, I mean. But that Christ was about to judge and convict many nations, they, so to speak, prophesy and foretell; but it is necessary to say how and in what manner he would judge and convict. For by persuading them to abstain from the ways of error, and showing them clearly that they are hastening to destruction, if they should not choose to live rightly, and to wipe away the charges of their ancient transgressions, he will in a way judge and convict and not only one nation, but even to a distant land, that is, to the ends of the earth under heaven; for everywhere

the saving word is sung. "For this gospel," he says, "will be preached in the whole world." And the prophetic word seems to hint to us at another subtle and hidden mystery. For it relates, as it were, in what way those from the nations would be received, and leaving that ancient error they will henceforth walk to the mountain of the Lord, that is, the Church. For he says, from the Zion above, and from the spiritual Jerusalem, a law and a word of the Lord will go forth. For the Word of God has come down to us from heaven, who also has become for us a law and a lawgiver, and he himself will judge between many peoples, and will rebuke strong nations even to a distant land. But what the 'will judge' and 'will rebuke' might mean, I will say according to what has come to mind. Satan has tyrannized over all, and together with the evil powers with him he waged war against the world under the sun, and placing the yoke of his greed upon all, he led astray from God the race upon the earth. But "The Lord God has appeared to us," according to what is written, the good shepherd then appeared on earth, and rescued those who had gone astray from that one's greed, and condemned those who led them astray, and convicted those who did wrong, that is, "The principalities, the authorities, the cosmic rulers "of this age, the spiritual forces of evil "in the heavenly places." And Christ himself makes this clear to us, saying, "Now is the judgment of this age, "now the ruler of this world will be cast "out. And I, if I am lifted up from the earth, will draw all people to "myself." For he has judged for many and innumerable peoples, that is clearly, for those who were wronged, and he has justified them in mercy and faith. He has cast out the ruler of this age, and has driven him away from his rule over us, convicting him as unjust, as unholy, as a murderer, as one who has taken advantage of the world under heaven. And with him were surely also convicted the other nations of demons, those once terrible and strong, not wandering about one city, but scattered as far as a distant land, that is, to the ends of the world under heaven. For they had divided the earth as it were, and no one at all was without experience of their wickedness. And they shall beat their swords into plowshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more; and each one shall rest under his vine, and each one under his fig tree, and there shall be no one to make them afraid, because the mouth of the Lord Almighty has spoken these things. All things have become new in Christ, and Paul speaks the truth when he says that "in Christ, a new creation, and the old things "have passed away." For the state of affairs itself has also changed for the better, no longer giving birth to wars and battles, which had an unbearable and truly wretched assault against all. For the reshaping of the instruments of war for the work of farmers, and for each to rest, says the Prophet, under his own fig tree and indeed his vine, and for there to be no one to frighten them, what else could this suggest to us, other than that there will be a deep and unbreakable peace, and a time without war? And these things were accomplished during the times of the visitation. And indeed Christ himself said, "My peace I give to you, my peace "I leave with you." But when or how did peace in the world come to be? For since the rule and most glorious kingdom of the Romans then held sway over the world under heaven, all the nations were brought together and came under one yoke, and they ceased from war against one another, and turned to the works of peace, clearly to agriculture, and each inhabited their own cities in safety. For before the hand of the Romans held sway over them, wars and uprisings of countries and cities occurred everywhere, and it was possible for those who wished to ravage whomever they chose, to plunder the property of others as if they had conquered them, and it was necessary for those in each country and city to be well fitted with the implements of war, and to practice military tactics, to defend themselves and their children. But since the strength of the Roman kingdom was then

established, such things have ceased, and the implements of war have become mattocks and sickles and indeed also plows, and they were then reshaped into certain other such things. But if someone should choose to approach the preceding things also spiritually, he will understand again that with Christ awarding us peace from his own gentleness, and abolishing the principalities and those who formerly fought against those who wish to be pious, we have ceased from fears, and we have been put beyond assault and battle, having turned to the cultivation of spiritual things, and we gather the fruits of righteousness, and we have rested at last under a fig tree and of the vine. And the fig tree will be a symbol of sweetness, but the vine of spiritual gladness. For the word of the Savior is exceedingly sweet, and knows how to gladden the heart of man, according to what is written. And in addition to this, sweet and full of gladness is the hope for the future, which we have richly received in Christ. For all the peoples will walk, each in his own way, but we will walk in the name of the Lord our God forever and beyond. Those who have made it their business to go up to the mountain of the Lord, and who wish to learn his paths, profess docility, and accept the glories of the life in Christ, and that they will pursue with all their strength the studies of piety, they signify this very well to us through these things. For each one, he says, of those in every country and city, may travel whatever path he should choose, and may live again according to what seems good to him or is even supposed to be right; but for us, Christ is our care, and we will make his ordinances our straight path, and we will walk with him, as it were, and not only for the present and passing age, but for much longer and beyond. And the saying is true; for those who now suffer with him, will be with him forever and will be glorified with him and will reign with him. Indeed, they make Christ their care who prefer nothing to the love for him, who cease from the vain distractions of the world, but seek rather righteousness, and what is pleasing to him, and to excel in virtues, such a one as was also the divine Paul. For he writes that, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me." And again, "For I decided to know nothing among you except Jesus Christ, and him crucified." In that day, says the Lord, I will assemble the one that is crushed and I will receive the one that was cast off, and those whom I cast off; and I will make the one that was crushed into a remnant, and the one that was cast off into a strong nation, and the Lord will reign over them on Mount Zion from now and forever. That Israel would in no way completely slip from hope, he then indicates; for it was crushed and became an outcast, that is, it has been rejected on account of its very great impiety; for it was a fighter against God and an idolater, abominable and profane, and was held not moderately by the charges of blood-guilt. For they killed the prophets, then finally they also crucified the Savior and Redeemer of all, yet the remnant has been shown mercy on account of the fathers and has been saved, and it has also become a great nation. For it is true that the holy multitude of those justified in Christ would be considered a very great nation, and very reasonably so. And its excellent qualities, and the things for which it ought to be admired, are the good things for the mind, the glories for the heart, that is, sanctification, hope in Christ, genuineness in faith, what is marveled at in virtues, what is worthy of admiration in endurance, and to be ruled by Christ himself and to be shepherded by him, and to make him our guide; "For one is our guide, Christ." And if indeed the dead should be raised, also "we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord." And by Mount Zion he means the Jerusalem above, the mother of the firstborn, in which we will also be with Christ himself. And you, tower of the flock, parched, daughter of Zion, upon you will come and enter the first dominion, the kingdom of Babylon to the daughter of Jerusalem. Things from gentleness are announced to those who

have suffered, and he said that in due time he will receive the crushed one, and will make her into a great nation. Yet in the meantime he lays blame, and that she has suffered utterly, has been crushed and cast out, he helpfully reproaches. For as the blessed Paul said, "Godly grief produces a repentance that leads to salvation without regret." He strikes, therefore, out of love, and because, while it was possible to experience none of the grievous things, she came to this through voluntary inclinations. But he calls Sion a squalid tower of the flock, that is, he also names Jerusalem itself, speaking as it were in character, almost even frowning at her. O Sion, that is, Jerusalem, wretched daughter, O wretched and lightless dwelling of my sheep, you will certainly be given over, even unwillingly, to your enemies. For she will come, she will come, and not long from now upon you, the preeminent and stronger of the kingdoms on earth, that is, that of the Babylonians. And he calls Sion, that is, Jerusalem, a squalid tower and a dark dwelling, because all who were in her walked as it were in darkness, from not wishing to make the law of God a lamp, as it were, and a light, and to receive into their mind the illumination from him. For thus, and not otherwise, was it possible to traverse a straight path, and to depart from pits, and to leap over sin, and not to stumble over the evils that fall in between. Let us therefore also sing ourselves, saying to God, "Enlighten my eyes, lest I sleep in death, lest my enemy say, I have prevailed against him." For being illumined by divine light, and having received into our mind the brightness of the wisdom from above and from God, we shall be unconquerable by our enemies, and escaping the things from divine wrath, we shall be in the goodness of cheerfulness from above, and in Christ we shall certainly prosper. And now, why have you known evils? Was there not a king for you? Or has your counsel perished, because pains have seized you as a woman in labor? Be in labor and be strong and draw near, daughter of Sion, as a woman in labor, because now you shall go forth from the city, and you shall dwell in the plain, and you shall come to Babylon; from there he will rescue you, and from there the Lord your God will deliver you from the hand of your enemies. The first rule, he says, will therefore come upon you. But what then is the reason for which you are crushed by such terrible evils? For to know evils is to fall into evils, that is, into the things that are accustomed to do evil, I mean the calamities of war. Was there then not a king for you? Or have you not practiced deliberating wisely, and making the best decisions for yourself? But again he cleverly rebukes, and indirectly reproaches her as being utterly senseless and not refraining from offending God. And what is the manner, I will speak briefly. God of all ruled over the children of Israel in the beginning, through the mediation of the all-wise Moses, then after him, Jesus the son of Nun was taken into the generalship; then through the judges appointed from time to time, and after them through the blessed Samuel. But when their affairs were in this state, and were arranged in the best possible order, the wretched ones contrived bitter things against themselves. And shaking off, as it were, the yoke of the kingdom under God, they went to the blessed Samuel saying, "Behold, you have grown old, and your sons do not walk in your way, and now set a king over us to judge us, as do the other nations; and the word was, he says, evil in the eyes of Samuel, when they said, Give us a king to judge us; and Samuel prayed to the Lord; and the Lord said to Samuel, Listen to the voice of the people in whatever they may say to you, because they have not rejected you, but they have rejected me from reigning over them." Then when the blessed Samuel announced to them the rights of the kingdom, and terrified them with very many fears, and strongly turned them away from such unsound and unholy thoughts, they no less insisted, saying, "No, but a king shall be over us, and we also shall be as the other nations, and our king will judge us, and he will go out before our face, and he will fight our war." Therefore he

brings them to the remembrance of those ancient and perilous counsels, and as it were, he speaks ironically of what has happened and says, How have you known evils? Was there not a king for you? Or has your counsel perished? "Did you not ask for a king," he says, "saying, he will go before our face, and will fight our war." Did you then ever deliberate well? Behold of the matters the at last showed your counsel, that it was both best and necessary. You made the yoke of the kingdom under God a thing to be cast off. Behold, birth pangs have seized you like a woman in labor. Therefore be in travail and be courageous, O daughter of Zion. Again the discourse is in a moral tone: for, O good daughter, he says, be patient in your pains, endure your sorrows, draw near to giving birth, that is, you will not be far from what is expected; but like a woman already in labor you will cry out from your toils, and having left your well-towered cities you will encamp in the plain, you will lodge, he says, in deserted places; and you will even arrive in Babylon itself; yet He does not leave her completely without comfort; for He immediately added that she will both escape and be brought back again by the mercy of God. It is therefore most excellent to remain under God and be ruled by Him and to make Him one's power, defender and helper, to bow the neck of the soul to Him alone, to live by His will, and to consider what pleases Him worthy of all account. Or if we do not do this, we shall in every way and altogether be under the spiritual Babylonians, I mean the opposing and unclean powers, and under the first principle, that is, Satan, and cast out as it were from the holy city "whose architect and builder is God," we shall inhabit the city of the Babylonians. For we shall be in confusion and turmoil, with sufficient distractions of the present life. For Babylon is interpreted as confusion. And now many nations have gathered against you, who say, 'Let us rejoice,' and 'Our eyes will look upon Zion.' But they did not know the reasoning of the Lord, and did not understand his counsel, that he has gathered them like sheaves of the threshing floor. Arise and thresh them, O daughter of Zion, for I will make your horns iron, and I will make your hooves bronze; and you will crush many peoples, and you will dedicate their multitude to the Lord, and their strength to the Lord of all the earth. We have already said many times that while Hezekiah was governing the kingdom in Jerusalem, Sennacherib ravaged Samaria, and took many cities of Judah along with it. Then he sent the Rabshakeh from Lachish, who babbled not moderately against the divine glory, at which time one hundred and eighty-five thousand of the Assyrians perished in one night by the hand of an angel. He mentions this history again. For many nations were gathered against you, he says, almost playing wantonly and dancing over her who was not yet laid low. But they did not know what God had planned. For they were gathered as to a threshing floor, and like a sheaf they will be subject to your feet. Arise, therefore, and thresh them, for you will have horns of iron and hooves of bronze, that is, you will be difficult to conquer and invincible to your enemies, and you will all but trample down those who stand against you. For since he has made mention of a threshing floor and a sheaf, he has preserved the fitting manner in the metaphor, and as if speaking of a calf he mentions horns and hooves. But since they were not consumed and did not fall by human hand, but lay as a work of divine wrath, do not, he says, take the boasts for these things to yourself, but rather ascribe to the Lord of all the earth both their multitude and the strength of the perished. But this is the sense of the history, and perhaps the very sudden turn of the prophetic proclamations will disturb some of those who encounter them. For just now we heard him saying, 'The first dominion, the kingdom of the Babylonians, will come and enter upon you,' and the manner of the captivity was described to us; then immediately we see her saved, and trampling on her enemies. Therefore, there is need of a clear distinction of the times; for thus the consideration of what is said will be unconfused and clear. For while Hezekiah

was reigning, Sennacherib went up against Jerusalem, then after the death of Hezekiah there were four other kings, and the fifth was Jeconiah. Then Nebuchadnezzar took all of Judea and Jerusalem itself, and carried away all Israel into captivity. And the blessed one clearly writes for us the history concerning these things The prophet Jeremiah. Now the daughter of Ephraim shall be completely hedged in: he has set a siege against you: with a rod they shall strike the tribes of Israel on the cheek. For many peoples and many nations will be gathered together against Zion, then, expecting to dance over her and mock her, they have been threshed and crushed, God casting them down at the feet of the victors as in the form of a sheaf. And the city of the Samaritans was captured and destroyed, and has been consumed by the war, and concerning her he says, that she will be fenced in and restrained, God clearly ordaining that she be in distress and must suffer it. He calls Samaria the daughter of Ephraim, that is, the populace in Samaria. For it seems that in some way the one entrusted with kingship is in the position of a father to those under his yoke. And those from Ephraim have reigned over Samaria. Therefore, he says, the city of the Samaritans will be, as it were, surrounded and girdled by the forces of the enemies, who will all but strike her on the cheek, not slapping with merciful hands, but even crushing with rods and abusing her violently. And through these things he indicates, in addition to the dishonors, also the unbearable pain of captivity. For slaps on the cheek are an unambiguous sign of dishonor. But if it should be understood as being done also with a rod, it will certainly convey what is wicked, and what is fitting, as it were, for a slave. Therefore, he says, Samaria, which is ruled by those from the tribe of Ephraim, will be dishonored and in abuses and pains. But the hand of the one who strikes will be idle, and we will remain untouched by abuse, if with all our strength we refuse to provoke to wrath against ourselves the Lord of all by doing what is not lawful and by making a special effort for what is hateful to Him. But rather by honoring Him with kindnesses we will be in a good state of prosperity, and we will live through a life truly brilliant and worthy. And you, Bethlehem, house of Ephrathah, you are too little to be among the thousands of Judah; out of you shall come forth to me one who is to be a ruler in Israel, and his goings forth are from the beginning, from the days of eternity. In these things the prophetic word proclaims to us the return of our affairs to their original state. And it also remembers very clearly the recapitulation which is said to have happened in Christ. For the things in him are a new creation, as it is written, and "The old things "have passed away, but through him new things have come to be," transforming human things and renewing them again for well-being. For he has reigned, and has again made the rule over all things desirable. And the universal is signified also through the things that are particularly dispensed. For Israel was ruled, as I said, in the beginning by God, with the saints mediating. Then, not long after, having fallen ill with foolishness, and dishonoring acting under God, they have honored human powers more. And so they asked for Saul as king over themselves. Then they offended not moderately; for the God of all, being grieved, said to the blessed Samuel, "They have not despised "you, but they have despised me, that I should not reign over "them." But that the matter was in no way beneficial for them, but rather bitter and harmful and a cause of destruction, experience itself has shown; how could anyone doubt it? For because of this they have fallen into terrible and inescapable evils. Therefore, bringing Israel back, as it were, to its original state, I mean to being ruled by God himself, he proclaimed beforehand Christ, who would be for them the Savior and Redeemer from Bethlehem. And it would not be off the mark even if it should seem to someone to make the statement a kind of general one. For since we on earth have fallen away from the kingdom under God, fashioning a foreign yoke for ourselves, and inscribing as master one who is

not by nature a master, but rather a boaster and an apostate, I mean Satan, we have been in every evil; but, as I just said, God the Father was pleased "to sum up all "things in Christ, both the things in the heavens and the things on "the earth," and "He has rescued us from the dominion of "darkness, and transferred into the kingdom of the Son of "his love in the light." Therefore, he makes the discourse to Bethlehem, that is, the house of Ephrathah. And the region is called Ephrathah, but the town Bethlehem, that is, the village in the region, from where were Jesse and David, and she again, the holy virgin, who bore to us the divine infant, her own son Jesus, "Whose government was upon his shoulder, and his name is called Angel of Great Counsel." for he has reigned through the cross, and since he became "obedient unto death, even the death of the cross," for this reason, as the divine Paul says, "God also has highly exalted him, and given him a name which is above every name, that at the name of Jesus Christ every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, amen." O then Bethlehem, he says, house of Ephrathah, though you are little to be among the thousands of Judah, that is, countless are the splendid and great cities of Judea, and teeming with a populous multitude of inhabitants, but even if very few are those who dwell in and possess you, you will become a nurse, and will be called the city of the one who rules over Israel, who is a good shepherd so as even to lay down his life for the sheep, and he will rule over all of Israel. And not at all only of Israel according to the flesh, but also of those from the promise promised beforehand to Abraham; for God said somewhere to him, "For in Isaac shall your seed be called." And the 'In Isaac,' he says, is by promise. Therefore the promise is sure not only to those of the lineage of Israel, "but also to those who walk in the steps of the faith of our father Abraham which he had while still uncircumcised;" for these are Israel, because "the children of the promise are counted for the seed." It is therefore as if he were to say: He will rule over everyone who believes in him and who appropriates himself to me through him. For we have been brought to the Father through the Son, and he himself will testify, saying, "No one comes to the Father except through me." Therefore, Christ was revealed from Bethlehem, the good shepherd, "who feeds us in the gardens and among the lilies," and setting forth the fragrance of the evangelical decrees, and bringing as it were ripe flowers concerning himself, to those willing to pluck them and to be filled with their fragrance spiritually; for he said, "I am a flower of the plain, a lily of the valleys." But he says his goings forth are from the beginning and from the days of eternity, either signifying the pre-eternal existence of the Word; for he is, he is co-eternal with his own Begetter, and he himself is the maker of the ages; that is, that he became man as in the last time of the age, but the mystery concerning him was predestined in the foreknowledge of the Father even before the foundation of the ages. Therefore, by 'going forth' he means either the timeless birth from God the Father into the Son's own existence, or his manifestation, which would be in due time, when he became flesh, even if from the beginning and from the days of eternity he was predestined and appointed by the Father as Savior and Redeemer, who was not ignorant of the intervening things that would happen to the human race on account of the transgression in Adam. Therefore you will give them up until the time of her who is in labor. She will give birth, and the rest of their brethren will return to the sons of Israel. The Prophet seems to have considered this in himself and perhaps to reason and say: God will not speak falsely, but will by all means bring to pass the things that have been promised. And if Israel is in such splendid hopes, and the ruler will be born for them, and he will rule, and will deliver from every evil, why will he be captured by the spear at all? Then, having

understood the time of the promise, and perceiving it was not yet present, he in a way apologizes to himself, saying: For since the time of the promise is still at a long postponement, and they themselves are in no small stumblings, and do not cease from sinning at all, for this reason you will give them up, that is, you will deliver them to enemies, O Master, until the time of her who is in labor, until, he says, that divine an infant from a virgin's loins. For then there will be the most complete redemption, and they will be established in sure prosperity, with nothing at all that leads to gladness lacking for them. As the Prophet was pondering these things, as I said, and as it were whispering to himself, God overhears "She will bear a son," and calls him to a firm faith. Similar to this is what was said to the prophet Habakkuk, "Yet a little while, and he who is to come will come, and will not delay." For he says that he will be born in every way and in all circumstances, and the remnant of their brothers will return to the sons of Israel. For not a few of the Jews accepted the faith in Christ, and before all others, the blessed disciples; but those who were insolent in their disobedience have slipped from hope. However, in the last times they will be brought to the others, and as if from a late start they will with difficulty run back to what it was better to have come to in the beginning. And he will stand and see, and the Lord will shepherd his flock in strength, and they will exist in the glory of the name of the Lord their God; because now he will be magnified to the ends of the earth. And this will be peace. The phrase "he will stand," he says, is instead of "and he will take charge." And the shepherd will be the one who works for his own sheep, not entrusting the instruction to another, as he did long ago to the blessed Moses, but he himself through himself; for it is true that "Not an ambassador, not an angel, but the Lord himself saved us;" and he will shepherd us in strength, placing us above all sweat and toil. For he will act as a shield, as it were, and will save them universally, not allowing false shepherds to wrong them through deceit, nor wild beasts to leap upon the flocks, nor permitting the wicked and opposing powers, just as they did carelessly of old, to lord it over those who have believed and to take advantage of the sanctified, but rather giving them "to tread upon the asp and the basilisk, and to trample the lion and the dragon." For we have become glorious through him, and we have been lifted up on high, brilliant and transparent, and we have reached the ends of the world under heaven. For he himself is our strength and power, he is the mediator and reconciler, he is our peace. For he broke down "the dividing wall of the partition," and abolished in his decrees "the law of commandments," and created the two peoples into one "new man, making peace," according to what is written, and binding them into unity with the bonds of love. Therefore, a fitting and true name for him is peace, even if he is called Christ. When the Assyrian comes upon your land, and when he treads upon your country, then there will be raised up against him seven shepherds and eight bites of men, and they will shepherd Asshur with the sword and the land of Nebrod in its trench, and he will deliver from the Assyrian, when he comes upon your land and when he treads upon your borders. The Hebrew version of the present chapter begins with, "And this will be peace, when the Assyrian comes upon your land and when he treads upon your country." For this, he says, will be the manner of peace, if indeed the Assyrian should wish to attack your land and country. But in interpreting the verses, we will say that the discourse again departs from perceptible and more manifest matters, and is lifted up on high, as it were, and from a visible image subtly leads to things that happen intellectually. For in these verses "Assyrian" no longer signifies the man from Babylon, but rather signifies the inventor of sin, I mean Satan, or rather, to speak simply, the untamable and warlike multitude of demons, which rises up intellectually against every saint, and fights against the holy city, the spiritual Zion, "which is the church of the living God," and is a kind

of type and a similar image of the Jerusalem which is understood to be above and heavenly. Thus also the divine psalmist remembered her, saying, "Glorious things have been spoken of you, O city of God;" for Christ inhabits the Church, and has made it a kind of city of his own, although by the nature of his divinity filling all things. This city of God, then, is a kind of land and country of the sanctified, who have been enriched with unity toward God in the Spirit. When, therefore, it says, the Assyrian comes upon your land, that is, if the barbarian and opposing powers should fight against the saints, they will not find them destitute of leaders. For there shall rise up against them seven shepherds and eight bites of men. But the meaning of the prophecy seems, from the times, that is, from the numbers seven and eight, I say, to wish to signify the saints: those before the advent, and at the same time those during it, and those who have come after it. For before the advent, according to the Law of Moses, the sabbath rest on the seventh day was honored, and it was still the time of the shadow. Then also the company of the holy prophets was revealed, instructing toward piety and the knowledge of Christ. But when at last the Only-Begotten appeared, and endured the cross for the life of all, and rose again, having plundered Hades on the eighth day, then he commanded the holy Apostles to "make disciples of all nations, "baptizing them in the name of the Father and of the Son "and of the Holy Spirit, teaching them to observe all that he had "commanded them." These, then, he calls the eight bites of men, signifying those who came at the time of the resurrection and after it. When, therefore, he says, the Assyrian or the foreigner and barbarian comes, then indeed he will come against seven shepherds, and against eight bites. For we will find both the saints who were in the time of the Law, whom he calls seven shepherds, and in addition to these, the Apostles and Evangelists, and the teachers of the churches in their times, always warring against and generally resisting the deceits of the demons, and setting forth their own sobriety, as it were, against the perversities of the evil one. For they save those who inhabit the holy country and land, fortifying them with admonitions and securing them with instructions unto everything that is best. And that the choir of the saints was about to plot in a certain way against Satan, and to consume him intellectually with bites, God again made clear through the voice of a holy one, saying concerning him: "Woe to him who multiplies for himself what is not his! For how long? "and who makes his yoke heavy and strong. For suddenly "those who bite him shall arise, and those who plot against you shall awaken, "and you shall be plunder for them. Because you "have plundered many nations, all the peoples that are left "shall plunder you." Do you hear that he says that the one who multiplies for himself what is not his, that is, Satan, will be bitten and plundered? Then he names those who plundered him 'the remnant,' that is, those from the remnant, or rather, those from Jacob. But if, he says, some Assyrian should come, that is, a man of a different mind and gone astray, not having the faith that runs straight, but limping, as it were, and broken in mind, they set against this one also the power of the truth, and showing the unpleasantness of his rottenness, they drive him away as a wolf, almost biting him down and making him, though unwilling, to be for a time very far away from the flock of spiritual sheep and to be carried outside. These, then, the seven shepherds, also understood as eight bites, will shepherd the Assyrian with a sword. He says 'they will shepherd' instead of 'they will pursue.' For since he mentioned shepherds, he has kept what is fitting to the metaphor of the word, by saying 'they will shepherd.' And what the sword might fittingly be understood to be, which it is the custom of the saints to use, the psalmist will make clear, saying of them: "And "two-edged swords in their hands, to execute vengeance "on the nations, and rebukes on the peoples;" "For "the word of God is living and active, and sharper than "any two-edged sword." And Paul also,

equipping the soldier understood to be in Christ, gives him "The sword of the Spirit, which is the word of God." But that the divine and all-powerful sword pursues the Assyrian, that is, the Word of God, no less will the prophet Isaiah persuade us, saying "And it shall be in that day, God will bring "his holy and great and strong sword upon the dragon, the crooked serpent, and will slay "the dragon;" and again "And it shall be, when the "Lord has finished doing all things in mount Zion and in Jerusa- "lem, he will bring punishment upon the great mind of the ruler of the "Assyrians, and upon the height of the glory of his eyes. "For he said, By my strength I will do it, and by the wisdom of my under- "standing I will remove the boundaries of nations, and their strength I will plun- "der, and I will shake inhabited cities." With this sword, then, they will shepherd Assyria, and all the land of Nebrod in its trench. But through these things he wishes to say this. He names the land of Nebrod the country of the Assyrians, that is, Babylon, around which, as they say, a deep trench was cast. And he names it the land of Nebrod, because he was the beginning and origin and father of the race of the Babylonians. For it is written thus in Genesis concerning him, "And the sons of Raamah, Sheba and Dedan. And Cush begat "Nebrod; he began to be a giant on the earth. He was "a giant hunter before the Lord God; for this reason "they will say, As Nebrod a giant hunter before the Lord. And "the beginning of his kingdom was Babylon and Orech "and Archad and Calneh in the land of Shinar." That the tower was raised in Calneh; and this is a Persian place; so says the divine scripture. Therefore, then, he says the land of Nebrod is Babylon, which is girded by a trench, just as I said recently. Thus then, he says, they will shepherd Assyria, and all the land of Nebrod, so that it remains within the trench, and no longer expands into cities and countries, but remains as it were at home, full of fear and trembling; this very thing we shall find the hordes of demons have suffered through Christ. For they no longer boast over the world under the sun, as they did long ago and before the visitation; but they remain as it were where they are, being checked by the vigilance and good counsels of the saints, and being barred from the land of the saints, so that they might be able to live through a quiet and warless life, accomplishing what is pleasing to God, and being brightened through the good order most dear to Him. And the remnant of Jacob shall be among the nations in the midst of many peoples, as dew falling from the Lord and as lambs on the grass, so that no one might be gathered nor stand among the sons of men. I have already said many times, that the remnant of Israel has been saved, and the race from Jacob has not utterly perished. For not a few in number have believed in Christ, and have been enriched with salvation through faith even before the others, I mean, those from the nations. But from this part that was left and preserved through faith have come the divine disciples themselves and those who struggled and suffered with them in the gospel of Christ. These then, he says, have been saved among the nations, as some dew poured out upon the fields, and putting an end to the burning heat of diabolical mischief. For just as in gardens or in fields, if the glare of the sun's ray falls upon the grasses and lilies, it causes them to slacken into ugliness, and seem to have already withered into it; so too the inventor of sin, when with worldly pleasures he inflames the human mind, withers it in a way and makes it appear very ugly indeed. But the Word of God sets it upright again, just as the dew does a flower or grasses. And so shall be, he says, those from Jacob among the nations, watering the souls of those who are persuaded with some dew by their words of piety, and richly fattening them with evangelical teachings. And they shall dance upon it like lambs on the herbage, that is, they will find the most abundant and plentiful pasture; for the nations are always somehow more ready for obedience and much inclined to believe in Christ, and, I say, to choose the incomparably better life than their former one. But just as when for lambs much and

flowering grass lies beside them, then indeed then they both luxuriate and rejoice; in the same way, I think, the mind of teachers also makes the tractability of their pupils and the obedience of their initiates a delight and a pleasure. And indeed, our Lord Jesus Christ made the obedience of the Samaritan woman his own food, as was fitting for him. For he said to the holy Apostles, "I have food to eat that you do not know." Then, explaining this, he added, saying, "My food is to do the will of him who sent me and to accomplish his work." Therefore, the work of God is food and delight for the saints. Therefore, he says, they will leap about as though mowing common grass, that is, a flowering herb, and those of Jacob in a way feeding on the believers from the nations, and they will find the way of preaching so widened, that no one will be able to be gathered together and withstand them, that is, neither to assemble nor to resist; for this is to withstand, if some of the sons of men should choose to do evil. For many plots and attempts have been devised against them by many, but they have been harmed in no way, as God calms the anger of the powerful, and surrounds his own as with the weapon of goodwill, and paradoxically delivers and saves them from every temptation. And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, and as a cub in the flocks of sheep, in the manner that when it passes through and tearing seizes, there is no one to deliver. Your hand shall be lifted up against those who afflict you, and all your enemies shall be utterly destroyed. The good and worthy narratives, even if they should come through the same words, would not be burdensome, but rather much charm will follow them. The remnant of Jacob, he says, that is, those of Jacob saved through faith in Christ and appointed preachers and priests of the evangelical decrees, will be as dew among the nations, and will also graze like lambs rejoicing in good and abundant grass. But they will become no less also like a lion among the beasts of the forest, roaring fiercely and dreadfully, and instilling unbearable terror even in those far away. And they will be as lion's cubs in the flocks, clearly rising up nobly and pouncing on whomever they choose, with no one resisting, that is, able to deliver what has been seized. For our Lord Jesus Christ said to the holy disciples, "Behold, I send you out as sheep in the midst of wolves," that is, gentle and submissive; even if some in the world should be ready to kill, and yield in no way to the cruelty of wolves, yet by my own strength I will crush the hearts of those who make war; I will make them cowardly and unmanly; and I will work a great reverence concerning you. Thus they have prevailed over their enemies, they have conquered those who resisted, they have become fearsome to the wolves, although being in the rank of sheep. They escaped the plots, "dangers from robbers, as the blessed Paul writes, dangers from my own people, dangers from false brothers," and the flocks of the nations were seized as if by lions; but Satan, who had fed them for destruction by his own will, was not able to defend them, nor to snatch from the hands of the apostles what had been taken for salvation. And this was what was said to him through the voice of Habakkuk: "Woe to him who multiplies for himself what is not his! For how long? And who makes his yoke heavy and strong. Because suddenly those who bite you will rise up, and your plotters will awake, and you will become plunder for them. Because you plundered many nations, all the remaining peoples will plunder you." For the eight bit down, and like cubs they seized what had been gathered by him; for he gathered to himself what was not his, for man belongs to God, or rather all things do, and nothing at all is his; but he was plundered by the of the remaining peoples, that is, of those from the remnant, so that you may again understand the ministers of the evangelical ordinances. Then to them the Lord who strengthens and holds them together: Your hand, he says, shall be lifted up against those who afflict you, and all your enemies shall be utterly

destroyed. For they have conquered, as I said, in Christ, and were superior to every plot, and shone forth in the world, and prevailed over enemies, acquiring for God those who were lost. And it shall be in that day, says the Lord, I will destroy your horses from your midst and I will destroy your chariots, and I will destroy the cities of your land and I will remove all your strongholds; and I will remove your sorceries from your hands, and there shall be no soothsayers in you; and I will destroy your carved images and your pillars from your midst, and you shall no more worship the works of your hands; and I will cut down the groves from your midst, and I will destroy your cities, and I will execute vengeance in wrath and in anger among the nations, because they did not listen. The discourse returns again to the sorrowful things, and for a time ceases from the brilliant and admirable narratives concerning Christ, and connects these things, as it were, to what came before, and declares the things that will come from wrath. He said therefore that "And you, O tower of the flock, a parched place, O daughter of Zion, to you it shall come, and shall enter the first dominion, the kingdom of Babylon." At that time, therefore, at that time, he says, your cavalry will be gone, and with them the arrogance of chariots will be destroyed, and the cities will be ravaged, and you shall be desolate of your strongholds, that is, of your walls; for the Babylonians burned their cities along with the men; And the practices of your folly, both sorceries and false divinations, and the very workshops of deceit, and the sacred precincts together with the idols will certainly be utterly destroyed, and the groves will fall from their foundations. And what follows from this? The judgment is renowned, and the manner of the punishment would not escape the neighboring nations. And they will know that it befell them to suffer all things because they did not listen, that is, the charges of disobedience. Wisdom also said something of this kind to those who have an unbridled inclination to disobedience: "Because I stretched out my words and you paid no attention, but you made my counsels void, and you did not heed my words; therefore I also will laugh at your destruction, and I will rejoice when ruin comes upon you, and when tumult suddenly comes upon you, and your overthrow is present like a tempest;" And the fruits of turning away are "wrath and anger, tribulation and anguish" upon everyone beyond the one who is accustomed to listen. It is necessary, therefore, and very much without delay, to follow God swiftly when he calls to what is profitable, and to fulfill what is pleasing to him; since to choose to be slow and indolent in doing the good will be a cause of great loss to us, and involves us in bitter pains. But see how God also benefits by demanding penalties for sins. For he frees Israel from profane and abominable idolatry, and from unholy enterprises, sorcery and false divination, altars, precincts, sacrifices, and from worshipping the works of their own hands. Therefore, to be disciplined is not without profit, "provided it be in judgment, and not in wrath," according to the prophet's voice. But if anyone should say that these things happened to the Jewish peoples who had behaved insolently toward Christ, he will not err in a thought that has probability in itself. For it is true that the cities among them have been desolated, and the whole fighting class has perished, consumed by the hands of the Romans. And perhaps they have been held accountable for that ancient idolatry, even if there were those among them who still wished to worship creation and engage in sorceries. For somehow these things always tend to follow those who have chosen to practice idolatry, and there is nothing among them of the things that are excessively out of place, which has a base reputation. Hear then what the Lord has said: Arise and plead your case before the mountains, and let the hills hear your voice. Hear, O hills, the judgment of the Lord, and the ravines, the foundations of the earth, for the Lord has a judgment against his people, and he will argue his case with Israel. The word is indeed reproachful, and it cries out, as it were, against the insensibility of the Jews, if

they should treat the divine words as nothing, which would be spoken gently and with restraint, as from a father to children, revealing the genuineness of his love, and making their obedience without excuse. But it is a custom for the benevolent God at times to frighten sinners beforehand with a foretelling of terrible things; not, however, to leave them unsoftened and harsh as though having despaired, but along with the things that are about to happen to bring in the word of comfort, and to keep a place for them, as it were, to escape, if they should choose to return to repentance. This indeed He now does again out of His innate gentleness. Hear therefore, he says, what the Lord has said. And what has he commanded me? Arise and plead your case before the mountains, and let the hills hear your voice. This, then, seems similar to that through the voice of Isaiah, "Hear, "O heaven, and give ear, O earth, for the Lord has spoken." For he probably calls the mountains and hills the intelligible powers, which manage this whole universe according to the will of God, warding off the aggressions of demons from those on the earth. And since these especially, even before others, recognize the excess of God's gentleness, and have learned how much care He takes for our affairs from what they effect for us, obeying the laws from Him, He commands that the judgment should take place before them. But it is likely that the prophetic word also indicates something else to us. For since the people of Israel, occupying mountains and hills, there offered rites and sacrifices to demons "under "every oak and white poplar," for this reason, then, the judgment is against the hills, on which the crimes of the accused were manifest. It is likely that he calls hills and foundations of the earth those who are superior in glory and preeminent in honor over the common crowd, who especially have become for those under them both a path and a snare to destruction. For he said somewhere to them, "Because the judgment is for you, because you have become a snare "at the watchtower, and like a net spread upon Tabor." O therefore, he says, you who are raised up above the others, O foundations of the earth, that is, on whom the affairs of others are established, hear the judgment of the Lord of all against you. But he who thinks rightly psalms and says to the Master of all, "Do not enter into judgment with your servant." For He who knows all things will surely prevail, and no one will boast that he has a pure heart, nor would he be clean from sins. Therefore it is a very terrible thing to be judged by God. But it must be known that the edition of the Seventy has "ravines"; but that of the Hebrews names "hills" and "foundations of the earth," so that we might know through "hills" how the leaders of the peoples were lifted up high, and how they surpassed and rose above the measure of others, and "foundations" refers to the same people. For the leaders of countries or cities, just as they are conspicuous in glory and lifted up on high, so also would they be foundations of the earth, that is, lying as a support, in a way, and a pedestal for affairs. For the affairs of others depend on them, and are in a way established on them, as I just said. My people, what have I done to you, or how have I grieved you, or how have I wearied you? Answer me. For I brought you up from the land of Egypt, and from the house of bondage I redeemed you, and I sent before your face Moses and Aaron and Miriam. God pleads his case through the voice of the Prophet, showing the manner of apostasy of those who acted impiously against him to be without excuse, and their acts of audacity to be beyond proper reason, or rather, beyond all madness, and the magnitude of their insensibility to be unusual and strange even perhaps to the very ungrateful. For what, tell me, he says, is the pretext for the impieties committed against me? And what at all is unbearable or at all burdensome in my ordinances? or what is grieving? he brought into the middle, showing; I have sinned, it seems, against fitting reason, because I delivered you from bitter slavery, I powerfully brought you out from clay and brick-making and the sweats that come from them; I have offended those who

have received mercy when I also armed creation itself against the wrongdoing Egyptians, and saved my own. Perhaps you will even blame my instructor, I mean Moses, who leads to glorious understanding, and clearly shows what is pleasing to God, so that you might have an unshakable basis for living splendidly, and attain the height of prosperity and glory; and perhaps you will also make no small outcry against the priestly service itself; For I have anointed Aaron, and have appointed him to mediate between God and you, and to appease God with sacrifices in type. Are you yourselves distressed at this also? And what might I say of Miriam, who mocked the perished Egyptians, and led the dancing women? For she, striking the tambourine, saw both horse and rider drowned in the waters; but for you, perhaps, even victory is to be shunned, and the things of God are of no account, He who grants you to pass through the midst of the waves, but makes the sea savage for your enemies. Therefore, he makes his complaints in character, stirring up to remembrance the good things they have had, and as it were gracefully reproaching them as having received forgetfulness of things which it were better to remember always, and to delight the Benefactor in return with obedience in all things whatsoever. But the Savior also led us ourselves out of a spiritual Egypt, that is, from darkness and the rapacity of demons, and delivered us from clay and brick-making, namely, from fleshly passions and unclean love of pleasure; and He brought across the sea the distractions in this world, and all but delivered them from the bitter waves of the dangers upon them, and He engraved the divine laws upon the mind; and He also appointed a priest, the "author and finisher of our salvation, Jesus." And He sent forth, as it were, a Miriam, that is, clearly, the Church, who will shout triumphantly over the plot of the enemies, ascribing the glory to God who has saved. For always there are hymns and thanksgivings, and praises and proclamations of the glory of God in the churches. We ourselves must therefore be on our guard, lest indifference somehow subject us to the charges of the Jews, and lest we consider what is pleasing to God to be burdensome. For as the blessed John says, "His commandments "are not burdensome;" and Christ himself, "For my "yoke is easy, and my burden is light." Let us therefore offer what is pleasing to God, for nothing from him is burdensome; but all things are good and entirely well-ordered for those who have chosen to live best. My people, remember now what Balak king of Moab devised against you, and what Balaam the son of Beor answered him from Shittim to Gilgal, that the righteousness of the Lord might be known. He corrects them again, as having impiously acted insolently against His dominions, although having nothing to say for which it was likely that, being justly grieved, they would incline toward apostasy. For, he says, I deemed you worthy of so much forbearance and love from me, as not even to endure the thought of your being slandered. For the accursed Balak, the tyrant of the Moabites, hired Balaam the sorcerer and augur, and then called upon him to curse Israel; but the God of all accomplished something paradoxical and extraordinary, turning the tongue of the false prophet into a blessing. And when Balak made this an accusation, and blamed the augur, he immediately took him away to other hills. Then, ordering him to erect altars and to sacrifice bulls, he thought perhaps that God was not able in every place, but He blessed them everywhere, although running about from what is called Shittim; a place of Moab; to mount Gilgal. Remember, therefore, what Balak devised, and what Balaam answered. For I was checking the very slanders against you, not even allowing the augur to grieve you with words. But you also having been unmindful of these things, you have assigned the glory fitting for me to lifeless matter, crying out and saying to the golden calves, "These are your gods, O Israel, who brought you up out of the land of Egypt." Therefore, while God distributes to us good things out of love, and enriches us with the greatest generosity, and shakes our

enemies, and paralyzes their attempts against us, what should we ourselves do, we who have chosen to think rightly, except that very thing by which we ourselves might also be seen as beloved of God. And this is, to follow His will, and to accomplish very well what is pleasing to Him, having, so to speak, drawn near by the disposition of our mind, to say that which is in the Psalms, "My soul has clung close to you."

Book 3 With what shall I take hold of the Lord? Shall I lay hold of God most high? If I shall take hold of him with whole burnt offerings, with year-old calves? Will the Lord accept thousands of rams, or ten thousands of fat he-goats? If I give my firstborn for my impiety, the fruit of my womb for the sin of my soul? Has it not been told to you, O man, what is good? Or what does the Lord seek from you, but to do judgment and to love mercy and to be ready to walk with the Lord your God? After God showed that the apostasy of those from Israel was without excuse, and in a certain way judged and clearly convicted them, that while He had been a benefactor in countless ways, they, having driven to immeasurable insensibility, grieved not moderately the one who saved them, the person of the penitent is immediately introduced, as if weeping over the things already sinned, and seeking to learn in what way he might put aside the charges, and hold fast to the pursuits most dear to God. He says then, With what shall I take hold of the Lord? For what shall I offer, he says, and what shall I do now, having thus offended? Will I be clean by sacrificing young and tender calves? And will God praise me if I should choose to make a burnt offering? And I might find him; that is, I will be near, and I will be received into spiritual intimacy; even if I should dedicate a great multitude of cattle? But leaving those things, I will take hold of the fruits of my womb; and will I be well-pleasing, having sacrificed to him the choicest of my children, that is, the firstborn? While someone is, as it were, considering and saying these things, the Prophet answers again, and says in the spirit: The matter is not obscure, nor is it to be obtained with sweat. You surely know the good will of God; you have heard what seems good and is dear to Him. Therefore, do you doubt, O man? For what else does the God of all seek from you, than only to do judgment and to love mercy and to be ready to walk with the Lord your God? Now to do judgment is to work out and fulfill righteousness; for judgment is righteousness; and to love mercy has the boasts of love for one another, and enriches the glory of love for the brethren. And to be ready to walk with the Lord your God, signifies being obedient and tractable in everything whatsoever. And the blessed Paul said that we also must put on "the breastplate of righteousness, and have our feet shod with the readiness of the Gospel of peace," that is, of Christ; and he further commands, saying, "Put on tender mercies," and indeed the Savior Himself says, "Be merciful, just as your Father is merciful." These things are a dear and acceptable sacrifice to God, an odor of spiritual whole burnt offerings beyond blood and smoke and frankincense. For those things were in types; but the truth itself makes it fragrant to God, who also says through another prophet "I desire mercy and not sacrifice, and the knowledge of God "rather than burnt offerings." But observe how the person of the repenting one considered fulfilling the sacrifices according to the law; but God, showing beforehand that it is indeed powerless, and the law is incapable of purifying from sin, and that much better and incomparably superior is the power of the way of life in Christ, as it were, He makes unacceptable the things according to the law, and said that what is pleasing to God is, to do justice and to love mercy and to be ready to walk with Him. And these are the boasts of the life in Christ. The voice of the Lord shall be called upon to the city, and He shall save those who fear His name. And in another way He makes it clear, that there is no fruit from the offering of blood, but the power of spiritual worship would benefit someone not moderately. And in these things He

has placed the voice instead of the name, that is, of the invocation. It is as if he were to say, perhaps, "If the name of God were proclaimed to the city, it will be saved in every way and altogether." For do not think, O man, He says, that I delight in sacrifices of blood, nor consider a city impious and lawless if it does not offer calves for a burnt offering; but I would not save it at all when in danger, having chosen to sacrifice oxen, even if it should stain the altar with the slaughter of sheep, and should choose to offer flocks of rams, but it will be more sufficient for its salvation for the name of God to be called upon. For mine altogether is she who honors my dominions, and chooses to do diligently and to think the things pleasing to me. Then I will save those who fear me. Therefore, when we are called God's, then we also fear Him, and are saved by Him, and the power of spiritual worship might reasonably be understood as such. The God of all said something like this also through the voice of David, "Hear, my people, "and I will speak to you; Israel, and I will testify to you; God, "your God, I am. I will not reprove you "for your sacrifices, for your burnt offerings are before me "continually." Then, adding to these things, that He will not eat the flesh of bulls, nor will He drink the blood of goats, again He says, "Offer to God a sacrifice of praise, and pay your vows "to the Most High; and call upon me in the day of your affliction, "and I will deliver you, and you shall glorify me." Hear, O tribe, and who shall adorn the city? Is it fire and the house of the law- less, treasuring up treasures of lawlessness and with insolent injustice? For according to tribes and families they have inhabited the land of the Jews, and indeed also Samaria, those of the blood of Israel, the land of promise being allotted to them as an inheritance by Jesus, who is called the son of Nun. Therefore God speaks not to one tribe, but as it were to all, that is to each, the word being fitting both specifically to each one, and to all. Hear then, O every tribe, a city is saved upon which the name of God might be proclaimed. For He will by no means overlook those who fear Him, but will be an unbreachable wall, and an adornment and glory to those who wish to do what is pleasing to God. But if you wish, He says, to see the opposite, what will adorn a city? The house of the lawless, or injustice with insolence? Is it then, He says, if a city, because of much sin, is consumed by fire, having been captured by the hands of enemies, will it be seemly and beautiful, and would a house of the lawless, the one treasuring up treasures of injustice, render it splendid and most glorious, and will injustice with insolence profit it? But no one of those accustomed to thinking rightly would doubt, that such things render it inglorious. For a city would not have been captured and consumed by fire unless it had altogether stumbled because of much sin. Why then, He says, having abandoned the things by which a city might be saved and beautified, have you rather made enviable the things that are by nature destructive, and have honored the things by which it might be seen as shameful and unlovely, having wicked inhabitants, lovers of money and unjust and treasuring up lawlessness? And shall the lawless be justified with a balance, and in a bag the weights of deceit, from which they filled their wealth with impiety, and its inhabitants spoke lies, and their tongue was exalted in their mouth? For do you think, he says, that the lawless man will be justified in the balance? That is, if I should test and, as it were, weigh the life of each one, have you believed that I, the lover of virtue, would ever endure to cast a vote of righteousness for the unrighteous? And have you considered that those with treacherous weights in a bag, that is, those wishing to be rich from greed and inequality and unseemly avarice, are able to escape my wrath? For from such gains they have filled their wealth with impiety. They have also become liars and boasters. For the love of lying always follows the lovers of inequality, and those overcome by shameful gains and avarice; and boasting and arrogance follow those who have already become rich. And the inventors of unholy doctrines also have treacherous weights in

bags, those who “pervert all the right paths,” and who undermine the mind of the more simple with deceits and tricks, and who become rich by ensnaring many; yet they gather for themselves such wealth full of impiety, they speak confessedly nothing true, but counterfeit and false things, and as it were colored with elegances from deceit. And such men again lift up their own tongue, “speaking iniquity against God,” according to what is written, and “uttering pompous words of vanity,” to whom it is fitting to say, “Hear, O tribe, and what will adorn a city? Shall not fire, or a house of the lawless treasuring up treasures of lawlessness, and iniquity with insolence?” For the fire of punishment will be for them not for adornment, but for judgment. And since they have become houses treasuring up lawlessness, they will be for a curse and judgment and will fall into every evil. And I will begin to strike you and I will destroy you in your sins. You will eat and not be filled, and I will cast you out from within yourself, and you will be caught and not be saved, and whoever may be saved will be given over to the sword; you will sow and not reap, you will press the olive and not anoint yourself with oil, and wine and you will not drink, and the statutes of my people will be destroyed. And you have kept the ordinances of Zimri and all the works of the house of Ahab, and you have walked in their counsels, so that I may give you over to destruction and its inhabitants to hissing, and you will receive the reproaches of peoples. For since they have become houses of the impious, treasuring up lawlessness and gathering wealth from injustices, he then threatens judgment, and says that the attack of things expected to be has somehow already been placed in its beginnings, so that the destruction will be upon them in proportion to their offenses. And he usefully terrifies, and with the fears of things to come, as with a kind of bridle, he turns them to choose to do better things, and to appease God with secondary considerations. And he enumerates, as it were, and places the plagues before their eyes. For he says they will be punished with famine, and with lack of necessities, and they will be destroyed among themselves, and will be caught, but not able to escape completely. But even if any should be able to escape the immediate harm, these will be caught, and not long after, and will become the work of another's sword. And he seems to us to declare this through this. For very many wars have been stirred up against those of Israel, that is, against all of Judah, yet not always by enemies; but they also armed themselves against each other, so that at one time Ephraim, that is, the ten tribes, rose up against Judah, and at another time those in Jerusalem themselves made war against Ephraim; and not a few cities were destroyed, so that they were often cast out from among themselves; and in this way, being driven from cities, they seized others, yet were captured at times, either when the Syrians and the kings of Damascus invaded, or perhaps even by the Persians and Medes themselves. This, I think, is the meaning of, I will cast you out from within yourself, and you will be caught and not be saved, and whoever may be saved will be given over to the sword. That also being deprived of the fruitfulness of the fields, and in the want of necessary things wasted away, they will live wretchedly, but they will pay the penalty for the impious things done by them, he makes it clear through what follows. For you will sow, he says, and you will not reap, God, I think, destroying the fruits, and you yourself will press the olive; for the country of the Samaritans is olive-bearing; but you will be so in want of oil, he says, that not even if you wished, would you perhaps be able to find any for anointing. And though your country is exceedingly rich in vines and produces abundant wine, so as even to distribute it to other cities, you yourself would not find any to drink. And the statutes will cease, he says, which you have established for the idols, offering to them the first-fruits of your harvest. For what offering of first-fruits will there be then, if all your fruit has perished and the things in the fields have been destroyed? Or what thank-offerings will you

bring, and for what, reasonably, you who are falling wretchedly and being consumed? Then, teaching that not another would be considered responsible for his misfortune, but he himself will be convicted of having wronged himself, having emulated the ways of those who were most impious, he adds and says: And you have kept the statutes of Zimri and all the works of the house of Ahab, and you have walked in their counsels, so that I may deliver you to destruction. Zimri was king over Israel, and he is the father of Ahab, but as the holy scripture says, he walked "in the way of Jeroboam the son of Nebat," who made Israel to sin; "and he did evil above all who were before him." Therefore he was also consumed by fire, having himself set fire to his own house over himself; for it is written thus. And the house of Ahab, as it seems, he calls Jezebel; and in her were murders and robberies and the practices of persecuting saints. These things, then, you have kept, he says, so that I may justly destroy you, and make you a laughingstock and a reproach to others. But we will apply such a word also to the enemies of the truth, who, emboldened by their own eloquence, and gathering heaps of wretched thoughts, grow rich as if by injustice, collecting for themselves things that are not theirs, and being accustomed to ravage the flocks of the more simple like enemies, and carrying them away into monstrous error. Let them hear God saying, then, "And I will begin to strike you and I will destroy you for your sins. You will eat and not be satisfied." For encountering the divine scriptures, then not being filled with the dogmas of the truth, although seeming to eat, they are destroyed by famine, and thinking they are grasping the way of salvation, they would not find it, and sowing, as they suppose, they will find no reward for their labors, and pressing out the spiritual olive, that is, the holy scripture, they are in no way fattened by the grace of the Spirit, and thinking they are gathering wine, they will be far from spiritual gladness; for they have kept the statutes of Zimri and all the works of the house of Ahab, that is, they have done evil, they have been greedy, and they have worked persecutions against the saints. They will be, then, for destruction, and they will truly come to a reproachful and accursed end. Woe is me, for I have become as one gathering stubble in the harvest and as a gleaner in the vintage, when there is no cluster to eat the first-ripe fruits. Out of love the Prophet bewails Israel, as it will presently go away to destruction, and will henceforth come to such a number, that very few and scarcely any will be left, and that they will be like the ears of corn that fall, which the hands of the reapers pass by, and these are few and rarely caught by those gathering the stubble. And to be no less like the so-called gleanings, which the sickles of the vintagers passed over. But I think that through these things he also indicates that the saints are hard to find, as being among the few remnants at that time, and being found in such a way, as if a single ear of corn in reaped fields, or even among the first-born clusters the offshoots of the second crop. For when the air is warm, the cluster which is at the beginning and first is brought forth from the vines. But as time goes on, there is sometimes also a spurious one and a second gathering of grape clusters follows after them. These are indeed hard for the vintagers to find, both because they are easily hidden in the abundant foliage, and because they are in small clusters. Those who follow the vintagers gather these, not without sweat, casting their eye more carefully into the vines. It seems, therefore, that the prophetic word laments to us in these things the scarcity of the decent. But that this matter became a loss for those of Israel, I mean, being in want of the saints, how can one doubt? For sometimes He cares for both lands and cities, and He forgives very many charges, the Master being philanthropic, when scarcely five saints are found in them, and even the cities of the Sodomites would have been saved at one time, with God taking pity out of respect for the saints, though very few, and checking his wrath. Woe is me, O soul, for the pious one has perished from

the earth, and there is no one who acts uprightly among men; they all lie in wait for blood, each one oppresses his neighbor with oppression, they prepare their hands for evil; the ruler asks, and the judge has spoken words of peace, the desire of his soul. The word, as it seems to us, is precise. For the Prophet laments that there is no pious person in all the earth, that is, clearly, the land of the Jews, although it once boasted of very many heads of saints, who had a manifest glory. For this reason God also says through the voice of Isaiah, "How has the faithful city "Zion become a harlot! She was full of judgment, in her righteousness "lodged, but now murderers." For what was most burdensome and caused them to rush to the extreme of depravity was that they were judged for blood and murdered savagely, and that doing good was completely cast aside as stale, so that they also made it a necessary endeavor to have their hands ready only for doing evil to others. For nothing is unattempted by those accustomed to live this way, even if it is punished by law, even if it is decried by the ways of freedom. Has then the subject part in these matters grown weak, while the ruling part is strong, and the judging part is healthy? Not at all, he says; for the ruler asks and the judge has spoken words of peace. Many times, many of those appointed to rule have become unholy and most avaricious, and they easily sell their own judgments to those willing to corrupt them. But even if they have already inclined to seem thus conquered by gains and bribery, they somehow turn away and hasten to adorn their own ways with a good reputation; but to have finally come to this point of wretchedness of mind and shameful ways, so as to all but hold out one's hand, and even if one does not receive, to corrupt the word of justice when judging, and to threaten shamelessly, how would this not be beyond all abomination? With emphasis, therefore, is the word, and as if crying out against greed: The ruler asks and the judge has spoken words of peace. Would one then blame him who brings together into peace those who are divided into disagreement? Then how would it be true that "Blessed are the peacemakers," and what is their reward? But the boasts from this are preserved for the arbiters of peace. However, he who judges rightly interprets what seems right to the divine law, and he will convict the wrongdoers, and will certainly speak in favor of those who have been wronged. But when we speak peaceful words to wrongdoers, not convicting them as having sinned, then indeed we shall clearly undermine what seems right to the Lawgiver. For He said that "The priest's mouth shall keep judgment, and they shall seek the law "from his mouth." But it always somehow follows for those accustomed to taking bribes that they are neither able to judge rightly, nor indeed to convict sinners with boldness, but rather to advise things that lead to peace, even if they inflict the greatest possible greed on some. And making the cause of the disease clear, the Prophet says, It is the desire of his soul; for what has happened outrageously is perhaps pleasing to him, he says. Then how will he rebuke those who have done wrong? For what he has praised has, how could he still find fault? Truly, therefore, greed and the oppression of others are an unholy and harmful thing. And in addition to this, it is accursed to be overcome by shameful gains, and to come to such ill-counsel as to then disregard even ways leading to uprightness, and to judge without taking bribes, and not to hold it of great account, but rather to incline towards those accustomed to doing wrong, and to share their impiety with them, and thus to partake in the sins of others. But that he who gives himself over to such terrible offenses will in every way and manner be subject to wrath and justice, how could anyone doubt, if he should choose to think rightly? And I will take away their good things as one who eats up moths, and walking by a rule as in a day of watching. He threatened to bring upon them a twofold manner of justice. For he said that, "And I will begin to strike you, and I will destroy "you for your sins. You shall eat, and shall not be "filled, and I will cast you out from among you, and you

shall be caught and shall not "be saved." And he added that "You shall sow and shall not "reap, you shall press the olive and shall not anoint with oil, and "wine and you shall not drink." Therefore, that the abundance of the good harvest from their fields will be gone for them, and that the means of life will fail, and they will be oppressed by a lack of the most necessary things, he teaches by saying, as if in the form of a moth he would consume all their good things, that is, those things in which it was likely they luxuriated not moderately, and possessed the breadth of prosperity. And that they were about to be struck and destroyed, and cast out, as if even among themselves, that is, to be destroyed along with one another, and to be piteously sent out from their own homes and cities, he makes clear by saying "And walking by a rule as in a day of watching"; for "I will take away their good things," he says. And not only "as one who eats up moths," but also "walking by a rule as in a day of watching." And the saying is quite difficult to grasp, but I myself think it could not be understood by us in any other way, unless a clear preliminary narration of the histories that look to this matter were given, which indeed I will try to do. Geba, then, is a certain village, or rather a small town in Judea, situated on a hill, and it was allotted as an inheritance to those of the tribe of Benjamin, and it is named both hill and watchtower. And we remember that a Levite man, as is written in the book of Judges, when his concubine was violated by those of the tribe of Benjamin in the very land of Gibeah, cut up the body into twelve pieces and sent them to all the tribes, making the offense of the tribe of Benjamin manifest to all. Then it happened from this that the other tribes rose up against the tribe of Benjamin according to the law of war, and a number not easy to count fell, with the tribe of Benjamin being victorious at first, but later the other tribes completely destroyed them. The prophet Hosea also mentions this history. For he says, "They have set up madness in the house of the Lord, they were corrupted "according to the days of the hill." For since, he says, idolatry and false prophecy—for madness indicates these things to us here—they established in the house of the Lord, for this reason also they were corrupted as in the days of the hill, that is, of Gibeah. And that the hill, or Gibeah, is also called a watchtower, you will learn clearly from what is written in the third book of Kings. For Asa was king of Jerusalem, and Baasha of Samaria at the same time. But since they were divided into discord, and being angry with one another armed themselves with the law of war, "Baasha," it says, "king of Israel went up against Judah, and built "Ramah, so that there would be no one going out or coming in "to Asa king of Judah." And as Adad was overrunning the Samaritans, Baasha was moving out of Ramah, rising up against the enemy. And Asa ran out of Jerusalem, and then having come to Ramah, "He commanded," it says, "all Judah in Enacim, and they take the stones of "Ramah and its timbers which Baasha had built, and "with them king Asa built every hill Ben- "jamin and the watchtower." Therefore Gabaa was called both a hill and a watchtower; for Gabaa is thus interpreted, because it was raised high, and situated on a mound and a watchtower. "I will begin, therefore, to strike you, and I will destroy you for "your sins," and in no other way, than that very one in the day of the watchtower. For I will walk as if by a rule, and I will not turn to the right nor indeed to the left, coming on the path of judgment against you. And again the prophetic word seems to suggest some such thing to us. For Micah prophesies in the days of Jotham and Ahaz and Hezekiah. But Jotham was a pious man, while Ahaz was abominable and hateful and one of those most notoriously accused of impiety. And during his reign Pekah the son of Remaliah, then reigning over Samaria, made war on Judah, having as an ally Rezin the king of Damascus, and he killed a great many in one day. For it is so written in the second book of Chronicles concerning Ahaz "And the Lord his God delivered him into the hand of the king of "Syria, and he struck him, and

took many "of them captive, and brought them to Damascus, and "into the hands of the king of Israel he delivered him, and "he struck him with a great blow, and Pekah "the son of Remaliah, king of Israel, killed in Judah, in one "day one hundred and twenty thousand mighty men of valor, because "they had forsaken the Lord their God." It must be known, therefore, that by offending God we shall immediately be in want of every good thing, and a terrible famine of divine and spiritual goods will consume us, and we shall consume one another as if by biting. For Christ does not award his own peace to those who do not love him, which is seen to happen especially to the enemies of the truth, among whom it is not possible to find a spiritual gift, but as it were cannibalism and strife, contention and contentiousness and schisms; and concerning them God would say "For I have removed my peace from this people, "and they will die by a morbid death" and strength and concord not to them; whence? but distributing to those who revere his things, and to whom he would reasonably grant the good of peace, to those who honor the power of truth, and who do not tolerate being cut off by strange and foolish counsels, but are eager only to admire the beauty of the truth. Woe, woe, your vengeance have come, now will be their wailings. Do you hear how he also imitates the voices of those who mourn, not expecting the calamities any longer, but as if they had already happened, and they were weeping like women? For he says, your vengeance have come, that is, the time of judgment is at hand, the war is in our hands, the trouble is at the gates. For by adding that Now will be their wailings, he has shown clearly that the things of the prophecy are not for a long postponement, but lie as it were before our eyes. For indeed immediately after Jotham came Ahaz, wicked and an apostate, and a slayer of his own children, whom he offered on the altars of demons. In his time "in one day one hundred and twenty thousand" from the tribe of Judah and Benjamin fell. But it must be known that at that time Israel itself also paid the penalty. For while Pekah was reigning, Tiglath-pileser, king of the Assyrians, came up against Samaria, and very many of its cities he destroyed, and he took Damascus, and killed Rezin himself, so that at one time it happened that Judah and Benjamin were destroyed by the ten tribes in Samaria, and that those in Samaria themselves suffered what they had done at the hand of the Babylonian. Do you see, therefore, how almost running through the rule of wrath, that in the time of the hill, or of the watchtower, he has punished the sinners. But those things "happened to the ancients as a type, and were written "for our instruction," so that by always avoiding being caught in the same offenses, we may continue in a state of well-being, having the God of all as gracious and friendly and our protector. And he might be angry, and very rightly so, with those who pervert what is right, and paralyze the faith of the more simple, and we ourselves so to speak, Woe, woe, your vengeance have come, now shall be their lamentations. "For by sinning against the brethren and wounding their weak conscience, "you sin against Christ." and that in every way and altogether they will give an account to the Judge, and "will eat the fruits of their own impiety," how is it possible to doubt? "For because "they wronged infants, they will be slain, and examination "will destroy the impious," as it is written. Do not trust in friends, nor hope in leaders, from your wife beware of entrusting anything to her; because a son dishonors a father, a daughter will rise up against her mother, a daughter-in-law against her mother-in-law, all the men in his house are enemies. Those of Israel, sinning in many ways, and bringing down upon themselves to wrath the Master of all, then learning beforehand through the holy prophets that they would be in inescapable evils unless they chose to appease the Master with kindnesses, though it was necessary to choose to think rightly, and to tame the aggrieved one by returning to what is better; this the wretched ones did not do; from where could they? but rather they slipped

into such ill counsel, as to suppose and believe that they would be safe from the divine wrath, and would prevail, and very easily, over every war, if they had the aid of the neighboring nations, and the conspiracies and promises of the rulers. But that they have put their trust in cold and vain deceits, and will have a completely unprofitable hope, the Prophet tries to teach them, saying, Do not trust in friends, nor hope in leaders; for the thing is precarious and completely unprofitable. For when the Babylonian came to ravage Samaria, then indeed the leaders of the neighboring nations, although they had promised them the greatest possible aid, having no small struggles on their own behalf, considered it welcome just to be saved, but the need to also help others, they perhaps did not even take into mind at all. Therefore do not trust in friends, nor hope in leaders; but know, he says, that when God moves things out of wrath against you, not even the law of nature itself nor the power of innate affection will grant you goodwill, even from those close by blood and kin according to the flesh, but they too will imitate enemies. And a wife will then disregard her husband, and sons will rise up against fathers, and indeed daughters against mothers. For he himself, he says, who engraves the laws of affection on nature, could easily persuade and change it towards indifference. Except that the manner of our indifference in these things would not be understood as one and the same, but twofold and different. For some stumble against the laws of affection, impiously attacking their own parents, while others do this both pleasing God and saving their own souls. And so the Savior said, "Do you think that I came to give peace on the earth? No, I tell you, but rather division. For from now on five in one house will be divided, three against two and two against three. Father will be divided against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law." Therefore with a right judgment we will crown such a splendid lack of affection. For it makes one familiar to God, even if it cuts some off from kinship according to the flesh, so as to sing very well that which is by the voice of "David, For my father and my mother have forsaken me, but the Lord has taken me up." But I will look to the Lord, I will wait for God my Savior, my God will hear me. This would be fitting, and very rightly so, for Zion as she repents and foresees that the end of the toils of captivity will come in due time. For Cyrus took the city of the Babylonians, but with difficulty he sent up in that Israel, being a remnant, along with the sacred vessels, he commanded to go home and to rebuild the temple in Jerusalem. For then, as if escaping from darkness and unbreakable bonds, they came into the light, as God had mercy, and were somehow brought up to the freedom from above most fitting for them, being released and rejoicing. I therefore, he says, will look upon the Lord, very late indeed and after the experience of those things whose attack one ought to avoid. Nevertheless, he says that he will have his hope in God, and will wait for salvation from him, and be firmly disposed, because being a lover of mankind, he will be an attentive hearer of her laments and will accept her prayers. But the beginning of salvation, I think, would be understood as putting away for a time the mind from the ancient deceit, and choosing hereafter to think rightly, and to consider the Lord of all to be the provider and governor of salvation, and not to assign so excellent a good to assistances from men, or rather, most foolishly and ignorantly to expect it to be a gift from the most powerless multitude of idols. For of old they would go down to the Egyptians, and they departed also to the Assyrians, purchasing alliances and aid from both for no small amount of money. And they would approach lifeless idols, offering sacrifices, and in addition to this, offering up prayers for themselves. But now they say that they will look upon the Lord, and they will wait for him, that is, they will await the salvation and grace from him, and indeed that they will be heard by him, offering

their supplications clearly to him and no longer to others. And this was Zion, as I said, becoming sober again, and seeing already what was necessary, to cast off that ancient error, and to change her mind for the better and choose to do what is useful. Rejoice not against me, O mine enemy: when I fall, I shall arise; for if I sit in darkness, the Lord shall give me light. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. The speech of Zion seems to me now to have been most gracefully fashioned against the harsh and insolent and arrogant city, clearly that of the Babylonians, which was in a way mocking the land of the Jews as having been sacked. For do not exult, she says, over me as one who has fallen. For you have conquered, not by being stronger yourself, but by casting down me who was sick from stumbling against God, and for this reason lying prostrate. But a time will come, when I shall also rise again, even if I have been, she says, in darkness, 'Saying to a stock, Thou art my God; and to a stone, Thou hast brought me forth' and uttering the saying about the heifers; for I said, I said in my frenzy, 'These are thy gods, O Israel, which brought thee up out of the land of Egypt;' but I shall even come into the light, I shall know the Lord, the savior, the helper, the provider of strength; and I will endure the things that have happened, and I will bear the terrible things, and I will in no way cry out as though God were unjust, but I will rather be disposed as one upon whom he has passed a right sentence, even if he has sent me into captivity. For I have transgressed, and I bear the consequences of his wrath, until he vindicate my cause, that is, until having measured out a punishment equal to my transgressions, he at last has mercy, and makes bright her who was formerly darkened by the mist of error, by causing her, through the knowledge of the true God by nature, to be in the light as it were; and he might be justly marveled at, she says, showing upon me the purity of his own righteousness. For just as he did not punish her for transgressing without justice, so in the same way will he account her worthy of care, having now suffered and repented, and will have mercy on her as she lies prostrate. Therefore the Lord of all is good, and to those who turn to him he distributes mercy without delay, and he gladdens them very richly with the good things that come from his gentleness, forgiving without remembrance the sins committed long ago. And mine enemy shall see it, and will be clothed with shame, saying to me, Where is the Lord your God? my eyes will look upon her; now she will be for trampling like mud in the streets; a day of plastering brick, that day is your erasure. The land of the Jews was indeed captured, and Israel was carried away captive by the spear to Babylon and the Medes at different times, not because their conqueror prevailed by his own powers, but rather because God who saves was turning away from him as one who had sinned, and, as it were, bringing him under the hand of his enemies, because he chose to worship lifeless idols, and to shake off the law long ago established through Moses, and simply to incline towards everything that is amiss, and to leave no manner of wickedness unpracticed. Then the Babylonians, having taken them, and attributing the victory to their own powers, behaved insolently even against the divine glory, and they thought they would conquer Judea, even if the God of all chose to save them; and having taken the sinners under their hand, they tormented them with terrible and unbearable labors, imposing a harsh servitude upon them. And so God said somewhere through the voice of Jeremiah to the unholy multitude of the Assyrians, that is, to Babylon, "Behold, I am "against you, O insolent one," and yet also concerning those of Israel, "I gave them into your hands, but you "showed them no mercy; on the aged you made your "yoke very heavy, and you said, 'I shall be a queen forever.'" For there was no mercy with them, no sparing of age, no reverence for old age, no bowels of compassion. For

this very reason, therefore, they themselves were justly given into the hands of both Persians and Medes, under the generalship of Cyrus, who captured Babylon. And perhaps concerning them the prophet Jeremiah says somewhere, "They shall set upon "you, and you will be captured, O Babylon, and you will not know it; you were found "and taken, because you opposed the Lord. The Lord has opened his "treasury and has brought out the instruments of his wrath." And by instruments of wrath he means those who sacked her. It happened, then, that the city of the Babylonians was taken by Cyrus, and Israel was released from captivity. For this reason the redeemed say, that my enemy will see it and will be clothed with shame. For when she sees her own children lying on the ground, having perished miserably and unexpectedly, and those once under her hand rejoicing and set free, and finally running back home, how will she not in every way and altogether be clothed with shame, although she once said, "Where is the Lord your God?" For I will look upon her like mud in the streets, cast down and trampled under the feet of enemies. Then the word says to Babylon herself, "That day is your erasure," meaning, "The time in which you will be," it says, "under the feet of your enemies," that is, Cyrus trampling and crushing the boastful and insolent one like mud. Therefore, as far as it is necessary to understand such things again historically, our account has been made sufficiently well and properly. But one could no less apply these things also to the spiritual Zion, that is, to the Church, which prevails over its enemies and tramples on its persecutors and mocks the powerlessness of those accustomed to warring against her, even if at times they seem to overcome and prevail. For many indeed are those who impiously gnash their teeth at her and whet their angers and contrive every kind of plot; on the one hand, the children of the Greeks, striving not moderately with their own foolish inventions, and generally contending for the deceit of idols; on the other hand, the heretics who especially rage against the saints, and perhaps rage more harshly against those who have chosen to think rightly, than even those who have not accepted the faith. For when at times the all-powerful God trains the saints, and allows them to fall into temptations, and tests his genuine worshipers as if in a fire, the wretched ones raise their arrogant brow against them, and when they see them suffering, so to speak, they foolishly cry out the "Where is the Lord your God?" But she... a wise and all-pure and holy virgin, the one having no spot or wrinkle, would reasonably say, "But I will look upon the "Lord, I will wait for God my Savior, my God will hear "me;" and that he will trample down those who oppose him as the mire of the streets, and how can one doubt that those accustomed to tempt her would not rejoice at all over her, even if she were somehow shaken? "for she is founded upon the rock," and her support is Christ, an unshakable foundation, and continuous security, Savior and Redeemer. And I suppose the human soul might say, "Do not rejoice over me, my enemy, "because I have fallen," and all that is harmonious with this, having transgressed and been condemned, but turning somehow to the need to repent and awaiting the grace of salvation through Christ. for she will say as to an enemy, the sin that tyrannized her, Do not rejoice over me; for I have admittedly fallen, having transgressed what seemed good to God, and having cast down my own mind to worldly pleasures. but I am not far from the hope that I will also rise again, even if I have somehow been in mist and darkness; for I myself will find Christ as a light, and the sun of righteousness rising in my mind will show me whitened. "I will bear the Lord's wrath, because I have also sinned against "him." For if indeed I have been, he says, for a short time out of his presence, and have been given over to a reprobate mind, yet I shall be wise, and having justly suffered rejection I will know the judgment, and indeed I say it has happened rightly; for I have not been punished in vain. But since I have paid the most fitting penalty, "I will see his "righteousness."

And what else could the righteousness of God the Father be, but Christ? For thus God the Father calls him to us, saying, "My righteousness is near to come, "and my mercy to be revealed." Then such a soul, having likely understood the grace of righteousness in Christ and the destruction of sin, will wisely and keenly cry out, And my enemy will see and shame will cover her who says to me, Where is the Lord your God? My eyes will look upon her; now she will be for trampling like the mire in the streets; a day of smearing a brick, that day is your erasure. For since Christ has come, justifying sinners by faith, the mouth of lawlessness has been stopped, and its inventor has been put to shame as well. And he has been driven out, and has fallen from his rule over us, and it has finally been trampled like mire in the streets, having been, as it were, subjected to the feet of the saints. And the day of Christ has also become its erasure, on which he declares each of those who come to him clean from their old accusations through holy baptism, and seals them with the Spirit for sanctification, and enrolls them among the children of God. And that day will cast away ordinances; and your cities will come to be leveled and to a division of the Assyrians, and your fortified cities to a division from Tyre to the river, and from sea to sea, and from mountain to the mountain. and the earth will be for destruction with those who dwell in it, from the fruits of their deeds. The person of Zion is placed in the midst, that is, of Jerusalem already somehow turned to repentance, and having placed her hope in God, and disposed that she will also be redeemed, and will see that of the Babylonians trampled, although it says to her out of arrogance, "Where is the Lord your God?" But one would apply the meaning of what has been said not so much to the intermediate things, but to what comes shortly after; and what these things were, we will recall in a few words. For he has commanded them not to trust in friends, nor indeed to hope in leaders. And it showed that even a wife will disregard her husband, and a child will neglect its father, and daughters will be unsparing of respect for their mothers, the terrors of war calling them to this. For wherever the fear of suffering might appear to run equally against all, there indeed surely for each one the more urgent concern will be for his own life, that of another being in every way neglected. According to Therefore, he says that of the time, that is, on that day, on which sons might become neglectful of their affection for fathers, and daughters in turn of that for mothers, the customs will be cast aside, that is, the principle of what is fitting will then also grow weak; for a father will not have the leisure to accuse his son as having neglected the laws of nature, nor indeed will a grieved mother subject her daughter to the punishments of duty, another care being imminent, or rather of destruction and the ultimate evils. For the cities will go into desolation, and into division and destruction. For some will campaign against that city, others against its neighbor, and others against the one bordering it, and they will overrun the whole land from mountain to mountain, from east to west, as from north to south, so that the entire land is simply ravaged to its ends, from Tyre to the river and from mountain to mountain. And it is likely again to speak of "customs" in these things as the festivals established by custom in the precincts of idols, that is, the sacrifices. For with their cities having been destroyed, and their houses and all things in them plundered, who will still fulfill the customary rites, and bring worship to the statues and temples of the idols? And the argument might go, and very likely, also against those, if one should choose, who are heterodox and would-be-wise and who distort the correct doctrines of the Church. For they were captured like cities, and became a portion for the enemies; clearly, that is, for the world-rulers of this age; and they have become portions for foxes, as it is written, having divided among themselves impiety and the ways of blasphemy and the rejection of the truth. And these things also happened to the peoples of the Jews, when, having wickedly insulted Emmanuel, they cast him out of the vineyard,

as it is written, and handed him over to the cross, although saying and having recognized that he is the heir. Therefore they have been sacked and have perished ingloriously, not for any other reason, than from the fruits of their own practices. For though it was necessary to admire the Creator for his love for the world, because "He gave his only-begotten Son, so that everyone who believes in him should not perish but have eternal life," this they did not do; how could they? But being puffed up to arrogance they killed the Master, returning to him evil for good, as it is written, and wickedly practicing every form of impiety. Therefore let them hear, "Walk by the light of your fire and by the flame which you have kindled," and indeed also this, "You shall eat the fruits of your own practices." Shepherd your people with your rod, your tribe, the sheep of your inheritance, who dwell by themselves in a forest in the midst of Carmel, they will graze Bashan and Gilead, as in the days of old. And according to the days of your exodus from Egypt you will see wondrous things. The discourse is again applied to what lies in between, and turns toward the good, urging toward the better with the hope of the good things understood in Christ and changing very well toward choosing to live rightly. For it has disturbed not moderately with the prediction of grim things those who easily go toward negligence, but it recovers them again, inserting very well that which knows how to cheer, so that those to whom the discourse of admonition is made, not despairing, might rush down a cliff, irrevocably and unbridled. For it is written, "When the wicked man comes into the depth of evils, he scorns." Therefore there is introduced either the very person of God the Father, saying to the Son "Shepherd your people with your rod, your tribe, the sheep of your inheritance," or else again for us the prophetic person in a certain way crying out to Emmanuel himself, that he must shepherd with a rod his own people or inheritance. And the people of Christ, and indeed also the sheep of his pasture, might be understood as both those who believed from the circumcision, and those called to holiness from the multitude of the Gentiles. For he created the two peoples into one new man, making peace and he reconciled both through His body to spiritual union. And so Christ Himself said, "And other sheep I have;" namely those of the circumcision; "them also I must bring, and there will be one flock, one shepherd." Therefore, the people of Christ, both tribe and sheep and inheritance are those "not by works of the law," but rather justified through faith. For the one group was under a curse, according to the voice of the blessed Paul; but the other might say, speaking truly of themselves, "Blessed are we by the Lord who made heaven and earth. The Lord is God, and has appeared to us." But Christ shepherds His own with a rod, not striking them with one of iron, and shattering them like a potter's vessel, according to the voice of the psalmist, but turning them back in gentleness, and like a good shepherd, checking with moderate fears the impulses towards indolence of those who have believed; for thus says the Master of all, as in the person of David, fashioning the discourse concerning the Son: "If his sons forsake my law, and do not walk in my judgments; if they profane my statutes, and do not keep my commandments, I will visit their transgressions with a rod, and their iniquities with scourges; but my mercy I will not scatter from them." Therefore, He shatters, as if striking with an iron rod, the unbridled, the disobedient and arrogant, and the one who does not accept the faith; but He kindly instructs those who have believed, and pastures them among lilies, and brings them to a good pasture and a rich place, clearly the divinely-inspired scripture, making plain through the Spirit to the more intelligent the things hidden in it, so that they may "ascend to a perfect man, and to the measure of the stature of the fullness of Christ," having a rich and well-nourished mind, and revelling in intelligible delights. But we, the chosen and the elect, dwell apart, having withdrawn from the others, who mind only the things upon the earth and have prized the possession of temporary things, and

being clothed in the pleasures of the flesh, have immoderately inclined towards everything that is amiss. Therefore, having a quiet mind, and freeing it from vain and detestable turmoil, we are placed somewhere outside, and we live a revered and admirable life, and we are alone, just as indeed was the prophet Jeremiah. For he said that, "O Lord Almighty, I did not sit in the council of those who were mocking, but I was cautious because of your hand; I sat alone, because I was filled with bitterness." And we dwell alone as in a thicket and on a mountain. And you will understand the thicket as the two-fold discipline, well-wooded and flourishing, I mean both moral and dogmatic, and the mountain as that which is, as it were, lofty and exalted. For nothing of what is philosophized among us, and deemed worthy of zeal in the Church, is lowly. But that such pasture is rich and good for grazing, he indicates again as from more concrete examples, saying that those who are instructed by Christ will graze in both Bashan and Gilead; and these are regions which cause to gush forth for the flocks a very great and abundant pasture, and are richly crowned with varied grass. Therefore, leaping up wisely from things corporeal and lying, as it were, in the senses, to things spiritual, we also understand the inner and hidden contemplation, that by delighting in the theorems of the divinely-inspired scripture the mind of the saints is preened, and is filled as if with a certain richness, having partaken abundantly, as I said, of practical and theoretical virtue, not for a certain short and contracted time, but as the Prophet says, as the days of the age, that is, for a long and endless time. For the things that delight the flesh fall with it and wither and, passing by like shadows, after a short time are contracted; but the participation in the good things from above and spiritual things is extended through long ages; for the possession of such things cannot be lost. And he said that you shall see wonderful things according to the days of your exodus from the land of Egypt. just as For when the God of all was freeing Israel from the slavery in Egypt, he punished with various plagues those who wished to oppress and wear him out with clay and brickmaking, so also the Savior, placing us who have believed outside the hand of the devil and spiritual slavery, bound the strong man, as he himself says, and cast out the ruler of this age. And just as Pharaoh was drowned and perished together with his own shield-bearers; so again Satan, together with the unclean spirits, has all but been submerged, cast down to Tartarus with chains of darkness. And just as Israel were baptized into Moses, yet in the cloud and in the sea; so we also have been baptized into Christ. For he is the spiritual cloud, which waters the world under the sun, as with rains, with the evangelical proclamations. And just as for them he sent down the manna in the desert, so also to us he gives himself for food, "the living bread which came down from heaven, and gives life to the world." And they were brought into the perceptible land; but we inherit the city above, the heavenly Jerusalem, the Church of the firstborn; and the Savior says this is the land which he also promised to the meek. Therefore, as from the likeness of things that happened of old to Israel you will learn clearly the power of the things accomplished in us through Christ. But since it is necessary for us to provide from every source what tends to the benefit of the hearers, come, let us go another way, and speak, taking from the interpretation of the names. For Carmel is interpreted as knowledge of Circumcision, Bashan as shame, and Gilead as transference of the Covenant. And the argument has very much plausibility especially in these things. We shall be, therefore, with Christ as shepherd, in knowledge of circumcision, that is, the one understood in the Spirit. for we have been circumcised with a circumcision not made with hands, and we bear the Jew who is one inwardly, while Israel according to the flesh has only the perceptible one and the one in letter, and not at all the one in the heart through the Spirit. For this is the true circumcision, making those who receive

it known to God. Therefore the prophetic word also said to us: "Be circumcised to God, and circumcise the hardness of your heart, O men of Judah and inhabitants of Jerusalem." We shall be, then, in Carmel, with Christ shepherding, that is, in knowledge of circumcision, and we shall be no less also in Bashan, that is, in shame and disgrace, not being convicted for sin, but because we have transgressed, for this very reason repenting, and finally coming to an awareness of the things sinned in ignorance; and this thing is a way of salvation. For a clear proof of the utmost insensibility is for some to choose to live with a hard and shameless heart, and least of all to blush at their own faults; and to lie perhaps even in ignorance of the things sinned. Therefore, those in the knowledge of the spiritual and divine circumcision will blush at their own faults, and having come into an awareness of that which is naturally unjust, they will by all means turn to that which is most fitting for them. And such people will be also in Gilead, that is, in a change of legislation, or rather, of a covenant. For we, having come under Christ, shall live as citizens, no longer according to the law, but we shall live rather evangelically, and running past the crudeness of the letter, we shall perform spiritual worship to God, and being transferred to what is incomparably better, we shall exchange the types for the truth. Nations shall see and be ashamed of all their might, they shall lay their hands on their mouth, their ears shall be deafened. They shall lick the dust like serpents dragging themselves on the ground, they shall be confounded in their confinement. By nations in these words he means the abominable and unclean hordes of demons, who in every way and altogether, whenever they see those called in Christ to justification, to sanctification, to redemption, to adoption, into incorruption, into glory, into a relaxed and free life, then indeed then they will be put to shame, being thrust out from their dominion over them and seeing their own strength failing and growing weak. For our Lord Jesus Christ has given us "to tread upon serpents and scorpions, and over all the power of the enemy." Therefore they will lie under the feet of those who have believed, those who formerly conquered, having grown weak in their cowardice and being enervated through Christ. And they will put their hands on their mouths, no longer being permitted to accuse the sinners; "For it is God who justifies, who is he who condemns?" according to what is written. And the blessed David said somewhere that "All iniquity shall stop its mouth." Therefore they will be silent, and not willingly, he says, those who are clever at accusations, and as if struck by thunder by the wonder concerning us, that is, they will be deafened. For the report concerning us is extraordinary, and like a great and truly supernatural crash, if it is true "That while we were still sinners, at the right time Christ died for the ungodly," so that we who were formerly entangled in terrible and unbearable offenses, might now be sanctified, and "Not by works of righteousness which we have done, but" by mercy and grace, we who were formerly grieved and as far as possible from all hope, now beloved, bright and conspicuous, "heirs of God, and joint-heirs with Christ." Therefore, he says, they will be deafened, having become, so to speak, even thunderstruck because of God's serenity toward us and the excess of his wondrous goodness, they will lick the dust, creeping on the ground like serpents, that is, they will not find food. For it is the custom of serpents, if they should be in want of things to eat, at times to knead the dust with their tongue, and to consider whatever they happen upon as food. And he says that the unclean demons will also be in equal want. For those accustomed to revel of old and to utterly devour all upon the earth, will no longer find one who endures to suffer this, because all have been saved by Christ, and have henceforth come to such spiritual strength, as not to endure those ancient bites, but rather to tread upon the asp and the basilisk, according to what is written. Not only will they lick the earth, but they will also be confounded in their confinement, that is, being

constrained by weaknesses and griefs, and as if besieged by the power of the one afflicting them, I mean, of Christ, they will not be in moderate terrors. And it is likely that the confinement hints at something else for us in these things. For when the Only-begotten became as we are, he worked countless wonders, but I suppose the things unseen were more numerous than the things seen. For he commanded the unclean spirits to go down to Hades, and to be shut up henceforth in the abyss, so that he might rid the earth of the bitterest beasts. And we have seen an image of this matter in the more ancient writings; for when Joshua son of Nun took the lands of the nations, he shut up five kings in a cave, and rolled a stone over its mouth, prefiguring, as I said, in himself the power of the Savior's dispensation. And indeed the demons "begged him not to command them to go into the abyss." Therefore, he says they will be confounded in their confinement, as if being shut up henceforth into Hades, and cast into Tartarus with chains of darkness, so that, as I said, he might henceforth deliver the human race from the bitter and savage beasts. They shall be amazed at the Lord our God, and shall be afraid of you. Who is a God like you? taking away iniquities and passing over injustices for the remnant of his inheritance, and he did not keep his anger for a testimony, because he is a willer of mercy. he will turn again and have compassion on us, he will sink our injustices and cast all our sins into the depths of the sea. He will give truth to Jacob, mercy to Abraham, as he swore to our fathers in the days of old. For the mystery of Christ is truly an ecstasy, and all- the superiority of the gentleness towards us is beyond the power of words for one who knows how to marvel. And indeed the divine Habakkuk, being astonished at the manner of the incarnation, cried out clearly, "O Lord, I have heard thy report, and was afraid; O Lord, I have considered thy works, and was amazed." For being in the form and in the equality of God the Father, the Only-begotten, and being rich as God, became poor for our sakes, that we through his poverty might become rich; that he might save that which was lost, heal that which was sick, bind up that which was broken, give life to that which was corrupted, cleanse that which was defiled, release from judgment that which was condemned, declare blessed that which was cursed, and adorn with the honor of adoption that which was by nature a slave. Therefore let him hear from all, "Who is a God like unto thee?" that is, good and forgiving, pardoning iniquities for the remnant of his inheritance; and the remnant of his inheritance would be understood as those from Israel who believed, since the other multitude was destroyed because they did not believe. And Christ said somewhere, "He that believeth on the Son is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the Son of God." He therefore leaps over sins and passes over iniquities and has not kept his anger for a testimony. The phrase "for a testimony" means "to the end," or "forever." For we were cast out in Adam, but we were received in Christ. And he cursed in the one, but blessed again in the other; "For as," he says, "by one man's offense many died," so also by the one man's righteous act shall the many live. He has therefore ceased from his anger, because he is a desirer of mercy; and in the time of the conversion of all, that is, of the incarnation, he will, as it were, baptize the sins of all in the sea. And since to the holy fathers, I mean Abraham and Jacob, he promised to multiply their seed as the stars of heaven, he says he will give them the things promised. For they will be called fathers of many nations, their children being counted not only among those of the blood of Israel, but also among those of the promise. And these are they of faith, also called the uncircumcision, being mixed, as it were, into spiritual unity with those of the law and circumcision. For it is written that "They are not all Israel, which are of Israel: But, the children of the promise are counted for the seed." For as many as are "of faith are blessed with faithful Abraham." And the manner of the

blessing would be understood as the grace which is in Christ, through whom and with whom, to God the Father be the glory with the Holy Spirit, now and ever and unto the ages of ages. Amen.

Commentary on the Twelve Minor Prophets - nahum

COMMENTARY ON THE PROPHET NAHUM

Book 1

Each of the holy prophets was taken up at times for some useful and necessary matter to minister to the divine commands, and to convey the voices from above to men. And some, frightening the sinning Israel, announced the calamities that would befall them, and if they did not choose to do what was pleasing to God, they openly threatened that they would fall into terrible and inescapable evils; others, bringing into the open the very things that had happened, and grieving with those who had suffered, skillfully persuaded them to be willing to live more equitably, and thus finally to ward off the wrath; while others nourish the suffering Israel with good hope, and prepared them to be disposed to believe that, having fared miserably because of their own sins, they would prosper again when their affairs were restored to their original state, by the mercy and grace and power of God who easily reshapes all things to whatever he wishes. We shall find some such purpose now also in the treatise before us. For since the land of the Jews was captured, and were carried off as captives into the land of the Persians and Medes, those who by their outrageous apostasies had grieved God who always presides over and champions them and shows them to be superior to their adversaries, some, having already suffered this, continued to be held in the evils of captivity and to have an unbearable misery; while others, who had barely managed to get out of the snares and escape the savagery of the Babylonians, were in unceasing terrors and in great suspicion, lest somehow they too should fall into the same or even worse evils, with the all-powerful God being wroth with them, not yet having let go of His indignation; and they came to such a point of fear as to be scattered in the lands of the neighboring nations, and to all but serve others, and these foreigners and idolaters. And this matter was not without penalty for them; for they learned to live by their customs, and among whomever each was found, to make their worship in the place of God. For this reason also the God of all, when Jerusalem had been burned at times by the hand of Nebuchadnezzar, commanded those who had been saved not to go down to Egypt, but rather, having settled at home, to hold to their ancestral worship, with His help. So that, therefore, having the hope of returning in due time, those from Israel might not remain too disheartened, and that those who had become captives might rather reject despair, and might always be intent on prayers, and choose to worship Him who is mighty to deliver and able to redeem; and that those dwelling in Judea might no longer mix with the lands of the nations; the Prophet receives the vision from God against Nineveh; this is the chief city of the Assyrians; and he foretells that it will fall, with the whole country also being devastated with it, which indeed was also accomplished when Cyrus the son of Cambyses and Mandane armed the Persians and Medes and Elamites and certain other nations with them against Nineveh. For he took it by force, and released Israel from captivity, and commanded them to go home together with the sacred vessels. This, then, is our purpose for the present treatise; and we shall add the subsequent parts, as is possible, and in detail. The burden of Nineveh, the book of the vision of Nahum the Elkoshite. First, he defines the purpose of the prophecy, and usefully clarifies what and where it looks to; then he makes clear who is

speaking and from where. For he says "burden," that is, the prophecy that has been received and set forth and is at hand would be understood not about any others, but against Nineveh, or in other words, let the burden of the prophecy be understood as Nineveh. And the book is inscribed "The Vision of Nahum of Elkosh." This is doubtless a village somewhere in the land of the Jews. For we shall take 'of Elkosh' not as from a father, but rather as from a place. And we say this, having the tradition from the readings. God is jealous and the Lord avenges; the Lord avenges with wrath; the Lord avenges his adversaries, and he cuts off his enemies. The Lord is long-suffering and his strength is great, and he will by no means clear the guilty. The saying is profound, and not easy to grasp, except only for those who are willing to examine closely the things in it. And if it should be understood as having been directed to the Jews, we will find the exhortation suitably mixed with moderate rebuke. But if someone should think it was made and spoken against Nineveh, the mind will be turned to another of the interpretations, and to those who have suffered the devastation it gives and confirms the hopes of recovering again. We shall therefore make the purpose of the meaning for both as clear as possible. For the Jews, having spurned love for God, and holding the genuineness of piety toward Him in no account whatsoever, descended into polytheism and strange error and a life outside the law, and they built altars, they set up precincts to the works of their own hands, they brought rites and sacrifices to Astarte, to Chemosh, to Baal-peor, to the golden calves, and what is even more irrational than these, to them they dedicated songs of thanksgiving. For the wretched ones said out of their madness, "These are your gods, Israel, who brought you up out of the land of E-gypt." But by such terrible impious acts they have forgotten themselves, sharpening against themselves the God who of old presided over and saved them, to whom they have become enemies, and have been placed in the portion of adversaries, assigning themselves to gods that are not so by nature, although Moses long ago cried out concerning God, that He is a jealous God, and a consuming fire, and that He would not endure those who chose to grieve Him. For He proclaimed beforehand that, "They have moved me to jealousy with that which is not God; they have provoked me to anger with their idols. And I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation." Having therefore offended in many ways, they have also rightly perished. This is what the Prophet now says, practically rebuking and at the same time comforting the people of the Jews who are vexed at what has happened. For yes, he says, you are grieved, having suffered unexpectedly the desolation, driven out of homes and country and cities, although you were always conquering your opponents; but you have fallen under the feet of enemies. How then was it not necessary to understand before the experience, that God is a jealous God, and the Lord avenges with wrath, avenging His adversaries, and taking away His enemies? But if we have been taken away, he says, and removed from the midst, and are under the hand of our foes, yet we have stood as enemies, we have impiously warred against the one who is all-powerful, and we have gone to everything whatsoever that is discordant to Him. But you will say, that the Master is long-suffering. Yes, I myself agree, for He is such by nature. Nevertheless, He will not acquit the guilty, that is, He will not completely free from charges and justice those who have offended Him, and this unceasingly and beyond measure. For He defers His wrath out of His innate gentleness, and sometimes bears with those who transgress, awaiting their repentance; but those who delay and long put it off, He finally punishes and subjects to penalties as those who have become hardened. Thus then our discourse will be and be understood as being so, if it looks towards the Jews; but if it should be brought against Nineveh, we will understand it differently. For the Assyrians took the

country of the Jews, God granting the victory to them, because the people of Israel were held by very many transgressions. But they were savage and arrogant and had a completely boorish mind, and they did not at all cease from practically trampling upon the very glory of God with harsh and accursed words. For they thought that they had conquered even against His will, and along with the Jews had overcome the hand that defended them. And so the Rabshakeh used blasphemous words, saying those things to those on the wall of Jerusalem which would befit only the impious foul mouths of those who do not know the God who is by nature and truly God. But he immediately paid the penalty for his arrogance. However, after capturing the cities in Samaria, the men with Shalmaneser, and also burning others in addition to these, boasted over the conquered, and acted insolently toward the divine glory. The Prophet therefore comforts the people of the Jews who are not moderately distressed, and that the God of all will in every way and entirely bring punishments upon those who warred against them, he teaches, saying, A jealous God and the Lord avenges with wrath, avenging His adversaries and He Himself taking away His enemies. The Lord is long-suffering and His strength is great. For He will somehow prevail, he says, having invincible power, and will overcome those who have caused grief. For even if He is long-suffering, and is seen for a time as forbearing, yet in the end He will not acquit; for He is jealous. And we will find the God of all Himself not moderately moved at what the people of Israel have suffered through the cruelty of the Babylonians. For He said through the voice of Jeremiah to the multitude or city of the Babylonians, "I gave them into your hands, but you showed them no mercy." And indeed also through the voice of Zechariah again He says thus "I have been jealous for "Jerusalem and for Zion with a great jealousy, and with great "anger I am angry against the nations that join in the attack, "because I was a little angry, but they joined in "for evil." But the phrase 'a jealous God' and what follows, would fittingly apply also to those who are unwilling to go the gentle and God-loving path, but have rather turned aside to choose to live carnally. For that he will take vengeance, subjecting the unruly and sinful to punishments and penalties, how can one doubt, if it is true that "we must all appear "before the judgment seat of Christ, that each one may receive "the things done in the body, according to what he has done, whether it be good "or bad." No less would the saying fittingly apply also to the teachers of the Jews, I mean the scribes and Pharisees, who, thrusting away faith in Christ, were found destroying both themselves and others. For they have thought hostile things, and have warred against the economy in the flesh of the Only-begotten, and they took the key of knowledge, as he himself says, and neither entered themselves, nor indeed allowed others to enter. Therefore, even if he is long-suffering, yet he will by no means clear those who have warred against the true faith. The Lord's way is in destruction and in shaking, and clouds are the dust of his feet. As the Prophet is about to proclaim beforehand the capture of Nineveh for the comfort of those who have suffered, and to make clear to the wronged that it will be shaken down by God, he usefully recounts first the all-powerful nature of the divine, and that for it, when it chooses to accomplish anything whatsoever, there is nothing that resists, but rather everything follows easily, and what seems good to it will prevail, even if some earthly matter seems difficult for us and for those like us to accomplish. For the Jews thought that the Babylonians would be most difficult to capture, and possessed a hand so invincible, that not even if God wished it, could they be weak against their enemies. For I think the things dared by them cruelly and savagely throughout their whole country called them to this despair. Therefore, so that they might know that they will lie down without a struggle when the wrath of God rises up against them, and they will be captured, and very easily, he necessarily says, The Lord's way is in destruction and in shaking,

and clouds are the dust of his feet. For if, he says, you should plan against some—for this is the way—it will surely run down upon them as in an earthquake. An earthquake and destruction are an invincible and altogether inescapable thing, and in addition to these, clouds flying like dust and covering the sky. And the Prophet seems to be bringing them to the remembrance of the flood that happened against the whole race of men in the time of Noah, for then God went forth, as it were, in destruction and in an earthquake against all, raising up clouds and, as the sacred scripture says, opening the floodgates of heaven, and inundating the world under heaven with irresistible rains. He, therefore, he says, who easily prevailed against the whole earth, and with a single decree destroyed all who were in it, how could he be weak against one nation, the Babylonian? And very fittingly for God he says, Clouds are the dust of his feet. For as it is easy for a man to stir up soil and dust with his foot, in the same way, I think, it is easy also for the God who has power over all things to cover the sky with a storm and clouds. But if it is fitting also to investigate the secret meaning of what has been set forth, I will think it necessary to say this, that we say the Only-begotten Word of God has made the way of the economy in the flesh, that is, its fulfillment, in destruction and in shaking. For since he became as we are, he has brought to an end and shaken "principalities and powers and the world-rulers of this age," driving out their advantage over us, and scaring away that ancient strength, having overthrown both the dominion of death itself and, in addition to this, sin. And clouds have become the dust of his feet. For just as dust flies up before one who is walking, so of the economy in the flesh The intelligible clouds went before the Only-Begotten, that is, the blessed prophets, using a more obscure and not very manifest word, yet with life-giving proclamations watering the mind of those able to understand. Rebuking the sea and drying it up, and laying waste all the rivers. He composes the account of the narrative from what they knew and had experienced, setting it apart from things too ancient. For when the protecting God brought Israel out from the impiety of the Egyptians and their unbearable greed, he led them through the middle of the sea, and commanded them to walk as on dry land; "for the waters were solidified like a wall," according to what is written. Therefore, he rebuked the sea, and it was passable like dry land. But if someone should wish to connect the first things with these thoughts, I mean the phrase "The Lord, in consummation and in shaking is his way," he will think what is fitting in this way too. For the Lord of all but consummated and shook the land of the Egyptians through the signs that happened in it and the death of the firstborn; for they perished in one night, and all things, as he said, were filled with lamentation and wailing; he led Israel through the middle of the sea, with the cloud from heaven suspended over them. The blessed David also said something like this. For he sings thus: "O God, when you went forth before your people, when you passed through the wilderness, the earth was shaken, and for the heavens dropped down." And by the earth being shaken, as I suppose, he means that of the Egyptians. But that a cloud also was hanging over, going before the sons of Israel, is unclear to no one, and the divine Paul will also confirm it, saying that all the fathers of Israel were baptized "in the cloud and in the sea." And the Prophet added to the drying up of the sea, also the laying waste of the rivers, recalling to memory another miracle. For when they were being brought into the land of promise, with Jesus presiding after Moses, then the Jordan stood again in its place, as the all-powerful God checked the flow of the streams with ineffable commands and bonds. And the blessed David esteems these things worthy of the greatest wonder, saying thus: "Come and see the works of God, how he is terrible in his counsels above the sons of men; who turns the sea into dry land, they shall go through the river on foot." For again they crossed the Jordan on foot. And if indeed he should say

that all the rivers are dried up, he commands us to be disposed to the idea that what happened to one will also happen to all, if God so wills. But to some it seems to apply to the sense of the preceding things in another way. For if the Master of all, he says, should choose to make a raid against Nineveh, he will do it indeed with consummation and shaking; for he will consummate it and shake it easily; and since it is broad, and like a sea causing wars to surge against the other nations, he will dry it up without delay. And even if, he says, the nations from it should come up like torrents, they will in every way and altogether be laid waste. And we say that the sea and rivers that flood and drown are no less the wicked and opposing powers, and before all others, Satan. But Christ has dried up their whole power, and though it was once invincible, he has subjected it to the feet of those who worship him. Bashan and Carmel are diminished, and the flowering things of Lebanon have failed. The mountains were shaken by him, and the hills were moved, and the whole earth was removed from his presence, and all who dwell in it. And the discourse immediately comes through other proofs, testifying to the all-powerful and invincible authority of the divine nature. For Bashan is a flourishing and fertile land; and Carmel and Lebanon, the one a mountain of Phoenicia, the other of Judea, are both very well-wooded, and boast of abundant forests. But all these things, I mean Bashan, and the country itself lying beside the mountains, terrible and most warlike races inhabited it, and sons of giants, as it is written. Yet they have been removed and conquered by the sons of Israel, with God as their champion, and they have inherited their land. It is therefore as if he said again: The regions once teeming with terrible and most mighty men, and as it were proud with many forests of warriors within them, are gone and have been plundered, having suffered the desolation of their inhabitants. For this, I think, is what it means to say they have become few. Then how would the renowned Nineveh not be captured with God's assent? And besides Bashan and Carmel, the blossoms of Lebanon also failed. Lebanon, then, as I said, is a mountain of Phoenicia, but by it he means the entire land lying under it and around it. By the blossoms of Lebanon, then, he means those who reigned from time to time in Damascus and Phoenicia, who have also been given into the hands of the sons of Israel; for they too were conquered at times, although having a very great force, puffed up with terrible and irresistible reinforcements. And going through the books of the kingdoms, we will find the kingdom of the Damascenes plundered at times, by those who reigned from the tribe of Judah. Thus, the blossoms of Lebanon have failed, that is, the chosen ones of Phoenicia, or Lebanon, have been removed and have perished many times, that is, those who held power there. And why do I say these things, he says, when even very easily, if God wills it, the mountains themselves would be shaken and the hills will be moved, and the whole earth with its inhabitants will be destroyed, that is, it will pass into non-existence, and will be again as though it did not exist? For he who made it in the beginning will surely destroy it with ease, and great things are absolutely nothing to him. And the blessed David also seems to have understood and spoken in harmony with what is set before us: "What is it to you, O sea, that you fled? And you, O Jordan, that you turned back? The mountains, that you leaped like rams, and the hills like lambs of the flock? The earth was shaken at the presence of the Lord." For as he already said, "His way is in an earthquake." But that the whole earth is nothing, and the things in it would be considered of almost no account, if one were to measure the divine and ineffable glory, the prophet Isaiah will testify, saying, "If all the nations are as a drop from a bucket, and were considered as the turn of a scale, and will be reckoned as spittle; and Lebanon is not sufficient for burning, and all the four-footed beasts are not sufficient for a whole burnt offering, and all the nations are as nothing, and were reckoned as nothing; to whom

have you likened the Lord, and to what likeness have you likened him?" But again, it seems right to others if these things were reckoned obliquely even of Nineveh itself. For they wish to compare it both to Bashan as an excellent and renowned country, and again to Carmel and Lebanon, as distinguished and most conspicuous mountains; and Nineveh was wonderful and distinguished. And he says it has become few, as it is about to be ravaged along with the blossoms in it, that is, the leaders and generals and the most illustrious of the other peoples. For since he made mention of mountains and of a very wooded country, I mean Bashan, he has maintained the figure of speech throughout the discourse; he called the richest and most flourishing those who were perhaps more distinguished by wealth, or preeminent in bodily strength, or in some other way raised above the others in superiority. But if one examines the audacious acts of the Jews against Christ, and the desolation brought upon them and their complete crushing and destruction, after he came back to life and ascended into heaven, one might reasonably apply these things to them as well. For Judea might reasonably be understood as Bashan and Carmel and indeed Lebanon; and Bashan, since it has also been named a land flowing with milk and honey, a land of wheat and oil and vineyards; and Carmel and Lebanon because it was raised high in glory, and became conspicuous and prominent, and as it were with unending forests to rejoice for its inhabitants. But he says that it has been diminished; for they have been consumed by the hand of the Romans, and having encountered, so to speak, dreadful and most mighty woodcutters, they have fallen just like plants. And the blessed prophet Isaiah hints at something of this kind, speaking as if to Jerusalem: "Open "O Lebanon, your doors, and let fire devour your "cedars. Howl, O pine, because the cedar has fallen, "because the great ones have been greatly afflicted. Howl, you oaks "of Bashan, because the dense forest has been torn down;" and somewhere else he says more clearly: "And the mourning "of Jerusalem will be like the mourning for a pomegranate grove in a plain that is being cut "down;" for since he again compares Jerusalem to Lebanon, he said that the falling cedars and pines are the exalted men in it, and he calls them oaks of Bashan; but the figure of speech, as I said, is metaphorical. Who can stand before his indignation? And who can withstand the fierceness of his anger? His fury melts rulers, and the rocks are shattered by him. He seals these words as truth for those who have experienced the divine wrath, saying that it is something bitter and hard to encounter. For I think that, falling upon them like fire, it would easily melt away principalities and powers, both earthly and spiritual, and it would effortlessly shatter even rocks, that is, those who have become hardened like rocks, and who have a relentless mind. And we shall find that such were the kings of the Assyrians, and indeed also the leader of the unclean spirits himself, Satan, about whom holy scripture says: "His heart is hardened like a stone, and it stands like an anvil "that cannot be hammered." But that the leaders of the Jews and those appointed among them to rule were also hard and obstinate and had become sick with the greatest insensibility, I mean the priests and the profane crowds of the unholy scribes and Pharisees, how is this not evident to all? They were also consumed by the war from the Romans, melting like wax in incurable misfortunes, but being exceedingly hard, they were shattered by evils, and they paid the penalty for their drunken violence against Christ. And in another way our Lord Jesus Christ also crushed for our sake "Principalities and powers and the world rulers "of the darkness of this age, the spiritual forces "of wickedness," so that he might deliver us and save us. And knowing this, the blessed David sings in a psalm: "You are fearsome, and who "will withstand you from the time of your wrath? From heaven "you made your judgment heard; the earth feared and was still, when "God arose to judgment, to save all the meek "of the earth." And he has given

us "to tread upon snakes and scorpions, "and over all the power of the enemy." For he melted rulers, he shattered like rocks the arrogance of the unholy spirits. And as he was angry on our account and for our sake with those who had done wrong, it was necessary for them to give way, even unwillingly. The Lord is good to those who wait for him in the day of affliction, and he knows those who fear him. And in a flood of passage he will make an end; darkness will pursue those who rise up and his enemies. He admonishes usefully and very skillfully, neither cutting off the hope of prosperity, through which he said he would be good to those who wait for the Lord, nor yet permitting a dissolute and dissolute life; but rather leading one to good order and to choosing to live according to the law, by saying again that if he should make his way against some as in a flood, he will create something like a shock, and just as the rush of many and unbearable waters going down a steep place is something dreadful and altogether hard to escape, so if he should rush against certain people with things from divine wrath, he will utterly destroy all against whom he might go and be carried. Indeed, he says that his enemies will be pursued and overtaken by darkness. And certainly not entirely by the darkness of night, but I think of another, a spiritual darkness, conceived as a way of suffering. For he knows how to darken the human mind, and relentless a misfortune and a bitter and unexpected suffering, which indeed happened to the ancients, being carried off into captivity, and their land being captured. Therefore God, likening such evils to wine and strong drink, said very well to the blessed Jeremiah "Take the cup "of this unmixed wine from my hand, and you shall make "all the nations drink to whom I send you, "and they shall drink and vomit, and be mad because of "the sword that I send among them;" and indeed also through the voice of Isaiah to her "For you have drunk and drained the cup "of stumbling, the bowl of wrath." He says, therefore, that those who think hostile things toward God will be seized by drunkenness and darkness, very well frightening them toward choosing to think what it was better for them both to know and to do. And the God of all has also advanced against the Jews in a flood of marching, and has consumed them, exacting the penalties for what was done to Christ. And they have been in darkness, and being utterly deprived of the divine light, the wretched ones remain foolish and blind. For they were not willing to follow Christ when He cried out "While you have the light, "walk in the light, that darkness may not overtake you." But since they were disobedient and unruly, for this reason then, as the prophet says "When they waited for light, there was "darkness for them, and waiting for brightness, they walked in gloom." For they became enemies of the divine light, and unholy rose up against the glory of Christ. What do you devise against the Lord? He will make a full end; he will not take vengeance twice on the same thing in affliction. I have already said also at the beginning, that when Shalmaneser king of the Assyrians had sacked Samaria, and had also ravaged with it other cities and villages subject to the scepter of Judah, then those who were left from the war were in unbearable fears and fleeing to the lands of the neighboring nations; for they thought, as was likely, that they would fall into the same evils a second time when the Babylonians returned against them; God made the exhortation necessary through the voice of the Prophet, promising these two things: that He would have mercy in due time on those already taken by the war and in unbearable misfortunes, and would release them from the bonds of captivity, and that He would deliver Nineveh to desolation and destruction. So that, therefore, expecting to fall into the same evils again, they might not now make their flight from Judea to foreigners an easy matter, He, so to speak, inquires, saying what it is they are devising and have resolved to think about the Lord; Do you think, he says, that the Master of all is harsh and grievously wrathful, so as to demand double penalties for the same offenses? But you

are very much mistaken about what is fitting. For if you have added nothing of all that is outside the law and provokes the law's establisher to wrath, He would not still inflict a second blow. He has afflicted you sufficiently for the impieties in which you were already caught. Stop the sin, and He will check his wrath. He has chastened sufficiently; He will now have mercy on those who have chosen to be prudent. The discourse is therefore mixed, and has a blended exhortation. For at the same time it both persuades them to choose genuinely to do what is pleasing to God, and gives courage to those who have chosen to do this, that He will be good to them, not letting loose unbridled wrath upon them, as they themselves thought. But observe how the discourse has again preserved the remnant for Israel. For that God will not make a full end of them, he has clearly proclaimed beforehand, speaking as if in a question, What do you devise against the Lord? Will He Himself make a full end? For he says He will not make a full end, nor, having shaken Israel from its very foundations, will He deliver it to utter destruction. But He will spare them for the sake of the fathers, and they will be saved in due time, entering after the gentiles through faith in Christ into sanctification and intimacy with God through the Son in the Spirit. For up to their foundations they will be laid waste, and as a bindweed intertwined, it will be devoured, and like a stalk full of dryness. From you shall come forth a thought against the Lord, plotting wicked things, contrary things. Having shown through many things that the ability to accomplish all things easily belongs to the God of all, and that nothing is at all impossible for him, he transfers the discourse now to Nineveh itself, and says that even if it should advance to such a point of splendor as to appear equal to the most wooded of mountains, I mean Lebanon and Carmel, boasting in its many and innumerable peoples; and even if it should lack nothing of Bashan, yet a time will come when it will be completely desolated. For I think this is what it means to be laid waste to its foundation, the discourse having maintained the trope as of mountains and earth, of woods and timber. He says it will be devoured when the Persians and Medes are in a way distributed. For these took Nineveh, when Cyrus was commander. And he compares the multitude of the Assyrians to bindweed, for they dwelt in Nineveh. And what could be the reason for such a thing again? For bindweed is an ivy-like plant, and it always creeps upwards and sends forth thin shoots, and it seizes upon the plants standing near, so that often even the tallest of trees are choked by it. And the Assyrians did this too, ever leaping upon countries and cities, and as it were choking and overwhelming them with the entanglements of wars and with unbearable tyrannies. And he said that it would be burned up, and like a stalk full of dryness. And the stalk is a thing most ready to be consumed by fire. And so, to Nineveh, as it were, being set on fire and suffering the things of wrath and being consumed, the Prophet then exclaims and clarifies the reason for suffering such things, saying, From you shall come forth a thought against the Lord, plotting wicked things, contrary things. You are destined for desolation, he says, and you will be like a wasteland, and indeed you will also be burned with fire, for you will devise dreadful and arrogant and contrary things against God. For the God of all, punishing a sinning Israel, made it vulnerable and brought it under your feet. But you will not be so disposed yourself, but you will think rather that you have taken Judea, and not with his consent. For we shall find the Rabshakeh's superfluous speech to be of this sort, when he mocked the glory of God, saying to those sitting on the wall, "Let not Hezekiah deceive you with words that will not be able to deliver you; and let not Hezekiah say to you that God will deliver Jerusalem from my hand." To this truly most senseless and unholy loose-tongued speech, God answered through the voice of Isaiah, saying, "Shall the axe glorify itself without him who hews with it, or shall the saw be exalted without him who pulls it?" For just as the axe, even if it were very sharp and of good

bronze, would not be effective in cutting down trees, unless someone were to wield it with his own powers against something, and likewise the saw will accomplish nothing at all at its own task, with no one pulling it down or up; so also the power of the kingdom of the Ninevites, or rather of their army, would not have conquered Samaria, had not divine wrath brought it against its cities and villages, and used it as a tool, which is moved by another and is useful when taken for service, but would do nothing by itself. Nineveh is therefore punished for devising wicked things against God and contrary things rather than what the nature of the matter truly held. For the God of all handed over a sinning Israel, and she did not rather take it while God was defending and still wishing to save them. Thus says the Lord, who commands many waters: And so shall they be scattered, and your report shall no longer be heard. The discourse, then, is to the arrogant and God-fighting Nineveh. And he says that waters in this context are the innumerable multitudes throughout countries and cities and nations, poured out easily like rivers or the sea, of whomever God should choose. For he himself is their commander, as Creator, as Lord and God of all, as one who steers by his own commands the things that have come to be by him, and who changes the inclination of all hearts toward what seems good to him, thus distinguishing and shaping in whatever way he himself might wish. For this reason he says, O Nineveh, you will finally cease from being terrible, all-powerful and famous. For the report of you will no longer be heard, that is, there will no longer be much talk about you among all people. For long ago you were splendid, and on the tongues of all were great stories about you; but now no longer, but they will sound a mournful song over you. There will be nothing great and worth hearing about you any more. And now I will break his rod from off you, and I will burst your bonds, and the Lord will give command concerning you. Again the word of the Prophet has shifted to Israel. It is as if he were to say, Having put away the memory of those former transgressions, I will finally have mercy, as one who has paid the penalty; as one sufficiently punished I will release you from their greed, and you will in no way be subject to the rod of the Assyrians, that is, to their scepter or their kingdom; for the scepter is a symbol of kingship; and I will release you from the bonds of fears and slavery, and I will bring you again into the good day of freedom. As for the phrase, The Lord will give command concerning you, you will understand it thus. For to whom does he give command? Is it to good spirits and the armies of angels, which have been appointed by God to watch over Israel? Or rather, he gives command perhaps to the very one who at the appointed time released them from captivity; and this was Cyrus, the son of Cambyses; and he gives command not at all as speaking to a holy man and a prophet, but by putting his own will into his mind, and making him a minister of what seems good to him, although he was profane and an idolater. For just as he commanded the sea monster to swallow Jonah, and again the gourd to spring up over his head and to shade him, and indeed also the morning worm to strike the gourd; so we say he also gave command to Cyrus. And this is the historical sense; but God the Father might also proclaim to Jerusalem, which had become the killer of the Lord, that is, to the land of the Jews "That it shall be laid waste to its foundations, "and like intertwined bindweed it shall be devoured, and like a "stalk full of dryness. Out of you will come a calculation "against the Lord, plotting evil things in opposition." For it has been burned and laid waste, and like a dry stalk it has been consumed. For they dared to devise evil things against the Lord, and indeed to use an unbridled tongue; for at one time they called him a Samaritan and wine-sodden and born of fornication; and at another time they even said that "he is misleading the crowd," although for this very reason he was sent by God the Father, that he might deliver from wandering what was wandering and bring to God what had leaped away from him, and that he

might bring through faith what had in many ways slipped into apostasy, and that he might enlighten what was in darkness, and bind up what was broken. But since he did not utterly destroy Israel, but, as I have already said many times, the remnant was preserved for him; for not a few even from the Jews have believed, and mingled with the Gentiles they glorify Christ; let those of the circumcision according to the flesh hear that I will break his rod from off you and I will burst your bonds and the Lord will give command concerning you. But what rod, he says, or what bonds at all, how is it not necessary to say? For they were subject as to a kind of scepter, being weighed down by the folly and savageness of the scribes and Pharisees, and being held, so to speak, in bonds by their commandments, they did not accept the faith. But the rod, that is, the rule, has been taken away, and the bonds have been burst, and finally with a free mind they have run to Christ, so to speak, headlong, calling out to one another, and saying that which is from the psalmist's lyre: "Let us break their bonds, and cast away their yoke from us." And besides those, let the gentiles no less hear, And now I will break his rod from you and your bonds I will break apart and the Lord will give command concerning you. For of old, yoked under the scepters of the devil, and bound tight with the chains of worldly pleasures, they used to worship "the creation rather than the creator;" they did not know God who is so by nature and in truth, and differing little from irrational beasts, they were enslaved to the pleasures of the flesh, living a pitiful and most irrational life. But they too have been set free, since Christ shattered that ancient rod and tore apart the bonds, and drew them out of sin, and transferred them from error to the knowledge of God, and justified them by faith, and henceforth gave command concerning them, clearly to the holy angels. For it is written that "He who dwells in the help of the Most High will lodge in the shelter of the God of heaven." For He will command the holy angels to guard us in all our ways and to take us up in their hands, lest we strike our foot against a stone. And it is true that "The angel of the Lord will encamp around those who fear him, and will deliver them." No more shall your name be sown. This is like saying again: You will no longer be scattered among all the nations, or taken captive by the spear and a wanderer and far from the land that bore you, enduring very harsh servitude in the cities of enemies, pitifully and wretchedly and miserably scattered. But it should be noted that the Prophet Nahum was before the second captivity in Babylon, and after these words of the Prophet, Judah was captured and went into captivity and served the Assyrians. For while Hezekiah was reigning in Jerusalem, Sennacherib campaigned against Samaria, and after plundering the cities in it, and burning others besides, he sent Rabshakeh from Lachish, who let loose his boorish tongue against God, and then by the hand of an angel one hundred and eighty-five thousand of the army of the Assyrians fell; but after the reign of Hezekiah, when no little time had passed in between, when Zedekiah, who was the son of Josiah, was reigning, Nebuchadnezzar besieged Jerusalem, having first plundered all of Judea, and then having taken the holy city by force, and having burned that famous temple, he deported Judah and added them to those who had been carried away from Samaria by Sennacherib. Does, then, the God of all falsify the promise, saying through the Prophet to those of the blood of Israel, 'No more shall your name be sown?' Then how is it not ignorant, but rather would reach the limit of all evil, to think God speaks falsely? For the divine is in no way prone to error in speech, far from it; but it will prove true in this way. For having first recalled the release which happened in due time, when Cyrus the Persian had destroyed the empire, he then says that after this Israel would no longer be a wanderer and an exile. For having been recalled to their own lands and having returned to Judea, they dwelt securely. And wars were indeed stirred up against them by

Antiochus surnamed Epiphanes, and by certain others after him; however, they did not depart into captivity; but, as I said, they have dwelt securely in the land that bore them. Thus, then, 'No more shall your name be sown' might be understood concerning Israel according to the flesh; but the spiritual Israel will also hear it, and very fittingly, that is, those who with the eyes of the mind see God and are amazed at the glory of the Only-begotten: 'No more shall your name be sown.' For before faith they were under the hands of enemies, having yoked the neck of their mind to Satan and the wicked powers with him, and having been bound in the evils of the love of the flesh. But henceforth the oppression of those who formerly held sway has been removed, sin has been shaken off and has fallen along with them, the power of the passions has been taken away. For Christ has set us free, He has gathered us through faith into holiness, although we were scattered in many ways into manifold and fleeting passions, and into immeasurable polytheism. But we will no longer be scattered, but we will remain in every way in Christ, having one faith, one baptism, and one Lord, Savior and Redeemer, and through him we are bound to God the Father in spiritual unity. From the house of your God I will destroy the carved images, and I will make the molten images your grave. Israel had stumbled not moderately, having inclined to apostasy, and having unholily departed from the God who saved them, but adhering to the worship of idols, for this reason also, having become captive, he has gone to his enemies, and was thus carried away to Nineveh. And those who were left behind in Jerusalem were no less indifferent towards the love of God, and insecure in reverence, and rejecting what is pleasing to God, and shaking off the yoke of slavery under him; but still sacrificing to Baal and to Astarte and to the host of heaven. But since threats came through the holy prophets, with God saying clearly that Jerusalem would be destroyed, and that its inhabitants would go captive along with the others in every way and altogether into the hands of foreigners, some of those who had reigned in it sobered up at times, and tore down the sacred precincts, overturned altars, and consumed the carved images with fire. But Josiah especially excelled among the others in these things, about whom the man of God also spoke to Jeroboam son of Nebat, who made Israel sin, while he was once sacrificing. For he was standing to offer sacrifices to the golden calves; but he says to the altar by the word of the Lord, "O altar, altar, thus says the Lord: Behold, a son is born to the house of David, Josiah is his name, and he will sacrifice upon you the priests of the high places who sacrifice upon you, and he will burn the bones of men upon you." But that what was promised has come to pass, the sacred scripture has clearly testified. And it is written thus in the fourth book of Kings concerning Josiah: "And the king commanded Hilkiah the high priest and the priests of the second order and the keepers of the threshold to bring out from the house of the Lord all the vessels that were made for Baal and for the grove and for all the host of heaven, and he burned them outside Jerusalem in the fields of Kidron, and he took their ashes to Bethel, and he deposed the idolatrous priests whom the kings of Judah had ordained, and they burned incense in the high places and in the cities of Judah and in the vicinity of Jerusalem, and those who burned incense to Baal and to the grove and to the sun and to the moon and to the constellations and to all the host of heaven. And he brought out the grove from the house of the Lord outside Jerusalem to the brook of Kidron, and he burned them in the brook of Kidron, and ground them to dust, and cast their dust on the grave of the sons of the people." Do you understand then, how the molten images were in a way made a grave, and the carved images were destroyed from the house of the Lord? And another scripture will confirm the word on this. For it said thus in the second book of Chronicles, "In the eighth year of his reign," clearly that of Josiah, "while he was still a boy, he began to seek the Lord, the God of David his

father; and in the twelfth year of his reign he began to cleanse Judah and Jerusalem from the high places and the groves and from the molten images, and they tore down in his presence the altars of the Baals, and the high places that were on them, and he cut down the groves and the carved images, and he broke in pieces the molten images and ground them to powder and scattered it on the face of the tombs of those who had sacrificed to them; and he burned the bones of priests on the altars, and cleansed Judah and Jerusalem." Therefore they were destroyed in their very precincts, as I said, and altars, and they were all but buried together with the molten images, according to the word of the Prophet. And it should be known that Nahum prophesied during the times of Hezekiah. Then from Hezekiah was born Manasseh, who reigned for fifty-five years; and the son of Manasseh Amos, who lived for barely two years, and after him Josiah, in whose time the things of the prophecy were fulfilled, as the discourse has just shown us. For behold, swift upon the mountains are the feet of him who brings good news and proclaims peace. The sons of Israel, having become captives, were indeed living in Babylon, yet they were in hopes of being brought back again in due time, and would return before long to their noble lineage from above and from their fathers, as this had been promised by the holy prophets as if God were speaking. And the time of their hope was the reign of Cyrus, who was about to take Nineveh by force, and this again Isaiah had proclaimed to them beforehand. For he said, "Thus says the Lord God to my anointed, to Cyrus, whose right hand I have held, that nations might hearken before him, and I will break the strength of kings, I will open doors before him, and cities shall not be shut. I will go before you, and I will level mountains, I will break in pieces the doors of bronze, and I will shatter the bars of iron." And after other things, again, "This man shall build the city of Jerusalem, and he shall bring back the captivity of my people, not with ransom nor with gifts, said the Lord of hosts." Therefore, he says, a messenger of peace will come to those of Israel, signifying the expedition of Cyrus, when they also shook off the yoke of captivity, and broke the rod of their rulers, and having broken the bonds of their unaccustomed servitude, they returned home again and were saved. But if someone should choose to apply the meaning of the preceding words to the proclamations of the holy Baptist, he too would rightly take this course. For he spent his time in the desert, and as if crying out in the mountains he proclaimed the good news of peace, that is, Christ. Beautiful, therefore, and swift are the feet of him who says, "Prepare the way of the Lord, make straight the paths of our God." Celebrate your feasts, O Judah, pay your vows, because they shall no longer continue to pass through into ruin. Since the law had commanded that one must not sacrifice outside the holy and divine court, but "in the place which the Lord your God shall choose for his name to be called upon it," the people of Israel, being in a foreign land and inhabiting the country of the Persians and Medes, were in every way, I suppose, inactive and inert concerning their established customs, not fulfilling their customary feasts, not offering sacrifices, nor first-fruits, nor thank-offerings according to the law, not slaughtering the lamb in the new month; perhaps even hesitating at mere doxologies. And we say this from the inspired David, as speaking in the person of the people in Babylon: "By the river of Babylon, there we sat down and wept, when we remembered Zion. Upon the willows in the midst thereof we hung our instruments." And in addition to these things, also, "How shall we sing the Lord's song in a strange land?" For, as I said, since they were outside the holy land, outside the temple and tabernacle, and not having the sacred place, it was necessary for them to be inactive regarding the things of the law. But since the time for release was then revealed, someone fittingly proclaims to them, either the messenger of peace, whose feet are swift, or the Prophet himself, that it is possible for them to fulfill feasts, to

kindle songs of thanksgiving, and to carry out very well the things in their vows, that is, their promises. And he also promises the imminent destruction of their enemies. For they shall not, he says, continue to pass through into ruin, that is, they will not remain for long times, nor indeed will they have a prosperity that grows old, that is, unending. For it will cease and come to an end, being curtailed. But let the spiritual Judah also hear such voices more fittingly. "For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not from men but from God." Such a one, therefore, will celebrate splendidly, having his faith firmly fixed, clearly that which is in Christ, sanctified by the Spirit, and by the shining with the grace of adoption. He will offer spiritual sacrifices to God, dedicating himself as a fragrant aroma, and practicing every kind of virtue: prudence, self-control, courage, patience, love, hope, love for the poor, kindness, long-suffering; "For with such sacrifices God is well pleased." Let the spiritual Judah know, however, concerning every enemy and those who formerly prevailed, that they will no longer pass into old age, that is, they will be removed from the midst, being sent, clearly, to punishment. This Christ has fulfilled, commanding the unclean spirits to depart into the abyss, and giving to those who love him [the power] to rise up against their enemies, and to act manfully against passions and to overcome sin and "to tread upon serpents and scorpions, and over all the power of the enemy." It is finished, it is taken away; he has come up breathing into your face, delivering from affliction. As it was already fixed, and in every way and altogether about to happen that Nineveh must be destroyed, he says that it is finished, indicating by this its coming to an end, as it were. And indeed also that it is taken away, that is, that it has been cut off completely and utterly destroyed. And very well indeed he says "he has come up" concerning Cyrus, signifying something emphatic, I think, such as the prophet Jeremiah also said about him, foretelling what would happen in due time to Nineveh: "A lion has come up from his den, a destroyer of nations has set out, and has gone forth from his place, to make your land a desolation, and your cities shall be laid waste, so that none shall dwell in them." For like a wild beast leaping upon Nineveh, he devoured those in it. But to them he was a terrible and relentless enemy, and became unyielding in his wrath, but to those of Israel he was breathing into their face and delivering from affliction, that is, releasing them from their unusual servitude, loosing their bonds, recovering them as captives, by sending them home, and also commanding that the divine temple be rebuilt for them. But he says "breathing into the face" as from a Jewish tradition and custom. We will find mention of such things at times in the divinely inspired scriptures, such as the Jews thinking it necessary to tear their garments at blasphemies against God. And so Caiaphas, when Christ said he was the Son of God, tore his robe, crying out and saying, "He has blasphemed." And the divine disciples Paul and Barnabas also did this. For they were in Lycaonia. And when they had freed one of the sick from his suffering, and the thing was marvelous to those who saw it, the spectators of the divine sign wanted to sacrifice to them. For they said, "The gods have come down to us in the likeness of men! They called Barnabas Zeus, and Paul Hermes, because," it says, "he was the chief speaker." But since what was being done was a kind of blasphemy, they tore their own garments, still following Jewish traditions and unwritten customs. But the custom has been disparaged, as not being from the law, and completely useless. And so the God of all said to the Jews who were fashioning such things and straying far from true piety: "Return to me with all your heart, with fasting and with weeping and with mourning, and rend your hearts, and not your garments." Just as, therefore, it was a custom for some to tear their garment when someone had

blasphemed, so also was the practice of breathing into the face of the sick in some way or another. Those who were accustomed to exorcise and with curious incantations, pretending to release the weary from spirits and pains, did this especially, and quite strangely. He takes, therefore, the example from their custom, and says, "He has come up breathing into your face"; that is, Cyrus; "and delivering you from affliction." For some pretended to be able to accomplish this, as I said, by breathing on others. But it is wise and true to say that both that of the devil and that against us the power of sin which tyrannized has been curtailed, and death has been captured as it were, and corruption has been entirely removed. For Christ has risen from Hades and lived again, who breathes on the face of the holy apostles and says, "Receive the Holy Spirit." For in this way we have been delivered from all evil, and having become partakers of the Holy Spirit, we are being restored to the ancient beauty of our nature, and are being mentally re-stamped into the first image. For our Lord Jesus Christ is being formed in us through the Spirit. Watch the road, brace your loins, be exceedingly courageous in your strength, because the Lord has turned away the insolence of Jacob, as the insolence of Israel. To those about to go very soon into Judea, and intending to go home, he necessarily adds that it is needful for the future both to watch the road and brace their loins, that is to be ready and prepared for the toils of the journey, and to be courageous against all hesitation, and to be seen to love being superior to long distances, using invincible eagerness for this. A sign of readiness is to have one's loins, as it were, well-ordered and girded. And indeed our Lord Jesus Christ says to the holy apostles, or rather to all who believe in him, "Let your loins be girded." For the posture is that of a traveler, and is most especially fitting for those who preach the divine gospel, and have their feet most ready for this. Therefore, he says, brace your loins, instead of, be prepared and, as it were, ready for a journey. For the Lord has turned away, he says, the insolence of Jacob as the insolence of Israel. Observe again in these words the distinction that is necessarily introduced. For by Jacob he means those who dwelt in Samaria, that is the ten tribes, over whom reigned those from the tribe of Ephraim and Manasseh, who came from Joseph, who was from Jacob; but by Israel he names those in Jerusalem, I mean Judah and Benjamin. And since, when Sennacherib had sacked Samaria, Jerusalem was not captured, as God at that time defended it and destroyed the Assyrian by the hand of an angel; and Cyrus released not only the captives from Samaria who had been carried away to Nineveh, but also those from Jerusalem, when Nebuchadnezzar had captured the land; the Prophet necessarily says that the Lord turned away the insolence of Jacob as the insolence of Israel. And by insolence he means slavery or servitude. And that God will release all, not defending some while allowing others to languish in their toils, he teaches by saying thus: He turned away the insolence of Jacob as that of Israel is also turned away. For all, as we said, ran back to Judea, having escaped the harm of captivity. But I say that it is necessary, and very rightly so, for those who have been redeemed in Christ to no longer wish to live uncircumspectly; but rather to survey the road of the way of life that pleases God and to go on the good path and brace their loins, that is, to be seen to be superior to the belly and love of pleasure, "and to make no provision for the flesh, to gratify its desires," and to be courageous against passions and all hesitation; for in this way they will come to the holy city, the heavenly Jerusalem, and there they will offer spiritual sacrifices to God, and having shaken off the yoke of their former slavery, they will live a glorious and free life, delivered from all worthlessness. Because emptying they have emptied them out and their branches. They destroyed the weapons of their power from among men, mighty men mocking in fire. The reins of their chariots on the day of his preparation, and the horsemen shall be thrown into confusion in the

ways, and the chariots shall be thrown into confusion and shall clash together in the broad ways; their appearance is like torches of fire and like lightnings running to and fro. As the God who knows all things sounded in the holy prophets the things that would be at various times, they necessarily announced them according to what seemed good to him. And many times they occurred even in the very with visions of things. Therefore they were astonished, and seeing them all but fulfilled, they made their pronouncements about them; something of which sort the Prophet now seems to have experienced concerning the inhabitants of Nineveh, and those who shielded themselves with Cyrus, that they both shook them off and their branches. But the account is made as from what is accustomed to happen to vines. For the cluster is shaken off and spits out the grapes, either when a most violent wind attacks, or when a scorching heat burns it, or when any other harm befalls it, so that the branch itself appears with the fruits, stripped even of its blossom. So then they shook them off like vines. And their weapons have been destroyed, that is, their power; for 'weapons' sometimes signifies power. But he says that being terrible horsemen, and knowing the battles from chariots, they were in such unbearable terrors, that they were turned to flight, and entangled with one another, and were shattered dashing against each other, and he thought he so gazed upon the phalanxes of the enemy, that they yielded in no way to torches, or even like lightning consumed them, darting with a swift and unrestrained course. And their nobles shall be mindful, and they shall flee by day and shall be feeble in their going, and they shall hasten to the walls, and shall prepare their defenses. When the war weighs heavily upon even the most powerful of them along with the others, he says, they will receive into their mind what they did when they took Judea, that is, the outrageous things they have said, uttering reviling words, and, as it were, slinging down the glory of God with their own unbridled mouths, the wretches. Then, being brought to the remembrance of these things, they will know at last that they have God as their enemy, who is putting them under the feet of those who war against them, although they were formerly exceedingly terrible, and had practiced making their attack completely irresistible against whomever they went. But if indeed they should turn to flight, finding the matter difficult to escape, and having grown weak in their journeys, they will betake themselves to other counsels. For they will take care of the walls, and will place guards upon them. And by these things he shows that they are at a loss in every way, and do not know at all what it is fitting to do, because their mind has been darkened, and all but drunk as with wine on the unmixed calamities, they lament the failure of their salvation and are scattered everywhere, changing easily from these things to those, and from those to others, and having unprofitable labor in all these things. But if he also says, 'And they shall flee by day,' I think it means this. For being terrible, as I said, hard to conquer and harsh, they will have sunk at last to such cowardice as to choose to flee openly, and to do this now without concealment, although formerly they refused it and were accused of it only by bare suspicions. But the wicked powers also have been defeated by the majesty of Christ, and being unable to act against his divine commands—on our behalf, that is—they were broken by terrors and have truly fled, no longer being saved by any security. For when God brings on punishments, who could escape? Or what manner of thing will deliver those who have offended? The gates of the cities have been opened, and the palaces have fallen, and the substance has been revealed. And she went up, and her handmaids were led away as doves, moaning in their hearts. The nobles, therefore, he says, finding flight impossible, will hasten to the walls, and will prepare their defenses. But their plan will be unprofitable for them, as God opens the gates of the cities to their adversaries, and delivers up the palaces, that is, the houses of the kings, revealing

the things hidden in them, and setting forth their substance for plunder. And he calls 'substance' the wealth clearly gathered from plunder and greed against others. Then again, as being in contemplation of what will happen, being dragged now looks toward captivity, both the ruling city, I mean Nineveh, and those under it and around it, which he also calls handmaidens, because they were yoked and subject, perhaps, and served it. And he says they speak as doves in their hearts, that is, not openly but secretly. For it is the custom of the bird to cry out in its heart something heavy and grievous. Indeed, for those who have fallen into the hands of enemies, and are then being dragged off into captivity, it is not at all unlikely that something of this sort happens. For they lament their own misfortune, almost suppressing their lamentations within themselves, since at times it is not even free for them to weep. And Nineveh is like a pool of water, her waters, and they themselves fleeing did not stand, and there was no one who looked upon them. They plundered the silver, they plundered the gold, and there was no end to her adornment; they have become heavier than all her desirable vessels. He compares Nineveh to a pool both filled and poured out, because of the very great multitude inhabiting it, and the countless tribes of nations flowing in to assist. And he is astounded, as it were, or rather, he scoffs, as it were, at those who flee, that though they were very many and beyond number, they departed in cowardice, although long ago with their populous hand they had been confident in every war, and raised a high brow over themselves. But it was the God of all who was loading down their mind with cowardice and bringing it to baseness, and paralyzing their fighting spirit. For it is true that "A king is not saved by a great force, and a giant will not be saved by the greatness of his strength;" but rather the Lord of all saves whomever He might choose, and very easily. Then what does the Prophet say? they plundered the silver and they plundered the gold; and these things were their substance; And there was no end to their adornment, and in this he seems to also name the Indian stones, with which he says she was especially weighed down, although she was also disheartened by other vessels. For it was the custom of the Assyrians, that is, the Ninevites, to make a great and zealous collection of stones, and to adorn themselves like girls, so that even in battles themselves they strove for the splendor of adornment and were seen decked with flowers. But the Prophet speaks very concisely in these matters, according to a plan, and at one time he depicts in his account them falling, at another time entangled with one another, and at a loss for flight, and having their guards to no avail, and at another time even plundered, cutting short the sorrows of those in captivity, and artfully charming them with the prediction of such things, and leading them to cheerfulness with the sweetest narratives. And satan has also been plundered, first through the Savior Christ, then after him through the holy Apostles, concerning whom the prophet Jeremiah also said somewhere, "Because suddenly those who bite him will arise, and your plotters will awaken, and you will be plunder for them." And Christ has also introduced the narrative as in the form of a parable in the evangelical preachings, for he said, "Or how can one enter the house of the strong man and plunder his goods, unless he first binds the strong man, and then plunders his goods?" For those who worship satan, his choice and precious vessels, have run to the faith, as the Savior of us all, Christ, transfers them to the worship of God, and as the holy Apostles themselves persuade them to walk in this way. A shaking out and a shaking up and a boiling over and a breaking of heart and a loosening of knees and pains upon every loin, and the face of all as the scorching of a pot. He says every kind of crushing will be crushed. For what else could being shaken out and shaken up and indeed boiled over signify to us, but this? For what is shaken and shaken up is scattered everywhere. And he says a breaking of heart will follow, God clearly

crushing them into cowardice, and a loosening of knees, that is, weakness and paralysis of bodies, and upon these things, pains, clearly those from unpleasantness; for how were they not going to be in such evils, who had been brought down to everything that is accustomed to grieve God? And in addition to these things he affirms, And the face of all as the blackness of a pot. For the faces of those in despondency are always darkened, and the assault of terrors terribly takes away the brightness of their eyes. And speaking the truth, we say that such things happened both to Satan himself, who tyrannized over us, and to the evil powers with him. For since they were being cast out from that ancient honor and glory, how was it not likely that they would suffer such things in every way and altogether? Where is the dwelling place of the lions, and the pasture that was for the cubs? Where the lion went to enter there; a lion's cub, and there was no one to frighten him? The lion seized enough for his cubs and strangled for his lionesses, and he filled his den with prey and his dwelling place with plunder. He calls Nineveh the dwelling place of lions. for in it have dwelt, and made for themselves a splendid and admirable habitation and a secure palace, those who reigned over it at various times: Pul and Shalmaneser and Sennacherib and indeed also Nebuchadnezzar; for these have warred against Judea. But the "Where is it" is not, I think, of one asking a question; for I think one must reject the simple-minded view; but rather of one mocking, and showing through this that it has been utterly destroyed, so that it is no longer even seen where it once was. for it has been finished and taken away, as he himself says. where then, indeed, he says, is the dwelling place of the lions, that is, Nineveh? And where is the pasture of the cubs? And cubs, as I think, he calls those acting and placed under the greatest king, and holding an honorable position with him in glory, I mean satraps and generals; and their pasture he calls those under their hand and subject to them, and paying tribute and making a collection of money; "For the poor are the pastures of the rich," according to what is written. Since, therefore, Nineveh has been completely taken away, and all the surrounding country, where then, he says, is the lodging of the lions? And where is the pasture of the cubs? But that Nineveh had become, as it were, a secure base of operations for the kings of various times, he has shown by saying, Where the lion went to enter there, a lion's cub, and there was no one to frighten him. For the wall of the city was impregnable, having been very well made with works of magnitude beyond description. But since Nebuchadnezzar, having ravaged all Samaria, and Judea itself, and the holy city, I mean Jerusalem, carried away those of the blood of Israel to his own land, and so disposed of those once captured under his authority, as to make some his own and hold them in bonds, and to give others to others and sell them, and to have his own country and city full of captives. For this reason he says that, The lion seized enough for his cubs and strangled for his lionesses and filled his den with prey and his dwelling place with plunder. And again the word is formed as from what naturally happens. For beasts, simply seizing what falls in their way, then having eaten enough, with the remainder they nourish their cubs, lending their own labors to them. And such things might be said again also of Satan himself, Christ having destroyed both him and his things, and having taken away his prey from the earth. For he broke the molars of the lions, according to the voice of the psalmist, "The Lord has shattered the molars of the lions." Behold, I am against you, says the Lord Almighty, and I will burn up your multitude in smoke, and the sword will devour your lions, and I will destroy your prey from the earth, and your deeds shall no longer be heard. God Himself opposes them, and rises up as the agent, turning them to despair of their salvation. For when God wills to do harm, who is there still to save? Or who will turn away the one who wills to ravage the Lord of hosts? "For who shall turn back his mighty hand?" according to what is written.

He says indeed that he will burn up her multitude in smoke, so that we may again understand something of this sort. Beekeepers from time to time, when they wish to dig out the honeycombs from the hives, light a fire and drive away the bees with smoke, so that they may not fight and wound them with their stings, flying around them in a swarm. Something like this has also happened to those summoned to aid Nineveh in its danger. For they departed and fled as the smoke of war fell upon them, terrifying them into cowardice and casting them into unbearable fears. Indeed, he calls lions the most valiant and bold, who perhaps even took courage in their resistance; nevertheless, they have become the work of the sword of Cyrus. Since the discourse has brought to our minds the memory of lions, it necessarily says that their prey will also be utterly destroyed, so that nothing among them worth hearing of will any longer exist. For it was their habit to attack cities and countries, and to leap upon them beast-like, on whomsoever they might happen to choose, and to do countless things, so that the misfortunes of the sufferers became a song and a lament for many. Therefore, he says that their prey will be utterly destroyed. For how or whom were they going to hunt any longer, when the common folk were terrified and had fled as from smoke, and the most warlike had fallen, who like lions attacked those who resisted them? And the God of all has been roused against the Jews who killed the Lord, so that the multitude of the common folk was scattered to every wind, and those more distinguished than others, like savage beasts, were destroyed along with the many. For they have acted impiously in an intolerable way against the Savior of all, Christ. Woe to the bloody city, all full of lies and injustice. He has called it a city of blood; for those who had reigned in Nineveh were most ready for murder and exceedingly bloodthirsty; and those in it were otherwise warlike, and always eager to make their attacks untamable against whomever they might go. And he says "full of lies," because it was also full of idols, in which falsehood is especially not unproven. For they are falsely named, and the handmade gods steal the glory of divinity, "Silver and gold, according to what is written, the works of men's hands." And the wise Jeremiah somewhere also called it a land of graven images. But "full of lies" might also be understood in another way, with falsehood being understood as villainy and guile and deceit hateful to God, with injustice clearly running alongside. For where there is deceit and guile, there injustice will surely follow. And a city of blood, full of lies and injustice, is also Jerusalem, which killed the Lord. For we remember Christ saying, "O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her." And he said somewhere through the voice of the prophets, "Woe to them, because they have departed from me; they are miserable, because they have acted impiously against me; I redeemed them, but they have spoken lies against me." For they have spoken against the glory of Christ, at one time saying that he casts out demons by Beelzebul; at another time calling him a winebibber, and in addition to this, a Samaritan, and things much more shameful. For it would be fitting for their foul mouths alone to babble those things which they have dared to say. The prey shall not be handled. The sound of whips and the sound of the rattling of wheels, and of a pursuing horse and of a jolting chariot, and of a horseman mounting, and of a gleaming sword and of flashing weapons, and a multitude of slain and a heavy fall; and there was no end to her nations, and they shall be weak in their bodies from the multitude of fornication. The discourse is again made from what naturally happens. For fowlers, covering the leafy bushes densely with nets, often seize those hidden beneath them by touching them with their hands. And this is a skill of theirs. Therefore, he says, the prey will no longer be handled by them, that is, they could no longer hunt as they did before some, that is, those who plunder the things of others for themselves, would not become a snare

and a noose for the weaker, since another care has come upon them, and the struggle for the ultimate things is imminent. For there will be in it the sound of whips. And again the Prophet seems to me to be clearly describing the turmoil from the war, as if it were set before his eyes. For he sees the city as if it were resounding with horses, and being battered by the wheels of chariots, and those who ravage it flashing in brilliant armor, and the slain being beyond number, and the houses in it shaken down; for he also mentions a heavy fall. But he is astonished that while the multitude of the nations gathered in it is very great, they are all unmanly and strangely afflicted with cowardice, and far too prone to timidity. And he immediately gives the reason, saying that they will be weak in their bodies from the abundance of fornication. For since they have become base and wicked in their ways, and moreover idolaters, and have turned aside to error in an extraordinary way, for this reason they will justly be weak and terrified, not even enduring so much as to speak or even just to think of resistance. A beautiful and graceful harlot, a mistress of sorceries, who sells nations through her harlotry and tribes through her sorceries. Praise for shameful things is an intensification of the accusations, as for instance if someone should choose to say about one of his associates, that he is a skillful thief and a brave robber and an ingenious sorcerer. Therefore, even if it were said of Nineveh, "A beautiful and graceful harlot," the matter will not be for her praise—far from it—but rather will make the condemnation more severe. For courtesan women then especially seem to practice much grace, when they appear to be both talkative and elegant in speech. Such also was Nineveh, skilled in evil-doing, and not incapable of capturing cities and countries, and persuading them to think what seemed right and pleasing to her. And these things were sorceries and false divinations and profane rites and the trifles of idols. For it reached such a point of foolishness as to make a claim of good repute out of seeming already to be a mistress of sorceries, and to make a boast of things so shameful and deserving of the utmost outcry. And it was the custom of some in it to sell nations and countries through their sorceries. But how or in what manner, we will say as we are able. It was the custom for the Assyrians, when they wished to make war and take up arms against others, to hasten to learn in advance what was to come by the arts of the magi, who, eagerly seeking honors from the king, commanded them to be of good courage for every war, and by their own practices they falsely claimed to have hamstrung their opponents beforehand. Something of the sort that Balak, the king of the Moabites, wished to do. For he hired the wicked Balaam and even brought him up to a mountain, "saying 'Come, curse Israel for me.'" For they thought that events would follow the curses of the magi. Therefore, in these matters he calls the art of sorcery and magic "fornication," by which those wise in these things sold nations and tribes, always promising victory to those who brought them wages. Behold, I am against you, says the Lord God Almighty, and I will lift your skirts over your face, and I will show the nations your shame and the kingdoms your disgrace; and I will cast abominations upon you according to your uncleannesses, and I will make an example of you. That her word is not against man nor indeed her war, but rather the Lord of hosts has become angry, and is raising up against her Persians and Medes, he indicates again. But to the God who has authority over all and who holds power over all things, who can lead out an army against him, if he should choose to make war on some? Then he says that I will also lift your skirts over your face. And again the saying has been spoken as if about a courtesan woman, who, as far as her face and external adornment are concerned, seems to be lovely to those who see her; but if indeed she should suffer the disrobing and the removal of her adornment, she will surely be disgraced by her naked body, of her members showing its ugliness without concealment.

Therefore, he says, I will uncover your backside, that is, everything that is unseemly in you, and I will show it to you before others. For what else could "to your face" signify to us than this? He said he would no less reveal her dishonor plainly to nations and kingdoms. For Nineveh seemed to be beautiful and lovely, proud in the arts of magicians, and seizing rule and dominion over all, exceedingly strong and taking victory from all without a fight. But when she was captured and fell, she appeared unseemly and unpleasant to those who knew her, who then considered her an abomination, having condemned her for boasting about nothing and for foolishly trusting in the help of magicians, or rather, in their impostures and deceptions. And it was affirmed that she would also be set forth as an example, so that some might sometimes say, if a city or country were destroyed, that it has been plundered and has fallen, just like wretched Nineveh. But, as I said, the God of all has also at times waged war against the Synagogue of the Jews, and exacted penalties for its impiety towards Christ, revealing it as naked and unseemly and utterly devoid of the covering from above. And he proclaimed this beforehand through the voice of Hosea, saying, "Therefore I will return and take away my grain in its season and my wine in its time, and I will take away my garments and my linen cloths, so that they may not cover her shame. And now I will uncover her uncleanness before her lovers, and no one shall deliver her out of my hand." For the church from the Gentiles will give glory, saying, "Let my soul rejoice in the Lord; for he has clothed me with a garment of salvation and a tunic of gladness;" but the other, as I said, is henceforth seen as naked and unseemly and ugly, not having the covering of the divine gifts, and has become both an example and most abominable, afflicted with every kind of worldly impurity. And it shall be that everyone who sees you will shrink from you and will say, Wretched Nineveh, who will bemoan her? From where shall I seek comfort for her? If someone, he says, of those who formerly knew your dominions were to see you fallen and desolate, he will lament greatly and depart quickly, saying this: Who will bemoan her? For as if there were no one, that is, left behind, who was even able to merely lament, he says such things. And very wisely he has added to this: From where shall I seek comfort for her? And the meaning of what has been said is something like this. When war and battle are joined against cities or countries, a part is sometimes wronged, but another part is saved and perhaps has escaped the victors; and this is a comfort to the inhabitants. For either not all of it has been burned, and a portion has remained unsacked, or some have fallen, but another multitude has been saved; but in the case of Nineveh, from where could one find comfort? Or what manner of thing will console her? For all of her was captured and all of her was sacked and everyone in her has perished. But "Who will bemoan her?" might be understood again in another way; for it is like saying: Will there be any artist so skilled in laments and funeral odes as to say something worthy of what has happened, and to shed a sufficient tear for her sufferings? Have you prepared a portion, have you fitted a string, have you prepared a portion of Ammon, who dwells among the rivers; water is round about her, whose dominion is the sea and water her walls;" and Ethiopia her strength and Egypt, and there is no end of your flight, and the Libyans became her helpers; and she herself will go into exile as a captive, and they will dash her infants to the ground at the head of all her streets, and they will cast lots for all her glorious things, and all her great men will be bound in manacles. The meaning of what is set forth is very obscure, and could not be understood otherwise, unless there were some preliminary narrative of the history in it; and it is as follows. When Israel turned to apostasy, and worshipped idols, and through countless impieties sharpened against itself the God of all things, Nebuchadnezzar was armed against Judea and against Jerusalem, with divine wrath stirring him to this. Then, when it was

necessary for those of Israel to cease from the impiety at hand, and to refrain from desiring to worship other gods, but to overturn altars and burn down sacred precincts and shatter the molten images, and by their zeal for repentance and clemency to appease God and call upon him for aid. The wretched ones did not do this; but they thought that by being aided by the help of men, they would both be superior to the Babylonians and would prevail over their enemies, even if God should not choose to save them. Therefore they hired many of the neighboring nations, and sent embassies also to the Egyptians, and to the city called On, that is, Ammon, which is now Alexandria. And they promised to fight alongside them, and to be able to easily drive away the Babylonians, and they became an occasion for those of Israel to think that even if God would not save them, they themselves would be sufficient for this, needing nothing. But when Nebuchadnezzar took Judea, with God defending and subduing his opponents for him, he proceeded after this also against the land of the Egyptians, with divine wrath sending him, and he took all of it, and On itself, that is, Ammon; for so Alexandria was named at times, as I said; which indeed, more than the other cities of Egypt, was exceedingly splendid, and a safe and secure base, on account of being girded everywhere with water, and having the sea on its northern side, and on the southern side a wide and long and, as it were, another sea, I mean Lake Mareotis, and being fortified also by other rivers and surrounding marshes. And the inhabitants of neighboring Libya also assisted it, a land extending as far as the land of the Ethiopians, to the west and south; these are the Garamantes, situated behind the land of the Africans; and some of the Ethiopians to the east and south also took up arms with them, who inhabit Meroë, the innermost city, and possess a wild and black land. But let the account of the history end here for us, and let us now proceed to the clarification of the meaning of the contents. *Prepare a portion*, he says, as if he were to say, O wretched Nineveh, choose a portion for yourself; for since you have grown very proud, and think that you will be in every way and altogether impregnable on account of being surrounded by great walls and having countless men willing to fight alongside you; like which of the regions do you wish to be, which have been sacked by you, although they possessed, he says, the greatest aptitude for being able to be hard to capture and unconquerable. *Tune a string*, that is, become yourself a song and melody for cities and lands, having suffered such things from the Persians and Medes, as you yourself have done to others. *Prepare the portion of Ammon*, let Ammon, he says, be your portion and lot; what you have done to her, it is necessary for you to suffer the same things. And what was Ammon, she who dwells among rivers? That is, she who was very well fortified by sea and rivers, she who boasted in the aid of the Egyptians and the archery of the Ethiopians, she who possessed the most valiant multitude of the Libyans. But even though she was so well-situated and strong and had outside help, she has gone into exile, and she has become a captive, and her infants have been dashed to the ground, and her illustrious men have become lots, and her most glorious men the portions of the conquerors, and they have been bound with manacles. Therefore, just as you took Ammon, impregnable as she was with respect to aid and position; for it was God who delivered her up; so you too will certainly be given into the hands of enemies, even if you are very proud of the multitude of your warriors and your walls. For I am against you, and no one will turn back my hand. And you shall be drunken and shall be overlooked, and you shall seek for yourself a refuge from enemies. For in the same way, he says, that Ammon has suffered, enduring the arrows of your savagery and the calamities from your attack, so you too will be dizzy with darkness, and you will become as if drunk, not a refuge having, that is, being shaken and falling by enemies, and deprived of the oversight from above.

For whom God would visit, He certainly pities and makes them stand in the things according to their prayer. But she is drunk, just as was the God-fighting Jerusalem, not being sober, because of not being illuminated by the divine light, nor indeed willing to hear Christ saying, "I am the light of the world." and again, "While you have the light, walk in the light, that darkness may not overtake you." Drunkenness could be understood as darkness in the mind and night in the heart, the ignorance of what is profitable, and the inability to perceive from anywhere the way of salvation. But that she is also shaken, and does not have a firm standing for the works of righteousness, how or from where could anyone doubt? For she has fallen from the foundation of all things, and does not have the unbreakable foundation, that is, Christ. And she has been overlooked and given over to enemies, either to the Romans perhaps, that is, to those who carry one away into any passion whatsoever, I mean, to the unclean spirits. Therefore, Christ, and faith in him, will deliver us from every evil, and will make us superior to the wickedness of our enemies, and sets us in the eyes of God. For He will in no way overlook those who love him. All your strongholds are fig trees with first-ripe figs. If they are shaken, they will even fall into the mouth of the eater. The ripe figs fall off easily if the plant is shaken, and they almost leap into the hand of the one shaking it, and they come automatically to those who need to eat. Therefore, since Cyrus was attacking and already besieging Nineveh, and was setting up siege engines or battering rams against its walls, the defenders were guarding the battlements; then the attackers, shooting arrows, easily brought them down to the ground. He takes the likeness from what naturally happens with ripe figs. For this reason he says that all your strongholds, that is, the walls, are fig trees with first-ripe figs, which rush into the hand of the one wishing to eat, and very easily, if one only shakes the plant. And so also will be every soul that falls away and is deprived of help from above, easy and vulnerable and taken without a sweat by the devouring Satan. For it is written that "His foods are choice." Behold, your people are like women in your midst; the gates of your land will be opened wide to your enemies; fire will devour your bars. He shows their hope to be in vain. For they thought that they would never be captured, having gathered an innumerable multitude of those fighting with them, and inhabiting a city fortified with unbreakable walls. But he has clearly proclaimed beforehand that these things would be completely useless to them, saying that the defenders would fall into such cowardice as to differ in no way from weak little women; and he says that the gates will be opened, with the enemies clearly forcing their way in. For it is true that, "Unless the Lord guards the city, the watchman stays awake in vain." Therefore, we must have security from above, and trust least of all in ourselves, but rather in God who saves, and not boast in help from men, nor indeed think that we can escape wrath, if God should be provoked. For no one will deliver from trouble and evils the one against whom the Lord of all is wroth. And the divine David was very wise, singing and saying, "I will not trust in my bow, and my arm will not save me." "For I will find strength in God," according to his voice again. Draw for yourself water for a siege. They say that when Cyrus and those with him were ravaging the surrounding lands of Nineveh, and cutting off all their aid beforehand, the Ninevites, now fearing the sack of the city, then cut many long ditches in the areas around the city, and indeed they made them difficult for the enemies to cross, by diverting rivers, and filling them with water, and making the land full of marshes. But the attackers were superior even to such attempts, or rather, the will of God handing them over. Therefore, that this effort of theirs will also be nothing, he shows by saying "Draw water for yourself for the siege." But it seems to some that "water drawn" here means the gathering or multitude of the summoned nations for assistance. For in this way too our interpretation will not be off the mark, for in many

places the multitude of the nations has been called waters. Strengthen your fortifications; go into the clay and tread in the straw, make it stronger than brick. God would not encourage such things; but since He knew beforehand what was to come, He mocks their plan, and that, as I just said, all their effort will be in vain, He shows through these things. For since it happened that the walls needed battlements, that is, some other care, they were making bricks, evidently from clay, but very strong ones; for a baked brick is most necessary for construction, and would not be easily crumbled. Therefore, it says, "tread in the straw, and make bricks." Become then so bold and unyielding for battle, just as indeed the brick itself is; for even so you will be easily captured, and by no means unbreakable, but very easy for those who know how to shake you down, and who have an impulse stronger than your hardness. There fire will devour you, the sword will destroy you, it will devour you like a locust, and you will be weighted down like a locust larva. You will understand "there" instead of "then," for we will accept the word in a temporal and not a local sense. For if indeed these things should happen, he says, and you should make bricks, you will be consumed even so as if by fire, and the enemy will portion you out and your land, in the manner of a locust. And you will be shackled by hesitation and slow to flee like a locust larva weighed down. For they say that when hail falls and rains pour down, the locust larva is inactive for flight, its wings having been weighed down. Therefore, he indicates again the Ninevites' helplessness in flight from what happens to the locust larvae. You have multiplied your trade beyond the stars of heaven; the locust larva attacked and flew away; your mixed multitude was driven away like the grasshopper, like a locust that has settled on a fence in a day of frost; the sun rose, and it flew away, and its place was not known. He seems to mean "trade" here not as transactions involving money, for profit and gain, but rather that which has come about from the gathering and assembling of nations. For, as I said, they hired the neighboring nations, trading, as it were, for those who were about to die, and gathering for battle those who would very soon perish; and these were very many and beyond number. Therefore they are also compared to the multitude of the stars. But even if they have been gathered, he says, and have run together, they will be terrified by the war, and will run away again like a locust larva and like a grasshopper. This is a type of small locust, which whenever it falls on fences or the walls of gardens, when there is frost, as I said, and rain pouring down, it is still and quiet, its flight taken away by the force of the moisture; but when the sun rises and sends a warm ray upon them, they make a swift departure, and fly away as is their custom. So, he says, will your mixed multitudes be. For they will fly away and run back home again, having made your hope void. "It is therefore good and true to trust in the Lord, rather than to trust in man," according to the voice of the prophet. Woe to them. Your shepherds have slumbered, O king of Assyria, he has put your mighty men to sleep; your people were scattered upon the mountains, and there was no one to gather them. He laments the crowds, as having slipped into such cowardice and fear, so as to be faint at the mere attack of war, and to leap up to the peaks of the mountains, and to make the difficult places a sort of rampart against the danger. Then giving the cause of their terror, he makes an elegant narrative of the destruction of those allotted to lead; as if speaking in character, instead of "they have been destroyed and utterly perished," and "they have become helpless in the arts of strategy," the phrase "they have slumbered" placing, and that those in powers and authorities and the demagogues and those who have obtained high and conspicuous honors have fallen asleep. And they have suffered this drowsiness by the king of Assyria, that is, one who has his lineage from them. For Cyrus is a native, and of Persian blood. And the prophetic word to us feigns, in short, to lament, that is, to

smile at those easily given to panic. For he says, your people were scattered upon the mountains and there was no one to gather them, that is, one who holds them up to courage, one who cuts short the cowardice of the fugitives, and is able to rally the inactive and shield-throwing multitude of the traitors. For those accustomed to do this have perished beforehand, and the masters of skill in war. And it might be understood, and very likely, concerning the flock of the Jews, the 'Woe to them.' Your shepherds slumbered, the king of Assyria has put your mighty ones to sleep. For woe indeed to those who killed the Savior and Redeemer of all, and who unholily added to the blood of the saints even that of the Lord. And it happened that they suffered this, on account of the leadership and those taken up in the rank of shepherds having greatly slumbered towards ill counsel, I mean the scribes and Pharisees and those crowned with the boasts of the priesthood, whom the Assyrian king, that is, Satan, spiritually put to sleep. For the rule of the Babylonians is often taken for his person. And that the shepherds and the rulers among them slumbered, how is it possible to doubt, when the divinely-inspired scripture from top to bottom attributes the perdition of the peoples to them? For it is written, "O shepherds who scatter and destroy the sheep of the pasture." And again, "The priests did not say, Where is the Lord, and those who handle the law did not know me and the shepherds were impious against me, and the prophets prophesied by Baal;" And Isaiah again says, "How has the faithful city Zion, full of judgment, become a harlot? In which righteousness slept in her, but now murderers. Your silver is dross, your vintners mix wine with water, your rulers disobey, companions of thieves, loving gifts, pursuing reward, not judging orphans and not attending to the judgment of widows." There is no healing for your fracture, your wound has festered. When something dreadful happens, if it proceeds with measure, and not at all beyond what is due, there is good hope for those who have endured the suffering, that they will be able to recover as from sickness to be able to live strongly and that they will pass over to prosperity, their affairs having been brought up to a better state. But when their affairs have come to the end of misery, then indeed the misfortune is hard to escape, or rather, completely indelible. This having happened to Nineveh, he says that it was both crushed and destroyed, with the hope of being able to obtain healing having been taken away, and as it were, the evil miserably festering and seeking the final cut upon itself. And that the Jerusalem that killed the Lord has come to this, is true to say. For it was often struck, with its enemies running it down, but healings followed, as God had compassion and, as it were, soothed the wound that had befallen them. But since they have acted insolently against the Master of all, it has been crushed and has fallen and there was no healing, according to the voice of the Prophet, and the inflammation of what happened to them has remained unsoothed. Therefore the blessed prophets also said, comparing it to that of the Babylonians, "We would have healed Babylon, but she was not healed; let us each forsake her, and go to his own land, for her judgment has reached to heaven, and has been lifted up even to the stars." And the judgment is to heaven and the transgression on high. For they have acted insolently, as I said, not simply against one of the saints, but against the Master of the saints. All who hear the report of you, will rejoice and clap their hands over you; because upon whom has your wickedness not come continually? A decree that has become just from God, destroying the rule of the Babylonians, will testify brilliantly that absolutely no one is sad for her; but rather they applaud, and rejoice and smile at her lying fallen, on account of having endured unbearable calamities and greed, and having come to the experience of things most accustomed to cause grief. For she was burdensome and unbearable to all, sending even to those far off the sense of the perversity within her. And I would say that even the inventor of sin, that is, Satan, who widens

the net of his own perversity everywhere, and has ensnared the world under heaven into error, and bound them in the snares of perdition, would fittingly hear, having been deposed by Christ, and driven out from his tyranny over us: All who hear the report of you will rejoice and clap their hands over you, for upon whom has your wickedness not come continually?

Commentary on the Twelve Minor Prophets - obadiah

COMMENTARY ON THE PROPHET OBADIAH

Book 1

Obadiah again prophesies indeed in times, as it seems, in which also Joel, and he almost shares the vision with him, and the narrative is divided. For the divine Joel, at the very end of his prophecy, "Egypt, he says, will be for destruction, and Idumea for a "plain of destruction because of the injustices of the sons of Judah, for which they poured out righteous blood in their land." And he narrates in detail, in due time, in what manner and how the destruction of Idumea will be. But since it is profitable for those who will encounter the composition of the book to learn accurately and before all else, who Idumea is, what happened to it, and for what reason indeed it has been subjected to calamities from divine wrath, come, let us speak, as is possible, explaining such things clearly in detail to the lovers of learning. The Idumeans, then, are called and are those descended from Esau. For since he was named Edom, that is, earthly, on account of selling his birthright, and of disregarding the honor owed to him from it, and of preferring the serving of one meal, and that a most worthless one, for this reason they also named the ones born from him Idumeans. The land of the Idumeans is called both Seir and Teman; Seir, because its inhabitants were said to be hairy, and Esau was also hairy, for he was covered with hair; and Seir is interpreted as hairiness, or hairy. And there was also a mountain in the land of Seir. Teman, on the other hand, because it is very southerly. For Teman means south in the Hebrew language. But to some it seems that it was called Teman for another reason. For they say that a son, Eliphaz, was born to Esau in due time, and from Eliphaz came Teman, from whom the land is also called Teman. And this is sufficient concerning Idumea and those in it. But they perished for such a reason as this. For when Jerusalem was being besieged by Nebuchadnezzar, and had come to the last extremes of evil—for countless men were falling, consumed by the swords of the nations—some were saved with difficulty, and were carried off to the lands of the neighboring nations; and most of those from Israel went down especially to Idumea, as it was their neighbor, and they thought that they would sympathize with them as brothers, and would remember the kinship of blood, and would grant aid to those who had fared miserably. But they, although they ought to have pitied them as brothers, received them into their own land, but slaughtered them, running around the borders of Idumea in the manner of robbers, seizing them while they were in turmoil and terrified. And they were so inhuman as to surpass even the savagery of the Babylonians. For they went against them, as I said, as they were perishing, mocking and making the calamities of their kinsmen an occasion for a festival. The Judeans, therefore, at that time departed into the land of the Persians and Medes. But when the seventy years had already passed, God had mercy; for they were brought back to Judea; they made haste both to rebuild the city itself and to raise up again the temple in it. But the Idumeans, again, their brothers and neighbors, were consumed with envy, and wished to prevent such undertakings, gathering the like-minded and neighboring barbarians, and indeed they even went to battle. And they fell and perished in the valley of Jehoshaphat, with God defending those of Israel. And since the Idumeans

had become more burdensome than the foreigners, those of Israel overran their country, and killed those in it, and searching the holes of the rocks and caves and hiding places of the earth, they slaughtered those who were found. The vision of Obadiah. Thus says the Lord God to Idumea: I have heard a report from the Lord, and he has sent a command to the nations: Arise, and let us rise up against it to war. In these words he interprets for us the whole purpose of his own prophecy, that is, of his vision, and makes clear where it is aimed. For he tries to fully convince that his vision is about the things that are to come upon Idumea. For he confirms the hearers in faith, and tries to persuade them that what is spoken will in every way and entirely come to pass, saying that the words are least of all his own, but rather God's. He said, then, that he heard a report from God against Idumea. And what this might mean, he himself immediately clarified, adding that a command to the nations he sent forth. But what nations? Those of Idumea. For he says the surrounding, or siege, that is, the enclosure, was sent against them, with the divine judgment compelling them of necessity to suffer desolation. Or also in another way. For he commanded the nations around Idumea to carry out the surrounding, or the siege. And he commanded not altogether clearly, but as it were arousing as God, and sharpening them against them, which things, persuaded by divine nods, they say, having been driven on, almost shouting one to another, "Arise, and let us rise up against her to war." For they invaded along with those from Israel who were ravaging Idumea and the neighboring nations. Behold, I have made you small among the nations, you are greatly dishonored. The pride of your heart has lifted you up, you who dwell in the holes of the rocks, who make your habitation high, saying in your heart, "Who will bring me down to the earth?" Though you soar aloft like the eagle and though you set your nest among the stars, thence I will bring you down, says the Lord. He says he was made small among the nations and dishonored because they had become altogether few in number, if they were compared to the multitude of those attacking; for very many, as I said, were sharpened against them. Or he says they became few, as the war had spent them, and had altogether reduced their race to a few. And from very great foolishness, the prophetic word implies to us that the Idumean used empty boastings. For he thought he would be hard to capture by his enemies, not because of his inherent strength and skill in war, but because the roughness and inaccessibility of the country was going to suffice for their salvation. For there were hills everywhere, and dreadful overhanging crags of rocks, and the wildness of mounds, and the heights of mountains. Why then, he says, do you boast in vain against the hand of those who are coming? For even if you have dwelt in a country which has received much inaccessibility, and is lifted on high, and even if you were to become an eagle, having its nest, as it were, in the air—and the word is again hyperbolic—yet from there you will be dashed down, as God drags you down; for absolutely nothing is impossible for him. If thieves had come to you, or robbers by night, where would you have been cast off? Would they not have stolen what was enough for themselves? And if grape-gatherers had come to you, would they not have left some gleanings? How Esau has been searched out, and his hidden things have been seized! We have already said before that even by searching the clefts of the mountains, and the caves and chasms in the rocks, and the thickets, the foreign peoples who invaded and attacked along with those from Israel slaughtered the Idumeans, so that very few, or no one at all, was able to escape. The word therefore mocks them, and in a way speaks ironically and says: If you had experienced a robber's raid, and tribes of thieves had visited you, would they not have been content to take what was likely to be enough for them? And if indeed some were harvesting like a vine, would not the gleaning have escaped notice, even

though the eye of those accustomed to harvest is exceedingly curious? But it was necessary for this to happen to them, and not by their own will, because for thieves, fear always commends flight, and to get away unnoticed, and if they snatch any of the things at hand, it seems to be enough for their satisfaction; but for harvesters, the foliage is always an obstacle to their search, taking away and concealing what can be hidden. But to you, he says, O Esau, that is, O Idumean from the blood of Esau, it has happened to suffer worse things; for the hidden things were seized, and no one escaped notice, and flight was useless, and the very inaccessibility of the places. They sent you forth to your borders; all the men of your covenant have stood against you, the men at peace with you have prevailed against you; those who ate with you have set a trap under you, there is no understanding in them. In that day, says the Lord, I will destroy the wise men from Idumea, and understanding from Mount Esau. And your mighty men from Teman shall be dismayed, so that every man may be cut off from Mount Esau, because of the slaughter and the impiety toward your brother Jacob; and shame shall cover you, and you shall be cut off forever; From the day you stood opposed, on the day that foreigners took his power captive, and strangers entered his gates and cast lots for Jerusalem, you also were as one of them. When those from Israel wanted to hinder them from building the temple and fortifying the holy city, those of the blood of Esau made covenants of unanimity with the neighboring nations, as we have already said. But when it happened that their country was captured by the campaigning forces of Israel, then those who were once genuine and conspirators and allies of all the others became more burdensome, ravaging and fighting. Therefore, he says, the war has sent you forth to your borders, that is, it has prepared you to disappear; for this is the meaning of "has sent you forth": not by invading parts of your country, but by taking the whole of it by force, and bringing it to desolation up to its very borders. But they stood against you and have made war on you, he says, those whom it was perhaps very likely, according to your hope, to feel pain for you in your suffering. But they have laid snares under you, from whom you expected to be saved. But in the phrase, "There is no understanding in him," some such meaning is conveyed. They called wise and understanding men the false prophets and buffoons, the deceivers and augurs, and those who pour forth the false fables of the stars, who have come to such a point of nonsense as to foolishly suppose that from these things they can grasp the knowledge of future events. Those who were cast into the worship of idols were greatly excited by this. The Idumeans, being sick with this along with the others, when the war was about to be proclaimed, considered the outcome of what was to happen; and gathering the wise men in these matters, they commanded them to report where the affairs of the war would lead for them. And they, as was likely, prophesied victory for them, but they were captured and have fallen, their art having failed them; and the wretched ones were proven to be utterly without understanding, speaking falsely. And that although the men of Teman were formerly bold, these same Idumeans will be unmanly and terrified, he indicated by adding that "your mighty men from Teman shall be dismayed, so that every man from Mount Esau may be cut off," that is, until they perish down to the last one from Idumea. He therefore makes clear the cause of the disaster brought upon them, that it was "because of the slaughter and the impiety toward your brother." For since you have slain, he says, the one near in blood by kinship, that is, Jacob, or those from Jacob, you will be consumed by war, and you will be completely destroyed, full of shame and disgrace. And that they will have an irreversible fate, and will remain in such terrible disasters, he has signified by saying, "And you shall be cut off forever." And in "From the day," he recalls the time when the Babylonians had taken Judea, and were plundering the things in it, and

had received by lot the things gathered from Jerusalem, they themselves lay in wait for the fugitives and slaughtered them, and as it were collaborated with the foreigners and with those who were carrying off the descendants of Jacob into captivity. So they were caught exulting in the disasters of their brothers, and yielding little to the Babylonians in savagery. And do not look on the day of your brother in the day of strangers, and do not rejoice over the sons of Judah in the day of their destruction, and do not boast in the day of affliction, nor enter into the gates of the peoples in the day of their troubles; nor should you look upon their assembly in the day of their ruin, nor join in attacking their power in the day of their destruction; do not stand at their crossroads to destroy their survivors, nor shut up their fugitives in the day of affliction. He then enumerates again the charges against the Idumeans, the harsh showing that they have become merciless. The word is fashioned, as if to those already being struck and tortured, with God exclaiming and reproaching the manner of their sin. To look upon is to laugh at and rejoice over suffering brothers, and to make the misfortunes of others an occasion for delight, although the divine scripture says that one must not smile at all at those who suffer. And in 'do not rejoice' and the rest, he again enumerates the crimes of the Idumean, showing that he had become harsh and merciless, and this toward brothers. For he says, do not you yourself hasten inside the gates along with the Assyrians, not extending a helping hand, as to brothers, but rather to plunder. And do not look upon the assembly being miserably destroyed; nor indeed add burdens to those greatly oppressed by you; nor indeed be a snare to those who flee, guarding the exits and setting traps, so that no one, caught in your lack of affection, might be saved, even if he should escape the sword of the enemies. Everywhere the word accuses the inhumanity of the Idumeans, so that again the divine judgment might be seen as truly holy and blameless, with those who have committed those transgressions being justly punished. Because the day of the Lord is near upon all the nations; as you have done, so shall it be to you; your recompense shall be returned upon your own head. Because as you have drunk upon my holy mountain, all the nations shall drink wine, they shall drink and go down, and they shall be as though they had not been; but in mount Zion there shall be salvation, and it shall be holy. He proclaims again the time of war, during which the neighboring nations, gathered together with the Idumeans in the valley of Jehoshaphat, have paid bitter penalties. And he calls it the day of the Lord. For it was God who delivered to those of Israel those who had unrighteously wronged them; and that they will be punished by a holy judgment, he makes clear, saying, As you have done, so shall it be to you. For the divine nature weighs the faults of each, and in every way brings a corresponding punishment, for those things in which each might be found to have transgressed. And in 'because as you have drunk,' he indicates something like this: It is perhaps a custom for those who have conquered their enemies, to boast over the conquered, to hold feasts and drinking parties, and indeed to shout out cries of victory and to fulfill the works of drunkenness. As you therefore mocked, he says, and danced upon those of Israel, drinking and dancing in exultation, and making the misfortunes of your brothers an occasion for a festival, so all the nations shall drink and dance in exultation over you; and they shall come down against you, that is, they will overrun your country. And you yourself shall be counted among those who do not exist. For you shall be so destroyed, as to seem somehow never to have existed. The divinely-inspired scripture calls the Church mount Zion; for it is truly high, and truly a watchtower, and holy in addition to these things, since it is the house and city of the all-holy God. And the house of Jacob shall possess those who possessed them; and the house of Jacob shall be a fire, and the house of Joseph a flame, but the house of Esau for stubble,

and they shall be kindled against them, and shall devour them, and there shall be no survivor for the house of Esau, because the Lord has spoken. And they in the Negeb shall possess the mount of Esau, and they in the Shephelah the Philistines; and they shall possess the mount of Ephraim and the plain of Samaria and Benjamin and Gilead. The senseless Idumean thought that he would have the house of Jacob as an inheritance, that is, those from the seed of Jacob, and indeed he divided up the land, having helped to ravage it. But, he says, the matter will be unexpectedly reversed for them. For they shall be an inheritance for those of Jacob. And they will be consumed in such a way, as stubble would be by a flame. For the house of Jacob shall be a fire, and the house of Joseph will be in no way inferior to the powers of a flame. Therefore they shall be completely devoured, so that one would not be able to find a single survivor from an entire tribe or nation. And it seems that the account, following the trope, speaks of them as fire-bearing, for it named the house of Jacob fire, and in turn the house of Joseph a flame. And the house of Jacob would reasonably be understood as those from Judah and Benjamin, while the house of Joseph, those in Samaria, that is, the ten tribes, whose kings from time to time were from the tribe of Ephraim, and Manasseh and Ephraim were from Joseph. But in the phrase, 'those in the Negeb shall inherit,' this is signified. For when the Babylonians, leaving their own land, came against Jerusalem, with Nebuchadnezzar rousing them to battle, it necessarily happened that the entire land of the Jews was ravaged, and was consequently brought to such misery as to be reduced to a complete wilderness and seen stripped of its inhabitants. But when, God having taken pity and having loosed the snares of captivity, they were brought back again to their own land, he says they will be so enlarged, and will increase to such a numerous multitude, that the lands of the neighboring nations will also be allotted, as Judea would likely be too small. And this would be a very clear sign of blessing from God. For 'those in the Negeb,' he says, that is, those in the south; for Negeb is interpreted as south; 'shall make the mountain of Esau their inheritance,' that is, Idumea. For since it is southern, those who inhabited the southern parts of Judea will by all means take possession of it as a neighbor and borderland. And those in the Shephelah, that is, those in the plain—and this part of the land of the Jews is certainly somewhat more northern—'shall inherit the land of the foreigners.' He means the Philistines, or Palestinians. And they shall possess no less the mountain of Ephraim, Samaria, Benjamin, and Gilead. These are allotments that were distributed at various times to the tribes of Israel, when Jesus who came after Moses was general. But since they had been desolated by the hand of the Assyrians even before Nebuchadnezzar arrived, by the kings Pul and Shalmaneser, for this reason he says that these places too will be inhabited and will escape the desolation that had occurred long ago. And this is the dominion of the captivity for the sons of Israel, the land of the Canaanites as far as Sarepta, and the captivity of Jerusalem as far as Ephrathah; and they shall inherit the cities of the Negeb. And men who have been saved shall go up from mount Zion to take vengeance on the mountain of Esau, and the kingdom shall be the Lord's. Here he calls 'captivity' those who were transported from Jerusalem, that is, from all of Judea, to Babylon. And he says that their 'dominion' will be the inheritance that will be under their hand and authority; just as one might speak of the 'rule' of so-and-so in the case of a ruler. Therefore, he says, for those formerly transported, the land of the Canaanites will be both a dominion and an inheritance; he means Arabia, and as far as Sarepta, which is of Sidonia, so that by this you may understand the land of the Phoenicians. And he says it will be extended as far as Ephrathah, that is, as has been rendered by the other interpreters, even to the Bosphorus, which is the southernmost parts of the east. And he says they will bring under themselves the

cities of the Negeb, that is, of the south. And through these things, the discourse seems to us to signify the nations of India; for the Indians and their lands are very far to the south. It is as if he were saying, for instance: 'All things will be full of them, those to the south, to the north, to the east, to the west, and they will simply possess every city and land.' And in the phrase 'and men shall go up,' the purpose of the prophecy is in a way recapitulated. For the inhabitants of Zion, he says, having been saved by God, and having broken the bonds of captivity, shall in due time go up and execute vengeance upon the mountain of Esau. For they made war, as I said, against the Idumeans after the times of the captivity, and God of all has reigned over them, although formerly He had rejected this, and had departed from Judea on account of their apostasy. For they had served idols, and the golden calves. But when they returned, He received them again and reigned over them; for the Master is philanthropic and benevolent, and easy to be reconciled with those who offend; if only we show some small turning towards him; to him be the glory for ever and ever. Amen.

Commentary on the Twelve Minor Prophets - zechariah

COMMENTARY ON THE PROPHET ZECHARIAH

Book 1 In the eighth month, in the second year of Darius, the word of the Lord came to Zechariah son of Berechiah, son of Iddo the Prophet, saying. The blessed Zechariah prophesies in Jerusalem, I think at the same times as Zephaniah. For after the return from captivity, Israel no longer dwelt divided and in parts in both Judea and Samaria, but all were gathered together into one city, that is, Jerusalem, and throughout all Judea, with Zerubbabel from the tribe of Judah reigning over them, and indeed with Joshua the son of Jozadak, the great priest, preeminent in the priesthood. And he weaves the word of prophecy very artfully. For since most of those from Judea, that is Samaria, who were carried off into captivity, returned there, knowing all the things that had been dared by the Babylonians against Jerusalem from time to time; and in addition not being ignorant of, the things at which God was grieved; But those born in the land of the Persians and Medes, neither knew what or of what sort Jerusalem was, nor did they know Judea, nor indeed the things brought upon their fathers from the divine wrath, nor for what reasons at all they had paid such harsh penalties, except perhaps from neglected accounts, necessarily the God of all appoints the blessed Zechariah to them who had been redeemed and were quite young as a kind of tutor and governor, being of sacred blood, that is, from the tribe of Levi, and being from his father Berechiah according to the flesh, but being called according to the spirit also son of Iddo the Prophet. For he had been nurtured, as is likely, in his ways, and of the same he has become an imitator of virtuous deeds. What then is the message of his prophecy, and through what narratives does it come, how would it not be right to say in due measure? For he imposes the penalty under which they are upon those who have been redeemed, since they have not moderately neglected the divine commandment and are accustomed to disregard the things decreed through the all-wise Moses; and terrifying them not moderately, he persuades them to change toward the need to choose rather to be well-esteemed through ready obedience and submission to everything whatsoever. He adds that if some are not good and well-reined, and yielding to the divine laws, they themselves will also suffer things more burdensome than what happened to their fathers. And broadening, as it were, the words of instruction, he tries to teach what the practices of the fathers were of old, and for what things divine wrath came upon them, and in what way they were destroyed, and indeed how they were redeemed, and having shaken off the yoke of captivity, were brought back to Judea; and he adds to this that, just as I said just now, they will suffer worse things if they are zealous to follow in the footsteps of their fathers' godlessness. He remembers everywhere the redemption through Christ that will be in due time, and he describes for us the mystery concerning him in many ways. It is necessary, therefore, for those wanting to investigate each of the parts of the prophecy, not to consider the things in it a tautology and a superfluous narrative of what has already happened; but rather to remember that for those who have returned from captivity to Judea, the narrative of what has already happened is most necessary. For he was correcting those who knew what they had already suffered, bringing it to their remembrance; but for those quite young, and not knowing the things of old, he was providing security, so that they

might not be caught in the same evils, loving a profane and most lawless life. The Lord was angry with your fathers with great anger. Do you understand how he strikes terror with his narratives, and by setting forth for explanation to the very young the things that happened to those before them, he frightens them toward what is better, threatening, as it were, that being subjected to equal or even more grievous evils, they will lament bitterly, if they do not choose prudently to reject the ways of those men, but to deem what is pleasing to God worthy of all care and account. And he says that God, who has power over all things, was angered with a great anger, not leaving the statement unproven as to its truth, but showing from what they have already experienced and suffered, that he is not one who speaks falsely. For it would be an indication of no ordinary indignation to have permitted the Babylonians to ravage all of Judea, and with it Samaria, and to burn down the holy places themselves, and to raze Jerusalem; and to make the chosen Israel an exile, serving pitifully and wretchedly in a foreign land, and enduring unbearable hardship, no longer taking part in sacrifices, not entering within the sacred court, not bringing thanks offerings according to the law, or tithes, or firstfruits; but being prevented, as by necessity and fear, even from having to celebrate its customary and dearest feasts. Therefore the Lord was angry with their fathers with a great anger. And one might exclaim such things also to the Jewish peoples, if one chose to initiate them into the mystery of Christ. For since they killed the prophets, and "crucified the very Lord of glory," they have been captured and sacked. And the famous temple itself was shaken down, and what was said through the voice of Hosea has now been fulfilled upon them: "For the children of Israel shall sit for many "days, there being no king and no ruler, there being no sacrifice and no "altar, nor priesthood, nor manifestations." And that they are captives, and for the time being under the hand of the devil, having offended God, and cast off, and having become outside of all mercy from above, how could anyone doubt? But if indeed they should be redeemed in due time, having accepted the faith, and acknowledging Christ as both God and king and Lord, then indeed, and very much so Reasonably, one might make a wise exhortation to them, saying these things at the opportune time: The Lord was very angry with your fathers. And you shall say to them, Thus says the Lord Almighty: Return to me, and I will return to you, says the Lord Almighty, and do not be like your fathers, whom the prophets before them reproached, saying, Thus says the Lord: Turn from your evil ways and from your evil practices, and they did not pay attention to hear me, says the Lord. For, as I said, having been called back from captivity and returning to Judea, they became slothful concerning what seemed good to God, and for the time being they did not resort to idols, nor indeed did they accept the ancient error; yet in other ways they were found to be provoking. For as it is written in Ezra, they also mingled with foreign women and, bringing in those from the neighboring nations, became fathers of foreign children, even though the law forbade this practice to them as improper. They were also negligent in celebrating feasts and fulfilling sacrifices, and indeed they were found to be unenthusiastic about the need to rebuild the divine temple. Therefore, just as it is written in Haggai, he struck them with blight and with mildew and with hail in all the works of their hands. And they put twenty sata of barley into a bin, and it became ten, and again they would go in to draw fifty measures, and it became twenty. He promises them, therefore, that if they should choose to change for the better, and to return to him, by choosing to do what seems good and pleasing to him, then he himself will also return to them, that is, he will refrain from his anger against them, and will return to mercy, and will deem them worthy of forbearance and compassion again. He certainly declares that choosing to emulate those who came before them is a cause of destruction, to whom was given the greatest possible

exhortation and encouragement from him through the holy prophets, calling for them to turn away from their shameful practices, but the matter was rendered very unprofitable indeed by those who turned to disobedience. Ridiculous, then, are those who follow the ignorances of their fathers, and always put forward ancestral custom as an irrefutable defense, even if they are censured for the worst evils. This is a custom especially of the worshipers of idols. For when called to the knowledge of the truth, they everywhere remember the deceit of their fathers, and embracing their ignorance as if it were a paternal inheritance, they remain blind. And I think that even if someone were to advise those of the circumcision to unlearn the more shameful things and to choose to honor what is beneficial, they too take refuge in the custom of their fathers. It is useful, therefore, to proclaim to those who are wandering: Return to me, and I will return to you, says the Lord Almighty, and moreover to this: Do not be like your fathers, who were wandering, that is, and remained in ignorance to the very end. Your fathers, where are they? And the prophets, will they live forever? But receive my words and my statutes, which I command in my spirit to my servants the prophets, which overtook your fathers. And they answered and said, Just as the Lord Almighty has determined to do according to your ways and according to your practices, so he has done to you. Before Judea was captured, and Jerusalem itself, some, putting on the name of prophecy for themselves like a mask, spoke to the ancients things "from their own heart," as it is written, "and not from the mouth of the Lord." These, speaking falsely, used to say that the holy city would never be captured by enemies, nor would Israel ever be an easy conquest for those wishing to ravage it; but it would have firmly-established prosperity, and would lie in unshaken luxuries, with God defending it, and always honoring and loving the chosen one race. But they said such things, as I just said, the wretched ones speaking falsely, and making Israel, who was indolent, even more supine, although it was necessary to persuade them to appease God, and casting as far away as possible the things at which he was grieved, to choose to turn towards what seemed good to him. But for them, the word of truth was of little account, and being overcome by small and most paltry gains, they have deceived Israel. And so the prophet Jeremiah strongly accused them, saying thus, "O Sovereign Lord, behold their prophets "prophesy and say, 'You shall not see the sword, and "famine shall not be among you, for I will give truth and peace "upon the land and in this place;" But God said to this, "The prophets prophesy lies in my name; "I did not send them, nor did I command them, nor did I "speak to them, for they prophesy to you "false visions and divinations and omens and the choices of their own heart." And indeed, elsewhere he says again, "I did not send the prophets, yet they ran; nor did I "speak to them, yet they prophesied." Therefore, as I said, Israel has been deceived, foolishly carried away by the deceptions of the false seers. But they would never have been captured by enemies, nor have experienced such a bitter and burdensome slavery, had they given their mind to the prophets from God, who both foretold that such things would happen to them, and said expressly, that they would certainly be brought to the test of evil, since they had chosen not to do the things pleasing to God. For this reason he calls to remembrance both the unholy false prophets and those who were deceived, and says, "Where are your fathers? And the prophets, will they live forever?" It is as if he were to say, Your fathers have perished, and this miserably, in captivity, and with them the false-speaking and deceiving ones, who made a trade of the name and reality of prophecy. But if they were still living, perhaps they would have made you better by constantly lamenting over what had happened, and by making no small outcry against the false prophets who were among them. But they, as the wage of both indolence and disobedience, have had the fate of perishing along with those who deceived them;

but you, receive the words of the holy prophets, and hold in high esteem the oracles given through them. For they have spoken also to those before you, that the Lord has set himself to do it, meaning clearly the captivity and the miseries that would happen in it. And they refuted them, saying openly, that "according to your ways and according to your deeds, so has he done to you." For the God of all does not punish in vain, nor indeed does the divine and unerring and most just judgment render its verdict on anything unexamined; but after being exceedingly longsuffering, then indeed it weighs out for the sinners what is most fitting for them. It is a wise thing, then, to be tractable, and what will deliver us from all evil is to follow the divine laws, and to honor the predictions of the saints, and to deem the voices of the Spirit worthy of faith, understanding that in every way and entirely what has been foretold will come to pass, to be transformed for the better and to turn to repentance. For in this way we will put away the things that come from wrath, and we shall meet with a gentle Master; for he justifies the ungodly, and releases from punishment those who through ignorance or weakness have fallen into sin. On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the Lord came to Zechariah the son of Berechiah, the son of Iddo the Prophet, saying, "I saw in the night, and behold, a man riding on a red horse, and he was standing between the two shady mountains, and behind him were red and dappled and piebald and white horses." And I said, "What are these, Lord?" And the angel who was speaking in me said to me, "I will show you what these are." And the man who was standing between the mountains answered and said to me, "These are they whom the Lord has sent to patrol the earth." And they answered the angel of the Lord to the one standing between the mountains, and they said, "We have gone through all the earth, and behold, all the earth is inhabited and is at rest." In part and at various times, God would reveal the visions to the holy prophets. For we do not say that the grace of the divine vision and the revelation of things to come was supplied to them always and frequently and completely without interruption; but rather at various times, those fitting for each matter, and according to what seemed good to the one revealing the hidden things. and sometimes this, sometimes that, they were instructed in many and various ways. For sometimes they received simple knowledge, with the Holy Spirit speaking within them; and sometimes, in addition to this, they were also in the very visions of the things being done, with God at different times in different ways shaping for them and enigmatically revealing mysteries. For the blessed Isaiah says he has seen "the Lord of sabaoth sitting on a throne, high and lifted up," with the Seraphim standing around him and praising him in turn. And the divine Ezekiel says he has seen a throne upon a firmament, with the Seraphim underneath. And he said that he saw the one sitting on the throne as of a double nature, such that the parts below the loins were clearly seen in the form of fire, and the parts above in the appearance of electrum. And deep and long would be the account on each point, if one should choose to investigate the reasons why the visions from God to them became multifaceted. Thus therefore the blessed Zechariah also, having clearly defined the time and days and month, says he has seen the Lord in a form like ours. for "behold a man," he says, "riding on a red horse." and through this he signifies one who is, as it were, experienced in war and knowledgeable in tactics. For to sit on a horse, and that a red one and having a color as if from blood, I think, for my part, signifies some such thing. For the God of all things fights against those who oppose him, and like a warrior arms himself against the disobedient and arrogant who raise the neck of their mind against him. And those of the blood of Israel did this, and very rashly, both those inhabiting Judea and Jerusalem itself, and also those holding the country of the Samaritans, that is, the ten tribes. For

they turned to polytheism, and offering worship to handmade things, they would cry out to the golden calves, "These are your gods, O Israel, who brought you up out of the land of Egypt," and in addition to this, having completely disregarded the ordinances of the law, they rashly turned to what seemed pleasing to each. For this reason, therefore, the God of all things, as if on horseback against them, as in a form like ours, enigmatically appears. And he stood between the two shady mountains. And I think by shady mountains he means that of Judea, that is, Zion, and also that of Samaria. For God said somewhere concerning them, "Woe to those who despise Zion and to those who trust in the mountain of Samaria." And both are shady on account of being crowded with an innumerable multitude of inhabitants, perhaps, and imitating a dense and abundant forest. And behind the one riding the red horse, other horses were also coming, and not of one appearance, for they were red, and also dappled and speckled and white. And they also signify kings, or nations that are warlike and most pugnacious, and not content to possess only their own land, but scattering as it were over all the earth, and eager to bring under themselves all that is under heaven, such as the kings of the Babylonians became, first Pul, who took the tribes beyond the Jordan. then after him Shalmaneser, who sacked Samaria, and third Sennacherib, who savagely laid waste the remnant of Samaria, and also burned many of the cities of Judea. fourth Nebuchadnezzar, who also took Jerusalem itself, and carried Israel away into captivity. But that the horses were seen in various forms perhaps signifies the difference in each one's mind; and the different color in them, one might accept as an enigma of the thought of each, and very rightly so Reasonably. The Prophet, then, was perplexed and asks for a revelation; and he learns that these are they whom the Lord has sent forth to patrol all the earth, and those who were sent say this themselves, affirming that they have patrolled the whole [earth], and that it is indeed at rest, unable to oppose their acts of greed, and enduring the yoke under them, unwillingly indeed, but necessarily. And the angel of the Lord answered and said, O Lord, how long will you not have mercy on Jerusalem and on the cities of Judah, which you have overlooked this seventieth year? When the sent horses, that is, both nations and kings, had patrolled the whole earth, and then clearly stated that it is inhabited and at peace and endures the yoke necessarily imposed upon it, the blessed angel immediately turns to supplications on behalf of Jerusalem and Judah, who had perhaps been appointed by God to guide the nation of the Jews. And we shall find that also when they had fled from the land of the Egyptians, the frantic Pharaoh terrified them with dreadful fears, armed for the law of war, then while attempting to pursue, the angel of the Lord, it says, stood between them, "and they did not come near one another all night." But also the law itself was spoken through angels, as Paul, the expert in the law, said. And the power of the evangelical parable suggests something of this sort. For Christ said somewhere concerning the Synagogue of the Jews, showing enigmatically what was about to happen to it, "A certain man had a fig tree planted in his field." And since it was fruitless, he wished to cut it down, and indeed he ordered this to be done, saying to the vinedresser, "Cut it down; why does it even make the ground useless?" But he says to this, "Lord, let it alone this year also, until I dig around it and put on manure; and if it bears fruit in the future; but if not, you shall cut it down." For what else does the person of the vinedresser suggest to us in these things, except that of the presiding angel, who was commanded, as I said, to guide it? Therefore, since God had set the time of the captivity at the seventieth year, while the time had not yet come to an end, it was necessary to be silent, so that he might not seem to oppose the Master's commands. But when the time was already completed, he makes his supplications, and with the suspicion of giving offense having been, as it were,

removed from the midst, and knowing that the Master is true, he asks to learn whether the things from wrath have been completed for the sinners according to what was formerly decreed for the seventieth year; that is, whether there will be another postponement because of added sins, and the things of their misery be extended for them yet longer. For this reason he says, "How long will you not have mercy on Jerusalem and the cities of Judah, which have been overlooked now for this seventieth year?" There is, therefore, a good and undoubted hope for those who worship God, that if they should happen to offend out of weakness, yet they have with God those who supplicate on their behalf, not only men, but also the holy angels themselves, who render God gracious and mild, assuaging his wrath with their own purity, and, as it were, appeasing the displeased Judge. But then, an angel made the supplications on behalf of the Synagogue of the Jews; but we, who have believed and have now been sanctified in the Spirit, "have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the whole world." And as the divine Paul writes, "God set him forth as a propitiation through faith," delivering from sins those who approach him. And the Lord Almighty answered the angel who was speaking in me with good words and comforting words. And the angel who was speaking in me said to me, "Cry out, saying, 'Thus says the Lord Almighty: I am jealous for Jerusalem and for Zion with a great jealousy, and I am very angry with the nations that are attacking together, because I was indeed I was angry a little, but they helped for evil. It is true to say that according to the voice of the psalmist, "The Lord is compassionate and merciful," and the very experience of things would cry out, that this is so and not otherwise. But see how He immediately accepts the supplications for those who have acted wretchedly, and have been crushed in a foreign land, and have endured the yoke of captivity, and He almost anticipates the request of the one entreating, and immediately answers with good words and comforting words; and by comforting he means those things able to restore and console the afflicted. For during the whole time of their captivity, having perhaps spoken no good word, nor having deemed them worthy of any of the customary consolations, He begins to speak kindly, and lays the foundation of His gentleness toward them. Therefore, out of exceeding joy, the divine angel commanded the Prophet to cry out henceforth and to minister to all the things from God. For He says He is zealous for Jerusalem with a great zeal, not putting the zeal in her, as when she was formerly carried away to strange worships, but on her behalf against those who had sacked her, with whom He says He is angry, not as with a simple and measured emotion, perhaps, but as with an unrestrained and unstoppable wrath. For I, He says, was disciplining my people, and I did not wish them to suffer anything beyond measure; but they dreadfully and unbridledly brought on the savagery of their own mind, omitting nothing that led to cruelty and inhumanity. This I think is the meaning of "I was angry a little, but they helped for evil." For God of all disciplines sinners out of love, and bringing upon us commensurate torments, or labors, He drives us toward the better. But those who have been taken for this purpose, sometimes leap upon those being disciplined like wild beasts. But God is angry with them with a great anger. For He, as a father, wished to correct with torments; but they, as with all sails and shaking every rope, were borne with unstoppable impulses against the weary. When the Church suffered this, the persecutors were ignorant that they will pay the price for their savagery against her, and will be required to give a bitter account by the presiding God. Therefore thus says the Lord: I will return to Jerusalem with compassion, and my house shall be rebuilt in it, says the Lord Almighty, and a measuring line shall be stretched out over Jerusalem yet. He has shown that having suffered the turning away of Him who is mighty to save, she has slipped into this state of

wretchedness and hardship, but she will be again, without a struggle and very easily, in the state she was in before, when the one who was provoked has been turned to gentleness; clearly, that is, God who is mighty in all things; and He almost returns to her, by deeming her worthy again of mercy and love, and by forgiving her offenses without remembering them. For He promises to raise up the house, and to make Jerusalem very long. For the temple had been burned, and the very walls of the city had been torn down, so that it seemed altogether small and constricted, and had few inhabitants. But, as I just said, He promises to restore her to her former state, which indeed was also accomplished, when Cyrus released them from captivity, and Darius also commanded the temple itself to be rebuilt, and allowed the city itself to be fortified with walls. But we see that God, sometimes training the faith of the saints and the love of those devoted to Him, at times allows the Church to be persecuted. But after she has suffered a little, He immediately raises her up, and builds her walls again with assistance, and with grace from above He crowns His own house. And each of those who have chosen to be pious is both a city and a house of God. And he is often tested, when both carnal pleasure and worldly care provoke him to depravity, so that the soul of the one who suffers seems to have been burned down and to be left destitute of walls, that is, of safety. but when God takes pity, and is turned to gentleness by the prayers of the saints, is built again "into a holy temple, into a dwelling-place of God in the Spirit," and indeed with all uncleanness driven away, it is walled anew by God, and becomes the city of the great king, that is, Christ. And the angel who spoke in me said to me, Cry out, saying, Thus says the Lord Almighty: My cities shall yet be poured out with good things, and the Lord will yet have mercy on Zion and will yet choose Jerusalem. As the time of the captivity was prolonged, the cities of Judea, and no less also those of the Samaritans, were completely desolate. For houses were burned and, so to speak, crying out against the cruelty of the Babylonians, and the very forms of the cities were destroyed and completely overturned. With very few people inhabiting them, it was not possible to see a man who was prominent or otherwise distinguished, nor any who were in comfort, but all were dejected, weighed down by famine and poverty. An end to all these things is promised. For he says, cities will be poured out with good things, that is, they will be in their ancient prosperities, and with an abundance of good things laid before them, they will change their appearance, and will run up again in the things they prayed for. For the Lord will yet have mercy on Zion and will yet choose Jerusalem. But observe how skillfully the word of the prophecy proceeds for us. For he does not promise to have mercy on her completely, nor indeed to choose her for all time; but he says, Yet, as if promising a measured time of gentleness. For after this she was to be caught in even worse evils, condemned for her drunken outrages against Christ. Therefore the word Yet, so to speak, measures out the time of gentleness, holding a hidden threat of the things that would happen to her at the times of the coming of our Savior. And I lifted up my eyes and saw, and behold, four horns. And I said to the angel who spoke in me, What are these, Lord? And he said to me, These are the horns that scattered Judah and Israel. And the Lord showed me four craftsmen. And I said, What are these coming to do? And he said to me, These are the horns that scattered Judah and broke Israel, and no one of them raised his head; and these have entered to sharpen them with their hands, the four horns, the nations that lift up a horn against the land of the Lord to scatter it. The prophet comes to another vision, and not after a long time, so that he might not be instructed about the future by word alone, but also, by being amidst visions of the events themselves, he might know subtly and accurately the things signified. What, then, is the meaning of the vision, I shall try to explain as best I can. The horn in the divinely-inspired scripture is always

taken on the one hand as an image and type of strength, that is, of a kingdom; but it very often also signifies arrogance, as when the blessed David said to some, "I said to the transgressors, Do not transgress, and to the sinners, Do not lift up the horn; do not lift up your horn on high, nor speak unrighteousness against God." And he also sings somewhere about Christ, "His horn will be exalted in glory," that is, his kingdom, and the strength and authority to rule over all things. Therefore the Prophet sees four horns, that is, four nations, both harsh and very strong, able to easily gore both cities and countries. And some say these are the kingdom of the Assyrians, and besides this, that of the Babylonians, and thirdly, that of the Macedonians. For Antiochus, surnamed Epiphanes, being from Macedonia, ravaged Judea. And to these they also add that of the Romans, which after the cross of the Savior, took Jerusalem by force. But since the divine angel, interpreting the vision for the Prophet, said about the horns that these are the horns which scattered Judah and crushed Israel, I think it necessary now to leave those aside and come rather to the nations that have crushed Israel. Therefore, there have been four powers, through which this we shall find that Judea suffered. For Phul was the first, as I said, to capture the tribes beyond the streams of the Jordan; then after him Shalmaneser, and third Sennacherib, and last after them Nebuchadnezzar. Therefore, it might be more appropriately understood of them, that these are the four horns that scattered Judah and Israel. Then, as God showed and revealed the vision to the Prophet, four craftsmen are seen. He asked again, where they were going and for what purpose; then the angel speaking in him says that the four horns that had crushed and scattered Judah and Israel came to sharpen them. What then shall we say is again signified by this? For were those who had already ravaged Israel incited against them, and did God make fiercer those who had been brought against them in anger? And yet He is seen crying out and saying, "I am jealous for Jerusalem and for Zion with a great jealousy, "and with great wrath I am angry with the nations that joined in the attack, "because while I was but a little angry, they helped "for evil." How then does He who was angry a little and in measure, and who vents his jealousy on the ravagers because they have committed deeds beyond reason against the captives, command the horns to be sharpened against them? Therefore, they are sharpened, but not against Israel, but against themselves. For they rose up against one another, and the Persians and Medes made war on the Assyrians and Babylonians when Cyrus was king, as has already been said before. Therefore, if the horns had not been sharpened, and the power of the Babylonians had not been destroyed, Israel would not have been freed from slavery, would not have been released from bonds and from unbearable misery. The four craftsmen, then, who sharpen the horns in their hands, that is, of those who have them, or rather of those who rule; so that we may understand them as the kings of the Persians; might be understood as angels, commanded to carry out very well what seemed good to God. This, then, was the capture of the Babylonians, and their falling under the hand of the Persians and Medes, concerning whom the Lord God of all says somewhere else, "They are sanctified, and I bring them: "giants are coming to fulfill my wrath, rejoicing at the same time "and insolent." And I lifted up my eyes and saw, and behold a man, and in his hand was a measuring line. And I said to him, Where are you going? And he said to me, To measure Jerusalem, to see how great is its width and how great its length. And behold, the angel who was speaking in me stood still, and another angel went out to meet him, and said to him, Run and speak to that young man, saying, Jerusalem shall be inhabited as a fruitful land because of the multitude of men and cattle in the midst of her; and I will be to her, says the Lord, a wall of fire round about, and I will be for a glory in the midst of her. That the horns were not sharpened against Israel, but rather against

those who had captured and ravaged both Jerusalem and indeed Judea, the neighboring vision would show, and very easily. For the Prophet again lifts up his eyes, and not at all those of the body; for such visions are invisible to the eyes of the flesh; but rather the inner and spiritual ones, it is clear that they are those in the heart and mind. Then he says that he saw someone in the form of a man, holding a measuring line, and he asked again for what purpose he was going, and what his intention was. And when he said, To measure Jerusalem, to see how great its width is and how great its length, another angel again commanded another angel to go and report to him that Jerusalem would be inhabited as a fruitful land because of the multitude of men and cattle that are in the midst of it. For since Jerusalem was desolate, and the divine temple itself had been burned down, and the houses and cities throughout all Judea had been overturned, the hope that it could ever revive again was somehow taken away. But God shows that when the horns were sharpened, that is, the nations, that is, of the kingdoms, and they having organized war against each other, Israel will be let go, and will dwell again in an enlarged Jerusalem, fortified by divine power, and, as it were, girt about by an invincible flame with benevolence from on high. Therefore the angel runs to measure Jerusalem, and, as it were, to mark it out as wide and very long. And these things, historically; but I would say that the vision might reasonably be understood also of Christ's Church itself. For Satan had tyrannized over all who were on the earth, and we had become captives, subjected to his yokes. But the grace of the Savior crushed his horn, and shattered his arrogance. For he has triumphed over the principalities and powers of the world-ruler and the opposing forces. And he rescued us, and freed us from his bonds; he raised up for us the Church, the truly holy and renowned city, the wide and very long one, which we have inhabited fruitfully, both men and beasts, that is, those who are already rational, and those who have not yet come to this measure, but are about to and are being initiated; and we have inhabited a city, which Christ Himself walls, consuming those who oppose with ineffable powers, and filling it with his own glory, and standing, as it were, in the midst of those who inhabit it; for he promised, saying, "Behold, I am with you all the days, even to the end of the age." Of this holy city the prophet Isaiah also made mention somewhere, saying, "Your eyes shall see Jerusalem, a rich city, tents that shall not be shaken, neither shall the stakes of its tent be moved, nor shall its cords be broken," and to it he says, "Enlarge the place of your tent and of your curtains; fix, spare not, stretch forth yet to the right and to the left." For the Church of Christ is enlarged, and is extended to an immense measure, always receiving the countless ones who worship him. Oh, oh, flee from the land of the north, says the Lord, for from the four winds of heaven I will gather you, says the Lord; be saved to Zion, you who inhabit the daughter of Babylon. He frowns, as it were, upon those who suffered captivity, as they endure an unbearable hardship, and indeed he commands them henceforth to separate themselves from the country of the Chaldeans, since it is now possible for them to do this, with no one hindering, and He Himself gathering from every place those who had been scattered by the assault of the war. He calls the country of the Chaldeans the daughter of Babylon and the land of the north. For the metropolises are placed in the rank of mothers to the others, which would act under them. And the country of the Chaldeans is somehow more northerly and situated toward the east. And let these things be said by us again, as concerning matters from history. But the discourse passes over to spiritual contemplation, and the person of the Savior is now somehow introduced, grieving in a way, and all but weeping for those upon the earth, because all had submitted to the worship of the tyrant Satan, and had endured a slavery so harsh as to be seen weighed down by his desires. He urges them, therefore, to flee as from the land of

the north, that is, as from the chilled country, so that through this we may understand obliquely a certain disposition and worldly condition of character, which if anyone should have, and be seen inhabiting it, he would not be fervent in spirit, nor would he have dwelling in himself the fiery word of God. For the blessed David somewhere sings to God, "Your word is exceedingly refined, and your servant has loved it." And he himself said somewhere to the blessed prophet Jeremiah, "Are not my words like a burning fire, says the Lord, and like a hammer that breaks a rock in pieces?" Therefore, he who does not have the fervent and fiery word of God would be chilled and dead. For the love of many will grow cold because lawlessness will be multiplied, as the blessed Paul also said. And the daughter of Babylon will be called sin, and very reasonably, if it is. It is true that Babylon is interpreted as confusion; and sinning would be the work, not of a stable and steadfast mind, but rather of one that is confused, and as it were somehow intoxicated by inclinations towards wickedness. Therefore, one must depart from such things and, as from a foreign land of a cold and dead disposition of the mind, move to Zion, that is, to the truth, so that we may understand the Church of Christ, in which, having been born, we shall see what is pleasing to God, and we shall contemplate the doctrines concerning the holy and consubstantial Trinity, and we shall find Christ himself gathering us in every way, and binding us together spiritually into unanimity. For he said somewhere concerning us, that "And other "sheep I have, which are not of this fold: them also I must "bring, and there shall be one flock, and one shepherd." For thus says the Lord Almighty: After glory has he sent me to the nations that have plundered you, for he that touches you is as he that touches the apple of his eye. That Christ both defended and redeemed the peoples of old, no one would doubt, if indeed he had a mind that loved accuracy. For if he was the rock that gave drink to the thirsty Israel in the desert, and he is the one through whom are all things from God the Father, how is it possible to doubt that through him also every redemption at its proper time, and every manner of assistance was accomplished? However, in this we say that he addresses those who have been justified by faith and sanctified in the Spirit, and signifies the manner of his incarnation. For he says that he was sent after glory. And he would in no way speak falsely. For if God the Word, who exists in the form of God the Father and is from him and in him, "thought it not robbery to be equal with God," as it is written, yet came down even to the form of a servant, and humbled himself, becoming as we are, how has he not come after the dignity that is most fitting for him? What then is the reason for his needing to suffer this temporary dishonor? For he came to plunder those who had pillaged and subjected to their own yokes those on the earth, that is, us, whom the wicked and opposing powers were relentlessly despoiling. And now they are plundered, as our Savior of all, Christ, gathers us through faith to himself, and makes his own worshipers those who were burdened by their covetousness, and extends to us such security, that he who wishes to harm us, is all but touching his own pupil; for the outcome of things is always somehow turned to the complete opposite. To those who persecute the Church it might be said in each case what is in the Psalms: "He has dug a pit, and has dug it out, and he shall fall into the "ditch which he has made. His mischief shall return upon "his own head, and his iniquity shall come down upon his own "pate." He who plots against the souls of those who have believed in me, he says, will therefore touch himself. This, in fact, he also says through the voice of the psalmist: "Touch not my "anointed ones, and do my prophets no "harm." For if we are the "body of Christ, and members in "particular," how could he abandon his own body to the lovers of sin? Or how will it be permitted to fill the members of Christ with evil? Or rather, how would they not pay the ultimate penalty, those who unholily plot against those who have become his? For behold, I

bring my hand upon them, and they shall be a spoil to those who served them: and you shall know that the Lord Almighty has sent me. For Christ laid hold of the world-rulers of this age, and with an unbearable hand he crushed the heads of the murderous dragon, and has given us "to tread on serpents "and scorpions, and over all the power of the enemy." And those who were once terrible and most difficult, and whose attack was hard to meet, have become spoils for those who had been enslaved to them. For we who were formerly tyrannized by sins have been justified in Christ, and have now at last arrived at this point of spiritual strength, so as to be able to excel through every virtue, and the one in and to Christ to live a righteous, evangelical life, then to be filled with the gifts "from him, and to receive authority over unclean spirits, and to rebuke unholy demons, with Christ subduing and crushing under the feet of the saints both Satan himself and the evil powers under him. And in another way one might plunder those who once held sway. For when we overcome our own passions, and consider it of the utmost importance to overcome worldly and carnal pleasures, and every misplaced and foul desire, then we have conquered those who once held sway. and if we see ourselves having become so in these things, then indeed then we shall know also through experience itself, that the Word, being God, was sent with flesh into this world by God the Father, and came after glory for no other reason, than to bind up that which was broken, and to strengthen that which was weak, to raise up that which was cast down, to render strong that which was feeble, to heal that which was sick, that he might save that which was lost. Rejoice and be glad, daughter of Zion, for behold, I am coming and will dwell in your midst, says the Lord. And many nations will flee to the Lord on that day, and they will be his people, and will dwell in your midst, and you will know that the Lord Almighty has sent me to you. And the Lord will inherit Judah, his portion in the holy land, and he will yet choose Jerusalem. And from this you may learn that the presence of the Savior on earth will be the occasion for the highest joy. For he has commanded the spiritual Zion to rejoice and be glad, "which is the Church of the living God," that is, the most holy multitude of those saved through faith. and he promised that he would come and would be altogether in her midst. For the divine John says to us, "He was in the world," and the Word, being God, did not remove himself from his own creatures, but it was he who gave life to those that partake of life, and held all things together for well-being and life; but "the world did not know him;" for it worshipped creation rather than him. But he became with us when, having taken on our likeness, he was born of the holy virgin; then also "He was seen on earth and conversed with men;" and the divine David will testify, saying, "God shall come manifestly, our God, and shall not keep silence;" then he also became a refuge for the nations. For no longer was the race of Israel alone instructed by that ancient commandment; but rather the world under heaven was gilded with the evangelical proclamations, and in every nation and in every country "his name has become great." For he was the "expectation of the nations," according to the voice of the prophet, and to him "every knee shall bow, of things in heaven, and things on earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." For they have run together to him through faith, and with him they have dwelt in the holy and spiritual Zion, those from the ends of the earth, and they have known clearly, that "God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish, but have eternal life." For the Father sent to us his Son from heaven, a Savior and a redeemer, so that believing in him, we might marvel at the Father in him and seeing as an exact image of the one who begot him the one who is from him by nature, we might perceive the archetype. Then indeed then Judah also became the inheritance of Christ, that is, everyone who confesses and glorifies

him; for Judah is interpreted as confession; for as Paul says, "He is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh, but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not from men, but from God." Therefore, as many of us as have been enriched with circumcision in the spirit through Christ, have become his inheritance upon the holy land, that we may conceive of the city above, the spiritual Jerusalem, "whose craftsman and maker is God," making her beloved and elect. for he says he will yet choose Jerusalem. And it is not unlikely again, if one should choose, to think that Jerusalem is now named the Church, which the divine David also calls the city of God, saying "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God." Let all flesh be reverent before the face of the Lord, because he has been raised up from his holy clouds. This is a beautiful and beneficial exclamation, and a good summons for those who wish to be well-pleasing, whether it comes from Christ himself, or as from the person of the Prophet. But that must be considered. For since those who would not believe in him would in every way and altogether perish, he commanded them to be reverent. Christ himself also proclaimed this to those from Israel who did not accept faith in him, "Truly, truly, I say to you, if you do not believe that I am he, you will die in your sins." and again, "He who believes in the Son is not judged, but he who does not believe is already judged, because he has not believed in the name of the Son of God." For this reason Christ has been called "a stone of stumbling and a rock of offense." For just as it is admittedly good and salvific to crown him with faith, so it is a cause of destruction not to revere him who for our sake became as one of us, and for no other reason than to save what was lost, to turn back what was wandering, to give life to what was corrupted, to enlighten what was in darkness, to declare clean of offenses what was liable to sins, to make healthy and strong what was weak. And we will understand that he was raised up from his holy clouds again, as having come from the ancient quiet and silence to the motion of care for us, having indeed been born from the seed of the holy Abraham, Jesse, and David, and of those genealogized with them, whom he also calls clouds, because the mind of the saints is borne on high, and they reject things on earth and a base mindset, seeking rather the things above and in the heavens, and indeed, in the manner of clouds, watering others with intelligible rains. But that it is not unlikely to understand the resurrection in this sense, I mean, the movement of the ineffable nature to care, the Savior himself will again confirm, saying thus through the voice of the psalmist, "From the affliction of the poor and from the groaning of the needy, now I will arise, says the Lord." Therefore, he has been raised up, that is, he has now been moved to help those on earth who have fared miserably. And he is the release of all, and the end of the ancient curse, and the beginning of all good, and the giver of hope for the age to come. And the Lord showed me Jesus the high priest standing before the face of the angel of the Lord, and the devil stood at his right hand to oppose him. And he said to the devil, "May the Lord rebuke you, devil, and may the Lord who has chosen Jerusalem rebuke you; is this not a brand plucked from the fire?" The narrative is a vision, but it has a historical account, entering enigmatically, and prefigured again as in an image of Jesus. But it should be known that the Prophet speaks about those things in the visions that have come to pass, and in no way tells idle tales, nor does he come after the results and pile up a crowd of superfluous narratives for us; but, as I said at the beginning, what he has seen before the events, these things he makes it his business to report, making Israel wise and secure, so that it might not fall into the same offenses and be captured a second time, knowing that it was saved with toil, and that the redemption and grace for them became a care even for the angels in heaven. He said, therefore, that he saw the

angel standing, and before his face also Jesus the son of Jozadak, the high priest; and the angel stood as an image and type of Christ; but the priest might be understood as in place of all the people; for he is so taken in the divine in the scriptures. And so God said somewhere to Moses, "And I, "behold, have taken the Levites instead of all the sons of Israel, "they are a gift given to me;" our discourse then does not depart from a fitting aim, in accepting the priest in place of all the people. For since Israel had come from the presence of God, having worshipped idols, and dishonored the law itself given through Moses, then after the just wrath against him was fulfilled, he has been shown mercy by God, and is called again into his sight. And this, I think, is enigmatically the standing of the priest before the face of the angel of the Lord. For in wrath he turns away and removes his eyes from those accustomed to be contemptuous; but in pitying he looks upon and visits them. And so the divine psalmist prayed, saying, "Turn not thy "face from me, and turn not away in wrath from thy "servant." And again, "Look upon me and have mercy on "me." But the God who is by nature good and merciful was freeing Israel from sin; but Satan, who had cast him into it, stood again opposing and resisting him, and still accusing, and, as far as was possible for him to say what he thought, not permitting him to be pitied, as one being in transgressions, and held by the charges of impiety, and having nothing on his right. For he stood, it says, at his right hand, in a way paralyzing the right things; for he wars not with our left-hand deeds, but with those on the right and praiseworthy. The blessed David invoked this to happen to one of those who had been impious towards Christ, saying thus, "And let the devil "stand at his right hand." Satan therefore opposed, but was rebuked by the voice of an angel; for he heard him say, The Lord rebuke thee, O devil, and the Lord who has chosen Jerusalem rebuke thee. For observe how he showed him at once to be fighting against God, and unholily opposing the decrees from above. For when God was pitying and already absolving Israel from transgression, and receiving and making Jerusalem in some way elect, he does not cease accusing, and dares to condemn those who have been shown mercy. Therefore he rebukes his insatiable wrath, saying, Is not this as a brand plucked out of the fire? This is as if he might say, Israel has admittedly transgressed, and is seen to be entangled in your fault-findings. But he has paid no small penalty, he has endured the calamities, and was plucked out with difficulty, like a half-burnt firebrand from the fire; for he has not yet shaken off the dust of the damage from the captivity; just now and with difficulty has he escaped the flame of incurable misery. Cease then accusing those who have been shown mercy. "For it is God who justifies, who is he that condemns?" And Jesus was clothed in filthy garments, and stood before the face of the angel. And he answered and said to those standing before him, saying, Take the filthy garments from him. And he said to him, Behold, I have taken away your iniquities. And clothe him with a full-length robe, and place a clean turban on his head. And they put garments on him, and they placed a clean turban on his head. Since the one chosen to serve as priest was accepted once for all in the person of all the people, it is sufficient, I think, to say this much, that the filthy garments would be a not incongruous symbol of the impurity of the people. For as if clothed in their own sins, and having the stain of impiety hard to wash off, they continued in captivity, subjected to punishments, and paying the penalty for the unholy things transgressed by them. But since God had mercy, he commanded that they be freed from sin, be liberated from the filthy things, and in a way be reclothed with justifying grace. And he grants them an end to their toil and a release from what has happened. For where there is forgiveness of sins, there will certainly follow the need to be freed from the things brought upon them on account of it. Therefore, in the person of God, the blessed angel commanded those standing and ministering to

him to remove from them the defiled garment, and indeed he says, Behold, I have taken away your iniquities. Then he said it was necessary that a long robe and a clean tiara be given to him for his head, so that by this we may understand how the glory of the priesthood always somehow coincides with the conditions of the peoples. For the purity of those under their charge is a boast for the priests, and they hold the renown of the priesthood in splendid boasts when the people are well-pleasing, and go blamelessly to what seems good to God, and submit the tender neck of their mind to His decrees; on this account one sees God as benevolent and friendly toward him. But an accusation and a reproach of those yoked under them is slothfulness and unthinkingly rushing into transgression. For just as when the people were in sin, the priest's garments were also somehow filthy; so if he were seen to be well-pleasing again, the state of the priesthood will be pure and transparent, and in great confidence before God. And so the divine Paul, having ministered the gospel of Christ to the gentiles, and seeing them pleasing in their progress toward the better, and having firm faith in him, writes saying, "I swear by your boasting, brothers, which I have in Christ Jesus," and again, "My joy and my crown." And the angel of the Lord stood by and testified to Jesus, saying, Thus says the Lord Almighty: If you will walk in my ways and keep my charges, then you also shall judge my house, and if you will also keep my court, then I will give you access among these who stand here. As a type, indeed, of our Savior of all, Christ, we have accepted Jesus the high priest; for Aaron also was appointed for this in the beginning; but in the present matters we say that what was spoken to him, the son of Jozadak, was "Thus says the Lord Almighty: If you will walk in my ways and keep my charges, then you also shall judge my house," and what follows these things. For such things would not have been said to Christ; for he himself is the way, he himself is the righteous ordinances of God the Father, he himself judged his house, ruling over it as a son. For the divine "Moses was faithful as a servant in all God's house; but Christ as a son over his house; whose house we are." Therefore let such things have been said to the son of Jozadak, but no longer to Christ. But God promised to the priesthood according to the law that it would still prevail even after the times of the captivity, so that those serving as priests would rule over Israel, and manage the holy tabernacle. For since the captivity had occurred, and the holy things had been burned, and sacrifice was no longer offered, some thought that the things of Moses would be completely gone toward ruin, and that the law would no longer be practiced, although the time was not yet present in which it was necessary for the Only-Begotten to be revealed incarnate; for this reason God, persuading them that Israel would again be subject to the ancient customs, and would be under the hand of the priests, just as before the captivity, necessarily says, that if Jesus became a genuine keeper of the law, he himself would again judge his house, and he will be established in his former glory, with holy angels ministering with him. For we do not say, I suppose, that the old law was destitute of rational powers. For even if the things in the law were in types and shadows, yet they were performed for the glory of God. This, I think, is what is shown by "I will give you access among these who stand here," that is, angels all but ministering as priests and serving with him. But see how everywhere the holy scripture says that the holy angels are standing, indicating by the word "standing" that they do not sink down into sloth, but that they have a mind that is, as it were, always upright and not tolerating weakness, and standing with God. So also in Ezekiel we will find it written concerning the Cherubim, that "their legs were straight." For the mind of man is bent, and very easily, and is prone to wish to be sick with sloth. But the holy multitude of the spirits above stands, as it were. For this reason also it was said by God to Zion, "Stand "yourself, Zion." And somewhere the blessed David also offered up

thanksgiving odes, saying thus, "He set my feet upon a rock." For by the word "standing" the Spirit-bearer signified the unwavering and firm character of the mind in these matters. Hear now, Joshua the high priest, you and your companions who sit before you, for they are men who are portents, for behold, I am bringing my servant the Branch? for the stone that I have given before Joshua, upon this one stone are seven eyes. Through the things just said by us, it was promised to Joshua, or rather, what is truer, to the priesthood according to the law, that he would judge his house, and still rule over peoples, and bring to completion the types of the worship according to the law. But consider for me also the economy, and the exceeding skill of the divine counsels. The things in the law were about to be transferred, and not in the distant future, to the true worship, and the unloveliness of the types to be refashioned into a desirable and spiritual way of life. The husbandmen who killed the Lord were about to be driven from the vineyard, and the field to be given to others, that is, to the holy apostles and evangelists, who were to make it fruitful and flourishing, deeming it worthy of the most urgent care; "A righteous king was about to reign, and rulers to rule with judgment," according to the voice of the prophet; another high priest was about to arise, not according to the order of Aaron, but according to the order of Melchizedek, "a minister of the holy things, and of the true tabernacle, which the Lord pitched, and not man." For our Lord Jesus Christ entered into the holy of holies "not through the blood of goats and calves, but through his own blood, having found eternal redemption," and "by one offering he has perfected for all time, according to conscience, those who are being sanctified." Therefore, so that God might not appear false of speech and a teller of idle tales, by promising to the priesthood according to the law that he would always and forever watch over and judge his house, he makes necessary the prediction of the mystery concerning Christ and that the things in the law will cease, and he himself will judge his own house through his own offspring, that is, the Son. For this reason he all but testifies to Joshua himself and his companions and those sitting before him, so that we may understand the Levites and priests. For when the high priest was ministering, the Levitical order stood by; but the elders and priests, as being still better and more sacred than they according to the law, were also honored with a seat in the council. Yet he calls them portent-gazers, that is, always seeking to see signs and desiring wonders. For by nature the nation of the Jews is somehow always like this. And indeed, when Christ, "having made a whip of cords, drove them all out of the temple, saying, 'Take these things away from here; do not make my Father's house a house of trade,'" they came up saying, "What sign do you show us for doing these things?" "And who gave you this authority?" And we shall find others also coming up and saying to him, "Teacher, we wish to see a sign from you." Therefore, since they are men who are portent-gazers, he says, let them learn along with you the things that are to come, and the all-powerful accomplisher of the signs they are always asking for. And who is this? behold, I am bringing my servant the Branch. Now the Only-begotten was revealed as God by nature and from God the Father, and being this, he is free, but he emptied himself, according to the scriptures, descending to what he was not, and has been called a servant, on account of his humanity, although he is Lord of all as God. But even so he was the Branch, that is, the Sun of Righteousness. For he arose and shone upon us who were living as in darkness, and all but stupefied by worldly pleasures as if in night and sleep, and with the eye of the mind darkened, he roused us to sobriety, and made us bright by his own grace. Therefore also the wise one charges us Paul, declaring this very thing, "The night is far gone, the day is at hand. Let us therefore cast off "the works of darkness, and let us put on the armor of light, "that we may walk becomingly as in the day." and

again, "Awake, O sleeper, and arise from the dead, and Christ "will shine on you." Therefore he proclaims beforehand the splendid achievements of our Savior's advent. He calls him a servant, because he arrived in the form of a servant; and Dayspring, because he is the true light, dawn and day, and the bright morning star, rising in the mind, and brightening hearts. In addition to this he also names him a stone, and indeed says that it was given before the face of Jesus, and he strongly affirms that he has seven eyes. For it was especially necessary for the priesthood according to the law, for which we have set Jesus as a type, to have, as it were, before its face and before its eyes always the chosen stone, the cornerstone, the precious one, for the foundations of Zion, the pearl of great price, that is, Christ, who watches over all things with many eyes. For the number seven is always somehow indicative of that which is perfect. Indeed, the barren woman is said to have borne seven. And that the divine and ineffable nature of the Son watches over all things with countless eyes and oversees our affairs, no one would doubt; "For the word of God is living and active, and "sharper than any two-edged sword, piercing to the "division of soul and of spirit, of joints and of "marrow, and discerning the thoughts and intentions of the heart, and "no creature is hidden from his sight, but all are naked "and exposed to his eyes," as it is written. Behold, I am digging a pit, says the Lord Almighty, and I will search out all the iniquity of that land in one day. He has shown our Lord Jesus Christ to be both light and dayspring, and that he will shine like the dawn on those in darkness and in the shadow of death, that is, on those who have gone astray. But it was necessary also to proclaim beforehand the end of the economy, that is, the death for us all, which he willingly endured, delivering his own body to the cross, at which the nation of the Jews also stumbled, and was cast out from intimacy with him. For since the wretched ones did not understand the mystery of the economy with the flesh, they became deicides; for this reason and quite rightly they were lost to hope, and the wicked perished wickedly, caught in terrible and inescapable calamities. Therefore, he compares the cross of the Savior to a pit. For those who shed the Lord's blood have fallen as if into a pit, having dared to deliver the author of life to the cross. But if the Father himself should be said to have dug the pit, let no one be scandalized; let him rather consider how the saying is somehow filled with economy. For this is like that which was said wisely and truly through Christ, "For judgment I "came into this world, that those who do not see may "see, and those who see may become blind." And yet, how is it not true to say that he did not come for this reason, that some might become blind; but the depravity of those who do not understand has, as it were, slandered the manner of the best economy. For they did not wish to see, although it was possible for them to share in the divine light. Thus you will understand it here also. For the Father sent the Son, "that the world might be saved "through him." But because of the folly of those who did not understand, he who was sent became a pit and a snare to those who crucified him; and perhaps he who sent him is also thought to have dug the pit. Therefore he says, I will dig the pit and I will search out all the iniquity of that land in one day; He says, "I will search out," instead of "I will seek and I will examine minutely." For they killed the holy prophets, and they attacked savagely the servants who were sent from time to time. For some they insulted, some they stoned, and some they killed. But God was still long-suffering; for those who suffered were servants and fellow-servants with those who killed them. Since indeed they rushed to this with unbridled impulses, and seeing much into impiety, and they have acted outrageously against the Son Himself, and have slipped into the pit of the cross, He did not leave their sin still unfelt. For He sought out and subjected the impious to punishments, decreeing the destruction of the whole land of the Jews in one day, on which they said, when they brought Him to

Pilate, "His blood be on us and on our children." For even if the things from divine wrath did not immediately come to pass; even if they were not required to pay the penalty without delay, nevertheless the just sentence from God has come upon them, pouring out destruction, as I said, upon the land of the Jews. And so, the Savior was being led away to the cross, and women followed, mourning and weeping; then what did He say, turning to them? "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children." For they are handed over to destruction and slaughter, and what was said through the voice of Isaiah has happened to them: "Your land is desolate, your cities are burned with fire; in your very presence strangers devour your land, and it is desolate, overthrown by strangers." In that day, says the Lord Almighty, you shall call, each one his neighbor, under his vine and under his fig tree. That indeed they will be in every evil, their sin being felt, those who were brought down as into a pit for having crucified Christ, he has clearly foretold. But that for those who believe and have loved Him the matter will not be unprofitable, but rather will lead to gladness and holy delights, he usefully prophesies. And the just Simeon will also bear witness to these things. For when he saw the divine infant and took Him in his arms, he prophesied, saying, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against." For those who poured the righteous blood upon their own heads have fallen, as though cast down and lying on the ground, and being under the feet of the devil; but those from the Gentiles were set upright. And Christ Himself somewhere proclaims beforehand to the holy disciples the passion on the cross; but when He saw that they were dejected, He comforted them, saying, "A woman has sorrow when she is in labor, because her hour has come; but when she has delivered the child, she rejoices with joy, because a man has been born into the world. And you indeed have sorrow, but later you will see Me and your heart will rejoice." Thus also, having been raised from the dead, He addressed the women weeping in the garden with 'Rejoice.' And it would be fitting for each of those who love Him, concerning both the cross and the resurrection, to say, "You have turned my mourning into joy for me; you have torn off my sackcloth and girded me with gladness." For how has not mourning departed, and "every tear from every face" been wiped away, according to the prophet's voice, since Christ was raised and destroyed the power of death? For He was life by nature, as God, even if He appeared in the flesh. Therefore, 'in that day,' he says, that is, at that time in which He would come back to life from the dead, those who crucified Him having been cast into the pit, 'you shall call, each one his neighbor, under his vine and under his fig tree.' And if one should wish to accept such a meaning as simple and obvious, he will affirm that the things named are symbols of spiritual delights. But I say it is not implausible to say in addition to this that he seems to call the Church a fig tree and a vine, which the divine psalmist also mentions, speaking enigmatically to the bridegroom from above and from heaven, that is, Christ: "Your wife as a fruitful vine in the inner parts of your house." And He Himself somewhere said, "The vines are in blossom, they give forth fragrance, the fig tree has produced its unripe figs." For as the churches had already begun in the world to be fragrant through faith in Him, he said the vines are in blossom, and indeed the unripe figs are appearing; and these might be understood as those who have just believed, the not yet ripe and a sweet multitude, becoming so little by little, and going toward this by improvements for the better. For having matured, and having ascended "to a perfect man, to the measure of the stature of the fullness of Christ," we shall be like sweet fruits to God, just as clinging to the Church as to a mother. Therefore, with the churches being understood through the fig tree and the vine, we shall be under them, and in them we shall lodge, hurriedly saying to one another that prophetic word:

"Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will announce to us his way, and we will walk in it." And if it should happen that we attain this, we will deem worthy of all praise those who have called us to this, saying again that word: "I was glad when they said to me, Let us go into the house of the Lord." For the matter would rightly be considered the fruit of the highest delight for us. Therefore we shall say again according to the holy psalmist: "One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit his holy temple."

Book 2 And the angel that spoke in me returned, and awakened me, as a man that is awakened out of his sleep, and he said to me, What do you see? And I said, I have seen, and behold a candlestick all of gold, and its lamp upon it, and seven lamps upon it, and seven pipes to the lamps that were upon it, and two olive trees upon it, one on the right of its lamp, and one on the left. The word 'returned' here we will not understand as from a place; for that is utterly foolish; but we will consider it rather as the transition from the vision at hand to another one immediately neighboring, which is clearly a spiritual one. But since there is need of pure sobriety and of something beyond the human mind, especially in these matters, God instilled a subtle wakefulness in the Prophet, through the mediation of the angel who also spoke in him, so that he seemed to be roused from sleep. For such, somehow, is the state of the mind within us, and it is much less than that which exists in the holy angels, so that one might say that their state is wakefulness, but ours is as if in a sleep. But since the divine angel saw that his mind and understanding were brought to this point, so as to be able to comprehend the vision subtly, he inquired, saying what he thought the things shown might be. But the Prophet again made a most unerring narration of the vision, saying he had seen a lampstand, entirely of gold throughout; upon it its lamp, and indeed seven lamps, and pipes of equal number to them, and two olive trees, one on the right of the lamp, and the other lying on the left. And the more manifest rendering of the things shown would be none other than this; but I for my part say that those who apply their minds to the innermost things must try very well to examine more carefully the things being declared, and to connect these things also skillfully with what has already been said. Therefore the God of all said that he will both dig a pit and feel for all the iniquity of that land in one day, and he urged others also to call one another under a vine and under a fig tree. But we, making the scope of the prophecy clear, were saying that for those who have chosen to disobey, and who ignorantly dishonor the salvation through Christ, a pit of sorts has been dug, bringing them down to destruction, namely the drunken violence at the cross, and the charges of the murder of Christ. For the wretched ones have perished, having killed the Lord unholily; "but to those who have loved his appearing" there was both delight and luxury, and what of such things was there not? For they have become as if under a fig tree and a vine in the churches. But behold, the Prophet has also seen the power of the mystery in another way. For we say that the golden lampstand is again the Church, as honored in the world, as most transparent in virtues, as lifted up very high by the dogmas of true knowledge of God, upon which is the lamp, that is, Christ, concerning whom God the Father says "For Zion's sake I will not be silent and for Jerusalem's sake I will not rest, until my righteousness goes forth as light, and my salvation burns as a torch." This lamp which illumines all under heaven, God the Father has placed on the lampstand, "that all who enter may see the light," "and it gives light to all in the house." And the seven lamps, having no light of their own, but one brought in and from without, and nourished by the supplies of oil. And they also signify the holy apostles, and indeed the evangelists, and the teachers of the churches from time to time, receiving indeed like lamps into their mind and heart

the illumination from Christ, and having it nourished by the additional supplies of the Spirit, sending forth the light to those in the house, and with the lamp illuminating the faithful. But observe that the seven lamps had funnels, through which the oil was poured into them, but the lamp has no funnel. For what reason? For the Son is the true light, not from without, nor brought in, nor indeed having received from another the ability to give light; but He himself is by nature the light; but in the saints it is by participation and from him. And the wise John will confirm this, saying "For from his fullness we have all received." And the Son, being the true light, named as the light of the world those who have come to be in participation of his brightness; for he said to the holy apostles "You are the light of the world." But the two olive trees, one placed on the right and one on the left of the lamp, signify the two peoples, standing, as it were, in a circle around Christ. for they have been honored as having received mercy by such a position. And the one group was from the cultivated olive tree, that is, from the Synagogue of the Jews; but the other sprang from the wild olive tree, that is, from the multitude of the Gentiles, but having been grafted into the cultivated olive tree they have become partakers of the richness of the root, according to the voice of the blessed Paul. But see how on the lampstand are together with the lamp both the lamps and the two olive trees. For Christ is with us in the Church, and the multitude of the faithful who have received mercy is illumined by the light from him, and is also lit by the lamps, which have the light by participation and from him. But it should be known that also in the construction of the holy tabernacle, there was placed in the holy of holies a golden lampstand having seven lamps. And God commanded Aaron, saying that "the seven lamps shall give light in front of the lampstand from the one side." for the illumination through the lamps is not given to those behind it, but to those who have been brought near as if into the presence of Christ through faith. And so the Jews, being as it were behind him and at his back, have their mind darkened; but those from the Gentiles who have believed have the lamps before their face, for the illumination through the saints has become for them free and completely unhindered. And one lamp was also lit in the first tabernacle; the matter signifying for us that the legal observance came after the evangelical instruction. For see how for those in the first tabernacle only one lamp was lit, but for those who had entered into the holy of holies seven lamps and the lamp sent forth as it were a most abundant radiance. And I asked and said to the angel who was speaking in me, saying, What are these, Lord? And the angel who was speaking in me answered and said to me, saying, Do you not know what these are? And I said, No, Lord. And the angel answered and said to me, saying: This is the word of the Lord to Zerubbabel, saying, Not by great power, nor by might, but by my Spirit, says the Lord Almighty. For you might also learn from this that the mind of the intelligible powers is both better and more holy than our own thought, and surpasses our condition with incomparable preeminence. "For the angel returned," as the Prophet says, "and awakened him, in the way a man is awakened from his sleep." For if one were to choose to compare the measure of human thought to the mind that is in the powers above, he would find it inferior by as much as our inert phantasms in sleep might be considered to fall short of the thought of those who are awake. The Prophet, therefore, has been awakened to sobriety, but even in this state and being exceedingly sharp, he is no less slow in being able, I mean, to understand the things shown. For this reason, and very fittingly, he both asks and demands to learn from the angel who is making him wise. But he, almost astounded that he did not understand, asks if he truly does not know. And when he had plainly confessed his ignorance and was not ashamed of his difficulty in learning, he then makes clear the riddle from the vision, and, as if from a clear and visible image, he interprets the purpose hidden within it. For this, he says, is

the word of the Lord to Zerubbabel, saying: Not by great power, nor by might, but by my Spirit, says the Lord Almighty. It is as if the meaning of the vision and the purpose of the things shown might say: It all but cries out the things from God to Zerubbabel and declares with a voice that all these things that are seen will come to fulfillment in due time, being accomplished not by human power, nor indeed by fleshly might, but as by the power of the Holy Spirit, and as from divine assents. For the Only-Begotten became man like us; yet he did not make war in a fleshly way in order to raise up the Church for the world like a lampstand. Not by moving perceptible weapons and battle-phalanxes did he present the two peoples to himself, or place the intelligible lamps upon the lampstand, but by the might of his own Spirit he has ordained in the churches "first Apostles, second prophets and evangelists," and all the other company of the saints, filling them with divine gifts, and richly nourishing them with the outpouring of the Spirit. Therefore, the things from Christ were not by great power, nor by fleshly might, but as by the power of the Spirit: Satan was despoiled, and with him fell also the hordes of the opposing powers, and both those from Israel and those who had long served the creation rather than the creator were called to the knowledge of God through faith. And the lamps were also revealed in the churches, that is, the saints, shining together with the light, I mean Christ. For they have become, as indeed the most wise Paul writes, "lights in the world, holding fast the word of life." And that he saved the world under heaven not by a human hand, but by his own powers as God, Emmanuel testified, saying also through the voice of Hosea. For it is thus: "But I will have mercy on the sons of Judah, and I will save them by the Lord their God, and I will not save them by bow, nor by sword, nor by war, nor by chariots, nor by horses, nor by horsemen." And the word was very well directed to Zerubbabel, who was of the tribe of Judah, and at that time administered the thrones of the kingdom in Jerusalem. For lest, when such splendid and admirable achievements were announced to him beforehand, he should think that wars and battles would be waged in due time, he necessarily removes him from such unsound and human thoughts, and instead has commanded him to be disposed to the fact that the work is befitting of God, and the power of Christ who accomplishes such things is not human. And we remember that we said that Zerubbabel himself, as being from the tribe of Judah and a king, prefigured in himself Christ, with Jesus son of Jozadak being joined, so that in the same person he might be understood as both king and the high priest Emmanuel. Who art thou, O great mountain, before the face of Zerubbabel to set aright? And I will bring forth the stone of the inheritance, the equality of grace its grace. The present subject is indeed very difficult to grasp; nonetheless we will say what seems to be best and correct. The saying, therefore, seems almost to rebuke the great mountain, that is, Satan who rises up and opposes Christ with the power of his own depravity, which indeed was also described for us enigmatically again in what was said above. For the Prophet said he had seen "Jesus the great high priest standing "before the face of the angel of the Lord, and the devil standing "at his right hand to oppose him." For as much as it was possible and within his power, he has warred against and terribly risen up against the economies of the Savior, who was calling all under heaven to salvation, one would not doubt this, having considered that first he approached Him when he was fasting in the desert, and seeing Him saving those under heaven, he wanted to make Him his own worshipper, by showing Him "all the kingdoms "of the world," and saying that all would be His, if indeed He should choose to fall down and worship him. Then, in addition to this, even from the very choir of the holy apostles he seized the traitor disciple, persuading him to become an instrument of the wickedness of the Jews. The saying therefore rebukes him and says, Who art thou, O great mountain before the face of Zerubbabel to set

aright? But the "Who art thou" is to be understood not as of one wishing to learn who then he is and from whence; for being God He would not be ignorant; but as of one belittling and deeming him of no account, even if the mountain were great and difficult to oppose, and lying in the way as an obstacle to Christ who wishes to set such things aright, of whom Zerubbabel is also a type, as we have already said. For although the apostate dragon has an incomparable depravity, he has been trampled by Christ without toil or sweat. For He was God by nature, the one who conquers all. Either, then, we will approach what has been said in this manner, or in another way, if you please. For we said that the things pertaining to life will not be set aright for the world by human power. And the lampstand will be set up, holding the lamp, that is, Christ, and the lamps will also shine, and indeed also at the right and at the left of the lamp the two olive trees will surely be set up, signifying the two peoples. Then, as if someone were inquiring and saying, Who then are you, who promises to set such great things aright without any war and effortlessly? God the Father is understood to add, saying: I am the great mountain before the face of Zerubbabel to set aright, that is, I am the nature that surpasses all things, the one that with God-befitting heights rushes to the glory beyond all, the one who in due season will suffice for the setting aright of the things that have been promised, and before the face of Zerubbabel. For Christ was not ignorant of His own Father, but made Him a co-worker, as it were, of His own right-doings, saying "Of myself I do nothing, but the Father who sent me, dwelling in me, He does the works." For He worked as through the Son's own power, through whom also in the beginnings He brought all things into being and is rightly marveled at. And we remember that in the most wise Daniel, God the Father is again named for us as a mountain, from which also "a stone was cut without hands, which "also ground to powder the gold, the silver, the bronze, the "iron," and this was also a type of Christ. For having been begotten of God the Father ineffably and beyond understanding, the Son crushed all the kingdoms, so that dominion might henceforth be ascribed to Him. "For to Him every knee shall bow, and every "tongue confess that Jesus Christ is Lord, to the "glory of God the Father." Therefore, as a cornerstone and choice stone cut from the mountain of God the Father, the Son has become our inheritance. For we have been called to adoption as sons through Him, and we have become heirs of the living God, gaining equality of grace for grace. And what is this? For grace was given to Israel, the that ancient and famous one. For they were redeemed from Egypt in the flesh, they shook off the slavery imposed on them through greed, they were brought across through the midst of the sea, they ate the manna in the desert, they crossed rivers on foot; for thus they crossed the Jordan; they were brought into the land of promise. This, then, is the first grace. But in equality and likeness to that ancient grace, another grace has been given to us by Christ, who became for us a stone, as a foundation, that is, a cornerstone, and again an inheritance, for through him we have become heirs of God. How then is the second grace in equality with the first? For what was done for them in the flesh, that is, perceptibly, this Christ has accomplished for us spiritually and intellectually. He delivered us from diabolical slavery, as from clay and brick-making, he freed us from the passions in the world and from carnal impurities, he led us across as through a sea. For we have passed by the surge of the present life, and the bitterness of its cares, we have eaten the bread from heaven; the word is mystical; we have crossed the Jordan, we have received the circumcision in the Spirit, we have inherited the city above, the truly holy land, which Christ himself mentioned, saying, "Blessed "are the meek, for they shall inherit the earth." And I think that the most wise evangelist John wished to make this very thing clear, when he said of Christ, "For "from his fullness we have all received, and "grace in place of grace;

for the law was given through Moses, "grace and truth came through Jesus Christ." For Moses became the minister and mediator of that ancient grace; but Christ is the giver of the second, which has a likeness to that one; for they were types in relation to the truth, that is, travelling with the beauty of the truth; but better and superior, inasmuch as the intelligible would rightly surpass the perceptible. And Paul will testify in writing, that "Jesus has become the guarantor of a better "covenant." And the word of the Lord came to me, saying, The hands of Zerubbabel have laid the foundation of this house, and his hands shall complete it, and you shall know that the Lord Almighty has sent me to you. Behold, again he describes for us the intelligible things in perceptible matters, and he sets forth as a type of the things wonderfully accomplished by Christ the things achieved by the hand of Zerubbabel at that time. For when Babylon was captured by the Persians and Cyrus, those of Israel were released from the bonds of slavery, and indeed they returned to Jerusalem, while Darius was now governing the rule of the Chaldeans, or rather the kingdom, God urged those who had returned to immediately rebuild the divine temple, while Zerubbabel was reigning, and Joshua, son of Jozadak, the great priest, was serving as priest. And they took up the work, and indeed the work was at the first laying of the foundations; and the walls were now being raised high, then in the meantime, with some preventing it and the envy of the neighboring nations becoming an obstacle, there was a certain suspension and a postponement of the efforts on the works. But when God again granted them the ability to succeed, the temple was with difficulty completed, while Joshua was serving as priest, and Zerubbabel was presiding and reigning. But with these things the historical account is concluded. But since Zerubbabel from the tribe of Judah has been taken by us as a type of Christ, come now, let us say how and in what manner he himself began to build the house of the Lord; and how he completed it again intellectually and spiritually. For in the beginning he established a house, as it were, and a dwelling place befitting God for himself and for the Father, the Synagogue of the Jews. For so he named it, saying through the all-wise Moses, "If there is a prophet among you of the Lord, I will make myself known to him in a vision, "and I will speak to him in a dream, not so "as my servant Moses, he is faithful in all my house; "with him I will speak mouth to mouth, in appearance and not "through riddles." Therefore, the house has been founded, as it were, through Christ; but it was torn down in the meantime. and so the prophet Jeremiah lamented it as having fallen and been shaken, saying, "The house of Israel has fallen, there is no one who will raise it "up;" for since they have behaved insolently toward Christ, it has fallen for this reason, and there was no longer anyone to raise it up; but it has been raised up through Christ, and has been transformed for the better, with the Gentiles having been brought into it, and the Church having been revealed in the world, "which is the house of the living God," of whose beauty the Lord and God of all has become a lover. For that the temple raised up in the last times, that is, the Church, is incomparably better than the first, he has fully assured us, saying through the voice of Haggai the prophet, "Who "is there among you that saw this house in its "former glory? And how do you see it "now? Is it not as nothing in your eyes?" and after other things, "For the latter glory of this house shall be greater "than the former, says the Lord Almighty." But that it is senseless to understand such things historically, no one would doubt, having considered how the latter glory of the divine temple could be understood as superior to the first, if indeed the Babylonian Nebuchadnezzar burned and plundered that one; and the one raised after that one, after the time of the captivity, the Romans burned no less, laying waste along with it Jerusalem itself, and the entire land of the Jews. Therefore the historical interpretation is not sufficient for the truth; but the final glory is better and superior to the first, with the Church having

been taken "for a "holy temple, for a dwelling place of God in the Spirit." For we are built "upon the foundation of the apostles "and prophets," "by every joint with which it is supplied, according to the "working of each member,' being fitted together" and composed, and somehow coming together with one another as by a unity of faith and love through the Spirit into a holy temple. For we are living stones. And so the divine Paul called the multitude of believers, at one time "God's field," and at another time, again, God's building; and "as a wise master "builder" he laid a "foundation;" and this is Jesus the Christ; on whom indeed we all are supported, through whom we also stand, and are called temples, having him dwelling and abiding in our mind and heart through the Spirit. For who has despised the day of small things? And they shall rejoice, and shall see the tin stone in the hand of Zerubbabel; these seven are the eyes of the Lord, that look upon all the earth. The vision is not about things that will be immediate, but rather about things to be brought to completion, as in the times of the coming of the Savior of us all, Christ, which happened in the last times of the present age; but not at all after many years from the prophecy before us, that is, from the building of the temple raised by the hand of Zerubbabel. If anyone then, he says, should despise the small and few days in between, and should consider the delay short, not growing weary because of this, he will be completely and in every way full of all joy. For he will rejoice and will see the tin stone in the hand of Zerubbabel. And he called Christ the tin stone. And if anyone should wish to learn the reason, I would straightway say what seems right to some, and is supposed by us ourselves to be correct. For some say that tin has its composition from both bronze and lead; and for this reason it has neither been completely freed from being hard, nor has it refused to also be soft; and we too, in some such manner, compose Emmanuel from both the unbreakable divinity, and from the, as it were, passible humanity. And it must be known that they say that even the adamant stone is easily shattered by lead, although it does not suffer this from any other material. We say therefore, that although being exceedingly good and Christ is all-powerful, and having no harshness as God, he shatters Satan like a diamond, concerning whom it is written, "His heart is hardened like a stone, and it stands like an unhammered anvil." Moreover, it seems to others that tin, or simply lead, is necessarily used for the purification by fire of other material, and for those who are accustomed to working with silver this substance is both useful and necessary. And so God says somewhere through the voice of Jeremiah, again revealing this very thing enigmatically, "The bellows failed from the fire, the lead failed; in vain the silversmith refines, for their wickednesses were not melted." Therefore, he compares Christ to tin, that is, to lead, as one who melts away filth, as one who removes impurities, as one who purifies spiritually. If, then, anyone should make light, he says, of the intrusion of the intervening times, and should consider as nothing the short days in between, he will rejoice and will see the tin stone in the hand of Zerubbabel. And what is this 'in the hand of Zerubbabel'? The divinely inspired scripture accepts 'hand' as both power and authority. In the power, then, or in the authority of Zerubbabel, that is, Christ, he will see the tin stone. For Zerubbabel, as I said, being from the tribe of Judah, has reigned over Israel. And in the same way, our Lord Jesus Christ also sprang from the blood and tribe of Judah according to the flesh, and he too has reigned over Israel, not in our manner, that is, having a kingdom that is measurable and limited by time, but as true God and extending into endless ages. And the blessed Gabriel will testify, saying to the holy virgin about him, that she will bear a son, and she will call his name Jesus. And adding that "The Lord God will give him the throne of David his father, and he will reign over the house of Israel forever, and of his kingdom there will be no end." In the hand of Zerubbabel, therefore, that is, as in the power and

authority of Zerubbabel, the tin stone will be seen at the proper times. And immediately the word of the prophecy adds to these things: These seven are the eyes of the Lord which look upon all the earth. And who might these be, again? For he has either called the seven lamps, which he saw with the lampstand, the eyes of the Lord, so that we might understand the saints, through whom the whole earth is illuminated, and having been deemed worthy of visitation from God, it appears; or we will say, I think, that it signifies that the God and Father of all would not neglect his own creations; but as if surveying all things with many sleepless eyes, he will grant to those on the earth the tin stone, that is Christ, through whom has come to us also the manner of visitation, that is, of overseeing. "For the dayspring from on high has visited us," according to what is written. And if we are "the body of Christ and members in part," I think it is not at all unlikely to say that the holy mystagogues have been placed in the rank of eyes, as pre-eminent and superior to the others, and for this reason, I think, also named 'overseers' (episkopoi). And through them our Lord Jesus Christ watches over those who believe in him. Moreover, our Lord Jesus Christ might be understood as a tin stone in another way. For tin joins together what has been divided, having a cohesive nature. And Christ has done something of this sort for us, if it is true that he "creates the two peoples into one new man, making peace, and reconciling both in one body," into the unity through the Spirit. Whence also he has been named the cornerstone, binding the two peoples into unity, as I said. He has also joined to angels those on earth; and also us to God the Father through himself, having torn down the sin lying between and long walling us off. And I answered and said to him, 'What are these two olive trees, which are on the right of the lampstand and on its left?' And I asked again a second time, and I said to him, What are the two olive branches, which are in the hands of the two golden spouts that pour out and bring up the golden funnels? and he said to me, Do you not know what these are? And I said, No, Lord. And he said, These are the two sons of fatness who stand by the Lord of all the earth. The mind of the saints is exceedingly fond of learning. Therefore, the Prophet passes over nothing of the things shown in the vision, but is very fond of asking questions, and inquires subtly about each thing, as to what it might mean. It was necessary, therefore, for one of such a mind, that it should be made clear to him through the voice of the Prophet of what the standing of the olive trees to the right and to the left of the lampstand would be a symbol. For this reason he investigates curiously and deems it worthy to learn. But see how he adds a second question, and indeed also somehow refashions the manner of the question into something precise. For at first he named two olive trees; but directing the eye of his mind somewhat more subtly to the things seen, he no longer named them olive trees, but rather branches of olive trees. Therefore, to him asking skillfully, the blessed angel then reveals, and says, These are the two sons of fatness who stand by the Lord of all the earth. And as sons of fatness, he surely meant the two peoples, both Israel and the one from the Gentiles, as ones brought into spiritual fatness. For this reason he says they are placed in the spouts of the lamps, as rejoicing and delighting in the oil from Christ, and being richly fattened by the grace of the Spirit. For we have received mercy, "being justified freely" through faith, and shown to be partakers of his divine nature, through partaking of the Holy Spirit. Therefore, the establishment and standing of the two peoples is in oil and in lamps. For our calling is in light, and as in oil from God; if it is precise to say, that we have received mercy, being delivered from death and sin and having released our neck from the former slavery; and again we have been enlightened, by acknowledging the one and by nature God, and having departed from the darkness of polytheistic error. But what would be the reason for this observation, and what then has persuaded the

blessed Prophet not to call them olive trees any longer, but rather branches of olive trees, come now, let us examine. Therefore, the Synagogue of the Jews has been called a good olive tree, but the multitude of the Gentiles indeed a wild olive tree. For thus the blessed Paul also makes mention of them, saying to those from the Gentiles who believed, "For if you were cut from what is by nature a wild olive tree, and grafted contrary to nature into a good olive tree, how much more will these, who are the natural branches, be grafted into their own olive tree." Therefore, the Synagogue is a good olive tree, as I just said; and the flock of the Gentiles is a wild olive tree. For the one group, having the instruction through the law, were not without fruit; but the others were the habitats of wild wasps, having their mind full of demons and completely fruitless. However, neither the whole Synagogue of the Jews accepted the faith in Christ, nor indeed the whole multitude of the Gentiles. But as though plucked from each, many have received mercy, and have been called through faith to the enlightenment through the Spirit. Therefore, the ones plucked off might be reasonably understood as branches of olive trees, who have also received mercy through grace, and have come to be as in the light of the lampstand, that is, of Christ, and of the seven lamps shining together, that is, of the multitude of the saints. But see how the divine angel accepts the lampstand as an image and type of Emmanuel. For with the branches being placed on his right and on his left, whom he also named the two sons of fatness, he says that they stand by the Lord of all the earth, with their standing by signifying very well in these things the spiritual affinity, and the readiness of mind for the necessity of being subject to and serving him. For thus Christ might be understood as having presented to himself the Church gathered together from two peoples. according to I think in this way the divine Moses was also adorned by the name of 'standing beside', when God said to him, "But you, stand here with me." For the instruction through the law is not to be rejected, at least by the all-knowing God. For what reason? For it tutors us toward Christ, and as in types and shadows it travails to bring forth for us the truth itself. And the Son himself will confirm this to us, saying to the unbelieving Jews, "If you believed Moses, you would believe me, for "he wrote about me." And I turned and lifted up my eyes and saw, and behold, a flying sickle. And he said to me, "What do you see?" And I said, "I see a flying sickle, twenty cubits in length and ten cubits in width." And he said to me, "This is the curse that goes out over the face of the whole earth; for every thief shall be punished by it even to death, and every perjurer shall be punished by it even to death. And I will bring it out, says the Lord Almighty, and it will enter the house of the thief and the house of him who swears falsely by my name, and it will lodge in the midst of his house and will consume it with its timber and its stones." The phrase 'I turned' again in these verses, I think one would not take in a local sense but rather as in a change to another vision. For as the first was cut off, as it were, and the sight shifted to another contemplation, by the name of 'turning' it indicates what happened. Therefore he lifts the eyes of his mind on high, then he sees a sickle, in the manner of a bird, both lifted up and, as it were, darting over the whole earth. And indeed it was very broad and long. For its length was twenty cubits, and its width was half of that. But when he asked what this might be again, and said he did not know, this, he says, is the curse that goes forth over the face of the whole earth, inflicting with fitting punishments the perjurer and with him the thief. And as far as a clearer declaration is concerned, at least of the things shown, there is nothing difficult. For a divine curse will in every way and altogether be distributed among the thieves and, in addition to these, those accustomed to swear falsely, and, as it were, with a sickle cutting down the insolent, it makes them fodder for houses and gives them as food for fire, and it will rush into the house of such a man, and will

consume him again, and will utterly shake him. But I think it is necessary to inquire diligently, with a love of learning, into the reasons for which the present vision now in our hands, has been brought in with the others as necessary; for on what account, indeed, one of the more reasonable might say, when there are very many sins in life, and indeed when the people of Israel were at that time in various charges, does he say that the punishment by the sickle is suspended over thieves and false swearers alone, that is, that the curse goes forth, cutting down those who are caught and completely consuming them? Indeed, to such things we say, that God spoke the things useful for each occasion through the holy prophets, always in some way benefiting the present circumstances. It was therefore necessary especially for those at that time for this vision to be made clear; and we shall bring forward the reasons, showing that it was most timely. For since the people of Israel, having with difficulty left the land of the Chaldeans, and having thrown off the yoke of slavery, returned to Judea, and were in Jerusalem; when it was necessary to abstain from those ancient sins, and by a return to what is better both to correct past deeds, and to gladden the Redeemer, having chosen to fulfill what is pleasing to him, they were no less what they were then, heedlessly transgressing what seemed good to the law. For though Moses denied that they ought to intermarry with foreign women, they themselves, caring little for what was decreed, were entangled with the daughters of the neighboring nations, and were fathers of foreign children, and they again rendered the holy city full of an unholy seed. And there were some even of the more prominent among them entangled in such offenses, and when this had indeed happened, he indeed lamented Ezra, having reached the divine house, made supplications on behalf of those who had acted impiously. Then what happened, we will learn from the things written by him. It goes like this: "And when Ezra was praying and confess- "ing, weeping and prostrate before the temple, a very "great crowd was gathered to him from Jerusalem, "men and women and youths; for there was great weeping "among the multitude. And Jechonias, son of Jeiel, "of the sons of Israel, cried out and said to Ezra, We have sinned against the "Lord and God, and we have married foreign women "from the peoples of the land, and now there is hope over all Israel. "In this let an oath be made by us to the Lord, to "cast out all our wives who are from foreigners "with their children, as it has been judged by you, and as many as "obey the law of the Lord. Arise and accomplish it; for the "matter is yours, and we are with you to act strongly. And "Ezra arose and made the chiefs of the priests and Levites "of all Israel swear to do according to these things, and they swore." Therefore, for those who had sworn to fulfill the things that seemed good to the law, it was somehow necessary to append the curse, which leaps harshly upon those accustomed to swear falsely, so that they might also become guardians of the things sworn. And since, while the divine temple was being built, there was a great collection of money, partly from what Darius granted, and partly from what the people had brought, it was then likely that some of those appointed to manage such things would misappropriate some of what had been brought for the glory of God; for this reason he says very well that the curse goes against thieves, so that they too, having become superior to shameful gains, might not touch the sacred funds, spending them for their own needs. This, then, is the occasion of the vision. But I say that those accustomed to steal or swear falsely ought to fear the curse and the cutting of the sickle, understanding that in every way and in all circumstances God will bring to fulfillment the things decreed, and will spare neither thieves nor indeed the others. For he always makes them hated, those who despise his divine glory, and those who with insatiable mind desire things that in no way belong to them. And the angel that spoke in me went forth, and said to me, Lift up your eyes, and see what this is that goes

forth. And I said, What is it? And he said, This is the measure that goes forth. And he said, This is their iniquity in all the land. And behold, a talent of lead was lifted up; and behold, a single woman was sitting in the midst of the measure. And he said, This is lawlessness; and he cast her into the midst of the measure, and he cast the stone of lead upon her mouth. I said previously, beginning the explanation regarding the Prophet, that after the return from Babylon, the things he had seen during the time of the captivity, these he usefully relates to the redeemed. For since he saw that they were exceedingly negligent in fulfilling the customary things, and were uncontrollably turning aside to what was pleasant and dear to themselves, while caring very little for the laws given through Moses; for they were involved with foreign women, and some, now going completely beyond what was proper, were initiated into idols, and besides these things they did certain things that are not even right to mention; the Prophet makes the narration of the visions necessary, so that the redeemed might know, having with difficulty gained this benefit through so many supplications of men and of holy angels, that they are again provoking the God of all against themselves, by becoming entangled in the snares of their ancient offenses. He said, therefore, that the angel who spoke in me went forth. But where did he go forth? For where was he at all? Therefore, from the showing of the sickle to the present vision, I mean the one concerning the measure, this act of going forth happened. Indeed, the Prophet lifts his eyes on high, to whom, having practiced darting upwards, it would be fitting also to be able to gaze upon divine mysteries. So he asked, then, what the thing being shown was. And he said to him, this is the measure that goes forth. This is their iniquity in all the land. And what the measure is, it is necessary to consider. And indeed we say, that the Master of all is by nature good and loving-to-man; for he is patient with sinners, and he endures transgressors, awaiting each one's repentance; but if someone should go on for a long time in sin, and come at last to the end of the patience allotted to him, then at last he will be subject to punishments, and he will have no excuse for such a long indifference, nor could anyone release him from the necessity of receiving punishments equal in measure, to what he has clearly done. And so Christ said somewhere to the people of the Jews, who were rushing with unbridled folly to every kind of wickedness, "You also "fill up the measure of your fathers." Therefore, the thing seen was a measure, showing in itself the filling up of the people's sin. And in the measure was set a woman, filling the type of lawlessness, and as it were filling up through herself the space, perhaps even overflowing, and peeping out with the excess. But behold, he says, a talent of lead being lifted up and he cast it into her mouth. And the vision fittingly portrays lawlessness for us in the form of a woman. For a woman is a type of pleasure, and also of weakness; and all lawlessness would be done in no other way, except through some pleasure luring to evil, with weakness of mind also contributing to this. For if the mind were firm in itself and manly, it would not choose to suffer the inclination towards evil things; but if it should be softened and bewitched by pleasure, it will suffer what is grievous. Therefore, and very rightly, the woman is depicted as lawlessness. And the talent of lead that is lifted up, and indeed that stops her mouth, could be understood as none other, I think, than our Lord Jesus Christ, who was lifted up on the precious cross, and "bore our sins in his body "on the tree," and has triumphed over the record of debt that was against us; so that, as the divine Psalmist says, "All "lawlessness may stop her mouth." And He himself is also compared to lead; for lead, as I said, is used by silversmiths for the purification of things being smelted; and such in a way is also the power of Christ in us. For if he comes into the mind and heart, he certainly melts away all filth. But to some it seems that the lead was thrown into the mouth of lawlessness, as though God were stopping it up, and no longer

permitting it to cry out against the sinners beyond measure; for in this way it is also bound by a measure, with God who has mercy on all, I think, measuring out the punishments for each one in accordance with the charges of their transgressions. And I lifted up my eyes and saw, and behold, two women coming forth, and wind was in their wings; and they had wings like the wings of a hoopoe, and they lifted up the measure between the earth and the heaven. and I said to the angel who was speaking in me, Where are these carrying the measure? and he said to me, To build a house for it in the land of Babylon and to prepare it, and they will set it there upon its prepared place. What the pair of women might mean, or of what they might be a type, it is necessary, I think, to say before anything else. So then the God of all said to the prophet Ezekiel, "Son of man, there were two women, the daughters of one "mother, and they committed fornication in Egypt, in their youth "they committed fornication, there their breasts were handled." And he added to these things, making clear what was announced, "And their names: "Samaria is Oholah, and Jerusalem is Oholibah." For in the beginning the Synagogue of the Jews was one; but during the time of the reign of Rehoboam, the ten tribes broke away from the others and dwelt in Samaria, there they have committed fornication on account of the golden calves, which Jeroboam son of Nebat had made. However, the other was not without blame, that is, Jerusalem, for she also has committed fornication in many ways; on the one hand, with some having worshipped idols and sacrificing to Baal, to Astarte, to the high places, to the sun and moon and other stars; on the other hand, towards who readily go to every impurity, and hold as nothing the things decreed through the all-wise Moses. Therefore, the vision again likens the two synagogues of Israel to two women, who it says also had the wings of a hoopoe, in order that it might signify very well the unclean mind within them and their readiness for anything whatsoever that is out of place. For the hoopoe is not an insignificant bird, but it is fond of filth and dung-eating, and savagely rages against swarms of worms, and is accustomed always to make the utmost impurity a delicacy. And such in a way is the mind that is upon idolaters. For it does not go anywhere straight toward what is fitting; but is carried outside of what is likely, it does not know the divine law, but is full of all impurity, and considers every form of wickedness a delicacy. For this reason the account of the vision said that the wings of a hoopoe were fitted to the women, teaching that the same mind as that bird's was also in them. And they take up the measure filled with lawlessness. For each soul must be weighed down by its own burden, I mean, that of sin. And since the accusations of both are equal and sisterly, I mean of Samaria and of Jerusalem, for this reason also being weighed down in an equal manner by the measure and the lawlessness, with a wind falling upon their wings, they are carried in a swift and unimpeded course toward the land of the foreigners, clearly that of the Babylonians. For as the unclean spirit pushed them into sin, and weighed them down with lawlessness, they were carried off into captivity, and have fallen under the feet of their enemies. And since the blessed angel says that they carry off the measure to build a house for it in the land of Babylon, it is necessary for us to understand that, which is a sign of the children of Israel spending a long time among their enemies, that a house is also built for lawlessness, and as it were a certain foundation and a station is made for it among their enemies. Which has indeed also been accomplished. For hardly when the seventieth year was fulfilled for them, were they released from the bonds of captivity. And I turned and lifted up my eyes and saw, and behold, four chariots coming out from between two mountains, and the mountains were mountains of bronze. In the first chariot were red horses, and in the second chariot black horses, and in the third chariot white horses, and in the fourth chariot dappled, ash-grey horses. And I answered and said to the angel

who was speaking in me, What are these, Lord? And the angel who was speaking in me answered and said, These are the four winds of heaven, they go forth to stand before the Lord of all the earth. The one in which were the black horses went out to the north land, and the white went out after them, and the dappled went out to the south land, and the ash-grey went out and were looking to go and patrol the whole earth. And he said, Go and patrol the whole earth; and they patrolled the whole earth. And he cried out and spoke to me, saying, Behold, those who go out to the north land have set my wrath at rest in the north land. He had shown beforehand that, caught in their own snares, and bound with the chains of their own sins, according to what is written, they departed into a foreign land, and have dwelt among enemies, enduring the unaccustomed yoke of slavery. But it was necessary to also be mindful of the times of redemption, and indeed he makes the declaration, with other things interwoven. For the Prophet was taught in summary all the things that would happen to the nation in due time. Therefore the four chariots, those between the bronze mountains, we say are again the more prominent of the other kingdoms, those in the four climes, or rather winds, which have been shown forth under heaven at various times. And I think the two divisions of the inhabited world are called bronze mountains. For some divide the whole earth into both Europe and Asia. And its parts are bronze, because of being fixed always and having an unshakeable nature and enduring no harm. For somewhere the divine David also sings to the one of the Creator of all "You established the earth and it abides." These, then, the kingdoms from the four winds, stronger than the others, as we said, and having obtained much glory, went forth to stand beside the Lord of all the earth. And the standing beside reveals to us the manner of servitude; for they have served His commands, and if they have become strong and renowned, they have gained this also through Him. But if they have done anything, and have overcome regions or cities, it was with His assent that they again came to this point of strength; for if the prophet is true in saying that "There shall not be evil in a city, which the Lord has not done," and by evil in these cases we mean affliction; how could those have prevailed over nations or regions, unless He again dispensed the power to prevail according to His plan? But what kingdoms these are, it is now time to say. Therefore in the first chariot, he says, were red horses, prefiguring in themselves the cruelty of the kingdom of the Chaldeans. For redness would likely suggest to us the shedding of blood; for the Babylonians were extremely bloodthirsty; for they themselves took Judea and the cities in Samaria, with all mercy being cast aside. And in the second chariot were black horses. This seems to signify the kingdom of the Persians and Medes, I mean the one under Cyrus. And he has assigned the color black to these, because, I think, they inflicted so very great and immeasurable a death upon the nations of the Chaldeans, and caused their whole land to be in mourning. The dark color would be a symbol of mourning and death. But he says that those in the third chariot were white, indicating perhaps the rule of the Greeks and Macedonians, or rather the kingdom of Alexander. And they are white, because the Greek nations are also delicate in their living, and for the most part in white robes; and because they are clear in their language, not having the as-it-were darkness of a barbarian tongue. And in the fourth chariot, he says, there were some dappled and ash-colored horses. But it should be known that the Hebrew version and some of the other interpreters have put 'strong' instead of 'ash-colored'. Nevertheless, we say that this is the Roman kingdom, which has always had in those who have reigned at various times a diversity with respect to intelligence and a certain depth of mind. For the most intelligent and, in addition to this, the most powerful, have been and are those who direct the powers of the Roman rule. And they are placed last after the first ones, at least according to the times. Let us see also

the going forth of each of the chariots, that is, kingdoms, to where it is directed and against whom it comes. For thus the interpretation of the thoughts would become very clear to us. For the Prophet says there are four, but he mentions three, and has been silent about the going forth of the first. But I will remind you briefly, as I said. For in the first, he says the horses are red; but he begins from the second, and says, "That in which were the black horses went forth to the land of the north, and the white went forth after them, and the dappled went forth to the land of the south." But if he should add the ash-colored, he will not be mentioning four chariots; for we have granted that they are the same as the dappled, for in the fourth chariot he says there were "dappled ash-colored horses." Therefore he mentions three, having been silent about the first. What then is the reason of the whole economy, come let us speak to the more learned as far as is possible. We affirmed that the red ones were the bloodthirsty rule of the Chaldeans, which also removed all of Judea, and having burned the cities in it, carried Israel away into captivity. And we accepted that the black ones were the kingdom of the Persians and of Cyrus. And in the white ones was described that of Alexander and the Macedonians. And both of these campaigned against the land of the Chaldeans, and took it by force. For first Cyrus, then after him Alexander, who also captured Darius himself near the place called Issus; and this is a city of the Cilicians; having slain countless myriads of Persians. They say, at any rate, that a great heap of bones was gathered of the of those who fell there; and an inscription has been engraved, having such a meaning: "At Issus, on the shores of the sea, by the Cilician wave, we, the fierce myriads of the Persians, lie, The work of Alexander of Macedon, we who then followed King Darius on his final path." For since it was likely that Israel would be no little grieved hearing about the kingdom of the Chaldeans, by which it had also been ravaged, for this reason, usefully, so that he might not seem to provoke to grief, and this out of season, the Prophet passes over the discourse about them. But what most gladdens them he explains brilliantly, I mean the things concerning the kingdom of Cyrus, and indeed of Alexander, who were all but sent to call to account the arrogance of the Chaldeans for their cruelty towards Israel. For this reason he added, as from the person of God, "Behold, those who go out to the land of the north have given my spirit rest in the land of the north." For their country is somehow more northerly than that of the Chaldeans; and the God of all was wroth with the Babylonians. And this would be clear again, as he says plainly, "I am jealous for Jerusalem and for Zion with a great jealousy, and I am very angry with the nations that are at ease; for I was but a little displeased, and they helped forward the affliction." But since the land of the Chaldeans paid the penalties, with Cyrus first, along with the Persians and Medes, ravaging it, and Alexander after him, for this reason he says, "those who go out to the land of the north have given my spirit rest in the land of the north." However, the Prophet, having kept silent about the attack of the Chaldeans for a good reason; for he has run past, as I said, the red horses; he no longer keeps silent about the Roman empire. For the dappled ones, he says, went out to the land of the south. But observe how artfully and as if in passing he renders the account. For after the cross of the Savior, Vespasian and his son Titus overran the land of the Jews, laying it all bare, and burning the holy city itself. But the Prophet cleverly says "They went out to the land of the south," for the land of the Jews is most southerly. But these same dappled and ash-grey ones were commanded to go to and fro in the earth, and indeed they have gone to and fro; for they have gained power over the world under heaven, and have become masters of all the earth, with God assenting and kindling a brilliant glory for this, for those who direct the Roman powers; for He knew beforehand, as God, the greatness of their future piety. And the word of the Lord came to me, saying, "Take from the

captives, from their chief men and from their useful men and from those who have known her, and you shall enter on that day into the house of Josiah the son of Zephaniah, who has come from Babylon, and you shall take silver and gold and make crowns, and you shall place it upon the head of Joshua the son of Jozadak the high priest, and you shall say to him, 'Thus says the Lord Almighty: Behold a man, the East is his name, and from beneath him he shall spring up, and he shall build the house of the Lord; and he shall receive virtue, and shall sit and rule upon his throne, and there shall be a priest at his right hand, and a peaceful counsel shall be between them both. And the crown shall be for those who wait, and for her useful men, and for those who have known her, and for a grace of the son of Zephaniah, and for a psalm in the house of the Lord. And those who are far from them shall come and build in the house of the Lord, and you shall know that the Lord Almighty has sent me to you; and it shall be, if you will diligently obey the voice of the Lord your God.'" The word of God was to the blessed Prophet Zechariah, that is, through him to all concerning Zerubbabel, who was of the tribe of Judah, and was a leader of those from Israel, the ruling tribe calling him to this. And what were the things said about him by God, we shall of necessity recall beforehand. For he said, "The hands of Zerubbabel have laid the foundation of this house, and his hands shall complete it." But there was with him founding the house and indeed also finishing it was Joshua, the son of Jozadak, the high priest. For this reason, the God of all commanded the divine Prophet to take the things from the captivity from its leaders and from its useful men and from those who had acknowledged it. But who these might be, and what things are from the captivity, I will relate as needed. For those of Israel were brought back from the land of the Babylonians, not in a disorderly or confused manner, but in good order and arrangement, according to clans and according to tribes, having appointed leaders, as it is written in Ezra. And when they finally arrived in Jerusalem, as God compelled them to raise up His temple, they established a treasury, so that a collection of money might be made for the construction of the works, and for the vestments of the priests, and for the sacrifices appointed to them according to the law. And Josiah, son of Zephaniah, was appointed treasurer of the money. Therefore, the God of all commands that, from what was brought by the leaders of the captivity, which was also deposited with Josiah, he should take gold and silver, then, having made crowns, place them on the head of Joshua, the son of Jozadak, the high priest, and say to him concerning Zerubbabel: "Behold, a man whose name is Branch;" but the Hebrew version has signified "branch" by the name of "shoot"; "and from beneath him he shall spring up," that is, from his own root he will cause many to grow. "And he shall receive virtue," that is, comeliness, or glory; for thus the other interpreters have rendered it. And he added to this, that both, Joshua and Zerubbabel, will sit upon the same throne, so that the kingship is common also to the one who has the priesthood in his hands, and that of the priest also belongs to the one who is king. And for both there will be one peaceful counsel, so that they are not seen to be of different minds in any way at all. Then he commanded the crowns to become a splendid offering to God, brought into His house, so as to become a grace, or a boast, for those who brought them, I mean Josiah and the useful men of the captivity and its leaders; and to be dedicated, not in vain, but so as to become an occasion for an ode for the singers of the temple and the sacred psalmists. For then, he says, even those who are far from them, that is, those from the other nations, will come and worship the Lord. And such things will come to pass, he says, if they should choose to be adorned with the ornament of obedience, and to hear the voice of the Lord God; and then, when the things foretold have finally come to pass, they will know clearly that the Prophet was sent to make clear the things from God;

and not indeed rather, like some of those accustomed to speaking falsely, speaking things from his own heart, but rather truthful, and not a false messenger. This then is the most ready and at-hand interpretation of the historical accounts; but it shows that the matter is a mystery of Christ, and if it were investigated subtly, no one would doubt. For we affirmed at the beginning that in Zerubbabel and indeed also in Joshua, Christ is prefigured, both partially in each, and in both together, as one. For he is at the same time both king of Israel and the great "high priest, holy, blameless, undefiled." But since those from the tribe of Judah administered the thrones of kingship, while those of Levi were appointed to the priesthood, and it was not possible to see both kingship and priesthood in one person, for this reason Christ is wisely figured through the two as one. Therefore, if God should say concerning Zerubbabel, "The hands of Zerubbabel have laid the foundation of this house, and his hands shall complete it," you will understand it more historically of that man, but you will refer the power of the mystery spiritually to Christ. For he himself has become our foundation, and on him we are all being built up spiritually into a holy temple; he is our beginning and our end; for he presents us sanctified in spirit, a splendid and holy dwelling for himself and for the Father, sin having been entirely removed, and the of corruption; he is Jesus, as I said, the great high priest. and Jesus is interpreted Salvation of the people; for thus also the divine Gabriel said to the holy virgin "And behold, you will conceive in your womb "and bear a son, and you will call his name Jesus; for he "will save his people from their sins;" but Josedech is understood as the Righteousness of God; for we have been justified in him through faith, and we have washed away the stain of our ancient faults. he rescued us when we were captives and delivered us from spiritual slavery, and as if from a foreign and alien land of demonic deceit, he brought us back to the knowledge of God, and to the beautiful city of the saints, the truly holy Jerusalem, which is the Church. For this reason he is crowned by us with right and blameless faith, and with boasts in virtue, and with hymns of thanksgiving. And the crowns of that time were of gold and silver, and were made from corruptible material; but those woven and bound by us have nothing earthly, but are rather composed of the glory that befits God. For we offer up to him as gold the unerring contemplation of the doctrines concerning him; and as silver the spiritual brightness from good works. And in another way, the crown and glory of Christ is the salvation of those saved by him. And not one nation has been saved, as Israel was long ago through Moses, but henceforth the whole world under heaven; for this too was fitting for Christ. But observe how from the leaders of the captivity and from its useful men and from those who had experienced it, the things for the construction of the crowns are brought forward. For the leaders of the peoples, who have been placed in such offices by God, and those who know the manner of our ancient captivity, who are useful to the redeemed as guides and teachers and are able to admonish and lead them well to a most lawful life, they themselves bring the gifts on behalf of all, fulfilling through themselves the weaknesses of the unable. And when the crowns were placed on the head of Jesus, it is said to him concerning Zerubbabel Behold a man, his name is the Branch, and from beneath him he will spring up. You have seen Jesus being crowned as priest, and see him again pre-eminent as in Zerubbabel and in royal glory; but understand that he is the Branch, that is, the shoot, concerning whom the divine Isaiah says "And "a rod shall come forth from the root of Jesse, and a flower shall spring up from the "root." And we have blossomed from beneath him. For Christ became the second root of humanity, that is, of those called through faith, and not like the first, I mean Adam, but in incomparably better ways; for we blossomed no longer for corruption and for death because of the curse, but for life and incorruption, having life as our root, that is, Christ. And

just as he is "the vine, and we are the branches," attached to him through spiritual communion; so also he is the rod and the shoot, that is, the new growth and the branch; and we have sprouted under him, have grown and blossomed unto incorruption, as I said, and life. He built the house of the Lord. And he is full of all virtue, that is, of the renown most fitting for God; "For his virtue covered the heavens, and the earth is full of his praise," as the prophet Habakkuk says. And the wise John also wrote somewhere that "And we have seen his glory, "glory as of the only-begotten from the Father, full of grace and "truth." He has sat upon a throne; for he has reigned as God, and is a co-counsellor with his own Father and co-ruler of all things. And that Zerubbabel and Jesus, brought together as if into one, very well signify Christ, he showed by adding, as concerning Zerubbabel And the priest shall be at his right hand; that is, in honor and glory; and there shall be a peaceful counsel between them both. For he is the same, as indeed already I have said before, at once king and high priest, as through two being depicted as one, the Emmanuel. Yet the labor is not unrewarded for those who crown Christ, but the fruit-bearing will run for them into unending memory. And that the word is true, he confirms by adding: And the crown will be for those who wait and for her useful ones and for those who have known her and for the grace of the son of Sophonias and for a psalm in the house of the Lord. For it will be for the grace of those who have dedicated the things brought forward, and they will become an occasion for doxologies. For the piety of the leaders becomes a path of love for God for others. And when Christ is crowned by us, then also the flock of the nations will run to the knowledge of him, and those who are far off on account of their wandering will be called through faith, and they will build in the house of God. But what will they build? Themselves, obviously, fitting themselves together with the saints, and joining in faith for union with those from Israel, Christ being the cornerstone and binding together into one mind through himself the things formerly divided. For he created "the two peoples into one new man, making peace, and reconciling all things in his body to the Father." When these things have come to pass, we shall vote for the truthfulness of the holy prophets, and we have known clearly that it was God in them who was speaking and revealing beforehand to us the mystery of Christ.

Book 3 And it came to pass in the fourth year of Darius the king, the word came of the Lord to Zechariah, on the fourth of the ninth month, which is Chisleu; and the king sent to Bethel Sarasar and Arbeser and his men to propitiate the Lord, saying to the priests who were in the house of the Lord Almighty and to the prophets, saying, "Has the sanctification entered here in the fifth month, just as they have done now for a sufficient number of years?" After the display of visions, other words came from God, with a short time having passed in between. For before the visions it is written that, "On the twenty-fourth day in the eleventh month; this is the month of Sabat; in the second year of Darius the word of the Lord came to Zechariah the son of Barachias, the son of Addo the Prophet, saying:" but in the contemplations before us, another time after that is specified: For in the fourth year on the fourth day of the ninth month which is Chisleu; according to the Hebrew tongue, that is; the manner of the divine vision for the Prophet has changed. But what is the occasion, the narrative of the history will make very clear. For some would not understand the meaning of what is set forth otherwise than in this way. For who at all are Sarasar and Arbeser the king and the men with him, how is it not necessary to learn this before all else? And what is the sanctification in the fifth month; and indeed the very manner of the question, to what it looks, and what might be the purpose of those asking. Now when Hoshea the son of Elah was king of the ten tribes in Samaria, and had greatly inclined to apostasy; for he had served idols; God was provoked against Israel. Then Shalmaneser king of the Assyrians campaigned against the country, and he

took Samaria, and he deported Israel, and he prepared certain people from the country of the Chaldeans to inhabit the land, so that it might become Persian, as having its inhabitants from there thenceforth. You have the history in the fourth book of Kingdoms. For it is written thus: "In the twelfth year of Ahaz king of Judah, Hoshea son of Elah began to reign in Samaria over Israel for nine years, and he did evil in the eyes of the Lord, yet not as the kings "Israel who were before him; against him came up Shalmaneser king of the Assyrians, and Hoshea became his "servant." And after other things again, "And Israel was carried away "from their land to the Assyrians unto this day. "And the king of the Assyrians brought from Babylon "men from Cuthah and from Avva and from Hamath and Sepharvaim, and they were settled in the cities of Samaria instead "of the sons of Israel, and they inherited Samaria and "dwelt in its cities." These, then, who had taken the lot of the Samaritans, having inhabited the land and perhaps become fathers of children, also inclined to the customs of the Jews, having dreaded the attacks of the lions; from them came Sarasár and Arbaser, who was also named king, because he was then the leader of those who had been resettled in Samaria from Persia. And this about the men; but concerning the sanctification, come let us speak again what is fitting. Therefore, before Judaea was captured by Nebuchadnezzar, the blessed prophet Joel had proclaimed what was going to happen, and indeed he commanded the priests to mourn, and also the people under their charge, as Jerusalem was soon to be under the feet of enemies, and the divine temple itself was about to be burned down. And he spoke thus: "Gird yourselves and lament, "O priests; wail, you who minister at the altar; enter, "pass the night in sackcloth, you who minister to God, for "the sacrifice and the drink offering are withheld from the house of our God. "Sanctify a fast, call a solemn assembly, gather the elders, "all the inhabitants of the land, to the house of our God, and "cry earnestly to the Lord, 'Alas, alas for the day!'" And this from the prophet; but in what manner the things foretold came to pass, I will clarify again, citing the sacred scripture itself. For it is written thus in the fourth book of Kings: "And in the fifth month, on the seventh day of the month, which was the "nineteenth year of Nebuchadnezzar king of Babylon, "Nebuzaradan the captain of the guard, who stood before the "king of Babylon, came to Jerusalem, and he burned the "house of the Lord and the king's house and all the "houses of Jerusalem, and every great house the captain of the guard "burned." Then he appointed Gedaliah over the people of Israel who were left, whom, in the seventh month, Ishmael the son of Nethaniah, the son of Elishama, of the royal seed, came upon and overpowered and killed; for it is written thus. Therefore, since it happened that in the fifth month and on the seventh day Jerusalem was captured, and the temple was burned down, and Gedaliah also died in addition in the seventh month, perhaps the remnant of the Jews, moved by the memory of the prophet's voice, established a custom for everyone from all the surrounding region in the fifth month and on the seventh day of the month to go up to Jerusalem, and to sanctify a fast, and to make lamentation as for a dead person and to wail for the temple lying in a certain manner, and for the burned city to pour a tear of afterthought. And they thought that this way of worship pleasing to God had been most wisely devised by them. But this was done while Israel was still under the yoke of captivity, and when no care had been taken of the divine temple. But when they returned, having left the land of the Persians and Medes, and dwelt in the holy city, and then rebuilt the divine temple, the custom seemed to them to be no longer practiced at the right time and in order. For it was necessary rather, after what had happened, to turn to gladness, and to celebrate feasts, and to send up songs of thanksgiving to the one who had called them to freedom. Therefore, being in doubt, those of whom the account speaks, Sarasár and Arbaser,

send some men to ask both the priests and the prophets if the sanctification has come here in the fifth month, as they have done now for many years, that is, if those accustomed to mourn have assembled in Jerusalem, and if they themselves should accept the custom, as in a manner of the sanctification that had taken place, although the divine temple had also been raised and the ruin of the captivity. For they sanctified, as I said, a fast which they had done for many years. For while Israel was in captivity, they themselves also continued observing the time of mourning, and sanctifying the fast as I already said before. Therefore the question is from those who are in doubt, whether it is still necessary to fulfill the sanctification and the mourning, even after the raising of the temple; that is, to abstain henceforth, since the cause of the mourning has gone away. And the word of the Lord of hosts came to me, saying: Say to all the people of the land and to the priests, saying: When you fasted or mourned in the fifth and in the seventh months, and behold for seventy years, did you fast a fast to me? And when you ate or drank, was it not you who were eating and you who were drinking? Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem was inhabited and prosperous, and her cities round about her, and the hill country and the plain were inhabited? Some were asking, as I already said before, both the priests and the prophets about the so-called sanctification; then God answers, the priests and prophets having, as was likely, presented the supplications, and having earnestly sought to answer wisely those who chose to inquire about such things. Then what is the word from God? Both short and not long and having nothing convoluted; but, so to speak, bare and straightforward in the knowledge of what is beneficial. For what is the point, he says, if you have perchance fasted in the fifth and in the seventh months? Or what achievement of virtue is it at all, to wail ignorantly over stones and wood that have been burned? And in what way would God be pleased with the things done by you, when, having done none of the necessary things for benefit, you think among yourselves that you are achieving the best things of all? For if I have need of such a fast, and a womanly lamentation is worthy of praise, for what reason have you continued this for seventy years, he says, without having fasted? For while they were still living among the Babylonians, they did not perform a public fast, nor would they be found to have been zealous to carry out any other of the customary and routine things, that is, according to the law of Moses. Then how did I have mercy, he says, and deliver them from the hand of their rulers? Therefore I have no need of such a fast, just as surely, if you should choose, he says, to eat and drink, you are not gratifying me but rather yourselves in the matter. Therefore, for one who fasts in vain and for no useful purpose, the tear is also useless and the sweat is without reward. Are not these the words of the former prophets when Jerusalem was inhabited and prosperous, abounding in good things, and still boasting in her own unharmed cities, both those in the hill country and in the plain. For the prophet Joel said that it is fitting for both priests and peoples to mourn, and in addition to these things also to sanctify a fast. And the purpose of the exhortation was calling to repentance. For he did not want to wait for the experience of what had happened, so that you would mourn the temple after it was burned, but so that before the experience, as I said, by propitiating God with wailings and lamentations, you might escape the evils. Therefore are not these the words of the former prophets, which you, being ignorant of, lament in vain, and shed the tear of ignorance over fallen stones, although it is necessary to correct the way of your own lives, and to walk the glorious and blameless path, having determined to perform well that which seems good to the law. And the word of the Lord came to Zechariah, saying: Thus says the Lord Almighty: Judge a just judgment, and show mercy and compassion each to his brother, and do not oppress the widow and the

orphan and the sojourner and the poor, and let none of you remember the evil of his brother in your hearts. Having shown the mourning to be counterfeit, as useless and unprofitable, and having mocked their vain sweat, he henceforth directs them to that which is most conducive to benefit, and having made the path of the way of life that pleases him clear and plain, he makes white, as it were, the meaning of the law itself and of the prophetic proclamations. For the lawgiver delights in a right and blameless judgment; and he has honored, and very earnestly, both mercy and love for one another, and he deems worthy of praise love for orphans, and compassion for women burdened by widowhood; but he shakes off greed as profane, and any crushing that might happen against the weaker, and he wishes those who have chosen to think his thoughts to be kind and not bearing grudges. And Christ himself also said somewhere, "Forgive, and you will be forgiven;" and indeed he also taught those praying to say, "Forgive us our debts, as we also have forgiven our debtors, and lead us not into temptation, but deliver us from the evil one." For the merciful God forgives the offenses of those who forgive others, "but the ways of the resentful lead to death," according to what is written in the book of Proverbs. And that love is the fulfillment of all law, how could anyone doubt, when the divine Paul has written thus? And the aforementioned are the fruits of love, and the doer of these things is a precise keeper of the law. And they refused to pay attention, and they turned a stubborn back, and they made their ears heavy so as not to hear, and their heart they made disobedient so as not to hear my law and the words which the Lord Almighty sent by his Spirit through the former prophets; and there was great wrath from the Lord Almighty. And it shall be, just as he spoke and they did not listen to him, so they will cry out and I will not listen to them, says the Lord Almighty, and I will cast them out among all the nations that they did not know, and the land will be made desolate behind them, with no one passing through or returning; and they made the choice land a desolation. And through these things he has fully shown that they have not ceased to provoke the Judge of all against themselves. For though it was possible for them to obey the words of the holy prophets and, casting as far away as possible their noble opposition to the will of the lawgiver, to choose a glorious and most lawful life and to walk the blameless path, they became hard and held the teacher in no esteem, and they have had an unbending and unyielding heart. For they in no way ceased outrageously insulting the divine words, and terribly and unholily rebuking their messengers, who administered the office of prophecy, even though they spoke in the Holy Spirit; and they had already slipped to such a point of savagery and unadmonishable nonsense as not to choose to repent until the things foretold came to pass for them, and they have fallen under the things brought upon them by divine wrath. But if God says in this that "I will cast them out among all the nations, and the land will be made desolate with no one passing through or returning," let us understand that such things were said again as in a prophetic foretelling; for they had been cast out among the Persians and Medes, and had already experienced captivity, and the land was deserted, and the best country of all was appointed, as the word says, for desolation, having no one passing through, that is, returning. For some were consumed by war; and others, burdened by the yoke of slavery, have run into captivity. Therefore, let us understand that these things too were said together with the others as in a foretelling. And that disobeying the divine words is harmful, or rather even a cause of destruction, one might see even from the things that happened to the ancients; and one would not need long arguments for proof, but the matter is clear to anyone, at least to one who once knows the good things that come from obedience. And the word of the Lord Almighty came to me, saying: Thus says the Lord Almighty: I am jealous for Jerusalem and for Zion with a great jealousy, and with a

great wrath I am jealous for her. Having sufficiently maligned the disobedience and stubbornness of the ancients from the very things that happened to them, and that he would be of all having shown them the cause of their evils, he transfers the discourse to the good things that come from gentleness, and from then on attempts to promise them seasons of prosperity, and to enrich them abundantly with wished-for goods, as having already paid the penalty for the things in which they unholily transgressed, and having been cleansed, as it were, of the accusations of their former wickedness by being punished by their enemies and enduring the yoke of slavery. And he cries out, as it were, against the cruelty of the Babylonians, who, going beyond all audacity, have done things to them that not even the divine wrath itself perhaps willed; for he said clearly, "I was a little angry, but they helped forward the affliction." Therefore I am jealous for Jerusalem, that is, I have taken up zeal on its behalf, and with great jealousy I was jealous for her. It is as if he were to say, It will happen to the Babylonians to suffer in return things more harsh than what they have done, and upon those who have thus destroyed, I will bring the effects of wrath. Christ has fulfilled this. For, being grieved for us who had wretchedly perished, and, as it were, being jealous for the Church, which was indeed foreknown by him, but not yet revealed in the world, he crushed the hordes of demons, and cast out the master of their folly from its tyranny over us and subjected him to the movements of wrath, and henceforth declared the assembly of those who worship him free from that one's wickedness. Thus says the Lord: I will return to Zion, and I will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord Almighty holy. God indeed fills all things, and all things are full of his ineffable nature. Yet he is sometimes said to depart from those who have sinned, not being divided by spatial separations—for it is utterly foolish to think this way—but by no longer wishing to be near and to deem them worthy of forbearance and love. And we say that the very manner of his wrath is of this kind. Therefore Israel turned to false worship, and Jerusalem has played the harlot. And the God of all departed, as it were, and subjected them to the evils that come from turning away. But since he now takes pity, he says, "I will return," that is, I will cease from wrath, I will declare it worthy of my visitation, and I will make it my house again. And just as, when he turned away, the holy mountain, that is, the temple in Jerusalem, no longer seemed revered by those who saw it burned; so indeed again, with God choosing to dwell in it, and it having been raised up, the reverence for it will rise again and be renewed, and Jerusalem will be true again, no longer as before offering its worship to gods not made by hands and to falsely named images, but serving the one God who is by nature and in truth with gentleness, by choosing henceforth to live according to the law, and with obedience in everything whatsoever. You might reasonably apply such words to the Word who for our sake became as we are, who, being in the form of the one who begot him and in equality in every way, "emptied himself, taking the form of a slave," and became man, and "became poor for our sake, so that we through his poverty might become rich." Therefore he who long ago justly turned away because of the transgression in Adam, and because "the thought of man is set on evil from his youth" returned to us, as from his innate gentleness henceforth, and has dwelt in the Church, and has made the sanctified ones a city and a holy habitation. For he said somewhere concerning her—clearly meaning the Church—"Here I will dwell, because I have chosen her." And the blessed David also sings, "Glorious things have been spoken of you, O city of God." The prophet Isaiah also revealed this to us, saying, "For in the last days the mountain of the Lord shall be manifest, and the house of God on the tops of the mountains, and it shall be exalted above the hills, and all nations shall come to it." For the Church of Christ is conspicuous, and like one set on a mountain,

it is known to all everywhere. And it is also called true, least of all in types and shadows worshipping; but having rather received the truth, who is Christ, and fulfilling the worship in spirit and in truth. Thus says the Lord Almighty: Old men and old women shall yet sit in the streets of Jerusalem, each having his staff in his hand from abundance of days; and the streets of the city shall be filled with boys and girls playing in its streets. The war having consumed the nation of the Jews, it necessarily happened that their cities became empty of their inhabitants, and one saw houses cast down and the beauty of the structures in them. But behold, he promises to grant them a much-desired and long peace, which, and very rightly, the sons of the Hellenes call nurse of youths. For it brings those who are born to maturity, and for those who are already young men it in a way smoothes the path to old age, with no one ravaging, no war crushing, no consuming battle. One must suppose therefore, and very rightly, that in peacetime cities, even if they are wide and long, are rendered narrow and are overcome by the multitude of their inhabitants. The passage before us again travails with some such meaning for us. For it said that old men and old women will sit in the streets of Jerusalem, with a staff barely mitigating the feebleness of old age, and having a staff to guide their old age; and this is a praise of warless times and of deep peace, which brings, as I said, infants to maturity, and sends to old age those who are already counted among men, who run the whole course of their life without a fight. And if indeed young men were to dance in the city, and young girls to form choruses in the middle of the streets, this too would be clear proof that no bitter care hangs over them. For they would not have tolerated anyone playing, if it were a time of dejection. And Christ has become peace for us, who, having crushed every war, has rendered the Church full of the saints. And there are in it those gray-haired in mind, countless and excellent, to whom also the wise John writes, saying, "I have written to you, fathers, because you have known him who is from the beginning;" and like beardless boys and little girls is the more childlike multitude of those who have just believed, who with what are virtually spiritual leaps truly adorn the holy city, that is, the Church; to whom it would also be fitting to say, "Come, let us rejoice in the Lord, let us shout for joy to God our Savior." And if the elders should be said to lean on a staff, you will understand that Christ supports both small and great, the rod from Jesse, and the one named of power, which God the Father has sent to us from the Zion above, so that rejoicing in this we say, "Your rod and your staff, they have comforted me." Thus says the Lord Almighty: If it will be impossible in the sight of the remnant of this people in those days, will it also be impossible in my sight? says the Lord Almighty. Great and extraordinary matters somehow tend to invite disbelief, and their course to completion is not without wonder. And so Sarah indeed laughs out of disbelief at the promise concerning Isaac, looking to her old age and contrasting the impossibility with the laws of humanity. Nevertheless she gave birth against hope, since God made the matter possible for her. It was therefore very likely that those redeemed from captivity would be shaken with doubts and not be very confident that matters would advance for them to such prosperity, that Jerusalem would become full of the aged, and that choirs of boys and dances of girls would be seen in it, and that the good things of deep peace would come to be. For they were looking at walls thrown down, houses burned, and all the surrounding cities as habitats for wild beasts, on account of their being completely emptied of their inhabitants; and the fields, once all-bearing and flourishing full of thorns, having none of the ripe fruits, and the race of the rustics being utterly ruined. It was therefore, as I said, from this likely to disbelieve that the things promised would come to pass for them. For this very reason God does not allow them to be of two minds; but commands them to be of good courage and confirms it, saying, "If it shall be impossible in the

sight of the remnant of this people in those days, shall it also be impossible in my sight? says the Lord Almighty." For what is impossible among us, is quite easily achieved by the all-powerful God. For He is the Lord of hosts, fulfilling by His will even the most extraordinary things, and bringing to pass without delay what seems good to Him. And somewhere God the Father said to the Jews, proclaiming beforehand the accomplishments from the coming of our Savior, "Behold, you despisers, and look, and perish; "for I am doing a work in your days, a work that you will not "believe, if one declares it to you." For as far as human reasoning is concerned, beyond wonder and reason is the very mystery of the Incarnation; and no less so are the accomplishments that have resulted for us from it. For how is it not close to disbelief that the Word, born of God, was united to flesh, and came to be in the form of a servant, and endured the cross, and suffered insults and injuries, and the harms of the foolishness of the Jews? Or how would one not be utterly astonished at the outcome of the economy, where sin has been destroyed, death has been abolished and corruption driven away, and man, formerly a runaway, is now seen adorned with the grace of adoption? Therefore let Christ say concerning these very things, "If it shall be impossible in the sight of the remnant of this people in those days, shall it also be impossible in my sight?" For all things are smooth and passable for Him, and when He wishes to accomplish any of the necessary things, there would be, I think, nothing to oppose Him. Thus says the Lord Almighty: "Behold, I am saving my people from the land of the east and from the land of the west, and I will bring them in and I will dwell in the midst of Jerusalem, and they shall be my people, and I will be their God, in truth and in righteousness." God did indeed save of old those of the blood of Israel who were scattered by the war, gathering them to Jerusalem, and dwelling among them, by means of raising the divine temple, and allowing them again to be reconciled through the sacrifices according to the law, and to complete their vows and fulfill their feasts. However, the saying that He saves His own people from east and west, would fittingly apply to Emmanuel, who called all under heaven, catching in His net through faith those from the ends of the earth, and having gathered every flock of nations into the truly holy and renowned city "which is the church of the living God," and the heavenly Jerusalem. And that He dwelt in the midst of her, how is it not true to say? For He became like us, and "dwelt among men" in the flesh. And this God proclaimed beforehand to us through another prophet, saying, "Be of good courage, Zion, let not "your hands be slack. The Lord your God is in you, "a mighty one will save you; he will bring joy upon you and will renew "you in his love." But He is also with us now; for He has not left us orphans, but has sent to us the Paraclete in His place, and through Him is with those who love Him; and will fully assure us, saying, "Behold, I am with you all "the days, until the end of the age." We have therefore become His people, we who were once not a people, and we who were worshippers of stones; abhorring the ancient and profane error; we have acknowledged Him as God, and this in truth and in righteousness. For not like the friends of the letter are we attached to types and shadows, but rather having received into our mind and heart the brightness of the evangelical proclamations, we fulfill the true worship, and holding fast to the righteousness that pleases Him, we fulfill the worship in spirit. "For God is Spirit," as the Son Himself says, "and those who worship Him must worship in "spirit and truth. Thus says the Lord Almighty: "Let your hands be strong, you who of those hearing in these days these words from the mouth of the prophets, from the day the house of the Lord Almighty was founded, and the temple from which it has been built. The God of all things often promises to those who love him things beyond hope, but he never speaks falsely, but by his own power and by certain ineffable operations he accomplishes in due season whatever he may wish,

and very effortlessly. It would be fitting for us, not being weak in faith, in every way and altogether to bear witness to him that he is able to accomplish all things easily; and to be courageous for works through which we shall be illustrious, and we shall gain the glorious crown of goodness; and to be persuaded by the words from him, and to be eager to make as guides those who may be at times for us the most unerring transmitters of the divine oracles. And our Lord Jesus Christ also promised through the holy prophets the good things from the incarnation, and insofar as it pertained to human thoughts, he did not place the account far from unbelief, as I said, narrating the greatness of the gifts. But in faith we have made acceptable the things beyond nature; and turning our mind to supernatural works, we have given the neck of our mind, in a way easy to handle and obedient, to the instructors of piety. And the fitting time for the provisions of good things and for the subjection from us ourselves is the manifestation of the Church. For see how the God of all things commanded even us to be strong and to fulfill works, and to be persuaded by the words of the prophets, from the day the house of the Lord Almighty was founded and the temple from which it has been built. For before those days the wage of men shall not be for a benefit, and the wage of beasts does not exist, and to the one going out and to the one coming in there shall be no peace from the affliction; and I will send forth all men, each against his neighbor. The edition of the Hebrews does not render the words as if for a future time, but posits the time that has passed. For it says "before those days the wage of men was not for a benefit and the wage of beasts did not exist"; and again "To the one going out and to the one coming in there was no peace," and instead of saying "And I will send forth all men," they have put "I have sent forth all men." And the account is also very plausible, but the truth in these things the power of the narratives will establish. For it wishes to signify something like this. For those from Israel had come from Babylon to the holy city. But there was no place of sanctification for them, since the former temple was demolished; there was no sacrifice and libation, since the altar was not standing. Then the God of all things urged them to make the most pressing care of these things so necessary for them, and to rebuild the temple, and to erect the divine altar in it, so that they might be able to perform very well the customary rites, and to appease the God of all things. But they delayed in various ways, at one time feigning a lack of money, at another making excuses of the malevolence of those hindering the building. Then, offending God because of this, they were struck with frequent and successive plagues, I mean indeed by lack of fruit and by blight and by the attacks and raids of the neighboring nations. And the God of all things made their sloth an accusation against them, speaking thus through the voice of Haggai the prophet, "This people say, 'The time has not come to build the house of the Lord.' Is it time for you to dwell in paneled houses, while the house of the Lord has not been built?" But since they had relapsed, as I said, out of sloth, they were frequently struck with shortages of necessities, and with wars with their neighbors. But when they had raised the temple, the things from wrath ceased, and all things were sufficient for them, and a great breadth of prosperity was at hand. For this reason it says, "That before those days," that is, before the temple was raised, "the wage of men was not for benefit and the wage of the beasts did not exist. For the farmers were without wages, and having gathered absolutely nothing, they departed from the fields along with the exhausted oxen. But there was no peace for those going out, or for those coming in. And by those coming in and going out he sometimes means those going from city to city, or having a commercial trade, that is, also for the sake of other business. There was no peace for them either, since the neighboring nations, as I said, had raged against Israel, and each one looked upon the one near by blood, or a brother, or a neighbor as one of his greatest enemies.

It should be known that before the Only-Begotten became man, and the Church was revealed, there was no wage for man, nor indeed for beasts. For the more rational in this life and those having a reputation for understanding, who indeed might be considered men, had an unprofitable and useless zeal in words, neither writing anything necessary, nor indeed being able to understand or speak to others. Likewise also those who led a herd-like and bestial life remained without wages. For it was not possible to work anything praised by God. But there was no peace at all on earth, as the herd of demons was confounding all things, and rendering the earth full of turmoil, so that the affairs of all and indeed their minds were as in a shaking and a swell, and had no firmness. And now not according to the former days will I deal with the remnant of this people, says the Lord Almighty; but I will show peace; the vine shall give its fruit, and the earth shall give its produce, and the heaven shall give its dew, and I will give all these things as an inheritance to the remnant of my people. He transfers along with his wrath the things that result from it, and says that the punishments will flee away along with the times of transgressions. For with sin having ceased, or rather with Israel having already paid the penalties for it, he said that the misfortunes would cease, quite reasonably, and the assault of grievous things would be ineffective. For he has planned for them things not akin to the first, but whatever looks towards gentleness. This was an increase of peace, and an abundant supply of the most pleasant things for them, so that the vine was seen full of clusters, and the arable land, growing deep with crops, would repay the sweat of the farmers, with heaven obviously, as it were, running along with them, and fattening the fields, clearly, and the things in them with dews. For heaven and earth, and creation simply, will surely follow the nods of the Master. And these things are an inheritance for Israel, with God broadening their prosperity and delivering them from everything that is wont to cause grief. This saying would be fitting for the Savior of us all, Christ. For before the times of his coming we each walked according to what seemed good to him, living a bestial and most irrational life, and yoked to the deceptions of demons. But when the Father had mercy on us who were all but sold, and cast down to the earth, and under the feet of enemies, he no longer dealt with us according to the former days. For he did not overlook us any longer being taken advantage of, and acting under a cruel tyrant who was carrying us off to every one of the most shameful things; but rather he has given us the peace from heaven, that is Christ, who has also bestowed on us the supply of all spiritual fruitfulness. For we have been filled with grain and wine, and the true vine, that is Christ, has given us its fruit, which makes glad the heart of man, according to what is written. And he, being both the grain of wheat and the sacred sheaf, was revealed to us as the bread of life; and he made us most flourishing, fattening us with dews from heaven, clearly the spiritual ones and through the Spirit, of which the divine David also makes mention, saying, "As the dew of Hermon that comes down on the mountains of Zion." And these things are to us in the lot of an inheritance from God and a good portion, since indeed we have become Israel, that is, a mind seeing God, for we have seen the Father in the Son. and it shall be that as you were a curse among the to the nations the house of Judah and the house of Israel, so I will save you and you shall be a blessing; be of good courage and let your hands be strong. The people of Israel, having become captives and entangled in the greed of their captors, have also been called accursed, with some saying, as is likely, "May I not become like Israel." But since the merciful God has saved them, and they are in their former good state, they have cast off along with their misfortunes also the appearance of being cursed. For they have been blessed, and have become no less enviable than they were of old, with God gladdening them with good things from above, and extending to them a share of all cheerfulness.

And this very thing may be seen again to be true in our own case. For we were accursed, yoked to the herds of demons, and brought down to every form of wickedness through their perversity. But since we have known God, the creator of all, and have been known by Christ, then indeed we have been taught to sing over ourselves, "Blessed are we by the Lord, who made heaven and earth." Since, therefore, we have been called to this honor and glory, it is necessary to be diligent and to be manful against the passions, to make sin hateful, and to be seemly in the evangelical laws, so as to hasten to accomplish what is pleasing to Christ. For we have heard him crying out to us, Be of good courage and let your hands be strong, and we have received from Christ the need to be of good courage; for he has conquered the world for us, and has trodden on enemies, and showed his own temple to be stronger than death, and has stopped the mouth of lawlessness, so that we too through him in these things. For he conquered, as I said, not so much for himself, but for us who were weak, accomplishing the good things that come from victory. For thus says the Lord Almighty: As I thought to do you harm when your fathers provoked me to wrath, says the Lord Almighty, and I did not relent, so I have arrayed myself and have thought in these days to do good to Jerusalem and the house of Judah; be of good courage. That nothing withstands the divine thoughts, or rather counsels, he allows us to understand again from these things. For whatever God should resolve and choose to fulfill, this will certainly come to pass and will proceed to the end that seems good to him. Thus somewhere he also says through the voice of Isaiah, revealing the all-powerful nature of his own being: "And I said, All my counsel shall stand, and all that I have planned, I will do." Therefore, from what they happened to suffer when the divine wrath was brought upon them, from these very things it is possible to understand, and very clearly, that for them the path of cheerfulness is also widened, since he is willing and permits them to prosper, or rather, extending out of loving-kindness the need for them to be in every good thing. For just as, he says, nothing restrained him when he wished to harm you on account of your great sin, so also when he plans good things and wishes to pity those who have toiled sufficiently, there will be nothing to stand in the way. For I have set myself in array to do good to Jerusalem and the house of Judah. The word is very emphatic. For he did not say only that "I have planned" and "I have thought," perhaps, but "I have come to this point of judgment and of gentleness toward you, that I have even set myself in array." And this is a clear indication of intense deliberation. And he seals the promise as true by adding, "Be of good courage." So also does Christ make us secure, us who have been called through faith to the knowledge of the truth. For just as before the call, when we had slipped into every kind of wickedness, he gave us over to a debased mind, and afflicted us on account of uncleanness; so also in these days he has both planned and set himself in array, as he himself says, to do good to the Church and the house of Judah, that is, us who confess him, and who honor him with praises as Master, as savior and redeemer; for Judah is interpreted as 'praise'. And the house of Judah may also be understood in another way as the Church. for it has been named the house of Christ, who "has sprung out of Judah," and so he is called also in the divinely inspired Scripture. And indeed the patriarch Jacob thus mentions him, saying, "Judah, let your brothers praise you," and again, "From a shoot you went up, my son Judah." For Christ sprang up from the root of Jesse, and as if from a shoot of the holy virgin, "A glorious rod and a staff of magnificence," according to the prophet's voice. To us, therefore, will be said, "Take courage," and very rightly so. For the Father has crowned us with the weapon of goodwill through the salvation and grace which is through Christ. These are the words which you shall do: speak truth each to his neighbor, and judge a peaceful judgment in your gates, and let each one not devise

the wickedness of his neighbor in your hearts, and do not love a false oath; because all these things I have hated, says the Lord Almighty. God does not promise to bestow good things from His own gentleness on those who choose to disobey and are accustomed to turn away to a worthless manner of life, and certainly not to be disposed to do them good from then on; but rather to those who have loved to walk the path pleasing to Him and have chosen to live piously. For He has commanded that they should by no means be seen as speakers of falsehood, but rather that they should speak their words with accuracy, and to love uprightness in judgments, and to bring forth a verdict on each matter that is straight and irreproachable in every way and entirely, not being overcome by shameful bribes, not looking to sordid gains, and for the sake of money misrepresenting the grace of the just man; but looking only to what is pleasing to God; and also forgiving brothers, if they should stumble at all either in doing or in speaking, and in addition to these things, strongly rejecting perjury. For He declares that He has hated such evils. But observe how He commands to do nothing of the things in shadows or types. For indeed He does not command that one must sacrifice oxen nor yet honor with incense, but He wills that one practice a life that is, as it were, lean and well-wrought, and all but evangelical. For since no small discourse has been made by us in these matters concerning the advent of our Savior, for this reason a commandment is also necessarily introduced which speaks the ordinances through Him. For if indeed it is fitting for us, following the divine words, to speak the truth, we shall certainly speak of the things of Christ; for Christ is the truth. For this reason also the most wise Peter commanded us to be most ready "for a defense to everyone "who asks us a reason concerning the hope that is in us." And indeed those who are accustomed to speak the things of Christ, and have Him always on their tongue, and have made Him the meditation of their mind and heart, would surely be righteous in every way, and distinguished in uprightness in all things whatsoever, peaceful and gentle and, in addition to this, forbearing, and not knowing how to swear falsely, but rather not even swearing at all. For they remember Him saying, "But let "your word be 'Yes, yes,' and 'No, no'; for what is more than "these is from the evil one." And the word of the Lord Almighty came to me, saying, Thus says the Lord Almighty: The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth shall be for the house of Judah for joy and for gladness and for good feasts, and you shall rejoice, and you shall love the truth and peace. I think it necessary for the studious to narrate again beforehand the causes of the fasts spoken of here, and which is the fourth, and which the fifth, and those after them, the seventh and the tenth. For thus we shall opportunely bring to bear, and in order hereafter, the force of the things commanded. Therefore, after the holy city was captured, and the temple was burned down, and Israel was carried away captive along with the holy vessels, those who were saved and left behind in Judea considered the days on which such things happened to be ill-omened and hateful, and indeed running together in a crowd, they made a lamentation and a dirge, abstaining from food as in fasts. But what were the things that happened, and as in each of the of the days just now named by us, come, let us speak from the holy scriptures. So then the blessed Jeremiah said, "And it came to pass in the "ninth year of his reign; it is clear, of Zedekiah; "in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came, and all his host "against Jerusalem, and they surrounded it with a palisade and "built a wall of four-foot stones around it, and "the city came into distress until the eleventh year of king "Zedekiah, in the fourth month on the ninth day of the month, "and the famine was severe in the city, and there was no bread "for the people of the land, and the city was broken up, and all the "men of war went out by night by the way of the "gate between the wall and

the outwork, which "was by the king's garden." Then inserting in the middle the slaughter of Zedekiah's sons, and his own blinding, he said again, "In the fifth month, on the tenth day of the "month, Nebuzaradan the chief cook, who stood before "the face of the king of Babylon, came to Jerusalem, and "burned the house of the Lord and the king's house, "and all the houses of the city and every great "house he burned with fire, and every wall of Jerusalem "round about the host of the Chaldeans that was with the "chief cook cast down." You hear how in the tenth year Nebuchadnezzar besieged Jerusalem, then in the fourth month of the eleventh year he says the city was broken up, and indeed in the fifth month he insists that the temple itself and the whole city was burned down by the chief cook. Therefore they made the fourth and the fifth and the tenth day unlucky days, transferring the months into days. But what of the seventh, it is necessary to speak of it again. For when the chief cook had taken Jerusalem, he appointed Gedaliah as governor for the remnant of the Jews in Jerusalem. Then having done this, he departed for Babylon. But when the survivors from the Jews learned that this had been so done, they ran together in Jerusalem, and were in hopes of still inhabiting the land. But in the seventh month, as it is written, Ishmael killed Gedaliah; and all the people were scattered then, and fled to the land of the Egyptians, and perished there. Therefore they made the seventh day hateful, and the month itself for this reason. This then is the reason for the fasts. But since it was fitting, when the things from wrath had ceased and Israel had been brought back to Jerusalem and the sad things had passed, not to fast any longer and lament, he commands that mourning be transformed into gladness, and to rejoice rather in what they have, having received it from God, that is, to hold in memory the things for which they were punished from time to time, for having sinned unguardedly and shamelessly slipped into every kind of transgression. And Christ has done this for us also. "For he has turned our mourning into joy, he has torn off the sackcloth and "girded us with gladness," according to the voice of the psalmist. And we do not complain at all that, once not knowing God, and worshipping the creation rather than the creator, we have fallen under the feet of enemies and into a reprobate mind; but we rather give thanks for the things for which we have received mercy and been saved, and have been delivered from the hand of enemies, and inhabit the holy city, that is, the Church, and are deemed worthy henceforth to honor him with prayers and spiritual sacrifices, and we also love peace and truth, and we have been taught by the divinely-inspired scripture to count the matter a cause of the highest gladness. "For he himself is our peace;" he himself, as I said, is the truth; and through him we are in good hopes, and we ought to rejoice, all dejection being taken away. Thus says the Lord Almighty, There shall yet come many peoples and the inhabitants of many cities, and the inhabitants of five cities shall come together into one city, saying, Let us go to entreat the face of the Lord and to seek the face of the Lord of the Almighty, I will go also; and many peoples and many nations shall come to seek the face of the Lord Almighty in Jerusalem and to propitiate the face of the Lord. As Christ transforms our mourning into joy and into a feast and into good gladness, and changes our lamentations into cheerfulness, no longer, he says, will the approach in faith and the intimacy with God through sanctification be for those called to salvation one by one; but the cities will then exhort one another to this, and all the nations will come in multitudes, with those who come second always crying out to those who have arrived first for this, 'I will go also.' For it is written that "Iron sharpens iron, and a man sharpens the face of another." For the zeal of some is always found to be a provocation to others to fulfill what is good. What then is the purpose for the cities or for the nations? To propitiate and to seek out the face of the Lord, that is, Christ, who is the exact image of God the Father, and "the character of His

substance," as it is written, and "the radiance of His glory," concerning whom the divine David also says, "Make your face to shine upon your servant." For the image and the face, as I said, of God the Father has shone upon us; having Him benevolent and propitious, we shall also escape the harms from sin, being justified through faith, "not by works of righteousness which we have done, but according to His great mercy;" for He is compassionate and good and forgives the offenses of those who approach Him; seeking Him with a love of learning and by the need to fulfill the established customs, we shall by all means and in every way find Him, and through Him we are joined to God the Father, for He is our peace, according to the scriptures. Thus says the Lord Almighty: In those days, ten men from all the languages of the nations will take hold, they will take hold of the hem of a Jewish man, saying, 'We will go with you, for we have heard that God is with you.' In what way the approach of those seeking the face of the Lord will happen city by city and nation by nation, he makes clear again. For this will be, he says, in those days, that is, at that time, in which ten men would take hold of one Jew, saying, 'We will go with you.' Through the ten, therefore, you will understand the perfect number of those who approach; for the number ten is somehow a symbol of perfection. That those from the nations, clinging to the holy apostles, attempted to walk the same path as they did, being justified through faith in Christ, he makes clear, saying also the figure, as if finely fashioned from an image of our own experience. For if small children should ever choose to follow their own fathers, taking hold of the hem and, as it were, being helped by their touch and hanging from their garments, they make their walk unerring and safe; in the same way, I think, also those who have served creation rather than the Creator of all things, acknowledging as their genuine fathers the teachers of the evangelical doctrines, and being united through harmony of soul, they follow them, being still infants in their understanding, and they go on the same path, being revealed certainly as emulators of their way of life, and with constant progress toward the better, "ascending to a perfect man and to the measure of the stature of the fullness of Christ." And for what reason do they follow? For they have been fully convinced that God is with them, that is, Emmanuel; for it is interpreted, 'God with us.' But that the call at that time will not be of those from the blood of Israel alone, but rather of all the nations throughout the whole world, he has indicated by saying that those who take hold of the hem will be from all the languages. But when were the nations called to the knowledge of truth, and when did they wish to seek the face of the Lord, and to propitiate it, and for the need to walk the same path as the holy apostles, unless when the Only-begotten came among us? who is the expectation of the nations; to whom also the divine David sings, "All the nations you have made shall come and worship before you, O Lord;" for through him the multitude of the nations has also been saved. The burden of the word of the Lord in the land of Hadrach, and its resting place is Damascus; because the Lord watches over men and all the tribes of Israel; and Hamath in its borders. The subject before us is not harsh, but the very composition of the words is quite difficult to grasp; nevertheless, it will be spoken by us as is possible. Indeed, it is necessary to fittingly declare in advance the things about which we believe these words were spoken, for only in this way can the meaning of the prophecy be understood, and with difficulty. Therefore, when Israel was at times released and freed from the bonds of captivity, and they finally came into Judea, and attempted to rebuild the walls of Jerusalem, then indeed the neighboring nations, both those inhabiting Samaria and those occupying the cities of Palestine and also of Phoenicia, were consumed with envy, and at the same time they were afraid, lest their affairs should return to their original state, and the race expand to an innumerable multitude, and then, having such an impregnable and well-towered city,

they might campaign against them again and, as before, raise an invincible hand against them, for this reason they wanted to hinder those wishing to build the wall, devising bitter deceits, and indeed also setting up raids against them. They came to such a point of malice and envy, that they also wrote to the one then reigning over the Persians the things contained in Ezra. And it reads thus: "To King Artaxerxes, lord, your servants Rehum the commander and Shimshai the scribe and the rest of their council and the judges who are in Coele-Syria and Phoenicia. And now let it be known to the lord king that the Jews who have come up from you to us have come to Jerusalem, the rebellious and wicked city, they are building, and they are repairing its marketplaces and its walls and laying the foundations of a temple. If, therefore, this city is built and its walls are finished, they will not endure to pay tribute, but will even stand against kings, and since the work on the temple is proceeding, we think it well not to overlook such a thing." Therefore, since they immoderately mocked Israel when it had been captured and had suffered captivity, and when it had with difficulty been saved and released from its bonds they attacked it again no less, inflicting countless troubles upon it, plotting in many ways, and allowing them neither to raise the divine temple, nor indeed to wall the holy city, God was necessarily provoked against them, and he delivered them into the hands of Israel. For when the works were finished and the temple raised, having ravaged all their cities, they took under their hand those in them, and became masters of innumerable riches. The burden, therefore, of the word of the Lord, it says, in the land of Hadrach and Damascus, that is, the word from God that is in our hands, will be against both the land of Hadrach and of Damascus, and indeed also of Hamath, which is in its borders, clearly of Damascus. The land of Hadrach is surely a country lying toward the east, whose neighbors are Hamath, which is now Epiphania, a little beyond Antioch, and Damascus, which is the metropolis of the Phoenicians and Palestinians; and the cities under them will clearly be subject to the metropolises. Why then is the burden against them? Because in them has occurred his rest, that is, of the God who rules all things. And he has rested because he has seen them punished. For he who watches over all things would not have been silent, deeming the chosen race worthy of forbearance and visitation, that is, Israel. For the God of all watches over men, and observes the path of each, and upon those who do wrong he brings the things of wrath, but he rescues the wronged. And it is necessary to remember that also in the preceding sections, having introduced the account concerning the four chariots and the forms of the horses, he added again "Behold, those who go forth to the land of the north have quieted my spirit in the land of the north." And the Master's wrath, which hates evil, is quieted, as it were, when those who have offended him have paid the penalty for their very great and unbridled sin. Tyre and Sidon, because they were very proud, and Tyre built strongholds for herself, and she treasured up silver like dust, and gathered gold like the mud of the streets. For this reason the Lord will inherit her, and will cast her power into the sea, and she will be consumed by fire. The account runs through the events that happened to the cities, against which he asserted "the burden of the Lord" had come. He begins with Tyre and Sidon, which were indeed especially honored above the others, excelling in strength and wealth, and in the manliness of their inhabitants, and having the others, as it were, under their hand, and set before their neighbors. Therefore, since, he says, Sidon and Tyre raise a high brow, and think themselves to be formidable and unbreakable, and have trusted in strongholds, that is, in surrounding walls, or in other things by which a city might be well off and be saved, and have been greatly proud of their wealth, for this very reason they will learn by experience itself that the Lord will inherit her. For when those from Israel had sacked her, that is,

perhaps, Vespasian and Titus, he says that she will be inherited from God. For it was he himself who delivered her and placed her under the hand of those who had taken her. For the Romans, subjecting the whole earth to their own scepters, were gentle and mild to those who yielded without a fight; but to those who wished to resist, they themselves were harsh and warlike. Therefore, he says that she will be burned down, her strongholds having been cast into the sea, and her wealth plundered, even if her gold was like dust and her silver like the mud of the streets. For the inhabitants of Tyre have become formidable and exceedingly avaricious merchants, and concerning this a broad and long account has been made in the writings of the prophet Ezekiel. Therefore, nothing will ever benefit those who offend God, those who mock the saints, if indeed anything should happen to them, and who laugh broadly if God should test the faith of his own. For every stronghold of theirs will fail, that is, every enclosure and every means of safety; and wealth will be of no use at all, but will be sustenance for war and an even greater attraction for those accustomed to plunder. And one might see even now the children of the Hellenes being very proud of their worldly wisdom, and as it were on strongholds, on the deceptions from intricate syllogisms, and all but walling in their own error with the power of eloquence, and being exceedingly enriched with what is brilliant in speech [as silver], and what is precious in thought in the order of gold. Yet even so, Christ has inherited them, for he has thrown down the strongholds, that is, the discoveries from deceit have fallen, and the gold and silver have been plundered. For indeed, those who from time to time have presided over the churches, eloquent and wise men, seizing for themselves the power of their eloquence, have made a sacred offering to God, contending with arguments for the faith, and making a very great and true denunciation of their deceit. Those from Israel have done something like this. For having borrowed from the Egyptians vessels of gold and silver and having despoiled those who had taken advantage of them, they brought these things in the desert to the all-holy God, when the holy tabernacle and the sacred vessels in it were being constructed. Therefore, those who administer the Church through worldly wisdom and through brightness of speech, both plunder the children of the Hellenes, and as it were, having become rich with their gold and silver out of very great gentleness, they make it an inheritance of God, speaking to others for his glory, and destroying their strongholds, but building up spiritually the holy the city, that is, the Church. Ashkelon shall see and shall be afraid, and Gaza and shall be in great pain, and Ekron, because she was shamed of her hope; and a king shall perish from Gaza, and Ashkelon shall not be inhabited. And foreigners shall dwell in Ashdod, and I will destroy the pride of the Philistines. When the assault of war and battle overruns a country, the cities within it are somehow more courageous and at times have good hopes; for they think that they will overcome their enemies either by the multitude of their inhabitants, or by the strength of their walls and their knowledge of tactics; but if it should happen that one among them is captured, which might be called the strongest, then indeed then all cower in fear, and cast off their hope, I mean the hope of being able to escape, and mourn as if fallen. So then, when Tyre is captured, which is so distinguished and most mighty and boasts in its wealth, Ashkelon, he says, will be afraid, and Gaza will be in pain, and indeed Ekron too. These are cities of the Palestinians. And she will be in pain, because she was shamed of her hope. For they thought that the strength of the Tyrians would suffice to aid them. But since they have seen her laid low, for this reason they have finally lost their hope. And the leader of Gaza, he says, will be gone, having perished, clearly, and foreigners shall dwell in Ashdod, the natives having likely been consumed by the war. And he adds to this, that I will destroy the pride of the Philistines. And he usually calls the Philistines, that

is the Palestinians, "allophuloi" (foreigners). But the statement might also apply, if one thinks so, to other nations that have wronged Israel, who were also neighbors and adjacent to the Jews. But these things will be said by us again, with respect to the literal meaning. But it is necessary to know that when the Church, as I said, is at times persecuted by enemies, the enemies spring up terribly and grin, perhaps saying, "Aha, aha," as it is written. Nevertheless Christ defends her, and will shatter all their power, raising up His own temple, and bringing upon those who plot against her the things of unmixed wrath, and shaking the synagogues of the heresies like certain cities, and in addition to these, the unholy hordes of the idolaters. And I will take away their blood out of their mouth, and their abominations from between their teeth: and they also shall be left for our God, and they shall be as a chiliarch in Judah, and Ekron as a Jebusite. For these also devoured Israel, and like some wild beasts, had their mouths, so to speak, stained with blood. And since they were idolaters, and devoted to the worship of vain things, they always somehow had on their tongues, or rather between their teeth, the names of their own abominations, calling handmade things gods up and down, and saying to lifeless stones, according to the prophet, "You are my God," and "You begot me." But they have paid the fitting and sufficient penalty, having savagely transgressed against Israel. Nevertheless, they have not utterly perished, God having foretold their future conversion in Christ in due time. Therefore, he says, I will take away their blood out of their mouth, that is, even if like some wild beasts they as it were gulped down Israel, yet a time will come when they will be clean and freed from the charge for these things; for they too will be justified by faith, and will wash away the defilement from their ancient depravity. And I will also take away the names of their abominations from between their teeth. For they will no longer remember the falsely named gods, nor will they name them, and they themselves will be left for our God, just as Israel itself was; for its remnant has also been saved, although it had acted impiously against Emmanuel himself. And since the called multitude of the nations was spiritually joined to those who believed from the blood of Israel, Christ binding them into unity; "For He is "our peace, who made both one, and the middle "wall of the having broken down the barrier, and creating the two peoples into "one new man, making peace, and reconciling "both in one Spirit to the Father;" for this reason he says that they will be as a chiliarch in Judah, that is, they will advance to this point of genuineness, in faith and gentleness, I say, so that even from them leaders of Judah will arise. And Ekron, that is, the foreigner, from the land of the Philistines, will be as the Jebusite, that is, again, as the very people inhabiting Jerusalem. For Jerusalem was called Jebus in the beginning; therefore, the Jebusite is here understood as the Jerusalemite. And many chiliarchs, that is, leaders and rulers of peoples, have come from the gentiles, and now exist throughout the whole world. But you will understand "in Judah" to refer to those who are accustomed to praise, that is, us who have been called in faith, who are accustomed to crown Christ who has called us with unceasing doxologies. And I will encamp in my house as a garrison, so that none may pass through or return, and no more shall an oppressor come upon them, because now I have seen with my eyes. Behold, he clearly names Christ a garrison and a wall, through whom and in whom we have been fortified, clearly according to the good pleasure and will of God the Father. For the spiritual house and building of God, according to the voice of Paul, we are surely those who have believed, if it is true that he dwells in our hearts through the Spirit and lodges with those who love him. For he himself said through the voice of a prophet, "For I will dwell in them and walk among them, and I will be their God, and they shall be my people." Christ is therefore the garrison raised up for the Church by the counsel of the Father, so that no longer, as

of old, certain ones may pass through and return among us, causing confusion and trampling a way as if laid waste, and filling our hearts with all harm. For he said somewhere concerning those of Israel, who was the ancient vineyard of the beloved, that "I will take away its hedge and it shall be for plunder, and I will break down its wall and it shall be for trampling." But for us who have known his epiphany, Emmanuel himself has been raised as a wall and a hedge, surrounding with ineffable power and scaring away from our minds the unclean demons, and not allowing us to be subjected to their feet. Therefore the prophet also says to him, "And you shall be called," he says, "the builder of hedges, and you will put an end to the paths between." For just as those who are accustomed to fence in vineyards that have been laid waste put an end to the paths through the middle, no longer allowing them to be trodden by the feet of those who cause confusion; so also our Lord Jesus Christ, having placed himself around us as an unbreakable wall and fencing us in with angelic powers, has prepared us to be beyond being trampled. And he added to this, that no more shall an oppressor come upon them. For formerly we were easily captured and quite easily carried away, and went readily to anything whatsoever that was amiss, as Satan led and carried us, and drove us, so to speak, from these things to those. But Christ put a stop to this also. For the plunderer will not come against us; he will not cast us out as before, to do his will. For we have been fixed in Christ, and have our heart secure and established, no longer shaken toward what is not fitting; not departing into polytheism; not being driven out into error, but as it were having embarked on faith and love for God, so that rejoicing in this we say "And he set my feet upon a rock." And by saying, Because now I have seen with my eyes, he clearly showed that the time of the Savior's advent is a time of visitation. "For the dayspring from on high has visited us," and as David says, "The Lord looked down from heaven upon the earth," although formerly, on account of the sin in us, he did not deem us worthy of oversight, nor of mercy or love, nor of anything else of the sort at all, but was as it were turned away; for this reason we were also troubled. and the blessed David will testify, saying, "When you turn away your face, they will be troubled, and to their dust they will return." But since now, that is, at the time of his sojourn, he has seen with his own eyes, we have been saved and have received mercy, and what indeed of things beyond words and truly worthy of admiration have we not gained?

Book 4

Rejoice greatly, O daughter of Zion; proclaim, O daughter of Jerusalem: behold, the king comes to you righteous and saving, he is meek and mounted upon a beast of burden and a young colt. In these words he openly proclaims henceforth the manifestation of our Savior, so that nothing at all appears arduous. For he has necessarily commanded the spiritual Zion to rejoice, since indeed all our dejection has been taken away. For where is there still dejection, and for what reasons could we lament at all, when sin has been driven away, and death has been trampled, and human nature has been called to a free dignity, and crowned with the grace of adoption, and adorned with the gifts from above and from heaven? But observe that, announcing the coming of our Savior, he immediately calls Zion a daughter. He has therefore commanded her to rejoice very greatly indeed, and he urges Jerusalem to proclaim that her king will now be present and will be revealed in the flesh, righteous and saving. For Christ has justified us by faith, and he widens the path of salvation for those who come to him. And in addition to this he is also meek, not bringing legal severity, nor punishing with death those who transgress a commandment, but rather saving out of gentleness and raising up those who have slipped, and if anyone sins, he himself becomes an

advocate with God the Father. And we have read that "the letter kills, but the spirit gives life." For the letter is the punishing law, the shadow and the type; but the life-giving spirit is Christ, for in spirit and in truth we have been taught to worship through the evangelical instruction. But that he also rode upon a young colt and thus entered Jerusalem will not require a long argument for confirmation; for the divine evangelist, having written such things, is sufficient for our faith. For Christ sat on the colt, and its mother followed; and what was done was for us a sign of a most necessary matter. For Christ rested upon the new people, that is, the one called to the knowledge of truth, which was once idolatrous. For it was like a colt, not yet tamed, nor knowing how to walk correctly; for it had not been instructed by the divine law. But he who leads all to spiritual skill, set the colt before himself. But that in due time the Synagogue of the Jews will also follow, he has given us to understand through the donkey that followed, although in the time of the calling it was the elder; for it was called beforehand through Moses and the prophets. But since it stumbled against the saving king—for it did not accept the faith—for this reason it justly comes with difficulty after the colt, and has become the tail, that is, an attendant and behind those from the nations, and the first has become last. But observe how he who knows the reins and hearts showed human nature carried away to extreme irrationality. For both the Synagogue of the Jews and the multitude of the nations itself are compared to the very irrational donkey. For the ones, having served the creation rather than God the creator, and the others, dishonoring the law which was their instructor, have become devoid of good sense and mind, and having inclined towards every form of wickedness, "they were compared to mindless "beasts, and were made like them," according to the voice of the psalmist. And a donkey is in another way a symbol of uncleanness; for the animal is unholy, and has the condemnation from the law. Such are all those who go astray and are lovers of sin. And he shall destroy chariots from Ephraim and the horse from Jerusalem, and the battle bow shall be destroyed, and a multitude and peace from the nations, and he will rule the waters from sea to sea and the outlets of rivers of the earth. For the Only-Begotten, having become man, was about to bring under the feet of those who love him principalities and powers and the world-rulers of this darkness, that is, the abominable hordes of demons, and to subject to them every enemy visible and invisible, and to shatter all war, and to gladden them with the good things of peace, the prophetic word shows us enigmatically. For from time to time the Babylonians went against Jerusalem, and indeed certain others of the neighboring nations, mounted on horses and in chariots, "and shooting with bows," as it is written, they thus subdued them and involved them in bitter toils. From what was accustomed to happen, then, it indicates the splendor of the accomplishments through Christ. For the savior, he says, the just and most gentle king, will indeed arrive, and not after a long time; yet not escorted by a great multitude of shield-bearers, not having ten thousand men who know tactics; but having practiced moderation in his character to such an extent, as to barely sit on a bare colt. Yet he will be so great in virtue, and will so benefit those who trust in him, as to remove chariots from Ephraim, and take away the horse from Jerusalem, and destroy the battle bow, and to spread deep peace from all the nations. And by Ephraim he means the ten tribes in Samaria, and by Jerusalem those who dwelt in it; these are Judah and Benjamin. Therefore the prophetic word brings to us a promise of security and peace. For the holy city, that is, the spiritual Zion, or Jerusalem, "which is the Church of the living God," would not, he says, become easily overrun by those wishing to do evil, and he who saves it so extends his own kingdom, as to rule over all of Judea, from the sea to the rivers. For these are the outlets of the earth, that is, the ends. And somewhere the divine David also sings, as if speaking about the vine

of the Synagogue of the Jews: "She stretched out her branches to the sea, and her shoots to the rivers." For the country of the Jews is bounded by the sea to the south and the Indian sea, and by what is called the Middle of the rivers. But the kingdom of Christ is not within these borders; far from it; but the argument proceeds as from a particular example to the universal and most general. For he has reigned not only over Judea, but rather over all that is under heaven, and his authority extends from ends to ends. And you, in the blood of the covenant, have sent forth your prisoners from the pit that has no water. You shall sit in a stronghold, prisoners of the synagogue, and in return for one day of your sojourning I will repay to you double. The discourse now passes to the just and saving king himself, and indeed also gentle, that is, Christ; and it makes manifest the splendid and admirable accomplishments of his coming. For the only-begotten Word of God willingly emptied himself, becoming man; and he endured the cross, despising the shame, and laid down his own life as a ransom for the life of all, and he acquired for God the Father that which is under heaven in the blood of an eternal covenant, of which the type was that which was sprinkled upon the ancients through the all-wise Moses. For, he says, Moses, taking the blood, "sprinkled both the book itself and all the people, "saying, 'This is the blood of the covenant which God has made with you.'" But those things were types, and a representation of the truth; but this at last is the truth, Christ, who purchased all of us in the blood of the covenant. For we have been redeemed, as his disciple says, "not with perishable things, silver or gold, "but with the precious blood as of a lamb without blemish and without spot, Christ." You therefore, he says, O most just and most gentle king, in the blood of the covenant your prisoners who have come to be; that is, those whom you have bound tight with bonds of love, and have clearly persuaded to submit to and be bound fast by your yokes the neck of their mind; you have sent forth, that is, you have brought out or led out or brought up from a pit that has no water; and we say that by this he means either hades, which has no life; for we shall take water as a type of life, for it is life-giving; or we shall reckon as a pit, and very rightly, the deceit concerning the falsely named gods. For the thing is truly a pit, into which if anyone should slip at all, he will be deprived of the life in the age to come. That Christ, having died, has emptied hades, and opened the gates below to the spirits in prison, is clear to everyone. And the God of all said somewhere through the voice of Jeremiah concerning those of Israel, who had abandoned him, and had foolishly turned to idolatrous deceit: "The heaven was astonished at "this, and shuddered much more exceedingly, says the Lord; because "my people have done two evil things, they have forsaken me, "a spring of living water, and have dug for themselves broken "cisterns which cannot hold water." For just as the right and unerring knowledge concerning God is life-giving and a spring of life; so might the toys of idolatry, and the error concerning it, be understood as waterless and as it were broken cisterns. Then he speaks to the prisoners themselves, and encourages them to good hopes, saying, You shall sit in a stronghold, O prisoners of the assembly. And a stronghold, as I think, he calls the Church, as being walled in Christ, and unshakably firm; and sitting he says is being as it were established in faith. For it is written concerning God, "Because you sit for eternity," that is, having an established and unshakable nature. You shall be therefore in safety, he says, having what is firm in faith, O prisoners of my assembly; and these would be the holy multitude of those justified in Christ. And that they will not have their patience in all the best things without reward, and indeed also their reliance on love towards God, he signifies, saying, And for one day of your sojourning I will repay you double. And it is something like this that he wishes to say. For all the saints are sojourners and strangers on the earth, and the life in the body of every man is very short, and if one were to

reckon it against the age to come, he would lament it as being altogether short, so as perhaps even to be compared to a single day. Therefore, for one day of your sojourning, he says, that is, for the short and compressed time of life in the body I will repay rewards twofold and in abundance. And Christ also said somewhere that, "A good measure, pressed down, shaken together, and running over, will be poured into your lap." For we do not expect rewards of equal weight to what we may have done, but with much addition; for the giver is lavish. Because I have bent you, Judah, for myself as a bow, I have filled Ephraim. In what manner indeed the flock from the gentiles will be called and will enter through faith, and how he who formerly lived in luxury, that is, Satan, will be afflicted, being driven out of the worshipers acquired by him through greed, he again makes clear in these things. Indeed he makes his discourse as if to the holy apostles, that is, the teachers from Israel, who also, traveling around the country of the gentiles, called and have drawn in a net those in it to the knowledge of truth. O therefore Judah, he says, I have bent you for myself as a bow, that is, through you I will shoot the adversaries; and you, O Ephraim, I have filled. And what this is, I will say again. For when those skilled in archery bring the string to the breast, and the iron of the bow close, then they are said to fill the bow, and thus they shoot something terrible and unavoidable and as it were leaping up and flying with irresistible impulses, the poison, that is, the arrow. Therefore, it is phrased in different ways. "I have made you a bow," he says, "O Judah, and I have filled you, O Ephraim." And Judah and Ephraim are the whole race of Israel. Therefore, he has made, as it were, a bow of those from the Jews who believed before the others, and who had come to this resolve, to instruct the nations, and to drive away the herds of demons from those who had gone astray, and to strike down Satan and, in short, those who oppose the divine dogmas and fight against the initiations given through them. Thus somewhere the divine David also says to the Savior God of all things, "Your arrows are sharpened, O mighty one; peoples will fall under you, in the heart of the king's enemies." For "the arrows of the mighty one," that is, of Christ, strike the enemies of God and the Father in the heart and kidneys. And His arrows are again the mystagogues, and they strike those who have gone astray and do not know the God who is by nature and in truth, not to death, but bringing them to the love that is in Christ, so that they too might fall under him. such as the bride described in the Song of Songs, who says clearly, "For I am wounded by love." That the divine disciples became most mighty and strong, the most wise psalmist will confirm, saying about them in the Spirit, "Like arrows in the hand of a mighty one, so are the sons of those who have been cast out." For he calls those from Israel "cast out," as having fallen from divine grace because of their insolence toward Christ. But the sons from them have become arrows, as sent from the hand of a mighty one. And Habakkuk also said somewhere, as to Emmanuel Himself again, concerning the holy apostles, "For your darts will go forth at the light of the lightning of your weapons." And I will raise up your children, O Zion, against the children of the Greeks, and I will wield you like a warrior's sword. Behold, he clearly names the mystagogues from the Jews His own bow. For who are the children of Zion who rise up against the children of the Greeks, if not the divine disciples, and those who lead the churches from time to time, and who rightly divide the word of truth? For how could the spiritual Zion be understood as other than the Church? And they contend against the children of the Greeks, and they campaign against those who have gone astray, God having made them like a warrior's sword. Thus also the divine Paul is seen adorning the soldier understood to be in Christ. For he puts on him the breastplate of righteousness in Christ; and indeed also the helmet of salvation. Then he gives the sword of the Spirit, which is the word of God. Using this sword, therefore, against the children of

the Greeks, they shear off the deceit sprouting in them, and bringing upon them the sharpest word of God, which is living and active, they cut out the evil and unclean spirit, so that they might be able, henceforth, with a pure and free mind, and one delivered from the oppression of demons, to receive the word of true knowledge of God. And the Lord will be over them, and His dart will go forth like lightning. By these words he indicates that the Lord God will be with them, and will shield them, and will help destroy those who resist; for he says the Lord will be over them, meaning clearly those who have resolved to rise up against those who minister His gospel. And each dart, that is, a mystagogue or apostle; for he again likens them to an arrow or a dart, with God sending it; it will run like lightning, he says, clearly meaning shining brightly, and falling upon the eyes of all without effort. For the divine disciples have become so brilliant, and the heralds of the Savior's gospels, and those after them who led the peoples and presided over the churches, that no one could be ignorant of the brightness of the virtue within them. And the Savior Himself said this: "No one, when he has lit a lamp, covers it with a vessel or under a bed "places it, but on a lampstand, so that those who enter may see 'the light.' And again elsewhere, 'Let your light so shine 'before men, that they may see your good 'works, and glorify your Father who is in 'heaven.' And the Lord almighty will sound the trumpet and will go forth in the storm of his threat. The Lord almighty will shield them; and they will consume them, and will bury them with sling-stones, and they will drink their blood like wine, and will fill the bowls of the altar. and the Lord will save them in that day, his people as sheep. The word, as I said, clearly presents God, who rules over all, as a fellow shield-bearer and comrade-in-arms for them, both arrayed for battle in this way and chosen to contend alongside them, so that he seems to be already equipped for war, and, as one about to advance against enemies, to use his whole power and the strengths inherent in him. Indeed he says he campaigns, not against those netted through faith for justification, but against those who have impiously opposed the divine proclamation, whom Paul also pointed out to us, saying "For a great and effective door has opened to me, and there are many adversaries." Therefore, he says, the Lord will sound the trumpet. For Christ has spoken the evangelical proclamation, rushing into every place under heaven, for the mystery of Christ is audible to those everywhere. For Moses was weak of voice and slow of tongue; therefore he was scarcely heard in Judea alone; but the word from Christ is not at all like this. For it has cried out like a long and most melodious trumpet, sending forth a piercing sound into the ears of all. And he will go forth as in the storm of his threat, and so he will shield his own bodyguards, so that those who oppose him are consumed as if by fire, and all but buried by them, as they strike them nobly with slings. And they will drink their blood, that is, like beasts leaping upon them they will easily prevail, and will render them dead. And they will offer bowls filled with the blood of the fallen, as a libation upon the altar. For the death of those who do not allow the deceived to be saved is a sweet aroma to God and an acceptable sacrifice; for if it is not right to pity the murderers of bodies, but rather for them to be subjected to judgments, suffering the same things, what could one say about those who have become destroyers and corruptors of souls? These again would be the choice spirits of the Greeks, and those who hold to the glory of the wisdom in the world, who name gods and goddesses above and below, and persuade people to worship the creation rather than the creator, and assign to each of the elements the glory due to God. These have deceived the world under heaven, and not only during the time of their life in the body; but also for the times that followed. For countless multitudes at various times have perished, overcome by their false speech, and paying attention to frigid and old wives' tales. Such men, then, have finally been destroyed. For the

profanation of their writing is gone, the myths are ineffectual, and their blood has, as it were, been drunk up, and being struck down by the doctrines of truth as if by stones from a sling, they are buried, and the destruction of their garrulity has become, as I said, a sweet aroma to God. And the Lord has saved his people as sheep. For since he himself is the maker of all things, those who were formerly deceived might reasonably be called his people; except that Christ has saved them as a flock driven away by robbers, by casting out the false shepherds, and placing the human race under his own hand. For he is the good shepherd, who has laid down his life for the sheep. For holy stones are rolled upon his land. For if there is anything good of his and if anything beautiful from him, grain for the young men and fragrant wine for the maidens. For we say that the saints at various times in the churches, who would become mystagogues and teachers, are named the holy stones rolled in the land of God. For they have become conformed to the choice, cornerstone, and precious stone, which was laid by God the Father for the foundations of Zion; and if the foundation is a stone, those who are joined and fitted together and rise up into a holy temple for God are fittingly called stones according to it. Moreover, he says they are rolled very well, signifying by this, I think, a certain nimbleness and quickness toward anything holy. For the round, that is, spherical stones, are somehow better than hesitation, and more ready for motion than others, if someone should choose to move them; and the mind of the saints is very easily led to what pleases God. Since the stones are thus for us, it would be fitting for us to be disposed firmly as well. Because if anything is good of him and if anything is beautiful from him, it is clear that it is from God who distributes all things to us for godliness and life. And what are these? Grain for young men, and fragrant wine for virgins. For to those who act manfully and with a youthful spirit have inclined toward what pleases him, and have chosen to fulfill what is good, even greater strength will be given by him, understood as in grain. For bread strengthens a man's heart. Indeed, to those who are already purified, and have an undefiled mind, who might also reasonably be compared to venerable and holy virgins, spiritual wine will be given, that is, the clear and unadulterated knowledge of God, which gladdens a man's heart. Therefore, young men and virgins, according to the words just given by us, will reasonably be called to a broad and abundant participation in the good things from above, and indeed they will hear God saying, "Eat and drink, and be intoxicated, my friends." For such people are near God; and not by spatial relations; for it is nonsense to think or say this; but by a disposition of mind that is most valiant, and by the desire for everything that is best and the love for him. For just as wickedness displaces us and, as it were, carries us far away, so virtue brings us near to God, causing that which separates and comes between us to be removed from our midst, I mean, sin. Ask for rain from the Lord in season, early and late. For just as there would be no grain in the fields without toil, nor a vineyard rich in clusters and good wine, so also in us there would be no spiritual fruitfulness, unless God sends down like rain into the mind and heart his oracles. the revelation, and knowledge, as it were, instilling in us both the ancient and new scripture, that is, of the Law and of the Gospel; for such would be the early and late rains. And that the knowledge and spiritual contemplation of the law is not without benefit, but rather tutors us through type and shadow to the mystery of Christ, the Savior himself will confirm when he says to the Jewish crowds, "Do not think that I will accuse you to the Father; there is one who accuses you, Moses, in whom you have hoped. For if you believed Moses, you would believe me; for he wrote about me." And somewhere he also spoke about the scribes and Pharisees, as being called from the instruction of the law to something better, that is, to the Gospel: "Therefore every scribe who has become a disciple in the kingdom of heaven is like a master of a house, who brings

out of his treasure what is new and what is old." Therefore, asking from God both legal and evangelical knowledge, and having presented ourselves as worthy to receive it, we shall certainly receive it, and we will fill the inner treasures of the mind, collecting the old and the new, and filling the mind with the greatest possible spiritual fruitfulness. The Lord made lightnings, and will give them winter rain, to each one grass in the field. because the speakers have spoken troubles, and the diviners false visions and they spoke false dreams, they gave vain comfort; for this reason they were dried up as having no rain, and were afflicted like sheep? because there was no healing. The present text is in labor with some hidden meaning, which I think it is necessary to explain clearly beforehand, for they would understand thus the lovers of learning. For his discourse was about the saints, whom he also called holy stones, and he said that wheat was most fitting for them, as for those growing into men, that is, young men, and indeed also fragrant wine, on account of their being virgins, that is, pure and undefiled. "For those of Christ Jesus have crucified the flesh with its passions and desires," as the divine Paul says. He has commanded to ask for them also both early and latter rain; then, with the mention of the erring being inserted, he gives as it were the reason in these things, why they have neither wheat nor indeed wine, nor are they watered by the spiritual rains, so that from this they have no fodder in the field. And the discourse is composed as if about perceptible things; yet the spiritual contemplation in them is exceedingly subtle and has much purity. For he says that while God makes visions, that is, lightnings, and pours down the winter rain on the earth, which is also useful, and indeed also gives fodder to each, of the beasts in the fields, clearly, those who make pronouncements have led them astray, that is, the false-speakers and false-narrators and those who speak divinations from their own heart; these have spoken toils, that is, not things for the repose of those who believe them, but things through which it was necessary to grow weary, offending God and being overlooked; and the diviners also offered false dreams, sounding in them, clearly, what was pleasing to them, and fattening them with good hopes, but speaking nothing true; but carrying them off into deceit and error, and least of all showing them the giver and provider of spiritual things; but rather persuading them to ask for prosperity from the falsely-named gods. For this reason, he says, They were dried up because they had no rain, and they were afflicted like sheep. For there was no fodder, there was no healing. For there was not among them the one who binds up the broken, who raises up the crushed, who restores the afflicted. One must pay attention, then, not to those who pronounce vain things, to the false-speakers and buffoons and dreamers; but rather to God, who makes the light of true knowledge of God flash into our mind, and who pours down spiritual rains, the consolations through the Holy Spirit, I say, and who makes fodder spring up for those in the field, that is again, who as it were pastures us in the most flourishing grass, the blameless knowledge of the God-inspired scripture. "For man, being in honor, did not understand; he was compared to the senseless beasts and was made like them;" but if he should somehow take into his mind the knowledge of the divine oracles, and partake of spiritual nourishment, then indeed, then, having cast off sluggishness, he will be in honor again, governed by sound reasoning, and having recovered the mind that is proper to a man. My anger was kindled against the shepherds, and I will visit the lambs. In these words, as I suppose, he calls shepherds the false prophets and false diviners, and the teachers of deceit, who have become a destruction and a snare to some who, having sinned against the true glory of God, have assigned the honor and worship due to him to creation, "and they worshipped the works of their own hands," as it is written. It is not unreasonable also to join with the false diviners the famous orators of the Greeks, who, being

excessively conceited in their eloquence, have led astray those who adhered to them, and like certain not good shepherds have pastured them on thorns and into the great worthlessness of rotten thoughts; for what among them is profitable for the knowledge of truth? Against these also would be the things from divine wrath, and very righteously; for they destroyed not only their own souls, but in addition to this also those of others. For they have led them astray, as I said, by the boastfulness of their diction, all but gilding over the lie and expending the use of speech on deceptions. Yet he visits the lambs, having compassion on them, clearly, and transferring them from deceit to the knowledge of the truth, and moving from being deceived into a straight path. For just as it was fitting for those who had wronged them to inflict the punishment appropriate to the wrongs; so again the philanthropic judgment for those who had suffered would in no way be deprived of God-befitting gentleness and a just vote. For it was necessary, it was necessary for the wronged to be saved, as God forgets wrongs and frees from punishment those who were subjected to their greed perhaps even unwillingly. And the Lord God the almighty will visit his flock the house of Judah, and will set them as his comely horse in war, and from him he looked, and from him he appointed, and from him the bow in wrath, and from him every one that drives out will come forth in it. and they will be as warriors treading clay in the roads in war, and they will be drawn up for battle, because the Lord is with them. In what way He will bring upon the shepherds the things from wrath, but will visit and save the lambs, He makes clear. For having appointed from the Jews the mystagogues of the world, the holy apostles and evangelists, He contended through them against the wise men of the Greeks, and delivered the lambs from their babbling and, having freed them from the snares of deceit, transferred them to the true and blameless knowledge of God. He will visit, therefore, it says, His flock, the house of Judah. And He will make it like a comely and most warlike horse, upon which, so to speak, being spiritually carried, He will wage war against the tongue of the Greeks, as I said, and will write down the uncomeliness and uselessness of the wisdom within them. For that in the dispersions of the Greeks the divine disciples became like certain horses, so to speak, neighing against their babbling and God-hated deceit, how could anyone doubt? Christ saying concerning the blessed Paul to Ananias, "Go, for this man is a chosen vessel for me to bear my name before Gentiles and kings and the sons of Israel." And Habakkuk also said somewhere as to our Lord Jesus Christ Himself that, "You will mount upon your horses and your riding is salvation." Therefore, He will set him, it says, "as a comely horse in war and from him He looked. Just as if one might say, As God He looked upon those fit for the ministry of the evangelical proclamations, and truly He made the chosen ones from Judah, and from him He appointed; for He chose them to be servants and ministers of His own will, and as it were mediators and deacons of the grace from Himself. And there is, it says, also from him, that is clearly from Judah, the bow drawn in wrath against the opponents. And from him again will come forth also he that drives out in it. And by "he that drives out," as I think, he means the one who plunders and takes captive. And the divine disciples also did this, seizing those from the Greeks, and bringing them to the great king, I mean Christ, so that they might be under Him, and choose to think His thoughts, having late and with difficulty shaken off the yoke of the devil's greed. And the divine disciples thus prevailed over the wise among the Greeks, so that it now seemed as if they were trampling on clay scattered in the crossroads. For the Lord was with them, who does "great and unsearchable things, glorious and wonderful, of which there is no number." And Christ also somewhere declared to those who believed in Him, "Behold I have given you to tread upon serpents and scorpions and over all the power of the enemy." But it must be known

that we, weaving a spiritual interpretation, say such things; but to the Jews the matter does not seem to be so, but they receive it rather historically, and say that after the times of the captivity Antiochus surnamed Epiphanes made war on them, having gathered a very great assembly of fighters from the land of the Greeks and indeed being puffed up by the auxiliary forces from them; but as they themselves say, Israel conquered, and carried off the better glory from his wickedness. for then it has happened that even those from the Maccabees who were martyred have bound on the crown of good repute. And they adduce, as proof of what seems right to them, the things just now said by us, and moreover the things a little later, which are as follows: "For I have bent you, Judah, for myself as a bow, I have filled Ephraim, and I will raise up your children, O Zion, against the children of the Greeks, and I will wield you like the sword of a warrior, and the Lord shall be over them, and His arrow shall go forth like lightning, and the Lord Almighty shall sound the trumpet, and shall go forth in the storm of His threat. The Lord Almighty will defend them." And the riders of horses shall be ashamed, and I will strengthen the house of Judah, and I will save the house of Joseph, and I will cause them to dwell, because I have loved them. Again, those who agree with the Jewish narratives say that when the battle against the Greeks was joined, their horsemen perished, but those of the blood of Israel prevailed, so that they inhabited the country, that is, Judea, free from all fear, and with no one at all being taken away, that is, having become a captive. But we, striving to make the interpretation of the thoughts consistent with and a sister to the former, say that the shamed horse riders are none other than those who presided over the Greek dogmas, and who were accustomed to contend for the God-hated deceit, and with them being shattered, Judah has prevailed, and the house of Joseph has been saved. And through these are signified the blood and race of Israel, that is, the multitude of those justified in Christ and bearing the Jew in mind and heart, and having received circumcision in the spirit, and having a mind that sees God; for so is Israel interpreted. And since they have been loved by God, for this reason they have also been made to dwell, that is, they have had a firm permanence in all the best things. For it is written that "The Lord makes the solitary to dwell in a house." And the divine Isaiah also said somewhere concerning the one who practices the exceptional life, "He who walks in righteousness, speaking a straight path, hating lawlessness and injustice, and keeping his hands from gifts, making his ears heavy that he may not hear a judgment of blood, shutting his eyes that he may not see injustice, this one shall dwell in a high cave of a strong rock." And it is not implausible to say that the Church, that is, the mansions above, has been given as a house by God to the saints; and indeed the blessed David deems the matter worthy of all wonder, thus saying to the Savior and God of all, "Blessed are all who dwell in your house, they will praise you forever and ever." and again, "For one day in your courts is better than thousands; I have chosen to be an outcast in the house of my God rather than to dwell in the tents of sinners." And it shall be in the manner that I did not turn them away, because I am the Lord their God, and I will hearken to them, and they shall be as warriors of Ephraim. With the wise men among the Greeks, who were also named horsemen, having been put to shame, he promises to strengthen and cause to dwell those who have received mercy, adding "Because I have loved them." And what they will gain from being loved by God, he explains again. For just as, he says, I did not turn them away. For I did not completely overlook them, but I visited them when they were in danger, because I am the Lord their God; for not "the God of the Jews only," but also of the gentiles, as the Creator and Lord of all. For this reason, he says, I will also hearken to them, that is, I will make their supplications acceptable. and they shall be as warriors of Ephraim. This is similar to if he should say again,

Those who were once, because of weakness of mind and heart, as it were paralyzed and lying down, will now be brought into such spiritual strength as to seem to be ranked as equals with those from Ephraim who were well-pleasing, that is, with the apostles and evangelists from the Jews. For such men have become spiritual warriors, contending against enemies, striking down opponents, and conquering principalities, and powers and lordships, and the things spiritual hosts of wickedness, and conquering without a fight those who opposed the divine proclamations. And from the multitude of the Gentiles there have also been men called through faith to the knowledge of Christ, holy men and spirit-bearers, and as warriors of Ephraim; for they have become imitators, as far as possible, of the way of life of the apostles, and tracing their virtue, they themselves also have acted manfully against the enemies of truth and passions and sin. And their heart shall rejoice as with wine, and their children shall see it and be glad, and their heart shall rejoice in the Lord. The mind of those who have drunk wine is always somehow careless, and a despiser of care. For it does not admit that which is accustomed to cause grief, but is released, as it were, and scorns all anxiety. If therefore they should become, he says, as warriors of Ephraim, then indeed they shall receive gladness for themselves, and as brilliant and renowned men they will be made glad by the hope of good things to come, and they will have imitators of their excellent way of life, namely, the sons born of them, spiritual sons, that is. Such also was the divine Paul, writing and saying to those called through him, "For though you have ten thousand instructors in Christ, yet you have not many fathers; for in Christ Jesus I have begotten you through the gospel." Therefore the children who will be from them shall see and be glad. For having come into contemplation of Christ, and having learned the power of the mystery, and been enlightened by the gifts of the Spirit, they will act rightly, and they will receive gladness in Christ the Savior Himself, and will make Him the joy and delight and exultation of soul and heart. And this would be a clear proof of choosing to live in a manner pleasing to God. For those who assign the inclination of their own mind to the affairs of the world, and have inclined toward baser things, rejoice in them, and make this their gladness, and are joyful in the pleasures of the flesh, and being accustomed to revel in the other luxuries of the present life, they consider the things of God to be of almost no account at all; but those who seek Him with their whole heart, and are enriched by contemplations of Him, and open wide the eye of their mind, will receive gladness in Him alone. I will signal to them and I will gather them, because I will redeem them, and they shall be multiplied as they were many; and I will sow them among the peoples, and those far away will remember Me, and they will raise their children and return. He again remembers the flock of the Jews, and indeed He also promises to collect them who have been scattered, and to gather them from every land into Judea, so that absolutely no one is left behind. And in what manner the gathering will be, He indicates again. For they say that beekeepers make certain signs, either by whistling, or being accustomed to do certain other things, and so they collect the swarms of bees that have departed from the hives. And something of this kind has been said also through the voice of Isaiah, "And it shall be, he says, in that day that the Lord will whistle for the flies that are in the part of the river of Egypt, and for the bee that is in the land of the Assyrians." But others say, also in times of war, if it should happen that the combatants are scattered somehow, either pursuing or being pursued, a certain sign is raised on high by the generals, and looking to it, they are gathered together and come back to the same place. And something of this kind is also suggested by that which is found in the prophet Isaiah, "And it shall be as a mast upon a mountain, and as a standard bearer upon a hill." Therefore from that which naturally occurs He takes the likeness. For I will signal to them, He

says, and I will gather them. For a great and glorious sign has been raised among us, the cross of the Savior, through which we have also become acceptable to God the Father, and indeed we have also been redeemed, and we who have believed have run forth into an innumerable multitude. But since He has added that and I will sow them among the peoples and those far from them will come and will remember me, again we say that, and not from of the purpose; for the word has much probability; for the divine disciples and the heralds of the divine gospels were scattered as it were among many nations and in every country and city, and prepared those who had become furthest from God on account of the intervening sin and error to remember Him, and to take into their mind the Savior and Creator of all, although they had long attached their worship to creation, and for that very reason had departed from intimacy with God. And so the divine Paul addressed those called through him to the knowledge of Christ, saying, "But now you who were once "far off have become near." They shall come, therefore, remembering God. And the blessed prophet Jeremiah hints at something of this sort to us, saying as to Israel, "You who are "far off, remember the Lord, and let Jerusalem come up "upon your heart." And if indeed they remember God according to nature at all, then indeed they will advance to this spiritual strength, so as to become fathers of children, and to nourish their own children with words of piety, and to be proud of this very thing. And somewhere the divine Paul also writes to those nourished by him and who have ascended to a perfect man, and have come to the measure of the stature of that in Christ, at one time, "My joy and my crown," and at another time again, "I protest by your boasting, brethren, which I have "in Christ Jesus." "For the crown of old men are the children "of children, according to what is written; and the boast of children are their "fathers." And I will bring them back from the land of Egypt and I will gather them from the Assyrians, and I will bring them into Gilead and into Lebanon, and not one of them shall be left behind. When Nebuchadnezzar destroyed Judaea by force, and the divine temple was burned, and Jerusalem itself, then all Israel suffered miserably. For some were carried away as captives to the Assyrians and Medes; but others, having escaped their cruelty and having been able to flee, and fearing and shrinking from being captured in the same way, went as deserters to the Egyptians, and submitted to the yoke of servitude under them, an unwilling one, to be sure, but imposed by necessity. Therefore, since he promised to gather them from everywhere, he also mentions the places to which they were carried away; some, having become captives, as I said, others being driven by unbearable fears to things contrary to their will. But since it is proper for those who are especially lovers of contemplation and spiritual to lay claim to the spiritual interpretation, we say that He promises to draw them out of the country, or rather the hand, of the invisible enemies, and to free them from every fear; and while they are captives, and as it were subject to others, to all but reshape them into freedom. Or also in another way he says that they will be delivered from darkness and confusion. For Egypt is interpreted as Darkness, and Babylon as Confusion. And the text often makes no distinction, reckoning Assyrians and Babylonians as one nation, because they were under one scepter, and one kingdom was established over them. Therefore, having been redeemed from the hand of the oppressors, he promises to bring them into Gilead; and this is the most fertile and fruitful portion of the land of the Jews; and also into Lebanon, and this is a great mountain, rich in timber, lying on the borders of the land of the Jews and Phoenicians. And through both of these, I suppose, that thing is signified. For our Lord Jesus Christ, having delivered us as from Egypt and from the Assyrians, that is, from the oppression of those who took us captive—and these are wicked and unclean demons—has brought us into the Church, as into a land rich in timber and very fertile, in

which the fruit of those who are well-pleasing is very abundant, and the heads of the saints are not easily numbered, and are lifted up on high through virtue, and have blossomed as in the rank of cedars, and concerning them could be said, and very appropriately, that through the voice of David to the God of all: "The cedars of Lebanon, which you planted." "of God for the admirable Paul also clearly names those who have been justified in faith "a field." And they shall pass through a narrow sea, and shall strike the waves in the sea, and all the depths of the rivers shall be dried up, and all the insolence of the Assyrians shall be taken away, and the scepter of Egypt shall be removed, and I will strengthen them in the Lord their God, and in His name they shall boast, says the Lord. The promise of assistance to those who believe in Christ is made by way of a likeness to the things gifted to those of old. For just as Israel was brought across the Red Sea, having overcome the waves in it; "for the waters were solidified as a wall," as God miraculously accomplished the deed; and just as they crossed the Jordan on foot; so, he says, those called through Moses to the knowledge of Christ, and who have been saved anew by the initiations of the holy apostles, will pass through the tempest of this present life as if it were a certain sea wildly surging with waves, and having been removed from worldly turmoil, they will serve at their leisure the God who is God by nature. And they will also cross temptations, like certain flooding rivers, so that greatly rejoicing in this very thing they say, "If it had not been that the Lord was with us, let Israel now say, if it had not been that the Lord was with us, when men rose up against us, then they would have swallowed us up alive, when their wrath was kindled against us, then the water would have overwhelmed us, a torrent would have passed over our soul, then our soul would have passed through the irresistible water." And just as, he says, Israel, having become captive, and carried away to the Assyrians and the Medes, escaped their insolence or greed; for it was brought back again to Judea, and just as it shook off the greed of the Egyptians, who were always attached to them and accustomed to making war on them; in the same way, he says, those redeemed through Christ will be stronger than their enemies, both visible and invisible, of course, who almost forced them into unwilling servitude, and held them as captives with bonds of their own foolishness. But they will be stronger than these as well, and they will escape the insolence and greed from them, with God strengthening them, in whom they will also boast. For we think great things in Christ, and we have made Him our strength, and we have taken courage in Him and have all the hopes of our own life. "For not an ambassador, not an angel, but the Lord Himself saved us." And as the blessed psalmist says, "Our God is a refuge and strength, a helper in the troubles that have found us exceedingly." Open your doors, O Lebanon, and let the fire devour your cedars. Let the pine tree howl, because the cedar has fallen, because the great nobles have been greatly afflicted; howl, you oaks of Bashan, because the dense forest has been cut down. He transfers, therefore, the declaration of what is being said to another path of thoughts. And having made a very sufficient narrative concerning the calling of the Gentiles in Christ through faith, he clearly narrates in advance the future disobedience toward Him on the part of those of Israel, at the time of the Incarnation, of course, and that for this reason both the temple itself and indeed also Jerusalem must be burned, and that the cities of Israel themselves must also be captured, and perish together with those who dwell in them. And these things were done by the hand of the Romans, when Vespasian and Titus were generals at the time. And it is superfluous, as it seems, to relate in detail each of the things that happened to the cities or peoples of the Jews, on account of their insolence toward Christ; it being possible for those who wish to encounter the writings of Josephus, to learn clearly in detail whatever they might choose. He transfers the discourse, then,

to those of the blood of Israel. And he likens Judea to Lebanon; for what reason? For Lebanon is a mountain with good wood and is covered with extensive forests. And the country of the Jews is also most populous, and has a multitude of inhabitants beyond number, and like cedars or the tallest pines, those more conspicuous than others, I mean both the priests and those of the tribe of Judah who were kings from time to time, who, having also been exalted by the boasts of their rule, were well-known to those throughout the whole land, and held their glory lifted high. But since they acted impiously against Christ; for they took away "the key of "knowledge, and neither entered themselves, nor allowed those who were entering "to enter," and finally they crucified him, although they knew that he is the heir; for this reason they have justly been utterly destroyed along with their houses and cities and dearest ones. Therefore, enigmatically, as I said, he calls Judea Lebanon; and he likens those in it to the tallest trees, as being exalted above the others and far surpassing them. That it was destined to be captured easily, and, as a city without gates, to receive the pouring in of the Roman army, and to be consumed in this way, as if a forest with a flame brought upon it, he indicates, saying, Open your doors, O Lebanon, and let fire devour your cedars; let the pine wail, because the cedar has fallen. And the word has indeed been made by metaphor. For having named Lebanon, that is, having likened the country of the Jews to a mountain, he necessarily likens those in it to pine and oak. That the word is about men, is easy to see; for he said immediately that greatly the great ones have suffered. And what manner of suffering might be understood, he showed by saying in one place, that let the pine wail because the cedar has fallen. For as the Roman hand ravaged the cities in Judea, it happened daily that the illustrious ones in them were captured. And those who had not yet suffered this, lamented the captured, and received the lamentation upon themselves, and were disheartened and terrified, as being about to suffer it themselves very soon indeed. This, I think, is what Let the pine wail, because the cedar has fallen signifies; indeed, he perhaps specifically calls the oaks of Bashan those in Jerusalem. For Bashan is a place in Judea, fertile and most fruitful, and it raises very tall trees. And since those in Jerusalem were better than the others, I mean the priests and the leaders of the peoples, he called them oaks of Bashan, who indeed have also lamented rightly, because of the tearing down of the kindred forest. For they learned that the multitude throughout the whole land, like a forest, has been consumed and, as it were, cut down by the axes of the enemies' savage attacks. And the kindred forest, which he says was torn down, you will understand to be no less than the multitude in Jerusalem itself; for they perished by both famine and war; while the oaks of Bashan, that is, the leaders, wailed for them. A voice of shepherds wailing, because their majesty has suffered; a voice of lions roaring, because the pride of the Jordan has suffered. In these things, as I just said, he makes the declaration more manifest. For he no longer names pine or oak, but unveiled he signifies the teachers of the Jewish orders, whom he says lament, and as it were, raise their voices, bewailing that their majesty has suffered. For they have become pitiful and cast down, wretched and most dishonored, although formerly they had a more conspicuous glory. But since the shepherds through Christ were revealed, that is, the divine disciples, the majesty of the false shepherds has rightly suffered. For the Master of the flock accused them through the holy prophets, saying thus: "O shepherds who scatter and destroy the sheep "of their pasture." and again, "Because the shepherds became foolish "and did not seek the Lord; for this reason the whole pasture did not understand "and was scattered." And he promised to those who believe in him to reveal genuine shepherds, saying again thus: "And I will bring you to Zion, and I will give you "shepherds according to my heart, and they will shepherd you,

"shepherding with knowledge." And who are these again? the divine disciples and the leaders of the churches from time to time, "rightly dividing the word of truth," and knowing how to bring the flocks under their hand to everything that contributes to spiritual benefit. Therefore the false shepherds have lamented, because their greatness has been afflicted; and he signifies this also in another way, immediately adding: A voice of roaring lions, because the pride of the Jordan is ravaged. For roaring is properly the voice of wolves, which they would make, wailing on account of famine and starvation. But the divine scripture also accepts this for lions. Therefore, the leaders of the Jewish orders were detected as roaring lions, that is, hungering and wailing, on account of not having the fruit-offerings from the peoples, tithes, first-fruits, thank-offerings. For since they have fallen away from the flock, they no longer rejoiced in the fruits from it. But if someone should think that the scribes and Pharisees also roared against Christ as in the rank of lions; for they cried out against him, and they let loose voices out of envy and malice and unrestrained madness, calling him a Samaritan, calling him a drunkard and one born of fornication, and "Away, away, crucify him;" he will think what is fitting even in this way. but even if they roared, they have been afflicted not moderately, and the pride of the Jordan has ceased. And what this is, I will say again. For the Jordan flows by Jericho, and very many lions are around it, roaring terribly and instilling an unbearable dread in the inhabitants. Such in their ways were the scribes and the Pharisees, roaring at the flocks, and terrifying the weaker ones with the fears from their authority. But the fear of the lions has been ravaged. And he says this is the pride of the Jordan. And "phryagma" (pride/snorting) is the sound of horses and mules sent through the nostrils and coming out with a wild snort; but it is also taken for being high-minded. For indeed the divine David said concerning those who had acted insolently toward Christ, "Why did the nations rage, and the peoples plot in vain?" Therefore, when he says "the pride of the Jordan," you will understand the mindset, and not entirely of the river, but of the lions around it; for sometimes things in places are signified by the places themselves. Thus says the Lord Almighty: Shepherd the sheep for the slaughter, which those who acquired them slaughtered and did not repent, and those who sold them said, "Blessed be the Lord, for we have become rich," and their shepherds did not suffer for them. The word is to them, the lamenting shepherds, and those roaring in the rank of lions, to whom he still permits to shepherd the sheep of slaughter, although they were exceedingly neglectful, so as not even to feel a little pain, so to speak, for those being sold and slaughtered. For just as the more unreasonable of shepherds, looking only to things for their own pleasure, caring very little for the master of the flock, slaughter some fearlessly, imitating the attacks of wild beasts, and sell others, feeling, as I said, no pain at all, but exulting in the most extraordinary gains, and being overcome by such shameful love of profit; in the same way, I think, the leaders of the Jewish peoples might also be caught, having shown no mercy for the flocks under them, and making their own wealth grow, and widening their purses as if with an insatiable hand. And indeed the Savior, reproving such men, said, "Woe to you, scribes and Pharisees, hypocrites, because you tithe mint and dill and cummin, and have neglected the weightier matters of the law: judgment and mercy and faith." For being so pedantic, so as even to rebuke down to the most trivial things those not bringing the tithes according to the law, they took absolutely no account of the weightier matters, that is, of the ordinances that were most necessary and profitable. And that they were not good shepherds, but rather looking only to profits, he will make clear, speaking also through the voice of Ezekiel: "O shepherds of Israel, do not do the shepherds feed themselves? Do not the "shepherds feed the sheep? Behold, you eat the milk "and clothe yourselves with the wool and you slaughter the fatling

"and you feed on my sheep." Therefore, he says, you feed on the sheep of slaughter, that is, either those about to die by the hand of the Romans; or those that you yourselves slaughter, although holding the rank of shepherds. For the time is not yet at hand, in which they will come to slaughter. For after the advent of the Savior, the multitude of the Jews was destroyed by the swords of the Romans, although God had been exceedingly longsuffering towards them. And that the people under their hand became the possession of the shepherds, he showed by saying, Those who possessed them slaughtered them and did not repent. For just as they made their own possession the spiritual vineyard, which was the master's, I mean Israel, or the man of Judah, the new plant, the beloved; so also they as good as took possession of the flocks, reaping the fruits from them, and always in some way making their possession from them in abundance, but abandoning them to those willing to plunder. Therefore, those who possessed them slaughtered them; and those who sold them said, Blessed be the Lord, for we have become rich. And these could also be understood as judges, who traffic in correctness in judgments, and all but bid farewell to the law through Moses, although it says clearly, "You shall not show partiality in judgment, for the judgment is God's." For it was sweet and dear to them to sell the judgment on each matter to those who were willing. And this will be clear to us again through the voice of the saints. For one of the holy prophets said concerning Jerusalem, "Her leaders judge for a bribe;" but the divine Habakkuk as good as cried out to God, saying, "How long, O Lord, shall I cry, and you will not hear? I will cry out 'to you, 'Violence!' and you will not save? Why have you shown me 'troubles and caused me to look upon toils, misery and impiety?' 'Judgment is against me, and the judge takes bribes. For 'this reason the law is scattered, and judgment is not brought to a conclusion, 'because the wicked oppresses the righteous; for 'this reason judgment will go forth perverted.'" Therefore, those who gather wealth from unjust gains, and perverting what is just, and selling, as it were, the judgments on each matter, would be the judges, as I just said. They also say, Blessed be the Lord, for we have become rich; but saying this most senselessly and most irrationally they would rightly be convicted. For they pretend to give thanks, as if God grants them to collect from injustices, and to grow rich from blood. But it were better to say that, having esteemed judging rightly: Blessed be the Lord, for we have been shown to be glorious and genuine guardians of the divine ordinances, bringing forth a right verdict on each matter. Therefore, fair speech is deceit and a blemish, if the things in which God would be pleased are not done by us. Therefore I will no longer spare the inhabitants of the land, says the Lord; and behold, I am delivering the men, each into the hands of his neighbor and into the hands of his king, and they shall smite the land, and I will not deliver them from their hand. And I will feed the sheep of slaughter in the land of Canaan. He threatens the flocks with destruction together with exile and the disasters of war, because although it was possible for them to run under the hand of the chief shepherd of all, I mean Christ, and to be under him, they have instead ignorantly attached themselves to those who both slaughter and sell them. For the Only-begotten Word of God became man, and indeed he spoke clearly, pointing out both their awkwardness and the genuineness of the economy for us, "I am the good shepherd. The good shepherd lays down his life 'for the sheep; but the hireling and 'he who is not the shepherd, whose own the sheep are not, sees 'the wolf coming and leaves the sheep and flees; 'and the wolf snatches them and scatters them; because he is a hireling, 'and does not care about the sheep. I am 'the the good shepherd." But the wretched Jews, although it was necessary to cry out against the hired shepherds, have not done this, but the good shepherd, who lays down his own soul as a ransom for the life of all, they have grieved in countless ways, stoning,

reviling, and finally, opening a boundless mouth against him. For they have cried out together with their own teachers, saying to Pilate, "Away with him, away with him, crucify him," and they have even drawn the righteous blood upon their own heads. For they said again, "His blood be on us and on our children." For this reason, therefore, he says, I will no longer spare the inhabitants of the land. For they are no longer deemed worthy of sparing from God; but rather each has been given into the hands of his neighbor and into the hands of a king, that is, his ruler. For they crucified Emmanuel, and have become slayers of the Lord, and full of all unholiness. Nevertheless, God called them to repentance, and did not immediately inflict the things of wrath. But when the thirtieth year had already passed, after the cross of the Savior, peace departed from the land of the Jews, and there were wars everywhere, city going against city, and those in each were divided into factions, and fighting one another, so that the things happening among themselves appeared an equal evil to those from the war. For the bravest of the Roman generals have taken possession of the land of the Jews, and burning cities with their men, they have subjected it to the yokes of slavery. But those who were able to escape have inhabited the lands of the nations, which can be seen even to this day. And I think this is what it means when it says, I will shepherd the sheep for slaughter into the land of Canaan, that is, into the country and land of the Canaanites. The Canaanites are the nations, among whom the sheep for slaughter are somehow still shepherded by God even to this day, that is, they seem to be shepherded. For they observe some of the things according to the law, and one would not see them as having completely neglected their ancient customs. And indeed they circumcise the flesh, and keep the Sabbath, and consider certain other things besides these worthy of care and consideration. And this was, then, what was said by God through the voice of the prophet, "And I will be to them a little sanctuary in the countries where they shall enter." But the civil wars throughout all Judea, and indeed in Jerusalem, and the things in each city, he who chronicled the tragedies of the Jews has clearly written down; this was Josephus, an eloquent and wise man. And I will take for myself two rods: the one I called Beauty, and the other I called a Cord, and I will shepherd the sheep. In many ways for us in the divinely inspired scriptures the rod is understood. For sometimes it signifies the kingdom, as when it is said to Christ, "A rod of uprightness is the rod of your kingdom;" and sometimes strength, as in the saying, "The Lord will send forth the rod of power out of Zion; and you shall rule in the midst of your enemies;" and sometimes it is taken for instruction and the pastoral science; indeed it has been said again through the voice of a prophet to the Son, "Shepherd your people with your rod, the flock of your inheritance." But in the present context the rods signify for us methods of pastoral science, and a twofold form of instruction, according to what seems blameless. And the chief shepherd of all, "he who laid down his life for the sheep," that is, Christ, receives the rods, in order to shepherd his own sheep with them. For of old; that is, even before the times of the incarnation; being God and lawgiver, the Word from God the Father was tending Israel, using as it were one rod, the instruction according to the law. For he said somewhere through the voice of a prophet to him, "I shepherded you in the desert." But when he became man like us, he receives two rods. For he divides, as it were, his own worshippers, those clearly justified through faith, and sanctified in the Spirit, both by legal and evangelical decrees, not persuading to sacrifice oxen, nor indeed teaching to adhere to the offerings according to the law; but rather having commanded that the power of worship in the Spirit be made in the manner of a bloodless sacrifice. For the shadow has been transferred to the truth, and the things in types have been re-characterized into the refinement of the polity that is in Christ and of the Gospel. And the

names for the staffs: for the one, Beauty, which is the new covenant, beautiful and admirable, of which the Son Himself spoke, "You are beautiful in your loveliness beyond the sons of men;" the other, indeed, was Cord, that is, a portion, so that we may understand the law, the cord set apart for God, which was accustomed to instruct. For it is written that, "When the Most High divided the nations, when he scattered the sons of Adam, he set the boundaries of the nations according to the number of the angels of God, and Jacob his people became the Lord's portion; Israel was the cord of his inheritance." With these two staffs, therefore, the great chief shepherd promises to tend his own sheep, and the word is true. For he gathered into one fold both those from Israel and indeed those from the Gentiles, setting before them for their delight both legal and evangelical instruction, and supplying a certain spiritual pasture for their partaking, and richly fattening the souls of the saints. And I will cut off the three shepherds in one month, and my soul will be grieved with them, for their souls also roared against me. And I said, "I will not shepherd you; what is dying, let it die, and what is failing, let it fail, and let the rest devour, each one the flesh of his neighbor." For when the true and good shepherd had already been revealed, it was indeed very likely, or rather now also necessary, for the hirelings and false shepherds, that is, the teachers of the Jews according to the law, to be removed from the midst; of whom some "slaughtered the sheep and did not repent," while others, "selling them, said, 'Blessed is the Lord, and we have become rich.'" Then why, one might say, does he call them three shepherds, and in what way are they cut off, as he says, in one month? Come, let us speak, setting forth what is from the holy scriptures for belief. I think, therefore, that he names three shepherds: those who served as priests according to the law, and those appointed as judges of the people, and in addition to these, the introducers of the letters, or the lawyers. For these, as it were, fed upon Israel. And those who had the glory of the priesthood were from the tribe of Levi alone, and concerning them Moses said, "The lips of a priest will guard judgment, and they will seek the law from his mouth;" but those who were allotted the authority to judge, they too were chosen, yet they were appointed from every tribe; and in the same way, I think, the introducers of letters, that is, as I just said, the lawyers, always attended upon those appointed to judge, bringing the letters of the law for proof in each matter. That, therefore, as I said, the priests of the divine altars were from the tribe of Levi alone, would require no argument for proof. But that the judges were also chosen from every tribe, as men learned in the law, the blessed Moses will confirm, saying in Deuteronomy to the sons of Israel, "You shall appoint for yourself judges and introducers of letters in all your cities which the Lord your God gives you, according to your tribes, and they shall judge the people with righteous judgment; they shall not pervert judgment, they shall not show partiality, nor shall they take bribes; for bribes blind the eyes of the wise and subvert the words of the righteous." Moreover, Moses came to say such things and to command that they be fulfilled, following, admittedly, divine and secret commands, but not dishonoring the counsel of Jethro, who was also his father-in-law; for it is written that, "And it came to pass on the morrow that Moses sat down to judge the people, and all the people stood by Moses from morning until evening; and when Jethro saw all that he was doing for the people, he says, 'What is this you are doing for the people? Why do you sit "alone, and all the people stand by you from morning until "evening?"'" Then when Moses said that, for the sake of judging justly and lawfully, he chose to undertake this labor, Jethro said again, "Now therefore listen to me and "I will give you counsel, and God shall be with you. Be "you for the people in things pertaining to God, and you shall bring their "words to God, and you shall testify to them the ordinances "of God and his law, and you shall show "them the ways in which they shall

walk and the "works that they shall do. And for yourself look out from all "the people able men, God-fearing, just men, "hating arrogance, and you shall set them over "them." Then what does the sacred scripture say? "And Moses "listened to his father-in-law and did all that he said to him, "and Moses chose able men from all "Israel, and made them over them rulers of thousands and "rulers of hundreds and rulers of fifties and rulers of tens, and "they judged the people at all times; every difficult matter "they brought to Moses, but every light matter they judged "themselves." There were, then, three kinds of shepherds: priests and judges and those skilled in the legal writings, that is, the lawyers. And we will find our Lord Jesus Christ himself denouncing separately the Pharisees and scribes and lawyers. For he would say, "Woe to you, scribes "and Pharisees." And as he said these things, one of the lawyers approached him, saying, "Teacher, in saying these things you insult us "also. But he said, it says, Woe to you lawyers also, "for you load people with burdens hard to bear, and "you yourselves do not touch the burdens with one of your fingers." I know, therefore, that the kings who ruled from time to time in Jerusalem from the tribe of Judah also fulfilled the role of shepherds for the peoples under their hand. But since at the birth of Christ the line of kings had failed, that is, it had been cast out from the leadership; for at that time Judea was ruled by Herod, the son of Antipater, an Ascalonite, and Pontius Pilate; we have necessarily been silent about those from the tribe of Judah. For that they had failed at the birth of Christ, the scripture will confirm: "A ruler shall not fail from Judah, nor a "leader from his loins, until he comes for whom it is reserved, "and He shall be the expectation of the nations." Therefore, since the expectation of the nations had now arrived and been born, that is Christ, a ruler from Judah and a leader from his loins has necessarily failed. Three shepherds, therefore, as I said, priests and judges and teachers of the law, who also remained in their own offices, that is, in their ranks and places, even up to the times of the visitation. These are also removed, and very justly, in one month. For since they killed the author of life, for this reason they are also cut off, and as it were in the month of new things, in which Emmanuel endured the slaughter for us. For they remained administering Israel even after the cross of the Savior, while the God who rules over all was still being long-suffering and having pity on them, and calling them to repentance; but we say that they were removed, so to speak, according to the decree made by God for this purpose, at that time when, as I said, they handed over the Savior and redeemer of all to the cross. They were removed, therefore, in one month. And so much for the shepherds; but as for the flock, the judgment is this: I will not shepherd you, and this: that if they chose, they would devour and bite one another, and without any mercy would crush and consume. For since they were cast out of the divine fold, and were not deemed worthy of the mercy of the chief shepherd of all, they both devoured one another, and were given as a most ready prey to those who wished to plunder them. And he said, very fittingly, concerning the three shepherds who were also removed in one month, that my soul shall be weighed down over them, that is, I will bring a heavy judgment upon them, because their souls also roared against me. for being no different from wild beasts, they leaped upon very often to Christ, and finally they brought him to Pilate, saying "Away with him, away with him, cruci- "fy him." And he remembers this also through the voice of Jeremiah, saying "I have forsaken my house, I have left my inherit- "ance, I have given my beloved soul into the hands "of her enemies. My inheritance has become to me like a lion in "the forest; she has uttered her voice against me, therefore I have hated "her." And I will take my beautiful staff, and I will cast it away to break my covenant which I made with all the peoples; and it shall be broken in that day, and the Canaanites, the sheep that are kept, shall know that it is the word of the Lord. He calls the staff

beautiful, meaning the instruction through the evangelical mystery, which is exceptional in its beauty, clearly, the spiritual beauty. But to say that he would both cast away and scatter it would likely signify not that he would send it away and disperse it, doing away with it, that is, destroying it as use- less; far from it; but I would say rather that we ought to understand the following. For those who are accustomed to watch over flocks, if they should see one of the sheep leap away from the flock, and get as far away as possible from the others, then they certainly cast the staff at it, and immediately drive it back to choose to flock with the others. The word of the prophecy, therefore, has observed the custom in the shepherds' skill. For he says that the beautiful staff will be cast away, that is, it will be sent even to those who are furthest away, clearly, to the Gentiles, for they were the ones far off, but they have become near through faith. And he says that the staff will be cast away in such a way that it will be scattered throughout all the earth, that is, be distribut- ed, and the word concerning Christ, that is, the evangelical preaching, seem as it were to be scattered everywhere. For he says it will be scatter- ed in that day, that is, at that time in which Christ, having trampled the power of death, would live again, and say to the holy apostles "Go "and make disciples of all nations, baptizing them "in the name of the Father and of the Son and of the Holy "Spirit." For then the word of our Savior went about all the earth under heaven; and it is accurate to say concerning the holy apostles that "Their sound went out into all the earth, "and their words to the ends of the world." And that the casting away and scattering over the earth, that is, the distribu- tion in their own lands of the beautiful staff, which is the covenant that he no longer made with Israel alone but rather with all the nations, was not without profit for the Gentiles, we may observe, and very effortlessly, by understanding the word of the prophecy; for he says, the Canaanites, the sheep that are kept, shall know that it is the word of the Lord. For he calls the Gentiles Canaanites. And these may be understood as the sheep that are kept. For they have been kept for Christ, for he himself is the expectation of the nations. And since the covenant with all was scattered also in their own lands, they have believed that he is the Word of the Lord. For we who are called from the Gentiles have been disposed through faith, that the Only-begotten Word of God, being God and having been begotten of God according to nature and existing, has himself through himself addressed to us the divine and evangelical laws. Therefore we have worshipped him, and we serve him, having put aside that ancient and inglorious deceit, and having been transferred from the opinion of many gods. And this, then, was what was sung to him through the voice of David "All the nations you have made "will come and worship before you, O Lord." "For "at the name of Jesus Christ every knee should bow, of things in "heaven and on earth and under the earth, and every tongue "should confess that Jesus Christ is Lord, to the glory of "God the Father." And I will say to them, If it is good in your sight, give me my wages, or refuse. And they weighed out my wages, thirty pieces of silver. And the Lord said to me, Drop them into the furnace, and see if it is approved, in the way that I was approved for them. And they took the thirty pieces of silver and cast them into the house of the Lord, into the furnace. Through the evangelical decrees, that is, through the beautiful staff, that is to say, of the excellent instruction, we have been taught the mystery of the economy in the flesh of the Only-Begotten. For we have heard and have believed, that being God, as I said, the "Word" from God the Father, "became flesh and dwelt among us," and came down also in the form of a servant, and being in the form and in equality with the one who begot him, became "obedient unto death, even death on a cross;" and "though he was rich, he became poor for our sakes, that we through his poverty might become rich." For he delivered us from the bonds of death, he freed us from sin, he made us sons of God; and what good thing

has he not bestowed? And in addition to these things we have known that we were also bought with a price; "not with perishable things, with silver or gold; but with the precious blood as of a lamb without blemish and without spot, Christ," and so then we owe our own life to him. For if "One died for all, then all died" in him, and we ought to live no longer for ourselves, according to the probable and right reason, but rather "for him who died for us and was raised." And for this reason he says, If it is good in your sight; it is clear that this means the mystery of the economy in the flesh; if you have been saved through him and have acted rightly, and have known me as Savior and redeemer, and the one who endured death for the life of all, give my wages, having set them, that is, having determined them, or refuse. But those from the nations are grateful. For they set the wage, in no way equal, but somehow resembling what we have received from him. For just as he died for us, so we also have laid down our lives for sincerity and love toward him; and it would be fitting for the holy martyrs to say, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" For nothing has overcome the courage of the saints. Therefore, the likeness of the things that have come to us from Christ is somehow shown, by the saying that thirty pieces of silver were given to him as a wage. For the traitor and truly most abominable and God-hated Judas, having taken thirty denarii, betrayed Christ to his murderers, and has sold the author of our salvation to the sinners. But thirty pieces of silver were brought by the nations to him as a wage, which also are cast by God's command into the furnace, being very well tested, just as Christ himself was tested for us. For our faith will not be unexamined by the God who knows all things; nor indeed our life untested; but as the blessed Paul says, "the fire itself will test what sort of work each one has done." And it is also written concerning Christ that, "Suddenly the Lord whom you seek will come to his temple, and the angel of the covenant whom you desire; behold, he is coming, says the Lord Almighty. And who will endure the day of his coming? Or who will stand when he appears? For he enters like a refiner's fire and like the fuller's soap, and he will sit refining and purifying as silver and as gold." And the divine David also sings somewhere, as from the person of everyone who has believed in Christ and wishes to live according to the Gospel, "Test me, O Lord, and try me, test my reins and my heart by fire." But that the furnace is in the house of the Lord, the Prophet says. For the Church of Christ tests the character of each person and the genuineness of his love for Christ, and "having the discernment of spirits," it knows precisely who speaks in the Holy Spirit, calling Jesus Lord, and who indeed in Beelzebul, calling him accursed; and who are "the true worshippers," and who, on the other hand, are "wolves" coming to us "in sheep's clothing." And I cast away the second staff, the rope, to scatter the covenant between Judah and between Israel. He said Christ would take two staffs, and so would pasture with them his own sheep, clearly meaning the holy multitude of those called through faith. and we said the beautiful staff was discipline, that is, the evangelical proclamation; but the other, that is, the cord, the commandment through Moses, as given to the cord assigned to God, that is, to Israel, for a help, according to the prophet's voice, "For he says he has given a law for a help." Therefore, that the multitude of the nations was to be instructed not only by the evangelical teachings, but also by the commandments given of old and through Moses—the shadow in the law clearly being transformed into truth—he makes evident through what is set before us. For just as he said the beautiful staff was cast off and scattered—for the evangelical discipline was sown, as it were, in the lands of the Canaanites, being carried about, of course, by the holy apostles—so also the other staff, or discipline, that is, the cord, or the law, which was placed by God in the order of a covenant between Judah and between Israel, that is, of

the entire race of Israel; for by Judah he names the two tribes in Jerusalem, I mean Judah itself and Benjamin, but by Israel the other ten, who were settled in Samaria along with Jeroboam; so then the law has been given also to those from Canaan; for we are initiated, as I said, by both legal and evangelical ordinances. For this reason Christ also said, "Do not think that I have come to abolish "the Law or the Prophets; I have not come to abolish, but "to fulfill. For I say to you, until heaven and earth pass away, "not one jot or one tittle will pass from the Law "until all is accomplished." For he fulfills the law by teaching what is beyond the law, and not placing the one being instructed outside the law, as for instance in saying, "You have heard "that it was said to those of old, 'You shall not murder, and whoever murders "will be liable to judgment.' But I say to you that everyone who is "angry with his brother without cause, will be liable to judgment." And again, "You have heard that it was said, 'You shall not commit adultery.' But I "say to you that everyone who looks at a woman with lust, "has already committed adultery with her in his heart." For "You shall not murder" is perfected in refraining even from anger, which is the root and origin of murder. And by not admitting desires at all, that is, by punishing pleasures, the practice of adultery is surely done away with, just as we say that when the roots are damaged, the shoots from them wither away with them, or rather, they would not spring up at all.

Book 5 And the Lord said to me, Take for yourself again the equipment of a shepherd of an unskilled one, because behold, I am raising up a shepherd over the land; he will not look after the one that is perishing, nor seek the one that is scattered, nor heal the one that is broken, nor guide the one that is whole, but he will devour the flesh of the choice ones and tear off their hoofs. When the good shepherd, wise and knowledgeable, that is, Christ, cast off and scattered the two staffs in the lands of the Canaanites, in the ways already previously explained; some have known that it is the Word of the Lord. For they have believed, as I said, that although the Word who is from him and in him was ineffably begotten by God the Father, since he became as we are, and has been named chief shepherd of all, he set forth to them for initiation and for accurate knowledge of the mystery concerning himself, both the evangeli- cal instruction and illumination, and indeed also the legal one. For we said that these were the two rods, by which Christ shepherds us "in good pasture and in a rich place" as it is written. But the Jews, not understanding the mystery, and being ignorant of the good rod, that is, the evangelical proclamation, and in addition to these dishonoring the other rod, whose name is Cord, that is, the law through Moses, did not accept the faith, and are ignorant of the one foretold through the law and the prophets; and the Savior himself clearly said this to them: "Do not think that I will accuse you to the Father; there is one who accuses you, Moses, in whom you have hoped. For if you believed Moses, you would believe me; for he wrote of me. But if you do not believe his writings, how will you believe my words?" It is therefore in no way debatable that they have believed neither the writings of Moses, nor indeed the words of the Savior. But since they did not receive the knowledge of the truth, for this reason, as the most wise Paul says, "God will send them a strong delusion, so that they may believe the lie;" and he says that the antichrist is the working of error, to whom the Jews, having attached themselves, will be condemned. And the Savior will confirm it, saying to them who have chosen to disobey, "I have come in my Father's name, and you do not receive me; if another comes in his own name, you will receive him." That the Jews, therefore, were going to readily receive the son of lawlessness who had appeared in due time, "who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God," him who does not know how to shepherd correctly and skillfully, God commands the Prophet to prefigure,

saying thus: Take for yourself again the equipment of a foolish shepherd. For the most gentle of shepherds, and those knowledgeable in the tasks at hand, have slender rods, so that if there should be an occasion for striking, the one being struck might not be shattered. But if someone should be one of those who does not know the business, and is situated as far as possible from the science of shepherding, he crushes them with the thickest clubs. And these, I think, are the pastoral implements of the foolish shepherd. But since in due time the son of lawlessness, clothed in royal honor, was destined to appear to be shown in the rank of a shepherd to those on earth; yet deeming the people under his hand, or even those outside his hand, worthy of no mercy, for this reason he says: Behold, I am raising up a shepherd on the earth, who will not visit the perishing. It is as if he were saying: The one who has slipped into little faith, he would not strengthen with initiations; the scattered he will not seek, that is, he says, the one that has wandered from the straight path, and is accustomed to leap away from the flock, he will not seek, that is, he would not convert it to what is better and right. The broken he will not heal. And one is broken, either being overcome by evil pleasure, and as it were not bearing the weight of the love of the flesh; or rather, having been carried away by the deceits of the unholy heretics, and not having a sound mind for the necessity of believing rightly. This again the good shepherd heals, but the foolish one no longer. He will not guide the sound one, but he will even devour the flesh of the chosen, and will dislocate their ankles. For the son of lawlessness will war against the saints, and unleashing his unrestrained anger upon them, he will all but cut up and devour their flesh like a wild beast. And he will dislocate their ankles, so that no one may be able to walk uprightly; for he will compel them to worship him, striking them with awe by his wonders. For he has "his coming in the activity of Satan," and in Beelzebul he will perform "wonders, so as to lead astray, if possible, even the elect," and as the Savior says, "No flesh would have been saved," while his greed rages against all; "but for the sake of the elect, those days will be cut short." "For the Lord will slay him with the spirit, and will destroy him "with the manifestation of His coming." O you who shepherd vanities, and you who have abandoned the sheep, a sword upon his arm and upon his right eye; his arm shall be completely withered, and his right eye shall be completely blinded. The word having once been spoken concerning the worthless shepherd, he all but scowls, then, at the shepherds who are not good, and uses, in a way, a most general discourse, proclaiming in advance the things that will happen to those of such a mind. For observe how, as if they are already paying the penalties for their laziness, he perhaps even feels compassion because of his innate gentleness, and he accuses them, on the one hand, that they have become shepherds of vanities, that is, caretakers of temporary things, and so lazy as to rejoice over the sheep that have miserably perished. For those who sold them said "Blessed is the Lord, and we have become rich;" and they slaughtered them and felt nothing for them; for of the need to shepherd rightly there was no account at all among them. Such were the leaders of the Jews, shutting up the kingdom of heaven, as Christ says, and neither entering themselves, nor allowing others to enter; but traversing "the sea and the dry land, in order to "make one proselyte, and if he becomes one, making "him a son of Gehenna twofold more than yourselves." What then will happen to such evil shepherds? A sword, he says, upon his arm and upon his right eye. And the arm is taken to signify both power and a type of spiritual energy. And indeed, even of the animals being slaughtered in the holy tabernacle, the arm was a choice part for the divine altar and a sacred offering to God; the law, I think, indicating through a riddle that one must dedicate one's own strength, both physical and spiritual, to God. But that the arm signifies power, one of the saints will confirm, having addressed the God of all:

"By the greatness "of your arm let them be turned to stone." And the eye is taken as a type of the mind. Therefore, he who does not shepherd rightly will suffer the maiming of both arm and eye, that is, he will be destitute of spiritual strength. For he will not be able to accomplish any of the good things if God does not strengthen him; and he will be darkened in mind, being and being considered devoid of the divine light. For he will not be able to say with boldness, "For you will light my lamp, O Lord; my God, you will enlighten "my darkness." And it is the right arm that is cut with the sword, and indeed the eye that is blinded. For there is nothing right among the peoples of the Jews, no good deed, no strength in these things, nothing from the divine light for the mind and heart. For as Paul says, "To this day, whenever "Moses is read, a veil lies upon their heart." And David also somewhere sings concerning them, "Let their eyes be darkened, that they may not see." Therefore, all things among them are left-handed, whether you speak of conduct, or thought, or anything else believed to be present. For the removal of the left-handed things would, I know, benefit those who endure it; for the rejection of left-handedness would release them from every cause and blame. But the putting away of right-handed things would injure them not moderately; for it leads in every way to the most shameful and abominable things. But for the Jews, it would be fitting, and very likely, to be in a state of deprivation of right-handed things; but for us who are in Christ, to be in a state of rejection of left-handedness, and to take pride in right-handed things. An oracle of the word of the Lord concerning Israel, says the Lord, who stretches out heaven, and lays the foundation of the earth, and forms the spirit of man within him. Having made a very sufficient narrative concerning, I say, the good shepherd, that is Christ, and moreover concerning the worthless and most cruel shepherd who devours the sheep; and this we say is the antichrist; he usefully also mentions the persecutions that will be from time to time against Israel; and not of course, of the one according to the flesh, or rather of the spiritual; and of the truly holy Jerusalem, "which is the church of the living God." For just as we say there is a spiritual Jew, the one having a circumcision in the heart, which is by the Spirit, and not at all the one in the flesh by the letter; so also one might say that Israel is understood, not at all as the one from the blood of Israel, but rather that one who has a mind seeing God. Such rather are all those who through faith in Christ have been called to sanctification, having known through him and in him God the Father. For this is the one sure and excellent way of seeing God. Therefore, the word is taken for the Israel just mentioned by us. And that the Creator of all is all-powerful, who makes for us the prediction concerning these things, he reveals, saying: Stretching out heaven, and founding the earth, and forming the spirit of man within him. For, he says, God who is all-powerful receives the oracle of the word against Israel, "stretching out the heaven like a curtain," according to the voice of the psalmist, and having made the earth so very firm, so as to have it unshaken always and forever, although founded upon the seas; for thus the divinely inspired scripture said. he himself who forms the spirit of man within him. And how could the creator and craftsman of such great things not accomplish what seems good to him without toil and very easily? But the spirit of man is formed by God in him, not being called into the beginnings of existence, even though it came to be through him, but as if being transformed, from weakness to power, from cowardice to patience, and simply being changed spiritually from the more shameful things to the better. And the divine David also sings somewhere, "Create in me a clean heart, O God, and renew a right spirit within my inward parts." And surely one would not say, if he had any sense, that he wishes to receive a heart or a spirit, as if not having one from the beginning; but he would rather suppose he is asking for a clean heart and a right spirit to be created in him. And this is the transformation. And it is a custom for

the holy prophets, if they are about to make a prediction of no contemptible matters, to try to show beforehand the God of all as all-powerful and most mighty, so that their word might in every way have certainty for faith, even if they should say something beyond hope, and which, as far as our thoughts are concerned, is beyond reason and disbelieved. Behold, I make Jerusalem like a threshold being shaken for all the peoples round about, and in Judea there shall be a siege against Jerusalem. And it shall be in that day that I will make Jerusalem a stone trodden down by all the nations; every one who tramples it down will mockingly be mocked, and all the nations of the earth shall be gathered against it. In the things already announced, the war against Judea that was to be by the army of the Romans was clearly spoken of. And so he said, "A voice of wailing shepherds, because their greatness is laid waste;" and after other things again, "For this reason I will no longer spare the inhabitants of the land, says the Lord; and behold, I am delivering the men, each into the hands of his neighbor and into the hands of his king. And they will cut down the land, and I will not deliver them out of their hand." But in the present matters, he clearly foretells the persecutions that have happened against the Church. For they have warred against those who have believed in Christ; for before all others, the leaders of the synagogue of the Jews, commanding the holy apostles not to speak in the name of Christ, flogging them also in the councils, arranging for them to be stoned, and what of the most unholy things were they not doing and saying? But since the word concerning Christ had also gone out into the countries of the nations, and those in them had become hearers of the evangelical preachings, other persecutions again have happened through those who held power at various times and in various places who, of the profane and abominable idolatry eager to transform themselves and having become ministers of diabolical impiety, have killed the saints, calling them to the contests for martyrdom. And somehow the Church seemed to suffer easily, with no one defending her, and to resemble shaken and falling gateways, or even a stone trodden underfoot. For although the Savior of all is powerful and could easily quell every war, or rather, even remove it entirely from those who worship him, and make them superior to every temptation and to the overpowering hand of their enemies, he allowed them providentially to be made glorious through sufferings, so that having become conformed to him, they might be glorified with him and reign with him. For if we suffer with him, "we shall also "reign with him," according to what is written, and if we are "partakers of the sufferings," so also shall we be of the glory. Behold, therefore, he says, I make Jerusalem like a shaken gateway. And if this should happen, and the encirclement, that is, the siege by all, were placed around her, and when she seemed to be like a stone trodden underfoot, then everyone who mocks is mocked. And this has been done, as I just said, in the persecutions from time to time. For they attacked the saints, tormenting them in many ways, and perhaps the wretches even smiled upon them as they were dying. For they did not know, as is likely, the glory that comes from suffering, and that the labor would certainly lead to their everlasting joy. See, then, how he says it is not the work of the strength of the nations that the Church will be trodden underfoot, but of his own will allowing it, as I said, for his own worshippers to be perfected through sufferings. For behold, he says, I make Jerusalem like a shaken gateway for all the peoples round about. Similar to this, I think, is that which was very clearly spoken by the voice of the Savior to Pilate: "You would have no "authority against me at all, unless it had been given to you "from above." And the spiritual Jerusalem, that is, the Church, might reasonably say in turn to the persecuting world: You would have no authority against me at all, unless it had been given to you from above. On that day, says the Lord Almighty, I will strike every horse with bewilderment and its rider with madness;

but upon the house of Judah I will open my eyes, and I will strike all the horses of the peoples with blindness. That he will quell every war, and render the attacks of the persecutors ineffective, he gives us to understand by saying he will strike both horse and rider with bewilderment and madness and indeed with blindness. And I think that to suffer bewilderment is the same as to endure madness. For to be out of one's mind would be understood as bewilderment, and very reasonably so. When this has happened and has befallen the murderers, it will certainly be left for the saints to say concerning those who fought against them: "Our "enemies are foolish," and indeed: "Some in chariots and "some in horses, but we will be magnified in the name of the Lord our God. "They were entangled and fell, "but we have risen and stand upright." And in another way he who impiously attacks the forbearance of the saints might go mad, and he will endure an unexpected bewilderment, or rather, amazement, having seen that they conquer in adversities, and are crowned when they fall, and even if they seem to be defeated, then indeed they prevail all the more; if indeed it is true, that in their very suffering they are seen as glorious, and with the greatness of their labors they have the accompanying grace from above. Then how would the blessed martyrs not astonish those who fought them, conquering even Satan himself, and rebuking wicked and unclean spirits; instilling great wonder at their inherent glory, sometimes even in those who had killed them? Therefore, he promises to strike both rider and horse together, so that we may understand the phalanxes of the enemies, arrayed against the gentleness of the saints. But upon the house of Judah, he said he would open his eyes. and Judah in these things, the one from the root of Jesse and He names Christ as the one who appeared from the tribe of Judah; and his house, the Church, that is, the holy multitude of those justified in faith. But the opening of the eyes I think means this, that He will look very abundantly and as it were with a whole gaze; and this would be a clear sign of His benevolence towards them and indeed of His mercy and love. For it is written, "The eyes of the Lord are upon the righteous." And upon whomsoever He might look, these He declares thrice-blessed in every way, if it is possible to say without falsehood, that He punishes the insolent and the sinner with turnings away, but He gladdens the pious and virtue-loving with His visitations. And so the divine David, making clear both the loss from the turning away and the gain from the visitation, at one time said, "Turn not thy face away from me, and do not "turn away in anger from thy servant;" and at another time again, "Look upon me and have mercy on me." For wrath and the things that result from it will certainly follow the turnings away; but in His looking upon is the necessity of receiving mercy. And all the chiliarchs of Judah shall say in their hearts, We shall find for ourselves those dwelling in Jerusalem in the Lord almighty, their God. We say that the chiliarchs of Judah are named the holy apostles, those who have been ordained as it were in the rank of generals by Christ, and have been appointed to lead Judah, that is, those called to confession and praise. For Judah is interpreted as praise. And these would be all those from the nations, to whom the divine psalmist also commands that they must glorify Emmanuel, saying in spirit, "Bless "our God, O nations, and make the voice of his praise to be heard." Judah, therefore, in these matters, are those called through faith to praise and confession; and the chiliarchs are those set over them, the commanders and leaders, the divine disciples. So it is possible to see them, as to certain soldiers, crying out to the worshipers of the Savior and saying, "Stand therefore, having girded your loins "with truth, and having put on the breastplate of righteousness, "and having shod your feet with the preparation of the gospel "of peace, in all things taking up the shield of faith, "with which you will be able to quench all the flaming darts "of the evil one. And take the helmet of salvation, "and the sword of

the Spirit, which is the word of God." And that we must be seen as glorious and accomplishing a reputable life, the divine Paul also said, "Through the "weapons of righteousness on the right hand and on the left," and in addition to these things, he pointed out as it were the phalanxes of the adversaries, saying, "For the rest, be strong in "Christ and in the power of His might. For "our wrestling is not against flesh and blood, but against the "principalities, against the powers, against the world-rulers of "this darkness, against the spiritual forces of wickedness in the "heavenly places." The chiliarchs, therefore, and very fittingly, are the divine disciples, who, he says, will also say in their hearts, We shall find for ourselves those dwelling in Jerusalem in the Lord almighty, their God. For the divine disciples desired to see the truly holy Jerusalem, that is, the Church, filled with worshipers, and like some illustrious and famous city to be greatly dignified by a populous multitude of inhabitants. And so they proclaimed the faith, they evangelized Jesus, sealing their words with signs and wonders. Yet they did not persuade Israel; for it remained hard and unbending and like a horse that has thrown its rider. For this reason, then, they sought for themselves those who inhabit the holy city in the Lord almighty, their God, that is, in Christ, and indeed they turned to the nations, exclaiming to the peoples of the Jews, "It was necessary "that the word of God should be spoken first to you; but since you thrust "it from you, and judge yourselves unworthy of eternal "life, behold, we turn to the nations, for thus "God has commanded" us. From there they sought the citizens of the Church, of which the divine David also makes mention, saying, "Glorious things have been spoken of you, O city of God." And having sought, they have become rich, and they have gathered a multitude beyond number, and indeed they say to the holy city, "Enlarge the place of your tent and of your curtains, fix them, do not spare, lengthen your cords, and strengthen your stakes, spread out still to the right and to the left." And she rejoices in the multitude of those who dwell in her, and all but marveling at the assembly of her own children, she says, "But I was childless and a widow, who has borne me these? and where were these for me?" In that day I will make the captains of Judah like a firebrand among wood and like a torch of fire in stubble, and they will devour all the peoples round about, on the right and on the left. By "captains of Judah," as I have already said before, he calls the holy apostles, or even simply all the leaders of the holy churches; and he said that the word from them, that is, the mystagogy, would so overpower the heart of the nations, that it would seem like a firebrand had fallen upon wood, and a torch into easily flammable stubble. For "they will devour," he says, "all the peoples on the right and on the left round about," that is, wherever they might wish to go, in every way and by all means they will prevail there, calling them to understanding and, as with a divine and spiritual fire, warming those who have grown cold. The God of all said something like this also to the blessed prophet Jeremiah: "Behold, I have put my words in your mouth as fire, and this people as wood, and it will devour them," instead of "He will call to understanding those who have grown cold in sin, and will make them fervent again in spirit." For the heart of those who are astray has grown cold, and their mind is dead, worshiping "the creation rather than the creator" God, and offering veneration to wood and stones. But when they receive the divine word, they are made, as I said, fervent in spirit, ardent for righteousness; for we have been baptized, as the divine John says, "with the Holy Spirit and with fire," the spiritual fire, which is accustomed to consume, like some rubbish, the sin that dwells in our souls and to melt away the filth of the love of the flesh. Indeed, it was said to someone through the voice of Isaiah, "Because you have coals of fire, sit upon them, these will be a help to you;" and indeed he himself also says concerning himself, "And one of the Seraphim was sent to me, and in his hand he had a coal of fire, which he had taken with

tongs from the altar, and he touched my mouth and said, 'Behold, this has touched your lips, and will take away your iniquities, and will cleanse your sins.'" saying that the coal is, in all likelihood, the divine and most holy Christ who melts away sin. Therefore the divine disciples have become like a firebrand among wood and like torches of fire in stubble, and have devoured the nations round about; yet not consuming them to destruction, but rather burning up the foul and profane dogmas of the falsely-named knowledge within them, and melting away the filth of the ancient deceit, and not allowing the mind of those who have once believed to grow cold any longer toward unprofitable and vain counsels, so that they leap up within themselves, saying to Christ the Savior of all, "Your word is exceedingly refined, and your servant has loved it." For that the word of God is fervent and very sharp would be clear from his saying to Jeremiah, "Are not my words like a burning fire, says the Lord, and like a hammer that breaks a rock?" For the all-powerful Word of God possesses, and very aptly, the ability to rekindle a mind grown cold in sin, and to easily unfold one that has, as it were, hardened and become compressed; for it is "living and active, and sharper than any two-edged sword, piercing even to the division of of soul and spirit, of joints "and of marrow, and a discerner of the thoughts and intentions "of the heart;" and it has been said somewhere also through the voice of prophets to the harsh and unyielding Jew, "Be circumcised to our God, "and take away the hardness of your hearts, O men "of Judah and inhabitants of Jerusalem." "Rend "your hearts and not your garments." And Jerusalem shall yet dwell by itself, and the Lord will save the tents of Judah as from the beginning, so that the boast of the house of David and the pride of the inhabitants of Jerusalem may not be magnified against Judah. He says that the Church will not always be in turmoil, nor indeed endure endless persecutions; but will be at rest at times, and will dwell by itself, that is, alone, with no one disturbing it, no one bringing affliction, no one inflicting terror, no one heaping up the despondencies from temptations; for the Lord will save the tents of Judah as from the beginning. For the Lord of all, clearly Christ, will thus defend His own churches, that is His own tents, as to bestow on them a care equal to that formerly granted to those of Israel who were redeemed from Egypt. For the God of all brought Israel out of the house of bondage, and "from the iron "furnace," as it is written, and from unbearable greed, "with a mighty hand and with an outstretched "arm," when He also "drowned the pursuers in the Red "Sea; the deep covered them, and they sank like lead "in the mighty water;" and the redeemed were brought across. A pillar of fire led them by night, showing the way, and a cloud also hung over them by day. Then they ate bread from heaven, escaped the bites of serpents in the wilderness, were stronger than their enemies, were brought across the Jordan, were circumcised with stone knives, and entered the land of promise. These things Christ will grant to those who seek His tents, that is, the Church; thus He will also save them, having freed them from the bondage under the devil, I mean, and having delivered them from demonic greed, having brought them as if through a sea of the distractions and vain turmoil in this world, having set Himself up for them as a brilliant pillar and foundation, illuminating those in darkness, and like a cloud watering with intelligible dews; and having become for them also the bread of life, having rendered the bites of the intelligible serpents ineffective and inert, and having brought them across the Jordan, and showing them to be clean through circumcision by the Spirit, and bringing them also into the kingdom of heaven. These things He will grant to His own worshippers, and He will save them in certain ways such as these, so that the boast of the house of David, that is, the leaders of the Jews, may not be magnified; nor indeed may there be pride, that is, occasions for pride, for the inhabitants of the perceptible and earthly Jerusalem against Judah. For they were

haughty and looked down excessively on those who had believed in Christ, and against Immanuel Himself, putting forward high and low the things granted through Moses to the ancients, and alleging the mercy bestowed upon their fathers. And so at one time they were saying, "What sign then do you "perform, that we may see and believe you? What do "you do? Our fathers ate the manna in the wilderness, "as it is written, He gave them bread from heaven "to eat;" and at another time again, "We know that "God has spoken to Moses, but as for this man, we do not know where "he is from." Therefore, the God of all will work wonders for us too, even if not visibly, just as He certainly did then, but at least intelligibly, and thus He will save us who are in His own tents, so that the Jews, that is, their leaders, may not be haughty against us. For I think this is what the boast of the house of David signifies. And it shall be in that day that the Lord will defend the inhabitants of Jerusalem; and the one who is weak among them in that day shall be as the house of David, and the house of David shall be as the house of God, as the angel of the Lord before them. "With the shield of good will for us" God and Father has crowned us. For He has given us His own Son as a defender and champion, through whom we have also been saved, easily escaping every temptation; and being accustomed to triumph over the war from enemies and the brutishness of persecutors. But in the present matters something of this sort is indeed indicated, though one might perceive the meaning to be overshadowed by much obscurity. For the God of all said that He would defend the inhabitants of Jerusalem, and not rather those who sojourn in it. And admittedly, Jerusalem in these passages is understood to be the Church of Christ. He sojourns in it who is not very secure, but is, as it were, shaken and easily carried away to what is not right, or is otherwise lazy in the love of learning; but he, on the other hand, dwells in it who is firm and established in the love that is for Christ, and always devoted to the benefits from the divine teachings, so as to be able to say in the words of David, "How sweet are your words to my throat, more than "honey and the honeycomb to my mouth." He will defend, therefore, he says, the inhabitants, and the one who is weak among them in that day will be as the house of David. And we say that by the house of David in these passages is meant the most honored among the Jews. For from the tribe of Judah, from which came Jesse and David, they ruled from time to time in Jerusalem. But by the weak one from among the inhabitants of the holy city, the spiritual Jerusalem, which is the Church, he perhaps means the one who is still a catechumen, who has not yet been baptized, but is still sick, as it were, weighed down by the burden of sin, and has not been delivered from his old infirmities, that is, passions. But even being in this state, because he has only believed, and has departed from the shadow of the law, and has fully inclined to choose to fulfill the life in the spirit and the glories of the life in Christ, he will be, he says, as the house of David, that is, in no way inferior in understanding to the wise and most honored among the Jews. The most wise Paul also alludes to something of this sort, when speaking to the Jewish people. For he spoke thus: "For when Gentiles, who do not have the law, by nature do what "the law requires, they are a law to themselves, even though they do not have the law, "they who show the work of the law written on their "hearts." And again: "For circumcision indeed is of value, "if you practice the law; but if you are a transgressor of the law, your "circumcision has become uncircumcision. So, if a man who is uncircumcised "keeps the precepts of the law, will not his uncircumcision "be counted as circumcision? Then he who is physically "uncircumcised but keeps the law will condemn you who have the written code and "circumcision but are a transgressor of the law. For no one is a Jew "who is merely one outwardly, nor is circumcision outward and physical, "but a Jew is one inwardly, and circumcision is a matter of the heart, by "the Spirit, not by

the letter. His praise is not from man "but from God." Therefore, the one who has rejected circumcision in the flesh as obsolete, but has rather loved that which is in the spirit, and who bears about the inward Jew, "whose praise is not "from men, but from God," how is he not better and in no way inferior to the experts in the law and the most honored among the Jews, even if he happens to have a remnant of weakness, as not yet having been baptized? For by the sound part of his own heart, that is, by faith, he will in every way differ from the one who does not accept the faith. But if one of those from the house of David, that is, of the illustrious and most honored among them, should accept the faith and, understanding very well the mystery of Christ, become His worshipper, this man will be both as the house of God and as an angel of the Lord before them. The Savior Himself is also found saying something of this sort; for He said that "Therefore every scribe who "has been trained for the kingdom of heaven is like a master "of a house, who brings out of his treasure "new things and old." For the one who already has treasured up within himself the knowledge of the law, if he should also receive the knowledge of the gospel, will be rich in understanding, contemplating new things and old, just as from storehouses, setting before those who love learning; what sort of man the divine Paul was, at one time attempting to establish the word concerning Christ with legal proofs; at another, also with initiations beyond the law, in a way compelling his hearers to choose to be glorified in faith in him. For at one time he would say "Tell me, you who desire to be under the law, do you not hear the law? For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But he who was of the slave woman was born according to the flesh, and he of the free woman through promise; which things are an allegory; for these are the two covenants, one from Mount Sinai, which gives birth to slavery, which is Hagar; for Sinai is a mountain in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, which is our mother;" and at another time, concerning the Son, "Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the throne of the Majesty on high." Do you understand, then, how with old and new teachings at the same time he benefits the souls of those being initiated? Therefore, he says, the house of David shall be as the house of God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me. My purpose, he says, will be to destroy all the nations that have fought against the holy city, that is, the Church; but to surround with grace and compassion the house of Judah and the inhabitants of Jerusalem, that is, the citizens of the Church, and those numbered among those who ought to give praise; and these would again be those who worship Christ, and who have chosen to follow the evangelical decrees, achieving a glorious and blameless life. For that the enemies of the truth were destined to fail in their cowardice in every way, the Savior himself will make clear, saying: "You are Peter, and on this rock I will build my church, and the gates of Hades shall not prevail against it." And by gates of Hades, he says, he means those who wish to persecute it, being like destructive and ruinous forces, and accustomed to bring down to the pit of Hades those attached to them. Therefore they will indeed grow weak, or rather they will even be destroyed, who have warred against her, and they will go to destruction. "For many indeed are the afflictions of the righteous: but the Lord will deliver them out of them all." and it is true that "All who desire to live a godly life in Christ will be persecuted." But Christ renders the plots of those who conspire against

them useless and ineffective, and even their attempts, who has given "us authority to tread on serpents and scorpions, and over all the power of the enemy," and encourages us, saying, "In the world you will have tribulation, but be of good cheer, I have overcome the world." Therefore, those who from time to time rise up against the Church are removed, but upon those in it, that is, those who have believed, is poured out abundantly a spirit of grace and compassion. For God the Father crowns us with good things from above, and fills us with spiritual gifts, so that raising the eye of our mind to him, we might have all our hope in him. For this, I think, is the meaning of "they shall look upon me." And being so disposed, we rejoice in ourselves, and then we say, glorifying God: "Bless the Lord, O my soul, who forgives all your iniquities, who heals all your diseases, who redeems your life from corruption, who crowns you with mercy and compassion, who satisfies your desire with good things." Because of those whom they have mocked, they shall make a lamentation for them, as for a beloved one, and they shall be in sorrow, as for a firstborn. The Hebrew version begins of the preceding chapter, the phrase "And they shall look upon me"; but it does not agree with the tradition and interpretation of the Seventy. For the Hebrews say, "They shall see," instead of "They shall look upon," and instead of "They have insulted," "Him whom they pierced." However, we do not say that either the Hebrews' or the Seventy's version misses the mark; for the Jews insulted Christ, and in addition to this, they also "pierced" him. For Pilate's soldiers pierced his side, as it is written. Therefore, we rightly apply this saying to the person of Christ. But we say that this is what it means to declare, "They shall look on him whom they pierced," that is, whom they insulted, "and they shall mourn for him as for a beloved one, and they shall grieve with a grief as for a firstborn." For having nailed the divine temple to the wood, the crucifiers stood around, impiously mocking. For some were saying, "You who would destroy the temple and build it in three days, save yourself." and others again, "He saved others; he cannot save himself." But when he had laid down his own life for us, and had preached to the spirits in Hades, and had come back to life, an earthquake having occurred, those who were watching by the monument were astonished, saying, "Truly this was the Son of God." And there was great repentance among many. But when the war of the Romans also fell upon them, their country being laid waste, and cities burned, and houses deserted, and Jerusalem itself being already besieged, and famine wasting them from within, some were with difficulty called to an awareness of their audacities against Christ, and they knew at last the causes of their suffering, and that their impieties against him had become the pretext for their suffering. Therefore, since they insulted him, "they shall mourn for him as for a beloved one, and they shall grieve with a grief as for a firstborn." For indeed an unbearable tear is always shed by parents for a firstborn and beloved son lying dead, and beatings and lamentations that do not cease completely, but surely a long and, as it were, continuous grief, wasting the soul with certain sharp and unbearable assaults. And that the Jews were about to come to the experience of such evils, Christ foretold, rebuking the women weeping for him and saying, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children." In that day the mourning in Jerusalem will be great, like the mourning for a pomegranate grove being cut down in a plain, and the land will mourn, tribe by tribe; a tribe by itself, and their women by themselves; the tribe of the house of David by itself, and their women by themselves; the tribe of the house of Nathan by itself, and their women by themselves; the tribe of the house of Levi by itself, and their women by themselves; the tribe of Simeon by itself, and their women by themselves. All the tribes that are left, a tribe by itself, and their women by themselves. When all of Judea was being laid waste at times by the Roman army, and Jerusalem itself was being

besieged, he says that the mourning among those in it will be such as a farmer would make for a pomegranate grove being cut down. For the plant is beautiful, and sends up many straight and very tall branches from the root. And if indeed it is also adorned with its fruits, then especially it is held in great admiration. For the pomegranate is a lovely thing, excelling in natural beauty and hanging from the shoots, and having the appearance of its rind reddened by the seeds within. But it is a terrible and grievous thing, as I said, for the plant to be cut down together with its fruits. But one could see something like this happening to the Jews. For as far as the honors from the law were concerned, the prominent among them could rightly be compared to fruitful pomegranate trees; for those from the tribe of Judah, administering the thrones of the kingdom, were held among them as an inheritance of renown, and those from the tribe of Levi, very well crowned with the glories of the priesthood, were both splendid and famous; but what could I say judges and lawyers and those resplendent with other honors? But since they have behaved insolently toward Christ, they have been given to their enemies, with Vespasian and Titus ravaging their country, and Jerusalem being besieged, and everyone in it perishing from famine, everything was filled with lamentation and wailing. Josephus will also bear witness, for in composing the books of the *Jewish War*, he said somewhere concerning Jerusalem in these very words: "Wailings were everywhere throughout the "city, and piercing shrieks, and commanded "lamentation." And just as he called it Lebanon and a forest, saying, "Open your doors, O Lebanon, and let the fire "devour your cedars. Let the pine howl, because the cedar "has fallen, because the mighty are mightily distressed; howl, "you oaks of Bashan, because the dense "forest has been cut down;" so also he calls it a pomegranate grove being cut down. And the divine John will also confirm the account, having addressed the people of the Jews: "And now also the axe "is laid to the root of the trees; therefore every tree that does not "produce good fruit is cut down and cast into the fire," "and is burned." Therefore, he says, the wailing in it will be so great, such as would be the wailing for a pomegranate grove, its fruit clearly having blossomed and being cut down unexpectedly. And the land shall mourn, tribe by tribe, and their women by themselves. And we do not say that the blessed Prophet means to indicate that the male part in each tribe stood separately, and the female part in turn separately, and they will make their wailing; for, as it seems, the matter is superfluous and ill-advised; but rather he teaches that each tribe with its women will have its own particular cause for lamentation. For this reason he says that the tribe of the house of David by itself and their women by themselves. And now let us speak, as we can, of the sorrow of each. For those from the tribe of David, that is, of Judah, falling from the kingdom, will lament uncontrollably, as being deprived of such conspicuous glory; while those of Levi, being cast out from the honors of the priesthood, will make their wailing together with their wives. And those from the tribe of Nathan; now this was a prophet, and not entirely true; they will mourn again. For it was no longer possible for them to prophesy unjust things and to speak from their own heart, and to sell their own words to the foolish as if from God, and to collect shameful gains from it. And tradition has it, that the Jews received the judges appointed from time to time from the tribe of Simeon, as it had the most intelligent and law-learned men, and far superior to the others in choosing to live lawfully. For this reason he says that the tribe of Simeon will mourn by itself. And their lamentation is also a particular one. For they did not judge rightly, nor indeed, yielding to the divine laws, did they strive to accomplish what was pleasing to God, but were rather avaricious and most corruptible, and as the prophet says, "Her "judges are like wolves of Arabia." And it was somehow necessary for the other tribes to mourn with them, since they were being cast out from their most pleasant customs

and places, and rather, with death itself hanging over their heads, as the sword of the enemy and famine itself arrived. In that day every place shall be opened in the house of David and to the inhabitants of Jerusalem both for removal and for sprinkling. He runs over in his account the things that will happen again after this "to those "who have loved the appearance" of Christ. For those who have become insolent through disobedience, he says, will be in sieges, and will lament over their own evils. But in the spiritual and holy Jerusalem in truth, and in the house of David, that is, the Church of Christ who appeared from the seed of David according to the flesh, every place will be opened, that is, a certain great spaciousness and as it were a relaxed way of life, most desired and most effortless. It must be known that the Hebrews again have rendered the saying differently. For instead of *Every place shall be opened*, that there will be a spring they themselves said was gushing forth. And it is very likely, and that the purpose of the interpretation of the Seventy tends toward this very thing, even if the manner of the pronunciation of the words were otherwise, so that the meaning might be something of this sort. For the disobedient and stubborn Jerusalem, the wicked and apostate one, "who kills the prophets and stones those sent to her," will pay penalties corresponding to her own audacious deeds; for she will be cut down like a pomegranate tree. But for those who dwell in the spiritual Jerusalem, that is, the house of Judah, which is Christ's, every place will be opened, that is, in every place a fountain gushing forth the water of purification, clearly that of holy baptism, so that it is useful for believers both for removal and for sprinkling. And what is the removal? For the Jews, from the legal discipline to the life in Christ, from shadow to truth, from type and letter to spiritual worship; and for the Greeks there is a removal for those coming from unbelief to believing in Christ, from their former ignorance to a pure knowledge of the truly existing God, from darkness to illumination; and a common removal, fitting henceforth for everyone called through faith, both Jew and Greek; from minding the things of the flesh to choosing to live holily and purely, and to walk in the Spirit, according to the voice of the blessed Paul; from honoring the things in the world to loving the things beyond the world. And that by receiving the divine and holy baptism we are sprinkled with the blood of Christ for the cleansing of sin, how could anyone doubt? Therefore, the way for removal and for sprinkling for those in the house of Judah is the saving baptism, that is, every place being opened, or every fountain being widened and gushing forth the water of purification. And it shall be in that day, says the Lord, I will destroy the names of the idols from the land, and there shall be no more remembrance of them; and I will remove the false prophets and the unclean spirit from the land. All things have changed for the better in Christ, and the things in him are a new creation, having cast off the blemish of the ancient decay. And one might see that the word on this matter is accurate, if one wished, even from the facts themselves. For before the times of the visitation, when the Only-begotten had not yet become as we are, nor yet was illuminating all things with the divine light, there was still mist and darkness in the hearts of the nations. For they served idols, and had sunk into such ill counsel as to offer reverence to wood and stones, and to attach to unclean demons the honors due to God. And these were the crimes of the folly of those who were led astray, but among Israel, who was both chosen and "the Lord's portion," according to what is written, and the "line of his inheritance," there was such a corruption of character and ways, that the Law was deemed of little account, though it had been given to them for assistance and was not incapable of instructing them on the necessity of living rightly, but they rather inclined to the necessity of foolishly being carried away with the errors of the nations and slipping into the superstitions of their neighbors. For they were attached, and very excessively, to the divinations of the false prophets. For the

worshippers of idols, having settled in profane precincts, were both oracle-mongers and speakers of falsehoods; while others, having "The Lord lives" on their tongue, and pretending to be pious, and as it were concealing the wolf with a sheep's skin, these wretched ones put upon themselves the name of prophecy, and unholily seizing the glory for this, they would blurt out whatever they pleased, and said that the thoughts of their own heart were the divine will. Concerning those accustomed to dare such things, the prophet Jeremiah also said to the God who holds power over all things, "O Sovereign Lord, behold their prophets prophesy and say, 'You will not see a sword, and famine will not be among us, for I will give truth and peace upon the land and in the in this place.'" And to these things God "The prophets, He says, prophesy lies in my "name. I did not send them, nor did I command them, nor "did I speak to them, because they prophesy to you false visions "and divinations and omens and the preferences of their own heart, they "prophesy to you" and again "I did not send the "prophets, and they ran; nor did I speak to them, "and they prophesied." For they were liars, as I said, and, overcome by shameful gains, they spoke to their hearers things "from their own heart, as it is written, and not "from the mouth of the Lord." Then, although the Jews ought to have been indignant at these things, they did the opposite, making them venerable and striving to crown them with the highest honors. But when at last the Only-begotten Word of God appeared to us, the frigid and childish toys of idolatry were entirely gone and utterly destroyed, and along with it was taken away the outlandish and impious practice of the false prophets, who were filled with an evil and unclean spirit, and would be detected, and quite rightly, as suffering from a delusion that was sister and neighbor to that of the idol-worshippers. For the overseer of the impiety of both is one, that is, Satan. Therefore, He says, I will remove from the earth the names of the idols and there will be no remembrance of them in that day, that is, at that time when the divine and heavenly light shall shine, and the spiritual morning star shall rise in the hearts of those who were deceived, according to what is written, and the day shall dawn, the old night and the things done in it having been driven away; so that, with the ancient impurity removed, the true and holy worshippers might at last appear, having taken up the boasts of a holy way of life and honoring the life in Christ. And it shall be, if a man prophesies any more, that his father and his mother who bore him will say to him, 'You shall not live, because you have spoken lies in the name of the Lord.' And his father and his mother who bore him shall bind him when he prophesies. So great, he says, will be the reverence for the divine among the people of that time, and they will so care for the utmost decency and an admirable life, that even parents themselves will be sharpened against their own children, if they should choose to emulate the liars, pretending to prophesy, and should utter something from their own hearts as if God had spoken. For 'they will bind him,' he says, that is, they will tie him up as one out of his mind and mad, and without any delay, they will even sentence him to death, if he should make his disease on this point persistent and shameless. For it is enough for them for the necessity of determining the child's entire punishment that he has spoken lies in the name of the Lord. But consider how true the saying is, and what certainty for belief the prophecy holds. For who among us in the present time would tolerate someone prophesying? Or how would one not immediately consider such a person to be out of his mind, and how would one not make him hateful for being of such an opinion? And what father would leave a child unrebuked, if he were caught in such terrible offenses? This, I think, would be a proof, and a very clear one, that we must firmly believe that the nature of our affairs has changed much for the better, with God refashioning it to what seems good to Him and to what is well, than before. And indeed, the things formerly honored and admirable to

many are now hateful and accursed and not tolerable to the decent, and not lacking the need to be punished. And it shall be in that day that the prophets will be put to shame, each one from his vision when he prophesies, and they will put on a hairy cloak because of the lies they told. And he will say, 'I am not a prophet, because a man begot me from my youth.' And I will say to him, 'What are these wounds between your hands?' And he will say, 'Those with which I was struck in the house of my beloved.' That the things once marveled at are considered by us worthy of penalty and justice, and from the meaning of the things set forth, it is easy to see. For, as I said, the false-speaking and deceiving ones prophesied in Israel, and were accustomed to lead astray "for a handful of barley and a piece of bread" according to what is written. Then when they dared such things, no one rebuked them, nor wished to restrain them as those who had chosen to be impious, but rather the wretched ones deemed it right to crown them with praises and the highest honors. For this reason they also went to the worse, as the disease was nourished in them, as it were, through the frivolity of those who admired them. But in the present time he says they will be put to shame, clearly because their false prophecy is not accepted, but rather is rebuked, and from those who are accustomed to dare such things, penalties are exacted for their folly, so that having been convicted they might immediately abstain from evil, and put on a garment of hair for the lies they told, that is, to mourn for the evil and to lament over their transgression, repenting, because they had slipped into such ignorance of reasoning as to speak falsely against God, but blushing not at all to confess their sin and ask for forgiveness, saying clearly I am not a prophet, for a man begot me from my youth, that is, I have become the child of a man. But nature is very weak and quite easily led astray to what is not right, and somehow more ready for sins. Such would be the voices of those repenting. But if I should wish to ask him, he says, What is this matter of the wounds or stripes seen in your hands? he will answer again that I was struck with them in the house of my beloved, clearly his father and mother having bound his feet and exacted penalties for his rashness. For the beloved house for each of us is that of our parents. See, therefore, how great a difference there is between the affairs of old and of now. For the false prophets among them were admired, and were held in glory and good esteem, and doing these things they did not even repent; but in the present time, if some should ever choose to follow their madnesses, they are rebuked, they are put to shame, they are punished by the judgments of their parents, they repent as having sinned and they mourn and weep, they ask forgiveness, confessing the weakness of human nature and its proneness to slip into sin. For "the unclean spirit" has been "taken away from the earth," by the power and authority of our Savior Jesus Christ. Awake, O sword, against my shepherd, and against the man who is his fellow, says the Lord Almighty, I will strike the shepherd, and the sheep will be scattered, and I will bring my hand upon the shepherds. God the Father has given his own Son for us, allowing him by his economy, although he was God and ineffably begotten from him according to nature, both to come in the form of a servant, and to become a man like us, and to endure a cross, that he might save the world and remove Satan from his ascendancy over all, and destroy profane idolatry, and abolish divinations, false prophecies and deceptions from the heart, and take away "the unclean spirit from the earth," and in addition to these things, that he might conquer the world under heaven, transferring the deluded to the knowledge of God, persuading them to choose a pious and seemly way of life, and to be seen honoring every form of virtue. Therefore for this cause he willingly endured death on the cross, although it was exceedingly ignominious, "despising the shame," as it also seemed good to God the Father. And the Son himself reveals something of this sort to us, saying, "Because I have

come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that of all that he has given me, I should lose nothing from it, but should raise it up on the last day." For as the divine Paul writes, "For this reason Christ died and lived, that he might be Lord of both the dead and the living." He therefore willingly laid down for our soul, and all but delivering Him up as a man by the proper will of God the Father, and, as it were, permitting, as I said, that with precious blood He purchase the life of all. And so the Savior replied to Pilate, who thought he had authority over Him, saying, "You would have no authority over Me at all, unless it had been given you from above." Having then foretold through the voice of the Prophet that there would be a very great change of human affairs for the better when He suffered death in the flesh, He all but hastens the manifestation of the time when these things would be, and has commanded the mystery of the passion to be enacted, enjoining and saying to the sword itself, "Awake against my shepherd and against the man who is his fellow," says the Lord Almighty. And we say that 'sword' in these words signifies the temptation, as a type of a knife, or even the suffering itself brought upon Emmanuel by the madness of the Jews. For the righteous Simeon seems to have understood and even spoken thus, when the holy virgin brought Jesus at eight days old, "And a sword will pierce through your own soul also." For she was all but slain by a sword, seeing the one born of her, I mean according to the flesh, being crucified. O sword, then, 'awake,' he says, 'against my shepherd,' that is, let the saving passion now be enacted, and let the time for the manifestation of good things come. For Christ has been set over us as chief shepherd, and under Him are all of us who have believed, yet not outside the hand of God the Father. For He rules over us in the Son, and through Him and in Him we have been saved and have received access. And so the Savior said, "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one." The Son, therefore, is the proper shepherd of God the Father, not pasturing another's flock, but rather His own and the Father's, not understood as one of the hireling shepherds, who used to slaughter the sheep, all mercy being removed, 'and selling them they said, "Blessed be the Lord, for we have become rich."' Moreover, the citizens, that is, the household and acquaintances of the good shepherd, are those appointed under him, and before all others the divine disciples, who, when the shepherd was struck, were scattered and fled. For when the officers of the Jews arrived, and with them the traitor along with the cohort to seize Jesus, 'they all left him and fled.' For thus the evangelical text says. And that God the Father, by giving His own Son to death for us, is said to have struck Him in a way, by permitting Him to suffer at all, the Son Himself will confirm, speaking through the voice of the psalmist concerning those who committed impious acts against Him, clearly the Jews, "For they persecuted him whom you had struck, and they added to the pain of my wounds. Add iniquity to their iniquity." He made His suffering voluntary, then, as I said, so that the achievements resulting from His suffering might be revealed. But that this matter would be a cause of destruction for those who crucified Him, and that the leaders of such a plan and of these undertakings would be subjected to evils from divine wrath—and these were the leaders of the peoples—He makes clear by saying, 'And I will bring my hand against the shepherds.' For "they have destroyed His vineyard," according to the voice of the prophet, "they have made His desirable portion into an impassable wilderness, it has become a desolation of destruction." Moreover, God brings His hand upon the shepherds, as if striking with the sword, and demanding penalties for their impiety, not only because they themselves behaved

outrageously toward Christ, but because in addition to this they also became the beginning for others and a path of unrestrained madness. For as the blessed evangelist Matthew says, when Pilate had set before the Jews both Christ and Barabbas, and had addressed them with, "Which of the two do you want me to release to you," "the chief priests and the elders persuaded the "crowds that they should ask for Barabbas, but that they should destroy "Jesus;" and they further persuaded them to shout, "Crucify, "crucify him." Therefore, what was said through the voice of the prophet is true: "For the shepherds have become foolish, and have not sought the "Lord; therefore all their flock did not understand, and they were scattered." For just as the vigilance of good shepherds benefits the flock, so negligence corrupts it, and what is under their hand completely follows in the footsteps of the shepherds. And it shall be in that day, says the Lord, that two parts shall be utterly destroyed and shall fail, but the third shall be left in it; and I will bring the third part through fire, and I will refine them as silver is refined, and I will test them as gold is tested; he will call on my name, and I will listen to him, and I will say, This is my people, and he will say, The Lord is my God. When the divine hand has been brought upon the unholy false shepherds, who have corrupted the Lord's vineyard, he says that not even those who most unwisely collaborated in their unholy schemes will be outside of punishment and judgment, that is, clearly, the peoples of the Jews and the common multitude under their hand. For they have been consumed by war, and the cities have been utterly destroyed along with their inhabitants, and the villages with their men, being burned in utter destruction, and the remnant has barely been saved, understood as a third part of the whole multitude, for Israel has not been completely destroyed, since God has had mercy on account of the fathers. The blessed Isaiah himself also says this: "And if the Lord of Sabaoth had not "left us a seed, we would have become like Sodom, and we would have been made "like Gomorrah." However, the third part, that is, the remnant, namely those who have believed from the blood of Israel, he says he will bring through fire, and refine them like silver and gold. For the life of the saints is not without hardship; and it is true that "All who desire to live godly in Christ "will be persecuted." And the divine disciples have appeared most tested, and all who became their co-workers at that time, and labored with them as they ministered the gospel of Christ to the nations. For they were called to the trial of many afflictions and persecutions, and were, so to speak, refined, being tested through trials, so as to be able to say with confidence, "For you have tested us, O God; you have refined us as silver is refined." What then is the benefit from this? Or what will be the reward for those who have so labored and been tested? They have become members of the household of God, known and beloved. For they were reckoned as "a holy nation, a royal priesthood, "and a people for his own possession, that they might proclaim the excellencies "of him who called them out of darkness into his marvelous "light," who once were not a people, but have become a people. And once they used to hear, "When you stretch out your hands to me, "I will turn my eyes away from you; and if you multiply "your prayer, I will not listen to you;" but now he says that he will call on my name and I will listen to him and I will say, This is my people. Therefore they have become the own inheritance of God the Father, and have been given to the Son; for he rules over all things together with the one who begot him; and they have the Creator and Master of all things as benevolent and gracious.

Book 6

Behold, the days of the Lord are coming, and your spoils will be divided in you, and I will gather all the nations to war against Jerusalem, and the city shall be captured and their houses will be

plundered, and their women will be defiled, and half of the city will go forth into captivity. Declaring the revered and salvific passion on the cross, he said a little before "Awake, O sword, against my shepherd, and against the man that is my fellow, says "the Lord Almighty, strike the shepherd, and the sheep shall be scattered." that the multitude of the Jews will be subjected to the most extreme punishments, and quite reasonably; for the all-daring one has committed deicide. he taught, adding "And I will bring my hand upon the shepherds, and "it shall be in that day, says the Lord, that two parts "shall be destroyed and shall fail, but the third part I will bring through "fire, and I will try them as silver is tried, "and I will test them as gold is tested." In what manner such things might be understood, we have also spoken, not outside of what is reasonable, at least as far as is possible. And now the purpose of the present matters is turned towards Jerusalem, which acted impiously without restraint, and it signifies to us the manner of its capture. For behold, he says, the days of the Lord are coming, that is, which he himself brings by a just vote and a holy judgment. For it is true what he also says through another prophet, "Shall there be evil in a city, which the Lord has not done." For nothing could happen of those things that are able to harm a whole city, which we say is not done without his permission, and his willingness to demand penalties for transgressions from those who rush to evil deeds with unrestrained impulses. Therefore he says the days are his, because they are brought on by his wrath. For they have no longer behaved insolently in a tolerable manner, having killed the prophets, and adding to these also the Son. And what will be in those days, he clarifies, saying And your spoils shall be divided in the midst of you, clearly with all the nations gathered together and plundering the houses, and dragging away women along with infants. For then indeed, he says, half of the city will go forth into captivity. For they say that the Romans, having taken the city, and having disregarded the shamelessness of those fighting against them, burned down both the temple itself and the houses of the city. But they spared those of the inhabitants of the upper city and the temple who fell at their feet. But see how he says the victors will arrive at such a point of audacity, that having plundered the houses, they would not immediately depart with the spoils, and make the division at leisure when they had arrived at their own tents; but would do this in the captured city itself, which would not have happened at all if there was anyone helping those who had fared miserably and fighting against the plunderers. And he says the women will be defiled, unwillingly being dragged off to others and falling from the customs of modesty, and often in the sight of those to whom they were lawfully married. Such are the sufferings of war, and calamities fitting for those who have once been captured and are entirely without help. But the remnant of my people shall not be utterly destroyed from the city. This, I think, is nothing other than what I just said, that there was some sparing of the inhabitants of the upper city, and a part of Jerusalem was saved. For the Roman generals checked the fury of the combatants, if indeed they saw any weeping and falling down and approaching without a fight. Either, therefore, he calls those in the saved part of the city the remnant of his people; or perhaps those who have believed in Christ the Savior of all, concerning whom he also says, that they would not be destroyed from the city. For they will always be citizens of the Church, even if they fall away from the earthly and destroyed Jerusalem, but they have the city above, about which the divine Paul also writes "But the Jerusalem above is free, which is the mother "of us all." And the blessed David also seems to hint at something of this kind, saying somewhere as follows "He that dwells in Jerusalem shall not be moved for ever." For if the Church is unshakable, "and the gates of hell shall not prevail against it," according to the Savior's voice; for it has him as its foundation; it is in every way necessary that henceforth those be seen as superior to

destruction inhabiting it, and accounted as the people of God, numbered with the true. And the Lord shall go forth and shall set his battle array against those nations, as his day of battle array in the day of war. and his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be split, half of it toward the east, and half of it toward the sea, a very great chasm; and half of the mountain shall incline toward the north, and half of it toward the south; and the valley of my mountains shall be blocked up, and the valley of the mountains shall be joined on to Asael, as it was blocked up in the days of the earthquake, in the days of Uzziah king of Judah. The word is composed as if about one of the most noble generals, sharpening for battle those who fight with him, and rousing the fighting force against the phalanxes of the enemy; but it is understood as about God, who is, so to speak, present and fighting alongside the nations that are ravaging Judea, and who have sacked Jerusalem itself. We remember that even in the gospel parables he says something like this. For the king who was holding the wedding feast for his son, sent his servants to gather those who had been invited. But they, having impiously insulted and killed those who were calling them to the festival, finally laid hands on the son himself. Then what does the account of the parable say? "But the king was enraged, and sending his armies "he destroyed those murderers, and burned their city." Therefore, he says, it will be in the same way for those who in the day of battle-array nobly rise up against and destroy the enemy. This is a proof of the cessation of wrath and of the highest commotions, and of him inflicting a balanced justice on those who have acted insolently toward him. For they killed, as I said, the author of life. But since things beyond words and wonder would be fitting for the queenly nature of the universe to be able alone to accomplish, for this reason he says that his feet will stand, clearly those of Christ, in that day on the mount of Olives; and it will endure four cleavings, two, toward the dawn and toward the evening, that is, toward the sea; for it is the custom of the divinely-inspired scripture to call the place of the evening thus; and the other two somehow inclining, one toward the north and the bear, and the other to the southern region. He said that the peaks themselves would also be broken down, so as to fill the valleys between, unexpectedly shaken down as far as Asael; this is a village lying, as the story goes, at the furthest extremities of the mountain. Moreover, he compares the severe earthquake here to the one that happened in the times of Uzziah, who is also Azariah. For when he was governing the thrones of the kingdom in Jerusalem, since he was also from the tribe of Judah, he unlawfully dared to take up the ministries of the priesthood, he was immediately made a leper, and with God then showing his anger at these things, the land of the Jews was terribly shaken, and Jerusalem itself, and indeed they also say that mount Zion endured such a convulsion that it was rent into two parts, and its peaks were cast down into the adjacent valleys. Through these things the Prophet seems to us to indicate the earthquake which the ministers of the evangelical proclamations say happened at the time of the precious cross. For the Prophet mentions what happened more broadly in these things; but our most wise Matthew, summarizing the narrative, says thus: "And Jesus, crying out again with a loud voice, "yielded up his spirit. And behold, the veil of the temple "was torn in two from top to bottom, and the earth was shaken, "and the rocks were split, and the tombs were opened, "and many bodies of the saints who had fallen asleep were raised." But since it is necessary to apply a plausible account to the events, it seems to signify that the rocks being broken down, and the valleys being blocked up [symbolize] both the hardening of the Jews, and the change for the better of those who had served idols course. For those who worship the creation rather than the Creator have, as it were, a heart of stone, hard and unyielding, and like

rocks that bear no fruit. But what did God say about them through the voice of Ezekiel? "And I will take away their heart of stone from their "flesh, and I will give them a heart of flesh, that they "may know Me, that I am the Lord." Therefore, the hearts of those who had gone astray were rent, God opening them up, so that they might receive the word of the saving proclamation. and he indicates something of this kind through the voice of Jeremiah, saying, "Are not My "words like a burning fire, says the Lord, and like a hammer "that breaks a rock in pieces?" "For the word of God is living and "active and sharper, and piercing even to the division "of soul and spirit." Therefore, as I said, the tearing of the rocks would be a very clear sign of the change for the better of those who had gone astray. But the blocking up of the ravines, as I said, indicates the hardening of the Jews. For the divine Isaiah also said something of this kind: "And it shall be in that day that the Lord will block up "from the channel of the river to the brook of Egypt," that is, the mind of those throughout all Judea will be blocked up, "so that seeing they may not see, and hearing they may not hear, "nor understand." "For a veil lies upon their heart, "as it is written, at the reading of the old "covenant." And the shaking of the earth might signify, I suppose, the transition from one thing to another. And so the divine David cried out, saying, "You who are enthroned upon the Cherubim, let the earth be shaken." And we do not say at all that he exhorts the world under heaven to be shaken bodily and perceptibly; for that would be foolish, and bring us no benefit; rather, the Spirit-bearer intended this, that the earth should be changed from worshipping idols to knowing at last the God who is by nature and in truth, from thinking carnal things to desiring to live spiritually, and simply from earthly things to heavenly things. And if indeed he says that the very tombs of the departed were opened, we say that death itself had to be seen as conquered, when Christ died in the flesh for us according to the economy, "that he might be Lord both of the dead and of the living." And the Lord my God will come, and all the saints with him. In that day there will be no light, and there will be cold and frost for one day, and that day will be known to the Lord, and it will be neither day nor night, and toward evening there will be light. Having spoken cursorily of the impious deeds of the Jews against the Savior of us all, Christ, and of the capture of Judea and of Jerusalem itself, he now comes to the very end of the present age, and usefully relates the descent of Emmanuel from heaven. For he will descend with the holy angels in the glory of God the Father, in order "to judge the world in righteousness;" for as the divine Paul writes, "For we must all "appear before the judgment seat of Christ, that each one "may receive the things done in the body, according to what he has done, whether "good or bad." He will come, then, he will come, he says, and all the saints with him, that is, the most pure multitude of his own angels, surely attending him as a bodyguard and bringing their ministerial presence. For Emmanuel is Lord of all, and is glorified by all as God and co-ruler with the one who begot him. But if someone should say that the saints themselves will stand with him, having been caught up "in the "clouds to meet him in the air," after their resurrection from the dead, as seems right also to the most wise Paul, he would in no way miss the fitting quarry. For the divine Isaiah also said something of this sort concerning them: "There the harts "met and saw one another's faces; they passed by in "number, and not one of them was lost, another did not seek "for her mate, for the Lord commanded them, and his Spirit "gathered them." And somewhere the divine David also sings to us, the proclaiming beforehand the descent from heaven of the Savior of us all, Christ, "For the Lord will not cast off "his people, and his inheritance he will not for- "sake, until righteousness return to judgment, and they that "hold to it are all the upright in heart." For he calls Christ righteousness, and says that he will return to judgment. For having trampled on death, he was taken up, and ascended to the Father and God in heaven; but

he will return at the appointed time for judgment, and with him all the upright in heart, that is, the saints, as I just said. But that at the time of the consummation there will be a different state of the visible creation, and that it itself will be transformed for the better, being renewed through Christ, the Prophet will confirm, saying In that day there will be no light, but cold and frost for one day, and that day is known to the Lord. For now day and night are distinguished, and they have been allotted their times by the will of the maker, and the light of day dawns, then night follows. But when the Judge comes, who refashions all things according to his will, creation, as I said, will receive a different ordering; for there will no longer be light and cold and frost for one day. And by light he signifies the day, but by frost and cold the night, for the night-and-day period has been reckoned as one day. It is as if he were to say, for instance: At that time, when having come from heaven, he remolds and refashions all things for the better, as Creator, there will not be light nor night, for one day. The blessed prophet Isaiah says something similar: "And the sun shall no longer be for you a light "by day, nor will the rising of the moon give you light by night; "but the Lord will be for you an everlasting light, and God your glory." And that at the appointed time the need for the elements themselves will cease, Christ himself will confirm, saying "Immediately after "the tribulation of those days the sun will be darkened, and "the moon will not give its light." For Christ will suffice for us as an eternal light, and he himself will be a long and continuous day. And he says that day is known to the Lord. For only God the Father knows the day of the consummation. And the Son himself confirms this for us, saying "But concerning that day or that hour "no one knows, not even the angels in heaven, nor the Son, but the "Father alone." For in so far as he is understood as a man like us, he would not know the things in the Father; but in so far as he is God by nature, and has appeared from him, he surely knows the last day, even if he says he does not know it because of his humanity. And the Prophet, interpreting for us and making clearer what he said, adds to this: And it will be neither day nor night, but towards evening there will be light, that is, in the time of night there will be light again through Christ and it will illumine what is under heaven, with darkness being completely abolished, and no longer prevailing before the eyes of the saints. And it is indeed reasonable to think that creation itself is being reshaped for the better. And reliably the disciple of the Savior, saying that the day of the Lord will come like a thief, in which the heavens will pass away with a roar, and the elements will be dissolved by burning, and the earth and the works in it will all be burned up, and that we expect new heavens and a new earth and his promises. Nevertheless, we shall also proceed to this from necessary reasonings. For if our state will certainly be in newness of life, we also need a new creation. For as the divine Paul writes, "creation itself will also at the appointed time be "set free from its bondage to decay into the freedom of the "glory of the children of God." In that day living water will go out from Jerusalem, half of it to the former sea, and half of it to the latter sea, and so it will be in summer and in spring. And the Lord will be king over all the earth. He explains again to us enigmatically, that the [gift] of the Holy An outpouring of the Spirit will be distributed to the saints, especially at that time when they might be brought up to a holy and unending life, I mean, that which is in the age to come. For now, through faith in Christ, we have been enriched with the first-fruits of the Holy Spirit as a pledge; but after the resurrection from the dead, with sin being completely destroyed, the divine Spirit will no longer be in us as a pledge and in measure; but abundantly and lavishly, as I said, we will then fully delight in the gifts that are through Christ. He therefore calls the Spirit living water, which he also says will come forth from the Jerusalem above. For since the God-inspired scripture said that the God of all dwells in the heavens, even though He is everywhere and has filled all

things, for this reason it says that the life-giving Spirit will also come forth from heaven. That it is the custom of the sacred writings to compare the divine Spirit to waters, the Giver of this, that is, the Son, will Himself confirm it, saying, "He who believes in me, as the scripture has said, 'Out of his belly will flow rivers of living water.'" And interpreting this and making it clear, the divine evangelist says, "This he said about the Spirit, which those who believed in him were to receive." For since the Spirit is life-giving, it is for this reason compared to water, which gives life to bodies, and very rightly so. That the need to partake of the provision of the Holy Spirit will be richly available to those deemed worthy of the holy life, and to be filled, as it were, with life-giving waters, he implies by saying, that of the water expected to come forth from Jerusalem in due time, half of it will go towards the first sea, and half towards the last sea. And what is this? The divine scripture often compares the many nations of men and the multitude beyond number to seas and waters. Thus it says somewhere through one of the holy prophets, "For the whole earth was filled with the knowledge of the Lord, as much water covers the seas." And the divine Daniel also said somewhere, foreseeing the things that would happen in the last times to those throughout the whole world, "I, Daniel, was watching, and behold, the four winds of heaven were striving upon the great sea. And four great beasts came up from the sea, different from one another." But making this same thing clearer, the blessed David sings, saying, "This is the great and wide sea, in which are creeping things innumerable, both small and great animals. There the ships go, this dragon which you have formed to play in it." For what dragon do we say is in the perceptible sea, formed to be played with by the God who rules over all? It is therefore the custom of the sacred writings to compare both the whole world and sometimes a great multitude of people to seas. That the grace of the Spirit will therefore be distributed by God in equal measure to those who have believed from Israel and to those from the Gentiles, he implies by saying concerning the life-giving water, that half of it will go out to the first sea, and the other half to the last sea. And he calls the first sea Israel; and the last, the multitude of those who believed after them, that is, the Gentiles. And we do not say at all that the Holy Spirit is divided, and will be incomplete in each because it is understood as half; far from it; but we shall rather suppose that the Prophet wishes to indicate this, that the distribution will be allotted to both these and those in equality of grace. For the half and half will be indicative of the equal-weighted honor and of the equality. That the grace is continuous, and the participation at all times, is easy to see, from his saying again, that it will be so both in summer and in spring. But it should be known that instead of "In spring," the Hebrew version says "In winter." Therefore, he says, it will be according to these things, and likewise the outpouring of the spiritual waters, in winter and in summer, that is, at all times. It makes no difference to say 'spring' instead of 'winter', according to the writing of the seventy; for it is placed as participating in both winter and summer, so that if one were to assign it to the times of winter, one would not violate the probable, or even correct, reasoning. But if someone should wish to understand what is said about the spiritual water in another way, that half of it will go out to the first sea and half of it to the last sea, and in summer and in spring it will be so, he will admit some such interpretation of what is set forth. For he calls the 'first sea' that which is probably situated toward the dawn, I mean beyond the limits of the whole earth; and the 'last sea', that which is at the very extremities of the west; for he defines the east as, in a way, the face and beginning of the inhabited world. And I suppose he calls the hot and southern parts of the inhabited world 'summer', and again, the northern and cold parts 'spring'. For thus also the divine David, wishing to signify the four climes under heaven, cried out to God, 'Summer and spring you have made them,' and again, 'The north and the sea you

have created.' Therefore, he says, the living water will go out in equality and with equally distributed grace both to the first sea and indeed also to the last sea, that is, to the east and to the west, and in summer and in spring, that is again, to the south and to the north. For the world under heaven will be filled with the gifts through Christ, and the gift will certainly remain with those who have received it. Then indeed, then, And the Lord will be king over all the earth. For we shall be under him alone, and he will rule over all things, when the world-rulers of this age have been completely brought to nothing, and every evil power has been triumphed over, and Satan himself and the evil powers with him have been cast out from their advantage over us. In that day the Lord will be one and his name one, encircling all the land and the wilderness from Gebal to Rimmon south of Jerusalem. But Ramah shall remain in its place, from the gate of Benjamin to the place of the first gate, and to the gate of the corners, and to the tower of Hananeel, to the king's winepresses; they shall dwell in it, and there shall be no more a curse, and Jerusalem shall dwell securely. The word of the holy prophets is always somehow obscure, and this, I think, is wisely arranged by God, so that holy things may not be set before dogs; nor indeed, cast carelessly before the feet of swine, the truly precious pearl be treated with contempt. But Christ in the Spirit reveals knowledge to the worthy, and makes the powers of the age to come manifest. And for the most part, the hidden and spiritual things are prefigured in sensible things, and the visible things become, as it were, a body for the more invisible ones. He said, therefore, that in that day, that is, that time, when our affairs have been transformed into newness of life, and creation itself has been reconstituted for the better than before, the Lord will be one and his name one, encircling all the earth. For there was always and is and will be one Lord, the God of all things by nature and in truth, who brought into being things that once were not. But since the inventor of sin, that is, Satan, has deceived the world under heaven, we wretched ones have been carried astray into false and profane worship, and we continued in the world blind and foolish, calling our deceivers lords, and ignorantly applying the name of divinity to unclean demons. And we have been called to the knowledge of truth even in this world through Christ, but when the present age has passed away and already come to an end, then indeed, then, when all madness has been removed from us, and the enemies have already been placed under Christ's feet, there will finally be one Lord over all the earth, with no one seizing the glory of lordship over him. And in another way Christ will be one Lord, when every earthly kingdom has become inactive, and to him indeed alone the of that which is under heaven ascribing dominion over all. And the most wise Daniel said something of this sort. For recounting the manner of the visions, he says, "Just as you saw that a stone was cut from a mountain without hands, and it broke in pieces the clay, the iron, the bronze, the silver, and the gold. The great God has made known to the king what must happen after this, and the dream is true, and its interpretation is trustworthy." Therefore He will be one and alone, and He will fill the holy city with His glory, that is, the spiritual Jerusalem, whose breadth and length he shows again as a type in the earthly Jerusalem, saying that it will be widened from Gebel to Remmon. and Gebel or Geba is a village and an inheritance of the tribe of Benjamin; and they say it lies in the more northern parts of Jerusalem. And Remmon, on the other hand, is a certain rock, in the southern desert. Therefore the breadth of Jerusalem is from Gebel to Remmon. And he defines the length also, saying thus: From the Gate of Benjamin to the place of the First Gate, to the Corner Gate, and from the Tower of Hanameel to the king's wine presses. and the First Gate, and indeed the Corner Gate; thus were certain gates in Jerusalem named; and there was a tower in between called Hanameel, after which were immediately the king's wine presses; these are places

marking the length of Jerusalem as in a type. For just as the God of all commanded the blessed prophet Ezekiel to measure the house with a reed, darting here and there, indicating, that there are many mansions with the Father, and countless are the dwellings of the saints; so also here it seems to me that through visible places he describes for us the breadth and length of the spiritual Jerusalem, that is, the Church of Christ, to which also the divine Isaiah cried out, saying, "Enlarge the place of your tent and of your curtains, fix them, do not spare, lengthen your cords, and strengthen your stakes, still spread out to the right and to the left." Therefore the saints will inhabit the holy city, widened and extended to a fitting length, and there will be no more curse, he says, that is, in no way will it be alienated from God; for He will grant it a steadfast love; and they would no longer fall into offending God, since sin, as I said, has been utterly destroyed, along with the tempting satan. "For there shall be no lion there, nor any of the evil beasts shall go up on it, nor be found there." Therefore they will dwell in confidence. But since it is placed in between, "But Ramah shall remain in its place," we say this again, interpreting the meanings of what has been said, as far as possible. Ramah is a small town, or a village, an inheritance for those of the tribe of Asher; and there is another Ramah besides this for those of the tribe of Naphtali. And a holy Prophet also mentions either one of these, or another Ramah. For he said that "A voice was heard in Ramah, lamentation and weeping and mourning; Rachel weeping for her children, and she would not be comforted, because they are no more." We say such a thing was done in Bethlehem, when Herod had ordered the infants in it to be killed. Therefore he names Jerusalem Ramah, because of the great lamentation that occurred in it at its capture. For the prophet Jeremiah has introduced her, as it were, shedding tears and wailing for her own lost children. For he said that "She wept bitterly in the night, and her tears are on her cheeks." And what was the lament? "My virgins and my young men have gone into captivity; by sword and by famine you have slain, in the day of your wrath you have slaughtered, you have not spared." But if someone should wish the name to be applied to the spiritual Jerusalem, that is, the Church, and for it now to be called Ramah, we say that the argument is very correct. For many are those who weep in the churches, and have "godly sorrow, which produces a repentance that leads to salvation without regret." And Christ Himself accepts such people thus saying "Blessed are those who mourn now, for "they shall be comforted." and again "Blessed are those who "weep now, for you will laugh." Therefore, even if the Church were called Ramah through the voice of the Prophet, the word would in this way also carry plausibility. But he says it will remain in its place, that is, it will not be shaken. For it is established, as I said, and the Church of Christ is unshakable. And this will be the plague with which the Lord will strike all the peoples who have campaigned against Jerusalem; their flesh shall rot away while they are standing on their feet, and their eyes will rot out of their sockets, and their tongue will rot away in their mouth. "You will have tribulation in the world," Christ proclaimed to those who believed in him; but he makes them more courageous, usefully adding, "But take heart, I have overcome the "world." "For I have given you to tread upon snakes and "scorpions and upon all the power of the enemy." Who then are the scorpions and who are the snakes, if not clearly the foul and bloodthirsty ranks of the wicked demons, and of those who persecute the saints, who have also become ministers of the unrestrained madness of the spirits in the world, which also roam about this whole universe, plotting against the saints in many ways, although they have been triumphed over through Christ, who nailed the record of debt against us to his own cross, so that he might deliver us from their greed? Therefore, since he said that Jerusalem, which is the Church of the living God, would be inhabited with confidence, and it was indeed right to expect this to be

accomplished with the enemies being destroyed, and those accustomed to persecuting her being overthrown, he makes the narration of these things also necessary for us. For this, he says, will be the plague with which the Lord will strike all the peoples who have campaigned against Jerusalem; their flesh shall rot away, and their eyes will rot out, with their tongue also wasting away. For this common death which is according to nature wastes away the flesh of all, and empties the eyes, and causes tongues to decay; but it would reasonably be a dreadful sign of the coming disaster for the flesh of those still living and standing to waste away, and their eyes to fall out, and their tongues to be punished. And he says that such things will very rightly happen to those who have practiced a God-hated and accursed life. For they will pay penalties, not only for the wrongs they have committed against the saints, but also for the love of the flesh which they have had in this world; which also became for them the cause of neither accepting the faith, nor choosing to live piously, and to love the glory of the life in Christ. For they became, as I said, uncontrollably inclined toward unnatural pleasures; and they have had unrestrained eyes, all but greedily pouring out desires for each of the things seen. For they also sharpened their tongue against Christ, and have made unholy denunciation of the sacred doctrines of the Church. Reasonably, therefore, they have received their justice in their flesh and eyes and tongues. For just as the woman who drinks the water of conviction and has sworn a false oath was punished in her thigh, in which the sins of fornication would also occur; "For it says, her thigh will swell "and fall away;" in the same way, I think, for those who persecute the holy city, the punishment is in the flesh and eyes and tongues; for for them the love of flesh, sensual pleasures, and besides these, the sins through the eyes, and the voices of an uninstructed tongue. And on that day there will be a great panic from the Lord upon them; and each will seize the hand of his neighbor, and his hand will be raised against the hand of his neighbor. And Judah will fight in Jerusalem, and will gather the wealth of all the surrounding peoples, gold and silver and clothing in very great abundance. In these words he again calls the fear, that is, the astonishment, a panic. Therefore, he says, at that time, when the enemies of the Church would look at one another, with such falling under terrible judgments, they will be struck down by terrors, and thus finally ceasing to dare to persecute the holy city, they will depart as fugitives, all but wringing their hands, and seeking help from one another in vain, they will be wretched and cast down and under the feet of the saints. But Judah, he says, that is, those justified through faith in Christ and bearing the spiritual Jew about them, and having been enriched with the circumcision in the Holy Spirit, will draw up for battle in Jerusalem, that is, they will campaign against their enemies, they will act youthfully against those who oppose them, trampling them like scorpions, and treading upon the asp and the basilisk, they will utterly disregard the lion and the dragon; and they will be brilliant and admirable, collecting the wealth from such achievements as gold and silver and clothing. For that the meaning of the prophecy is not in sensible things, how could anyone doubt? For the wealth of the saints is not corruptible and earthly, but spiritual and heavenly and everlasting, which those who teach and are esteemed in other ways in the churches gather for their own souls. For they plunder, as it were, the strength of all the peoples, bringing the choice things of the nations to Christ through faith. For thus He himself also said that he had plundered the goods of the strong man. But if someone should say that Judah gathers the strength of all the peoples round about, gold and silver and clothing, so that we may understand that by collecting the wisdom in the world they are illumined by it, striving for the doctrines of piety, the sense would have a probable reason. For once the wise women of Israel despoiled the Egyptians, having asked "from their neighbor and from her who dwelt with them

articles of gold and silver, and clothing." Therefore, as in sensible things and as in visible materials, the splendor of spiritual goods is signified. And the wealth of teachers is especially their students. And so the divine Paul addressed those who had been saved and had come to believe through him, saying, "I protest by your boasting, brethren, which I have in Christ Jesus;" and again he called them his own "crown and joy." And this shall be the plague of the horses and of the mules and of the camels and of the donkeys and of all the beasts that are in those camps, like this plague. Having already defined the ways of punishment, which in every way and altogether those who have campaigned against the holy city, having become persecutors and insolent men, will at times endure, abominable and contentious, and speaking injustice against God, and lifting up their horn on high, according to the voice of the psalmist, he usefully adds that This shall be the plague of the horses and of the mules and of the camels and of the donkeys and of all the beasts. But by the beasts of burden he indicates those who ride them. For they attacked the Jews and Jerusalem itself, both the farthest and the neighboring nations; some riding on horses, like the Babylonians and Syrians and indeed the nations of the Egyptians; others having yoked camels and donkeys and mules, such as the Moabites, and the nomads of the desert, of whom the prophet Isaiah also makes mention, saying, "In the affliction and the distress, a lion and a lion's cub, thence also vipers and the offspring of flying vipers, who carried their wealth on donkeys and camels." and he says elsewhere that he saw "a rider of a donkey and a rider of a camel." He describes, then, the enemies of the truth as in the type of the nations, who always warred against the earthly Jerusalem, so that from them we might understand our visible and invisible enemies, against whom we have the battle. And if someone should wish to refer the characteristics of the beasts to the characters of the enemies of the Church, there is nothing wrong in saying and thinking that; as some have become impetuous and bold, like horses, for instance; one might also very reasonably attribute to them love of pleasure and madness for women; others, in the manner of mules, are savage and harsh, but it is customary for the Greek poets also to call them wilder; but those who are like camels in disposition, that is, both uneven and boastful, having their minds lifted up from madness; but others, differing in nothing from donkeys, have been afflicted with the utmost irrationality; for the donkey is sluggish and slow of perception, and an image of the utmost irrationality. But it should be noted that he compares those who have warred against the Church to none of the tame and clean animals, such as a sheep, I say, and an ox, but rather likens them to the abominable and untamed ones, which were also condemned by the words of the law as profane and unclean. And it shall be that whoever is left of all the nations that came against Jerusalem, shall go up year by year to worship the King, the Lord God Almighty, and to celebrate the feast of tabernacles. And it shall be that whoever of all the tribes of the earth does not go up to Jerusalem to worship the King, the Lord God Almighty, these also shall be added to those. Having said that those who have warred against the churches, and who have raised a high and boastful brow against holy Jerusalem, will be ensnared in the punishments befitting them, he foretells the worship of those who have been left after them, clearly that which is in Christ through faith. For he is the expectation of the nations according to the voice of the patriarch. And he has been set "for a light to the nations, and for a covenant of the "people, to open the eyes of the blind, and to bring out "the bound from bonds, and those sitting in darkness from the prison "house." That therefore, having left the mist of idolatry, and having broken the bonds of the devil's wickedness, those from the nations will come to the light of truth, and will submit to the yoke of the Savior, he will make clear, saying that the remnants of the punished, that is, of those who have fought against the

churches; and these are beyond number; will go up year by year to worship the Lord God Almighty and to celebrate the feast of tabernacles. For the law through Moses commanded that the feast of tabernacles be celebrated on the fifteenth day of the seventh month, when the abundance of the fields has been gathered into storehouses. For this reason he calls the feast an "exodus," as the works in the fields have already come to an end. And he commanded to take "ornaments of palm trees and fruit of a beautiful tree, and branches of a thick tree "and willows and chaste-tree branches," and to drink water from a torrent, and to rejoice over it. And the law made the pretext for the feast the dwelling of Israel in tents, having been delivered from the greed of the Egyptians. But the matter was, then, a type of the mystery concerning Christ. For we ourselves have also been delivered from the greed of the devil, and we have been called, as I said, to freedom through Christ, and we have come under him who is King and God of all, having disregarded the wickedness of those who formerly held power. And we celebrate the true feast of tabernacles, that is, the day of the resurrection of Christ, when the bodies of all are, as it were, fixed in him, although they have been loosed by corruption and held by death. For he is the resurrection, he is the life, as it were a first-offering from the dead and "the firstfruits of those who have fallen asleep;" who fills us with spiritual fruits, and prepares us to store up, as it were, the labors gathered from the fields in the storehouses above. He will give us the way of life and delight in paradise, clearly a spiritual one, to those who have conquered sin, who are spiritually fragrant, who have the beautiful and lovely fruit of the evangelical life, having lived purely and holily. And a sign of this again would be the having of ornaments of palm trees and fruit of a beautiful tree bound together with the other branches. He is the torrent of delight with which God the Father has given us to drink; he is the fount of life, and the river of peace, who has inclined to us who have been called from the nations ...ing. We have spoken about these things briefly in other places. Therefore, those who go up to worship the Lord Almighty, and to celebrate the feast of tabernacles, are those who have been justified by faith in Christ. But he threatens destruction to those who do not go up, and the same punishments that their persecutors and insolent abusers would endure. For they will lie in the same lot as the enemies, those who have chosen not to love. And this, I think, is what Christ himself said: "He who is not with me is against me, and he who does not "gather with me scatters." But if the tribe of Egypt does not go up and does not come there, upon them also shall be the plague with which the Lord will strike all the nations that do not go up to celebrate the feast of tabernacles. This shall be the sin of Egypt and the sin of all the nations that do not go up to celebrate the feast of tabernacles. As from one nation, that of the Egyptians, I say, it makes clear concerning those who have reached the extreme of error, and who have chosen to practice idolatry in an excessively strange way, that for them a terrible and inescapable judgment and cause of destruction will be their not choosing to honor the worthy grace of salvation through Christ. For they might almost be convicted as murderers of their own souls, if it is true that, while it was possible for them to lay hold of eternal life and the gentleness from above which is set forth for participation by those willing to choose it, and indeed also to cast off sin, they have died in their own errors, and have kept the stain from their wandering and the pollution of their transgression unwashed, and they have also continued in error; and this, although the divine light shines around all things, calling to sight those in mist and darkness. And I would say also concerning each of such persons, "An untimely birth is better than he; "for it came in vanity, and departs in darkness, and in "darkness its name will be covered." "For it would have been good for "them if they had not been born," according to the voice of the Savior. But that the saying is not against the Egyptians

only, but will also come against all the nations, which will be punished in every way and altogether, for having disregarded the salvation through Christ, and not having honored the festival in Him, he will confirm by saying: This shall be the sin of Egypt and the sin of all the nations that do not go up to celebrate the feast of tabernacles. For before the advent of the Savior, perhaps there was still, in part, a reasonable excuse for the nations, saying they had been called by no one; for no one had preached to them. Therefore the Savior also, showing this very thing to us in the gospel parables, said that the laborers who were called about the eleventh hour said this: "No one has hired us." But since Christ has now shone forth, has bound the strong man, has delivered those who were under his perversity, has justified by faith those who come to him, has laid down his own soul for the life of all, they will no longer find any sufficient reason for excuse, who have not accepted so venerable a grace. Therefore Christ will indeed speak the truth concerning them also, if he should say of the nations: "If I had not come and "spoken to them, they would not have sin; but now they have no excuse "for their sin." In that day that which is on the bridle of the horse shall be holy to the Lord Almighty. Since all war has now been calmed, and battle has been taken away, and enemies have been driven off, and an unbreakable peace now crowns the holy city, that is, the Church, he says that the instruments of war, both trappings and bridles, will now be useless. For what need at all will the horse-master have of such a thing, he who knows how to excel in battles, if there is no one at all to lead out against him? Therefore, he says, the things useful to warriors will be sacred vessels and offerings to God. For since he himself is the awarder of peace, to him rightly will be dedicated the now superfluous and henceforth useless instruments of war. For just as the blessed prophet Isaiah said concerning some, that "they shall beat their swords "into plowshares, and their spears into pruning hooks, and "nation shall not lift up against nation a sword, and they shall not learn any more "to make war," the times of peace almost persuading them to devote their military implements to the needs of agriculture, and to turn, as it were, to other pursuits, having neglected the study of tactics; so also the divine Zechariah, as if peace, now unbreakable, has been given by God, says that the useful implements for those who fight will be refashioned into a votive offering to God. For the warlike spirit will certainly be idle, caring not for horse, nor for bridles, nor for trappings, but rather inclining toward choosing what is necessary for the pursuits that excel in virtue and piety. But to some, it seems that the power of the prophecy has been fulfilled in another way as well. For they say that in due time the wood of the cross was found, still having the nails pierced into it; and the pious Constantine, taking one of these, had it made into a bridle for his own horse, believing that he was blessed by God through this as well. And one might say this is not improbable, if it is so, and it would not be considered unreasonably outside of fitting discourse, that the most pious king was both remembered by God and honored in prophetic utterance. For the Word made mention and proclamation of very many people through the holy prophets at various times, as, for instance, of Josiah and certain others. And sometimes the gentleness and piety of the times are signified through those who rule in them. There is nothing unlikely, then, if the Prophet Zechariah now also recalls a most noteworthy matter, both truly beloved by God and of a pious kingdom, and of times dedicated to the love for Christ. For what else could the nail taken from the precious cross adorning the horses of kings suggest to us, if not the very great and truly admirable piety of the rulers? And the cauldrons in the house of the Lord shall be like the bowls before the face of the altar. There were cauldrons in the holy tabernacle, and in the temple built after these things, in which the flesh of the sacrifices was boiled, which the priests consumed in a holy place, as the law commanded this to be done, so that

the sanctified things might not be carried out anywhere from the sacred precincts. But since those ancient customs have ceased, the mysteries have passed over for us into another manner of worship, and we have been taught through faith to honor the God of all no longer with the slaughter of sheep and with incense, but rather with bloodless sacrifices, and we spiritually minister in the churches to Christ Himself, the Savior of all, we use other sacred vessels instead of the cauldrons, which indeed the Prophet here calls bowls. And these are vessels most necessary for those who drink. And the wise listener will surely understand the power of what is signified, even if our account has been made somewhat more obscurely than it should, because it is necessary to make the narration of the hidden things with reserve. Therefore, at that time there were cauldrons, but now there are bowls before the face of the altar. And every cauldron in Jerusalem and in Judah shall be holy to the Lord Almighty; and all those who sacrifice will come and take from them and will boil for themselves. He calls the mystical vessels cauldrons, still using the ancient names, vessels which are holy, august, and precious, both for those in Jerusalem, that is, in the Church, clearly the divine ministers, and also in Judah itself, that is, again, for those who have received the circumcision in the spirit. And these would again be the ones who have believed. For the vessels of the holy altar are not taken by anyone at all for common use, but are, as I said, holy and kept for the glory of God, and are accustomed to serve only the needs of the holy table, and through them and in them the sacrifices of those who offer are accomplished, not with each person bringing his own vessel, but with all using only the sacred ones. For every cauldron, he says, shall be holy to the Lord. Therefore, the Prophet is speaking as if still on the subject of the sacrifices according to the law, mentioning cauldrons and boiling and He names those who offer sacrifice, but we shall fittingly understand it of the times through Christ and the worship accomplished by us in the Spirit. And we say that the word of the holy prophets was made obscure by divine economy, and not simply set forth for all, lest their holy things be thrown to the dogs, nor indeed should the word fitting only for saints be revealed to the profane and most abominable. And there shall be no more a Canaanite in the house of the Lord Almighty in that day. One might perceive the mind of the ancients to be corrupt and easily broken, and quite effortlessly. For the children of Israel were redeemed from Egypt through Moses, and they shook off the yoke of unbearable slavery, and after very many and admirable signs had been performed for them, they barely came out; and they were brought through the sea itself, and they had eaten the bread from heaven, and they have drunk water unexpectedly brought forth from a rock in the wilderness. What then, the wretches? In Moses' absence they made a calf, and as the prophet says, they took up "the tent of Moloch and the star "of their god Rephan, the figures which they made "to worship them." But they indeed were destroyed; for their bodies fell in the wilderness, as it is written. But when those after them had crossed the Jordan, with Joshua as their general, again as time went on, having come under judges, they served idols; but also in the times of the holy prophets they sacrificed to the golden heifers, which the accursed Jeroboam made for them, and in addition to these, still erecting precincts and altars, they no less worshiped Baal, Chemosh, Astarte, and Baal-peor. And what is still beyond these evils: for we do not say that only the common and vulgar multitude was involved in these things; but indeed we shall also find many from among the priests themselves who had turned aside. Therefore God also said through the prophet: "The priests did not say, Where is the Lord? and "those who handled my law did not know me, and the shep-"herds acted impiously against me, and the prophets prophesied by "Baal, and went after what does not profit." And the prophet Ezekiel also saw "about twenty-five men from the "elders of

Israel, with their backs only toward the "temple of the Lord and their faces opposite, worship- "ing the sun toward the east." And it would not be at all difficult to pile up very many other examples in these matters; but I think these will suffice for a refutation of the ignorance inherent in them. Therefore the mind of the ancients was shaken, and was quite easily led astray. Therefore God also said concerning them: "They have loved to move their feet and have not refrained, and "God was not well pleased in them." For they were easily carried away into strange idolatries and, being of the blood of Israel, they were eager to imitate the foreign Canaanites. But since the Only-Begotten Word of God has come among us, and having justified by faith, has sealed with the Holy Spirit those who approach his grace, our mind has become steadfast, secure and unshakable, and fixed in piety. For no one will persuade the sanctified to know another god besides the one who is by nature and truly God, whom we have known as God in Christ. For he showed us the Father in himself, saying, "He who has seen me has seen the Father." Therefore, he says, "in that day," that is, at that time, there will not be a Canaanite, that is, a foreigner and an idolater, in the house of the Lord Almighty. For we are established, as I said, in faith, and we have been crowned with boasts of security through Christ, through whom and with whom be glory to God the Father, with the Holy Spirit, for ever and ever. Amen.

Commentary on the Twelve Minor Prophets - zephaniah

COMMENTARY ON THE PROPHET ZEPHANIAH

Book 1 The word of the Lord, which came to Zephaniah the son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon king of Judah. The blessed Zephaniah prophesies in Jerusalem, not being of obscure birth according to the flesh, nor yet being among those whose custom it was to speak falsely, and to invent divine words for their listeners, concerning whom the divine Ezekiel also said, "Woe to those who prophesy from their own heart, and see nothing at all," and indeed God of all Himself said through the voice of Jeremiah, "I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied." But he was truly a prophet, conveying the words from the mouth of the Lord, and being filled with the Holy Spirit, pouring forth good things from his heart as from a good spring; for the tongue of the saints does not know how to speak falsely. Now, the purpose of the prophecy contains a rebuke of the two tribes that were in Jerusalem; I mean Judah and Benjamin. For it is written of them as having been impious, and having unholyly assented to the deceits of idols, and as rushing eagerly to anything whatsoever that is displeasing to God; and the time of the reign has also been usefully added, during which he spoke such things to those who had offended, so that by examining the state of affairs at that time, we may then understand for what reason and how great the movement of divine wrath against them was. Therefore, for I will relate in detail the things that will also benefit those who read them; Hezekiah reigned at that time in Jerusalem, a man most especially beloved of God, a lover of piety, a champion of righteousness, an enemy of deceit, and one who cut away the harm from idolatry; for the sacred scripture has clearly testified such things of him. while he was governing in royal honor to Jerusalem, Sennacherib, the tyrant of the Assyrians, went up, and he captured Samaria, and deported Israel; that is, the ten tribes; to the mountains of the Persians and Medes, and having also burned not a few cities of the kingdom of Judah, he did not take Jerusalem, since God was its defender. But it is necessary to pass over the account of the history, being clear. Then, when Hezekiah died, Manasseh, his son, succeeded to the kingdom, who was so impious as to leave no form of wickedness unpracticed. And it is written thus about him in the fourth book of Kings: "And he did "evil in the sight of the Lord, according to the abominations of the "nations whom the Lord cast out from before the children of Israel. "And he returned and built the high places which Hezekiah his "father had torn down, and he raised up an altar to "Baal, and made groves, as Ahab king of "Israel had done, and he worshipped all the host of "heaven, and served them; and he built an altar "in the house of the Lord, of which He had said, In Jerusalem I will put my "name, and he built an altar to all the host of "heaven in the two courts of the house of the Lord, and he made "his sons pass through the fire, and practiced augury and divination, "and appointed a sorcerer, and multiplied diviners to do "evil in the sight of the Lord, to provoke him to anger. And "he set the carved image of the grove in the house of which the Lord said "to David and to Solomon his son, In this "house and in Jerusalem which I have chosen out of all the "tribes of Israel I will put my name there for "ever." While Manasseh was impiously doing these things, God of all, then, was indignant, and very rightly so, and he clearly threatened to bring upon

Jerusalem the consequences of his wrath. And it is written thus again: "And the Lord spoke by the hand of his servants "the prophets, saying, Because Manasseh the "king of Judah has done these wicked abominations beyond "all that the Amorite who was before him did, and has made "Judah also to sin with their idols, not so, "thus says the Lord God of Israel, Behold, I am bringing such evil "upon Jerusalem and Judah, that whoever hears of it, "both his ears shall tingle, and I will stretch over "Jerusalem the measuring line of Samaria and the plummet of the house "of Ahab, and I will wipe Jerusalem as a man "wipes an alabaster jar, wiping it and turning it upside down "before them, and I will cast off the remnant of my "inheritance, and deliver them into the hands of their enemies, "and they shall become a spoil and a prey to all "their enemies, because of all the evil they have done in "my sight." And these things, as I said, God threatened he would bring not long after upon the inhabitants of Jerusalem. But when Manasseh was already deceased, Amon his son reigned, in no way inferior to his father in impiety of ways, but competing so with his impieties, as perhaps even to surpass him then. And when he also died, Josiah reigned, his son, but one who emulated the piety of Hezekiah, and an excellent lover of his ways. For he tore down altars and precincts, and having declared the divine temple clean of Manasseh's abominations, he commanded the priests according to the law to perform the customary rites for the glory of God; in addition to this, he burned the chariot of the sun, he drove out of Jerusalem false prophets, diviners, and wonder- workers, and indeed also soothsayers; and having slaughtered a great number of the temple priests, he burned them on the altars of the idols; and he overturned the altar of the calves in Bethel, which Jeroboam had made. And since he was so pious and good, God postponed his wrath, and brought none of the things he had foretold. But when Josiah also died, Jehoahaz reigned, whom Pharaoh Necho captured and made a prisoner, crowning with the honor of the kingdom Jeconiah, again a second son of Josiah, during whose reign Nebuchadnezzar marched against Judea, who having ravaged the whole country he took Jerusalem, and having burned the divine temple, along with the sacred vessels he carried off Judah and Benjamin as captives to his own land. It is necessary to know, that the cruelty of the Babylonian also crushed and ill-treated the cities of the foreigners, those situated by the sea, I mean Gaza and Ascalon and others with them, and the Idumeans and Ammonites. For the word of prophecy also recalls this. Let all things utterly fail from the face of the earth, says the Lord; let man and cattle fail, let the birds of the air and the fish of the sea fail, and the impious shall grow weak, and I will remove the lawless from the face of the earth, says the Lord. As their country was to be completely desolate, and was on the verge of being destroyed with all its inhabitants, in these things he makes the word of his foretelling hyperbolic. For we do not say, if we are of sound mind, that the God of all unleashes his wrath also on irrational animals and swimming and flying creatures; but rather he persuades his hearers to understand this, that there will be no sparing of anything at all; but just as when a ship is sunk along with its sailors, no remnant is left behind; so, he says, when Judea is captured, there will be nothing saved, not man, not beast, not bird, not swimming creature. But since it was very likely that there were some in it living lawfully, practicing a noble and admirable way of life, so that he might not seem to be unleashing his wrath upon all simply and indiscriminately, destroying the just with the unjust, and corrupting the pious with the profane and impious, for this reason he makes it clear against whom the things from wrath would go. For he said that And the impious shall grow weak and I will remove the lawless from the face of the earth. And they will grow weak, falling under the hand of enemies, and are removed either by dying and becoming the work of the sword, or by being carried off as captives and serving their

captors. But if someone should choose to cleverly reinterpret man and cattle and the rest into morals and manners, he will understand men as those living according to the flesh, and having an earthly mind, and fixed upon temporary things, to whom also the divine word has addressed: "I said, you are gods and all sons of the Most High, but you die like men." For the life of the saints is no longer human, but rather more divine and spiritual; if indeed it is true that though they walk in the flesh, they do not live according to the flesh, as it is written; but rather have their citizenship in heaven; and cattle, in turn, those accustomed to live in great ignorance, and dull of mind, about whom he says through the voice of David, "Man, being in honor, did not understand; he is compared to the senseless cattle and is like them;" and he further commands, saying, "Do not be like the horse and the mule, which have no understanding." And birds we shall reckon to be those having an exalted and, as it were, lofty mind, and who have practiced carrying their intellect on high, and refuse to be drawn down by humble things. Such, in a way, is the boaster, and one completely entangled in the crimes of God-hated arrogance. You will take fish also for the most irrational multitude; for the species of fish are most voiceless; such also are the many, who, as if poured around by some sea of life's turmoil, and feeding on the salty and bitter pleasure of the things in it, are kept for the nets of death, having destruction as the end of their life. These, therefore, will fail, God sending punishment upon them, and having chosen at last to punish them as those treading a wanton and dissolute life, and not refraining from provoking him. And I will stretch out my hand upon Judah and upon all the inhabitants of Jerusalem, and I will remove from this place the names of the Baalim, and the names of the priests, and with the priests those who worship on the roofs the host of heaven, and those who swear by their king, and those who those turning away from the Lord and those not seeking the Lord, and those not holding fast to the Lord. He thus clarifies what was obscurely said, and clearly states that the things from wrath will happen against the tribe of Judah and against Jerusalem. For he says that his own hand will be stretched out against her, as if seizing and striking, and subjecting them to what is imminently expected, those who are about to ravage and carry them away from the land that bore them, entangled in the snares of slavery. And he lays bare the charges, and says that the names of Baal will be taken from their midst, and the names of the priests will be gone along with them. And by this he signifies that the multitude of venerated objects among them was great, and the manner of their error was varied. But that they will be consumed by war, and the nations of the Jews will come to such a lack of men that there will perhaps be none to name Baal, or able to sit in the precincts of the idols, he has cleverly indicated, by saying that the names of their idols, and indeed of the priests, will be removed. And he says "names" instead of "memorials," or "glories." For thus also the most wise Solomon interprets it, saying "A good name is to be chosen, rather than great riches." And along with the priests and the names of the Baalim, he says that those who worship on the rooftops will be utterly destroyed; and these would be those who are accustomed to worship the moon and the bear and the rest of the host of heaven. And I will likewise remove, he says, both those who swear by their king and those who turn away from the Lord. For it was a custom for some of those who had gone astray to make heaven an object of their oath, and to let their tongue loose upon it; and, as it were, most ambitiously to cry out, By the king and master, the sun. For those who have chosen to do this, it is necessary also to depart fiercely from the love of God, although the law has clearly stated, "You shall worship the Lord your God, and him only shall you serve, and by his name you shall swear." And so the prophet Jeremiah once bore witness to those of Israel concerning the observance of the command through Moses, and said to God, deflecting the wrath

against them, "They say, 'As the Lord lives.'" But those not seeking the Lord, nor indeed practicing to hold fast to him, would reasonably be understood as those living a worthless and unseemly life, and who have honored a polity outside the law. For the God of all is sought by us not so much spatially, but, I think, in actuality, through true knowledge, and that which has in itself what is irreproachable, through faith and gentleness, and through zeal and eagerness for everything whatsoever that is holily admired and pleasing to him. But it is necessary to know that these things were accomplished also by the one who was reigning in Jerusalem, I mean Josiah, in whose time the word of the prophecy also came. For he himself also tore down altars and precincts and handmade things; he slaughtered the priests, the false prophets, the diviners. But the Prophet seems not to be declaring things present at all, nor making his words about things already done, but rather to be foretelling that these things will be at certain times, which indeed were also accomplished through Nebuchadnezzar, who acted not for the glory of God; for how or from where, since he even burned the divine temple? But rather destroying and burning along with the idols those who worshiped them. Be reverent before the face of the Lord God, because the day of the Lord is near, for the Lord has prepared his sacrifice, he has consecrated his called ones. He usefully intertwines exhortation with the threats, and having terrified them with fears, he urges them toward what is better, bidding them to be circumspect; for this, I think, is what "to be reverent" is: the God of all, and to hasten to set right the paths of life, and without delay to turn toward what is dear and pleasing to him. And he says that such people must be seen before the face of the Lord, according to what was said by the voice of Isaiah, "Wash yourselves, be clean, remove the wickednesses from your souls before my eyes; cease "from your wickednesses." For it is not at all the same thing to remove wickedness from human eyes and from before the face of God, but the difference in the matters is very great. For sometimes a man who is wicked and not good in his ways, puts on the appearance of piety and fabricates a name for goodness, although in truth he is not this; and indeed Christ says, "Beware of those who come "to you in sheep's clothing, but inwardly they are ravenous "wolves." Such a one is pious in the eyes of men, but not at all in the sight of God; but he who is truly without malice before the face of God not only puts on outward goodness and the appearance of being good, but rather has an unprofaned heart, and is indeed seen as such. For Solomon somewhere said, "For the ways of a man are before the eyes of God, "and He looks upon all his paths." He calls the time of the capture the day of the Lord, which he also says is near, not allowing the more careless to perhaps consider and think among themselves that the postponement of the things foretold will be long, and that they will outrun the suffering, having reached the end of their own lives. For it was the custom of the Jews in the prophecies of the most gloomy things to think and say such things. And indeed God somewhere said to the blessed prophet Ezekiel, "Son of man, behold the provoking house of Israel, "saying, they say: The vision that he sees is for many days to come, "and he prophesies of times far off. Therefore say to them, Thus "says the Lord Adonai: None of my "words which I shall speak shall be prolonged any more; for I will "speak the word and will do it, says the Lord Adonai." This is what he says now, as I think, affirming that the day of the Lord has drawn near and that his sacrifice is being prepared, and his called ones are being consecrated. And he calls the slaughter of the impious, which will be done according to his will, a sacrifice; and the called ones, the Chaldeans, whom he says he also consecrates, not as having become holy, but rather as having been appointed and called by God to burn Judea, and with all mercy removed, to destroy those in it. The sacred scripture says something like this elsewhere. For the Persians and Medes and those who

fought with Cyrus were called against Nineveh. And the God of all said about them, "They are consecrated, and I am bringing them; giants are coming "to fulfill my wrath, rejoicing and at the same time insolent." Therefore, consecration in these cases would not signify a putting away of wickedness, nor indeed a participation in the Holy Spirit, but rather that some have been predestined and assigned, as it were, to the fulfillment of some such deed. And it shall be in the day of the Lord's sacrifice, that I will punish the princes, and the king's house, and all that are clothed with foreign apparel; and I will punish all those openly at the gates in that day, who fill the house of the Lord their God with impiety and deceit. These are the three things through which cities and countries, kingdoms and the orders of authorities under it, and the renowned priesthood, might be well. And if these things are in good order, according to what is fitting for each, the affairs under them would also be well, and the subject people is saved. But if indeed they should choose to honor the perverted path, and should indeed hasten along it, everything will at once go toward what is unseemly, and it is all but drunk with destruction. For just as when a pain occurs in the head of the body, it is necessary for the rest of the members to feel with it and be sick with it; so also when the leaders have turned to what is base and are sick with an inclination toward what is worse, it is necessary that those who are yoked under them are somehow destroyed along with them. For the subject people is somehow wont to follow and be carried along by the opinions of those who have been allotted to rule. In the day, therefore, he says, of the sacrifice pleasing to God, that is, in the time in which there would be of the most terrible things the slaughter of those who have sinned, upon the very first things, which are pre-eminent in glory and set before others, will the things of wrath proceed. And these are: the house of the king; and the neighbor right next to those held in glory and splendor; and third among them, the one more honored by God than the others, that of the sacred ministers; and they too are rulers, and leaders of the peoples, according to the order of the priesthood. And He accuses them exceedingly, as wearing foreign garments, that is, as having come to such a point of godlessness, and having chosen to despise the ordinances given of old through Moses, so as not even to keep the very vestment of the priesthood, when the occasion called them to perform the sacred rites. As, therefore, those who were from Aaron were consumed by fire, and the charge and accusation against them was that they offered strange fire on the altar; in the same way, I think, these also, about whom the discourse was, are called to account, because having neglected the seemliness proper to them, they were not arrayed in a sacred manner according to what seemed good to the lawgiver, but being clothed in foreign garments, they dared to perform the sacred rites. And this is also proof of the utmost contempt and that the law was considered of no account among them. Then how was one to think that the observance of the law would be a concern to the others, if their leaders had no regard for it? Therefore He says, I will take vengeance openly upon the gatehouses; and what He means to declare is something like this. When Israel sinned many times, and did not yield to the words of the prophets, He called them to repentance, correcting them like a father with external sorrows, and sometimes even touching their bodies; for example, I say, He struck the fruits in the field with blight, or at other times sent the locust and the grasshopper, or heaped up the caterpillar, or what is called mildew; and He has afflicted them "with blasting and with jaundice," according to the prophet's voice. Bringing these things upon them from time to time, He struck them, as it were, secretly; but now, He says, I will take vengeance openly upon the gatehouses, that is, I will not bring the things of wrath secretly, it will not be the locust and mildew against you, not a bodily sickness; but the naked, gleaming sword of the enemies, threatening

destruction to those who have been impious toward me, and cruelly destroying in the very gatehouses of the temple those who fill the house of their God with impiety and deceit. What then is the impiety? And what is the deceit? Another prophet will make it clear to us, saying about Jerusalem, "Her leaders judged for gifts, and her prophets divined for silver;" and indeed the wise Isaiah somewhere addresses her and says, "Your rulers are disobedient, companions of thieves, loving gifts, seeking reward, not judging for orphans, and not attending to the judgment of the widow." Therefore, the ministers of the divine altars must take heed, lest they somehow fall into such accusations. For in a typical manner, those of old received the vestment proper to the sacred rites. But since the time of worship in spirit is at hand, let there be for each of those called to the ministry a splendid garment and a vestment, as it were, sacredly fitting: right and blameless faith, an evangelical life, a venerable and most lawful conduct, and an upright character, not overcome by shameful gains, a care that looks to virtue, and that considers what pleases God to be of all account. And it shall be in that day, says the Lord, a sound of a cry from the gate of those who slay, and a wailing from the second, and a great crash from the hills. He clearly describes the calamities of the war, and shows some falling and perishing and lamenting for themselves, so that, overcome by the magnitude of the evils to come, they might choose to turn to hasten to do what is better and more fitting, and thus finally be carried out of the wrath. For the Creator is good, and does not desire "the death of him who dies, as that he should turn from his wicked way, and live," according to the voice of the prophet Ezekiel. Therefore, at that time, he says, from one gate of those who pierce, that is, of those who slaughter those who fall in their way, there will be a terrible and grim outcry. For somehow, in cities that are being captured, the enemies, bursting in, raise a terrible cry, breaking down those within them into fear, and as if headlong sharpening one another to cruelty. But from the other gate, he says, there will be wailing and tears, as the captured are pushed against each other, and each one hastens to leap out of the city as if from a sunken ship. And he says there will also be a great crashing from the hills, perhaps calling the so-called upper city in Jerusalem "hills," that is, naming Zion, or indicating something else. For somehow, in the raids of wars, the inhabitants always flee to the tops of the mountains, thinking that the difficulty of the places will be an obstacle to their enemies and will check the assaults of their pursuers. And so our Lord Jesus Christ once proclaimed to the peoples of the Jews, "But when you see Jerusalem surrounded by armies, then let those who are in Judea flee to the mountains." Therefore, when God strikes, and demands justice from those who have chosen to despise what they have sinned, nothing will help the sufferers, not a city with the finest towers, not unshakable circuits of walls, not the heights of mountains and the wildness of rocks, not untrodden, difficult terrain; but only repentance saves, pleading with the Judge, and calming His anger, and into the gentleness befitting Him calling the Creator, who is by nature readily good. And it is better to avoid offending Him with all one's might; but since human nature always inclines to evil, and "in many things we all stumble," having nothing steadfast at all toward virtue, let us at least strive to correct our own intentions by returning to what is better, and by repentance call to gentleness the Master of all, who is good by nature, as I just said. Wail, you who inhabit the one cut down, for all the people of Canaan have become alike, all those who are lifted up by silver have been utterly destroyed. That the sword will spare none of the Babylonians, but will utterly destroy those throughout all Judea, he signifies through these things. And he has commanded those left behind in Jerusalem, who were strong enough to escape, to lament greatly for Judea as destroyed, and for the city renowned among them that has been cut down; because all the people in it competed

with the ways of the Canaanites, and chose to emulate their ways, and were thus so equal to them in all things as to perhaps even surpass and leave them behind. But the Canaanites were foreigners, God-hated and sinful and idolaters, and among those most slandered for all the most outlandish things. And so, in the sacred writings, someone is reproached, hearing, "Seed of Canaan, and not of Judah." And that their wealth is useless, a rotten and easily-broken support, he explains again, affirming that those who are lifted up by silver will be destroyed, that is, those who are accustomed to being proud of their wealth and possessions, and who raise a haughty brow for this very reason. For since, being overcome by shameful gains, and gaping for this, "the house of their God," as He himself says, "they filled with impiety and deceit," for this reason, wealth is rightly exposed as inert and useless, and knowing how to save no one. "A good name is therefore to be chosen rather than great riches," according to what is written; "for treasures will not profit the lawless, but righteousness will deliver from death," and "Truly a small portion with the fear of God is better than great revenues with injustice." And it shall be on that day, I will search Jerusalem with a lamp, and I will execute vengeance on the men who are contemptuous of their own watch-posts, who say in their hearts: 'The Lord will not do good, nor will he do evil.' Whatever the enemies, using unrestrained madness against the captured, were about to do, God applies this to his own person, not as though he himself were the worker of such monstrous things, but rather as justly permitting the effects of wrath to come upon the impious. For what Solomon said enigmatically in Proverbs is true: "For not unjustly are nets spread for the winged; for they who partake of murder treasure up evils for themselves." For when it is possible to be far from both punishment and justice, having chosen virtue over evil things, they themselves sharpen wrath against themselves, and sending their own souls to a self-invited destruction, they would be caught by those who know how to judge rightly. Therefore Jerusalem is searched with a lamp. For the Jews suffered something like this from the Romans, which they happened to suffer when Jerusalem was captured by Vespasian and Titus; for as Josephus relates, who lamented the sufferings of the Jews with ten thousand mouths, after the slaughters in the wars and the innumerable multitude of those who perished throughout the city, searching with a lamp for those who had fled into the caves and sewers and bringing them to light, they slaughtered them cruelly and savagely. And he says that he will take vengeance on them as having despised their ordinances, that is, either the laws appointed for each of the things to be done, which they transgressed and were impious, considering their observance to be nothing; or, specifically, he calls the customs of the priests ordinances. For very great according to the law was the care for their vestments and sacred forms and also for the sacrifices. For they did not bring the victims to the altar in one single way. And one might learn the difference in these things by encountering the writings of Moses. But they had no regard for the ordinances, because of having reached such a point of nonsense and chilling thoughts, as perhaps even to suppose and to dare to say that the God of all takes no account of any of our affairs; and so to disregard earthly matters as neither to praise the good and give them rewards worthy of their uprightness, nor to be sharpened against sinners and bring upon them punishments equal to their unholy deeds. This, I think, is the meaning of 'The Lord will not do good, nor will he do evil.' Therefore, what is being rumored is a lack of providence and nothing else. And the dogma is so shameful and hateful, that it did not even please the wise men of the Greeks. For they called the introducer of such things an atheist; this was Epicurus, one of those renowned among them for wisdom. Therefore it is possible to say that "The ways of a man are before the eyes of God, and he looks upon all his paths." And he deems

the workers of virtue worthy of rewards, but he makes the sinner exceedingly hated, and repays each according to his work, as it is written. Therefore, we must make our paths straight, and make the way that is pleasing to God, the Master of all, thus living lawfully and truly pursuing the most excellent life, in order to have the Master of all be gracious and well-disposed, and not to allow him to be embittered against us, by refusing what is evil and hastening to correct by repentance the faults of slumber and sloth. And their wealth will be for plunder, and their houses for destruction; and they will build houses and not dwell in them, and they will plant vineyards and not drink their wine. Perhaps even now it will be said by us at the right time, "Treasures will not profit the lawless." For wealth is always a runaway, and it has no stability; rather it intoxicates and inclines toward apostasy, and has unsteady feet. And indeed to wish to be proud on its account is utterly foolish. For it will least of all deliver those under divine wrath, nor would it free anyone from accusations when God decrees punishment, and what is fitting for sinners bringing punishment. What then is wealth? It serves the flesh alone and is a servant of unholy and abominable pleasure, and a father of arrogance, and a root and genesis of pride, and it procures the possession of fleeting glories, which pass by their possessors like shadows. For it is true that, "All flesh is as grass, and all the glory of man as the flower of grass." That the pursuit of wealth, therefore, is entirely unprofitable for the impious, he teaches by saying that their power will be for plunder by the Chaldeans. For they are those about whom it might be said, and very fittingly, what is sung in the Psalms, "Behold, the man who did not make God his helper, but hoped in the abundance of his wealth, and was strengthened in his vanity." And if they have also built for themselves lavishly adorned houses, they would not be their own, for they will be burned down; and if, in addition to this, they have become cultivators of vineyards, they themselves will not drink. How so? For they will be gone as captives, leaving their homes behind and deprived of everything that knows how to bring joy. And God made this clear through the voice of Jeremiah, saying to one of those who had reigned in Samaria, "You have built for yourself a well-proportioned house, airy upper rooms with latticed windows and panelled with cedar and painted with vermilion. Will you reign, because you are provoked in Ahab your father? They will not eat and they will not drink. It was better for you to do judgment and good justice." Therefore, we ought to desire none of the things on earth, but to cast as far away as possible the delighting in temporary things and the pursuit of fleeting wealth which, in a time of wrath, can profit its possessors in no way; but to make our boast the life in Christ, and the glories of an exceptional way of life, and to consider nothing better than intimacy with God, and to cry out and say, "O Lord God of hosts, blessed is the man who hopes in You;" and in addition to these things, that "One day in Your courts is better than a thousand. I have chosen to be an outcast in the house of my God rather than to dwell in the tents of sinners." Because the great day of the Lord is near, near and coming very swiftly; the voice of the day of the Lord is appointed bitter and hard, mighty; that day is a day of wrath, a day of tribulation and distress, a day of ruin and desolation, a day of darkness and gloom, a day of cloud and thick darkness, a day of the trumpet and cry against the fortified cities and against the high corners. He cuts off again the hope of those who are sometimes disposed to think the words will run to a long postponement. For he shows the punishment to be, as it were, at the door, and the disaster from the war running at their heels. He calls the time in which such things will be, the day of the Lord. And indeed he also named it swift, as coming without any delay, and to be seen before long; and he says its voice is hard and most powerful, hinting, I suppose, at the war-cry of the enemies; a day, he says, of wrath and tribulation, of desolation and ruin, of darkness and gloom. For what of

such things will not happen to those who have come to such a point of misery, as to be in the very terrors of death, and to lie in the worst of evils? And when enemies have captured a city, what will not happen to the captives? Or what excess of outrage will not be practiced? Are not young boys destroyed, and young girls cast down dead, like plants uprooted before their time? Does not despondency, like some night and darkness, blacken the heart of the captured, so that they are at a loss for counsel and thought; all but overshadowing the mind of each with mist and clouds, not even allowing them to think where on earth they are. Then how is this doubtful? And that the attack of the enemies will be unbearable both for populous cities trained in tactics, and indeed for others, which might be girded with surrounding walls, he has indicated by adding that it will be of a trumpet and A day of clamor is the day of the Lord against the fortified cities and against the high corners. For, as I said, He calls fortified those that are populous, and have a very great fighting class; and high corners, those that are walled. For the corners always somehow rise up in the circuits of the walls, and stand as towers, higher than the others. 'It is a fearful thing, therefore, to fall into the hands of the living God,' according to what is written. For no one at all will be set against Him; for He Himself is the Lord of hosts. And I will distress men, and they shall walk as blind men, because they have sinned against the Lord; and I will pour out their blood as dust, and their flesh as dung. and their silver and their gold shall not be able to deliver them in the day of the Lord's wrath, because in the fire of his zeal all the earth shall be consumed, for he will make a final end and a haste upon all who dwell on the earth. The meaning of the preceding is very clear, and would require, as I think, no word for clarification. Nevertheless, we will speak summarily. For He threatens them with things beyond all evil, and darkness in their mind; and He immediately relates the cause, adding, 'Because they have sinned against the Lord.' It is as if He said, 'Having acted insolently toward their brothers, they have also unguardedly acted impiously against the Master of all Himself and would be caught rising up against the divine glory.' If it is indeed entirely discordant and unholy to deprive Him of His own honors, and, as it were, to drive Him from the thrones of divinity, and to enthrone for themselves creation and the forms of irrational beasts. For some attached their worship to calves; others to a certain Astarte and Baal-peor; others to the moon and stars. For this reason, then, He threatens to bring upon them the calamities of war, both a final end and a haste. And the 'final end' would signify the utter destruction of the land of the Jews; while 'haste' signifies that the things foretold would happen, as it were, with speed and without delay. And the word 'haste' often indicates in the sacred writings also an assault of tumults. It is therefore a very terrible thing to sin against brothers; but if indeed the transgressions of some should proceed to such a point of depravity as to grieve even the ineffable nature itself, no means will avert the consequences of wrath. It is therefore fitting that one should lament the God-hated heretics, who sharpen their tongue against the Son of God, and say that He is created, and indeed in lesser things than those in which the Father is. And they themselves fashion an idol, as it were, according to what seems good to them, and command that this be worshipped. For if the Son has fallen away entirely from being God by nature, and is a created being, yet is worshipped both by us and by the holy angels, how are we not clearly worshipping creation, just like the children of the Greeks, who fashioned an idol in the form of the sun, or of some other created thing, out of senselessness and vanity of reasonings? Be gathered and be bound together, O undisciplined nation, before you become as a flower that passes away by day, before the wrath of the Lord come upon you, before the day of the Lord's anger come upon you. Having shown very well the savagery of the war and the magnitude of the coming calamity, he opportunely turns his discourse

again to the need to call them to repentance, at a time when it was easy to persuade them, since they were presumably afraid. For when the mind has at times been hardened and has inclined very much toward the more shameful and abominable things, we do not easily accept even choosing to repent, but fear often compels us to it, even unwillingly. He calls them, therefore, to intimacy with Himself. For just as we say that they fell away and became alienated, having worshipped idols and given their mind to their own passions; so again we shall understand it as going back, as it were, and taking hold of intimacy with God, choosing to worship Him alone, and to follow His ordinances. And He calls the race of Israel an undisciplined nation, as also dishonoring the ancient commandment itself, and impiously rejecting the law that trains and is able to bring forth every kind of goodness. But He threatens again, that if they are not bound to Him, in the ways we have just mentioned, they will differ in nothing from the flowers in the fields, which are both rotten and quick to wither, and they will surely fall under those things that come from wrath. Therefore, "As long as we have time, let us do good to all." As long as the Master, being long-suffering as God, grants it, let us repent, let us offer supplications, let us cry out with tears, "Do not remember the sins of my youth and my ignorance," let us join ourselves through sanctification and sobriety; for thus we will be sheltered in the day of wrath, and we will wash away the stain from our transgressions before the day of the Lord's anger comes upon us. For the Judge will surely come from heaven at the appointed times, and will repay each according to his work. Seek the Lord, all you humble of the earth, work judgment, and seek righteousness, seek meekness, and answer for them, so that you may be sheltered in the day of the Lord's wrath. In what way indeed they might be bound to Him, though being an abominable and uninstructed nation, He clearly indicates. For He commands to seek the Lord, to work judgment and righteousness and to answer for them. God, therefore, is sought by us through choosing to thirst to do what seems good to Him, with all laziness set aside; and we will work judgment, carrying out His divine law, and most unweariedly practicing virtue; and we will gain again the glory of righteousness, being very well crowned with boasts from good works, and treading the truly glorious and blameless path of piety toward God and love toward brothers; "For love is the fulfillment of the law," as it is written. But I think one must add to what I said, the "answer for them," that is, to also speak to others and to admonish brothers; for in this way and not otherwise will we be perfect for virtue. So also our Lord Jesus Christ said that the one most approved in deed and word will be called great in the kingdom of heaven; but least, the one who has practiced teaching and is sufficient for this, but is not yet willing to do what he thinks is right, and commands some to practice it. Does he not somewhere also pronounce woe upon the teachers of the Jews? saying thus, "Woe to you, scribes and Pharisees, hypocrites! For you bind heavy burdens, hard to bear, and lay them on men's shoulders; but you yourselves," he says, "will not so much as touch them with the tip of your finger." Therefore, the proof of the most perfect piety is to both practice virtue and to teach others the things through which they might become illustrious. And that the labor for this is not without reward, the disciple of Christ will make clear, saying, "That he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins." But if anyone should think that "answer for them" indicates that it is proper to make a study of them, let him understand it in this way too. For the law of Moses also commanded concerning the oracles of God, that "you shall talk of them when you sit down, and when you walk in the marketplace, when you lie down and when you rise up." And David also sings, "And I will meditate on your statutes always." Because Gaza shall be plundered, and Ashkelon to destruction, and Ashdod shall be cast

out at noonday, and Ekron shall be uprooted. The word again manages something and clearly foretells things that will happen in due time for the encouragement and comfort of those from Israel. And what is this, I shall say. When Jerusalem was sacked, and all of Judea had been seized by Nebuchadnezzar, the neighboring cities of the foreigners rejoiced over those who had suffered and mocked the vanquished, and they sacrificed to their own gods, as though they had destroyed a race hateful to all; and they dared to say that their trust in God had been proven useless by their circumstances, and they thought that the aid from above was also stronger and better than that of became the hand of the Babylonians. But if anyone from Judea, having left his home and fled his native land during the time of war, arrived among his neighbors expecting to be saved, this one was in a worse state, having encountered men more savage than the Babylonians, those who ought to have shown pity. Therefore, the wretches were insolent against the glory of God, and met those who had fared miserably with harshness and inflexibility, refusing to share their pain; but rather, also savagely burdening the captives with their own coarseness. What then? After this, the people of Israel returned in due course from captivity, when Cyrus reluctantly permitted it, and having come to Jerusalem they were rebuilding the city's wall, and they also rebuilt the divine temple, and were now at last somehow in hope of prospering, with God as their champion. But when they learned that these things were being done, the Gazans and the Ashkelonites, and indeed the Azotians, and those from the city called Ekron, the Moabites and Idumeans and Ammonites, and certain other nations besides these, were consumed by the flame of envy, and wished to hinder them from enclosing the city with the wall, and so, having gathered together, they campaigned against those who had been recalled from captivity. And the battle was joined in the valley of Jehoshaphat; and they fell and were destroyed, as God strengthened Israel. And they took the cities of the nations by force, so as to reduce them to complete desolation, and to make them pens for flocks. He now recalls this history, as it contains a promise, first of the return from captivity, then of future glory and of victory over all. For he says that Gaza will be plundered, that Ashkelon will go to destruction, and that Azotus will be cast out at noonday; "at noonday" meaning openly and not in the manner of robbers, but clearly and by the law of war; and that Ekron will be uprooted. And he makes the threat very cleverly in relation to the meaning of the name; for Ekron is interpreted as "uprooting." This very thing he says it will suffer, as if having in its name the indication of the calamity that would be brought upon it. Woe to the inhabitants of the sea coast, settlers from Crete; the word of the Lord is against you, Canaan, land of foreigners. Having threatened sufficiently, and having foretold what was about to happen to the inhabitants of Palestine—I mean the Gazans and the Ashkelonites, along with the Azotians and those from Ekron—he weaves a similar discourse also against the Phoenician cities, and especially those among them that are situated by the sea. For this reason he says, "Woe to the inhabitants of the sea coast." And since many of the cities in Palestine also dwell by the sea, distinguishing as it were the ones being indicated, he now calls them "settlers from Crete," so that from this we might understand the inhabitants of Phoenicia, whom, as I said, he names settlers from Crete for the following reason. Cretans and Libyans are separated from one another, with the sea lying between them, by very small distances. For as the common account has it, when the wind blows, sometimes the scents of the plants from Crete dart across and kill the wild beasts in Libya, I mean both reptiles and the tribes of venomous creatures. So then, Libyans and Cretans were ranked as one nation. From there, having at various times sent out a colony, they inhabited and built the cities in Phoenicia, just as, of course, the Cappadocians at various times did for the cities of

Palestine. And indeed God says somewhere through the voice of Amos, "Are you not as sons of the Ethiopians to me, O sons of Israel? says the Lord. Did I not bring Israel up from the land of Egypt, and the foreigners from Cappadocia, and the Syrians from a pit." And he calls the Palestinians "foreigners," but the Phoenicians "Syrians," whom he also claims to have brought up from a pit, calling Libya, I think, a pit, because the country is perhaps somewhere both hollow and low-lying. For the sea beside it widens into bays, almost as if it were retreating behind the mainland, and penetrating into the very southernmost regions. But it should be known that instead of "From a pit," the other interpreters have named Cyrene, because the Phoenicians are more clearly shown to be colonists of the Libyans; for Cyrene is a most notable city of Libya. Therefore, he says, the word of the Lord is upon you, O sojourners of the Cretans, that is, Libyans; and he says "sojourners" instead of "colonists" and "migrants." And again he calls them Canaan. For all who inhabited the cities of Phoenicia were Canaanites, even if they were from the beginning colonists of the Cretans. But it should be known that again the other interpreters, instead of "sojourners of the Cretans," have published, "The word of the Lord is upon you, a nation destroyed." But since it was necessary to follow again the writing of the Seventy, we have brought forward what is from history, which tradition brings to us, and which the word of the prophet has also sealed as true. And I will destroy you from your dwelling, and Crete shall be a pasture for flocks and a fold for sheep. Behold, again he speaks to them as settlers, and discourses to them as migrants, and has testified to the truth of the history; for he says he will destroy them from their dwelling, that is, from the land in which they have both sojourned and settled; he says that their cities will come to such a state of desolation as to become a pasture and a fold for flocks. And again he calls Phoenicia, or those in Phoenicia, "Crete," as being from Crete, which borders on and is a neighbor of the Libyans. And in ancient times they were one, and the races were mixed with one another in blood and customs and laws. And the seacoast shall be for the remnant of the house of Judah; upon them they shall pasture in the houses of Ashkelon, in the evening they shall lie down from the presence of the sons of Judah, because the Lord their God has visited them, and has turned back their captivity. I have already said before, that all the nations, inflamed with envy, were gathered together, and were marching against Jerusalem after the time of the captivity, and indeed, when war broke out in the valley of Jehoshaphat, those who impiously plotted against the redeemed were defeated and have fallen. Therefore, having conquered, those of Israel grazed upon the fields of the foreigners as if they were deserted, and used the desolate cities of the Philistines, that is, of the Palestinians, as enclosures, because all in them had been utterly destroyed. Therefore, he says, the seacoast, that is, the cities of the Palestinians by the sea, which were once populous, the fearsome and hard to conquer, shall be a pasture for flocks for the remnant of the house of Judah. For those who were saved from captivity and scarcely left over, they themselves have conquered, they themselves also will lie down in the houses of Ashkelon in the evening. For towards evening the shepherds shut the herds of livestock up in the enclosures. What then is such great power? Or how will this be, which is beyond both faith and all reason? Because, he says, the Lord their God has visited them and has turned back their captivity. It is as if he were to say: He has ceased His anger against them, He has forgiven them their offenses and arms Himself alongside those of Israel, as of old, and He grants the victory over their adversaries, and this, effortlessly. Therefore, whenever God turns away from us as we sin, we will lie under the feet of our enemies, and there is no one to save or to defend. But if He should again watch over those who strive for virtue and wish to live according to the law, we shall be superior to every war,

and we shall very easily prevail over our adversaries, and He himself will give full assurance, saying about every righteous person: "Because "he has hoped in Me, I will deliver him; I will protect him, because "he has known My name. He will cry to Me, and I will hear "him; I am with him in affliction; I will rescue him and "I will glorify him. With length of days I will satisfy him, and "I will show him My salvation." I have heard the reproaches of Moab and the buffetings of the sons of Ammon, with which they reproached my people and magnified themselves against my borders. For this reason, as I live, says the Lord of hosts, the God of Israel, For Moab shall be as Sodom, and the sons of Ammon as Gomorrah, and Damascus abandoned, as a heap of the threshing floor and made to disappear forever; and the remnants of my people shall plunder them, and the remnants of my nation shall inherit them. When Jerusalem was sacked, and those of Israel had fared miserably, the neighboring nations, as I said, mocked them, and they thought that the capture of Judea was the work of their own falsely-named gods, since the hand that had always from the beginning helped them was completely overturned and gone, perhaps, to nothing—I mean, of course, that of the all-ruling God. For it is not at all unlikely that some should arrive at this foolishness, as having been deceived, having served wood and stones, and having been ignorant of the God who is by nature and in truth. Therefore, he says, I have heard the reproaches of the Moabites and the buffetings of the sons of Ammon. For I think that he who strikes the suffering with reproaches, and opens a unbridled mouth against them, will differ in no way from one who strikes them, perhaps with a rod or a stone, belching out and saying things by which it was likely that some would be embittered to despondency and grief, and he makes the assault of the calamity more burdensome. But since they were also convicted of speaking rashly against the divine and ineffable glory itself, for this reason, he says, having endured the justice of the Sodomites, they will go to destruction, and perhaps making the sufferings of Gomorrah seem small by their own calamities, and late and with difficulty they will know through the events themselves the power of the one who punishes. Damascus, indeed, the illustrious and conspicuous metropolis of the Phoenicians, in which are the palaces, will be a heap of straw, having no ear of grain, of which there is no account, but its end is for burning, that is, for scattering. For the gusts of winds scatter the heaps of chaff everywhere; and in the same manner, the forces of the captors scatter everywhere those in the captured cities, falling upon them like the most violent winds. But that the accomplishment of such evils will at the right times be not for another, but for the very people who have suffered and been reproached, he implies, saying, The remnants of my people shall plunder them and the remnants of my nation shall inherit them. For, as I have already said, he calls the remnants of the nation those who were saved from captivity, who have prevailed over the nations, and having captured the cities of the foreigners, have reduced them to complete desolation. Therefore, when the God of all economically disciplines the Church, either by bringing on tribulations, or by allowing persecutions to take place, when enemies attack her, either Greeks perhaps, or unholy heretics, let no one smile scornfully, but rather let him await the end of the entire struggle. For those who laugh broadly at times, and all but reproach Christ, as not defending his own, that is, as they think, being too weak for this, will suffer the passions of the Sodomites, and will be food for fire, and in addition to this, they will find those whom they considered to be defeated to be victorious. This is for them in return for their insolence, because they reproached and magnified themselves against the Lord Almighty. The Lord will be manifest against them, and will destroy all the gods of the nations of the earth. This, he says, is their portion and this their lot. For they have behaved insolently even against the ineffable glory itself, the

wretches speaking rashly and uttering reviling words, and they all but rose up against the One who is beyond all things, using a terrible and unbridled audacity for this. But since they attributed the glory for being able to do all things to their own gods, the Lord will be manifest against them, that is, he will show them his own power, by destroying all their gods. For their temples have been destroyed and have fallen by the hand of Israel, and the handmade idols have become the work of fire everywhere and in every nation of the captured. Where then of the gods the power? Or how could they save others, who are not even able to defend themselves? Or rather, what is deaf and senseless matter anyway? "The idols of the nations are silver and gold, the work of human hands," and if it is not offensive to say, or rather, it shall be said, "What profit is a carved image, that they have carved it, a molten image they have cast, a false vision," according to the voice of the prophet? and as the divine David says, "May all who make them become like them, and all who trust in them." And each one from his own place will worship him, all the islands of the nations. We say that the Lord was revealed upon them, as one who has destroyed all their gods, long ago through those from Israel who vigorously burned along with the cities of the foreigners both the statues in the sanctuaries and the altars in them. But at the time of the Incarnation of the Only-begotten, one might see this having happened more truly, when the Word, being God, became like us and was revealed; and so the divine disciples said that they had touched with their hands and seen with their eyes the very one who is from the beginning, whom they have heard. For he who as God is beyond being seen became manifest, and David somewhere psalms, "God will come openly, our God, and he will not be silent." But since he became manifest "and was seen upon earth," as it is written, "and lived among men," then the abominable and profane herds of idols perished; and the power of the devil has been completely destroyed, and from now on each of those brought to the knowledge of the truth through faith in Christ offers worship through him and with him to God the Father from his own place, and God is no longer known only throughout Judea, but also the lands and cities of the nations, even if they are separated from Judea by an intervening sea, no less do they approach Christ, they offer prayers, they lift up doxologies, they honor him with unceasing praises. For long ago "his name was great in Israel;" but now it has become most known to those everywhere, and earth and sea are full of his glory. And this, then, was that which is said, "As I live, says the Lord, surely all the earth will be filled with the glory of the Lord." So then, he says, each will worship from his own place. For the law, prefiguring the beauty of the Church, erected for those from Israel that ancient tabernacle; as a type of which that famous temple was also raised in Jerusalem. And the divine Moses, or rather God through him, commanded the ancients that those from all the land of the Jews who wished to worship should go up to Jerusalem, and so to sacrifice and worship God, and death was the penalty for those who sacrificed outside the temple. But since the time of the shadow has passed, the things in types have ceased, and we have now come to know that the divine is not in a place, nor indeed does "the Most High dwell in temples made with hands," but rather he fills the heavens and the earth and the things below; for this reason, believing him to be everywhere and in all things, wherever each one happens to be, there he makes his worship, as having near the God who says, "I am a God at hand, says the Lord, and not a God far off." But it should be known that sometimes the sacred writing calls the churches islands, as if lying in the sea in this world, and being poured around by the bitter waters of the tribulations in it, and all but being struck by the most violent waves of persecutions, yet unshakeably established and holding up high, and not being submerged by the afflictions. For the churches are unshaken through Christ, "and the gates of

Hades will not prevail against them." Therefore, if someone should wish to understand "islands of the nations" as the churches from the nations, he will not depart from a fitting purpose; as being washed about by the billows of temptations, but having their stability in Christ, to whom be the glory and the power for ever and ever. Amen. OF THE SAME AUTHOR, ON THE SAME PROPHET, BOOK TWO. And you, Ethiopians, are the slain of my sword. He remembers every people, that is, nation, that warred against Israel and prattled against the divine glory. He proceeds therefore from the Idumeans and Ammonites to the Ethiopians, or those situated to the east and south, and inhabiting the neighboring land of the Persians; that is, the Egyptians, as being adjacent and neighbors to those of Israel; and the land of the Egyptians is also a part of Ethiopia; and indeed, it is the custom of the sacred writings to call the rivers of the Egyptians the rivers of Ethiopia. For they themselves also drink from the Geon, concerning which the scripture says, "This is it which compasses the whole land of Ethiopia." You Ethiopians therefore shall also be the slain of my sword. And he calls the sword of the Jews his own, as he himself brings it against those who have acted unholily both against his glory, as I said, and indeed against Israel. But since the divinely inspired scripture also knows of spiritual Ethiopians, let us say something about them as well, not departing from the meaning of the things set forth. Somewhere the blessed David, singing as if to our Lord Jesus Christ, said, "You "broke the heads of the dragons on the water. You crushed the "head of the dragon, you gave him as food to the Ethiopian "peoples." And also elsewhere, "The Ethiopians will fall "down before him, and his enemies will lick the dust." And somewhere the bride prefigured in the Song of Songs confesses to be both black and beautiful. Therefore, Ethiopians should be understood as those having, as it were, a dark and unilluminated mind, those not yet enlightened, and not having the divine light. But those who fall down before Christ, just like the bride, are made brilliant by him, for they have cried out in prayer, "And let the brightness of the Lord our God be upon us;" but those who have an uncleanness that is hard to wash away, and have remained in their blackness, will indeed feast upon the heads of the dragon; for the apostate dragon is their food; and they will be subject to the sword. And I think the power of the saying is most fitting for the unclean spirits, which Christ has wounded, having cast them out of their tyranny over us, and destroying with them the father of darkness, the inventor of all sin, the one who darkens "the minds of "the unbelievers, so that the light of the Gospel of the "glory of Christ might not shine." And this, I think, is what the wise Isaiah also said to us: "And it will be in "that day, God will bring his holy, great, and strong "sword upon the dragon, the crooked serpent, upon the "dragon, the fleeing serpent, and he will destroy the dragon. And I will stretch out my hand against the north and destroy the Assyrian, and I will make Nineveh a desolation, waterless as a desert. and flocks shall feed in the midst of it, and all the beasts of the earth, and chameleons and hedgehogs shall lodge in its carved ceilings, and beasts shall cry out in its breaches and ravens in its gateways. I will lay hold, he says, of the lands and cities to the east and north, and with the others I will destroy the Assyrians and the desolate cities, and I will add to them the renowned Nineveh, the metropolis of the Chaldeans. It will be waterless, like impassable and uninhabited lands. And it is likely again that the saying compares the multitude of inhabitants to waters; for this is a custom of the sacred writings. And indeed, concerning the attack of the Assyrians, which they made against Jerusalem, another of the holy prophets foretold, saying, "Behold, "waters are coming from the north, and will become a flooding "torrent." Therefore, when he says that Nineveh will be waterless, I would say that he means it will be empty of its inhabitants; but that flocks will feed in the midst of it he asserts, setting this I think as a sign of its complete

desolation and of no one dwelling in it; for things of the fields do not grow in a city. But if indeed grasses should perchance grow even in a city, what is happening is a sort of clear admission that it is completely bereft of men. And he adds a not moderate number of other signs. For he says that all the beasts of the earth will lodge in it, and that chameleons and hedgehogs will lie down in its coffered ceilings; and indeed also in the burrows, that is, either in pits, or even in caves, the wild beasts will cry out, and ravens will lodge in its gateways. It is doubtful to no one of sound mind that neither would hedgehogs lodge in houses, nor indeed would beasts make their lairs in the middle of a city, nor would night-ravens frequent the gateways, unless there were the greatest possible leisure, very pleasing to those of such a nature. For somehow beasts, and indeed the other things of which we speak, do not like to lodge with men; how could they? but rather wherever there might be a great desolation, and the way of life is completely at leisure, and the breadth of the desolation all but guarantees safety, and removes it from all fear. But if it is necessary to say something more about these things, let us secure our own hearts, and with all our strength let us refuse to offend God in any way at all, so that we may not become a dwelling place for wicked and savage beasts, I mean of the unclean spirits, with all virtue having been removed from us. And this I think is what was spoken very well and wisely through the voice of Jeremiah to Jerusalem: "You shall be chastised with toil and scourge, O Jerusalem, lest my soul depart from you, lest I make you an impassable land, which shall not be inhabited." For when our God removes virtue, abominable and unholy passions will by all means rush into the mind and heart, and will dwell there like certain beasts, and the wild multitude of unclean spirits will also rush in with them. Because her stature is a cedar. This is the scornful city, that dwells in hope, that says in her heart, "I am, and there is none after me." How has she become a desolation, a pasture for beasts; everyone who passes through her will hiss and shake his hands. As always choosing to be proud, and as arrogant and boastful, Nineveh is portrayed. And this was true, as she raised a most haughty brow against every nation and every power, and considered the strength of others to be of little worth at all. And the prophet Habakkuk also testified to this, saying of the king of the Assyrians, that "And he will revel among kings, and tyrants are his playthings, and he will mock every fortress." That the metropolis of the Chaldeans, then, was exceedingly haughty, and lifted up on high, and greatly tending toward insolence, he again makes clear, likening her to the stature of a cedar, and calling her scornful. And you may learn that this was said rightly and accurately from the words of the Rabshakeh; who, when he had come into Judea, and then attacked those on the wall, prattled on about the highest glory. For he said, "Thus says the king: Let not Hezekiah deceive you with words, which will not be able to deliver you, and let not Hezekiah say to you that God will deliver you." and a little later, "Have the gods of the nations, each one, delivered his own land from the hand of the king of the Assyrians?" This, then, is the scornful city, that dwells and says, "I am, and there is none after me." Since, then, she loves to make such shameful and accursed arrogance a matter of glorious boasting, for this reason she will finally descend to such a state of misery, that it will be necessary to say of her, How have you become a desolation, a pasture for beasts; and the "how" would not be of one asking and wishing to learn, but rather of one marveling at the change beyond hope. For great and unexpected evils are not without wonder, and they are wont somehow to astound those who see them, or those who have learned of them. Thus also will everyone hiss at and will move his hands, striking them against each other, as I suppose, and applauding out of amazement, and sending forth a sound from his mouth, one with a hiss and rather indistinct. And through these things he depicts for us very well, as it were, one who is dumbfounded at

unexpected calamities. "God therefore opposes the proud;" and I say that the command is wise and worthy of acceptance, "Do not exalt yourself, lest you fall," and again, "He who makes his house high seeks destruction." For just as buildings raised to a great height and beyond measure are somehow more prone to shaking, and are afflicted with the greatest suspicion of collapsing upon themselves; so also the soul of a man, swelling up to arrogance with the vanity of his thoughts, is unsound and easily overturned and quick to fall. But if indeed the matter were to be done against God, then at that point there is no support left. O the glorious and redeemed city, the dove. He immediately proceeds to the remembrance of the Jews, I mean of Jerusalem, which, since the Assyrians captured it, has paid the penalty. And the rest of the nations have also been punished for mocking the glory of God, and he grieves, as it were, for her who suffered things beyond hope, and for the incurable calamity he does not ascribe the causes to anyone else, but says that she herself has been her own solicitor. He laments therefore and says, O the glorious and redeemed city, the dove. For why, he says, have you become altogether most dishonored, pitiable and captive, you who were so brilliant and illustrious, who ruled over every nation, and conquered without toil those who resisted, ever harsh and hard to encounter for those wishing to lead out against you, fully equipped according to the law of war; you who were redeemed from the bondage of the Egyptians by many signs and wonders and who loosened your neck from their unbearable oppression; for whose sake rivers were changed into blood, and hail and darkness ravaged the land of the Egyptians, with whom the sea also took up arms, drowning the pursuers, and countless other memorable things happened besides these? O city, the dove, that is, the most beautiful. For the divinely-inspired scripture somehow always takes the bird as a symbol for beauty; just as, for example, the bridegroom wished to dignify the bride depicted in the Song with the name of the dove, saying, "Arise, come, my neighbor, my beautiful one, my dove." And Jerusalem was exceedingly beautiful, because it was illumined by the divine law, and was seen to be distinguished by the glories of the priesthood, and to practice righteousness, and to worship the God who is by nature, and to perform the services to him. And this is a spiritual beauty. But you might also understand Jerusalem to have been called a dove in another way. For it is always the custom for the bird, even if someone should carry it very far away from its beloved nest, and then give it the opportunity to fly, to run back home again and be brought back to its own. which indeed we will find happened in the case of Jerusalem itself. For having piety from its forefathers, it went down to Egypt; but departing, as it were, from the worship of its fathers, it worshipped idols there; but it was called through Moses, and flew away, in a certain manner, from the error in Egypt, returning back to God. But what, he says, is the reason that the redeemed city was captured at all, and came under others again? She did not listen to a voice. For she heard God on Mount Sinai saying, "Hear, O Israel, the Lord your God is one Lord. You shall not make for yourself an idol, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth." But disregarding what was commanded, she foolishly slid into polytheistic error. Therefore, she did not listen to a voice, namely, the one that came to her on Mount Sinai; or rather, we shall take 'voice' to mean 'admonition'. She did not receive instruction. For treating with insolence the law that was a pedagogue and brought her to righteousness, she turned to "teachings, the commandments of men," and following her own opinions, outside has departed from the straight path, and has remained ignorant and without a share in the divine teachings. She has not trusted in the Lord. For when war was afflicting, and the contest was at hand, and dangers were hanging over, it was necessary for her to love and imitate the piety of her ancestors, and to

trust in the one God who saves, she "called upon Egypt," according to what is written, "and they went to the Assyrians," and hired Syrians, that is, Arabians, almost dishonoring the divine power. And she has not drawn near to her God. We draw near to God through all reasonableness, and having chosen to do what is pleasing to him. and we draw near in another way, believing him alone to be by nature and in truth God and king of the universe and creator, and accepting no other at all besides him. Her rulers within her are like roaring lions. He enumerates the accusations, and brings forward the reasons for which he has been rightly moved and inclined to anger, so that he might then appear to be punishing in justice the impious who have sunk to this point of wickedness, so that the matter has become somehow unbearable even for God himself. Therefore, he says, her rulers were like lions. And what do they do? When hunger whets them, and calls them to a desire for food, they run strongly around mountains and valleys, roaring terribly and discordantly; and if they should see anything suitable for food, as if thundering, they bring about such fear that it seems to be paralyzed, and as if bound by fetters, to await the devourer. And some of the leaders in Israel were doing this, threatening at times to inflict the death prescribed by the law for transgressors even on those who had done nothing wrong, if they did not choose to do what was pleasing and dear to them, and they accuse others who yield, that is, those who are stepping away from their own possessions for the judges themselves. For he records such evils of theirs also through another prophet, saying; and this is Micah; "They became "those who devise troubles and work evil on their beds, "and with the daylight they accomplished them, because they did not "lift their hands to God. And they coveted fields, "and they plundered orphans, and oppressed houses, and "they plundered a man and his house, a man and his "inheritance." And in like manner do the inventors of heresies roar against those who have chosen to live in simple faith, and opening a mouth hateful to God, they almost devour those who know nothing, making them more ignorant, and instilling in them cold and perverted thoughts, and so telling them myths, and persuading them to think what is supposed by them to be right, so that those caught in their snares seem already to have perhaps died, and to differ little from senseless stones, to whom one might cry out, and very fittingly, "Awake, you who are sleeping, and arise from the dead, "and Christ will shine on you." But, as the blessed David says, "God will break their teeth in their "mouth, the Lord has shattered the molars of the lions." Her judges are like wolves of Arabia, they did not leave anything over for the morning. They say that the wolves in Arabia go beyond every beast in ferocity, and are exceedingly sick with insatiability for food, and are so swift in running as to easily escape every pursuer. For he said somewhere through another prophet concerning the horses from Babylon, "swifter than the "wolves of Arabia." He therefore takes for the present the greediness of the wolves as a type of the judges, as if with whole mouth and insatiable teeth consuming those being judged, by demanding very many things and things beyond their means for the perversion of justice, and so that what is pleasing to the divine law might be impiously bent to what is pleasing to certain others. But it were better for them to understand that, as the writer of Proverbs says, "For one who receives gifts in his bosom, his ways do not prosper." "For gifts blind the eyes of the wise and ruin "just words," according to the it is written. For what at all is the excess from bribery? And how will shameful little gain profit those who love it? Rather, what loss would it not work for them? For blessed Paul is true in saying, "But those who want to be rich fall into temp- "tation and a snare and many foolish and "harmful desires, which plunge men into ruin "and destruction." "A good name is therefore to be chosen rather than great "riches," and the saying is truly very wise and precise. Her prophets are

spirit-bearing men, despisers. It is well said "her" prophets here, because they have not become God's, speaking perilously the things "from their own heart and not from the mouth of the Lord," according to what is written. But the saying speaks ironically, calling them spirit-bearers; not as if they had truly been partakers of the Holy Spirit, but as daring to feign the business of prophecy, and not hesitating to say that they are full of the Holy Spirit. Wishing therefore to be, he says, both prophets and spirit-bearers, and thus fashioning the august name around their own heads, they have become so contemptuous as not even to know what moderation is, but also to destroy others to whom they spoke things from the heart, and this, the wretches, for some small and most worthless gains, and as the prophet Ezekiel says, "for a handful of barley and "a piece of bread." And to this they have slid into madness, so as to say that their own counsels are those of the ineffable glory, and to insist that the words bubbling forth from their own opinion are divine oracles. And so He said of them through the voice of Jeremiah, "I did not send the "prophets, yet they ran; I did not speak to them, "yet they prophesied;" and when the prophet himself cried out clearly and said, "O Sovereign Lord, behold, "their prophets prophesy to them and say, 'You shall not see "the sword, and there shall be no famine among you, for I will give truth and "peace on the land and in this place;" God of all all but cried out in response, saying, "The prophets prophesy lies "in My name; I did not send "them, and I did not command them, and I did not speak to "them; for they prophesy to you false visions and divinations and omens "and the preferences of their own heart. "If they are prophets, and if the word of the Lord is in them, "let them meet with Me. What is the chaff to the wheat? So "are my words, says the Lord. Are not my words like a "burning fire, says the Lord, and like a hammer that breaks a rock?" For the word from God reaches to the depth of the mind, and all but breaks the heart of the hearers; but cold and weak is the word from human counsel, such as was that of the unholy false prophets. Her priests profane the holy things and do violence to the law. Nor has the chosen race itself been found blameless, that is, the one from the tribe of Levi; for he says that they too profane the holy things and do violence to the law. For it is written, "For the lips of a priest will guard judgment, and they will seek "the law from his mouth." But as the Master of all says somewhere again, "The priests did not say, 'Where is "the Lord?'" For not wishing to make the law clear to those who do not know it, nor indeed hastening to lead the people under their hand to what is pleasing to God, this, I think, is what it means to do violence to the law. And their offenses do not stop here; for he also says that they profane the holy things. For the law through Moses has much observance concerning sacrifices and offerings, both when each should be offered and in what manner it must be completed; but they, as was likely, offered the sacrifices, but carelessly and negligently, not deigning to observe the proper time or the prescribed forms, but perhaps not even purified, nor indeed arrayed in their proper vestments and performing the sacred rites in an orderly manner, but dishonoring as something useless the so venerable and admirable liturgy. Therefore it must be guarded by those of the to the ministers of the Church, not to profane the holy things; and the manner of profanation is not one, but varied and many. For it is necessary to be purified in both soul and body, and to shake off every form of loathsome pleasure, and rather to be adorned with zeal for good works, remembering the words of the inspired Paul "Walk by the Spirit, and you will not carry out "the desire of the flesh." But the Lord is righteous in her midst, and He will not do wrong; morning by morning He will give His judgment, and not unto victory, injustice. The righteous is somehow always incompatible with the unrighteous, and the pure would not go together with the profane. "For what "communion can light have with darkness?" For such things are in conflict, and one might see them as far removed from friendship

with one another. Since, therefore, God who rules over all has loved righteousness and has not known injustice, how were the utterly wicked crimes of the Jews to prevail always, that is, to be carried through to the end, without being checked completely? And it seems somehow to be a kind of injustice, not to subject the sinner to penalties, and not to demand justice of one who has chosen to live wantonly and unholily, who has cared nothing for the laws, but has so inclined to injustice as to consider nothing better, and to make a brilliant boast of things for which it was fitting to be seen blushing. Since, therefore, the Lord is righteous in her midst and will not do wrong; for He would not tolerate those accustomed to do wrong; morning by morning He will execute His judgment, that is, at dawn and openly and as in the day at last, no longer holding back the things that come from His wrath, but bringing them into the open, and making them manifest, and, as it were, placing in sight the things that were foretold. For he will not allow injustice to run on to victory. And "unto victory" signifies unto complete victory, that is, to the uttermost. For when the impious have been punished, the way of injustice will certainly cease; for it no longer has those who practice it. It is necessary, therefore, for those who are truly sound of mind to consider that the Master loves justice, and would not tolerate those who sin unrestrainedly. But if one should turn to repentance, and shed a tear over his own sins, he will meet with a most gentle one, and will ask for amnesty, and will escape the snares and the necessity of being punished. But if one should be unyielding, and have a mind difficult to change towards choosing what is more fitting, he will sit in his own failings, or rather he will be destroyed at last, and will be under the master's movement, because He does not tolerate sinners forever. In corruption I have torn down the proud, their corners have vanished; I will make their ways desolate altogether, so that no one passes through; their cities have failed, because there is no one and no inhabitant. For since, as I said, the priests were profaning the holy things, and some were acting impiously even against the law itself, "but the Lord is "righteous in her midst; morning by morning He will execute His judgment." And what is this? He tore down the proud in corruption, that is, He delivered the arrogant and insolent to destruction. For are they not arrogant, who are accustomed to fight against God, and who, as it were, set their own will against the ordinances given through Moses; and who have cared very little for the divine laws, but turn aside to what is excessively unbridled and say to the Lord, "Depart from me, I do not want to know Your ways"? Then how could one doubt, if he is poor in spirit and humble in heart, according to what is written, that the one who is bright and well-reined and looking much to obedience is the one whom He deems worthy of His oversight? And indeed, through one of the holy prophets the God of all said, "And upon whom will I "look, but upon him who is humble and quiet and "who trembles at My words?" Therefore, the arrogant race was torn down to destruction, and their corners also vanished. And by corners I think the walls are now meant, and the enclosures of the cities. For the corners are somehow always high, having very prominent towers. It is therefore perhaps as if he were to say again, The cities among them will be bereft of walls. And in addition to these things, he threatened to make his ways desolate, clearly those of Israel, so that no one would pass through at all. And it seems to me that he wishes to indicate something of this sort: the law which he commanded through Moses, that if the feast of tabernacles were celebrated at the proper times, they were to go up to Jerusalem from all the land of the Jews, and fulfill the customary rites there. Therefore, when the cities were shaken, those in them perished, then we say that the ways were made desolate, as no one was any longer coming through them, and especially for the purpose of fulfilling the feast appointed for them, as they had formerly done, speeding along. For the companies of the Jews have fallen into such misery that

there are no feast-goers, nor can those who have barely been saved and have survived the war be in good spirits. And so the prophet Jeremiah made this matter a part of his laments, saying, "The ways of Zion mourn because there are none who come to the feast." But that the word is true, the text before us will again make clear to us; for it immediately adds, "The cities have failed, because there is no one and no inhabitant." "It is therefore a fearful thing to fall into the hands of the living God." For when we provoke him by choosing to transgress, and this without restraint, then indeed, and very justly, being as it were entangled in the accusations of arrogance, we are dragged down to destruction, and we will be naked of the garment from above, and we will find our heart in ourselves as easily captured and unvalled, and in addition to these things, we will not find the ways of righteousness; but one who has chosen to follow the Lord's will, and who submits to him the tender neck of his soul, would easily turn away from such evils. I said, "Surely you will fear me and receive instruction, and you will not be destroyed from her sight, all that I have executed upon her." That they would again be caught pouring out the things of wrath upon their own heads, he tries to teach. For He has often admonished, having commanded that it is necessary to live in the fear of God, and that it is fitting to receive instruction, that is, clearly, the instruction through the law and the prophets. For it was in this way, and not otherwise, that they could shake off wrath and ward off what had happened. But since Israel was unbending, hard, and intractable, he has fallen away from instruction, that is, he has become outside of being wise, and has been destroyed as if from her sight, although it was necessary to always linger among good instructions and to be ready for anything whatever that is pleasing to God. For in this way, he says, it was possible to turn aside all the things that I have executed upon her. Therefore, when we cast out the divine fear from our own mind, when we refuse instruction and consider being wise of little or no account at all, then we will surely suffer those things which would befit those who are accustomed to show contempt; then God will also take vengeance, and will demand an account for the acts of unholiness. It is necessary, then, to remember someone saying that "The fear of the Lord makes life." "The fear of the Lord is glory and a boast." And it is also "pure," that is, purifying, "enduring forever and ever," according to the voice of the psalmist. Prepare, arise early, all their gleaning has been destroyed. For since you did not receive, he says, instruction from me, but have rejected and hated both living in fear and in equity, prepare yourself for flight and to suffer now the things which it was possible to escape, if you had been a lover of virtue and wise. And indeed he commanded to rise early, showing that the time of the calamity was at the gates, and as it were coming tomorrow, and that it would certainly be present at the beginning of dawn. And this was to cut off the hope of postponement, and not allowing them to think that there will be some truce and delay and that a long time will pass in between, perhaps passing on the things of wrath to their descendants. Therefore, as for a necessary matter, prepare yourself and rise early for flight. For you will go as a captive to your enemies, and having left the land that bore you, you will be miserable among others. Then the God of all says to the Prophet, all but scowling at those who have been captured: all the gleaning has been destroyed of them. What this might also mean, we will say as we can. The tyrants of the Babylonians have sacked Samaria and other cities of Judea besides, first Pul, then after him Shalmaneser, and third Sennacherib. And just as if having harvested a vineyard, they returned again to their own land, leaving Israel with very few remnants, and as it were having left them only a gleaning. We say a gleaning is the small clusters of grapes, consisting of a few berries, which, being hidden in the leaves, often escape the eye of the one gathering. And another of the holy prophets says something like this: "Woe is me, my soul, for I

have become as one gathering stubble in the harvest, and as a gleaning in the vintage, there being no cluster to eat the first-ripe fruit." Therefore they indeed harvested, but Nebuchadnezzar, having arrived after them, destroyed even the gleaning itself, and having gleaned the small remnant of Israel, he returned home, and continued boasting greatly. And so the prophet Jeremiah lamented captured Jerusalem, saying of those who had laid it waste, "Let all their wickedness come before thy face; and glean them as they have gleaned me;" and again, "Behold, O Lord, and consider to whom thou hast done this. Shall the women eat the fruit of their womb? The cook has made a gleaning." Whenever, therefore, we provoke God, then deprived of all help and stripped of mercy, we will be given over to our enemies, and no remnant of virtue or goodness will remain in us, as Satan gleans all that is good in us, and as it were gathering up a gleaning, perhaps even the very desires in the mind that lead it to choose to practice virtue. Therefore wait for me, says the Lord, until the day of my resurrection for a testimony. For since, having disregarded the divine commandments, they have been given over to their enemies, and have fallen into the hand of him who destroyed even the gleaning itself, he commands them now to wait and to endure, suffering their servitude with strength, until he should be roused to help them, which help he, through the holy prophets, almost testified to and clearly foretold, that it would be in due season. Therefore, "the day of resurrection for a testimony" signifies the time of help, which he testified beforehand would surely come. And this is the historical account; but we say that the contemplation of the preceding things has turned out to be a declaration of the mystery concerning Christ, and that it intends to make clear the time of redemption, that which is universal and most general, that is, the one through Christ. For long ago, when the seventy years were completed, the God of all was raised up for the help of those who had suffered those things, but in the last times of the age the Only-begotten became man, not only to deliver Israel, but so that, leading away all the nations from slavery under the devil, he might declare them free, and release them from corruption and filth and sin, and above all else from worshipping creation rather than the creator. And since he became man, "He endured the cross, despising the shame," so that by his own blood he might acquire for God the Father both those still living, and those whom "death had already swallowed up," according to what is written. "For to this end Christ died and lived again, that he might be Lord both of the dead and of the living." Reasonably, therefore, was it said to the ancients, Therefore wait for me, says the Lord, until the day of my resurrection for a testimony. and Christ's coming back to life is like a testimony that death has been abolished, with whom we ourselves have also been raised, justified through faith, and escaping together with death the mother of death, sin. Because my judgment is for the gatherings of nations, to receive kings, to pour out upon them all the wrath of my anger; because in the fire of my jealousy all the earth shall be consumed. To those of the Chaldeans He threatens the nations with devastation, that which came about through Cyrus and all who were his fellow soldiers and invaded with him, overrunning the cities of the Babylonians and having a most dreadful assault against all. Therefore, He says, My judgment will be for the assembly of nations, so as to receive kings; it is clear that He means those named; to punish through them also the assemblies of nations, which were very much defeated by their hand and strength, and enduring every kind of cruelty; for I will pour out upon them, He says, all the anger of My wrath. For it is true that God does not punish great and excessive transgressions with moderate movements; but for whatever transgressions one might be caught, He always brings punishments of equal weight. And that the affairs of the Chaldeans were about to be almost utterly burned, He made clear by saying, For in the fire of My jealousy all the earth shall be consumed.

And what kind of jealousy, or over whom at all, the prophet Zechariah will clarify by saying, "Thus says the Lord Almighty: I have been jealous for Jerusalem and for Zion with a great jealousy, and with great anger I am angry against the nations that are at ease; for whereas I was but a little angry, they furthered the disaster." Thus indeed we will approach the preceding things historically; but they might also be understood otherwise, with the contemplations transferred to the mystery of Christ. For He said, through what has already been read before, Therefore wait for Me, says the Lord, for the day of My resurrection as a testimony; because My judgment is for the assemblies of nations, to receive kings, to pour out upon them all the anger of My wrath. For Christ rose again, having despoiled Hades, since it was not possible, being Life by nature, for Him to be held by death, according to what is written. Indeed, He did not leave under the hands of the devil those who were accepting faith in Him; but He makes a holy and God-befitting judgment upon the assemblies of nations, that is, the herds of demons, and those very ones who once held power and reigned over the lost, as it were receiving and shutting them up, and casting them into the lowest abyss, that is, into Hades, and pouring out all His wrath upon them, and almost consuming them with fire, by His ineffable and divine power, moved by great jealousy. For He Himself was angry a little, because of the transgression in Adam; "but they furthered the disaster," at once turning all under heaven away from God, and stifling the mind of those under their hand with the wages of sin. Therefore the Word of God was jealous for the spiritual Zion, that is, the Church. For He delivered her, and He Himself "presented her to Himself," as the blessed Paul writes, "not having spot or wrinkle, or any such thing, but rather holy and blameless." For then I will turn to the peoples a language for its generation, that all may call upon the name of the Lord, to serve Him under one yoke. From the ends of the rivers of Ethiopia they will bring sacrifices to Me. He says, that when that of the Babylonians has been ravaged, and the arrogant have been cast down in destruction, the nations will recognize the power of God that shakes them. And those who once laughed at Israel falling and perishing, when they see him going home brilliantly, and returning again to the holy city, while those who formerly ravaged him have utterly perished, then they will change their tongue and will henceforth dedicate it to praises for God, although they formerly shook their heads, thinking and saying that Judea was captured, because the tyrant of the Babylonians perhaps prevailed over the one helping them, that is, God. When therefore they see the turn of events to the opposite, then they will convert their tongues according to their generations, that is, according to tribes and races, to doxologies to God; and they would choose, I think, to serve under one yoke, and to offer sacrifices, even if they were situated far away in the position of their countries, and inhabited the lands of the Ethiopians. And let these things, for now, be said again concerning the letter; but we say that the has come to pass A word concerning the times of the visitation, and he sets forth a clear sign of the change of tongues. for it is written in the Acts of the holy Apostles, that during the days of the holy Pentecost they were all gathered together "in one place, and behold, there came a sound from heaven as of a rushing mighty wind, and it filled the whole house where they were sitting, and behold, there appeared to them divided tongues, as of fire, and it sat upon each one of them, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." At that time, therefore, he says, I will change the tongue for the peoples. For they all heard them speaking "in his own language," "Parthians and Medes and Elamites," and the other nations. But observe the careful wording. For he said he would change the tongue for its generation, that is, remaining thus with those who once spoke until the end of their life, or generation. For the sign came to them, on

whom the sacred writing also said the tongues rested; for this reason he says that I will change the tongue for its generation. For this thing has not happened again to those after them. For what reason, let the wise Paul teach us. For he said that "Therefore tongues are for a sign, not to those who believe, but to unbelievers. For it is written, With men of other tongues and other lips I will speak to this people; and yet for all that they will not believe." In what way, then, is it profitable, that the tongue be changed for its generation, he himself again clarifies for us, saying That all may call upon the name of the Lord, to serve him under one yoke, from the ends of the rivers of Ethiopia they shall bring sacrifices to me. For since they saw the Apostles speaking with other tongues, holding the strange event in no small wonder, they have believed in Christ, and many and innumerable of those at that time called upon the name of the one who is by nature and truly God; they submitted their neck to the evangelical decrees; they have served Christ. And they offer sacrifices from the ends of the rivers of Ethiopia. And the race of the Ethiopians extends from east to west, and they drink from the Gihon; "For it is the one that encompasses the whole land of Ethiopia." And so the word finally arrives at the truth of the prophecy. For not only in the land of the Romans has the Gospel been preached, but it also now goes about among the barbarian nations. And indeed there are churches everywhere, shepherds and teachers, guides and mystagogues and divine altars, and the lamb is sacrificed spiritually by the holy ministers both among Indians and Ethiopians. And this was what was clearly spoken through the voice of another prophet, "For I am a great King, says the Lord; and because my name has been glorified among the nations, and in every place incense is offered to my name and a pure offering." In that day you shall not be ashamed of all your practices in which you acted impiously against me; for then I will take away from you the vileness of your arrogance, and you shall no longer presume to boast upon my holy mountain. The God of all speaks again to two persons at the same time. But it is necessary, I think, to apply a subtle mind to what is being said, for thus we will find the contemplation within them unconfused. Therefore he promises an amnesty for transgressions, and the forgiveness of past offenses to those of Israel, affirming and saying that they would no longer be ashamed because of their practices and the impieties formerly committed against God; but he threatens, as it were, the Babylonian and says that he would no longer be proud, having ravaged the holy city dedicated to him, that is, Zion, which he also calls a mountain. For after the return, I mean from the captivity, Jerusalem remained unravaged, and henceforth inexperienced still of the inhumanity of the Babylonians. That at the time of the visitation an amnesty and forgiveness has come to all who have believed, no one would doubt. For we have been justified "not because of works of righteousness "which we have done, but according to his great mercy." And we have been delivered from shame; for he who honored faith said somewhere to us, "Do not fear, because you were put to shame; "nor be confounded, because you were reproached." For he has restored us to confidence, who for our sake was among the dead, and for our sake is in heaven, in the sight of the Father. For Christ ascended as a forerunner for us, "now to appear in the presence of God." Therefore he has removed the accusations of all, and has delivered believers from the shame and disgrace of their offenses. And it has been said by him to Satan, who long held sway, That I will take away from you the vileness of your insolence, and you shall no more boast upon my holy mountain. For he will no longer despise those on earth, as being very sick with weakness, nor will he insult the sanctified, easily shaking them to what seems good to him. For the old things have passed away, and nature has passed over into a newness of things, Christ reconstituting them for this, making what was sick quite strong, strengthening for piety what was susceptible to sins, and

making firm what was shaken. Therefore the vileness of insolence, that is, of the devil, has been removed, and he will no longer think great things against the holy mountain, that is, the spiritual Zion, "which is the church of the living God." For it has been founded on the "rock; and the gates of Hades shall not prevail "against it." And the prophet Isaiah also called the Church a mountain for us, saying, "That in the last "days the mountain of the Lord shall be manifest, and the house of God "on the tops of the mountains, and it shall be exalted above the "hills, and all the nations shall come to it, and many nations "shall go and say, Come, let us go up to "the mountain of the Lord and to the house of the God of Jacob, and "he will declare to us his way, and we will walk in "it." And I will leave in you a meek and humble people, and the remnant of Israel shall be in awe of the name of the Lord, and they shall not do injustice, nor shall they speak vain things, and a deceitful tongue shall not be found in their mouth. He speaks again to Zion, that is, the holy city, I mean Jerusalem, in which he also promises that a most meek and humble people will be left. For the Synagogue of the Jews acted insolently toward the Savior of all, Christ, and was revealed as the slayer of the Lord, and it pays the penalties for this, but not all of it has perished; for the remnant has been kept and the remainder has been saved. For no small number of them have believed. And these were the meek, not staking themselves out for the angers against Christ, just as indeed those who then brought him to Pilate, crying out and saying, "Away with him, away with him, crucify him;" and adding to this, "If you do not kill this man, you are not "a friend of Caesar." For what could be more harsh than such things, or what more savage in anger? They who, having drawn even the righteous blood upon their own heads, said without concern, "His blood be on us and "on our children." Meek then is the people, that has not partaken of their savagery; and humble again, in that it is subject to Christ, and has submitted the necks of its mind to the yokes under him, and has obeyed most gladly out of love him who says, "Come to me, all you who labor and "are heavy laden, and I will give you rest. Take my yoke "upon you and learn from me, for I am meek and "humble in heart, and you will find rest for your souls." Therefore, they are conformed in this also to Christ, who for our sakes became poor, and not only that but also disregarded God-befitting glory and natural preeminence, in order to undergo the measure of servitude according to the economy. Therefore, those who are instructed by his laws are humble-minded according to him. These also will be in awe of the name of the Lord. For they have become of the very of the most God-contemplative, and before all others, the divine disciples, who have also been set as a light of the world. But the God-loving and good, he says, will renounce injustice and idle speech; for they will not speak vain things; and a tongue that is not true; for this is the deceitful one. But this is a spiritual adornment, and like a crown very distinguished indeed for the boasts that come from virtues. For where there is gentleness and humility, and indeed a longing for justice, and a tongue that has unlearned idle talk, and is least of all given to sinful speech, but is rather upright and a worker of truth, there, surely, has virtue appeared bright and most perfect. Such would be fitting for those in Christ; because the beauty of piety is not seen in law, but rather flashes forth as in the power of evangelical instruction. Because they themselves will pasture and lie down, and there will be no one to make them afraid. For of old the flocks of the Jews were tended inactively by the scribes and Pharisees. for they had been appointed by the law to lead the peoples, because they had been honored with the dignities of the priesthood. therefore, they were indeed shepherds, but hirelings nonetheless, and as if set over the livestock of others, they saw the wolf coming, and left the sheep, according to the voice of the Savior. But that they were very unsparing of the rational livestock and abandoned them to wild beasts, they would be caught, or

rather having become wolves themselves, one could easily perceive from the things spoken through the voice of the prophets. For one said, as from the person of God, "O shepherds, "who scatter and destroy the sheep of their pasture," and another again "Thus says the Lord Lord, O "shepherds of Israel, do the shepherds feed themselves? Do not "the shepherds feed the sheep? behold, you eat the milk "and clothe yourselves with the wool and slaughter the fat one, "and you do not feed my sheep. The weak you have not "strengthened, and the broken you have not bound up, and the "wandering you have not brought back, and the lost you have not "sought, and the strong you have worn down with toil; and "my sheep were scattered because there were no shepherds, and "they became food for all the beasts of the field and "for the birds of the sky;" and he says somewhere to the shepherds themselves "Feed the sheep for slaughter, which "their possessors slaughtered, and did not repent; and those "who sold them said, Blessed be the Lord, for we have become "rich." Therefore the shepherds were destroying the flocks of the rational livestock, not needing wild beasts, but rather themselves imitating the ways of wild beasts. But when at last Christ shone forth, the good shepherd who laid down his life for the sheep, we have been pastured in gardens, and have been fed among the lilies, according to what is written; and we have lain down in pens; for we have been sheltered in churches and holy temples, with no one terrifying and snatching us away, no wolf leaping upon us, no lion trampling us, no thief digging through, no one coming upon us any longer, "to steal and kill and destroy." but we continue rather in safety and security, and in participation of every good thing, having him as our overseer, the Savior of all, I mean Christ. And this God the Father made clear to us through the voice of Ezekiel, saying "Thus "says the Lord, I will save my sheep, and I will judge "between ram and ram, and I will raise up over them "one shepherd, my servant David, and he will be their "shepherd." Rejoice greatly, O daughter of Zion, proclaim, O daughter of Jerusalem, be glad and rejoice with all your heart, O daughter of Jerusalem. The Lord has taken away your iniquities, he has redeemed you from the hand of your enemies; the Lord will reign in your midst, you will not see evil any more. Insofar as it pertains to the historical account, it clearly promises peace to them after the return from Babylon, when their ancient accusations were forgotten, God promises both to be with them and to defend them; but insofar as it pertains to the innermost meaning, both to rejoice greatly, and to be exceedingly glad, and indeed also with all He has commanded the heart to rejoice necessarily, since its sins have been taken away, that is, through Christ. For the spiritual and holy Zion has been justified, that is, the Church, or the holy multitude of those who have believed, in Christ indeed and alone, and we have been saved through Him and from Him, escaping the harm of the invisible enemies, and having in our midst Him who has appeared in a form like ours, the king and God of all, that is, the Word from God the Father; through whom we have no longer seen evils, that is, we have been delivered from everything that has the power to do evil. For he is the weapon of good pleasure, the peace, the wall, the bestower of incorruption, the giver of crowns, the one who drives out the war of the spiritual Assyrians, and lightens the plots of the demons; the one who gives us "to tread "upon serpents and scorpions, and over all the power of the "enemy," through whom we have stepped on the asp and the basilisk, and we trample on the lion and the dragon; through whom we have come to have good hopes of incorruption and life, of adoption and of glory; through whom we shall no longer see evils. In that time the Lord will say to Jerusalem, "Be of good courage, Zion, let not your hands be slack. The Lord your God is in you; the Mighty One will save you. He will bring joy upon you, and He will renew you in His love, and He will rejoice over you with delight as on a day of festival; and I will gather your broken ones." Clear, then, is the

proclamation that we must be of good courage; and He who promised is true; and we have heard this from Christ Himself speaking, as if renewing the ancient oracle, or rather, placing before our eyes what had been promised. For He said, "In the world you will have tribulation; but "be of good cheer, I have overcome the world." For when He was "in "our midst," then we no longer had slack hands, nor paralyzed knees; but we have rather been turned to works and labors for good accomplishments and of which it is said and is the "glorious fruit;" then we have also taken courage, because Christ in us, being all-powerful as God, rescues and saves those who believe in Him; for He has dwelt in our hearts through the Spirit, and He has brought upon us this spiritual, that is, and precious joy. For what else could it be to partake of the Holy Spirit, than delight and joy and every kind of gladness? When, therefore, He brought upon us gladness through the Spirit, then He also renewed us in His love, that is, at the time of His advent in the flesh, when "one died for all," truthfully saying, "Greater love has no one than this, that someone "lay down his life for his friends." And since He laid down His life, and was among the dead for our sake, being life by nature, He lived again, reforming the nature of man to newness of life, and reforging it to its original state. "For if anyone," he says, "is in Christ, he is a new creation." For God the Father was pleased, in Him "to sum up all things," according to what is written. But that which is summed up is in a way taken up again and, as it were, brought back to its original state. And since He renewed us, then Christ also rejoiced over us, as with delight, and as on a day of festival; for how could the divine not be gladdened by our affairs, when we have been delivered from sin, and have become superior to death and corruption, and are in participation of the Spirit and of sanctification. Then He also gathered the broken ones. For as the wise Paul writes, "Christ came into the world to save sinners;" and He Himself somewhere says, "I did not come to call the righteous, but sinners to "repentance." Therefore, Christ gathered those whom Satan, having crushed through sin, had rendered slack, and who knew not how to walk uprightly, nor to go on the paths of righteousness; but though he crushed them, Christ bound them up. For He has healed the sick, and "He Himself takes "away our infirmities," according to what is written. Woe, who has received reproach against her? That of the Savior the cross raised for the life and incorruptibility of the world, we who have chosen to think rightly will affirm to be the boast of the Church; and the most wise Paul himself confesses, having written thus: "But far be it from me to boast except in the cross of Christ, "by which the world has been crucified to me, and I to the world." Yet he himself said again that the cross has become "a stumbling block to Jews "and foolishness to Gentiles." For the wretched ones laugh broadly, being completely ignorant of the power of the mystery; but they will not be outside of justice; how could they be? Nor indeed will they laugh back at Christ, that is, at the churches; but in due time they will be food for untamed fire, and the work of a long and unquenchable flame. For some among the Greeks have arrived at such a point of madness and foolishness of mind as to sharpen a licentious tongue against the divine and evangelical proclamation, and to leave behind their denunciation written in books; so that not only might their sins go before them to judgment, but might even follow them when they are dead, on account of having left behind their sin as if it were a living thing. He therefore deems wretched, and very rightly so, those who have received reproach against the holy Church, to whom the 'Woe' would indeed very fittingly apply. Behold, I am doing in you for your sake in that time, says the Lord, and I will save her that was oppressed, and her that was cast off I will receive, and I will make them a praise and renowned in all the earth. And they shall be ashamed in that time, when I shall do well by you, and in the time when I shall receive you. Again the discourse has turned to the person of

Zion, and it promises the things wonderfully accomplished through Christ, concerning both the flocks from the Gentiles and the rejected Israel. For he says, "in you for your sake I will do [it]." For since some were carried away by greed into drunkenness, while others were ignorant of the God who became man for the salvation of all, the Creator of all lavishes his mercy on both, and for our sake has worked wonders in us. For she who was oppressed has been saved, that is, the multitude of the deceived, once afflicted, and brought to such a point of misery by the oppressing Satan as to lose all vital moisture; for a wandering mind is dead; and she who was cast off, the Synagogue of the Jews, will also be received. For she had behaved insolently toward Christ; for this reason she was justly sent away, and had slipped from hope, and was estranged from intimacy with Christ; yet she too has been shown mercy; for she will be called to repentance and to purification through faith in the last times of the age. They will therefore be a boast and renowned and as far as possible from shame. And who are they, but that by all means the two peoples are no longer divided, and holding incompatible opinions with one another, and parted into different beliefs concerning God, as they were of old; but rather tightly bound by the unity that is through the Spirit to one mind and one faith. For it is written that "Of the multitude of believers, the heart and soul were one." And Christ also created "the two peoples into one new man, making peace, and reconciling both in one Spirit," as it is written. If, then, they become objects of emulation, then he says the enemies will surely be put to shame, being astonished at the greatness of the glory given, and the unshakeable nature of their prosperity, and the steadfastness of their hope. And one might see the promise to be true already from the events themselves. For the Church of Christ has been glorified, and being full of splendid boasts is admired by all. Yet he also defines the time in which such things will happen; for he says, "in the time when I receive you." For the things that come after faith do not come before faith, but rather would reasonably be understood to come after it. We have been called, therefore, in the times of the economy in the flesh of the Only-Begotten. For then, indeed, then the fulfillment of the promise came to pass in truth. Because I will make you renowned and a boast among all the peoples of the earth, when I turn back your captivity of you before you, says the Lord. He recapitulates in a way the purpose of the God-befitting munificence, and in what things the believers will surely be, through these He clearly shows us. For He says they will be renowned, and within splendid boasts, and in better things than every nation. And again He adds at what times such things will be, everywhere mindful of the economy in the flesh of the Only-Begotten, when, as I just said, the manifestation of every good thing, and whatever of the things marveled at, has come forth to us. For then, then He paradoxically delivered those acting under the devil's hand and yoked to the passions of the flesh; then He freed them from polytheistic error and transferred them to the truth; then He delivered them from the bonds of death, giving Himself as a ransom for us, and acquiring for God the Father the world under heaven. For we have been called through Him, and we have been enriched with access and intimacy in the Spirit through Him, I mean Christ, through whom and with whom to God the Father be the glory, with the Holy Spirit, now and ever and unto the ages of ages, Amen.

Five tomes against Nestorius - Book 1

Cyril of Alexandria, Five Tomes Against Nestorius. Oxford (1881) Book 1. pp.1-37. A library of fathers of the holy Catholic church: anterior to the division of the East and West, vol. 47

CYRIL THE MOST HOLY ARCHBISHOP OF ALEXANDRIA FIVE-BOOK CONTRADICTION OF THE BLASPHEMIES OF NESTORIUS OR THE FIVE TOMES OF S. CYRIL.

[Translated by P.E. PUSEY]

Truth of human writings must be tested by Scripture. Arian errors and against Holy Ghost. Errors of heretics on their heads. Nestorius' book of Homilies. S. John i. 1,3,14,18. True Union of Person. Mother of God. "Made Flesh;"

Manichees have no plea; without it, the curse and decay would still have been our lot. "Mother of God" except it express a Truth, may no ways be allowed. 'Passed through,' objected to. To be Incarnate, belongs to one who was, before He was Man. "Mixture" of old used in right sense. One of Nestorius' sermons quoted as owning God and Man in one.

συνηφαια. A mother, mother of a man, though the body only is taken of her. Elizabeth mother of S. John the Baptist. Eusebius of Dorylaeum opposes Nestorius in church. GOD the

SON had two Births. The Creed of Nicea on the Incarnation. The Creed recited. Nestorius cites from that of Constantinople. "Incarnate" begotten after the flesh. If it did but mean indwelt it would be common to all. S. John's most careful accurate language. That the Virgin Mary bare God, does not exclude the Eternal Generation, nor render her an object of worship.

THOSE who wish to explore the holy Scripture and who drive away negligence in doing so, and thirst rather for the attainment thereof, and apply themselves vigorously and apart from all sloth---the being in every good shall be their's, for they fill their mind with the Divine Light: and then applying it to the doctrines of the Church, they admit every thing that is right and unadulterate, and that most readily, and lay it up in the hidden treasures of their soul, and rejoice as much in what they in their desire of knowledge have collected, as others who are worldly, in insatiably collecting Indian gems or gold, yea rather, yet more: for wisdom is better than costly stones, and every precious thing is not worthy of her, as it is written. For I say that they who are wise and prudent and skilled in the Divine doctrines, ought to remember what has been profitably written by one of the holy Disciples, Brethren try the spirits whether they be of God. And the Divine Paul says that to the saints has been given discerning of spirits. [2 For the one who say Lord Jesus, will say it none otherwise than through the Holy Ghost: and they who out of unlearning let loose a contradicting tongue against them, and wherein those think rightly, these all but say Jesus Anathema, from Beelzebub will they do so. We must then studying to prove all things subtilly and in a finished manner and with mind awake, light on the writings of certain, and test skillfully what words they use of Christ the Saviour of us all, and imitate, and that aright, the most approved and experienced of money dealers, who admit proved coin, and diligently reject the counterfeit and

amiss. And to this the blessed Paul invites us saying, Be ye skilful 1 bankers, prove all things, hold fast that which is good, abstain from every form of evil. And it is in other ways also all-disgraceful and unseemly, that in the affairs of this life we should be seen no whit sparing of what conduceth to profit, but rather make it of moment to aim and strive after those things whereby we may live splendidly, and neglect things so sacred and count for nothing the salvation of the soul, but let it sink down in pits and swamps, sometimes exposing unto the mere pleasure of those who choose to say what they ought not, our mind, not vigilant for the truth, nor choosing to search diligently what is the true and profitable meaning of what has been read, what the perverted one and that outsteps accuracy in doctrine and works loss in the soul that looks to it. Yet to the soul is there nought equal in value in their sight who are perfect in understanding.

We must try therefore and that most straitly, writings on the Divine doctrines, and if any should go along with the sacred Scriptures and speed its clear and most unerring way therein, let it be acclaimed by us too with testimonies to its orthodoxy: but if it form its language cold and astray and amiss, yea rather giver of destruction to the readers, let it hear from every mouth, But ye are uttering

and telling us another error. |3

Therefore either let them make the tree good and his fruit good, or let them make the tree corrupt and his fruit corrupt; for the good man out of the good treasure of his heart bringeth forth good things, and the evil man out of the evil treasure of his heart bringeth forth evil things, according to the unlying word of the Saviour. For the god of this world blinded the understandings of the unbelieving heretics, lest the light of the gospel of the glory of Christ should shine: and they have been deceived manifoldly. For some (miserable!) say that the Word sprung of God the Father is lesser than He that begot Him, and have not shuddered at apportioning to Him an alien and slave-befitting measure; others, whetting against the Holy Ghost their unholy and intemperate mouth, do rightly hear the Prophet say, But draw YE near hither, ungodly sons, seed of the adulterers and the whore, against Whom did ye sport yourselves? and against Whom opened ye your mouth and on Whom let loose your tongue? are YE not children of destruction, a lawless seed? But these shall walk in their own light and find the flames that themselves kindled: for us whose care is orthodoxy, it is meet that we should give a wise and accurate account of each of the Divine doctrines and should shun the charges [put forth by] their unbridled mouth, lest in ought stumbling and sinning against the brethren and wounding their weak conscience, we sin against Christ, Let us therefore hearken unto Him Who saith, If the enemy had reproached Me, I could have borne it, and if he that hated Me had spoken proudly against Me, I would have hid Myself from him, but THOU, a man Mine intimate, My guide and My friend, who sweetenedst food together with Me, in the house of God we went in harmony. But let these things go upon the heads of the enemy, who war against the glory of our Saviour, and esteem blasphemy against Him, their delicate meat: for us it is meet and necessary (as I said) that we, zealous to savour those things that please Him, should not follow [doctrine] which is alien from truth or which diverges in any other direction, and tends to decay, [but |4 follow] that which is for the good of our flock and is crowned by the Truth itself with testimonies to its rightness.² And this I say having met with a certain book compiled by some one, having a large collection of homilies, orderly and systematically arranged and in no wise lacking in due appliances for the reader. And if ought had been said by its author, which by passing into forgetfulness should come to nought, I would have

deemed it a duty both myself to hold my peace and to counsel others to do the same; lest things so unmeetly and unheedfully said should become known to many others, and to those after us. But since a multitude of blasphemies has been heaped into this book and some great accusation has been made, baying against the doctrines of the truth, how was it not necessary that we in turn should (so to say) strip for combat and should fight in behalf of its readers, that they may not take harm thence, but may rather know how to repulse bravely the damage from what is unrightly said? For the Divine John was called by Christ the Saviour of us all the Son of thunder, and with reason, for that he well-nigh sounded forth o'er all beneath the heaven and thundered over the earth, uttering something vast and immense. For he makes known full well the truly dread and mighty Mystery of the Incarnation of the Only-Begotten: for he said, In the, beginning was the Word, and the Word was with God, and the Word was God: all things were made through Him, and without Him was not any thing made. But when he had made accurate and complete initiation, and declared that the Only-Begotten being God and ineffably begotten of God by Nature, is Maker and Creator of all things; then, then, in fit season, does he at length begin the allwise economy that for our sakes and in our behalf was wrought, and says, And the Word was made flesh and tabernacled in us (and we saw His glory, the glory as of the Only-Begotten of the Father) full of grace and truth. For he said that the Word was flesh, shewing the force of the true union, i.e., understood as one "of Person:" and by saying that He tabernacled in us, he does not |5 allow us to conceive that the Word which is out of God by Nature passed into flesh which is of the earth. For one not thoroughly exact as to what the Divine Nature Which surpasses every thing generate is, might (I suppose) have deemed that It was haply recipient of change and could become regardless of Its own Essentially-accruing goods, and change (so to say) into something other than what It is, and be brought down to the measures of the creation, subjected in unlooked-for way to changes and alterations. But that this is utterly impossible (for the Nature of God is stablished and hath unshaken abidance in that wherein it is), he hath testified saying, that the Word tabernacled in us, albeit made flesh: both skilfully explaining the wisdom of the Economy and guarding full well that the Nature of the Word be not accused by any as though It had become flesh by change and turning aside.

We ourselves too then say, tracking the aim of the inspired, and in no way outstepping the definition of the Faith, that He Who is out of 3 God by Nature, the Only-Begotten, He Which is in the Bosom of the Father, He through Whom are all things and in Whom all things, albeit having before every age and time His Own Existence, and ever co-existing with Him Who begot Him, descended unto voluntary emptiness in the last times of the world, and took the servant's form, i.e., became in our condition and Man economically, and was made like in all things unto His brethren, by partaking similarly of blood and flesh, and that He thus underwent birth with us and like us, and took into Himself the passing into being of His own Flesh, not as needing a second beginning unto being (for the Word was in the beginning and was God) but, that He might gather together the human race, a second first-fruits of all things after that first one, born after the flesh of a woman, according to the Scriptures. For so being Rich, became He poor, bringing us again unto His own wealth and having all in Himself through the flesh which was united to Him. For thus |6 have we been buried with Christ through Holy Baptism, have been raised and made to sit with Him in heavenly places. For so hath written the steward of His mysteries, the herald and Apostle, and minister of the Gospel oracles, the most wise Paul. Necessary therefore, alike to the faith of the Mystery and to the exact demonstration thereof, is the fact of true Union, I mean of Person, that

the mode of generation according to the flesh of the Only-Begotten may be without blame, Who was (as I said) called to no second existence (for Himself is the Maker of the worlds), but lowered Himself economically to manhood for our sakes, and despised not the laws of human nature but chose rather to have as His own together with the flesh the fleshly generation too. Therefore do we say that He was born after the flesh Who is ever Co-existent with the Father. For thus condemned He sin in the flesh and He hath brought to nought the might of death in us, made as we, Who knew no sin, in Whom we live and move and are. But some (I know not how) wrong the most sacred beauty of the dogmas of the Church and wrinkle the holy and all-pure Virgin, bringing her down to the unseemly rottenness of their own ideas and arming against us a multitude of new-fangled inventions. For they accuse, as something bastard and uncomely, yea rather as going beyond all fit language, the word Mother of God, which the holy fathers before us have constructed for the holy Virgin; and sunder, dividing into two several sons, the One Lord Jesus Christ, and take away from God the Word the sufferings of the Flesh, though not even we have said that He suffered in His own Nature, as God, but we attribute rather to Him along with the Flesh the Sufferings also that befel the Flesh, that He too may be confessed to be Saviour (for with His stripes were WE healed, as it is written, and He has been wounded for our transgressions, albeit not recipient of suffering any wound): and WE have been saved by His undergoing death for us through His own Body. But I will essay to demonstrate clearly what I said, for I will now read the words of him who has compiled this book, |7 and first of all those which he made, inveighing in no slight terms against the word Mother of God. But since he repeatedly goes through the same words, and it is necessary that we should repeatedly go through the same ideas, pardon (I pray) pardon us who do not wilfully repeat ourselves but have resolved that in whatever direction the aim of his words goes off, thither we too ought to oppose. He then spake thus, debasing the title of the Holy Virgin, I mean Mother of God:

Nestorius. "I often (he says) asked them" (i. e., those who contradict him) "do you say that the Godhead has been begotten of the holy Virgin? They straightway recoil at the saying: who (says one) is sick of such exceeding blasphemy, as to say that in her who bare the temple by the Spirit, in her was God formed? then when I reply to this, What then that is incongruous do WE say in advising to flee the word, and come to the common phrase significant of the two natures? then seems it to them that what is said is blasphemy. Either clearly acknowledge that the Godhead has been born of the blessed Mary, or if you flee this expression as blasphemy, why saying the same as I, dost thou feign thou sayest it not?"

§1. They therefore who think contrary to what yourself said and think good (I know not how) to hold, these have been clearly testified to by your own mouth as having a right and most unerring opinion in regard to Christ the Saviour of us all, and as holding with their mind the faith which they had delivered to the churches which from the beginning were eye-witnesses and ministers of the word and priests of our Mysteries and faithful stewards. For they shake off (and that most rightly) as a patent proof of unlearning alike and extremest impiety, the mere imagining that the Word from forth God the Father has been called unto a second beginning of being or took flesh of the holy Virgin as a root of His own existence: still they call her Mother of God, as having borne Immanuel Who is by Nature God: |8 for the Word has been made with us, being God by Nature and above us. Do they therefore say contrary to what they think? For some one of those who think with thee will (I suppose) say, "If thou say that the Nature of the Word is not Offspring of the flesh, and free

thyself from this charge, how dost thou affirm that the holy Virgin bare God?" But thou in turn wilt hear from us, The God-inspired Scripture says that the Word out of God the Father was made Flesh, i. e., was without confusion and Personally united to flesh: for not alien to Him is the Body which was united to Him and born of a woman, but as with each of us his body is his own, in this same way is the Body of the Only Begotten His own and none other's: for thus was He also born according to the flesh. Then how (tell me) would He have been made Flesh, except He had received birth of a woman, the laws of human nature calling Him thereto, and bodily existence being able no otherwise to have its beginning? For not (I suppose) giving heed to the juggleries of the Greeks, shall we too romance that the bodies of men are born of oak or rock: but our laws nature set us, yea rather nature's Creator, for as of each of existing things is the kin to it born, so of ourselves too, and no otherwise (how could it be?) For nought at all of what It willeth to accomplish is impracticable to the Divine and Ineffable Power, yet doth It proceed through what befits the nature of things that are, not dishonouring the laws set by Itself. And it were not impracticable to the Word That can do all things, having determined indeed for our sakes to become as we, yet to refuse the birth of a woman, and from without to fashion to Himself a body by His own Power, just as we say was done in the case of our forefather, Adam: for God took (it says) dust of the ground and formed man. But since this were occasion to the unbelievers who desire to accuse the Mystery of the Incarnation, and (before all) to the unholy Manichees, whom thou sayest over and over that thou fearest lest they should spring upon those who call the holy Virgin Mother of God, as though they were affirming that the Incarnation of the Word existed in mere phantasy; needs did He progress [9] through the laws of human nature, and since His aim was to assure all that He hath become truly Man, He took hold of the seed of Abraham, and the blessed Virgin being the mean to this same end, He took part like us in blood and flesh; for so and no otherwise could He become God with us. Most needful in another way too unto those on the earth was the Incarnation or Inhumanation of the Word. For if He had not been born as we according to the flesh, if He had not taken part like us of the same, He would not have freed the nature of man from the blame [contracted] in Adam, nor would He have driven away from our bodies the decay, nor would the might of the curse have ceased which we say came on the first woman; for it was said to her, In sorrows shalt thou bring forth children. But the nature of man hath fallen into the disease of disobedience in Adam, it has become now approved in Christ through the utter obedience: for it is written. As by one mail's disobedience many were made sinners, so too by the obedience of one shall many be made righteous. For in Adam hath it suffered, Dust thou art and unto dust shalt thou return, in Christ hath it gained the riches of being able to be superior to the toils of death, and (so to say) to exult over decay, saying those words of the Prophet, O death, where thy victory? o grave, where thy sting? it became accursed, as I said, but in Christ was this too brought to nought. And verily it has been said somewhere to the holy Virgin, Elizabeth prophesying in spirit, Blessed art thou among women and blessed is the fruit of thy womb. Sin hath reigned over us and the inventor and father of sins behaved himself proudly over all beneath the skies, objecting [to them] the transgression of the Divine Laws: but in Christ we see the nature of man, as in a second firstfruits of our race, having confidence with God. For He said clearly, The prince of this world cometh, and in Me shall find nothing.

But, good sir (would I with reason say) except the Only-Begotten had become as we, had become as we no otherwise than by means of birth in the flesh from forth a woman, WE had not been enriched with what is His. For as the most [10] wise Paul writeth to us, Emmanuel the second

Adam hath appeared to us, not from the earth like the first, but from Heaven. For the Word That is from above and from forth the Father hath come down not into the flesh of any one nor into alien flesh (as I already said), nor again hath He descended upon any one of those like us to dwell in him, as He was in the Prophets; but having made His own the body which was from forth a woman and born from her after the Flesh, He gathered up man's birth through Himself, made as we after the flesh, Who is before all ages from the Father. This confession of faith the Divine Scriptures delivered to us. But THOU feignest to fear lest any of us should suppose that the Word Begotten of God had the beginning of His Being from earthly flesh: thou takest away utterly the Mystery of the Economy with flesh, saying that the holy Virgin ought not to be called by us Mother of God: thou turnest round those who call her Mother of God unto a confession inevitable and as of necessity, of supposing that the Word out of God became fruit of flesh. But it is not so, far from it. For He That hath His Being of God the Father before all time (for He is the Framer of the ages), in the last times of the age, since He became Flesh, is said to have been begotten after the flesh. For if the Body is conceived of as His own, how will He not wholly and entirely appropriate the birth of His own Body? Yea yourself too would have approved the right and undefiled faith of these who thus hold, if you would have persuaded yourself to reason and to confess that Christ is truly God, the One and Only of God the Father, not severed into man separately and likewise into God, but the Same, both Word out of God the Father and Man out of woman as we, while He abideth God. But that thou dost accuse the Birth after the flesh of the Word, every way declaring two sons and dividing the One Lord Jesus Christ, shall be shewn not by my words but by thine own.

"Look what follows, heretic. I grudge not the word to [11 the Virgin mother-of-Christ, but I know that she is august who received God, through whom the Lord of all passed, and through whom the Sun of righteousness beamed. Again I suspect your applause: how did ye understand passed through? I have not said passed through, in the sense of born, for not so quickly do I forget my own words: that God passed through from out the Virgin mother of Christ was I taught by the Divine Scripture, that God was born from her, was I nowhere taught." And after more; "Never therefore does the Divine Scripture say that God was born of the mother of Christ, but that Jesus, Christ, Son, Lord, [was so born]." And hereto he subjoins that Christ was not truly God, but rather a God-bearing man, as he supposes, putting forward the Angel's voice saying to blessed Joseph, Arise take the young child, and says that the Angels too, though wiser than we, knew that He was a child.

§2. Herein therefore he stiles heretic him who holds the right and admirable faith about Christ, and who since He is truly God, calls her mother of God who bare Him. But there will be no doubt to any of those who think aright, that it is himself who, fastening the blame of heresies on them who choose to deem aright, is establishing the unbeauty of his own words, and has all but confessed openly that he is being borne outside of the straight way, and is making crooked paths. Next how (tell me) do you not grudge this title to the holy Virgin, albeit you take away the dignity of the Divine Birth, and say that she is not Mother of God? but debasing the expression and affirming that it is full of blasphemy, how do you bid those who so will, to apply it to the holy Virgin (though I hear you call her august)? and then deem the so blasphemous word (as you alone think it) meet to adorn the most august one, and you feign to crown her, putting about her as some choice honour, a calumny against God the Word? For if it be wholly abhorrent to the Word Who is sprung of God to endure fleshly birth and you permit her who did not bear God to be called Mother of God, is it not true to say that

[12 you have openly depised the Lord's will? will you not be caught insulting rather the august one, than (as you suppose and say) electing to honour her, by allotting to her a name hated of God? For not to those whom we determine to honour [do] we give names whereby the glory of the Supreme Nature is dishonoured, first of all we shall unawares be involving our own selves in the charge of such impiety, next we shall do them no slight wrong, decking as if in honour those we praise with what is no praise, and weaving for them a laudation hated of God.

One may moreover marvel at this too: that striking right and left at the words of the unholy heretics and in no wise allowing them to prevail, because they take away the truth of the Divine doctrines, next allotting no slight blame to the word Mother of God and accusing it amongst other things as untrue and impious, you said that you pardon it and will not grudge it to the Virgin even if one should choose to call her Mother of God. Will you permit it therefore to those too who are diseased with the madness of Arius, to say that the Son is inferior to the Father? or again to the rest who bring down the Nature of the Holy Ghost from its God-befitting excellency? But you would not choose to do this; and if any one desire to learn why, you will (I suppose) surely say, I do not endure a blasphemous word. Hence if she be not Mother of God, and you permit this to be said, know that you are deserting the truth, and reck little about any longer appearing wise. For do you not say that Elisabeth too or any other of the holy women is worthy of all reverence? will you then not grudge it, if any one choose to call them too mothers of God? But I suppose that you will surely and utterly withstand them and say, This is not so; for they bare sanctified men and none among them was God by Nature. Hence either drive away this from every woman; or if you allow the holy Virgin alone among all to have it, what words will you use for your defence? For if it be true of her and she has truly borne God, in that the Word of God has been made flesh, confess this with us, and you will free yourself [13 from the charge of impiety: but if she hath not borne God, to permit any to call her Mother of God is to partake of their impiety. But she is Mother of God, because the Only-Begotten has been made man as we, united of a truth to flesh, and enduring fleshly birth and not dishonouring the laws of our nature, as I said before. But since he says that he knows that she, i.e. the holy Virgin, is august, come I pray come let us consider the reason too of the reverence that was done her: "for I know (he says) that she is august 4, through whom the Lord of all passed, through whom the Sun of righteousness beamed." How then do you say that she received God? or in what way did the Lord of all pass through her? or how beamed the Sun of righteousness? For if she hath not borne God, after the flesh I mean, how received she God? how passed He through her? But haply you will say this wise word of yours as you think and dare to speak it " The Word was God both connected with man and indwelling him." But the tradition of the faith makes itself ready against your words as to this, No God-bearing man, but God Incarnate have we been taught to worship: but not so speakest THOU: how then do you not see that you are babbling and falsely marking the truth that is in the Divine dogmas? For the Word has been made flesh. How did you now say that she received God except you have believed that she hath borne Emmanuel Who is God by Nature? how passed the Lord of all through her and how beamed the Sun of righteousness? And who is he that you think fit to embellish by such names? is he a common man, like one of us, yet hallowed, as having the Word of God indwelling? Then how will such an one be Lord of all, and Sun of righteousness? For the power of lordship and dominion over all and of illumining things possessing intelligence, will pertain not to our measures, but will be attributed to the Supreme and Most High Nature alone. [14 But since taking (I know not whence) the word passed through, you have applied it to God, explain the word; the meaning of the passage through

here spoken of, will belong to your wisdom to tell us who know it not. For if the Word of God so passed through her, as to pass from one place to another, you cast Him down forthwith; for you will hear Him saying by the voice of the saints, Do not I fill Heaven and earth saith the Lord? For not in place is the Godhead nor knoweth It bodily changes of place, for it filleth all things. But if while awaiting the fit period of birth, He made an incidental indwelling in man, and so you say that God made passage through the holy Virgin, or passed through her (for I will use in all thy holy words): we see nought in the holy Virgin more than in other women. For Elisabeth bare the blessed Baptist who had been hallowed through the Spirit through Whom the Son Himself also makes His abode in us. And the wise John will witness saying, Hereby know we that He is in us, because He gave us of His Spirit. The Word of God therefore passed through Elisabeth herself too, indwelling in the babe through the Spirit even before its birth. But you feel suspicious of the applause as though it came to you from the people for having chosen to speak right things? for having called Him Who was born of the holy Virgin Son of righteousness and Lord of all; you then again feign to speak with precision, and find fault with the applause, and accuse again those who are rejoicing over you of not having understood. O great strength which is in your words! you have made no delay in the needed vexing of them, you turned straightway their joy into mourning, you rent off their rejoicing and girt them with sackcloth, straightway adding, "Again I suspect your applause, how did ye understand passed through? I have not said passed through in the sense of was born, for not so quickly do I forget my own words. That God passed through from out the Virgin Mother of Christ, was I taught by the Divine Scriptures, that God was born of her, was I nowhere taught." |15

Those therefore are thy perverted sayings; the applause was of love, in that your mind had some guise of orthodoxy. But I will press on now too no less and say, What is passed through, if it mean not birth? will you say that the Word out of God Himself by Himself and apart from flesh hastened through the Virgin? yet how would not this be replete with all folly? For it would be necessary to suppose that the Godhead were recipient of quantity, and of movement which bears from one place to another; or if the Godhead be unembodied, at large and everywhere, and not in place and circumscribed, how will it pass through a single body? But whatever it be that you are saying, how do you not need to clear it up and say it more openly, if confident in your own opinions about it, you are able to testify to their incorruption? where (I pray) have you heard the God-inspired Scripture say that the Word of God passed through the holy Virgin? For that brief and contracted is the life of those upon earth, the blessed David taught saying, Man, I his days as grass, as a flower of the field so he flourisheth; for the wind passeth through him and he shall not be, but of the holy Virgin what thing of this sort can you say has been written? That God has been born of her, after the flesh I mean, God-inspired Scripture has clearly shewn. But I will go again to your own words, O all-excellent, for you have yourself too confessed and this most often that the Word has been made Flesh, and you reject it not. And this too you say besides: for you say that the Godhead of the Only-Begotten was clearly and openly Incarnate. You have written in this wise,

"Thus it says elsewhere too, He spoke to us in His Son Whom He appointed Heir of all things through Whom also He made the worlds, Who being the Brightness of His Glory:5 having put Son, it calls Him fearlessly both Brightness of His Glory, and appointed Heir; Heir, appointed after the Flesh, Brightness of the Father's Glory after the Godhead: for He departed not, made flesh, from likeness to the Father. And in addition it again says thus, for the times of

ignorance God winked at, but now commandeth all men to repent, because He fixed a Day in which He will judge

[16 the world by the Man Whom He appointed, having given assurance unto all men in that He raised Him from the dead. Having first said, By the Man, he then adds, In that He raised Him from the dead, that no one might suppose that the Godhead Incarnate had died."

§3. Who then is He Who was Incarnate, or in what way was He incarnate, what Godhead was incarnate, tell (O most excellent sir) to us who would learn it. Shall we grant that the Word, God out of God, was Incarnate, and say that He was made Man, as having been made as we and born in flesh? or shall we allow this in no wise, but suppose that a man came hereto, connected with God, according to thee? But you will (I suppose) say, that it is better and wise to think that the Word out of God was Incarnate and made flesh, according to the Scriptures: for one is not I suppose seen assuming that wherein one is, but if one come somehow to be in that wherein one was not at first, reason will forthwith admit that something new has been wrought regarding him. Hence it is unlearned to say that any of us having stepped forth of the definitions of human nature have been incarnate and been made flesh; but the Incarnation, or being made flesh, will beseem (and that with much reason) the Nature That is beyond humanity. But if He was truly Incarnate and has been made flesh, He is accredited as Man, and not connected with a man, by mere indwelling or external relation or connection, as you say. Yet even though He became Man, He possesseth the being God in all security, nor do we say that any change took place of the flesh into the Nature of Godhead, and we hold that neither did the reverse take place, for the nature of the Word hath remained what it is even when united to flesh. What no one therefore even in bare idea thinks of holding, why do you putting this in your book, as though actually uttered, pretend to be contending for the doctrines of piety? For the name mixture, some of the holy fathers too have put: but since you say that you are afraid lest any confusion be deemed to take place, as in the case of liquids mingled with one another, I rid you from your fears, [17 for not so did they deem (how could they?) but they used the word improperly, anxious to declare the extreme union of the things that had come together; and we say that the Word of God came together with His proper Flesh, in union indissoluble and unalterable. And we find that the God-inspired Scripture itself too, does not look minutely into the word, but uses it rather improperly and simply. And verily the Divine Paul hath written of some, But the Word preached did not profit them, who wore not mixed in faith with its hearers. Were they of whom he spoke going to be mixed one with another, after this fashion, as wine with water, and to undergo a confusion of persons, or were they rather to be united in soul, as it is written in the Acts of the holy Apostles, And of the multitude of them that believed was the heart and the soul one? But this I suppose is the truth, not the other. Be free then from all fear on this score, for firmly established is the mind of the saints. But since to say that the Nature of the Word was Incarnate is (I deem) nought else than to hold that It has been made Man and not without birth of woman (for this only way does the nature of human bodies know of), how were you not taught by the God-inspired Scripture the Birth after the flesh of the Only-Begotten? albeit yourself too, when the prophetic lessons were before you, Unto us a Child was horn, unto us a Son was given, say thus of the Child that was born, " Great the mystery of the gift, for this is the Babe That is seen, this the new-born That appears, this that needed bodily swaddling bands, this the just-born after the Essence that is seen, in the hidden part Everlasting Son, Son Creator of all, Son Who by the swaddling-bands of His own aid binds the instability of the creation. " And

elsewhere again, " And the Babe [18 is God All-free, so far removed is God the Word, O Arius, from being subject to God." In which words he styled even the body connected with Him God. And again, We recognise therefore the human nature of the Babe and His Godhead, we preserve the oneness of the Sonship in the nature of manhood and Godhead. " Lo here with all clearness you say that the Babe, the just-born, the visible, the new-born, the swaddled, is Son and Creator of all; and the Babe the holy Virgin hath borne to us. You know therefore that God has been born after the flesh, and this you have learnt out of the God-inspired Scripture. For who will be conceived to be Creator of all, save He alone through Whom the Father hath made all? But I said (you will haply say) " in the secret part Son and Creator of all." Well, I agree, but I will ask you: You say that the hidden is the Word of God and that this is the Creator of all: how then did you but now point out as with your finger the Babe just-born and new-born and in swaddling clothes, and called this same both Son of God and Creator of all? or do you haply suppose that the Word out of God has been transformed into the nature of the flesh, and accuse yourself, not others, of daring to say this? Surely if the Babe be the hidden Son and Creator of all, and have been born of the holy Virgin, you have acknowledged with us even against your will that she is Mother of God in some unlooked-for way, since how is a babe God all-free? For if you use the word, all-free, in the sense in which each one of us too may be so conceived, as entrusted by God with the reins of his own free-will, what is there special in Him beyond the rest? or why do you put about Him the freedom, as some God-befitting and truly choice Dignity? albeit it is in the power of all upon the earth to possess it and indeed they already have it. But if the freedom here signify the being not subject to the laws of another, and He be free in such sort as the Divine Nature itself too is conceived of, how do you say that the new-born Babe is in case so august and befitting only the Supreme Nature and glory? albeit that all which is called into being [19 is subject unto God and runs under the yoke of bondage. But you will perchance deem that that empty word 6 of [20 yours suffices unto all this, that I mean in respect of the natures being connected one with another, and that, not Personally, but rather in honour unvarying [in each] and equality of rank: for this is what you are always unlearnedly saying to us. But that in saying such things, you will be caught to be staying yourself upon rotten and fragile conceptions, will be shewn and not at length, when opportunity offers to us to speak upon this too. But to these he subjoins some others by which he deems that he can shew and that skillfully that the mode of a generation like ours is unmeet and impossible. And our words he arrays against himself, and deems that he can over-master them easily and shew that they are nothing although they set forth the truth. He says thus:

"If Christ (says he 7) be God, and Christ be born of the blessed Mary, how is not the Virgin mother of God?' I hide none of their objections: for the lover of the truth takes and objects to himself all that comes of the

[21 falsehood;" and then he endeavours to apply the solution, using some such conceptions as these. " For the babe (he says) is formed in the womb, but so long as it have not yet been formed, it hath no soul, but being formed at length, it has a soul made it of God. As then the woman bears the body, God ensouls it, and the woman is not called mother of soul, because she bare a man endowed with soul, but rather mother of man, so (he says) the blessed Virgin too, even though she have borne a man, the Word of God passing forth along with him" (for this word did he use) "not therefore is she mother of God."

§4. Is therefore (tell me) that blamed by you which is said by us? does it seem right to you without understanding to find fault with what is so rightly and purely said, and do you not rather attach the blame of not being able to think aright to your own understanding? For they to whom the truth is repugnant, to them will belong (and too readily) the receptivity of what is not so, and the rebuke of those who are wont to speak most excellently, will not be without its harm, yea rather will be even a manifest demonstration of the having declined unto falsehood and of choosing to honour what it would be more right to hate, in that one has missed of right reason. But no man, having conceived of things so base. . . 8, he said that himself was the lover of the truth, and that we had contrived the lie; albeit one may see on the contrary that ours is right and true. For the advocate of the lie and fraud endeavours to fasten the blame of his falsehood on the champions of the truth, haply driven to forgetfulness of the Prophet who says, Woe unto them that call evil good and good evil, that put darkness for light and light for darkness. But I will endeavour to shew by the example adduced by him that he does not even clearly know what he is saying. For flesh confessedly is born of flesh, and the Artificer of all performs the ensouling in the mode and way that He knows. Yet is the woman who bears, albeit [22 she is the source of the flesh only, believed to bear the whole man, made up (I mean) of soul and body, although she contribute nothing of her own to the being of the soul. Yet when one says man, one signifies surely the soul united to the body. As therefore the woman, albeit she bear the body alone, is said to bear him that is made up of soul and body, and this no wise damages the account of the soul, as though it found in flesh the origin of its being; so will you conceive as to the blessed Virgin too: for even though she be mother of the holy Flesh, she hath nevertheless borne God the Word out of God truly united thereto 9, and though any call her Mother of God, he will not be defining a more recent beginning of God the Word nor that the flesh hath been made the commencement of His Being: but will understand rather the mode of the economy and wondering at it will say, O Lord, I have heard Thy hearing and was afraid, I considered Thy works and was astonished.

Bat our all-wise and prudent expounder, having pondered the force of the example says, "Thus the holy Virgin, too, even though she hath borne man, God the Word passing along with him, yet not therefore is she Mother of God: for not from the blessed Virgin was the Dignity of the Word, but He was God by Nature."

What therefore is the meaning of, that the Word passed forth along with the flesh, he alone knows, but I marvel

much at his subtil refinement. For the word of truth [23

sets forth that the Word of God has been Personally united to the Flesh; and he keeps affirming the passing forth along with, meaning I know not what. Next, when our

10 discussion was all about nature and Personal Union, and aimed at enquiring not what the Word out of God is in respect to Dignity, but whether He has been made Man economically, making His own the flesh born of a woman: he removing the question to quite other matters says, "Not from the holy Virgin was the Dignity of the Word, but He was God by Nature:" albeit how are not Dignity and Nature two entirely different things? But our discourse hereupon does not need overmuch skill⁴: we must therefore see what comes next. For he fortifies yet another outpost against what has been said by us, as he thinks invincible and competent to shew with all force that the Birth out of woman of Emmanuel is empty talk of ours: he says again thus,

"The blessed John Baptist is fore-heralded by the holy Angels, that the babe shall be filled with the Holy Ghost even from his mother's womb, and having the Holy Ghost, was this blessed Baptist born. What then? call you Elizabeth mother of the Spirit? apply your mind here, although there be some among you who are startled at what is said, pardon their inexperience."

§5. And who on hearing such words will not straightway say in Prophet's voice, For the fool will utter folly and his heart will conceive vanity, to accomplish iniquity and to utter error against the Lord? For error confessedly is it and nought else, to trust in such frigid and childish thoughts as though they were true. One may then marvel at him for his gentleness, for he said that they ought to be esteemed worthy of pardon and clemency who had no acquaintance with those words of his: yet were it a thing thrice-longed for by us ourselves (if so be), yea rather by all too who are Christians; for how should not all long to be rid from words so burdensome and perverse? But we say this: [24 Elizabeth hath confessedly borne the blessed Baptist anointed in the womb with the Holy Ghost: and if it had been any where said by the God-inspired Scriptures, that the Spirit too was made flesh, rightly would you have said that she ought to be called by us mother of the Spirit; but if the bairn is said to have been honoured with bare anointing only, why deem you it right to put the fact of incarnation on an equal footing with the grace of participation? for it is not the same thing, to say that the Word was made flesh and that one has been anointed through the Spirit with prophetic spirit. For of the holy Virgin it is written, Behold a Virgin shall conceive and bear a Son, and He who is born is called the fruit and moreover Emmanuel, which being interpreted is, God with us; but of Elizabeth, she shall bear a son who shall go before Him in the spirit and power of Elias, and shall go before the face of the Lord to prepare His ways. By no means therefore is Elizabeth mother of the Spirit, for she bare a prophet of the Highest: but the holy Virgin is truly mother of God 11, for she hath borne carnally, i. e., according to the flesh, God united to flesh. For since she is human who bare, therefore and rightly do we say that the mode of generation has been wrought in human wise; for thus and no otherwise was it possible that He Who is over all nature could become as we, not slighting the being what He is (how could He?) but rather abiding what He was and is and will be: for superior to change is the Divine and Most High Nature. [25 That we therefore think aright in affirming that God has been born according to the flesh for the salvation of all,.. God-inspired Scripture hath testified: but since to his most novel dogmas he opposes the truth and the very symbol of the Church's Faith, which the fathers once gathered together at Nicea through the illumination of the Spirit defined; he, fearing lest any should keep whole the Faith, instructed unto the Truth by their words, endeavours to calumniate it and alters the significance of the words, and dares to coin with false stamp the very force of its ideas. For while himself in the midst of the Church was using profane babblings, a certain man 12 of those who were of [26 great piety and yet among the laity, but who had gathered within himself no mean learning, was moved with fervent and devout zeal and with piercing cry 13 said that the Word Himself Who is before the ages endured a second Generation also, viz., that after the flesh and forth of a woman; the people being disturbed hereat, and the more part and wiser having honoured him with no mean praises, as pious and most full of wisdom and not imparticipate in uprightness of doctrine, the rest being mad against him, he [Nestorius] interrupting, straightway approves those whom by teaching his own he had destroyed, and whets his tongue against him who could not endure his words, yea and against the holy fathers who have decreed for us the pious definition of the Faith which we have as an anchor of the soul both sure and steadfast, as it is written.

"For (said he) I rejoice at beholding your zeal; but from the thing itself is a clear confutation of what has been said by the pollution of this wretched

man 14; for whereof the births are two, two sons are they, but the Church knoweth one Son Christ the Lord."

§6. Most foolishly therefore put he forth the definition of his ideas on this matter saying, "for whereof the births are two two sons are they." But letting alone for a while his subtil accuracy herein, come, come let us gather what pertains to accurate investigation for the consideration of the matter. He therefore made it inadmissible [to speak of

[27 two generations 15] but says that one ought to be confessed by us, that we conceive not of two sons (as though it were necessary if the births be two, that two sons also should be introduced): let him come forward and tell us which of the generations he will admit, that before the ages from out the Father, wherein the Word was God not yet Incarnate, or this one, recent and out of a woman.

If then he say that alone, I mean the one before the ages from out the Father, that one alone will be Son Who is out of Him by Nature and not yet participate of flesh and blood: and vainly (as it seems) is the Mystery of the Incarnation uttered, and in no wise hath He emptied Himself nor been made in servant's form, but hath remained thus, rejecting the true concurrence with flesh even until now. But he who is in the last times out of woman, shall be styled by himself son, and we will admit this one generation, I mean out of woman; needs has the Word out of God the Father fallen away from being by Nature Son. But the pious man sees full surely the absurdity of such ideas and its exceeding swerving unto impiety. In order then that we may proceed along the royal road, we say. that two were the Births, one the Son through both, the Word out of God not yet made in flesh, the Same afterwards Incarnate and enduring for us the birth of a woman after the flesh. For if one said in regard of men that two sons must surely be conceived of, if we speak of two births, he would say rightly and it would be true; but since the Mystery of Christ and the mode of the Incarnation hath another path, and is not beheld in like wise with what is ours, why is he, looking at our habits, and then fastening his mind on what is marvellous and above speech, caught fall ing into feeblest and unlearned pettiness of belief? What surprises me is this: he confessing herein that the Church knows one Son, and adding, The Lord Christ, hath no longer kept One, for he sunders one from another things united, and putteth each apart, not enquiring what the [28 Word is by Nature, what the flesh also; but gathering rather into one, man and God in equality of glory only, as he deemeth, which is a thing utterly implausible, yea rather impossible, he casts down the scheme of the mystery unto uncomeliness. Thus he saith:

"But we must (for it has now come into my mind) learn that the Synod of Nicea too nowhere durst say that God was born of Mary; for it said, We believe in One

God the Father Almighty and in One Lord Jesus Christ. Observe that having first put the word Christ, which is the indication of the two natures, they did not say, in one God the Word, but took the name that signifies both, in order that when lower down you hear of death, you think it not strange; in order that the words crucified and buried may not strike the ear as though the Godhead suffered these things." Then it goes on, "We believe in One Lord Jesus Christ, the Only Begotten Son, the Begotten out of the Father, the Consubstantial with the Father, Who came down from the heavens for our sakes, and was Incarnate of the Holy Ghost.

They said not, and begotten of the Holy Ghost." And he says that the holy fathers interpreting what is the meaning of Incarnate say, Made Man. And what being made Man means he himself making clear, said again, "His own Nature not undergoing change into flesh, but inhabitation in man. "

§7. Will any one of those who rank as Christians endure either the infatuation that there is in these words or the impiety of his ideas? To those of really sound mind are not these things a manifest ribaldry, and no mean kind of openmouthedness against Christ? for he slanders the truth, he says that He is not truly Son, allotting this to another (for " observe, he says, that having first put the word Christ which is the indication of the two natures, they did not say, We believe in One God the Word)." And as regards the Name, I mean Christ, 16 I will presently enquire whether it be significative of the two Natures or |29 not, but what is before us we will exercise ourselves in, as we can. For in no wise to be borne may those things be that are so absurdly and heedlessly babbled forth by him, but one might (I deem) say, speaking in behalf of the holy fathers, What art thou doing, noble sir, putting forth rude tongue against holy men, to whom will beseem that which was said by Christ Himself the Saviour of us all, It is not YE that speak, but the Spirit of your Father Which speaketh in you? for what has there not been conceived of by them of things exceeding well polished unto an admirable subtilty? what of needful doctrines has been overlooked, or what method of safeguard neglected by them? " They have not dared (he says) insert in their words concerning the Faith that God the Word was born of Mary." If therefore thou for this reason accuse those who have been before us, and sayest thou art aggrieved because they are not found to use thy exact words, it is time (I suppose) to accuse along with them the holy Apostles and Evangelists too, for they have compiled the books of instruction concerning Christ, yet one will not find them using word for word your expressions. But (if it please you) pass this over as 17 but consider rather that they have well wrought out their explanation of this matter, for faith in the Holy and Consubstantial Trinity is exacted of us. But since they say that they believe in One God the Father Almighty, Maker of all things both visible and invisible, and in One Lord Jesus Christ His Son, and none other (according to us) is Jesus Christ the Lord than the One and by Nature and truly Son, Who beaming from out of God and being God the Word has been made Man, by birth (that is) out of woman, how will they who proclaim the mode of the economy not be found to speak also of His Birth of a woman after the flesh? for then in truth has the Word which is God and Wisdom and Life and Light, the Son, been named Christ Jesus. It is manifest therefore that the time of such naming has |30 concurrent with it the Birth, that I mean through the holy-Virgin. That believing on Christ Jesus, we believe in the One and by Nature and truly Son, our faith mounting up unto the Father through Him, will be clear, in that He Himself hath cried aloud to the whole world, He that believeth on Me believeth not on Me but on Him that sent Me, and he that seeth Me seeth Him that sent Me, and again, Believe on God, and believe on Me. And we do not (I suppose) say that He asks of us two faiths, but rather He teaches that if any admit the faith to Himward, he hath believed on the Father Himself. But since (as is probable) he will be making use of the community of the names, saying that Christ and Lord, yea and Son, are common titles, and will be affirming that they suit the Word That sprung of the Father even though He be conceived of as alone and not yet participate of flesh, and likewise the Temple that sprang of a virgin, this matter needs (I think) considerable investigation: putting it off for the present to a season (as I said) fitly belonging to it, let us go to another utterance of the holy Synod which this man perverting unto his own liking, does violence to the force of truth. For he says that the fathers have written, We believe in One Lord Jesus Christ, the Only-Begotten Son, the Begotten from forth the Father,

the Consubstantial with the Father, Who came down for our sakes, and was Incarnate of the Holy Ghost. He adds hereto and says of the holy fathers, "lower down they interpret that He who was made man, He it is who is said to be Incarnate, the Divine Nature not enduring change into flesh but inhabitation in man." In his explanation he again keeps hold of the same mind and moreover says thus;

"They followed the Evangelist, for the Evangelist too when he comes to the being made man, shunned saying Birth in respect of God the Word, and hath put Incarnation. Where? Hear, And the Word was made flesh; he said

[31 not, Was born through the flesh. For where the Apostles or the Evangelists make mention of the Son, they put that He was born of a woman. Give heed to what is said, I beseech you; for where they utter the name of the Son, and that He was borne from forth a woman, they put the word, Born; where they mention the Word, no one of them durst speak of birth through the human nature. For the blessed John the Evangelist, when he came to the Word and to His Incarnation, hear what he says, The Word was made flesh."

§8. Come therefore putting beside what he said, the definition of our Creed, let us see if ought has been innovated by this man regarding it too.

WE BELIEVE IN ONE GOD THE FATHER ALMIGHTY, MAKER OF ALL THINGS VISIBLE AND INVISIBLE, AND IN ONE LORD

JESUS CHRIST, THE SON OF GOD, BEGOTTEN OUT OF THE

FATHER, ONLY-BEGOTTEN THAT IS OUT OF HIS ESSENCE, GOD OUT OF

GOD LIGHT OUT OF LIGHT VERY GOD OUT OF VERY

GOD, BEGOTTEN NOT MADE, CONSUBSTANTIAL WITH THE FATHER, THROUGH WHOM ALL THINGS WERE MADE, BOTH THOSE IN HEAVEN AND THOSE ON EARTH: WHO FOR US MEN AND FOR OUR SALVATION CAME DOWN AND WAS INCARNATE AND MADE MAN, SUFFERED AND ROSE THE THIRD DAY, ASCENDED INTO THE HEAVENS, COMETH TO JUDGE QUICK AND DEAD, AND IN THE HOLY GHOST.

Come now therefore, noble sir, where (tell me) have they put of the Son, Incarnate of the Holy Ghost and the Virgin Mary 18? but this he can by no means shew. But [32 consider this. They say that the Word out of God, the Only-Begotten, He That is from forth the Essence of the Father, He through Whom are all things, the Very Light, was both incarnate and made man, suffered and rose, and too, that He will in season come again the Judge. But in order that submitting to accurate scrutiny his words also, we may see what is the amount of the unlearning that is in them, he affirms in plain terms that they say that the Word out of God was both incarnate and made man, and he crowns them with his vote unto their truth as saying what was convenient. Do they therefore (tell me) in saying that He was both Incarnate and made Man mean ought else than that He was begotten after the flesh? for this would be (and alone) the mode of incarnation to one who has his existence both external to flesh and in his proper nature; for no one would say (I suppose) that flesh has been made flesh nor will any one be made what he was [already]. But if one should conceive a certain economic change to have been made regarding him unto somewhat else which he was not, the expression will then have great fitness. Hence if they say that the Only-Begotten

has been Incarnate, and this would be wrought (I suppose) through fleshly generation and in no other way, how have they not plainly said that the Word being God has been begotten after the flesh? But (he says) the Birth is not named in plain terms. Yes, but the nature of the thing knows (as I already said) no other way of being incarnate. So that, although it be not in plain terms said in matters of this kind, we will not for this, forsaking the only way recognized by nature, go off to another. For it is written in the Book of Genesis, And to Seth there was made a son, and he called his name Enos. Shall we then, because the Scripture has put, was made, not admit the mode of birth? how would not this be [33 unlearned? for the very nature of the thing will all but compel us even against our will to confess the idea of birth. How then on hearing of the Incarnation does he not forthwith admit the idea of Birth? and when the being made man has been plainly mentioned, how did he not straightway understand, that being made man would befit not a man, lest he should seem to be made that he already was, but the Word originating from God? But where being made man is believed to truly take place, there is full surely the birth whereby he may be seen to be made man. But not thus does it seem to you is the saying to be conceived of, that the Word of God was both Incarnate and was made Man; for you said again, endeavouring to oppose the idea of every one else, that the being made man, means, not the change into flesh of the Divine Nature 19, but its indwelling in man. He says then that the conversion into flesh of the Divine Nature is both impossible and that it in no wise befalls it (and very rightly, for we will approve him who herein has chosen to speak aright; for I say that It is stable and that It will not be transformed into ought else than what It is believed to be): but that his discourse hath missed of the fitting and true, in that [34 he maintained that the being made Man is the indwelling in man, I shall essay to shew. For if he says that this matter is true of Emmanuel singly and alone, let him teach the reason why (for I cannot learn it), or no one will tolerate him as a definer and layer down of the law in respect of those things as to which he is pleased to speak inconsiderately. But perchance the force of the things defined does not extend unto one [alone], there will then be no blame, even though it extend unto all. Hence not once for all but many times over shall we find that God has been made man, and not only the Word out of God the Father, but I will add both the Father Himself and besides, the Holy Ghost. For He said through one of the holy Prophets of them that have been justified in faith, I will dwell in them and walk in them and I will be their God and they shall be My people. And Christ Himself also said, And if any man hear Me, we will come I and My Father and make Our abode with him and lodge in him 20. The most wise Paul too hath somewhere written, And Moses was faithful in all his house as a servant, for a testimony of the things which were to be spoken of, but Christ as a Son over His own house whose house are WE; and moreover of the Holy Ghost too, Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? Hence if when the God of all is said to dwell in any, if this be the being made man or the incarnation, let it be said in respect of each one also of those who were made partakers of the Divine Nature and have moreover had Him indwelling them, that he has both been made man and besides was incarnate. This now being so and admitted as true, the Word out of God the Father might even be said to have been most often made flesh, yea and He indwelleth even now in many of those who fear Him.

Yea (he says) for it is written of God the Word, that He tabernacled in us; the Divine-uttering Paul too said of Christ the Saviour of us all, that in Him hath dwelt all the fulness of the Godhead bodily.

[35

He tabernacled in us confessedly, for so it is written; and moreover that He hath dwelt: I will not oppose you saying it, but rather will I search into the words of the Divines. For the blessed Evangelist, having aforesaid, And the Word was made flesh, profitably added too the, tabernacled in us, that by means of both he might work in us unmutated the knowledge of the mystery Christward. For that the Word out of God the Father was united Personally to flesh, he hath openly declared 21 by saying that He was made flesh: that made flesh, He hath not passed into the nature of flesh, undergoing change into what He was not, but together with becoming as we, hath abode what He was, he again clearly states, adding to the former, the tabernacled in us. And the Divine-uttering Paul saith that in Christ dwelt all the fullness of the Godhead bodily, that no one might suppose that the Indwelling was simple or accidental but (as I said just now) Very and Personal. For that the Word of God is Incorporeal and not subject to touch, the Spirit-clad was not ignorant; but since it was needful that the declaration of the mystery should be seen to be in no wise a matter of blame, but should be made so accurate and exact unto what is right and true as to be beyond all marvel:---he is doing violence (it seems) and all but overlooking what befits the Unembodied and Supreme Nature, for he hath added, Bodily, being able in no other way to speak than may be attained by our mind and tongue. Do not therefore, when he tells us of simple indwelling, think that he is saying ought that needs not the strongest reprobation. For overthrowing as he thinks and that with vigour the birth according to the flesh of the Son, he [36 compounds an argument befitting old wives and foolish and having no foundation of truth. For he writes again after this manner; his discourse was made touching the Arians:

"Yet 22 though they prate that God the Word is junior to the greater Godhead, these make Him second to the blessed Mary, and over the Godhead, Creator of times, they set a mother born in time, yea rather they do not even allow that she who bare Christ is mother of Christ. For if not the nature of man but God the Word was, as these say, that which is of her, she that bare was no mother of that which was born. For how will any one be mother of him who is alien from her nature? But if she be called mother by them, that which is born is manhood not Godhead, for it is the property of every mother to bear what is consubstantial [with her]. Either then she will not be mother, not bearing what is consubstantial with herself, or being called mother by them, she bare that which was in essence like to herself."

§9. How deep the matter of his cogitations! dread and hard to escape is clearly the compulsion resulting from the reasonings of him who hath compiled such things! Whence comes he having gathered into the midst unto us such fables? or who ever sank down to this extent of unlearning in his conceptions, as to think or say that the Godhead of the Only-Begotten has not its existence before the ages from the Father but rather makes flesh and blood the beginning of its passing into being? who is so distraught and slight of understanding and wholly without ear for the holy Scriptures? who remembereth not Isaiah who hath cried aloud of Him, Who shall declare His generation? John too who hath written clearly, In the beginning was the Word and the Word was with God and the Word was God; all things were made through Him and without Him was not any thing made? And if all things through Him, how will He Who is before every age and time be later in birth than [37 the things that were made through Him? why then do you bring in what is repudiated by all, as though it had been said? cease accusing those who rightly blame what you say, and who laugh at the vastness of the unlearning that is therein. Since therefore there is no one who says that the Virgin hath borne from forth her own flesh the nature of the Godhead, do not

contend to no purpose, twining for us reasonings not made out of premises that are true and acknowledged by all. But what was it that persuaded you to let loose a tongue so sheer and unguarded against those who are zealous to think aright, and to pour down accusal dire and all-cruel upon every worshipper of God? For you said again in Church,

"But I have already full often said that if any simpler one either among us or any other, rejoice in the word Mother of God, I have no grudge against the word; only let him not make the Virgin a goddess."

§10. Again dost thou rail upon us, and put on a mouth so bitter? and reproachest the congregation of the Lord, as it is written? But WE, my friend, who call her mother of God, have never at all deified any one of those that are numbered among creatures, but are accustomed to know as God the One and by Nature and truly so: and we know that the blessed Virgin was woman as we. But thyself wilt be caught, and that at no long interval, representing to us Emmanuel as a God-bearing man, and putting upon another the condemnation due to your own essays.

[A small selection of footnotes and marginalia, omitting all biblical references, follows]

1. a τρ[■]φιμοι, reared up, unless it be an

error of the single Manuscript which has preserved to us this work for the usual

δ[■]κιμοι, approved. For the

citation itself see Translation of S. Cyril's homilies on S. Luke by the Very Rev. R. P. Smith, p. 149 note y.

2. c The Greek as it stands is hardly translateable.

3. d [■]κ. See "on the clause And the Son, in regard to the Eastern Church and the Bonn Conference," Oxford 1870. pp.128 sqq.

4. f The words, who received God, alluded to immediately after, appear to have dropped out of the single existent Manuscript. The passage is one of those cited before the council of Ephesus (Act.

i. t. iii. 1064 ed. Col.), and translated by Marius Mercator, p. 202 ed. Bal. Mercator seems to translate less correctly, conceived.

5. Sermon. 2. p. 59 Bal.

6. k This word συν[■]πτω and its noun

συν[■]φεια, S. Cyril had used long before to express the kind of Union which Christ gives us with Himself. S. Cyril says, "For as elsewhere He says that He is a Vine, we the branches, shewing that not alien nor of other kind are the branches from the Vine but of it by nature, so here He says that He is our foundation (1 Cor. iii. 11) in order to shew the natural kindship to Him when He was made man, of them which are built upon Him. For then are we connected

(...) with Him by nature too, and suspended as it were from our relation to Him as the branches from the vine, we bear the fruit of piety to God-ward," Thes. cap. 15. p. 171 c d. "If on receiving

Christ's Spirit we are through It brought near to God the Father, as made partakers of His Divine Nature, how is It a thing made, through

which we are connected (...) with God as being now His offspring?" Thes. cap. 34 p. 360 D. And in his treatise de Trinitate written more than five years before this date, S. Cyril says, "Nor could human nature any otherwise have been partaker of the Divine Nature, had it not gained this through the Son as Mediator, receiving it as a natural (...) mode of connection (...)," Dial,

i. p. 406 a: "we are temples of the Spirit Who existeth and is, we are called therefore gods as being participant with the Divine and Ineffable Nature, by connection (...) with It," Dial. 7 p. 639 fin. Of God the SON's union with His human nature, S. Cyril says, "But that the SON was Lord, before His concurrence with flesh and His connection

therewith through union (...) we shall see without any trouble," Dial. 6. p. 605 d. S. Cyril then used the word to denote our union with Christ in which our own personality is preserved to us entire. When he speaks of the Incarnation in which God the Son's human nature was so made His own, by Union with Him, as to have no distinct or separate personality, S. Cyril uses connection by way of union, a connection that makes the Two natures but One.

Nestorius on the other hand following his own earlier teaching speaks of a connection between God the Son and His human nature no closer than that of any holy person with Christ. The empty word is found in the creed against which Charisius priest and steward of the Church in Philadelphia brought a complaint before the Council of Ephesus (t. iii. 1205 sqq. ed. Col.), and of which Marius Mercator gives a Latin Translation (see On the Clause And the Son, pp. 76, 77 and note): he gives it at pp. 41 sqq. ed. Baluz. with the heading, Now the setting forth of the corrupt faith of the above mentioned Theodore, and further on, pp. 186 sqq. when giving the session that was holden about Charisius, he gives it over again in a slightly different translation with the heading Nestorian Creed. This Theodore to whom it is attributed was a contemporary of S. Chrysostom about half a century before and was Bishop of Mopsuestia in Cilicia. To this empty word S. Cyril opposed his Personal Union (...). Fleury (Eccl. Hist. Bk. 25 § 8 fin.) speaks of, as the first place in which he has met the expression S. Cyril's 2nd Letter (the first (Ecumenical Letter) to Nestorius in which he says, "The Word having united to Himself Personally flesh ensouled with a rational soul" (see 3 Epistles Parker 1872 p. 56). In the final Letter which S. Cyril and his Council of Alexandria wrote A. D. 430 to Nestorius were appended 12 Anathemas which Nestorius was required to sign (3 Epistles p. 68). These Anathemas or Chapters were much misunderstood by John Archbishop of Antioch, and his suffragans in Cilicia, Palestine, Euphratesia &c, who thought that they contained Apollinarian error; Liberatus who wrote about 125 years after tells us in his Breviarium (cap. 4 Gallandi Bibl. Patr. Vet. xii. 127) that John of Antioch "sent to Andrew and Theodoret, Bishops of his Council to reply in writing to the 12 chapters as renewing the dogma of Apollinaris." Theodoret too in sending his replies back to John sends him a letter beginning, "I was greatly grieved on reading the Anathemas which you sent me, bidding me answer them in writing and lay bare to all their heretical meaning." S. Cyril defended his Anathemas or Chapters against the exceptions made by Andrew and Theodoret separately: in the close of his Letter to his Priest Eulogius, his Proctor at Constantinople, he says that he sends the Provost (inter alia) copies of his answers to each of these Bishops. The second chapter begins, "If any confess not that the Word out of God the Father has been united to flesh Personally, ..." No possible misunderstanding of

this term, Personal Union, united Personally, seems to have occurred to S.Cyril, for in his Explanation of his Chapters made at the request of the Synod in order that they should be clearer (as the title tells us), during the days while the Council was awaiting its dismissal, as Alexander of Hierapolis writes to Constantinople to John of Antioch, S.Cyril does not allude to this. There is no trace of Andrew Bishop of Samosata having written against this 2nd chapter nor against the fifth and sixth: so probably no objection occurred to him either. Nor does Eutharius bishop of Tyana in his Letter to John of Antioch, running briefly through the chapters, except against the Personal Union. Theodoret objects to the term, Personal Union, from its novelty and from its appearing to imply mixture. Again in his letter to the monks of Euphratesia, Osroene, Syria, Phoenicia and Cilicia, giving briefly his objections to some of the chapters, he repeats that the expressions Personal Union and concurrence (...) by Natural Union, teach some mixture and confusion of the Form of God and the form of the servant (Ep. 151 p. 1292 fin.) In answer to Theodore's objection to the second chapter(written perhaps but a few weeks after this present treatise,) S. Cyril explains the term and says, Seeing that Nestorius is always undoing the birth after the flesh of God the Word and insinuating merely an union of dignities and saying that man is connected (...) with God, honoured with the co-name of Sonship; needs do WE opposing his words say that a Personal Union took place, Personal (...) having no other meaning than only that the nature or Person of the Word, i.e. the Word Himself, united in truth to human nature, apart from any turning and confusion (as we have full often said) is conceived of and is, One Christ, the Same God and Man.

S. Cyril uses the word habitually e.g. it occurs five times in his Treatise to the Princesses Arcadia and Marina on the right faith: he uses also other like expressions, true union, true and Natural Union, inseverable, indissoluble. S. Eulogius, one of S. Cyril's successors in his see (A. D. 581) and a contemporary of Pope S. Gregory, in his famous explanation that the Council of Ephesus forbade oppositions to, not definitions of, the Faith, alludes to this expression and says, For it [the Council of Ephesus] does define what none before it defined. Nay its

■ καθ' ■π■στασιν ■νωσις is a definition not made by the elder Synods.

(S. Eulogius in Phot. Bibl. cod. 230 translated in the above-cited On the clause, And the Son in regard &c. p. 80.)

7. I i. e. Nestorius is citing S. Cyril himself in his letter to the monks ; see Epp. p. 3 d, and S. Cyril's reply just below, is that blamed by you which has been said by us ?

8. m The Roman Editors of the Concilia, who first published this treatise in 1608, conjectured that ο■δε■ς, no one, might be a slip for

ο■δ■ν, nothing, translating, But with no thought of how base these things are. Perhaps some words have slipped out.

9. o See S. Ath. against Arians, iii. § 29 p. 410. O.T. note e. where this passage is translated. S.Cyril in his 16th Paschal homily, about this same time (A.D. 430) says, "Yet He was (as I said) God in the manhood too, allowing to the nature that is ours to advance through its own laws, yet along therewith preserving the genuineness of the Godhead: for thus and no otherwise will both the bairn

(τὸ τεχθῆναι) be conceived of as by Nature God, and the Virgin which bare will be said to be mother, not of flesh and blood simply, like the mothers with us, but of the Lord and of God Who hath hidden Himself under our likeness." . . . "For as the Precious and all-holy Flesh which was forth of the holy Virgin hath become the own of the Word who is forth of God

the Father, so too all things beseeming the flesh save only sin: but chiefly and before all else will birth of a woman beseem the flesh. Hence the Godhead by Itself if it be conceived of apart from flesh will be 'without mother' and that full rightly: but when the mystery Christ-ward is brought forward, the truth as to this will be other and subtil exceedingly. For we shall deem, if we choose to think aright and go the most unerring way, that the Virgin bare not bare (γυμνῶν) Godhead but rather the Word from forth of God the Father, Incarnate and United to flesh, she who was taken to aid in bearing after the flesh Him who was united to flesh. Emmanuel therefore is God: and mother of God will she too be called who bare after the flesh God who for our sakes appeared in flesh." t. v. ii. pp. 227. 228.

10. p i. e. S. Cyril's Letter to the Monks, above-cited, which Nestorius was in part contradicting in the sermon to which the extract belongs.

11. q S. Cyril uses exactly the same expression in his Letter to the Monks (Epp. 8 c) and in the first of the chapters that he appended to his great Letter to Nestorius (see note k), "If any confess not that Emmanuel is God in truth and consequently the holy Virgin Mother of God: for she hath borne after the flesh the Word from forth of God made flesh, be he anathema." But the word carnally or after the flesh was not understood by many: e. g. Andrew Bishop of Samosata thought that it contradicted the miraculous Birth from a virgin. S. Cyril explains his meaning in his reply to Andrew; " we said that the Virgin bare the Word of God made flesh according to the Scriptures, i. e, Man: bare Him carnally,

i.e. according to the flesh. . . . Saying according to the flesh is not taking away the miraculousness of the Birth but teaches that as God begets Divinely or in God-befitting manner according to His own Nature, so too man humanly or flesh carnally." Def. xii capp. adv. Episc. orient, cap. 1. p. 100 d e. See also below Schol. §31.& above p. 22. note o. Theodoret's objection to S. Cyril's first chapter is of a different kind and is identical with that of Nestorius (above p. 7, below p. 33 and note b): the notion that

γεννηκε, she hath borne, necessitates the conversion of the Godhead into flesh. In Andrew's case, the meaning of the word carnally was misunderstood, in Theodoret's, the word was apparently unnoticed.

12. r Eusebius an Advocate at Constantinople; he afterwards put out a protest addressed to the Clergy and Laity of that City (Conc. Eph. part. i. cap. 13 t. iii. 888 ed. Col.) that Nestorius was reviving the false teaching of Paul of Samosata, condemned nearly two centuries before (Marius Mercator, whose translation into Latin of S. Cyril's Defences of his 12 chapters or Anathemas against Nestorius' errors and of his Scholia on the Incarnation, has come down to us, likewise put out a paper of like kind, Opera pp. 50 sqq. ed. Baluz 1684). Many years on we read of Eusebius, as Bishop of Dorylaeum in Phrygia, as a friend of Eutyches, but after fruitless efforts to reclaim him, also his accuser before S. Flavian, Archbishop of Constantinople. In November 448, a Synod was called of Bishops who chanced from one cause or another to be there: these amounted to

thirty. The circumstance of Constantinople being the capital of the Eastern Empire occasioned Bishops to be often there. (The Archbishop of Alexandria though apparently he had habitually one of his Deacons there, as a sort of deputy, or Proctor, in the Imperial City, seems on more especial occasions to have had a Bishop there: e.g. S. Cyril sent his great Synodal Letter to Nestorius by four Bishops, Theopemptus, Daniel, Potamon and Comarius: of these Theopemptus Bishop of Cabasa and Daniel Bishop of Darnis, went to Ephesus and voted in the Council: Potamon and Comarius remained at Constantinople, for one of S. Cyril's earliest Letters after the Council (Epp. p. 81) was directed to them conjointly with the great Archimandrite Dalmatius, the Priest Eulogius, S. Cyril's Proctor, and another. A brief letter of S. Cyril's

written a few days later (pp. 91 sq.) when he was in ward at Ephesus, is directed to Theopemptus, Potamon and Daniel. Fleury (bk. 26 § 3) suggests that Theopemptus and Daniel went back to Constantinople with Letters from the Council.) Before this Synod the Bishop Eusebius accused Eutyches, who was condemned. The August of the next year, 449, the Robber-Council of Ephesus deposed S. Flavian (whose Martyrdom followed immediately for he was driven into exile to Epipa in Lydia and died there) and Eusebius. Eusebius was likewise ejected from his See and stayed at Rome as Pope S. Leo tells the Empress Pulcheria in a letter (S. Leo ad Pulch. 59 [79 col. 1037 ed. Ball.] cited by Fleury 27, 49 english translation): Eusebius was at the Council of Chalcedon, he was vindicated at the close of the 1st Session (t. iv. 1189 Col). In the third Session he presents to the Council a petition against Dioscorus (ib. 1249, 1251). In the fifth Session he was one of those engaged in the

handling concerning the holy faith, τρακταί■σ■ντων περ■ τ■ς ■γ■ας π■στεω

(ib. 1452): he signs in the sixteenth session (ib. 1737). A rescript of the Emperor Marcian annuls all that had been done against him. This Rescript addressed to Palladius, Praetorian Prefect, Valentinian, Praefect of Illyria, Tatian Praefect of the City, Vincomalus Master of the offices (see Theod. Ep. 140 tit.) and Consul-designate, is given as a sequel to the Acts of the Council of Chalcedon (part. 3 cap. xi. t. iv. 1809 ed. Col.). See Fleury Eccl. Hist. Books xxv. xxvii. and xxviii. in the English translation edited by Dr. Newman, Oxford, 1844.

Eusebius' brave and loyal conduct on this present occasion while yet a layman, is mentioned in the Council of

Chalcedon itself; for when that Council had heard the Letter of S. Cyril to John Archbishop of Antioch to which they gave the Ecumenical sanction of the Church, some of the Bishops called

out, ..., Eusebius deposed Nestorius. It is likewise mentioned by Evagrius (Eccl.

Hist. i. 9) who says, ..., exercising the Bishop's office at Dorylaeum, who while yet an advocate first convicted the blasphemy of Nestorius. Leontius (in the 7th century) writing against Nestorius and Eutyches (contra Nest. et

Eutych. lib. 3 in Galland. Bibl. Vet. Patrum xii. 697) speaks of it too.

13. s The people's applause during the sermons of S. Augustine and S. Chrysostom are often mentioned: Nestorius alludes to the applause of his own sermons a little above, p. 11. Two or three years later when the troubles which followed on the council through the Eastern Bishops misunderstanding S. Cyril and his language, were beginning to be allayed, and one of them, the

pious and aged Paul Bishop of Emesa, was preaching at Alexandria before the Archbishop, the very words that the people uttered in their delight are preserved to us (concilia t. iii. 1617, 1621 ed. Col.). Here Eusebius' cry was one of zeal for the Faith, contradicting the denial of Truth which he heard.

14. i.e. Eusebius afterwards bishop of Dorylaeum.

15. t See the same objection brought forward in the treatise *Quod Unus Christus*, given below.

16. x see Book 2, beginning of Book 5 and §§ 4.5. Def. xii capp. contr.Theod. cap. 7 init. de recta fide to the Emperor, pp. 32, 37, 38, to the Princesses, 47 b 70 e

85 c 115 c d 120 d, to the Empresses Pulcheria and Eudoxia 131 b & § 18 p. 148 b *Quod Unus Christus* see below. See also Theodoret in his letter to Bishop Timothy (Ep.130).

17. y Here the MS. leaves a blank of about 12 letters: these blanks sometimes indicate that the scribe could not decipher the word in the ms. which he was copying.

18. a The Creed that S. Cyril (here as elsewhere) recites above is the Nicene Creed, as actually put forth by that Council: Nestorius, being Archbishop of Constantinople, had (not unnaturally) been quoting from that of Constantinople, which is the Nicene Creed in the form in which it was afterwards put forth by the Council of Constantinople (A. D. 381), and in which it is familiar to us. See the two in Rev. Dr. Heurtley's *De Fide et symbolo*, pp. 5 and 17 ed. 18G9. and translated in parallel columns with the variations marked in my Father's, *The Councils of the Church to the close of the second general Council of Constantinople, A. D. 381*, 1857 pp. 312 sqq. For the very slow steps by which the Creed of Constantinople became well-known beyond the more immediate neighbourhood of Constantinople itself see "On the clause, And the Son, in regard &c." pp. 37 sqq; for the beginnings of its Liturgical use, in Spain, pp. 49, 65; in France p. 66; Germany, Rome p. 66; the East, note 2 pp. 184, 185. Even John Archbishop of Antioch in his Letter to S. Proclus written a few years after this treatise of S. Cyril, inserts the Creed of Nicea, *Synodicon* cap. 196. *Conc. iv. 452 Col.* Diogenes bishop of Cyzicus, in the Council of Chalcedon, said, "The holy fathers who were afterwards, explained the, was Incarnate, which the holy fathers in Nicea said, by 'From forth the Holy Ghost and Mary the Virgin.'" The Egyptians and the most pious Bishops with them called out, No one admits addition (*Conc. Chalc. Acts 1.1. iv. 913 ed. Col. quoted On the &c. p. 40.*): probably with a keen recollection of what their great Archbishop had here said, objecting to Nestorius as adding them: for the Council was holden in 451, only 7 years after he had departed to his rest. On the antiquity of these words though not in the actual Nicene Creed, see my Father's note P to Tertullian in the *Library of the Fathers*, pp. 503, 504.

19. b Theodoret, having lived amid the same school of thought as Nestorius, shares with him the dread of the Divine Nature being imagined to be changed into flesh. In his objection to S. Cyril's first chapter (see above p. 24 note q) Theodoret says, "It is plain then from what has been said that the form of God was not turned into servant's form but remaining what it was, took servant's

form.....having moulded Himself a Temple in the Virgin's womb, He was co-with that which was moulded and conceived and formed and borne: wherefore we style that holy Virgin too, Mother of God, not as having borne God by Nature but man united to God Who moulded him(p. 204 c d e)." In his Letter to the Monks of the province he says, "For in his first chapter he casts out the

economy that was wrought for our sakes, teaching that God the Word hath not taken human nature but was Himself changed into flesh," Ep. 151 p. 1292; Migne, t. 83. col. 1417. In his letter to the Monks of Constantinople written in his later years (Tillemont Art. xi. fin. thinks about 451) he says that

SS.Basil, Gregory, Amphilochius, Pope Damasus, Ambrose, Cyprian, Athanasius, Alexander his teacher, Meletius, Flavian, lights of the East, Ephraim the lyre of the Spirit; John [Chrysostom], Atticus, Ignatius, Polycarp, Irenaeus, Justin, Hippolytus, and (he then Bishop of Rome, the most holy Leo, all taught that "One Son is the Only-Begotten Son of God and God before the ages Begotten ineffably from out the Father, and that after the Incarnation He is called both Son of man and man, not turned hereinto but assuming what is ours." Ep. 145 p. 1253. Further on in the same Epistle Theodoret speaks also of the Manhood remaining: he says that whereas our Lord raised other bodies free from all blemish, "in His own He left the tokens of sufferings that He might through the sufferings convict of erring those who deny the assumption of His Body, and through the print of the nails might teach them who imagined that the Body had been changed into another nature, that it had remained in its proper form." ib p. 1254.

20. c This addition occurs in the same words on S. John i. 13 p. 107 O.T. (cf. an allusion on S.John xiv. 24) and in Scholia, § 18.

21. d διαμεμ■νυκεν. This emendation of the Roman editors for

διαμεμ■νηκεν

is confirmed to us by citations of Niketas in his catena on S. John. (This Niketas was Archbishop of Heraklea in Thrace in the xith century, he compiled ample Commentaries on Holy Scripture made up of copious extracts from the Fathers: those on the Psalms, SS. Matthew, Luke, John, the Epistle to the Hebrews, perhaps a fragment of that to the

Romans have reached us either published or in MSS.: for the psalms and S. John at least Niketas made use of the labours of those who

before him had constructed catenae of Fathers and he had besides access to works of the Fathers now lost, of which he has thus preserved something.)

22. f This passage is given rather fuller, and at greater length by Mercator, with the title, Also in the nineteenth quire, when he is speaking as it were against Arius. (p. 112, Bal.) This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

Five tomes against Nestorius - Book 2

Cyril of Alexandria, Five Tomes Against Nestorius. LFC 47 (1881)

Book 2. pp.38-80.

TOME II.

[Translated by P.E. PUSEY] The Word after the Union One Incarnate Person. Similitudes of unlike things united. ' Connection ' does not unite. The Name Christ means God the Son Incarnate. Jacob's pillar a type. To His human nature belong the anointing and His subjection to the Law: yet He is God. Cyrus how christ, the Babylonians how holy. Personal Union. Christ's glory no imparted glory but His own inherent glory. If community of names unite, Emmanuel has nought more than we. The human cannot be allotted to a distinct person. God the Son incarnate to be worshipped just as before His Incarnation. Speak not of 'hidden' and 'manifest' as though Two, they are One. Worship of Him taught by God the Father. The tongue is a fire and an unruly evil, as it is written; thrusting from him the mischief therefrom, the Divine-uttering David says, Set a watch, O Lord, before my mouth, a door of fencing around my lips, incline not mine heart to words of wickedness. For to be able to speak aright, and to have an exact control over the tongue, as to what it should speak, what not, is of a truth God-given, and is no slight matter with those who practise a conversation not void of admiration. But recklessness in speech and unbridled licence unto trickery, are replete with danger and bear down to the pit-fall of hell those who use it. And it is written, Death and life are in the hand of the tongue, they that master it shall eat the fruits thereof. A certain other too of the wise men hath said to us, If thou hast a word of understanding, answer, if not, lay thine hand upon thy mouth; for how is not silence better than unlearned speech? But accursed is it in another way too to belch forth bitter words, and to heap down sinful sayings upon the ineffable Glory, albeit it ought to be honoured by us with unceasing praises. And when we sin against the brethren and wound their weak conscience, we sin against Christ, for so hath written the Divine-uttering Paul. [39 And this I say having read Nestorius' words and observing that he not only says that we ought not to say that the holy Virgin is Mother of God and that she hath borne Emmanuel Who is God, but yet in addition to this and in many ways is he minded to make war upon the glory of Christ. For he endeavours to shew us that He is God-bearing and not truly God, but man associated with God; as in equality of rank. For thus seems good to him alone apart from every one else, to think and to speak, albeit the Catholic Church, which Christ Himself presented to Himself, has not the wrinkles of him who has compiled such things, but rather as unblemished, she keeps wholly without rebuke her knowledge of Him, and hath made full well her tradition of the Faith. For we believe in One God, the Father Almighty, of all things both visible and invisible the Maker, and in One Lord Jesus the Christ, and in the Holy Ghost: and following the confessions annexed hereto of the holy Fathers, we say that the Very Word Essentially sprung from forth God the Father, was made as we and was Incarnate and made Man, that is, took to Himself a Body from forth the holy Virgin, and made it His Own: for thus will He be truly One Lord Jesus Christ, thus let us worship Him as One, not putting apart Man and God, but believing that He is One and

the Same, in Godhead and in Manhood, that is, God alike and Man. But the inventor of the most recent impiety, albeit making feint of saying One Christ, ever divides the Natures and sets Each by itself, saying that they did not truly come together; but making excuses in sins, as it is written, devises some mode of connection, of merely (as I said) equality of rank, as shall be shewn from his own words: and he makes the Word out of God indwell by participation, as in a common man, and distributes the sayings in the Gospels, so as one while to attribute certain to the Word alone 1 and by Himself, other while to him that is |40 born from forth a woman separately. Yet how is it not obvious to all that the Only-Begotten being God by Nature has been made man, not by connection simply (as he |41 says) considered as external or accidental, but by true union, ineffable and passing understanding. And thus He is conceived of as One and Only, and every thing said befits Him and all will be said of One Person. For the Incarnate Nature 2 of the Word Himself is after the Union now conceived of as One, just as will reasonably be conceived in regard to ourselves too, for man is really One, compounded of unlike things, soul I mean and body. But it is necessary now too to notify that we say that the Body united to God the Word is ensouled with a reasonable Soul. And I will for profit's sake add this too: other than the Word out of God is the flesh, in regard to its proper nature, other again Essentially the Nature of the Word Itself. But even though the things named be conceived of as diverse and sundered in diverseness of nature, yet is Christ conceived of as One out of both, the Godhead and manhood having come together one to another in true union. And the God-inspired Scripture confirms us hereto by ten thousand words and acts: using similitudes whereby one may (and that without labour) clearly advance so as we may behold the Mystery of Christ. The blessed Prophet Isaiah said therefore, And there was sent to me one of the Seraphim and in his hand a live coal which he had taken with the tongs from off the altar and he touched my mouth and said, Lo this hath touched thy lips and shall take away thine iniquities and purge thy sins. And searching according to our power into the depth of the vision, we say that none |42 other save our Lord Jesus Christ is the spiritual coal laid on the altar whereon by us it gives forth the sweet savour of incense to God the Father: for through Him have we had access and are acceptable, offering the spiritual worship. This Divine Coal therefore, when it touches the lips of him who approaches thereto, will straightway exhibit 'him pure and wholly imparticipate in any sin. And in what way it touches our lips, the blessed Paul will teach saying, Nigh thee is the word, in thy mouth and in thy heart, that if thou say with thy mouth Lord Jesus and believe in thy heart that God hath raised, Him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And He is compared to a Coal, because conceived of as from two unlike things, yet by a true concurrence they are all but knit together unto union. For the fire entering into the wood, will transelement it somehow into its own glory and might albeit it hath retained what it was. Our Lord Jesus Christ again likens Himself to a Pearl, saying, The kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one Pearl of great price hath gone and sold all that he had and bought it. I hear Him in another way manifesting Himself to us and saying, I am the flower of the plain, the lily of the valleys. For He has in His Proper Nature the God-befitting Brightness of God the Father, and gives forth again His Saviour, in respect I mean of spiritual fragrance. As therefore in the pearl and also the lily, the thing itself is conceived of as body, the brilliancy or fragrance therein considered in its proper definition as other than they in whom they are, yet are the things inseparably innate again the own properties and not alien from those which possess them:---- in this way (I deem) shall we both reason and think of Emmanuel too. For of

diverse kind by nature are Godhead and flesh 3, yet was the Body of the Word His own, and not severed from His Body is the Word which is united thereto; for thus and not otherwise will Emmanuel, |43 i.e., God with us, be conceived of. Hence one while as Man, and making Himself manifest to us from the measures of the emptiness too, He said, No man takes My life from Me, another while again conceived of as God the Word and out of Heaven and One with His proper flesh, He says, No man hath ascended up to Heaven but He That came down from Heaven, the Son of Man. The Holy Scripture therefore from every side knitting together unto inseverable and true union the Son and bearing us back in faith unto One Person, this extraordinary man manifoldly severs, and hath babbled idly, calling the Word out of God the Father God of Christ Himself too, as our discourse as it advances will clearly demonstrate in its own time and place. For he feigns that he is afraid lest any overcome by reverence for the holy Virgin, and calling her Mother of God, should, supposing that there is a mixture and immingling of the Persons one with another pour forth uncomeliness upon the doctrines of the Church, albeit no one thus thinks: and rectifying (as he deems) a thing so dire, he utterly confuses all things, regardless of ideas which pertain to rightness and truth: for he said thus;

"If in simple faith you had been putting forward the word Mother of God, I would not have grudged it you, on examining the sense of the word. But since I see that you, on plea of honouring the blessed Mary, are maintaining the blasphemy of the heretics, I therefore ward off the putting forth of the word, suspecting the danger that is concealed therein. But to speak clearly and more intelligibly to all, it is the aim of the party of Arius and Eunomius and Apolinarius and of all who are of like brotherhood, 4 to bring in Theotokus, as though, a |44 mingling having taken place and the two natures not divided, nought of the meaner things were taken of the human nature, and they had place at length against the Divinity, 5 as though all things were spoken of One, not in |45 regard to the rank from connection, but to Nature. For One is Christ, and One Lord: but in respect of Christ, I mean of the Only-Begotten Son, both Christ and Son are said, one while, of the Godhead, another while of the Manhood and Godhead."

§1. Seest thou how with manifold inventions of ideas he impiously embellishes the generation after the flesh also of the Only-Begotten, how he essays to shew that it will take place no otherwise than by some infusion or

commingling of the substances having place: albeit the Teachers of the Church do not initiate us this fashion; for we say that a true concurrence had place, the Word uniting to Himself the Body, yet abiding what He was. But this man taking nought of these things to mind, hath blasphemed in no mean degree, parting Him into two persons and hypostases wholly severed one from the other, and attributing to either separately the words to it belonging: and again he says One Lord Jesus Christ, as though man were connected with God by rank only, not by true Union i. e., by Nature. How then is He One 6

Christ and Son and Lord, if to both severally will belong, as thou sayest, the being thus called and so being in truth, by reason of the hypostases coming together in no wise by union one with another, but being united in respect of rank only or sway or authority? And yet if we examine into the nature of 146 things, we shall observe that things which are in equality of dignity, have not for this reason parted with their individual existence: nor yet will the having equal degree in point of glory, suffice to union, as for example, Peter and John were both of them Apostles and holy and adorned with equal honours and might through the Spirit by Christ the Saviour of us all. For they along with the rest heard, Ye are the light of the world, and again, Heal the sick, raise the dead, cleanse the lepers, cast out devils. Shall

we therefore say that from their equality of rank or sway accrues to them that they too should be counted as one man, and this is sufficient for unity, I mean unity of their persons? And how will not such an opinion be with reason conceived of as foolish exceedingly? Why then dost thou feign that thou art right in the Faith, saying that One is Christ Jesus the Lord, and then, severing into two persona and hypostases the One, dishonourest the mode of the True Union through which the Christ is One and Alone, and unlearnedly callest equality of honour connection? What is this mode of connection? knowest thou not that dear it always is to those in this life who are rich in honours from the rulers to be in worldly renown? yet they being in. equal dignity sometimes, are yet separate

one from another in individual being and moreover in their desire of thinking and doing the same things. But if the kind of rank were any necessary bond gathering them into unity just like a physical coming together;----they would not, being in equality of honours or rank, have been parted one from another in persons and mind so as to be one and another. Where then shall we put thy connection, what shall we count that it wrought? did it persuade them to be of one league, did it cause that they should come together unto a mystic union? But you cannot say this, for reason has shewn that the connection is utterly weak to both these.

Tell me this too (for I will ask it as well, as matter of necessity), what good did the rank do for the man born from |47 out a woman who was (as you said) connected with God the Word? for did it make him equal in glory and excellency, and render him as great as He too is believed to be? And how then will He not speak falsely saying, My Glory will I not give to another, and vainly hath the Divine-uttering Psalmist too prated, saying on this wise, Who among the clouds shall be made equal to the Lord? who shall be made like to the Lord among the sons of God? Is not he other than the Word, One and by Nature and forth of God the Father, who in his proper person has been verily parted from union with Him? and how is this not clear to all? Now rank has not made equal to God the Word that which was connected, but it is seen to be and is in lower place: how then dost thou say One Christ and Son and Lord, although one excels, at least according to the force of reasoning, the other settles down below equality with Him and glory? Besides (for I will add this too to what I said) the Word That is forth of God the Father has given (according to him) His proper rank to him that is born of a woman: but how he says that this very thing has been wrought, it is meet to examine. Has he too been made Very Light? is he by Nature God and Life and Creator and Wisdom and Might, Image and Brightness of the Person of the Father? and the Endowments of the Supreme Glory, have they passed Naturally into some one of things made? what then is the Excellence in God by Nature? what great and above us, if it is possible for the creature to be rich and that essentially 7, in the good things wherein Itself is? But perchance it has been clad in rank, as participant of the Divine Preeminence? there are again two undoubted sons, if it is true that something other and inferior by nature to Him Who wrought in him the participation is that which is honoured with relationship to Him: you are therefore caught now as not even knowing what you are saying. For why do you blame those who attribute the words in the Gospels to One Person? is it not because you are inventing two sons? for how is there any longer One Lord and Christ |48 and Son, if each have his proper person and mode of being and moreover hypostasis withdrawing unto diverse-ness, repudiating the reality of true union and having utter irreconcilability with the other? And what is strange and shews the loathsomeness of his blasphemies, he says that the names are common. I mean Son and Christ and Lord. And if he say that they are common, i. e., to One Christ and to others besides Him, his statement would have probability: but if he ignorantly sever and supposes that these terms befit the Word by Himself and moreover him that is forth of a woman, there are again surely and unmistakably two christs and sons and lords. For he said, "The name Christ must one while be put for the Godhead Itself, other while for the Manhood too, or also

for both." But the community of name will help him not a whit to conceive of one Christ and Son and Lord while he severs (even though the hypostases themselves part not one from another), and the Persons are disjoined in their own proper diverseness. For making manifest to us the force of his innate unlearning he subjoins and says,

"When therefore the Divine Scripture is about to speak of either the birth of Christ which was forth of the blessed Virgin, or His Death, it is never seen to put God, but either Christ or Son or Lord, seeing that these three are significant of the two natures, one while of this, other while of that, other while of this and that. As for example when the Scripture declares to us the Generation out of man, what says it? God sent forth His Son; it did not say, God sent forth God the Word 8, but it takes [49] the name which indicates the two natures. For since the Son is Man and God, it says, Sent forth His Son made from out a woman, that when you hear the word made out of a woman, then you may see the name put forth which indicates the two natures, that you may call the Birth from forth the blessed Virgin, the Son's Birth, for the Virgin mother of Christ too bare the Son of God. But since the Son of God is two-fold in His Natures, she bare indeed the Son of God, but bare the manhood which is son by reason of the connected Son."

§2. But WE my friend, who know how to think better than thine empty whistlings and who track out the order of the God-inspired Scripture which says that One is God the Father out of whom are all things and One Lord Jesus Christ through Whom all things were brought into being: when we hear that Christ has been born of the holy Virgin, then, then in all wisdom and zealous to go the straight way of the Truth, do we say that the Word Which sprang forth of God the Father was both Incarnate and united Personally to flesh and born after the flesh: and we will not endure thy trickery, but to One and Only, the Son That is by Nature, will we allot the name Christ, with reason, when the Birth through the holy Virgin is spoken of. For common (as I said) to Him with others also will [50] such names confessedly "be, for many are sons by grace and gods and lords both in heaven and in earth, as the Divine-uttering Paul too writes to us: yet [they are so] as participating with Him Who is so by Nature and in imitation [of Him]. Still the name Christ and its reality will pertain in no wise to the bare Word from forth the Father, conceived of by us as bare [Word] by Himself and apart from flesh: but if now He be said to have emptied Himself and to have come down [to be] in servant's form and been made as we by reason of the flesh, He too will be called by reason of the anointing, Christ; for not in His own Nature has the Word being God been Anointed, but the anointing hath happened to Him in regard to His Humanity. Thus therefore when

that has first entered in, in regard to which the anointing takes place (for His is the Incarnation whereto belongs the anointing), when Christ is named by us we will not (according to thy unbridled speech) suppose that just a man, severed from the Word and put apart, has been born of the holy Virgin but the very Word (as I said) out of God the Father united to flesh and anointed humanly with the oil of gladness by God the Father. But that the anointing hath happened to God the Word in respect of the manhood, when He became as we, holy Scripture will prove to us; for the Divine-uttering Jacob departing from his father's hearth was hastening on his way unto Mesopotamia and going to Laban the son of Bethuel, and having lighted on a certain place on the way thither he was lodging there and, laying his head on a stone, he sleeps: and having seen a ladder, stretching on high from earth to heaven and angels both ascending and descending by means of it and the Lord resting thereupon, he marvelled much at the vision and taking the stone he set it up as a pillar and poured oil upon the top of it. Regard now herein our Lord Jesus Christ, the One and only and truly Son, as a pillared stone. For indeed He is a choice stone, a head corner-stone, precious, set for the head of the corner and for the foundation of Zion by God the Father. [51 Regard (I pray) moreover how it was anointed, for not the whole stone throughout did the Divine-uttering Jacob bedew with oil, but rather poured it upon the top of it. Therefore not wholly (so to speak) nor in that the Only-Begotten is Word, has He been anointed in respect of His proper Nature (for how could He be conceived of as participate of His own Spirit?) but rather is anointed (as I said) on the surface, i. e., externally and as in part and on the surface on the Body that was His own by true union: and as He is said to suffer in the flesh humanly, albeit by Nature Impassible as God; so is He conceived of as anointed in regard to the human nature, albeit Himself anointing with His own Spirit those whom it befits to partake of His holiness.

Thus are WE minded to think and are accustomed to walk aright, going on the royal and unperverted road: but he saying that such names are indicative of the two natures, allots to either with authority what seems good to him and is ashamed of the lowliness of speech belonging to the economy with flesh, and though you hear the blessed Paul say, God sent forth His Son made from out a woman, made under the law, Away, says this man, think not that the Word Which sprang forth of God has been sent, for He has not been made from out a woman, He has not been made under the law. And that our words are no empty guile, but we have used rather his own speech, I will again bring forward the very things he said,

"For God (he says) sent forth His Son made of a woman, if made under the law.

Here he points out the two natures, he says what took place as to the human nature, for demand of the wrangler 9,

Who was made under the law? was it God the Word?"

§3. And how will not he be verily distraught, who essays to overturn, as far as in him lies, things so clear and known of [52

all and undoubted? Whom hath the Father sent to us out of heaven, Saviour and

Redeemer? was it not the Word Which sprang forth of His Essence? Who is He That descended and ascended far above the Heavens that He might fill all things? Dost

thou say that the being able to fill all things is the work of our nature
and will you affix it to the measures of humanity? of whom hath the blessed John
written, He that cometh from above is above all? Or will haply Himself
too lie in rebuking the people of the Jews and saying, Ye are from beneath, I am from above, and
again, I am not of this world? For if He were man out of woman like one
of the rest, and not rather the Word That is from above and out of God the
Father, Incarnate and appearing in human form, how will He be conceived of as
both above and out of heaven? how above all and not of this world? albeit
a part of the world by reason of the flesh and (so to speak), according to the
measure that befits the human nature, made along with all under God. Therefore
He called the Father His God, though He too is God by Nature and beamed forth
out of His Essence Only-Begotten Son. Of whom says the blessed David, He sent forth His Word
and healed them? for no elder, no angel but the Lord Himself hath saved us,
according to the Scriptures.

"But yea, he saith, God the Word able to fill all things has been sent. How? for where do we say
that He is not? or whither will He be sent?" Will you accuse therefore the all-wise Moses too, as
having wronged in no slight degree the Ineffable glory of God? for he said that God descended in
the form of fire upon the Mount Sinai. And if you hear the blessed David say unto God mighty over
all, Thou shalt send forth Thy Spirit and they shall be created and Thou shalt renew the face of the
earth, wilt thou then perchance put aside the Spirit-clad and suppose that he speaks falsely? for
no motion involving change of place does the Godhead make, nor will It pass from place to place,
as though the being in all and filling all things were not inherent in It. These things (I |53
suppose).....thyself too 10; but you will be reasoning again, and rising up against the true
doctrines, choosing to follow yourself alone. But you would surely have better thoughts if you
reasoned thus, that our whole speech as to God has been framed in human wise, but is
understood as befits Him Alone. But it has troubled him not a little that the Word out of God the
Father is said to have been made under the Law. But the fear herein is nought, for He hath
remained what He was, Lawgiver (that is) and God. And if He have not been made man, He hath
not been made under the Law; but since it is true that He hath humbled Himself Who in His own
Nature is above and high, hath been made as we Who is above the whole creation, and being
Rich became poor through being made as we, how will He not be said with us to have been made
under the Law too? Shall we not, if we think aright, conclude that the measure of man's nature is
defined to lie in his having to be subject to the Law? for the exempt and above the Law and by
Nature and in truth free will be none other than the Godhead. Hence when He was made flesh
then was He made under the Law too, for He paid to the collectors the didrachm 11, albeit in His
own Nature Free as God and Son even when He was made flesh. But if to thee it seems good to
sever into two the One and to declare to us that he which was forth of a woman is man apart by

himself, how will he be said to have been made under the Law too, who is of the nature which is under the Law? for not that which hath to be subject to the Law, will be made under the Law, [54 but that which, hath a Nature above Law and external to Law. For the Divine and Most High Nature alone (as I said) is both beyond law and also free, and hath no master whatever, but Itself rather ruleth all and subjecteth all to His own yoke. But this man having missed right reasoning, slid down to this extent of impiety in his ideas and arrived at such height of awkwardness, from dividing into two the One Lord Jesus Christ, as unshrinkingly to say that Emmanuel is neither truly God nor yet by Nature Son, but is so called Christ and holy, as certain other too of men like us or of those who have worshipped impure devils: for thus again hath he said:

"But as we say that the Creator of all is God and Moses god; for it

says, I have made thee a god unto Pharaoh: and Israel God's son, for it

says, Israel is My firstborn son; and as we say that Saul was

christ, for it says, I will not stretch forth my hand upon him, because he is the Lord's christ, and

Cyrus likewise, Thus saith the Lord to Cyrus My christ, and the

Babylonian holy, for I (it says) marshal them 12: so

do we say that the Lord is christ and god and son and holy. But the community of

names is similar, the rank not the same."

§4. What are you saying? what word are you belching forth out of your own heart and not out of the mouth of the Lord, [55 as it is written? No one calleth Jesus Anathema save in Beelzebub. As Moses for instance may be conceived of or called by us God, so will Christ too? after the likeness of Israel, will He too be Son, tell me? O impiety! O words that reck not of lifting up themselves against the glory of our Saviour! O sheer stupidity! and that overcomes all hesitancy in respect I mean of unholy daring against the doctrines of the Church. Let the blessed David now too sing, The enemies of the Lord lied unto Him: for the Divine-uttering Moses was by nature a man as we and nought else: but when on God saying, Come I am sending thee to Pharaoh king of Egypt and thou shalt bring the children of Israel forth of the land of Egypt, he was putting forward as reason for begging off, his slowness of speech and want of utterance, since yesterday and the third day, he heard God say, See I have made thee a god to Pharaoh and Aaron thy brother shall be thy interpreter. For feeble was the law to rid any from bondage unto the devil, but on Christ becoming our Mediator, this too has been achieved, just as here when Aaron was along with the Divine-uttering Moses, Israel was delivered from the bondage in Egypt. But since Christ was about in due course of time to be made under the Law too, in that He was as we and was man, Aaron was put in second place to Moses 13. And the plan of the mystery is thus,----but if one should choose to say this too, that by the calling of God has that mighty Moses too been honoured, according to this which has been said to us in common and as by God's favour and munificence, I said, Ye are gods and all of you sons of the Most High:----is Christ in this way God? yet how is not this madness and the empty froth of an unlearned mind? for the one (as I said) being man by nature has been honoured with the mere title only, the Other is truly God (for the Word was God) in human form, having the preeminence over all of His own Nature unmutated (for not in change for the worse will be the Divine Nature by reason of Its [56 descending to communicate in blood

and flesh), and verily He is recognized as God when appearing as Man also. And a clear demonstration of this are the things that have been written in the Gospels concerning Him. For the Divine-uttering John said, Now when He was in Jerusalem in the feast, many believed in His Name when they saw the miracles which He was doing, but Jesus Himself did not trust Himself to them, because He knew all things and needed not that any one should testify of man, for He knew what was in man: albeit the being able to see the heart of man and to know its secrets, will not belong to any one (whence should it?) of men like us, nor yet to ought other of things made, but rather to Him Alone Who is said to fashion our hearts by Himself. Then how has Emmanuel, being called God, been honoured like Moses with the mere title alone, and is not rather in truth that which He is also said to be? Thus again does John write of Him, for He whom God sent speaketh the words of God and giveth not the Spirit by measure. Understandest thou then how, albeit beheld a man as we, He speaketh the words of God? For to God Alone Who is by Nature and truly will pertain as something choice and above the creature, the being able by a word to achieve what He will and to render partakers of the Holy Ghost them who have been justified in faith:----and one may see that Christ is in this case. For He said to the leper, I will, be clean. to the widow's son, Young man, to thee say I, Arise: and His own Disciples He manifested partakers of the Holy Ghost, for He breathed on them, saying, Receive ye the Holy Ghost. Then how will He Who has advanced to this point and been crowned with God-befitting renown be god after such sort as was Moses? whose heart knew he? who hath believed on his name? whom hath he justified through faith in himself? where hath he as son spoken the words of God? albeit he hath openly cried unto them of Israel, Thus saith |57 the Lord, 14 and hath a servant's measure, for he was made faithful as a servant in the house of God. And if Emmanuel was son in the same way too as was Israel who was made so after the flesh, thou hast brought down among bondservants Him Who is in His own Nature Free, even though He became in the form of a bondman by reason of the flesh and the things thereto pertaining: thou hast set in equal measure with the sons by grace Him on account of whom they have been enriched with the grace of sonship: for He has been called first-born of us by reason of the manhood, yet even so hath remained Only-begotten as God. 15 Therefore (as saith the most wise Paul) the powers above are bidden to worship the First-begotten when introduced by the Father into the world, and on learning the mystery regarding Him, with ceaseless praises do they extol the One and by Nature and truly Son. For if He gives authority to them that received Him to become children of God, as John saith, and if it is true that His Spirit effects that we too should become sons (for God sent forth the Spirit of His Son into our hearts crying Abba, Father), none who are accustomed to think aright will endure this man saying that He too is son in such manner as was Israel. And how was He in such wise too christ and holy, as may be called christ both Cyrus the King of the Persians and yet again the Persians and Medes themselves? for it were time to say that neither has Christ been sanctified humanly albeit the Holy Ghost soared down upon Him in form of a dove. For Cyrus son of Cambyses led an expedition against the land of the Babylonians in his time, but he was in error, and used to offer worship to foul devils: but when, on God stirring him up and rousing him into wrath, he |58 took the land of the Babylonians, by a name common, albeit not anointed with the Holy Ghost, he was called christ. And in this way were the Persians and Medes holy who were his fellows (for they too served the creature more than God the Creator and worshipped the works of their own hands); but since the offering that was once, according to the words of the Mosaic Law, separated unto God, whether calf or sheep, was called holy; therefore have they too been called holy through the Prophet's

voice, by reason they were set apart by the Divine assent to take captive the land of the Babylonians. If then Emmanuel is in such sort christ as was Cyrus too, and in such wise holy as were the Medes and Persians, one might with reason say as of their absurdity of notion that neither hath He been anointed with the Holy Ghost nor is He holy at all. The Divine David will therefore lie saying unto Him, Thou lovedst righteousness and hatedst wrong, therefore God, Thy God, anointed Thee with the oil of gladness above Thy fellows. And he chattering after this sort against the Preeminence and glory of our Saviour, thinks that he thrusts away the charge of impiety, by saying something childish and without understanding, "for the community (he says) of names is like, not the rank the same." How, tell me, for I do not understand? For if He is in such wise God as was Moses too, and in such wise son as was Israel, and in such wise christ as was Cyrus and moreover in such wise holy as were the Medes, how will He escape having to be in equality of rank with them?

Now therefore you will be caught in having blasphemed against the very Nature of the Word too, for thou saidst again,

"Say of Him Who assumed that He is God, add of that which is assumed that it is the servant's form, bring in next the dignity of connection, that of the two the sway is common, that of the two the dignity is the same; while the natures remain, acknowledge the union of rank."

§5. He divides therefore again into two, in exceeding lack of understanding he lavishes on rank the force of union, [59 haply not understanding what union is, and what the rank really is. But this we say; he said that of the two natures one is the sway, one the Dignity. Since then he who is in equality of glory with God the Word will not surpass Moses in respect of being god, it is I suppose clear that the very Word which is forth of God, will have equal status in nature and glory with Moses, for if the mean be like and in every respect have exact resemblance with the first and third, the plan of their nature will not be diverse. But haply he will say that the mode of rank is not nature: how therefore do you deem it fit to gather into one (as yourself say) sway and to crown with equal rank things essentially so far severed from participation one with another and also from equality? for where a nature is wholly in inferior place, the other overtopping it, how will there accrue to it both equality of honours and even dignity and the mode of glory be not diverse? But that on mentioning connection, haply conceived of as that of mere proximity and juxtaposition, or as an accidental one, himself rises up against his own words, building what he undid and setting up what has been overthrown, will be clear by this again also: for he said thus;

"Therefore 16 I would have you hold fast

with all assurance: there is no severance of the connection of the dignity of the sonship, there is no severance of his being Christ, of the Godhead and Manhood there is a severance; Christ is indivisible, in that He is Christ, for we have not two christs nor two sons, for there is not with us a first and a second, nor yet other and other, nor again another son and another again; but the One is Himself twofold, not in rank but in nature." [60

§6. Tell me again what it is you term inseverable connection: is it the union, I mean in respect of Person, which WE set forth, striving together for the doctrines of the Truth? or is it this which is conceived of as one of juxtaposition and proximity of any to anything? for thus does the God-inspired Scripture take the word. And verily He spake to the most holy Moses, when He was discoursing with him respecting that olden tabernacle, And thou shalt make fifty taches of gold and connect the curtains one to other with the taches. For being five and each having individually the being other than the rest, they were connected by the taches. But not thus do WE say that the union has been wrought as to Christ, for neither as one may be connected with another, either in respect to like mindedness or bodily nearness, was He too like this, but (as I have repeatedly said) He made His own the Body which was taken from forth the holy Virgin; and we say that the Word out of God has been truly united to flesh not without a soul.

Hence if the force of the connection which has been spoken of by him, signify the union which we mean, i. e. of Person, reasonably will he have said that there is no severance of Christ, in that He is Christ; for He is "not one and another, nor yet son and son, other and other, first and second," but One both before flesh and with flesh: for thus will He be in respect of rank (as THOU sayest) and also of sway, inseverable, yea rather the Same. Then how dost thou say that the One and Inseverable is twofold, and that not in regard of rank but of nature? for not because the Word out of God the Father having taken flesh, proceeded forth man as we, will He for this reason be called also twofold, for One and that not without flesh is He Who is in His proper Nature external to flesh and body.¹⁷

For as, were one to kill a man such as we are, he would not with reason be accused of having wronged two men but one |61 alone, even though the man be conceived of as being of soul and body, and the nature of the things that have been brought together be not the same, but

diverse: so again must we conceive of Christ, for He is not twofold, but One and Only Lord and Son is the Word from forth God the Father, not without flesh. For that of Manhood and Godhead most vast is the difference or interval I myself too would allow, for other in respect of the mode of their being and nothing like one to another are plainly the things which have been named. But when the mystery Christ-ward is brought before us, the plan of the union ignores not indeed the difference, but puts aside the severance, not confounding the natures or immingling them but, because the Word of God when He partook of flesh and blood, even thus is conceived of and called One Son. But you in saying that they ought not to be called two christs, nor should one confess two sons, and hereby filching the semblance of rightness in dogma, are caught in the act of saying two christs, and dividing into his own diverseness man and God, and you endeavour to shew that the one is operated, the other operates: for your words are thus,

"The 18 good glory of the Only-Begotten

one while is ascribed to the Father, for it is, He says, My Father which glorifieth Me, other while to the Spirit, for the Spirit of Truth, He says, shall glorify Me, other

while to the power of Christ, for they, it says, went forth and preached the word everywhere, the Lord co-working and confirming the word through the signs that followed."

§7. If he says that the Only-Begotten Word of God, as [62 though lacking glory in that He is and is conceived of as Word and not yet Incarnate, is glorified by the Father and the Holy Ghost:---that he both blunders and has missed the truth, I will leave saying for the present (for occasion leads us to something else); but he seems to me to have forgotten what he had just now thought out and said, for he said, "Not one and another is Christ, not other and other son, for we have not two Christs and two sons." But, O most understanding, would I say, if thou affirm that the good glory of the Only-Begotten is ascribed to the power of Christ, how will He be not one and another, or how not wholly and surely two? for if not the same be giver and receiver, or he ascribe to another than himself the things which accrue to him by nature, Christ hath wrought being possessed, as being other than the Only-Begotten: for if the good glory of the Only-Begotten have been (as you say) ascribed to him; and the Divine-uttering disciples using the power that came from him, preached and wrought miracles, how is that not true that I said? for he hath wrought using other's power, that he which wrought and not himself rather may be glorified by those in the world. What then (tell me) appears there more in Him than in the holy Apostles? for they have wrought wonders not by their own power, and this themselves clearly confessed, for they were worthy of admiration in knowing this too and glorifying Him Who worketh in them. Then how ought not Christ Who

according to thee was possessed by another and had from without the good glory of the Only-Begotten, to have proclaimed to those who approach Him as God, and supplicate succour from Him, In the name of the Only-Begotten, or in His Might, be to thee this good thing: for so used to do the all-wise disciples, every where naming Jesus of Nazareth. But to no one whatever hath He declared this, but rather to His own power used He to attribute what was accomplished, one time saying to the blind man, Believe ye that I am able to do this? and requiring their assent, at another ordering with authority saying, [63 I will, be clean. Why dost thou not, letting go the fables fit for old women which have been invented by thyself alone, occupy thyself with wise mind about the depth of the mystery? 19 But one may see that he little reckons of things needful unto profit, but is afraid lest he let drop ought true and be caught thinking anything praiseworthy: and thinks every thing that is most discordant and makes a condemnation utterly inconsiderate of the doctrines of the church, albeit he should have remembered God saying by the mouth of Ezekiel to those who are over the spiritual flocks, Ye ate the good pasture and drank the pure water and troubled the residue with your feet, and My flock fed on the treadings down of your feet and drank the water troubled by your feet. For when WE apply our minds to the God-inspired Scriptures, we eat the good pasture, as it is written, and we drink the untroubled water, i. e. the unmixed with falsehood, translucent and most pure word of the Spirit: but if we thicken it and immingle therewith like mud the cheerlessness of our own devices, we plot against the flocks of the Saviour. And that this too is true, the things which he has thought out and heedlessly said of Christ, will shew; for it is thus:

"For God the Word even before the Incarnation was Son and God and of one mind with the Father, but in the last times He took the form of a servant. Yet being before this Son, and being [so] called, after the assumption He cannot be called Son separately, lest we teach the doctrine of two sons. But since he has been connected with Him which is in the beginning Son, Him who was connected with him, he may not admit of severance in respect of the dignity of sonship, in respect I say of the [64 dignity of sonship, not in respect of the natures. Wherefore God the Word is called Christ also, since He has His connection with Christ perpetual. And it is not possible that God the Word should do ought without the manhood, for it has been with all exactitude brought unto exact connection, not unto deification, as the wise ones of the neo-dogmatists say."

§8. He that durst say that the good glory of the Only-Begotten has been ascribed to the power of Christ, and that plucked asunder the bond of Oneness, gathers again into union and again dissolves it and parts the natures one from other. And most plentifully does he vainly talk and rhodomontade to us respecting these things, so that even though he should say ought that tendeth unto orthodoxy, he may be clearly convicted of not knowing what he saith. For he says here that the Word of God "is both Son and God even before the Incarnation, moreover that in the last times

He took the form of a servant." Tell me therefore, if I do not seem to thee to say what is meet, Who is it now that is said to be made man? and what dost thou say that being made man is? who is he that took the servant's form? and how was it taken by him? That in saying therefore that a man was made man, you will display as worthy of ridicule your own understanding, how can one doubt? for he that is man by nature,²⁰ how will he be made what he was, and pass as though to somewhat else, in respect I mean of nature? that which in its own nature is not free, how will it be said to have become bond, as though it were not so at the beginning? Hence to have been made man, will not pertain unto a man, far from it, and to take the form of a servant, belongs not to him who even at the beginning has the measure of bondservice, but to Him rather Who being not man by Nature, is believed to have been made so, and Who being Lord of all as God, abased Himself in our condition, uniting to Himself Personally the human nature, and taking the form of the servant. For thus will that too be true which thou [65] saidst, that "after the assumption, He cannot be called Son separately lest we teach the doctrine of two sons." And the right and unperverted and straight-going path of doctrines, is this and no other. But he again who mentioned to us the being-made-man of the Word Which is forth of the Father, borne almost straightway unto forgetfulness of what he said, severs again into two the One, both in vile sort floating in feeblest ideas and using ever words untested, for he said, "But since he has been connected with Him, Who is in the beginning Son, Who was connected with him, he may not admit of severance, as regards the dignity of sonship, as regards dignity I say of sonship, not as regards the natures." Rightly, my friend, dost thou reject as unprofitable that which seems to be insecure, studiously has it been set before thee to use ever vigilant mode of speech. For lo, lo, severing the natures, thou gatherest them into union as regards the dignity of sonship. Sufficeth therefore unto true union in things by nature severed one from another, the sameness or identity of names and the dignity in respect of this? for thus too does it seem good to thee to say. Therefore since the name Christ, and moreover son and lord, have been given to others too as names common [to several] (for very many have been made christs and have been called sons and lords); they too will be as regards the dignity of sonship, both disseverable one from another and all of them one in respect of the union which you think was wrought in respect of Christ too. But a man such as we will be wholly distinct from the Word out of God: how therefore they have not been severed, how too there is one son, I cannot conceive, unless we say that the human nature and the Word have come together by a true union. But since one must, on account of these words of his, carry round the argument even unto absurdity, that on all [66] sides he may be convicted of having thought not aright, come now, come, let us say this too. For if the dignity of sonship suffices unto union, since the Word Which is from forth Him is called and is Son of God the Father, and the name is common to many more, where is the harm (tell me) of saying that the rest too all of them have themselves been united with Him, in order that Emmanuel may have nought more than they? for the claim⁷ of the same names will (it seems) be contending with Him and be striving for equality, and the mode of connection will lie in bare and mere appellation or community of name. What then is being made man understood to be? what too the descent in the servant's form? for if the mode of the being made man is (according to him) a mere connection, and consist in the dignity only of sonship what is to hinder our saying that it has been effected in regard to all the rest too? But the friend of learning sees assuredly the uncomeliness of what is said. Whither therefore is he now borne off, distraught, unto things not lawful? by us shall be said to him what is uttered by Jeremiah's voice, Thou waxedst weary in much journeying, for he is tossed to and fro borne about with every wind, as saith the

most wise Paul. Therefore receive the anchor of the soul sure and stedfast, set thy feet upon a rock. If thou sayest that the Word of God was made man, this will suffice to shew that He Who is above all the creation was made as we. He took the servant's form although He possessed freedom as God; for He was in equality with the Father, Who possesseth dominion over all. Cease to sever the natures after the union: for that one thing and another is the Divine Nature and the nature of man it will be fit to know, and needful I deem to those who are sound in mind (for they are parted one from another by incomparable differences), but in regard to Christ the Saviour of us all, do thou having brought them together into union true and of Person, reject severance, for thus wilt thou confess one Christ and Son and Lord. But I know not how the inventor of feeble doctrines has made exceeding petty account of the fact of union, and thrusting away both it (as seems) and the might of [67] the truth, hath gone again unto what liketh himself and saith, "Therefore is God the Word called Christ also, seeing that He hath His connection with Christ perpetual. And it is not possible for God the Word to work ought without the manhood; for it hath been accurately adjusted unto exact connection, not deification, as the wise ones of the neo-dogmatists say." When therefore he says that the Word from forth God the Father has been separately called Christ, as having connection with Christ, i. e., with another, how has he not idly prated in saying that after the assumption He cannot be so styled separately? since not as One is that conceived of by us which is said to have been accidentally connected with ought else, for two of a surety will be rightly conceived to be the things which come together, and not one, itself connected with itself. False speech therefore are his words, and in another sense are they idle talk: but WE after the union, though one name God the Word, conceive not of Him apart from His own flesh; though one say Christ, we recognize the Word Incarnate.²¹ What then is the mode of the connection which you speak of conceived to be? for if you say that the human nature has been united Personally with the Word That sprang forth from God, why (tell me) do you insult the Divine Flesh? albeit you refuse not to worship it, while the duty of being worshipped belongs only to the Divine and Ineffable Nature: but if you do not think that a true union took place, but call rather by the name of connection, the rank which consists in identity of name and in mere and only equality of style, why do you prate in solemn language, saying that he that is born of the woman has "been accurately adjusted unto exact connection," i. e., with the Word? for they are synonymous one with another, son with son, and lord with lord, nor are [68] the names a whit inferior one to another, and to inquire into any superiority in them is (I suppose) idle, for son than son qua son, hath neither greater nor less. You are therefore talking superfluously (clearly so) in saying that he has been "accurately adjusted unto exact connection." But to say that they have been accurately adjusted one to another will belong (as appears to me) not to things possessing an identity of name, but to those rather, which obtain the equality and likeness in every thing of things that are believed to be one. As for example we say that there hath been accurately adjusted unto exact correspondence to the form of such an one, either the son that is begotten from out him, or one might say his image: but as regards connection, how can things be conceived of and said to have been accurately adjusted? But himself interpreted to us the force of connection: for "it is not possible (he says) that God the Word should do ought without the human nature." Likeminded therefore with one another and harmonious according to thee, and from common counsel advancing unto each action shall we believe the pair of sons spoken of by thee. How then are there not two christs and sons and lords? But you affirm (it is like) that the Word used His Body as an instrument. Yet if you say One Son and One Person, the Incarnate Person of the Word, He will not be an instrument of Deity, but

rather will use as an instrument His own Body, just as a man's soul too does. Therefore confess One, not dividing the natures, at the same time knowing and holding, that of the flesh the count is one; of the Godhead again, that which beseems It alone: for we say that the flesh of the Word by no means became Godhead, but rather Divine, as being His own. For if the flesh of a man is called human, what hinders that that of God the Word should be called Divine? why then dost thou mock at the beauty of the Truth, telling us of the deification of the holy flesh, and all but casting in the teeth of those who have chosen to think aright, a god-making, albeit thyself sayest,

"In order therefore that it might be pointed out to the

Magi too, Who this is That is worshipped by them, and to Whom the grace of the

Holy Ghost led them----that it was not to a mere babe viewed by itself, but to a

body connected ineffably with God."

§9. Since therefore he says that the body has been ineffably united to God, and that which is truly ineffable is beyond understanding and speech, true of a surety is the union or the (according to him) connection. For such things are ineffable, and of things that thus come together with one another one would not (I deem) know the mode. But if thou art able to say it, and deemest that thou canst declare the force of the connection, how is it any longer ineffable? But I marvel that albeit he says that the Body has been connected with God and that ineffably, he does not say that it is His very own, in order that it might be conceived of as one with Him, but parts again into man and God, separately and apart, the One Christ and Lord Jesus, and feigns that he thinks aright, when he says,

"Yet 22 not mere man is Christ (o accuser)

but Man alike and God: had He been God alone, it had been right, of Apolinarius,

to say, Why seek ye to kill Me, God, Who have told you the truth? This is He Who

was encircled with the Thorny Crown, this He Who said, My

God, My God, why forsookest Thou Me? this He Who endured the three days

death, this do I worship with the Godhead as co-partner in the Divine

sway."

§10. View now I pray again how he snatches at and puts around his own words the form of the truth (for "not mere man, says he, is Christ, but Man alike and God,") yet severs again and says that He is not One, and stupidly takes hold of something without foundation and constructs what pleases himself. For as though some one were saying that the Word had appeared to us upon earth bare and |70 without flesh, and had conversed with us, and wrought His Divine signs, or that He was common man and that not the Word Himself has been made Man:----he says, "Not mere man is Christ, but God also." But WE, most excellent sir (will I say), even though we say that He is Man alike and God, do not speak thus as putting them apart, but rather knowing that the Same even before the Incarnation was Son and God and Word of the Father, and after it hath become man as we and been made flesh. But he asserting that He ought not to be conceived of as mere

man but God and Man, allots the Thorny Crown and the rest of the Sufferings to man severally and apart, while he confesses that he worships this man with the Godhead, and yet greater impiety, as not being (it is like) truly God and Son, but co-partner in the sway of the Word. For that he clearly severs, his confession that he ought to be worshipped along with the Godhead will clearly shew. For that which is co-worshipped with other is altogether other than that with which it is co-worshipped. But WE are accustomed to worship Emmanuel with one worship, not severing from the Word the Body That was Personally united to Him. But it is meet to investigate what the being "advocate of the Divine Sway" means. For did our Lord Jesus Christ Himself too like one of the holy Apostles and Evangelists preach to the world another christ or son and lord, as having the Divine Sway or Authority over all, and Himself too speak for the glory of another? albeit the choir of God's heralds proclaim to the world Jesus Christ who is forth of the seed of David according to the flesh, and the plan of our faith advances through our confession to [71 Himward, and we are justified, believing not on a mere man like us, but on Him Who is by Nature and truly God. And the Gentiles indeed were living in the world without God, when they knew not Christ, as blessed Paul saith, but since they knew Him they have not remained in ignorance of Him Who is by Nature God. Let him therefore teach us Whose glory and sway it was that Christ spoke for, albeit of them that came to Him He demanded faith in Himself, and this faith in Him He attributed to the Father: and verily He said, Believe in Me and in God believe, and again, He that believeth on Me believeth not on Me but on Him That sent Me, and he that seeth Me seeth Him That sent Me. But haply to speak for according to him may mean the same as to speak as: I concede, albeit the word has other meaning. Then how may man speak as God (according to thee) when enduring the contumelies of the Jews? For come let us view the speech befitting each. It will be meet for Him Who is in truth God by Nature to say, I am invisible, impalpable and superior to suffering, moreover Incorporeal, Life and Life-giving and above all as God: the other expounding to us his own nature how it is, will reasonably say, I am visible and palpable, passible, subject to decay and subject to God. Will then he who says such things speak as He That excels and is superior, as regards the count of His own Nature? how were this not an unlearned thing to say? for one surely will speak falsely, either that one or this. But in saying advocacy or speaking for, that it is nought else than to speak for another, you confess even against your will who tell us of connection and of One Christ and Lord: and severing them into two you worship them, yea rather you co-worship, and think that you are freeing the Church from the charge of god-making, yourself engoddening a man, and not saying One Son even though He be not conceived of apart from His own flesh: for then would you worship Him [72 unblamed, and will know where you were, as it is written, going astray from the doctrines of the truth.

"But yea (saith he) he hath said to the leper, I will, be thou cleansed, and to the ruler of the synagogue's daughter, Maid, arise, and to the sea, Peace, be still, and herein was he a co-partner, for he uttered the Divine words whereby it was possible to achieve all things easily." Two then are they that command, and let us grant that the words on all matters belong to both. When then it says, Why seek ye to kill me, a man which have told you the truth, whose words (tell me) do you say that these be? or dost thou allot those to the Word, these to a man born of a woman as other than He? Where then wilt thou put the most holy Paul who says clearly, But to us One God the Father out of Whom all things and we unto Him, and One Lord Jesus Christ through Whom all things and we through Him. But he, over and over saying, "One Son and not one and other, nor yet Christ and a second christ," contends against his own words, and to two persons and distinct

hypostases allots the expressions of the Divines and His own.

Yet not regardless of his own notions, he puts forth again,

"I 23 venerate him as image of

Almighty Godhead; for He highly exalted Him and gave Him a Name which is above every name, that at the name of Jesus Christ every knee should bow, of heavenly and earthly and beneath the earth and every tongue should confess Lord Jesus Christ."

§11. And who again will be conceived of as he whom (as he supposes) he

confesses he venerates and pretends to honour with likeness to God, save surely

him whom he but now mentioned to us, calling him an advocate or co-worker of the

Divine sway? whom he foolishly said ought to be co-worshipped with the Godhead,

as son other and severally than |73 the

Word of God: he says that he has also been exalted by God the Father, that he

moreover received the Name which

is above every name, that to him should both every knee bow, of heavenly and earthly and beneath the earth and every tongue confess Lord Jesus Christ.

If therefore the Father hath placed Him, being God by Nature, on high even before the here-mentioned exaltation: on investigating the mode of the intervening abasement, we shall find some wise Economy in regard to which dishonoured meanwhile, He had become again in the exaltation wherein He ever was, exaltation essentially inexisting and verily Proper to Him. If this be not so (as he deems and says) but He made some other than the Word of God, the man connected with Him, an object of worship by heaven and earth and those lower yet:---He hath engodded a man like us: no longer will He meetly blame us as though we desired to engod him that is not God, whereas one must fasten on God the Father Himself the charge of the transgression hereto pertaining. He that is studious for learning sees therefore in what direction his words burst forth, and the inventions of his untempered miscounsel at what a word they terminate. For WE say that the Son being by Nature God, i. e., the Word out of God the Father, descended unto voluntary emptying, ascended again with the flesh too unto the God-befitting Dignity of His inherent Excellence: for He is worshipped with flesh too, as being an object of worship even before it, for He was even yet by Nature God, both before the emptying and when He is said to endure the emptiness, made as we. But this man disdaining so august and spotless doctrines connecteth a man with God by mere outward accident, and is not ashamed to co-worship him as in equality of dignity and as one with another, and maintains (he says) that he received as somewhat unwonted and strange and as a matter of favour that to him every knee should bow, and besides that |74 every tongue should confess Lord Jesus Christ. And shouldst thou say that he was made God by Nature, he hath blasphemed openly saying that the Nature of the Godhead is generate; and if not by Nature but he receive the dignity of gift and from outside and by mere title, how is he not openly saying that we worship him who is not by Nature God? And together with us (it is like) the gravity of the spirits above too is in error. And the Father Himself is the beginning and plea to us of these

things. How then will He yet find fault with them who have chosen to worship the creature rather than Himself? and why does He indict and punish those that have erred, if the error have been by the will of Himself, in exhibiting to us as an object of worship him who is not by Nature God? But since citing here this word, I mean the one before us, that to Him shall bow every knee and every tongue shall confess Lord Jesus Christ, he (I know not how minded) pretermitted what remains and was of necessity added in order by the blessed Paul, come let us adding it say this, for every tongue confesses Lord Jesus Christ to the glory of God the Father. Hence if He be not by Nature God, but he says that on account of accidental connection, I mean with the Word out of God, he is worshipped both by ourselves and by the holy angels:----some mode of honour has been invented by the Father, so that the creature should be engodded along with Himself, and to no purpose has He displeasure against any for having done this: and if this thing were to His honour, how should He not deem worthy of recompense, praise and glory them who have chosen to do this? But haply they will say this, How is it any honour to the Father that every knee should bow to Emmanuel?

Because the Word being by Nature God and out of Him, that is, out of His Essence, has been made flesh, and is worshipped (as I said) as One and Alone and Truly Son with His proper Flesh. And the Father is glorified as God, [75 having Very Son Him who was begotten from forth His Essence, whom made flesh also He hath given for us, in order that He having suffered in the flesh might save all under Heaven, that every one who believeth on Him should not perish but have everlasting life, that every one that seeth Him might see the Father. Now that this too is to us verily a life-giving thing, the Son Himself hath shewn: for He said, This is Life Eternal that they might know Thee, the Only Very God and Jesus Christ whom Thou sentest. And this and none other is the way to the right and most unerring line of thought, but he utterly confounding every thing says, "Because of the wearer I reverence the worn, because of the hidden I worship him that is seen. 24"

§12. View again (I pray) how he every where shuns the union and fears the truth and refuses the rightness of the Divine doctrines. Not other than the worn was He who weareth, but rather the same conceived of in concurrence of Godhead and manhood, and One and Alone in truth Son of God the Father. Worship therefore the Word out of God as One with His own Flesh. For tell me, if I do not seem to thee to think aright, thrusting aside as feeble thy slow speech herein. For suppose one should choose to say of any man such as we are or of any one of the kings of the earth, Because of the king's soul I reverence his body, because of the hidden I worship him that is seen, would not one straightway chide him and say, O sir what are you doing? one man surely is the Ruler, even though he be evidently compounded of two, soul I mean and body. Why then are you idly blabbing to us, speaking of a wearer and a worn, a hidden and an apparent, and confessing that you co-worship as one with another and dishonouring the [76 mode of union, whereas the God-inspired Scripturs reveals to us One Christ and Lord, the Word out of God the Father with His own Body? Knowest thou not that He healed in Jerusalem the blind from his birth, afterward finding him in the temple, He engrafted into him a firm and stablished faith in Himself? for He came to him and asked, Dost THOU believe on the Son of God? and when to this he cried out, Who is He, Lord, that I might believe on Him? He again said, Thou hast both seen Him and it is He that talketh with thee. 25 Thou seest how He hath shewn him not the wearer, not the hidden within, but rather Himself as One with the flesh? And verily the wise John says, That Which was from the beginning, which we have heard, which we have seen with our eyes, which we viewed and our

hands handled, of the Word of Life. Albeit the Godhead is impalpable, yet the Word has been made palpable through His own flesh; invisible by Nature, He was yet manifest through the Body; but Thou again completely severest and dealest subtilly with the truth, parting the natures, uniting (as you say) the worship. But if you part the natures, along with them will diverge the natural properties too of either, the count of their difference will speed apart: hence two are they confessedly. But tell me who ask, what is it that severs the natures one from another and what will be the mode of their difference. You will (I suppose) surely answer that one thing by nature is man or the manhood, another God or the Godhead: and the one exalted incomparably above the other, and it as much inferior as is man less than God. How then (tell me) dost thou deem right to honour with one worship things of so unlike nature and parted, as regards their mode of being, by incomparable differences? For would you, if you put about a horse a man's glory, be doing anything praiseworthy? would you not rather be insulting the superior, dragging down the better nature into dishonour? [77 But he has invented something clever in his defence, for he subjoins:

"Not 26 by itself God is that

which was formed in the womb, not by itself God that which was formed forth of

the Spirit, not by itself God that which was buried in the tomb; for so should

we have been man-worshippers and very worshippers of the dead. But since God is

in that which is assumed, from that which assumeth is the assumed co-named God,

as connected with the assumer."

§13. Lo again is he who every where telleth us of connection, and feareth the charge of man-worship, caught in the act of being a man-worshipper, and is holden in the meshes of his own mis-counsel and is detected falling into a reprobate mind. 'For (says he) that which is born from the womb is not by itself God.' How I marvel at thy shrewdness and thy so subtle mind: for who ever is there who hath dared to say this? or who that knows not that that which is born of the flesh is flesh? yet was it the own flesh of the Word and He is conceived of as one with it, just as we said but now that the soul of man too is one with his own body. If therefore one should choose say of us too, The body by itself is not man, would not such an one reasonably be called superfluous in his words and a random talker? for none will deny that the body by itself is not man, but it will be rather called the body of a man: nathless one will not severing them asunder and putting soul and body apart say that the body is co-named with the soul in order to signify a single man, for such a speech would not have been made orderly but would rather be replete with unlearning; but on bringing both together by physical union 27 unto the condition of one man, he will [78 then style him a man, and will not in this way seem to say what is paltry and uncomely. One must therefore if one would be in all wise and sensible say, A body which is from forth a woman, and confess that conjoined by personal union to the Word, it has rendered the Same, God and Man, One Christ and Son and Lord. But now pretermittting this, falling quite away from the straight road he thinks.....b the perverted way, and proclaims unto us two gods: one, as if by Nature and in truth, the Word forth of God the Father, and other than He, him who is co-named with Him. For just as no one of us would be said to live (for example) with himself alone, but rather he would live with another, and if any one were to say that any of the kings of the earth co-reigned with himself, such an one would reasonably incur ridicule, and would be blabbing 8, putting and saying what belonged to one only,

as though [he were speaking] of two: just so is it exceeding lack of understanding to suppose that to be co-named can have place in respect of one only. For they will surely be two; and the one is God by Nature, the other having (it seems) the mere being co-named [as something] from without and accruing to him, is exhibited to us as a new god. Does therefore He That is by Nature and truly God of all lie in saying to us, If thou wilt hearken unto Me, there shall be no new god be in thee, neither shalt thou worship an alien god? Then how have we worshipped Christ and how to Him shall every [79] knee bow? how dost thou confess that thou veneratest Him? albeit thou fearest (as thou saidst) to be called a man-worshipper. But he has as he thinks some clever answer to this, "he is co-named god as connected with the assumer:" how was he assumed (tell) or what the mode of the connection? If therefore by true union, I mean of Person, cease dividing what has been united; for seasonably (I deem) by us too shall be said to thee who art severing the inseverable, What, therefore God joined together let not man put asunder. But if thou say that the assumption or the connection is extraneous and of accident, how knowest thou not that in us too is God and WE are connected to Him relatively and have been made partakers of His Divine Nature? yea the Divine-uttering David singeth, My soul is fast joined after Thee. Shall WE too therefore be co-named with God by Nature gods according to him, to us too shall every knee bow? What God the Father hath enjoined to the spirits above let the Divine-uttering Paul come forward and teach; For when (saith he) He bringeth the First-begotten into the world He saith, And let all the Angels of God worship Him. Since therefore herein thy wise word has not been added, but He has enjoined rather that He should be worshipped as of a surety One and not one along with another: who is He who is worshipped by the Angels, albeit the Divine Scripture calls Him First-born? We say that the Word out of God the Father has been called First-born albeit He is God by Nature and Only-Begotten Son and not reckoned with the creature, as far as regards Godhead, because He was made Man and First-born among many brethren.

One therefore is He Who is worshipped by the spirits above, the Word forth of

God the Father with His own flesh: for then did He bear Him and, as having the preeminence in all things, is

He conceived of as First-born. And [80]

the God-inspired Scriptures wholly proclaim One Christ and Son and Lord: but

this too-curious man says Two and he is not ashamed to add a worshipped man to

the Holy and Consubstantial Trinity: for he says again,

"But this kinsman after the flesh of Israel, man according to what is

manifest, begotten according to Paul's voice of the seed of David, is by

connection Almighty God" and then adds, 28

"Hear Paul proclaiming both, he confesses the man first and then deifies

what is manifest by connection with God, that none may suspect the Christian of

being a man-worshipper. Keep we therefore unconfused the connection of the

natures, confess we One God, reverence we the man who is co-worshipped by a Divine connection along with the Almighty God."

§14. If therefore on naming Man thou knowest that He is with this God by Nature, it is well and I will stop: but if severing the natures, not merely in respect of knowing which is the human, which again the Divine, but rather parting them from their concurrence unto unity, confessedly thou art a man-worshipper, and it shall be said to thee by us, Thou shalt eat the fruit of thy labours: and being hard and spurning admonition, go alone on the perverted way. But WE, tracking the pious and blameless path of the holy fathers, instructed full well in the writings of the Apostles and Evangelists, will honour together with God the Father and the Holy Ghost, with one worship, the One Lord Jesus Christ, through Whom and with Whom to God the Father be glory with the Holy Ghost unto ages of ages.

[A small selection of footnotes and marginalia, omitting all biblical references, follows]

1. b See S. Cyril's fourth chapter, "

If any one allot to two Persons or Hypostases the words in the Gospel and Apostolic writings, said either of Christ by the saints or by Him of Himself, and ascribe some to a man conceived of by himself apart from the Word That is of God, others as God-befitting to the Word alone That is of God the Father, be he anathema." Neither Andrew nor Theodoret understood this chapter; Andrew allows that the words must not be allotted to two persons, and uses the term

■κρᾱ of the Union of God

and Man both here and on chapter 11 end, just as S. Cyril Hom. Pasch. 7, p. 102

d had said τ■ ε■ς

■κρον ■vo■v

and in the Hom. 16 (A.D. 429) so often quoted by Andrew, p. 230 b (as well as at p. 17 above and elsewhere) had used the expression

τ■v ε■ς

■κρον ■νωσιν

[Nestorius § 8, below p. 64 had called it ■κρα

συν■φεια]; but appears to think

that S. Cyril had denied any distinction of the words at all. Theodore after an allotment to the Human nature of our Lord of words said by Him of His Human nature, shews his misunderstanding of S. Cyril's chapter by adding what is quite true, but is equally admitted by S. Cyril, "Hence, the things spoken and wrought in God-befitting sort, we will allot to God the Word, those spoken and wrought in lowly wise to the servant's form, lest we fall into the sickness of Arius' and Eunomius' blasphemy."

What S. Cyril is objecting to is the notion that He who is One with the Father is God the Son absolutely distinct from His own Manhood, that He who said. My God My God why forsookest Thou Me is, not God the Son, speaking of and through the Manhood which He had for ever united to Himself but, a man distinct and apart. But even in his quite early writings S. Cyril had never overlooked what the Eastern Bishops were (a year or two after this treatise was written) so anxious to have brought prominently forward, viz. that "as to the Gospel and Apostolic words concerning the Lord, we know that Divines make some common, as to One Person, apportion others, as to two Natures, and give to Christ the God-befitting according to His Godhead, the lowly ones according to His Manhood " (Confession of Eastern Bishops, approved by S. Cyril and incorporated by him in his Ecumenical letter to John of Antioch, Three Epistles p. 72). In his Thesaurus cap. x init., S. Cyril says, "But we must know and believe that the Word being God and Consubstantial in all things with the Father, put on man's nature and hath been made Man, in order that He may both sometimes speak as man by reason of the Economy with flesh, and may also as God utter the things above man as so being by Nature

and when opportunity introduces the need of this. But if any one should wish to refer the things which are more humanly and economically spoken (as 1 said) to His Godhead and again to refer the things which are Divinely spoken to the time wherein He has been made man, such an one will wrong the nature of things and will destroy the Economy: for one while He saith as God, Verily I say to you, before Abraham was, I am, and again, I have come down from out of heaven. If one wishes to preserve to Him only the God-befitting Dignity, he will utterly take away His being made man in the last times (for He was not in human nature before Abraham was nor yet has He as man come down from Heaven): and again if one should choose to attribute to bare God the Word before the Incarnation the words and acts of the human nature, such an one will do impiously: for what will he do when Christ says Now has My Soul been troubled and is very sorrowful? will he admit that sorrow and dismay befel the Nature of God and that fear of death gat hold thereof? what when he sees Him crucified, will he admit that the Godhead of the Son suffered this just as man? or will

he repudiate the blasphemy? Therefore let what is suitable thereto be kept to each time and fact and let Theology practise herself not surely in those things whence it is clear that He is speaking as man, but those whence He is from forth the Father as Son and God; and let it allow to the Economy with flesh that He should sometimes say what does not belong to the Godhead bare and by Itself." pp. 72,73. See also de Trinitate ad Herm. dial. 1. p. 398, dial. 6. p. 600 a b, 602 fin.

Hom. Pasch. 7 (A.D. 420) "For as to create in God-befitting manner is not conceived of as pertaining to a man, so is to die alien from God." p. 104 b and through the Homily. These belong to the earlier years of S. Cyril's Episcopate: they do not differ from what S. Cyril wrote about this time, in explanation of his fourth chapter, and in reply to Andrew's criticisms, p. 171 a b, nor from what, in A.D. 432 when the

Egyptian and Eastern Churches had explained to one another what each meant, S. Cyril wrote to Acacius Bishop of Melitene as being what the Eastern Bishops said and as being one of the essential points in which they differed from Nestorius

(Epp. pp. 117, 118 a).

2. c S. Cyril in his second

Letter to Successus bishop of Diocaesarea in Isauria, written probably about 3

years after this, explains the Term One Nature Incarnate thus, " For even

if the Only-Begotten Son of God Incarnate and Made man be said by us to be One,

He has not therefore been mixed up (as some please to think) nor has the Nature

of the Word passed into the nature of the flesh nor yet that of the flesh into

His Nature, but, while each abides and is conceived of in its natural property,

H e united unspeakably and unutterably shewed us One Nature of the Son, yet (as

I said) Incarnate. For not merely of things which are simple by nature is the

One rightly used, but also of those which are brought together as compounded;

such as is man, of soul and body: for such things are diverse in form and not

consubstantial one to another; yet united, they made up one nature of man,

albeit in the plan of the compounding, the difference of nature in the things

brought together into Union exists." Epp. p. 143 a b c. The great

estimation in which this letter was held is indicated by its frequent citations

in controversies on the Incarnation. See also the Letter to Acacius Bishop

Melitene, Epp. pp. 115, 116.

3. d See S. Cyril's first Letter to

Successus, Epp. p. 137 d.

4. e The following extract from Tillemont (Hist.

Eccles. Les Apollinaristes, Art 2. t. vii pp. 001, 605 ed. 2. Paris 1700), will illustrate that dread of Apollinarianism, which not only Nestorius but John of Antioch (see a letter of his to S.Cyril, Synodicon cap. 80. Baluz. Nova Collectio Conciliorum t. i. 783; iv. 346 Col.) Theodoret and the Bishops of that Archiepiscopate felt. Apollinarianism had been their last great heretical onslaught, only about 60 years previous, and Antioch its head-quarters. Tillemont says, "Car ne voulant pas reconnoistre qu'il y eust deux substances et deux natures en J. C, l'une divine et l'autre humaine, ou bien l'une de Dieu et l'autre de la chair, non seulement ils [les Apollinaristes] soutenoient, après les Ariens, qu'il avoit une seule nature mixte et composée de la divine et de l'humaine : mais ils se reduisoient à dire que sa chair estoit consubstantielle à sa divinité, qu'une partie du Verbe avoit esté changée en chair, en os, en cheveux, en un mot en un corps et en une nature toute différente de la sienne, que ce n'avoit pas esté un corps comme le nostre, qu'il en avoit seulement la forme et l'apparence extérieure, mais qu'il estoit coeternel à la nature divine, formé de la substance mesme de la sagesse éternelle et de celle du Verbe changée en un corps passible: Qu'ainsi c'estoit la substance mesme de la sagesse qui avoit créé le monde, et la divinité du Fils consubstantielle au Père, qui avoit esté circonscrite et attachée a la croix ; et non un corps terrestre comme le nostre.

Ils ajoutaient, par une consequence bien naturelle de ce faux principe, que la substance de son corps n'estait pas prise de Marie, mais avoit seulement passé par elle comme par un canal [this was the ancient blasphemy of a portion of the Gnostics, see S. Iren. 3. 11. 3. p. 231 O.T.] : d'où vient qu'ils luy refusoient le titre de Mere de Dieu, et qu'ils pretendoient qu'on ne pouvoit dire que le corps de J. C. fust tiré d'elle, sans mettre une quaternité en Dieu au lieu de la Trinité ; de sorte qu'il est visible que selon eux, le corps de J. C. estoit compris dans la Trinité. Ils disaient aussi que ce corps avoit esté avant Marie et que J. C. l'avoit toujours eu, ayant toujours esté fils de l'homme, qu'il l'avoit pris du ciel [S. Cyril in his Ecumenic Letter to John Archbishop of Antioch (see 3 Epistles p. 72) says that some had reported that he himself had held this very thing], qu'il n'avoit eu qu'à descendre en terre avec son corps qui luy estoit uni substantiellement, qu'ainsi ce corps estoit non seulement consubstantiel à la divinité, mais aussi céleste et increé." When therefore S. Cyril insists on the Word having been made flesh, the Eastern Bishops thought that while using

S. John the Evangelist's words, he was pressing the $\gamma\gamma\omicron\upsilon\epsilon$ to mean hath become, been actually turned into : and the "One Incarnate Hypostasis of the Word" seemed to them to mean not Union but the mixture and confusion of the Apollinarians. Theodoret, in his objections to the 12 chapters which S. Cyril and his Council had drawn up for Nestorius to sign, does not in general use language that differs very much from S. Cyril's own mind ; but sets out with the conviction that S. Cyril was an Apollinarian and so reads and interprets the chapters as really intended to bring in Apollinarian error secretly by use of veiled language. Thus in reply to S. Cyril's "for she [the blessed Virgin] hath borne after the flesh the Word from out of God made flesh " (chapter 1), Theodoret remarks, "we say that He has not been made flesh by nature nor was God the Word changed into flesh," "it is plain therefore that the Form of God was not turned into form of servant:" in objection to Chapter 2, "Superfluous therefore is Personal union, which as I think he is putting forward instead of mixture:" the objection to chapter 3 ends with the words, "he who is teaching us mixture by means of other names:" in objection to chapter 5, "but that the Word has been made flesh by any turning, we not only do not say, but we accuse of impiety them that say so:" the objection to chapter 6 closes, "for not by being turned did God the Word become flesh, but assumed flesh possessed of an intellectual soul;" in the objection to chapter 8 occur similarly the words, "For neither did God the Word receive transformation [$\tau\rho\alpha\tau\iota\sigma\mu\omicron\varsigma$ see S. James i. 17] nor again did man lose what he was, and become changed into the nature of God:" the objection to chapter 10 begins, "Not into nature of flesh was the Unchangeable Nature turned :": in the objection to chapter 11 occur the words, "for first of all, he nowhere mentioned flesh endowed with mind nor confessed that he which was assumed is perfect man, but everywhere he says flesh, following the doctrine of Apollinarius; next he intersperses in his words the notion of mixture, infusing it by means of other words." Hence it is clear that Theodoret's objection was not to the chapters themselves but to the chapters in that he approached them possessed with the notion that S. Cyril was an Apollinarian and was endeavouring to disseminate their error by dishonest use of apparently orthodox language.

5. f Nestorius means that whereas it was the

object of the Arians and Eunomians to assert that God the Son was inferior to

God the Father, supposing all the lowly actions that are recorded of God our

Saviour and His purely Human actions, His hunger and thirst and weariness and

sorrow and pain, could be referred to His Godhead, it would go to make out their

case. Whereas the actions are not referred to the Godhead considered by Itself,

but all the actions recorded of our Lord after His Birth in the flesh, whether

Divine or Human, are referred to One Person, God and Man in One, of God the Son.

Just as (to use our little comparisons to help our frail understanding) no

distinction is made in human actions; we say, he ate, he slept, he read, he

wrote, he thought: we do not distinguish and say, his body ate, his body slept,

his soul read, or wrote, or thought. Part of this passage is quoted by S. Cyril

in his defence of his fourth chapter against Andrew. For the last portion of the extract compare serm 2, p. 68, Bal.

6. h One is added on the authority of

a Syriac citation in a MS. in the British Museum, Cod add. 14533 fol. 9 and again fol. 30. The Roman editors had given it in their margin as a conjectural emendation.

7. l i.e. as one of the things not imparted

to it, but so part of its own being, that it may not lose it without ceasing to be what it is.

8. n Nestorius in the fourth of the sermons which Mercator has published (preached after he had received from S. Cyril the Great Letter of the Alexandrine Synod with the 12 Chapters appended, accompanied by Pope S. Celestine's Letter), preached against opponents of his and re-affirms what he had said before, repeating a few words here and there from the older sermon from which these extracts were taken: a sermon not perhaps belonging to the volume which was first published (see above p. 4) but preached (as was certainly the next piece, p. 51) to oppose S. Cyril's letter to monks, p. 13 b. In this sermon 4, p. 82 Nestorius says, "God sent His Son, a name common to the natures, i. e., of man and God. He did not say, God sending God the Word." See too further on where other similarities or re-capitulations are referred to in margin. The passage which stands at the head of § 13 (see below p. 77) is from serm. 2. p. 65 Bal. and some of it also in serm. 1. p. 55. The whole passage as cited here and in the Council of Ephesus (see next note) is given by Mercator with the title, From the book of Nestorius himself, out of the 16th quire, on dogma. In the volume from which the extracts were taken for the Council of Ephesus, the sermon on dogma seems to have nearly followed that which Mercator gives us complete pp. 56-70, and which is there called sermon 2: for the extracts from this sermon 2 are extracted from the 15th and 10th quires, see Mercatoris opera pp. 205, 207, 210 Bal.: while the two extracts given from the sermon on Dogma are from the 16th and 17th quires, viz. this one from the 16th (Merc. p. 201, or 17th as Greek edd.) and the extract at the head of § 8 below from the 17th quire (Merc. p. 205). The Greek editions of the council however agree with Mercator in styling this extract εἰς δόγμα, but omit the words in the title to the other extract, appending it instead to two citations from the 15th quire; one of which is, in part, at the head of § 14, the other is given by S. Cyril both there and in his letter to Acacius of Melitene written after the reconciliation with the Eastern Bishops, Epp. p. 115. 1.5-9.

9. q i. e. S. Cyril himself: for Nestorius

looked not kindly on S. Cyril's Letter to the monks, to which (p. 13 b) he is here referring, see note on book 4 § 6 below.

10. s The present text as it now stands is ταῦτα

ποῦ καὶ σάυτην, the

Roman Editors conjecture κατ

for κα, but it is just as

likely that the difficulty is occasioned by omission from homoeoteleuton, from which even a good MS. (as is the one in which the Greek text of these books is preserved) is rarely exempt.

11. t i. e., the tribute money of

half a shekel which was the acknowledgement of God's sovereignty appointed in the first instance by God, Exod. xxx. 12-16. (It does not appear to have been a regular tax, though there seems an allusion to it in 2 Kings xii. 4, the money of every one that passeth the

account. This tax our Lord paid, S. Matt, xvii. 24-27, yet told S. Peter that He was free, as a Son.) Every male who had attained the age of 20 was to pay: it amounted to a hundred talents, 1775 shekels of silver: with the hundred talents were cast a hundred silver sockets for the sanctuary and the vail, the 1775 silver shekels were used in making hooks for the pillars and in overlaying the chapters (Exod. xxxviii, 25-28).

Dr. Edersheim, learned in Jewish customs and deeply versed in their books, tells us, " It had only been about a century before [our Lord's payment for Himself and S. Peter], during the reign of Salome-Alexandra (about 78 B. C), that the Pharisaical party, being then in power, had carried an enactment by which the Temple-tribute was to be enforced at law.....It is a matter of doubt whether the half-shekel had ever been intended as an annual payment. Its first enactment was under exceptional circumstances, and the mode in which, as we are informed a similar collection was made during the reign of Joash(2 Chron.xxiv.6-11) suggests the question whether the original institution by Moses was not treated rather as affording a precedent than as laying down a binding rule. At the time of Nehemiah we read only of a self-imposed ordinance and at the rate of a third, not a half shekel (Neh. x. 32-34). But long before the coming of Christ very different views prevailed." The Temple, its ministry

and Services pp. 49, 50 (Religious Tract Society). Dr. Edersheim tells us that the money was paid in the month previous to the Passover, pp. 47, 48.

12. u In this passage as cited before the

Council of Ephesus are given the words which S. Cyril also (see de Trin.dial. 6.

p. 589 e and elsewhere,) with the Alexandrine MS. of the LXX. reads, ■γιὰςμ■νοι

ε■σιν, they have been sanctified (corresponding

to My sanctified ones in our version) and I lead them. These words

are required to explain Nestorius' assertion that the Babylonian was called holy.

13. v See this at greater length in S.

Cyril's Glaphyra on Exodus, lib. i. cap. 4. pp. 305 sq. and especially 306 c;

also lib. iii. 3. pp. 327 sq.

14. x This contrast between our Master and

our fellow-servants to whom He had delegated His authority before His own

Advent, is argued on by S. Cyril below, Schol. § 26, also Thes. cap. 12 p. 108 c d and often.

15. y S. Cyril in his Thesaurus, cap. 25 p.

238 d says, " He is therefore Only-Begotten by Nature, as Only out of the Father, God out of God, and Light beaming forth of Light: First-Begotten for our sakes, in order that all the creation engrafted as it were in a certain immortal root and springing up out of Him Who ever is (for all things have been made through Him and consist) might itself too be preserved for aye." (... is

Aubert's text slightly emended from the beautiful Munich Codex 331, written in the tenth century). See also De Trin. ad Herm. dial. l.p. 405 c: and 7th Paschal homily (A.D. 420) p. 103; 10th Paschal homily (A.D. 423) p. 159 e.

16. z This is given differently in

Marius Mercator's collection of extracts made by S.Cyril from Nestorius'writings.

The 17th extract is as follows, "Also from another tractate quire 25.

Wherefore I would have you secure in your assent or acclamation [..., no

doubt rightly]. There is no severance of the connection and of Godhead [deitatis, perhaps, dignitatis, dignity]

nor of the sway. In that the Son is Christ, there is no severance in these, but in regard to Godhead and manhood there is severance. In that He is Christ, the Son is undivided, in that He is Son, He is undivided. For we have not two christs and two sons, nor is there with us a first christ and a second, nor one and another, nor again one son and again another son, but Himself the Same, Himself a twofold Son, not in respect of dignity but of nature." p. 117 ed.

Baluz.

17. a flesh and body. Thus I heave

translated, following the translation given of this piece of S. Cyril by the Syriac MS. in the British Museum (Add. 17154 fol. 21 v) written in the seventh century. The MS. contains a correspondence between Severus Archbishop of Antioch and Sergius the Grammarian on the controversy about the two Natures in the Incarnation. Severus quotes S. Cyril throughout his writings, and this passage is cited in Severus' reply to Sergius' second letter. The Greek has the more usual phrase, flesh and blood.

18. c S. Cyril had looked on these words of

Nestorius as replete with gravest untruth, for S. Cyril's seventh chapter is, "If any says that Jesus has been in-wrought-in as man by God the Word and that the good glory of the Only-Begotten has been put around Him as though He were other than He, be he anathema." They may belong to one of Nestorius' earlier sermons. Mercator (p. 110 ed. Bal.) cites them as being out of the second volume, first quire (i. e. of one of the volumes of published sermons, see above p. 48 note n). Mercator tells us that this volume began, "I have yet much to say to you." (Mercator has apparently only three extracts out of the first volume, i.e. two on the Creed, and the one given above p. 51.) In the extracts made for the Council of Ephesus, part of the passage is also cited and there too as taken out of the first quire: see Merc. p. 207, top of page,

and the corresponding place in the different editions of the Council of Ephesus.

19. f S. Cyril in his sixth Dialogue

to Hermias explains that "Hence He is glorified by the Father not as though He needed glory while conceived of as apart from flesh, and believed God forth of God : but since He was man, which does not possess as fruit of his proper nature, the power of working God-befitting acts, He receives the power by the Union and Concurrence (...) Unspeakable such as is conceived to be that of the Word with His human nature." De Trin. ad Herm. dial. 6. p. 601 a b.

20. h See this also in the Quod Unus

Christus, below.

21. l i.e. S. Cyril says here and elsewhere

(de recta fide ad Imperatorem 32 e, ad Arcadium Marinamque 47 b 70 e 85 e 115 d 120 d, ad Pulcheriam et Eudociam 131 b 148 b, in his Explanation of XIth chapter, and three or four times in the treatise Quod Unus Christus) that the name Jesus Christ does not belong to God the Son before the Incarnation, except as looking on to the Incarnation (de recta fide ad Arcadium Marinamque 120 d) but is the name of God the Son Incarnate God and Man : not as though there were a connection with Christ but because "God and Man are One Christ."

22. m This passage again is from sermon 2

in Mercator's selection: it occurs at p. 64 Bal. In the sermon itself, after who have told you the truth, is

added, but now He says, why seek ye to kill Me that Man who was crowned &c.

Words here and there are quoted by the same Mercator, as translations of S.

Cyril's citations of Nestorius (p. 114 Bal.) and some other words among the passages cited before Council of Ephesus where they are said to be taken from the sixteenth quire, (ib. p. 207 & Conc. t. iii. 1068 Col.)

23. r These words are also a portion of

serm. 2 (see p. 65 Baluz.). The closing words, and that every tongue should confess Lord Jesus Christ, are

there omitted but seem to have formed part of the sermon, since S. Cyril a

little below says that Nestorius for some reason or other had omitted to add, to the glory of God the Father. We

do not know where Nestorius used the words cited a little before, But yea He said to the leper, I will, &c.

24. v These words are extant in Nestorius'

first sermon p. 55 Baluz, but some phrases are repeated in serm. 2 p. 65 just following S. Cyril's last citation. The words, Because of the wearer I reverence the worn, are not in this part of the second sermon, yet are quoted (pp. 114, 115) in a long piece extracted (all but these words) from serm. 2, and again in page 207 in an extract from the 16th quire in which this sermon was. The words here cited are likewise cited by S. Cyril in his Great Letter to Nestorius. Three Epistles, p. 64.

25. x S. Cyril loves to quote this loyal

adoration of our Master on the part of the born-blind and our Master's acceptance of it; see it mentioned again below Schol. § 36 and de recta fide to the Emperor Theodosius, 31 a.

26. y This belongs to serm. 2. and follows

the last quotation, a few words only intervening. A few words are also quoted in the Great Letter to Nest. see note v.

27. z See this expression physical union or unity of Nature of

the Union of the Nature of God and the Nature of man in Christ in S. Cyril's third chapter. S. Cyril says in his Explanation of his third chapter that he used physical in the sense of true. The word physical or natural, perplexed Andrew of Samosata, who in his objection to that chapter supposes natural to have been used in contrast with supernatural.

Theodoret, in his objection, replies that even man himself, though really one, is allowed to be spoken of as twofold. S. Cyril does not object to this : he speaks in regard to our Lord, of dividing the Natures in one's conception of them. " Hence in regard of thought and of only seeing with the eyes of the

soul how the Only-Begotten became man, we say that the natures united are two, but that the Word of God Incarnate and made man, is One Christ and Son and Lord." Ep. 1 to Successus, p. 137 e. Again, " But they [i. e. they who thought one ought to speak of two natures as actually existent] did not know that things which are severed otherwise than in mere conception of them, these will full surely part off one from the other wholly and separately into diverseness. Take for example a man: we conceive of two natures in him, one, of the soul, the other, of the body. But severing them in mere idea, and in subtil conception or fantasy of the mind, admitting the difference, we do not put the natures apart nor give them their force throughout by severing, but we conceive of One ; so that the two are no longer two, but through both is One living creature made up. Hence though one speak of the nature of manhood and Godhead in Emmanuel, yet has the manhood become the Word's own, and He is conceived of as One Son with it." Ep. 2. to Successus, p. 145 b c.

28. b something seems to have dropped out

here. The Roman Editors conjectured ■εταλ

hastens along for ο■εταλ

thinks: "he hastens along the perverted way, falling from the straight path."

29. f These two pieces are both quoted before the Council of Ephesus, see pp. 204, 206 Bal. where they are called from the fifteenth quire; the Greek editions add on dogma. S. Cyril cites also the last portion in his letter to Acacius of Melitene Epp. p. 115 a, see above p. 49 note n. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Five tomes against Nestorius - Book 3

Cyril of Alexandria, Five Tomes Against Nestorius. LFC 47 (1881)

Book 3. pp.81-124.

TOME III.

[Translated by P.E. PUSEY]

Ps. xviii. 11 hints at the depth of Christ's mystery. Gifts through Incarnation. Is, xlv. 14, 15 the Incarnate Son. S. John

i. 14. 2 Sam. vii. 12-14 explained by S. Paul. 1 Sam. ii. 35. The WORD Incarnate worshipped by Angels worships with us and is our High Priest. GOD the

WORD sent and how: so our High Priest. Sent and High Priest when Incarnate., Possessor of Godhead, a misnomer. Heb. v. 1. He makes us His brothers. 'Yesterday to-day and for ever.' S. John

i. 30: iii. 13: Micah v. 2, Is. liii. 8. Gen. xxxii. 24 sqq. High Priesthood belongs to Incarnation. 'Sent' of God is a human word and to be understood worthily of God. The Son Incarnate gives the Holy Ghost as God, receives as man. High priesthood. Growth "in wisdom and stature and

favour." Union alone permits to attribute to One the properties of either manhood or Godhead. The Paschal Lamb and the sacrifice for sin of a young bullock types of the sinlessness of our Sacrifice.

Great confessedly is the mystery of godliness, and marvelled at by the holy Angels themselves also, and hereto the most wise Paul confirms us saying, To the intent that now unto the principalities and powers in heavenly places might be known through the Church the manifold wisdom of God according to the eternal purpose which He purposed in our Lord Jesus Christ, in Whom we have boldness and access with confidence through faith. For wisdom verily, and that not human (how could it?) but Divine rather and deposited in certain ineffable depths and incomprehensibilities, is the Mystery of Christ. And the blessed David singeth, And He made darkness His secret place, around Him His pavilion dark water in clouds of the skies, palling darkness (I suppose) nought else save altogether the dim conception of ideas, falling like mist upon the eyes of the understanding.

We say therefore that the mystery of Christ hath by no means needed subtil investigations and search beyond the reach of mind, but faith rather that holds the tradition simple and guileless. Thus we ourselves also have been taught and believed that God the Father sent His own Son who is by Nature God, made Man and born of a woman after the flesh, that He might justify them that believe on Him and having freed from stumblings through ignorance, by His Good and most gentle authority, might present them clean and undefiled through Him to God the Father, and might make partakers of His own Divine Nature them who are under death and decay, yea and might preach recovery of sight to the blind, and might bring over the flocks which had strayed into

the light of the true knowledge of God, and might teach at length who it is Who is by Nature and truly God and the Creator of all. For He became the savour of the knowledge of God the Father, and in Him we have beheld Him out of Whom He was begotten by Nature and know clearly the way that leadeth us unto everlasting life. That thus the Son should beam upon the crowd of the Gentiles too, hath the blessed Prophet Isaiah cried beforehand saying, Thus saith the Lord, Egypt toiled and the merchandise of the Ethiopians, and the Sabeans, men of stature, shall pass over unto Thee and they shall be Thy servants, and they shall come after Thee bound in fetters: and they shall worship Thee, and in Thee shall they pray; for in Thee is God, and there is no God save Thee, for THOU art God and we knew it not, the God of Israel the Saviour. And it is said somewhere to the Son, as from the Person again of God the Father, Lo, I have set Thee for a covenant of the race, for a light of the nations, that Thou mayest be for salvation unto the end of the earth. For He hath instituted to them of the blood and race of Israel, the new covenant, the first having waxen old, and He beamed as far as the boundaries of that beneath the sky also, to the nations and people in every place and city. For they have worshipped Him yea and they follow Him spiritually, holden by the indissoluble chains of love, as in fetters and well-nigh say what is in the Prophet Jeremiah, Behold WE will be Thine for THOU art the Lord our God. See (I pray) the vigilance of the Prophet's thoughts, [83] They shall worship Thee (he says) and in Thee shall they pray, for in Thee is God, and there is no God beside Thee. He knew then confessedly as being Spirit-clad the Word Out of God the Father, Who should tabernacle in us, as saith the blessed Evangelist John: therefore he saith that God is in Thee; yet hath he not suffered Emmanuel to be Severed into two gods, but even though the Only-Begotten was made man, he acknowledged Him even so as One and straightway added, There is no God save Thee. For Consider accurately the Prophet's utterance. For having first declared (as I said) that God is in Thee, he hath not added, And there is no God save He that is in Thee, but gathering it into the Unity of the Economy, says There is no God beside Thee. But that the Only-Begotten Word of God made man, is declared to us by the (so to speak) whole God-inspired Scripture, is easy to shew without toil by very many proofs: but I think it is enough for the present to say this. God said somewhere to blessed David, And I will set up out of thy seed after thee Him who shall proceed out of thy bowels and I will prepare His Kingdom: He shall build an house for My Name and I will stablish His Throne for ever, and I will be to Him a Father and He shall be to Me a Son. But some one (I suppose) will say that these things were said not of Emmanuel, but of Solomon rather: yet the most wise Paul will strenuously oppose those who would thus understand it, for he takes the words of Christ and says that it is He to Whom it has been said by God the Father, I will be to Him a Father and He shall be to Me a Son. But that when made like unto us, i. e., Man, He should offer to God the Father, all beneath the sky saved through faith in Him, He made known saying elsewhere, And I will raise Me up a faithful Priest who shall do all which is in Mine heart and in My soul, and I will build Him a sure house and He [84] shall walk before Me for ever. Observe (I pray) that having elsewhere said, He shall build an house for My Name, the Father here promises to rear the house for the Son. And the Divine Paul understanding this, said that Moses was faithful in all My house having the measure pertaining to a servant, but Christ as a Son over His own house, Whose House are WE; and the mode of the ministry, things pertaining to us, not the blood of bulls and of calves, but the confession of the faith of us all. And blessed Paul will again certify it, writing thus, Wherefore holy brethren partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus, who was faithful to Him That appointed Him. We say therefore that the Word out of God the

Father, when receiving servant's form He is said to have been emptied for our sake, then too did abase Himself in the measure of the human nature, whereto will pertain (and very reasonably) both the seeming to be sent and the accounting the ministry the token of the very highest honour. For if when He became as we, He have worshipped with us as Man, albeit the Host above and the holy spirits worship Him, and Moses says of Him, Rejoice O ye heavens with Him and let all the sons of God worship Him; what is there strange or what inconvenient to the nature of the Economy if He have been called High Priest as offering for us for an odour of a sweet smell Himself and us through Himself and in Himself to God the Father? for we are a sweet savour of Christ, as it is written. But this noble person again affirms that these things have been wrought in no fit order, and all but smiles at those who conceive that these things were so, and impiously finding fault with the Divine purposes, says thus:

"For they hearing the name of Apostle, deem that God the Word was Apostle; reading the name High Priest, they fancy that the Godhead was High Priest, by a species of paradoxical craziness: for who learning of the ministry

[85 of an Apostle, would not forthwith know that a man is indicated? who on hearing the appellation of High Priest, would suppose that the Essence of Godhead were High Priest? for if the Godhead be High Priest, who is he who is served by the ministry of the High Priesthood? if God be the

Offerer, there is none to whom offering is made: for what is there worthy of Godhead that as less It should offer to the greater?" And hereto he adds, "Whence then is God supposed by them to have been now called High Priest Who needeth not sacrifices for His own advancement like the high priests? Is the possessor of Godhead, taken from among men, ordained for men in things God-ward?"

§1. Therefore dost thou say that the Word of God has not been even sent into the world? The most wise Paul hath cozened (it appears) those who were called through him, for he said, God sent forth His Son made of a woman, made under the law: the blessed David too will be found according to thee idly romancing and seeking impossible things, for he said somewhere to God the Father in Heaven, O send out Thy Light and Thy Truth. And what (tell me) will not the Son Himself too speak falsely in saying, For God sent not His Son into the world to judge the world, but that the world through Him might he saved, and again, I came forth from the Father and am come. The wise John too writes somewhere of Him, He that receiveth His testimony set to his seal that God is true, for He Whom God sent speaketh God's words. But we say that the Word of God hath been sent, having with the measures of the emptying the name and fact of being sent: but YOU why do you unlearnedly fear and blush to allot to Him the name and fact both of the apostolate and the High-priesthood? would it befit (do you suppose) as other than He, the man born of a woman having (according to you) a mere connection

[86 and that in equality of dignity only? how then is the Word being God seen to profit any longer our condition, if we have been even presented to God the Father through

another? for no longer have we had the access through Him, but a man like us has become our mediator having the name of Godhead put on.

Yea (says he) the priest's office is petty to the Word begotten out of God the Father. Petty confessedly, I agree with you enunciating the truth, but not in bare Godhead did He dawn on those upon the earth, but rather made man as we, to whom the priesthood is some great and choice thing. But if He refused the priest's office as belonging to man, or indeed ought that appertains to the measure of bond-service, how were it not better far, before this to refuse too the Incarnation?

Yet He rejected not for our sakes the Birth. But this man (as I said) is ashamed of the truth, shewing himself unwise and unskilled, albeit the blessed Paul saith, For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believeth. And one may well marvel that the Word of God for the salvation and life of all endured to suffer so great abasement, which the inventor for us of idle teachings is (I know not how) ashamed merely to acknowledge, albeit he ought to wonder hereat and to cry with the blessed Prophet, O Lord, I have heard Thy report and was afraid, I considered Thy works and was amazed. But since the whole God-inspired Scripture in a manner rises up against him, and arrays against him the truth, shewing that his discourse in favour of his own inventions, cold and without any real being and destitute of support from any quarter, lacks in no small degree the conceptions and ideas that tend unto Tightness and truth; hence what no one of those well reported of for rightness of doctrine, ever either thought or said, this he makes the occasion of his discourse, and fights with shadows and strains himself to no purpose, no one ¹⁸⁷ opposing him or wishing to contend about these matters. And this (I deem) is to beat the air. For he said "Who on learning of the ministry of an apostle would not forthwith know that a man is indicated? who on hearing the appellation of High Priest would suppose that the Essence of Godhead were High-Priest?" Since therefore there is no one who says this, with whom (tell me) are you striving, and as though yourself alone were overthrowing what is condemned by the voice of all, are haply thinking that your opposition is worthy even of honours? albeit how is it not true that since no one saith this, it is you who are bringing forward what it were better to be silent on and not to instil into the souls of the more simple? For who is so crazed as to, suppose that the Essence 'of Godhead were High Priest?' Aaron was a man, albeit he obtained preeminence of the rest in Divine Priesthood. How then will any one suppose that the Essence of Godhead is High Priest, or how will he not wholly and surely confess that mention is made of a man when the brother of Moses is named to us as High Priest? Yet he putting forth some language that commonly belongs to and befits every High Priest of those among us, essays to undo the marvel of the Economy understood in Christ, and dares to shake from the very foundations our Divine Mystery, not considering that Christ hath founded the Church upon a rock, and the gates of Hell shall not prevail against her. For he no wise condescends to follow the common doctrine and that of all who are wont to think aright, but he alone innovates without examination what he pleases. For WE (as I said before) say that the Word out of God the Father, made Man, offered to Himself and to the Father the confession of our faith and wrought an Economy befitting and by no means out of harmony with the measures of the emptying. ¹ But not so does it seem to him, but he ¹⁸⁸ taking separately and apart him that is from forth the holy Virgin as though another Christ than the Word That is out of God the Father, says that he became the Apostle and high priest of our confession and supposes that he is thinking what conduce unto piety when he says, "If God be the offerer, there is none to whom offering is made, for what is there worthy of Godhead that as though less It should make offering to the greater?" Now if there were any who were contending and saying that He That is truly Word out of God the Father had been appointed to office of priesthood even before the Incarnation and were in the measure of

ministry and were for this reason to be called High Priest and Apostle, he would have given a wise rebuke, and one would say that his argument hereon had been made in season. For not in lack of priests is the Nature That rules all, that Himself should minister therein. But since the Only-Begotten, being God by Nature and receiving from the hands of those who execute the Priest's office their ministrations, hath descended unto the measure of those appointed unto the priesthood, having become Man (as I said), nought strange will it be if He be called by us High Priest too. Hath He not come down in servant's form, having taken that is the form of a servant, albeit Impress and Brightness of the Father's Glory? None will doubt it. When therefore He Who is in His own Nature Free [89 as God, He Who is in the Form and Equality of the Father, has been called bond, economically not thrusting from Him the measure of those who are under the yoke of bondage, why dost thou fear to call Him High Priest too by reason of the Manhood? for He dedicates us for an odour of a sweet smell through faith, and Himself hath He offered for us as a most sweet-smelling offering to the Father. But he (saying I know not what) straightway subjoins to these things; "Whence then were God supposed by them to have been now called High Priest Who needeth not sacrifices for His own advancement? is the possessor of Godhead taken from among men appointed for men in things God-ward?" Whence then Christ, i. e., the Word out of God made man, was, or why He was called, Apostle and High Priest, our discourse has already clearly shewn, but I think it right not to leave unexamined his unwonted and strange utterance. For doth he say that the Word out of God is Possessor of Godhead, even though any should wish to conceive of Him apart and without flesh? doth he define His Godhead as other than He? whereof I don't know how (as he saith) He hath become possessor, as though it accrued to Him and came to Him from without, although once not God by Nature, like what was said by that ancient woman, I mean Eve, when she bare Seth, I gat a man through God. But this I deem is wholly to be spurned by him and by all. Why then doth he speak with inexactness, and fling about words without understanding, in matters so cogent? would not one earn laughter and accusation of insanity, if one chose to say that any among us were the possessor of human nature, or a horse of horse-nature? who then is the possessor of Godhead, who taken from men is ordained in things to Godward? Haply he will say severing into two the One Christ, Him that is forth of the Holy Virgin: for to this I suppose now too is his aim directed. [90

Hath the Godhead then (tell me) become the acquisition of a man, and hath it befallen any one of us, to become God by Nature and in truth and to be rich in the excellence of the Essence that is above all and Supreme? Away with the ill-counsel, o man, for none of those accounted among things generate may acquire and have as his own the Nature of Godhead: His own was the Body of the Word and as one therewith God and Christ and Son and Lord hath the creation worshipped, and the Heavens do praise and we with them. For as the Prophet saith, His Goodness covered the Heavens and of His Praise was the earth full, not as though a man gat Godhead (for how or whence could he?) but that the Word out of God the Father had come into possession of flesh of man. But be it that he who was taken out of men was owner of Godhead (as seems good to yourself), how is he ordained in things to Godward, i. e., as High Priest? will he therefore bare of the Godhead which he gat, minister in the Priest's office to God, or already having it as his own? for this and nought else will the saying that he gat it signify. But if bare of it, he gat it not; if having it as his own, Godhead will surely minister in the Priest's office to God. Why then do you wander distractedly and jumble all together and blush not, stamping with false mark the tradition of the Faith? The Word out of God the Father hath cogent reason even though He be said to execute the

Priest's Office before the Father; for He has been styled Priest not apart from flesh, but made (as I said) as we, to whom the glory of the priesthood is accounted an honour. In another way too it is not hard to see that it is the absurdest possible thing and replete with much folly to say that he who was taken out of men and ordained unto God-ward, is possessor of Godhead; for if he were taken by God, how possessed he the Nature Which took him? for that which is taken will rather belong to him who took it, as a possession, not that which is taken be the possessor. As for example, A man has become the possessor of wealth, or again of skill unto anything: is it not plain to all that he will not himself be the possession of wealth or again of the skill that accrued to him, but rather the possessor of what he has gotten? but this is I think in no way doubtful.

Hence if on enquiring into the mode of the Incarnation of the Only-Begotten, we find that man became God as coming into possession of Godhead, let him be called (after your phrase) possessor of Godhead, for his hath the Godhead become. But if the Word being God came into possession of the seed of Abraham, and being in the form of the Father, hath become Man, receiving the servant's form, how would one not be distraught, if he chose to say that that which was taken possessed the Nature That acquired it and hath not rather become the very own of Him Who took it? But that he carries round the force of his own words and inventions and moreover the very name of high Priesthood in unlearned wise unto a mere man born from forth a woman, bearing it away from the Only-Begotten and Word That is out of the Father, he will make manifest by what follows too: for he has written again on this wise:

"Not 2 Angels doth He take hold of, but Abraham's seed He taketh hold of.

Is the Godhead Abraham's seed? Hear the following utterance too: Wherefore it behoved Him, he saith, in all things to be made like unto His brethren. Had God the Word any brothers like unto His Godhead? Mark what is straightway joined on to these, That He might be made a merciful and faithful High Priest in things to God-ward, for in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

[92 Therefore He Who suffered is a merciful High Priest: passible is the Temple, not the quickening God of him that has suffered: the seed of Abraham is he which is yesterday and to-day, as Paul

saith, not He That saith, Before Abraham was I am. Like to his brethren in all things is he which assumed brother-hood of human soul and flesh and not He which

saith, He that hath seen Me

hath seen the Father."

§2. The Word therefore being God took (as he too hath just now confessed) Abraham's seed; how then is he that is forth of the seed of Abraham any longer possessor of Godhead, if he were taken by God, did not himself take Godhead? The seed of Abraham then will by no means be the Nature of Godhead, but rather hath become the Body of God the Word, according to the Scriptures, and His Own, and He Who in His own proper Nature is uncounted among the creation as God, when He became Man who is part of the creation, then, then and with reason deigns He to call us brothers saying, I will declare Thy Name unto My brethren. But that by reason of the measure of emptiness, the Word out of God the Father hath descended even to having to call those upon the

earth His brothers, the most wise Paul will clearly shew, writing of Him and us, For both He That sanctifieth and they who are being sanctified are all out of one, for which cause He is not ashamed to call them brethren saying, I will declare Thy Name unto My brethren. For before the Incarnation, exceeding petty to the Word Which sprang of God was the name of brotherhood with us: but when He had descended unto voluntary emptiness, petty was it thus too, yet hath it come fitly in, for He hath partaken of blood and flesh and of those in flesh and blood has been styled Brother. For if He is sanctified in that He have become Man albeit God by Nature and Himself the Giver of the Spirit, how if He be called Brother too, will it not be so said in due order? for for this cause He hath become as we that He might render us brothers and free, for as many (it says) as received Him, to them gave He authority to become children of God, to them [93] that believe on His Name, which were begotten not out of blood nor out of the will of the flesh nor out of the will of man but out of God. For the Word out of God the Father has been with us born after the flesh that we too might be enriched with the birth out of God through the Spirit, no longer termed children of flesh but transelemented rather into what was above nature and termed sons of God by grace: for He has been made as one of us who is by Nature and truly Only-Begotten Son. And unerring is the word; the Divine-uttering Paul will give us assurance thereto, saying on this wise, And because ye are sons, God sent forth the Spirit of His Son into your hearts, crying Abba Father. Why then do you offer violence to the wisdom of the economy as though it appeared to have been wrought in no fitting order, in that you say, "Is the Godhead Abraham's seed? had He any brothers like to the Godhead?" Is not this clear madness? for the absurdly enquiring into and bearing away unto blasphemy, things so right and unblameable in respect of the Economy in Christ, what else is it than proof of the most utter distraction? for confessedly in respect of the nature of the body or of human nature perfect as far as itself is concerned, has the Word out of God the Father been made like unto us and in every thing like save sin alone. But I will ask him who says "Had God the Word any brothers like to the Godhead?" what idea (I pray) had the most holy Paul in his mind when he wrote to certain, Little children of whom I travail in birth again until Christ be formed in you, and elsewhere too to those who through faith are perfected in spirit, But WE all with unveiled face reflecting the glory of the Lord are changed into His image from glory to glory as by the Lord the Spirit; now the Lord is the Spirit, and where the Spirit of the Lord, there liberty? Doth he therefore say this to the Galatians as not having the impress in regard to bodily freedom, of that which is of the seed of David after the flesh, but is he travelling again with them that Christ after the flesh may somehow be engraven on them and formed in them? albeit how will not [94] every body (I suppose) unhesitatingly say, that all who are on the earth are conformed one to another and to Christ Himself, in so far as He is conceived of as man, Who is both Man and with us? what formation then unto Christ was it that was sought for in them? or how are WE transformed from glory to glory, what form leaving, unto what are we transelemented? Let therefore the Divine initiator come forward and teach us, the Priest of the Divine Mysteries, the teacher of the Gentiles in faith and verity; for whom (says he) He knew, and predestinated to be conformed to the image of His Son, them, He also called. Therefore (as I said just now) in that He was made man and was of the seed of Abraham, we all are conformed to Him: all therefore who are on earth, the Father both fore-knew and fore-ordained; and these having called He sanctified and glorified. But verily not all were fore-ordained, not all were sanctified or glorified:----the fact therefore of conformation unto the Son will not be conceived of as existing in the nature alone of the flesh or of manhood, but in another way also, and this the blessed Paul sets before us saying, And as we bare the image of

the earthy we shall bear the image too of the heavenly; calling the image of the earthy, that of our forefather Adam, of the heavenly, that of Christ. What then first is the image of our forefather? proneness to sin, becoming under death and decay. What again that of the heavenly? being in no wise overcome of passions, not knowing to transgress, not being subject to death and decay, holiness, righteousness, and whatever are akin to and like these. But these (I suppose) will befit the Divine and Untainted Nature to possess: for superior to both sin and decay is Holiness and Righteousness. Herein does the Word out of God the Father restore us too, rendering us partakers of His own Divine Nature through the Spirit.

He has therefore brothers like to Himself and bearing the image of His Divine Nature, in regard of holiness; for thus is Christ formed in us, the Holy Ghost as it were transelementing us from things human unto those that are ⁹⁵ His own. Therefore to us too said the blessed Paul, But YE are not in the flesh, but in the spirit. Therefore the Son transfers not ought at all of things that have been made into the Nature of His own Godhead (for that were impossible): but there is impressed on those who have been made partakers of His Divine Nature through their partaking of the Holy Ghost the spiritual Likeness with Him, and the Beauty of the Ineffable Godhead flashes upon the souls of the saints. Why then dost thou assigning the mere and alone likeness of the flesh, not blush, disregarding the Divine and Spiritual forming, yea rather taking it utterly away? Yet the Lord of all and Only-Begotten God lowered Himself unto emptiness for our sakes, that He might bestow on us the Dignity of brother-hood with Him and the Beauty worthy of all love, of His Innate Nobility: and this man, bereaving us of all that is most lovely, says that a mere man hath become our brother and shews that sure (as he supposes) is his account hereof, adding "Mark too what is straightway joined on to these, That He might be a merciful and faithful High Priest in things God-ward, for in that He Himself hath suffered being tempted, He is able to succour them that are tempted. Therefore a merciful High Priest is He That suffered: passible is the Temple, not the quickening God of him which hath suffered." Therefore that by choosing thus to think and moreover daring to say it too, he severs again into distinct hypostases and into two Persons, the Word from forth God the Father and him whom himself has just introduced to us as a God-bearing man, if so be that one and apart by himself is he that suffered, and another he that quickeneth, I suppose that no one whatever will doubt. But in another way also is he beside himself, having quaffed wine from forth the vine of Sodom, and drunk with error and haply not even knowing what he saith: for where hath the Word out of God the Father been called (I shudder at saying it) the God of Christ? for there is One Lord Jesus Christ, and one faith in Him, not as ⁹⁶ though in two distinct persons, but as through one Baptism into One Son and God and Lord, the Word out of God the Father even when He became Man. For not because He became as we, will He lose the being God (how should He?) nor yet because He is God by Nature, doth He hold the likeness to us inadmissible nor will He reject the being man; but as He hath remained in human nature God, so being both in the Nature and Pre-eminence of the Godhead, none the less is He Man. Both therefore in the Same, and One God and Man is Emmanuel. But this good man rejecting the mode of the Economy as uncomely, removeth from God the Word the human, that He may at last be clearly seen to have in no way aided our condition. For he says that not He became an High Priest both Merciful and Faithful, but allots this rather to him that suffered as being other than He. Yet how should he not, if he had desired to be a wise initiator, have made an exact muster of the expressions and ideas that are in the God-inspired Scripture and considered that this is a thing which is both truly God-befitting and not apart from what befits and beseems the emptying: and

how we will say as briefly as we can. The God of all uttered the Law to them of old, Moses being mediator. But there was not in the Law the power of achieving good without any blame, to those who wished it (for it hath perfected nothing). But neither was the first covenant found faultless, but the all-wise Paul called it the ministry of condemnation. I hear him say, We know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become under sentence before God, because by the deeds of the law there shall no flesh be justified in His sight, (for the Law worketh unto wrath, and the Letter killeth), and as himself somewhere saith, He that despised Moses' law dieth without mercy under two or three witnesses. Seeing therefore that the Law condemneth them that sin and [97 decreeth sometimes the uttermost punishment to them that disregard it, and in no wise pitieth, how was not the manifestation to them on the earth of a Compassionate and truly Merciful High Priest necessary? of One Who should make the curse to cease, should stop the condemnation and free sinners with forgiving grace and with the bending of clemency? for I (He says) am He that blotteth out thy transgressions and will not remember. For we have been justified by faith and not out of the works of the Law, as it is written. On Whom then believing are we justified? is it not on Him who suffered death for us after the flesh? is it not on One Lord Jesus Christ? have we not on declaring His Death and confessing His Resurrection been redeemed? If therefore we have believed on a man like us and not rather on God, the thing is man-worship, and confessedly nothing else: but if we believe that He That suffered in the flesh is God, Who hath been made also our High Priest, we have no ways erred, but acknowledge the Word out of God made Man: and thus is required of us faith God-ward, Who putteth out of condemnation and freeth from sin those that are taken thereby. For the Son of man hath authority on the earth also to forgive sins, as Himself too saith. Contrasting therefore with the salvation and grace that is through Christ the harshness (so to speak) of the law's severity, we say that Christ was made a Merciful High Priest. For He was and is God Good by Nature and Compassionate and Merciful always, and hath not become this in time but was so manifested to us. And He has been named Faithful, 3 as abiding what [98 He is always, according to what is said of the Father Himself too, But God is faithful Who will not suffer you to be tempted above that ye are able. A merciful and faithful High-Priest therefore has Emmanuel been made unto us; for (as Paul saith) the one were many priests because they were by death hindered from remaining, He, because He continueth for ever, hath a priest-hood that passeth not, wherefore He is able to save also unto the uttermost them that come unto God through Him, ever living to intercede for them. That the Word out of the Father hath remained God, albeit made priest, as it is written, on account of the fashion and mode that befitteth the Economy with flesh, the word of the blessed Paul hath been sufficient unto our full assurance, for he said again, Now of the things which have been said this is the sum, We have such an High Priest, Who sat at the Right Hand of the Throne of the Majesty in the heavens, a Minister of the sanctuary and of the Very Tabernacle which the Lord pitched and not man. View therefore view the Word Which sprang of God illustrious as God in supremest excellencies and in the Seat of Godhead, and the Same executing the Priest's Office as man and offering to the Father no sacrifice of earth but Divine rather and spiritual and how He has Heaven as His Holy Tabernacle. For not after the law of a carnal commandment has He been made High Priest, but after the power of an indissoluble life, as it is written. Faithful therefore is He in this too, and sure to them who come to Him, that He is able full easily to save them quite, for with His own Blood and with One Offering hath He perfected for ever them that are sanctified. For this I deem doth the holy Paul shew us saying, for

in that He Himself hath suffered, being tempted, He is able to succour them that are tempted. Why then unrecking of thoughts which pertain unto piety and straying from words of rightness and truth, does he say, "He That suffered is a Merciful High Priest, [99] Passible the Temple, not the Life-giving God of Him Who suffered?" That the Word of God then hath of His own Will suffered in the flesh for our sakes, shall be shewn in its own time: but that he is severing the Inseverable and setting forth two christs by the effect of his ideas, even though he clearly say One Christ, he shall be no less convicted through what has been forthwith subjoined, for he said again,

"Abraham's seed is He Who was yesterday and to-day, according to the voice of Paul, not He Who saith, Before Abraham was, I am. Like to His brethren in all things, He Who assumed brotherhood of human soul and body, not He Who saith, He that hath seen Me hath seen the Father, He was sent Who is consubstantial with us and has been anointed to preach remission to the captives and recovery of sight to the blind, for the Spirit of the Lord is upon Me, wherefore He anointed Me."

§3. Thou severest therefore into two again and that patently, then how art thou not convicted of being sensual and having not the Spirit, as saith the disciple of the Saviour? but the might of the Truth will array itself (o man) against thy words. For we affirm that the Word Himself out of God the Father took hold of Abraham's seed, and made His own body having a reasonable soul the body which was assumed of the holy Virgin. And verily by true union do we say that One and the Same is He Who was yesterday and to-day and for ever, and Who before Abraham Divinely, was made man after and underwent birth of a woman. Hence He will not lie in saying, Verily I say unto you, Before Abraham was I am. But he does not the least understand what yesterday and to-day and for ever is. For that he may shew that the Word of God is Eternal and that by Nature and superior to change and turn, even though He have been made Man, he parted the whole of time into three periods, and puts yesterday of past time, to-day of the present, and for ever of the future. But this boorish man against reason [says] that yesterday and to-day are spoken by him of a [100] common man, not considering that it will full surely shew Him to have been older and pre-existent to His own Birth, if He were at all of yesterday, which is indicative of time past. That not one is He that is yesterday and to-day, Jesus Christ, another He Who saith, before Abraham was I am, but One and the Same by a true Union, the Word having been made Man as we and having preserved to His own Nature, even when He was made man, the being without beginning in time, one may see and that without trouble, in the God-inspired Scripture. For as the blessed Evangelist John saith of Christ the Saviour of us all, John beareth witness of Him and hath cried saying, He That cometh after me has been made before me, for He was before me, and again, The next day he looketh at Jesus coming unto him and saith, Behold the Lamb of God Which taketh away the sin of the world, This is He of Whom I said, After me cometh a Man Which has been made before me, for He was before me. Thou seest then and that very clearly the Divine-uttering Baptist calling Jesus a Man and coming after, as being late-born and after him, yet preceding him and pre-existing, for this, I deem, the words, for He was before me and has been made before me, mean. How then if He is a Man, is [101] He conceived of as pre-existing and is said to be before: him who had the start of Him in time and had his birth in the flesh older than His? For if this were said of a man like us, every body would (I suppose) be at a loss to defend it, but in regard to Christ the Saviour of us all, there is no difficulty. For He Who is out of God makes His own the birth of His own flesh, yet is He not ignorant that He is Maker of the worlds and hath pre-existence as God, and is Co-eternal with His own Father. For we do not say that He hath His Being contemporaneous with the birth of His own

body, but was (as I said) ineffably begotten of the Essence of God the Father. Therefore having His Being before Abraham as God even though He was made Man, He will not speak falsely in saying, as One in truth both Son and Lord, Before Abraham was I am. And marvel not if He hath apportioned to His own Nature the being before Abraham, but consider rather that albeit He had taken a body of the holy Virgin, He said to Nicodemus, If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? and no man hath ascended up into heaven but He That came down from Heaven, the Son of Man, albeit He was called son of man too, born of a woman after the flesh. Will He then be false in saying that there hath come down from Heaven the son of man, i. e., Himself? Not so, for He is Himself the Truth. How then will the son of man be rightly conceived of as from above? because the Word being God and out of the Essence That is above all, is said to have come down and to have taken the servant's form. Therefore He converseth with us, not as any longer bare Word, but man as we, and as already conceived of as One with the Flesh united to Him. And as by reason of what beseemeth the emptiness, He maketh His own all that belongs to His own Flesh, albeit by Nature unembodied; so Himself being from above and out of Heaven, He allotteth again the coming from above to Himself even when He hath been made Man, even though He hath been born according to the flesh with us of a woman. The properties therefore of the human [102] nature have become the very own of the Word, those again of the Word Himself, the very own of the human nature: for thus is conceived of One Christ and Son and Lord. But since this innovator has added that "like to His brethren in all things is He Who assumed brotherhood of human soul and flesh, not He Who saith, He that hath seen Me hath seen the Father," come now let us again consider as we can what it is which he here saith. For that the Son is the Image and Impress of God the Father, he too hath confessed: who again "He is Who of human soul and body assumed brotherhood," i. e., with us, let him come forward and teach; for no one would say that a man like us, such as (for example) Barnabas or Paul or any other of those who are reckoned among men, would be said to take brotherhood of human soul and body, as though he were ought else than this, and so took it, but he is so rather in being what he is. Not one therefore who is man could be conceived as taking the being what he is, as though it were other than he: but it will beseem rather the Word which sprang forth of God, having no rank among us in regard to the count of His own Nature, to take "brotherhood of human soul and body" with us. And the word of the truth contends on our side and the tradition of the undefiled Faith. It holds then that God the Word in the Form of God the Father has been made our Brother in all things, taking "brotherhood of human soul and body," and will not speak falsely in saying, He that hath seen Me hath seen the Father. For if any among us had fallen into such unlearning in his ideas as to suppose that God the Father Himself Which is in Heaven must needs come down, even to the having likeness with us (I mean bodily); he might well have feared lest that when Christ says, He that hath seen Me hath seen the Father, he might be imagining that He too out of Whom He is, was in form as we, and in fashion of body. But since when He was made man, He preserved the being God, and holdeth the Beauty of His own Nature untarnished, I would no wise shrink from saying that He possesseth likeness with [103] us, in respect of His being man as we, Who is of soul and body, albeit God by Nature and Impress of the Person of Him Who hath begotten Him. One therefore and the Same is He, like to His brethren after the flesh, yet shewing in His own Nature Him too Who begat Him, in regard I say to His being God. But this man doth not understand this (whence should he?) but adulterating (so to speak) the plan of the mystery which is right and unalloyed, he introduces to us one and another christ, and

caught in Jewish accusals, perceives not where he is nor in what reach of ills he hath come. For they of the blood of Israel heard God crying aloud through one of the holy Prophets respecting Emmanuel, And THOU Bethlehem house of Ephratha, little art thou to be among the thousands of Judah; out of thee shall He come to Me to be ruler in Israel, and His goings forth from the beginning from the days of eternity: and again, His generation who shall tell? because His life is raised from the earth. And they, no wise understanding the mystery nor yet knowing that albeit God by Nature and having the origin of His Being Invisible and Incomprehensible, He was called Bethlehemite as being there born after the flesh out of the root of Jesse and David, said one to another, Is not this He Whom they seek to kill? lo, He speaketh boldly and they say nothing unto Him; do the rulers know that This Man is the Christ? Yet we know this Man whence He is, but Christ when He cometh, no man knoweth whence He is. For they heard (as I said) the Prophet saying plainly, His generation who shall tell? and that He hath His goings forth or His Being before every age. View again (I pray) the vastness of Jewish stupor: for on saying The Christ when He cometh, no one knoweth whence He is, they said again one to another, Of a truth this is the Prophet: others (it says) said, Shall Christ come out of Galilee? said not the Scripture that out of the seed of David and from Bethlehem the village where was David, the Christ cometh? Seest thou how they stagger, confessing both His being apart from beginning, Divinely, and His fleshly Generation in time? [104 But they would not have been carried away into mis-counsel thus extravagant, if they had known truly that the Word being God, proceeded Man out of the root of Jesse and David and of the holy Virgin, and that the Lord of earth and Heaven and of all was called a Bethlehemite too, for He shared poverty with us being Rich, as it is written.

Why therefore plunging thee in the sleights of the Jews dost thou both deem and say what it is neither lawful to say nor yet harmless to conceive of? confess with us One Christ, and do not severing into two again say this, "He was sent that is consubstantial with us and has been anointed to preach remission to the captives and recovery of sight to the blind." Whither then will go the word of the divines, who have been initiators of all under Heaven? for they have cried aloud that the very Word out of God the Father, was made Saviour and Redeemer of all, not as though a man other than He were mediating, like as Moses, but rather as come down to us in bodily likeness and form, for thus has He been anointed as High Priest and Apostle. And indeed He rebuked the Jews saying, Is it not written in your Law, I said, Ye are gods? if he called them gods to whom the word of God came and the scripture cannot be broken: Him Whom the Father sanctified and sent into the world, do YE say [to Him], thou blasphemest, because I said, I am the Son of God? why (I pray) shall we put Him Who abased Himself unto emptiness that He might save all under Heaven, forth of the most God-befitting and truly admirable achievements that have been wrought unto us-ward, by saying that there has been sent some other than He consubstantial with ourselves? albeit how were it not better to say and thus to chuse to think, that He has been both sent and hath been made consubstantial with us, i. e., man: yet abiding Cons substantial with God the Father Himself too, as He is both conceived of and was and is God? for He is, He is what He was, even when He assumed the humanity, and having sameness of Essence with God the Father Which is in Heaven, He grasped in [105 wisdom the likeness with us too; as Mediator too has He been set forth, combining through Himself unto an union of relation things completely dissevered one from another as to the plan of their nature. For He being God by Nature has been made man in truth, that we too might be called offspring, no more of the first, that is, of the earthy, to whom it was said by God, Earth thou art and unto earth shalt thou return, who

conducteth even unto death, but of the second, from above and out of Heaven, Christ I mean Who bringeth us again unto purest life, and rendereth incorrupt that which is holden of death and freeth from sins that which was enfolden by the toils of sin. Thus saith somewhere the Father Himself to the Son, Behold I have given Thee for a Covenant of the race for a Light of the Gentiles, to open the eyes of the blind, to bring forth of chains the bound and of the prison-house them that sat in darkness; and again by the voice of Isaiah, The beasts of the field shall honour Me, the Sirens and the daughters of the ostriches, because I gave water in the wilderness and rivers in the thirsty land to give drink to Mine offspring, chosen, My people whom I won for Myself, to declare My Virtues. The which understanding very well of those of the Gentiles called through faith unto true knowledge of God, the Divine-uttering Peter writeth and saith, But YE are a chosen race, a royal priesthood, an holy nation, a peculiar people, that ye should tell out the Virtues of Him Who calleth you out of darkness into His wondrous light, of old not a people, but now a people. But if as seems good to thee to think and say, "he was sent who is consubstantial with us," no longer with the Father, in no wise have WE been made partakers of the |106 Divine Nature, but have abode as I said, and are yet offspring of the first, of him who conducteth unto curse and death and under penalty of sin. We have therefore been deceived 4 and are no less now too in that case wherein we were of old and before the Advent. How then did old things pass away and lo they have become new? and where is, If any be in Christ, he is a new creature? But are you ashamed to confess the Word of God God made man as we? do you therefore chide Him and say that He hath planned no wise matter when He emptied Himself for our sakes? Therefore thou shalt hear Him say, Get thee behind Me Satan, thou art an offence unto Me, for thou savourest not the things that be of God but those of men. Search with us the God-inspired Scripture; He appeared of old to the Patriarch Jacob too when he was departing from Laban's hearth, and was at the very fords of Jabok, as it is written: for Jacob was left alone and there was wrestling a man with him until morning, and he knows that he prevaieth not against him and he touched the flat of his thigh and the flat of Jacob's thigh stiffened in his wrestling with him; and he said to him, Dismiss me for the dawn hath gone up, and he said, I will not dismiss Thee except Thou bless me. And after other again, And Jacob called the name of that place, The Form of God, for I saw God Face to face and my life was preserved; and the sun rose upon him when he passed by the Form of God. Understand therefore how not as incorporeal and impalpable Word did He deign to shew Himself then to the Patriarch, foreshewing to him the type of the mystery, but He Who wrestled and consumed the whole night thereupon was a man. But when the day was dawning and it was morning, He says, Dismiss Me, which was clearly the word of one who was bringing to an end the wrestling. And what is the plan of the mystery, it is necessary to say. With them who abide as it were in night and |107 darkness, and have a spiritual mist o'er mind and heart and I cannot yet understand the mystery Him-ward, He useth to wrestle and fight and overcome; but with them who are now in light and so to speak in spiritual morning and have good understanding of the Mystery, He thinketh not good any longer to wrestle, but dispenseth to them instead spiritual blessings. Hence if even at length and hardly you should enter in yourself too into the light and so to speak into the morning, He Who conquereth all would cease fighting with you. And see how whereas it was a man who wrestled, the Divine-uttering Jacob says that he had seen God Face to face: and the sacred Scripture added that the sun arose upon him when he passed by the Form of God. Why therefore (I pray) are you ashamed at the measures of the emptiness, albeit every one (I suppose) who both holds the right faith and examines accurately the aim of the God-inspired

Scripture says that the Word out of God the Father was both Incarnate and made Man? He therefore Who is consubstantial with us, in that He has been made Man, and to the Father Himself, in that He hath remained God even in human nature, was sent preaching remission to the captives and recovery of sight to the blind, and to heal the broken in heart, and to call the acceptable year of the Lord: for His Alone and of none other are the deeds which have been wrought us, and one of the holy Prophets shall be our pledge, thus saying, No ambassador, no angel, but the Lord Himself saved us, who also most clearly saith to us, Therefore My people shall know My Name in that day, I Who speak am present. Albeit if he who has been sent were some mere man, how would Himself be conceived of as having spoken the Law which was long ago given to them of old? for not at all proceeding as man, would He be said to have been made man, lest He should be seen to have an existence elder to His coming into being: but preexisting as God, He hath spoken indeed the Law, but says that He is present in some strange and unwonted way when He has been made Man.

"But yes (says he) the Word being God fulfils all things: [108 how then was He also sent, for where was He not Who fulfils all things?" what (tell me) shall we admit that the Divine and Consubstantial Trinity has been contracted rather than that it is spread over all and fulfils all things? Then how hath the great Moses, when some of them of old were building the Heaven-reaching tower, introduced God saying, Come let us go down and there confound their tongues? what descent needed the Nature That fills both Heaven and earth? it is written of the Holy Ghost too, The Spirit of the Lord hath filled the earth; the blessed David sings and says of them that lie in the earth to God Who is mighty to quicken, Thou shalt send forth Thy Spirit and they shall be created and Thou shalt renew the face of the earth. How is That sent forth which filleth all things? Do not therefore (putting forward as something clever and hard to be overturned, that He Who is mighty to fulfil all things, the Word out of God the Father, has His mission an impossibility) hasten to undo the truth and to overturn the power of the Mystery; but consider rather that He speaketh in human wise of the things that belong to God and they are conceived of by us in such sort as both Himself Alone may know, and as He is wont to act. But since as little and human and in boundless degree below the dignity of the Only Begotten He receives the unction, come let us say what is reasonable upon this point too, undoing occasions of offence. If therefore He have not been made Man, let Him shake off things human, let Him repudiate the Economy as putting Him in inferior position and setting Him behind the Supreme Glory and God-befitting Excellence; for petty to the Word is what is ours. But since the Mystery is of a truth wise and the fact of the emptying not to be rejected by Him, why dost thou foolhardily find fault with things that are right? and turn away as uncomely what is crowned with His Approval? didst thou see Him anointed humanly? behold [109 the same also anointing Divinely 5 : for it is written that John too bare record saying, I saw the Spirit descending like a dove and abiding upon Him and I knew Him not, but He That sent me to baptize with water, He said unto me, Upon Whom thou shalt see the Spirit descending and remaining on Him, This is He which baptizeth with the Holy Ghost, and I have seen and borne record that This is the Son of God, For dost thou say that it is the work of the human nature to have power to baptize with the Holy Ghost them that believe? albeit how were it not folly to think that this were so? for how would the less bestow the participation of that which is immeasurably superior? And observe that this very person upon Whom the Spirit is said to soar down and to remain upon Him, baptizeth with the Holy Ghost, anointing (it is plain) as God with His own Spirit them that believe. And verily He rose from the dead, and breathed on His disciples, saying,

Receive ye the Holy Ghost. And they receiving, say, WE received not the spirit of the world but the Spirit Which is out of God, that we might know the things that were freely given to us of God. The most wise Paul too writes, They that are in the flesh cannot please God, but YE are not in the flesh but in the spirit if so be that the Spirit of God dwell in you: if any man have not the Spirit of Christ, this man is not His. And elsewhere too, For as many as are led by the Spirit of God, these are the sons of God. Therefore when thou seest Him anointed with His own Spirit, remember the economy with flesh and take count of the human nature: when thou seest Him give the Spirit, with this marvel at God in human nature too. But taking no account of these things this contentious man says again thus:

"This 6 is he who was made a faithful High Priest to God,

[110 for he was made so, he was not so from eternity, this, heretic, is he who by little and little advanced unto the dignity of the high priesthood. Hear a clearer voice calling out to thee, Who in the days (it says) of His Flesh, when He offered up prayers and supplications with mighty cry and tears unto Him That was able to save Him from death and was heard for His Piety, though He were Son, He learned obedience by the things He suffered and, made perfect, became unto them that obey Him the Author of indissoluble salvation. That is perfected which advances by little and little, heretic. Respecting which John too cries out in the Gospels, Jesus was advancing in stature and wisdom and grace, conformably to which things Paul too speaking says, Made perfect He became unto all them that obey Him the Author of eternal salvation, called of God an High Priest after the order of Melchisedec, this is he who is compared with Moses in regard to generalship, that is called seed of Abraham, that is like in all things to his brethren, that was made High Priest in time, that was perfected through sufferings, that in that he suffered being tempted is able to succour them that are tempted, that is called an High Priest after the order of Melchisedek. Why then interpret contrary to Paul, commingling the Impassible God the Word with earthly body and making Him a passible High Priest?"

§4. Most vigorous onslaught, my friend, and truly spirited hast thou made upon the doctrines of piety. And the Divine-uttering Baruch, pointing out the Word of God already Incarnate and seen in likeness to us, says, This is our God, there shall none other be accounted of in comparison of Him, He found out all the way of knowledge and gave it to Jacob His servant and to Israel His beloved: afterward did He shew Himself upon earth and conversed with men. But THOU calling out and that full often, This, yea all but putting forth thine hand;----who is it that you manifest to believers and cause to be seen of them, yea, and say that he [111 advanced by little and little unto High Priesthood? I suppose it is surely he of whom but now specifying thou saidst, "Therefore a Merciful High Priest is he that suffered, not the quickening God of him that suffered: the seed of Abraham he who is yesterday and to-day, as Paul saith, not he who saith, Before Abraham was I am; like to his brethren in all things he that assumed brotherhood of human soul and flesh, not He Who saith, He that hath seen Me, hath seen the Father." And that in affirming that the Life-giving Word of God is God of him who suffered, involving yourself in the charge of inevitable blasphemy, you have done no slight wrong, sufficient reasoning made clear to us. But I marvel that thyself oblivious of thine own words, thou deemest right to say alike and think that He by little and little advanced unto the dignity of the High Priest, Whom thou sayest is even God Almighty. For the Epistle written to the Hebrews being before thee, thou art caught saying, "Yet is This man Who after the flesh is akin to Israel, Who in that which is visible is Man, Who according to Paul's speech was made out of the

seed of David, by connection God Almighty." How did He yet advance, according to that idle talk, to the dignity of High Priest albeit testified by thy voice too as Almighty God? And though you utter the ill-famed connection and invented I know not whence by yourself alone, I will pass it over for the present: but I will ask, bidding the argument advance straight on its own befitting and proper course, Does not that which advances unto Priesthood and glory make its advance or progress unto the better and more excellent? and how will not every one whatever give his vote for the truth of this? Greater therefore than the being Almighty God, is the High Priesthood. Then how does he whose lot is the Priesthood minister too and stand as a worshipper by God, and as a servant by his master, offering what is customable and bringing sacrifices, and He Who is crowned with the Supreme glory receives the sacrifices and is honoured by the service? But thou sayest (I suppose) this, Being God Almighty the [112] Same hath become High-Priest. He hath been emptied 7 therefore and hath abased Himself by descent into the inferior. How therefore did He yet advance unto dignity when made an High Priest? Remember again thine own words, for thus thou saidst a little above, "If the Godhead be High Priest, who is He who is served by the ministry of the High Priesthood? if He Who offereth be God, there is none to whom the offering is made, for what is there worthy of Godhead that as inferior It should make offering to a greater?" Stand now at least to your own words; but this you cannot do, for you will be borne about (so to say) by every wind, and perceive not that you are being driven about, one while springing off from those into these, other while again from these into those, and in no wise are you afraid of what Paul saith, For if what I destroyed this I build again, I make myself a transgressor. But you will perhaps say, Affirming that the Word out of God the Father is everywhere One Christ and Son and Lord, with His own Flesh, how sayest thou now that He has been set forth as an High Priest and Apostle? dost thou not in so saying insult the Supreme Dignity of His Divine Glory?

Because, good Sir, (shall I say) the Only Begotten Word of God has been made man and in the measures of the human nature, the fact of Priesthood will not unbefit Him, and moreover the saying that He has been sent, for He despised the shame, as the Divine-uttering Paul writes, and [113] endured yet lower and worser things for our sakes: for He gave His back to the scourges, His Face He turned not away from the shame of spittings, and endurant He bore the contumelies of the Jews. But thou deemest not meet to call Him Priest, as being God? admit the words pertaining to the Economy, consider the emptying, the descent unto the servant's form. For we say not that the Word of God advanced and hastened unto dignity, if He have been styled our High Priest, but rather that He descended herein too unto emptiness. Since how has He been emptied and is He said to have been abased, albeit He possesseth unchangeableness and is in Form and Equality in everything with His Father? how too advanced He by little and little and this (as thyself sayest) unto the dignity of the High Priesthood? what sort of growth received He hereunto? If then it were a bodily one, I will ask again, Doth bodily growth lead up to the glory of the Priesthood: be then this common [to all] and let this method of reasoning of yours belong to every one who advanceth bodily, But of a truth the Priesthood beseemeth not all those who customably advance unto bodily growth; how therefore blushest thou not in putting forth unto us for demonstration of those things which thou saidst, what was spoken by the Divine-uttering Luke, But Jesus was advancing in stature and wisdom and grace? But thou sayest that the growth was unto wisdom, albeit how is not this without learning? for we believe that out of the very belly and womb of the Virgin, Emmanuel being God proceeded forth Man, full surely of the wisdom and grace that are inherent of Nature. What sort of growth then will He admit of, in Whom are all the treasures of wisdom, Who

is with God the Father Co-giver of the grace from above? how then is He said to advance? it is, I deem, by God the Word co-measuring with the increase and stature of His own Body, the manifestation of the most God-befitting goods that are in Him. For let us consider that although He has been made Man as we, He was zealous to lie hid at the first, and administered by little [114 and little as it were noiselessly and in silence the might of the Mystery; and of this God the Father Himself will be our assurance saying, Jacob My Servant, I will defend Him, Israel My chosen, My Soul received Him, I gave My Spirit upon Him, He shall bring forth judgement to the Gentiles: He shall not cry nor lift up, nor shall His voice be heard without: a bruised reed. He shall not break and smoking flax He shall not quench. And He was somewhere rebuking the holy Apostles themselves that they should not make Him, known. Hence a thing unwonted and strange and worthy of looking into, would have been shewn, if being yet a babe, He had made a God-befitting demonstration of wisdom: but He little and little and proportionably to bodily stature, extending it and making it manifest to all, will be said to advance and that with reason.⁸ How therefore [115 did He advance by little and little unto the Priesthood, tell me, by being perfected in virtue? Then how or whence may one doubt that that which faileth of perfection in virtue, will be under blame, and not wholly an object of admiration, yea rather haply under charge of sin? But it is indeed true that He hath done no sin neither was guile found in His Mouth, as it is written. Full-perfect therefore is He being such unto every thing, and in no wise will He have the lack of being complete unto the achievement of virtue. And when was He That was God in the womb too not Perfect unto good, of Whom the Prophet Isaiah too saith, Butter and honey shall He eat, before He have knowledge to prefer evil, He shall choose the good, because before the Child shall know good or ill, He shall disobey vice to choose the good? where then will you be able to demonstrate Christ's yet imperfectness unto good? or what advance will He need who is so Perfect as to disobey vice and to prefer to it, yea only choose, good?

Yet I know not how he who affirmeth and saith "This is he who by little and little advanced to the dignity of the high priesthood," and who brought forward in proof of his words, Jesus advanced in stature and wisdom and grace, all but marking out the uncomeliness of his own words and gliding into forgetfulness of the things of which he assumed were right, affirms to us that the mode of perfection was wrought in another way, saying, "This is he who in time has been made High Priest, who was perfected through sufferings." Is not this manifest distraction? yea rather a proof of utter recklessness? for our Lord Jesus Christ has been made perfect through sufferings, but this man albeit he was not ignorant of the mode of being made perfect, carries away the minds of the simpler unto certain strange perversions of ideas and says that He advanced unto being High Priest and has been perfected unto this, "Who is said to have been emptied because this took place. And as though he had full clearly shewn that neither was the Word of God made flesh, nor yet proceeded Man out of woman, he chides those who have [116 chosen thus to hold and says, "Why therefore doth thou mis-interpret Paul, commingling with earthly body the Impassive God the Word and making Him a passible High Priest?" Hear therefore from us too, to whom rather the truth is dear, Why dost thou mis-interpret Paul, yea rather slanderest the whole God-inspired Scripture, withdrawing the Word of God from the economy with flesh, and settest over us as priest a man honoured with mere connection? albeit thou hearest that the Same is at once High Priest and Co-Throned with God the Father, as we have already said. For Paul said, We have such an High Priest, Who sat on the Right Hand of the Throne of the Majesty in the heavens. For that the Word out of God the Father is Impassible, is I suppose clear to every one: that He hath suffered for

us in the flesh, the voice of inspired men will seal up for a truth. But if thyself bear away the Word out of God from earthly body, the whole will come to nothing. For if He have not been made Man, neither did He die for us, and if He have not given unto death His own Body, how is He said to be the first begotten from the dead? Hence Christ neither died nor revived. Let the Divine-uttering Paul therefore come forward, let him cry aloud saying, If the dead are not raised, neither has been Christ raised, if Christ have not been raised, vain is your faith, ye are yet in your sins: they also which fell asleep in Christ perished. But Christ has been raised from the dead, for the Only-Begotten Word of God has been made Man and, taking an earthly body and uniting it Personally to Him, by the grace of God, as it is written, tasted death for every man. He has been named first-fruits of them that slept, having been raised from the dead. Sure therefore and not vain is now our faith, which we have as an anchor of the soul both sure and stedfast, as it is written. And he, as though he had in no wise wronged the plan of the economy with flesh, through saying such things and pouring forth untempered and foulest vomit upon the doctrines of the truth, proceeds to another mis-counsel, yea rather manifest blasphemy and says, [117

"This man alone therefore being our High Priest, feeling and kin and sure, turn ye not away from the faith Him-ward; for He was sent, the blessing which was procured us out of the seed of Abraham, as offering the sacrifice of His Body for Himself alike and His race."

§5. Thou sayest that a High Priest both kin to us and feeling and sure and moreover only, is he whom thy discourse but now clearly taught us of. For thou saidst, "The seed of Abraham is he who is yesterday and to-day, as Paul saith, not He Who saith, Before Abraham was I am; Like to His brethren in all things, he who assumed brother-hood of human soul and flesh, not He Who said, He that hath seen Me hath seen the Father; sent was he who is consubstantial with us and has been anointed to preach remission unto the captives and recovery of sight to the blind." This man therefore will be conceived of as of kin too to those on the earth, and not as THOU sayest, He That saith, He that hath seen Me hath seen the Father. For if gathering both into one according to true union thou with us confessest One Son, thou hast laboured in vain, in bearing away each separately and apart from other, severing into hypostases and persons, completely, not in the mere knowledge that the nature of flesh is other than the Divine Nature yet by concurrence unto true union hath become Its own: if on the other hand desiring to shew thyself irreconcilable in opinion with us and utterly repudiating the union, thou sayest that He is one and another, and that the One has been begotten out of God the Father, the other of kin and consubstantial with us; how (tell me) dost thou say that we ought not now to turn aside from faith to Him-ward? and we shall believe him to be our kin, letting go Him Who saith, Before Abraham was I am: we shall take as our god him who assumed brotherhood with us of human soul and flesh, letting go Him Who saith, He that hath seen Me hath seen the Father, albeit Himself saith, For so God loved the world that He gave His Only-Begotten Son that whosoever believeth in Him should not perish but have [118 everlasting life, and again, He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the Only-Begotten Son of God. Is he therefore who is forth of the seed of Abraham conceived of as Only-Begotten apart and by himself, albeit John hath clearly written, The Only-Begotten Son which is in the Bosom of the Father, He declared Him, and moreover another Holy Scripture, But when He bringeth in the First-begotten into the world, He saith, And let all Angels of God worship Him? But First-born wholly and surely will He be Who is among many brethren, not He Who is begotten Alone of the

Alone God the Father: for thus far will we follow, sir, thy distinctions, keenly awaiting for the economy's sake, whither the words burst through upon us. Hence (for I will call back the argument to its commencement) "he that assumed brotherhood with us of human soul and flesh," yet was made out of the seed of Abraham, will be the Firstborn among many brethren, but He that is in the Bosom of God the Father, the Only-Begotten God the Word. Then when the God-inspired Scripture says that our faith must be had in the Only-Begotten Son of God, why dost thou, putting forward one kin and consubstantial with us, say that we ought not to turn away from faith in him-ward? It is therefore necessary to link together³ in One Lord and Christ, by personal coalescence that is, in order that the Same may be conceived of as Only-Begotten and First-Begotten in the Same, in that the Word out of God the Father being God by Nature has been made Man as we and out of the seed of Abraham. But now something clever has been found out as he thinks by him and thus again says he:

"Remember by all means what I have full often said to you, refusing two-fold natures in our Lord Christ, two-fold in nature, single in dignity: for the sway of the natures is for the connection's sake, one, the natures abiding ever in their own order, but the dignity connected as I said before unto a single sway."

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§6. Yea apt at learning wert thou, who hast chosen to follow the God-inspired Scripture, which says One Lord Jesus Christ and does not put apart Him Who is out of the seed of Abraham and the Word out of God the Father. And besides one must consider this too: for one thing indeed is Godhead, another, manhood like ours, according to the inherent nature of things; but by coalescence unto true union, One Christ out of both, as we have full often said. But when the hypostases, as YOU say, have been severed into two and are conceived of as existing separately and apart, how will there be a coalescence in one Person, except one be conceived of as the property of the other: just as of a man's soul his body will be conceived of as the property, albeit of other nature than it, for not the same things are soul and body? But (one may perchance say) how is the Holy and Adorable Trinity distinguished into Three Hypostases, yet issues in One Nature of Godhead? Because (I would say) the identity of Essence following of necessity upon the difference of 10, carries up the mind of believers unto One Nature of Godhead: but in respect to Emmanuel, since Godhead is something other than manhood, unless we say that the Body of the Word became His own by true Union, how will One Person be effected, when either hypostasis, apart by itself, brings before us the property of both? And except the assumed have been made the own of the assumer, connection by concurrence simply in dignity alone and sway will not suffice to effect One Only Christ, the Same God Alike and Man. For then, then, in very sooth, [it will behove not 11] to turn aside from the faith unto Himward, even though He be conceived of as out of the seed of Abraham after the flesh. But if you say that He is one and other and then affirm that our faith must be put in him that is out of the seed of Abraham, be well assured that you are [120 pouring down upon your own head the charge of man-worship, albeit you repudiate and rightly the repute of being a man-worshipper.

Yea and thinking it too little to deem aright, he slanders in another way too the great Mystery of godliness. For he subjoins forthwith,

"For he was sent to us, the blessing being promised out of the seed of Abraham, offering the sacrifice of his body for himself alike and his race." Was Christ then Himself too made under sin? He through whom sin's mouth against us is stopped, according to the Psalmist's voice? did the darkness of accursed crime touch the Very Light Himself? needed then with us He through Whom is all redemption and hope of salvation a redeemer and Saviour? it will befit him (it seems) with us to offer thanksgiving, when God in His Clemency says, I am He That blotteth out thy sins and I will not remember them; him too even as we will the father of sin accuse. And then how will he not speak falsely saying, The prince of this world cometh, and in Me he shall find nothing? The presidents of the synagogue of the Jews once blasphemed against Him, for when they were worn out by the darts of envy, at seeing the blind from his birth in unwonted manner healed, they impiously said. Give glory to God, WE know that this man is a sinner, but our Lord Jesus Christ, convicting them of unbridled utterance said plainly, Which of you convicteth Me of sin? and if I say the truth, why do YE not believe Me? Hence, if He have offered sacrifice, both for us and moreover for Himself too, He surely hath needed it, even as we too who are under the yoke of sin: convict Him therefore of sin; if He hath offered sacrifice with us, shew Him co-sinner with us. Being the Good Shepherd, for whom hath He laid down His Life, for Himself rather or for the sheep? I hear Him saying of us, For their sakes do I sanctify Myself, and as the Divine-speaking Paul saith, By the grace of God for every man tasted He death, and again, He was delivered up because of our transgressions and was raised because of our justification, and as the Prophet Esaias saith, The chastisement of our peace was upon Him, with His stripes were WE healed, not Himself has been healed by the suffering of His own Flesh. He was delivered up because of our transgressions (not because of His own, far from it, for confessedly has the nature of man been borne down by the transgression in Adam unto curse and death, it is moreover sick of proneness to sin in the flesh), in order that the righteousness of the Law might be fulfilled in its who walk not after the flesh but after the spirit. For therefore was He also named the last Adam, not enduring to be sick of the things of the first one, but rather ridding in Himself first the nature of man from the blame of that ancient transgression. For it was condemned in Adam, but in Christ was seen most approved and worthy of wonder. Earthy therefore is he, but Christ heavenly. And it was put to shame in the first, borne down to disobedience which is sin, but in Christ hath it preserved untransgression, and as in a second firstfruits of the race, was seen both unwounded by sins, and superior to curse and doom and death and decay. And the most wise Paul confirms us herein, thus writing, For as through one man's disobedience the many were made sinners, so too by its obedience of one shall the many be made righteous. Every one who has become guilty of sin needs therefore sacrifice for his own transgressions: and Christ hath offered Himself for His kin according to the flesh, i. e., for us; but for Himself not a whit, being superior to sin, as God. For if He have been sacrificed for Himself, not WE alone have been bought by His Blood according to the Scriptures but Himself too will have been co-bought with us, no longer according to Isaiah's voice did the Lord give Him up for our sins, but He has been given rather for His own. For where is at all sacrifice and offering, there surely is also remission of sins. The Divine-uttering Paul therefore hath beguiled those throughout all under heaven by writing regarding Him, For such an High Priest became us, holy harmless undefiled, separated from sinners and made higher than the heavens, Who needeth not daily as the high priests to offer up sacrifice, first for his own sins then for the people's, for this He did once when He offered up Himself: for the Law maketh men high priests which have infirmity, but the word of the oath which was since the Law, the Son Who hath been perfected for evermore. How

therefore is Christ an holy High Priest? or in what way harmless and undefiled? And if He need with us sacrifice, having made His offering for remission of transgressions and for justification of them that have sinned, how has He been separated from sinners, if He be justified along with them, the sacrifice having been offered for none else than these very persons? But I marvel that whereas Paul hath cried aloud and that full clearly that He is not like those who have been bidden to offer for their own transgressions, and then for the people's, thou wert not afraid to put forth the contrary to what he said, and durst say that after the likeness of them who were made priests according to the Law, He too offered up sacrifice for Himself. And if it be true that the Law maketh men High Priests which have infirmity, but the word of the oath which was since the Law, the Son Who hath been perfected for evermore, why makest thou connumerate with those who are used to infirmity Him Who has been removed from their multitude; and possesses the perfection which is above the Law, of His own and by Nature, if so be He be Son of a truth and therefore God? But let us see from the legal and more ancient scripture too in what manner and for whom, Emmanuel hath offered Himself for an odour of a sweet smell unto God the Father. For a shadow confessedly was the Law, yet hath it the outline of the mystery Christ-ward and travails with the form of the Truth. And indeed Christ said somewhere when conversing with the Jews, Had ye believed Moses ye would have believed Me, for of Me he wrote. How therefore did they of the blood of Israel when about to depart out of the Land of the Egyptians sacrifice the Lamb? for their own selves alone or for the Lamb's sake too? whom did it redeem by its blood? was it them who were under the [123 yoke of bondage, and were enduring the oppression hard to bear of the Egyptians, or itself too? whose destroyer did it scare away? to whom said the God of all, And I will see the blood and will shelter you? was it to those who needed His shelter or to the Lamb itself too? For God the Father was representing the sacrifices that were to be made for sins, in the Law as on a tablet, outlining yet the mystery of Christ, and thus He said to the hierophant Moses, If the whole congregation of the children of Israel sin unwillingly and the thing be hid from the eyes of the assembly and they have done one of all the commandments of the Lord which should not be done, and have transgressed and the sin be known to them which they have sinned therein, the congregation shall offer a young bullock without blemish from among the herd for the sin. And having fully gone through how the details of the sacrifice should be done, He adds and says, And the priest shall make an atonement for them and the sin shall be forgiven them. Observe then that the bullock was offered as a type of Christ the All-Pure and That hath no spot, and they who offer and not surely the bullock were set free from their guilt. For He has been sacrificed not rather for Himself, as THOU sayest, but for the infirm, for whom the high priest according to the Law used to make supplication, that you may again understand Him That was made an Advocate for us, a High Priest undefiled and holy, separated from sinners.

Since therefore our opponent is on all sides sick of uncomeliness of speech, we say that the Word out of God the Father was made the High Priest and Apostle of our confession when He was made Man, abasing Himself unto emptiness and in our condition: in order that having offered Himself to the Father for an odour of sweet smell in behalf of all, He might win all under Heaven, might remove the ancient guilt, might justify by grace through faith, might render superior to death and decay, holy and hallowed

[124 and full well versed in every kind of virtue, confessing Him their Saviour and Redeemer, through Whom and with Whom to God the Father be glory with the Holy Ghost for evermore.

Amen.

[A small selection of footnotes and marginalia, omitting
all biblical references, follows]

1. i S. Cyril in his Thesaurus, written chiefly against, the error of those who tried to make it seem that the SON was less than the FATHER, had said (cap. 21. pp. 213 d e

214 a b), "Not setting forth the Nature of the Word, but the Economy with flesh, does the Apostle say this. For when has He been made the High Priest of our confession? when Apostle? when faithful to Him who made Him? was it not when for our sakes and in our behalf He was made man and, as

John says, the Word was made flesh? then became He faithful to Him who made Him, as man fulfilling His work, as Himself said : then was He made Apostle, sent in our behalf and for our sakes: then was He made High Priest of our confession, offering the Confession of our faith to the Father and presenting His own Body as a spotless sacrifice in order that He might cleanse all us through Him. If therefore it be said of the Son that He hath been made faithful, hath been made an Apostle, hath been made an High Priest, let not the expression be referred to His Being but to the quality of affairs. For Paul too being a man and existing already has been made an Apostle (not then beginning to be when he was called to the apostolate for existing previously, he was made an Apostle [these few words are supplied from the Munich MS. cited above p. 57

note y]): and Moses likewise has been made faithful in all his house, Aaron too has been made High Priest, outlining in himself too the

Saviour. For as Aaron was not born High Priest but became so many years after, when he put on the long garment and the ephod and the rest of the priestly raiment, which was women's work: just so as to Christ also. For He was the Word in the beginning, but long time after He became High Priest for us, taking on Him as some long robe the man out of woman, or the Temple, in order that by His own Blood He might cleanse the people, offering Himself to God as a spotless Lamb: for He did not sin nor was guile found in His mouth."

2. o This passage is given in full by Mercator p. 111 Bal. immediately after the foregoing, which had been from the eighth quire: a few words are also given before the council of Ephesus, from the sixth quire, p. 206 Bal.

3. r "The sacred writers . . . acknowledged two senses of the word faithful in Scripture, first believing, then trustworthy, of which the former belongs to man, the latter to God. Thus Abraham was faithful because he believed God's word; and God faithful, for, as David says in the psalm, The Lord is faithful in all His words, or is trustworthy and cannot lie. Again, If any faithful woman have widows, she is so called from her right faith; but, It is a faithful saying, because what He hath spoken has a claim on our

faith, for it is true and is not otherwise. Accordingly the words, who is faithful to Him That made Him, implies no parallel with others, nor means that by having faith He became well-pleasing: but that, being Son of the True God, He too is faithful and ought to be believed in all He says and does, Himself remaining unalterable and not changed by His human economy and fleshly

presence." S. Athanasius against the Arians ii. C. p. 289

O.T. " Faithful because Onely (...) and lasting and trusty unto the faith of His Promises." S. Cyril de recta fide to the Empresses

Pulcheria and Eudocia, § 5, p. 135 d. "He is called faithful because He is able to save always them who approach through Him

to God, and the Father too has been called faithful." Ib. §18, p. 148 fin.

4. z or, reduced to emptiness, ... cf.

Jer. ii. 5. ..., have

become vain, have walked after empty gods and become themselves emptied out: so we too if our Mediator were but man, should have been reduced to utter emptiness.

5. d See S.Ath. agst. Ar.i. §47.p.248

O.T. and note b.

6. e Most of this is cited before the Council of Ephesus, from the sixth quire, p. 208 Bal. and in the concilia. A few words are added at the beginning, " Since he was saying of Christ that He had been

sent to proclaim remission to the captives, as an Apostle he adds this too and says, This is he &c," as

Mercator, or, from the sixth quire, speaking of Christ. "That He was sent to preach remission to the captives. As the Apostle adds and says, This is he &c," as the Greek

Edd.

7. g So too against the Arians who affirmed that the Son was exalted because man, S. Cyril, following S.

Athanasius, says, "And what accession of honour has there been to Him Who is in the form of God, yet has put on the servant's form? how will He not rather with reason seem to have been diminished Who left the greater and took up the less? Being God He hath been made man in order to find----what reward? or how was He glorified Who hath descended from glory to

dishonour? how hath He been made high Who disregarding the Dignity of Godhead came down even unto manhood? how hath He Who came down, been made above ? what advance hath abasement? what betterment He Who from what is better hath come into the inferior? If, God Most High,

and dwelling in high places, He is said to be exalted, whither (I pray) after the Nature of God will that yet mount up which is exalted? how was He low which is in the Bosom of the Most High Father? what accession did God need? if He have therefore come down in order to be exalted, what was the need of the coming down? if He therefore abased Himself in order to be exalted, what was the need of the abasement? how is not he unwise who seeks with toil what he could

have without toil ? how received He the Name which is above every name, Who was ever worshipped in it?"

Thes. cap. 20 init. pp. 194,195, see S. Ath. against Ar. i. § 40. p. 237

O.T.

8. h In S. Cyril's very famous 16th Paschal homily written at the beginning of previous year, A.D. 430, and cited by Andrew of Samosata in his objection to S. Cyril's fourth chapter and more fully by S. Cyril in his reply to that objection p. 172 e, he says, " And though thou hear that Jesus was progressing in stature and wisdom and grace, deem not that the Word of God became wise by accession but rather remember the Divine Paul writing on this wise, Christ God's Power and God's Wisdom : nor dare idly to say that we shall allot to the man the progress in stature and wisdom and grace (for this I ween is nought else than to sever into two the One Christ), but (as I said before) the Son being Eternal, is in the last times of the world said to have been declared Son of God (Rom.

i. 4), Economically making His own the birth of His proper flesh : so too being the Wisdom of Him Who begat Him, He is said to progress in wisdom albeit All-Perfect as God, reasonably receiving into Himself the properties of the human nature on account of the completeness of the union

(δι■ τ■ν ε■ς κρον ■νωσιν)." Pasch.

Hom. p. 230 a b. Before this date S. Cyril had said, " And as for our sakes He abased Himself, so too for our sakes He admits progress, in order that WE again in Him might advance in wisdom who of old were made beasts by reason of sin, might advance in favour too, who of old have been hated because of the transgression in Adam. For all of ours for our sakes did Christ take into Himself that He might transform

all things unto the better and might become the beginning of every good to the race of man."

Thes. cap. 28 p. 251 a. In a treatise written at about the same date as the Books against

Nestorius, S. Cyril says, "For the mode and plan of the economy with flesh knows that He is both as we and above us; surpassing the measure of the creation as God, and (so to speak) inferior to Himself in that He is man. For where is the abasement which He voluntarily underwent, if He refuse what is human? Yet not in these is the nature of the Word conceived to lie, but He rather makes them His own together with His own flesh, just as He does hunger and thirst and the being said to be wearied with the journey. When then thou

hearest, The little one waxed and was strengthened, filled with wisdom, admit in reply the mystery of the economy with flesh. For that He was God in flesh, the blessed Evangelist will himself assure, saying, the grace of God was on it. For not as though He had grace from another God is He said to have the grace of God, but because the little one had grace which beseems God. For the Word was and is God even when He is seen in flesh, i.e. man like us. And if He be said to have grace or to advance in favour (grace) with both. God and men, it is not a whit incongruous, if even the Father Himself accepted the economy and the Son making His own what pertains to flesh because of what alike befits the mystery and is serviceable." de recta fide to the Emperors § 10 p. 139 b c d.

9. i cited before council of Ephesus, from seventh quire, p. 209, Bal. &c.

10. k The text here gives φ[]σεων

natures, in the MS. another hand has written over, []ποστ[]σεων. The Roman Editors conjecture,

προσ[]πων [] []ποστ[]σεων, Persons or Hypostases: but see Dr. Newman's S. Athanasius against Arians p.

155 O.T. note f.

11. l I have supplied these words from the expression used by S. Cyril at the beginning of this section. There seems to be an ellipse in the MS. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Five tomes against Nestorius - Book 4

Cyril of Alexandria, Five Tomes Against Nestorius. LFC 47 (1881)

Book 4. pp.125-154.

TOME IV.

[Translated by P.E. PUSEY]

Brazen serpent a type: how to be cured of the stings. In HOLY TRINITY Each Person exists yet each work is the work of the Whole TRINITY. Meaning of "Made flesh." Christ gives the SPIRIT as His own, and works as God through His own SPIRIT. Nicene Fathers spake through the HOLY GHOST. "Commended." The HOLY GHOST Spirit of the Truth, i. e., of CHRIST. All Divine Work work of Whole TRINITY. HOLY GHOST out of the FATHER and the Own of the SON. S. John xvii. 1. Flesh of CHRIST quickens in the Eucharist, because it is the flesh of the WORD. Its type the Lamb, its mode a mystery. Nestorius confessed that Godhead and manhood belong to the Same, and contradicts himself: yet the Eucharist does quicken us: and He is Man having remained GOD. No one taught confusion of Person in Christ. The Divine-uttering Paul, shewing that not ineffective for the profit of those who have elected to live piously, is the shadow in the Law and besides full well setting before the minds of all, as a picture and representation of the truer, the things which long ago befell them of old, says, But these things happened unto them typically, but were written for our admonition unto whom the ends of the world are come. Come now therefore selecting out of the writings of the Law let us say, that they of Israel were camping in the desert of old time when they departed out of the land of the Egyptians and were speeding unto the Land of Promise: but when (wretched ones!) unmindful of the wonders in Egypt and of their love to Godward, they began unholily to murmur, they were destroyed of serpents, as it is written. Yet they escaped the bites of the venomous creatures, Moses having reared up for them the brazen Serpent, God the Saviour of all having commanded, Make thee a serpent and set it for a sign and it shall be, if a serpent have bitten a man, that every one that is bitten, seeing it shall live. The figure then was the mystery Christ-ward, for the Only-Begotten Word of God being God, and Good [126 by Nature out of a Good Father, partook of flesh and blood, i. e., was made man, and like unto us wicked ones, in regard I mean that He is man as we. And He has been set up on high too, that is, He endured the cross on the wood and death after the flesh, even though He rose again the third day having trampled on the might of death. When therefore of exceeding great lack of understanding murmuring against the economy with flesh and charging it with uncomeliness, we are ashamed to think or say that the Word of God became Man as we and was united to flesh in verity, then will the dragon, the prince of evil, slay us, infusing into our minds error, as it were the venom of his own perverseness: yet shall we escape and repel the damage of his crookedness, if with the eyes of our heart we look on the serpent, that is, if we consider with accurate mind the mystery of Christ. For then, then, deeming right shall we confess unhesitatingly that the Word of God has been made flesh, and proceeded forth of a woman along with remaining God, and is the Same God alike and Man, neither shaming of the measures of the human nature by reason of the Dignity of the

Excellence, nor yet reft of His God-befitting Authority and Supreme Glory on account of the human nature. And they who are used full well to discern such things, clearly and by accurate scrutiny understanding through both the one, and the Mystery regarding Him, say, O the depth of the riches and wisdom and knowledge of God, how unsearchable His judgements and His ways not to be tracked; for who knew the mind of the Lord?

Yet doth somehow this man thrusting away these things as impossible and uncomely, dare to make no small accusal against the glory and excellence of our Saviour, and allotting to Him our measure and nought else, says that He has been glorified by the Holy Ghost, not using as His own Power, that through Him to work signs, but gaining from without and introduced, the power of achieving ought |127 miraculous, that He may appear as we the recipient of a gift haply of healing, and be bound to say with blessed Paul, By the Grace of God I am what I am. For to whom being and being able to achieve ought is imported and from without, these will with reason utter such word as this. For he desiring (as he thinks) to prove the Holy Trinity equal in operation unto all things, says again thus;

"God the Word was made Flesh and tabernacled in us. The Father co-seated with Himself the manhood which was assumed: for (it saith) The Lord said unto my Lord, Sit Thou on My Right Hand; the Spirit descending consummated the glory of that which was assumed, for when (He saith) the Spirit of Truth is come, He shall glorify Me. Desirest thou also another operation of the Trinity in respect of these very things? The Son indwelt in the body, the Father commended Him when baptized, the Spirit fashioned him in the Virgin." Then again he says of the holy Apostles, "The Son chose them out, for I (He says) chose you forth; the Father sanctified, for (He says) Father, sanctify them in Thy Truth, the Spirit rendered them orators."

§1. That his whole discourse has been framed both unwisely and unhappily, is full easy to shew. And in this too he wanders, and how, I will say. For One indeed is the Nature of the Godhead, but the Father exists in His Proper mode 1 |128 and the Son too and likewise the Spirit: yet are all things wrought by the Father and through the Son in the Spirit, and when the Father is (so to say) moved to ought, yet does the Son surely work in the Spirit; and though the Son or the Spirit be said to fulfil ought, this is full surely of the Father: and through the whole Holy and Consubstantial Trinity runs the Operation alike and Will unto everything. On this subject we say thus. But view again how clearly and evidently, although he says that the Word out of God has been made Flesh, he mis-coins the force of the ideas, and bears it far away from rightness, representing the Incarnation as an operation of His: for he adds forthwith, "wilt thou another operation of the Trinity besides these?" as though he had already shewn the first operation of God the Word, His being made Flesh according to the Scriptures. And what is the other after the first operation, he shews as he supposes. He says, "The Son indwelt in the body:" a God-clad man therefore is Christ. Next the Word of God the Father is shewn operating this alone for man: so that even though the blessed Evangelist say, The Word was made Flesh and tabernacled in us, 2 it indicates nothing else to us but just this alone, that the Word being God dwelt in a man just as in ourselves too. For we are temples of the living God, and herein know we that He is in us because He gave us of His Spirit. But thou wilt not (I suppose) say this, shuddering at the blasphemy, but wilt confess with us, that the Word of God has been made Man (and this is the Incarnation): and wilt agree that He hath remained God, and kept the Beauty of His |129 proper Nature, even though He have the name, Sow of Man, and have been made so of a truth. What then didst thou learn, and say that the

Father co-seated with Himself the manhood that was assumed, and not rather that there sitteth on the Throne of His proper Godhead, in the Good-Pleasure of God the Father, the Word That sprang from Him, when made Man too: in order that His Human Nature be not conceived and spoken of by us as something other than He, albeit the union that is of truth shews us that He is One and that His Flesh is not alien from Him? In this too thou wilt therefore be caught speaking falsely and in no slight degree erring from fit reasoning. And if to say that the Word has been made Flesh is nought else than that He being in the Excellence of Godhead and abiding what He was, hath become Man, what glory from without will He be in need of, Himself the Lord of Glory? For confessedly was He being glorified, the Spirit working Divine signs; yet not as a God-clad man, gaining this thing from an alien and superior Nature, even as do WE, but rather as using of His own Spirit: for He was God by Nature and not alien to Him is His Spirit. Hence we say that not from without nor by adoption has the operation of the Spirit been given to Him, even as unto us, or to the holy Apostles: for to them hath Christ given authority over unclean spirits to cast them out, and commanded them to heal both every sickness and every ailment in the people. From within therefore and from Himself is His Spirit, And an evident demonstration of this will be His being able to supply It to others too and not of measure, as the blessed Evangelist saith. For the God of all measured to the saints the grace through the Spirit, and to one He gave the word of wisdom, to another the word of knowledge, to another, gifts of healing: and this I think is that those who have the operation have power of measure: but our Lord Jesus Christ, putting forth the Spirit out of His own fulness, even as doth the Father Himself, gives It not as of measure to those who are worthy to receive It. Why [130 then, most excellent sir, dost thou make Him Who giveth the Spirit not of measure, connumerate with those who have It in measure, saying that His glory has been cemented by the Spirit and that He has been operated on, like one of us, receiving as a grace support from Him, rather than working Divine signs through His own Spirit. For the all-daring Jews, whetting against Him a bitter tongue, unholily said, This man casteth not out devils save in Beelzebub the prince of the devils; but our Lord Jesus Christ convicting them of no small folly yea rather of impiety, says, If I in Beelzebub, prince of devils, cast out devils, by whom do your sons cast them out? for the glorious and mighty choir of the holy Apostles, performing miracles in the Name of Jesus Christ of Nazareth, is marvelled at: and of a truth they returned rejoicing and saying, Lord even the devils are subject to. us in Thy Name. But if it be possible that in the name of any one of those operated on, others too should avail to accomplish the like, let him come, let him tell us why no one is marvelled at for rebuking unclean spirits or having accomplished ought else that passes reason, in the name of any saint. But they are operated upon by the Spirit and have a measured grace, He, as God in-worketh, and through His own Spirit achieveth without toil the things whereby He is marvelled at. And verily the woman who was sick of the issue of blood came one time secretly behind Him (thus is it written) and touched the border of His garment and immediately her issue of blood stanchd, which Christ now understanding, says Who touched Me? and when at this the Divine-speaking disciples said, Master, the multitude are thronging Thee and pressing Thee, He said again, Somebody touched Me, for I know that might went forth of Me. Understandest thou then that not as introduced from without, but from within and out of Himself hath He the power to inwork and to free from weaknesses? And the blessed Evangelist Matthew too somewhere writeth, And the whole multitude were seeking to touch Him, for there went might out of Him and healed all. His might [131 then is His Spirit, and the Divine-uttering David will give us proof, saying, By the Word of the Lord were the Heavens stablished and by the Spirit of His

Mouth all their might. The Mouth of God the Father he says is the Word That is out of Him, by Whose Spirit the things made through Him, are stablished in being. I have now therefore said that he brings down to nothing the Mystery of Godliness, which has been marvelled at by the holy Angels themselves too, and recking nought of the dogmas that pertain unto truth, he makes light of them saying, "Wilt thou another operation of the Trinity besides these? the Son dwelt in the body, the Father commended him when baptized, the Spirit fashioned him in the Virgin." And that the truth will follow surely upon the things which we have said, and that we have made no mere condemnation of his words, but rather a clear and true conviction of them, himself will shew saying elsewhere on this wise, "And the proof of co-work is evident, The Son became man, the Father enthroned Him, the Spirit honoured Him by signs."

§2. Will any one doubt even after this that the aim of his ideas looks to unlearning alike and unholiness, and is bold against the doctrines of piety? for like as he unwisely casts forth the Word of God from being made Flesh and says that He wrought an indwelling in man, so too again does he take the being made man, albeit the holy Churches in every region under Heaven, and the venerable Fathers themselves who put forth unto us the definition of the right and undefiled Faith, viz. (the Holy Ghost speaking in them) that the Word of God was made flesh and became Man, conceiving that this is nought else save only the being made man as we, and being born after the flesh of a woman, because He hath also been made with us under the Law, Who as God is above the Law. But since (as I have already full often said) his aim is to undo the Truth, therefore he alone (and that strenuously) lifts himself up, and opposes the opinions of all, ¹³² and brandishes arms against the Ineffable glory, and what he alone thinks, endeavours to bring in secretly as a kind of rubbish upon the churches of God: for he maintains that the Incarnation is indwelling, and not rather that the Word out of God partook like us of blood and flesh, albeit the Word hath indwelt and indwells yet in all the saints, but has once been made as we, and has partaken Personally in a single flesh, wherein He is believed both to have died and to have risen for us: for of His own will He suffered in the flesh. But that to no purpose is he flinging about words, and recking little of the absurdity of his language, says that Christ was ennobled by signs through the Spirit, the words which have been just cited, sufficiently (as I think) shewed: but let us examine, if you please, his other words. 'The Father (he says) commended;' what then commended here is, I cannot understand: for the word is confessedly a word of the market and the mob, and replete with commonplace trickery; but I suppose that he wanted to indicate, set forth, for example, or, hath witnessed to. How then (tell me) did the Father commend? did He exhibit one counted worthy of Divine Indwelling? or was it not this at all, but rather His own Son made man, yet abiding even in Flesh, what He was and is and shall be, i. e. God? For Jesus Christ Who was yesterday and to-day is the Same even for ever.

Come then, let us examine what is spoken of Him. What says the Evangelist? And John bare record, saying, I have seen the Spirit descending from, Heaven like a dove, ...

3 and abiding upon Him, This is He That baptizeth with the Holy Ghost: and I have seen and testified that This

is the Son of God. For our Lord Jesus Christ was about to sanctify economically the Jordan, and deigned with us

[133 to be baptized, ordering the Mystery of the Economy with flesh through the ways that beseem it: for it was necessary that the Word out of God the Father should be known to have been made Man. Yet was He baptized as Man, He baptized Divinely in the Holy Ghost. And we do not say that He ministered the participation of the Holy Ghost to the baptized either as a servant or by means of any other, but hallowed them, Himself infusing into them out of His own Fulness as God by Nature. How then dost thou, disregarding words alike and thoughts that belong to rightness, say that indwelling in man was wrought by God the Word; albeit whereas very many saints have had the God of all indwelling in them, none of them baptized with his own spirit or has been said to indwell Divinely in any and has so indwelt? and Christ Himself dwells in us through the Holy Ghost, Which is His own too, even as God the Father's. And this Himself ratifies to us saying,

But when the Comforter is come, Whom I will send unto you from the Father, the Spirit of the Truth, Which proceedeth from the Father, He shall testify of Me.

See then how He says that the Spirit Which proceedeth from God the Father is the own Spirit of the Truth also: and He Himself is of a surety the Truth. How then, if He be of a truth not rather God made man, but man having the Divine Indwelling as His Energy, doth He promise to send down, as His own, the Spirit of God the Father upon them who believe on Him? Yea, as I said, he shakes to nothing the glory of the Mystery, distributing the operation of the Holy Trinity in respect of the things done, and allotting to each of the Persons by Himself what the other hath not wrought.

Again he says on this wise, "The Son chose forth, for I, He says, chose you: the Father sanctified, the Spirit made orators." O distraction without measure! if all things have been done by the Father through the Son in the Spirit and nothing be done by God the Father, save in this very way;---how is he not surely distraught, who distributes to the Persons severally the Operations unto [134 ought of the Untaint and One Godhead, and doth not rather maintain that each thing that is done has been wrought by the Father through the Son in the Spirit? For if the Son is both the Counsel and Wisdom and Might of the Father, full surely will the Father work all things through the Son, as through His Counsel and Wisdom and Might. Thus chose He for their excellence His disciples, thus do we say that those who were chosen out were sanctified, thus that they were made orators, from out One Godhead; that is, by the Father through the Son in the Spirit. For He says, Holy Father, sanctify them in Thy Truth. The Truth therefore sanctifies, i. e. the Son; He infuses 4 too and renders them wise and through the operation of the Holy Ghost; devoutly eloquent. And verily He said in the book of Matthew to His own Disciples, When they deliver you up take no thought how or what ye shall speak, for it shall be given yon in that hour what ye shall speak, for not YE are the speakers, but the Spirit of your Father which speaketh in you; and through that of Luke, Settle it therefore in your hearts not to meditate before what ye shall answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist. Hearest thou how when the Holy Ghost speaketh in them, Himself gives the mouth? For He is as Word Giver of word and Bestower of the Spirit, as having It as His own Naturally; even as the Father Himself too. The Holy Trinity has therefore the same Operation, and whatsoever things the Father doth and willeth to accomplish, these things doth the Son too in equal manner, likewise the Spirit also. But the giving of the Operations severally to Each of the Persons individually is nought else than to set forth three gods severally and wholly distinct from one another. For the count of Natural Unity in regard to the Holy Trinity, shews I suppose one motion unto every thing that is done. But if now we say that while One Person is moved, e. g., to work, the Two remain ineffective, how is not a gross

severance privily introduced, [135 allotting as a certain position to each Person, the being conceived of external to and isolated from the rest, not in respect of His Individual Being (for that were true), but in respect of utter diversity which does not endure language that gathers them into Natural Union? For One Nature of Godhead is conceived of in the Holy and Consubstantial Trinity 5. But this good man dares to abridge God the Word Consubstantial with God the Father as though he knows not that He has been made Man, not casting away what He was, but assuming rather what He was not: for he is an advocate for (as has been said) the Holy Ghost and insults the Son, thus saying to some who have elected to think with Arius,

"They 6 (he says) contriving greater insult against Him, and severing from the Divine Nature the Spirit Which having formed His Human Nature (for that, it says, which is conceived in Mary is of the Holy Ghost), reformed unto righteousness that which was formed (for He was manifested, it says, in flesh, was made righteous in Spirit), Which made Him terrible to devils (for I, He says, in the Spirit of God, cast out devils); Which made His Flesh a Temple (for I saw, it says, the Spirit descending from Heaven like a dove and it abode upon Him); Which granted Him to be taken up (for, it says, having given commandment to the holy Apostles whom He chose forth, He was taken up through the Holy Ghost): This I say which bestowed on Christ so great glory they make Christ's bondman."

§3. The daring then to sever the Spirit from the Divine [136

and Untaint Nature, is (I assent) the part of a bad and sinful mind and one far removed from what is fit (for He is Consubstantial with God the Father, and moreover with the Son Himself and is believed to be God and out of God): but I think that we should, letting this be for the present, examine the words before us and with all attention see whither they look. For says he "Doing a greater insult against Him

(i. e., the Word out of God the Father) and severing from the Divine Nature the Spirit Which formed His Human Nature." Whose Human Nature, most excellent sir, sayest thou has been formed through the Spirit? albeit thou hadst but now made discourse to us about the Only-Begotten Himself Who was begotten Ineffably out of God the Father; for thou wert calling Him "Divine Nature," and His I suppose and none else's you say the Human Nature is. Therefore call to mind thine own words, for thou saidst it was the own Flesh of the Word,

i. e., with a reasonable soul therein, for thus will the manhood be His. Then how, if the Word out of God the Father be One with His own Flesh, dost thou suppose that he lacks God-befitting Might and that the Holy Ghost made him terrible to devils, as though he could not do this of his own nature? and again the being able to crush Satan, as by the gift of another and hardly borrowed?

If then thou knowest that to sever the Spirit from His Divine Nature is (and justly) the most disgraceful of charges, His (it is manifest) is the Spirit, as proceeding through His Ineffable Nature Itself and Consubstantial with Him, and He will not need the might that is from It as something external and adventitious, but will use Him rather as His own Spirit, and will render Himself terrible to the devils through Him. But if it seem good to thee to shew that they who sever are unimplicated in charges of impiety, how didst thou just now call them to us insolent? and how dost thou not perceive that thou art numbering thyself with them, if thou sayest that the Word out of God the Father united to flesh, needed just like any of ours and a mere man, the aid of the Spirit that He

might

[137 be terrible to the unclean spirits? For even though He say that He casts out devils in the Spirit of God, how must one not see that the economy of the expression is worthy of marvel? For the chiefs of the Jews, envious of the renown of our Saviour and opening against Him an unbarred mouth, used to babble (miserable ones!) saying that He cast out devils in Beelzebub prince of the devils: but He with His innate clemency toward all, drawing unto what was better and true those who have erred or who were choosing to let loose their tongues upon Him, was attributing rather to God Who is by Nature, the glory of being able to crush Satan, saying that in the Spirit of God He chased away the wicked spirits: and not as putting Himself outside of being God by Nature and of having the Holy Ghost as His own: but since it was meet and worthy of God-befitting skill to intercept the wrath of those who were desiring His death and to cut off occasions from those who were offended at Him, for they were attacking Him saying, For a good work we stone Thee not but for blasphemy, because THOU, being a man, makest Thyself God: therefore skilfully does He condescending to them who were yet weak say, the Spirit of God; for He knows, as I said, that He is God by Nature together with Him Who begot Him, and has all things of His, save only the being Father. Wherefore did He also say to Him, All Mine are Thine and Thine Mine and I have been glorified in them, and to ourselves making discourse concerning the Holy Ghost, He says, All things that the Father hath are Mine, therefore I said unto you that of Mine shall He take and, declare it unto you. For as the Holy Ghost proceedeth out of the Father being His by Nature, in equal wise is He through the Son Himself too, His Naturally and Consubstantial with Him. Hence even though He be glorified through the Spirit, yet is He conceived of as glorifying Himself through His own Spirit, and not as though it came to Him from without even though He be seen as made Man like us.

It is besides unsafe to say this also concerning the Spirit, "Which hath made His Flesh a Temple." For it was the [138 own Flesh of the Word, and this thyself has just now acknowledged to us, for thou saidst that His is the human nature, and the Holy Body taken out of the holy Virgin is called His Temple: His own again is His Spirit, and never will the Word out of God the Father be conceived of without His own Spirit. Better therefore were it and wiser, to say that the Body is the Temple of the Word and the flesh His own, and to believe that with the Word is ever His Spirit, just as also with the Father Himself too. Not without blame moreover would I say that is his saying that Assumption into Heaven has been given Him by the Spirit as to a mere man. For He chose His Disciples through the Holy Ghost, He was taken up as God, not receiving this as a gift from Another; but Himself rather as a first-fruit of the human nature renewed unto immortality presenting Himself to God the Father and consecrating for us a new and living way and that entereth into the inner part of the veil, whither the forerunner is said to have entered in our behalf, after the order of Melchiscdech made an High Priest for ever. But that when Christ ascended above, the Holy Ghost was in Him as His own, none will doubt. How then didst thou not fear (tell me) to say that "This Which gave this so great glory to Christ, they make Christ's bondman?" For they who make Him Christ's bondman are confessedly impious and dishonour the Very Word Who is Cons substantial with God Himself, arraying in slave-befitting measures the Spirit Which is of Him and in Him by Nature and His own: but the saying that the glory was given Him by the Spirit, is a manifest proof of the uttermost infatuation. But you will be caught idly babbling herein, and not understanding the Mystery to Him-ward, yea rather both thinking and saying clean contrary to

yourself. For if thou hast believed that the Word being God has been made Flesh (for thou saidst that His was the human nature) why dost thou say that the Lord of glory, as though He had not [139] glory of His own, needed it from the Spirit, and reckonest Him in the measures of the creature to which all things are from without and given? for what hast thou that thou receivedst not, will it befit the creature to hear.

Yea but (he says) I find Emmanuel saying. Father, glorify Thy Son: add therefore what remains; this is, That Thy Son too may glorify Thee. If thou assert that the Son, as lacking glory, desires that of the Father, what dost thou say, when the Father too is glorified of the Son? is it as not having glory or needing it of another? away with the mis-counsel! for verily is it trickery and unholy thought and nought else. For the Divine Nature and that passeth all natures dwelleth in the light unapproachable and hath authority over all things and to Him is ascribed the glory which most befits it alone: but when the Only-Begotten Word of God was made man and was about by the grace of God through His own flesh to taste death for every man, and undo its might hard-to-withstand, quickening as God His own Temple, He devises the prayer as Man, and wills the Father to consent with Him Who was transforming the nature of man to what it was at the beginning and renewing it unto incorruption, and displaying it superior to the meshes of death: that ancient curse and the sentence upon the First-formed being undone.

Hence since visible in flesh, He is preached Son of God by Nature and in truth, He says, Father glorify Thy Son, rendering Him as Man, superior to both death and decay, that He may be believed to be

Thine, being as God Life by Nature, according to the count of His own Nature: for then will the Son too glorify Thee. Glory truly is it to God the Father that it be believed by us, that He, Very God and Life and Life-giving, begat equal and like to Himself in everything, ineffably and beyond understanding, the Son, Who was in no lesser state, even though He have been made in flesh, but preserved wholly unimpaired the Supernatural and Choice Beauty of His inherent Natural Nobility, being Himself too Life as out of Life, and

[140] all-availing and achieving without toil and bestowing in-corruption on those subject to death and decay.

Hence even though the Son be said to be glorified by the Father, consider the measure of the human nature, sever not into two [after the Union] the One Christ and Son and Lord, but confess One and the Same, God made Man 7, and the Same in like manner Lord of glory as God, and recipient of glory in His Human Nature. For consider that, albeit by Nature and in verity God and King of all and Lord, He is said to have been set King, when, made man as we, He hath humbled Himself and been made obedient to God the Father and with us under the Law. In no wise therefore will the things that pertain to the measures of the emptiness trouble the wise and understanding and settled in the faith; but from them alike and from the things that befit the Divine Nature, do they acknowledge the Son, the Same God and Man. But he comes not forward with sound words, but having swerved exceedingly to what is unruly, he busies himself without understanding, and deems fit to hold what please himself alone and what he thinks well to deem are understood aright. And he destroys others too, in addition to to what he has said severing into two the One Lord Jesus Christ, calumniating also our Divine Mystery itself from not enduring to confess with us, that not like one of the holy Prophets, or again Apostles and Evangelists, was

Christ a God-clad man, but God rather made Man, and hath partaken in verity of blood and flesh. He said in this wise again, putting forth his words as of the Person of Christ,

"He 8 that eateth My flesh and drinketh My Blood

[141 abideth in Me and I in him. Remember that what is said is about the flesh. As the Living Father sent Me, Me, the visible: but sometimes I misinterpret. Let us hear from what follows: As the living Father sent Me, he says the Godhead, I the Manhood: let us see who it is who is

mis-interpreting. The heretic says [he says 9] here the Godhead, Sent Me God the Word. As the living Father sent Me, according to him, and I live, God the Word, because of the Father. After this, And he that eateth Me he too shall live. Whether do we eat, the Godhead or the flesh?"

§4. Thou sayest therefore that the flesh alone has been sent, and affirmest that it is which is seen: it therefore suffices also alone by itself to quicken that which is tyrannized by death. Why then do the God-inspired Scriptures tell a tale to no purpose and over and over assert that the Word out of God the Father was made Flesh? for what need at all would there be of the Word, if the human nature sufficeth for us, even though conceived of alone and by itself, so as to be able to bring to nought death and to undo the might of decay? and if it is as you suppose and choose to think, not God the Word Who has been sent through being made as we, but the flesh alone which is seen has been sent by the Father, how is it not clear to all, that we have been made participant of a human body and one in no wise whatever differing from our own?

10 how therefore do you elsewhere laugh at those who so think? for thou saidst again,

"I will speak the words too of offence. Of His own Flesh was the Lord Christ discoursing to them; Except ye eat, He says, the Flesh of the Son of Man and drink His Blood, ye have no Life in you: the hearers endured

[142 not the loftiness of what was said, they imagined of their unlearning that He was bringing in cannibalism."

§5. And how is the thing not plain cannibalism, and in what way is the Mystery yet lofty, unless we say that the Word out of God the Father has been sent, and confess that the mode of that sending was the Incarnation? For then, then we shall see clearly, that the Flesh which was united to Him and not another's flesh, avails to give Life, yet 'because it has been made the very own of Him who is mighty to quicken all things,' For if this visible fire infuses the force of its natural inherent power into those substances with which it comes in contact, and changes water itself though cold by nature into that which is contrary to its nature and makes it hot; what wonder or how can one disbelieve that the Word out of God the Father being the Life by Nature rendered the Flesh which is united to Him, Life-giving? for it is His very own and not that of another conceived of as apart from Him and of one of us. But if thou remove the Life-giving Word of God from the Mystical and true Union with His Body and sever them utterly, how canst thou shew that it is still Life-giving? And Who was it who said, He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him? If then it be a man by himself and the Word of God have not rather been made as we, the deed were cannibalism and wholly unprofitable the participation (for I hear Christ Himself say, The flesh profiteth nothing, it is the Spirit that quickeneth, for as far as pertains to its own nature, the flesh is corruptible 11, and will in no wise quicken others, sick itself of the decay that is its own):

but if thou say that it is the Own Body of the Word Himself, why dost thou speak portentously and utter vain things, contending that not the very Word out of God the Father has been sent, but some other than of Him, "the visible," or His Flesh, albeit the God-inspired Scripture every where proclaimeth One Christ, full well affirming that the Word [143] was made Man as we and defining herein the tradition of the right Faith. But out of overmuch reverence, he blushes (it appears) at the measures of emptiness and endures not to see the Son Co-Eternal with God the Father, Him who is in the Form and Equality in everything with Him Who begat Him, come down unto lowliness: he finds fault with the economy and haply leaves not unblamed the Divine Counsel and Plan. For he pretends to investigate the force of the things said by Christ, and as it were taking in the depth of the ideas; then bringing round (as he thinks) my 12 words [144] to a seeming absurdity and ignorance; "Let us see, he says, who it is that mis-interprets. As the Living Father [145] sent Me, for I live (according to him) God the "Word, because of the Father, and he that eateth Me he too shall live: which do we eat, the Godhead or the flesh?" Perceivest thou not therefore at length how thy mind is gone? for the Word of God saying that He is sent, says, he also that eateth Me, he too shall live. But WE eat, not consuming the Godhead (away with the folly) but the Very Flesh of the Word Which has been made Lifegiving, because it has been made His Who liveth because of the Father. And we do not say that by a participation from without and adventitious is the Word quickened by the Father, but rather we maintain that He is Life by Nature, for He has been begotten out of the Father who is Life. For as the sun's brightness which is sent forth, though it be said (for example) to be bright because of the sender, or of that out of which it comes, yet not of participation hath it the being bright, but as of natural nobility it weareth the Excellence of him who sent it or flashed it forth: in the same way and manner, I deem, even though the Son say that He lives because of the Father, will He bear witness to Himself His own Noble Birth from forth the Father, and not with the rest of the creation promiscuously, confess that He has Life imparted and from without. And as the Body of the Word Himself is Life-giving, He having made it His own by a true union passing understanding and language; so WE too who partake of His holy Flesh and Blood, are quickened in all respects and wholly, the Word dwelling in us Divinely through the Holy Ghost, humanly again through His Holy Flesh and Precious Blood. The most holy Paul will confirm the truth of what I said, writing thus to those in Corinth who believed in our Lord Jesus Christ, I speak as to wise men, judge YE what I say, the Cup of Blessing which we bless is it not the communion of the Blood of Christ? the Bread which we break is it not the communion of the Body of Christ? for one bread one body are we who are many, for we all are partakers of One Bread. For having partaken of the Holy Ghost, we are made one both with Christ Himself [146] the Saviour of all and with one another: we are of the same body in this way, that we being many are one bread one body, for we all are partakers of the One Bread. For the Body of Christ which is in us binds us together into unity and is in no way divided. But that through the Body of Christ we have been brought together into unity with Him and with one another, the blessed Paul will confirm, writing, For this cause I Paul the Prisoner of Jesus Christ in behalf of you Gentiles, if ye heard of the economy of the grace of God which was given me to you-ward, how that by revelation He made known unto me the mystery, as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ which in other ages was not made known to the sons of men as now it is revealed unto His holy Apostles and prophets in the Spirit, that the Gentiles should be fellow-heirs and of the same body and co-participant in the promise in Christ. But since some of those who at first believed, ignorant of the tradition and force of the Mystery

were pleased to be borne aside from what was right, celebrating in the churches banquetings and public feastings, the blessed Paul found fault with those who used so to do, writing, For have ye not houses to eat and to drink in? or despise ye the Church of God and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not; for I received of the Lord what I also delivered to you, that the Lord Jesus Christ in the night in which He was delivered up, took bread and gave thanks and brake and said, This is My Body given for you, this do in remembrance of Me. Likewise the Cup too after supper saying, This Cup is the New Testament in My Blood, do this as oft as ye drink it in remembrance of Me: for as oft as ye eat this bread and drink this cup, ye are declaring the Lord's death, till He come. And that the Mystery is Divine and the participation Life-giving and the might of this unbloody Sacrifice far better than the worship under the Law, is easy to see even from his saying that the things ordained through Moses to them of old time were a shadow, but Christ and what [147 is His the truth. The most wise Paul too will help us herein, thus writing, One that despised Moses' Law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy who trod under foot the Son of God and accounted common the Blood of the covenant wherein he was sanctified, and did despite unto the Spirit of grace? For they that of old did sacrifice the lamb ate thereof, but the force of the eating amounted not simply to the satisfying of the belly, nor was it for this that the sacrifices were performed under the Law: but that when death fell on the rest, they might be superior to its suffering and might escape the destroyer. And verily in one night were the first-born of the Egyptians destroyed, but these fenced by the bare type, alone were saved by it, and having the shadow for their shield, prevailed gloriously over death itself too. The types then saved those before us; in what condition are our matters, on whom at length beamed the Truth itself, that is, Christ, Who setteth before us His own Life-giving Flesh to partake of? is it not clear to all? For very exceedingly better and in vast superiority are they. And the might of the Mystery our Lord Jesus Christ making manifest saith, Verily I say to you, he that believeth on Me hath everlasting life, I am the Bread of Life: your fathers ate the manna in the wilderness and died, this is the Bread which cometh down from Heaven that a man may eat thereof and not die, I am the Living Bread Which came down from Heaven, if any man eat of this Bread he shall live for ever and the Bread Which I will give is My Flesh Which is for the Life of the world. For since they of the blood of Israel had marvelled at Moses for the largess of manna sent down to those of that time in the desert, which fills up a type of the Mystic Eucharist (for the Law is a shadow), therefore with exceeding skill doth our Lord Jesus Christ minish the type, driving them [from it] unto the truth. For not that (He says) was the Bread of Life, but rather, I Who am out of Heaven and Who quicken all things and infuse Myself into them that eat Me, through My Flesh too that is united to [148 Me. Which indeed He made clearer saying, Verily I say unto you, Except ye eat the flesh of the Son of Man and drink His Blood, ye have not Life in you: he that eateth My Flesh and drinketh My Blood hath eternal Life and I will raise him up at the last day, for My Flesh is true meat and My Blood is true drink; he that eateth My Flesh and drinketh My Blood abideth in Me and I in him. As the Living Father sent Me and I live because of the Father, he also that eateth Me, he too shall live. Consider then how He abideth in us and maketh us superior to corruption, infusing Himself into our bodies, as I said, through His own Flesh too, which is true meat, whereas the shadow in the Law and the worship under it possess not the truth. And the plan of the Mystery is simple and true, not overwrought with varied devices of imaginations unto unholiness but simple as I said. For we believe that to the body born through the holy Virgin, having a reasonable soul, the Word out of

God the Father having united Himself (unspeakable is the union, and wholly a Mystery!) rendered it Life-giving, being as God Life by Nature, that making us partakers of Himself spiritually alike and bodily, He might both make us superior to decay and might through Himself bring to nought the law of sin which is in the members of the flesh, might condemn sin in the flesh, as it is written. But this no wise (I deem) pleases this dogmatist of new inventions, who like some straying calf runs after only what pleases himself: and minishes the force of the mystery saying,

"Hear the word Lord too, sometimes put of the human nature of Christ, sometimes of His Godhead, sometimes of both. As oft as ye eat this Bread and drink this Cup, ye declare the Lord's Death. Hear from the foregoing the unlearning of the gainsayers, how they read the mighty profit of the mystery, and whose memorial it imparts to men, and hear not me saying these things, but the blessed

[149 Paul, As oft as ye cat this bread, he said not, As oft as ye eat this Godhead. As oft as ye eat this bread. See what is before us concerning the Lord's Body. As oft as ye eat this Bread, whereof the Body is the antitype. Let us see therefore whose is the Death. As oft as ye eat this bread and drink this Cup, ye declare the Lord's Death. Hear yet plainer in what follows, Till He come, who is it Who is coming? They shall see the Son of Man coming in the clouds of heaven with great glory. And greater still, the Prophet before the Apostles did more clearly shew Him Who is coming and hath cried aloud proclaiming of the Jews, They shall look on Him Whom they pierced. Who then is he that was pierced? the Side: belongs the Side to the body, or the Godhead?"

§6. Again must we speak for the doctrines of the Truth, and oppose, sir, thy words, and before all else must say this to those who will hear: Thy aim is and with all diligence to represent two

christs, to whom severally may belong the title of lordship, but it shall be shewn by us, without any great toil, that you go to this in most unlearned wise. For come tell me who ask thee, what Christ you are defining, whose you say is both the manhood and likewise the Godhead: if the Word out of God the Father, you have clearly confessed that the Same is man also, for you said that His is the human nature: but if him that is born of the Virgin according to thee, you will be caught no less pronouncing that He is God too: for you said that His is the Godhead also. On all sides therefore driven even against thy will to the Truth, confess with us One Christ and Lord: for thus will you cease from saying, "Hear the word Lord too, one while put of the human nature of Christ, one while of His Godhead, other while, of both:" for where there is One Son, what room is there to speak of both? and why dost thou smile at those who honour our Divine Mystery, saying most

unholily, "As oft as ye eat this bread and drink the cup, ye declare the Lord's death? Hear from the foregoing the unlearning of the gainsayers, how they read

[150 the mighty profit of the mystery and Whoso memorial is set before men."

There is therefore nothing excellent in the unbloody sacrifice, but it profits exceeding little, and he will put the force of the gain thereof in just merely declaring a man's death and making a memorial of one like us. Therefore He lies in saying that He is Life-giving Who knows not how to lie, Christ: "WE too have been cozened having a vain opinion of Him: and now late and with difficulty are we being guided unto the finding of the truth, by reading these thy words. But to you who choose to think thus, shall be said what is spoken through the Prophet's voice, Lo thine eyes are not, nor thine heart comely. For he by no means understandeth, that we setting forth the Death of Christ,

confessing too His Resurrection, and gaining thereby perfection in the faith, then becoming partakers of His Divine Nature and that through participating of unity with Him, are sanctified spiritually alike and bodily and are quickened. For this corruptible must put on incorruption and this mortal put on immortality: and the robe that is out of Heaven and undecaying and productive of immortality hath Christ become to us. And our proof is the most holy Paul writing, one while, Put ye on our Lord Jesus Christ, at another again, For as many of you as were baptized into Christ put on Christ, Who saith in God-befitting way and truly, I am the Resurrection and the Life. To those things does he fearing nought put forth yet fouler impiety, adding, "Hear not me saying these things but the blessed Paul, As oft as ye do eat this bread, whereof the Body is the antitype. Let us see therefore herefrom whose is the death. As oft as ye eat this bread, and drink this Cup, ye declare the Lord's death. Hear yet plainer in what follows, Till He come: who then is he that is to come? They shall see the son of man coming in the clouds of heaven with great glory. And greater yet, the Prophet before the Apostles did more clearly shew Him Who is coming and hath cried proclaiming concerning the Jews, They shall look on Him whom they pierced. Who [151 then is He which was pierced? The Side, belongs the Side to the Body, or to the Godhead?" Petty therefore as I said, is the profit of the Unbloody Sacrifice, because perchance it hath not been, feasible that the Nature of the Godhead too should be consumed along with the Flesh, because we are not in possession of impossibilities, having the Incorporeal by Itself to eat. But you seem to me to forget that it is by no means the Nature of Godhead that lieth upon the holy Tables of the Churches, yet is it the own Body of the Word Begotten of God the Father: and God by Nature and in truth is the Word. Why therefore dost thou confound all things and jumble them without understanding, all but mocking at our Bread Which is out of Heaven and giveth Life to the world, because it is not called Godhead by the voice of the Divines, but rather the Body of Him Who hath become Man for us, that is, of the Word out of God the Father? And why (tell me) dost thou call it the Lord's Body at all, save because thou knowest it to be Divine and God's? for all things serve their Maker.

Yea the things in thy mind are not right, but thou believest Emmanuel to be merely a God-clad man. And then utterly heedless of thoughts and words that belong to piety, thou supposest that the Priest of the Truth, the wise master-builder and teacher of the Gentiles, the truly holy and all-wise Paul will support thee in thy calumniating, bearing away from the straight and most approved path the force of what are rightly and without adulteration said by him. For "let us see (he says) herefrom whose is the death. Till He come. Who is He Who is coming? they shall look 13 on Him Whom they pierced." He will come therefore Who suffered death humanly, has been raised Divinely, Who ascended too into the Heavens, Who with all state is on the Throne of the Ineffable Godhead and co-sitteth with the Father, the Seraphim standing around, [152 and the Highest Powers, not unknowing of the measure of their subjection to Him; every Authority and Power and Lordship worshipping Him: for to Him shall bend every knee and every tongue shall confess, Lord Jesus, to the glory of God the Father. He shall come (as I said) seen not in our littleness, but rather in most God-befitting glory. Heaven and the Spirits above encompassing Him as their God and King and standing by the Lord of all. If therefore the Word of God the Father be not rather in flesh, or made Man, but a God-clad man with bodily side and who endured the piercing, how is He seen on the Throne of the Supreme Godhead, revealed to us as a new god fourth after the Holy Trinity? hast thou not shuddered at a mere man, devising worship for the creature? are we then holden in the ancient snares? have we then done insult to God and has the holy multitude of the spirits above gone astray with us? if we have been set free from the ancient deceit, refusing as

blasphemous to worship the creature, why dost thou casting us again into the old charges, exhibit us man-worshippers? for WE know and believe that the Word out of God the Father assumed flesh and blood: but since He hath remained the Same, i.e., God, He retained the Dignity of His inherent Excellence over all, albeit in flesh as we, yet being no less God, now too than of old, even though He have been made Man, He hath the Heaven His adorer and the earth worshipping Him: for it is written, that the earth is full of Thy praise, Thy Virtue covered the Heavens, O Lord. But THOU again, of thy over much infatuation, seest not that thus He is in Nature and Glory: for thou saidst, "Who is he who cometh? they shall see the Son of man coming in the clouds of heaven," as though thou fearedst lest any should disbelieve thee saying that He Which cometh is son of man. Thou confirmest the proof thereof with prophetic testimony also: for thou sayest that it is written, They shall look on Him Whom they pierced. And yet mightier for proof as thou supposedst, most foolishly adding, "Who then is it (he says) that is pierced? the [153 Side: belongs the Side to body or to the Godhead?" If there were any who say that the Word of God have not been made as we, but came among those on earth in bare Godhead, i.e., in semblance and as it were in shadow, as some of the unholy heretics thought good to think, you would have had some plea for such like framing of words; not passing the bound of what was meet: but since the preaching of the truth says clearly and manifestly that the Word of God was made Flesh and was called as we son of man too and suffered for us in the flesh and will also so come as He went up into Heaven, according to the Angel's voice too: whom (tell me) dost thou opposing, and whose opinion cutting off as unlearned and of no account, dost thou strive to shew us that HE Who cometh is a man with bodily side which has been pierced through with the spear? But thine aim (as I said) is to bring in privily to us Emmanuel as a God-clad man and not rather God made Man, for the Word of God has been made Man. And this faith goes along with the holy and Divine Scriptures and the aim of the Apostolic and Evangelic Tradition tends to this same thing. But THOU again art talking big in another way too: for thou pretendest to be finding fault with those who mingle into one essence, the nature of the flesh and of the Godhead (albeit there is no one as I deem who mingles them up or mixes them one with other), and sayest,

"Why 14, as we were just now hearing, when both are according to thee mingled, does our Lord, delivering to the disciples the force of the Mystery, thus say, He took bread and gave thanks and gave to His disciples saying, Take, eat all of you for this is My Body. Why said He not, This is My Godhead Which is being broken for

[154 you? and again giving the cup of the Mysteries, He said not, This is My Godhead Which is being poured forth for you, but This is My Blood which is being shed for you for the remission of sins."

§7. That it is therefore an exceeding folly to want to oppose oneself to those who are not at all, and to no purpose to march forth, taking for contradiction that which no one (I suppose) cared either to think or say, how is it not manifest to all? for if one chose to contend that the ox is not by nature an horse, nor yet man an horse, whereas no one would even endure to think or say this;----how would he not be laughed at and besides a vain talker, beating the air and fighting against things uncertain and devising for himself sweat and toil against what was not there? For I say that something confessed ought first to be laid down, in order that then in duo order ours may be ranged against it. But let us come to this: for if there be any who should dare to say the Word out of God had been transformed into the nature of the body, one might very reasonably object to him, that He on giving

His Body did not rather say, Take eat this is My Godhead which is being broken for you, and, this is not My Blood but rather My Godhead which is being poured forth for you. But since the Word being God made His own the Body born of a woman, without undergoing any alteration or turning, how must not He who saith no untruth say, Take eat this is My Body? for being Life as God, He rendered it Life and Life-giving.

Having therefore opened your eyes but a little to the Truth, you will I suppose charge, yourself against yourself, your superfluity of language, on all sides stuttering and unlearnedly arraying against the Doctrines of piety this thy counterfeit and joyless discourse.

[A small selection of footnotes and marginalia, omitting
all biblical references, follows]

1. b "Thus is there One God, the Holy-Trinity by sameness of Nature speeding unto one Godhead, even though in the giving of Names and conceived of in Proper Existence only, It fitly admit the number Three."

Thes. cap. 32 pp. 311 fin. 312. " He shall glorify Me, for He shall receive of Mine and shall tell it unto you; for being the Spirit of Truth He will enlighten them in whom He is, and will lead them unto the apprehension of the Truth. And this we say, not as severing into diversity and making wholly separate, either the Father from the Son, or the Son from the Father, nor yet the Holy Ghost from the Father and the Son, but (since One Godhead truly is, and is thus preached as viewed in the Holy and Consubstantial Trinity),

defining the Acts belonging to Each and which seem to be attributed to Them severally, to be the Will and Operation of the Whole Godhead. For the Divine and Unsevered Nature will work through Itself, in no divided way, so far as pertains to the one count of Godhead, although Each hath Personal Existence : for the Father is What He is, and the Son likewise, and the Holy Ghost." On S. John vi. 45 p. 402 O. T. add in S. Johannem p. 784 a. S. Cyril further speaks of the Incarnation as the act of the Whole Holy Trinity. "But He says that He was Incarnate by the Father, although Solomon says, Wisdom builded her an house: and the blessed Gabriel attributeth the creation of the Divine Body to the Operation of the Spirit,

when he was speaking with the holy Virgin (for The Holy Ghost, he says, shall come upon thee, and the Power of the most Highest shall overshadow thee) that thou mayest again understand, that the Godhead being by Nature One, conceived of both in the Father and the Son and in the Holy Ghost, not severally will Each in-work as to ought of things that are, but whatever is said to be done by One, this is wholly the work of the whole Divine Nature."

Ib. on vi. 57 pp. 424, 425 O. T.

2. c The Word was made flesh and tabernacled in (or among) us. The Easterns in their great dread of

Apollinarianism, suspected S. Cyril of pressing S. John's earlier words (σὰρξ ἐγένετο) to mean, was turned into flesh (see p. 44 note e): Nestorius on his side would seem to have rested his, 'the Divine Nature not enduring change into flesh but inhabitation in man' (pp. 28, 30) in part on the words, tabernacled in us. S. Cyril gives two most carefully-weighed expositions of the verse at pp.

4, 5 and 35.

3. e Thus the MS., omitting the intermediate part,

ver. 32 and most of 33. Omissions of this sort are not uncommon, even in good MSS., while the frequent citation of these verses by S. Cyril, together with the sense, shew

that the omission is a slip of some transcriber. The omission seems to indicate that as in other places so here too S. Cyril read from Heaven in verse 33 also and so that the omission took place through the eye of the scribe wandering from the words from heaven in verse 32 to those same words in verse 33.

4. f There appears to be an omission here;

the Roman editors conjecture that τ^ο ^{ἐκ} τ^{ῆς} ἁγίας πνε^{ύματος}

may be to be supplied.

5. g "Following the faith of the holy Fathers we say that the SON was in God-befitting and Ineffable way truly begotten out of the Essence of God the Father, and that He is conceived of in His Proper Hypostasis, yet is united in Identity of Essence with Him Who begat Him, and is in Him and hath again the Father in Himself. And we confess that He is Light out of Light, God out of God by Nature, Equal in glory and

in work, Impress and Radiance and in all Equal, in nought minished. For thus, the Holy Ghost being counted besides, the Holy and Consubstantial Trinity is united in One Nature of Godhead."

Ep. 1 to Monks p. 6 b.

6. h This is given by Mercator with the heading, Also from the second volume quire 2 as though against the Arians and Macedonians, p. 118 Bal.

7. I I have construed this from a Syriac extract in one of

Severus' Epistles, which supplies the words, confess and the Same, God made Man, and gives rightly as instead of the et of the present Greek text.

Severus' ms. omits the words just above after the Union, and very likely rightly.

8. n Marius Mercator gives a Latin translation of this, citing it as "in another treatise in the fifth quire of the book, On the passage of Holy Scripture where it says, If thou shalt have remembered that thy brother hath ought against thee." Op. p. 115

Baluz. It occurs also in a fuller form among the passages cited before the Council of Ephesus,

ib. pp 209, 210. and by S. Cyril in his Defence of his 11th chapter against the Eastern Bishops, pp. 192 e 193 a b.

9. o [he says]. I have supplied this to fill up the sense from S. Cyril's fuller citations against the Eastern bishops.

10. p S. Cyril means that if not God the Word have been sent but a mortal body

only, to this same must refer the words which follow, He. that eateth Me, he too shall live, must refer to a mortal body only, and one just like ours, so that our food should be no longer the Eucharist but only that.

11. q See the same explanation given in S. Cyril's commentary on S. John, ad

loc.p. 435 O.T.

12. s S. Cyril in his great Letter to the monks which Nestorius had seen (see above p. 20 note 1) and was apparently contradicting had said, " And the Divine-uttering Paul will assure us, saying, But when the fulness of

time came God sent forth His Son made of a woman made under the law, in order to redeem them that were under the law, in order that WE might recover the adoption. Who then is He who is sent, made (as he said) under the law and of a woman, save He Who is above laws as God? but since He has been called man, made under the Law too, in order to be in all things likened to His brethren?" Ep. 1 to the monks, p. 13 b. And in his 16th Paschal homily, "For as the Divine-uttering Paul writes, God sent forth His Son made of a woman made under the law. For we do not say that the Word of God came down into a man born through woman, in just the same way as He was in the Prophets; but rather we shall crown with right approval John's voice clearly and truly saying, And the Word was made flesh and tabernacled among us. And we shall conceive that the Word has been made flesh, participating in flesh and blood; and this in like way with those who are in blood and flesh, ourselves." p. 227 d e.

Nestorius' objection to the idea of Sent anyhow referring to God the Word appears in his objections on pp. 48, 51, 52, 84 as well as

in the present section. To it we owe S. Cyril's magnificent teaching here of the Blessings given us in and by the Holy Eucharist: for to the verse specially in controversy, S. John vi. 57, Nestorius adds the preceding

ver. 56, with a view to the argument he draws from the word flesh, and S. Cyril in replying gives the full teaching of the Catholic Church on the subject both of the Eucharist, and of the sending. S. Cyril meets

Nestorius' teaching not only here but (on the Holy Eucharist) in his great Letter (,3 Epistles p. 65 and chapter 11, p. 69) and the Explanation of chapter 11, p. 156 c d. But in his defence of his chapter 11 against the attack of the Eastern Bishops, S. Cyril cites in full this passage of Nestorius and (after alluding to the present treatise in the words that He has already made a long treatise in answer to

Nestorius) proceeds, "What it is he wants to understand, in saying that it is not God the Word Incarnate and made Man that has been sent, but putting severally and apart (as he says) 'the visible,' I cannot say, yea rather his sophism is now evident, for he undoes the plan of the union in order that Christ's Body may be found to be a common body, no longer in truth the 'proper Body of Him who is mighty to quicken all things.'

"For petty confessedly to God the Word are all human things, but since He deigned for our sakes to endure the emptiness that is the salvation of the world, even though He be said to have been

sent to preach remission to captives and recovery of sight to the blind, He is glorified rather as enduring the abasement of the Economy with flesh, and no one of those who are wont to think aright will (I suppose) find fault because He lowered Himself for our sakes in our condition.

"Does he not therefore by affirming that 'the visible,' to whom alone he hath allotted the fact of being sent, is some other son and christ than the Word out of God, exhibit our mystery as cannibalism, in unholy wise bringing round the mind of believers to feeble notions and essaying to subject to human reasonings what are apprehended by unquestioning faith alone? for not because the Nature of the Godhead is not eaten, will one therefore say that the holy Body of Christ is common: but it is needful to know (as we said before) that it is the Proper Body of the Word which quickeneth all things, and since it is the Body of Life it is also life-giving, for through It does the SON infuse life into our mortal bodies and undoes the mastery of death: and the HOLY SPIRIT of Christ quickeneth us in equal wise; for it is the Spirit that quickeneth, according to the Saviour's own voice." Def. cap. 11 adv. orient. p. 193 b c d e. So again in S. Cyril's Letter to the Emperor de recta fide (which Nestorius is very likely to have seen though probably not sent so soon as this) S. Cyril cites the text and says, "Yet how is it not true to say that the flesh hath come not out of heaven, but was out of the Virgin according to the Scriptures? yet is not the Word eaten, but He is seen in thousand ways gathering both into One [uniting] the properties of the natures by an economic coming together (συνμύσσειν)" p. 35 d e. When S. Cyril republished this treatise in a revised form, he concluded this extract, " gathering both into One and as it were immingling (συνάκτιν) the properties of the natures." p.

708 a. In his treatise to the Empresses (Eudocia the Emperor's wife and his sister Pulcheria who had been Empress in her Brother's minority), written at the same time as the treatise to the Emperor, S. Cyril says, "As the Living Father sent Me both I live because of the Father and he that eateth Me he too shall live because of Me. I would gladly ask them who distinguish into two

christs, the One, Who I pray is He Who has been sent by God the Father and Who both lives because of Him and is on that account Life-giving? If therefore it is the Word who is out of Him, bare and by Himself, how is He eaten by us in order that we may live because of Him (for unembodied is the Godhead by Nature)? but if they say that he that hath been sent is man alone and by himself, how is he life-giving because he lives because of the Father? albeit how are not all we

that are on earth among the living, God the Father quickening us, if it is true that in Him we live and move and are? Since therefore we all of us live because of the Father, how (I pray) is the body of one man alone life-giving on this account and those of the rest have not rather the same operation, seeing that we all (as I said) both are and live because of the Father? what then do we say to this? The Word of God appearing in human form has been called Sent (apostle) (for He was sent to preach remission to captives and recovery of sight to the blind), but He lives because of the Father for He was begotten out of the Living Father: for it must needs, it must needs that the SON born of God the Father Living and Life be full surely Life by Nature. But since He made His own the body which was taken out of the holy Virgin, He rendered it Life-giving and with reason, for it is the Body of the Life which quickeneth all things. Hence we may not sever into two sons the One Son and Christ and Lord; since He is the Same, Life as out of the Father, Life and Living; Lifegiving through His own Body too, as GOD made as we and Incarnate." de recta fide to the

Empresses § 40 p. 177 abed. In the Thesaurus S. Cyril speaks of sending in reference to either the Eternal Generation or the temporal Birth for our sakes (compare S. Aug. on S. John

hom. 21 fin. pp. 338 sq. O.T. with homm. 36 40, pp. 507, 545 O.T.) " The SON says that He has been sent by the Father, either [either is supplied from MSS.] after the mode of obedience and Incarnation (for He emptied Himself taking servant's form and became obedient unto death), or as out of the sun the light that is born and emitted from forth it, or out of the fire its heat, indivisibly and inseparably permeating to its participator."

Thes. cap. 32 p. 325. In his comm. on S. John, S. Cyril takes sent as belonging to the Incarnation, p. 424

O.T. The very Rev. John Burgon B.D. Dean of Chichester, very kindly sent me from his laboriously constructed Indices of the New Testament citations of the Greek Fathers, a list of the citations in S. Cyril's extant writings of S. John vi. 57. It is probable that

Nestorius' allusion to S. Cyril's interpretation of sent, belongs not to any comment on this verse but to the meaning as given in his great Letter to the Monks; which letter Nestorius elsewhere contradicts.

13. u Here the part between They shall see and They shall look appears to have been omitted by a not infrequent carelessness of the Scribe in letting his eye wander from the one word to the same

word just below. For the sequel refers to these omitted words They shall see the Son of Man coming in the clouds and indicates that their omission was accidental, not intentional.

14. x This passage occurs in Mercator, in the middle of a long piece which he gives with the heading, Also in the sixth quire of the same on Judas, against the heretics (p. 110 Bal.). The portion preceding this is given below, p. 171. The extract concludes, "Sever the nature but connect the union : confess Christ Son of God, yet a two-fold son, man and God, in order that the suffering may be allotted to the human nature, the undoing of the suffering which was wrought on the man who suffered, may belong to the Godhead alone." This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Five tomes against Nestorius - Book 5

Cyril of Alexandria, Five Tomes Against Nestorius. LFC 47 (1881)

Book 5. pp.155-184.

TOME V.

[Translated by P.E. PUSEY]

Jewish disbelief in Christ followed by some Christian teachers. The SON GOD by Nature gave His own body to death to free us, albeit His Godhead might not suffer. "Glory before the world was," can be no man's glory but that of GOD. Father most strictly God the FATHER though He permit such relations to us. 'Crucified out of weakness,' yet, Lord of glory. 'Servant's form.' 'Not Mine own will.' The forsaking on the Cross. He raised His own Body. S. Thomas' confession. Nicene Fathers. Testimony of GOD and man to the SON. THE Divine-uttering Paul glories in the Sufferings of Christ and says, one while, But to me be it not that I should glory save in the Cross of Christ through Whom the world has been crucified to me and I to the world, another while again, For I am not ashamed of the Gospel, for it is the power of God unto salvation unto every one that believeth, to the Jew first and to the Greek. And thus did the Spirit-clad deem right both himself to think and besides to teach others, for he hath written not without purpose, but that he might persuade us to be zealous for the rightness of the faith that was in him, choosing to delight us in the Sufferings of Christ. But some are ashamed of the Cross and impiously rising up against them that have been made teachers of all below the sun, by reason that they choose to think contrarily, they (wretched ones!) all but smile at Christ's sufferings and are ashamed of the Gospel, sick with the Jewish unlearning and in no way inferior to them in infatuation. For the Saviour's Cross hath become to them an offence: and verily they beholding the Prince of Life, the fulfilment of the Law, affixed to the wood, they were wagging at Him their impious heads, not believing that God is of a truth made Man and come down unto emptiness, but supposing rather that He was simply a man as we, and they said, putting forth as out of the evil treasure [156 of their heart evil things, Thou That destroyest the temple and buildest it in three days save Thyself; if Thou be the Son of God, come down from the Cross: and again, He saved others, Himself He cannot save, if He be the king of Israel, let Him now come down from the Cross and we will believe on Him. For they thought not, as I said just now, that He was God by Nature, nor yet in truth Son of God the Father but rather that He was bragging and daring to allot to Himself the glory of the Godhead. Hence they used to say, one while, For a good work we stone Thee not, but for blasphemy, because THOU being a man makest Thyself God; another while they brought Him to Pilate and besought that He should be crucified, and when he demanded that they should tell the reason of their awkwardness towards Him, they straightway began to accuse Him saying that He made Himself the Son of God. But lo now too, not at the hands of them of Israel nor yet from the multitude of the Pharisees, but at their hands who seem to be Christians and are ranked among teachers and them whose lot is the Divine Priesthood, doth He manifestly suffer equal case. For He is disbelieved to be both God by Nature, and One and Alone and Verily Son of God the Father, and the plea of their ill-counsel as to

this very thing, that He chose to suffer death in the flesh, albeit for this cause He descended unto emptiness economically, in order that suffering for us in the flesh, He might bring to nought the mastery of death, as being Himself by Nature Life and sprung of Life, God the Father. For the nature of man was sick of decay, in its firstfruits and original root, i. e., Adam. For since it offended through its disobedience its Law-giver and God and That brought it forth unto being, straightway it was accursed and liable to death, and death hath reigned from Adam unto Moses, the doom for this extending over the whole seed and race that is from him. For as sprung from corruptible root, corruptible are WE too, and abide (wretched!) holden in the meshes of death. But when the Creator planned good things concerning us and willed to transelement the nature of man, decay being taken away, unto what |157 it was at the beginning, He adorned a new root (so to speak) for us, which endured not to be overmastered by death, the One Lord Jesus the Christ, that is, God the Word out of His Essence made man as we, made of a woman. For we do not say that just a man is God-bearing, but that the Word out of God has been of a truth Its very Self united to flesh, in order, having laid down His Life for us, and given to death His own Body for our sakes economically, and then shewn it superior to corruption through the Resurrection from the dead, to give pledge to all who believe on Him that He will raise up us too, and make us superior to the bonds of death, and little heedful of the nets of decay.

Hence I deem it is that the Divine-uttering Paul too, makes a matter of much speech and marvel, the love towards us of God the Father. For he said thus, What shall we say therefore to these things? if God be for us, who is against us? He that spared not His own Son but gave Him up for us all, how shall He not with Him too freely give us all things 1 ? albeit exceeding many are the sons by grace and of adoption (for we too have been called gods and all are sons of the Most High), but One and Alone is He Who is so by Nature and is His Own, that is, God the Word Who is out of Him even when He was made Flesh. For thus do we say that He has been given even for all, as Himself too somewhere saith, For God so loved the world that He gave His Only-Begotten Son that whosoever believeth in Him should not perish, but have eternal life. Only-Begotten therefore is He Who was given, for He Alone sprung from the Essence of God the Father, the Word both out of Him and in Him: |158 but since He hath, been made Man, therefore do we make our faith in Him declaring His death after the Flesh and confessing His Resurrection, knowing that the Same is both Son before the ages and Man economically in the last times and that He suffered in the flesh for our sakes and hath risen from the dead. But (I know not how) the advocate of the Jews' unlearning is indignant at our words, for he said again,

"That therefore the divine Scripture puts, Son, of the birth from the Virgin, Mother of Christ, we have shewn. Hear of His death also, whether God is any where put, so as we might bring in a passible God: Being enemies, it

says, we were reconciled to God through the death of His Son, it said not, Through the death of God the Word."

§1. True is it, according as it is written, There is a righteous man that perisheth in his righteousness: for that whoso nature is to hurt, putting on sometimes the shew of being helpful, turns aside from what is right, even the well stablished mind. For he thinks he is pious in no slight degree, essaying to confirm what is confessed by all, therefore saying, In His own Nature the Word out of God the Father is as God beyond sufferings and superior to death; for how should Life

die? Yet he not a whit the less too offends against the doctrines of the Church, wholly unrecking of the economy with flesh of the Only-Begotten, and in no wise considering the depth of the mystery.

If it were under examination by us, what were the Nature of the Word, or we had to declare it to them who asked and were desirous of learning it; it would I suppose be of a surety meet and necessary, hastening to go through every wise and true thought, to shew that It is unapproachable by death and utterly removed from sufferings. But since the mode of the Incarnation gives Him, so far as pertains to the plan of the Economy, even though He choose to die in the flesh, to suffer nought in His own Nature, why bereavest thou us of our fairest boasts? for thou heard'st Him say. The Good Shepherd layeth [159 down His Life for His sheep. Hence even though He be said to suffer, we know that He is Impassible as God, we say that He hath suffered death economically in His own Flesh, in order that treading it and risen in that He is Life and Life-giving, He might transelement unto incorruption that which is tyrannized over by death, i. e., the body: and so unto us too spreadeth the might of the achievement, extending unto the whole race. And verily the Divine-uttering Paul saith, I through the Law died to the law that I might live unto God, I am crucified with Christ, I live, no longer I, but Christ liveth in me, and wherein I now live, I live in faith, in the flesh 2 of the Son of God Who loved me and gave Himself for me. I do not frustrate the grace of God. For no longer do we live our own life but rather that in Christ, and true is it that One died for all that they who live should no more live unto themselves but to Him which died for them and rose. For before that the Only-Begotten Word of God beamed on us, mastered by unlearning and darkness and having the yoke of sin and impiously ascribing worship to the creature rather than our Creator and Maker and practising unblamed every kind of baseness, we wretched abode in severance [from Him], in mind hostile to Him, but we have been reconciled through the death of His Son, as it is written. But THOU again hast made but slight account of the truth, and putting forth unto us thy speech unbridled unto vapidness, sayest that the world has been reconciled to God, not through the Only-Begotten, i. e. the Word That sprang of the Father; and hearing, the death of His Son, and investigating subtilly as thou supposest, the words of the Divine, thou fearedst not to say, "He said not, Through the death of God the Word." Then how (tell me) were such a word wise, yea rather, how were it not replete with utter distraction? for how were it meet (tell me) to set forth the Life as subject to death; and to the Nature Which [160 quickeneth all things to lay a charge of decay, how were it not wholly distraught and would it not be, and that with reason, a charge of blasphemy reaching unto the very extreme? By no means therefore does the mind of the saints go along with thy subtilties herein, or rather thy idle words: for it knows, it knows that the Word of God suffered in the flesh for our sakes, and through the death of His own Body hath called the world unto reconciliation with the Father Which is in Heaven. And verily when making His discourse with one of the holy disciples He somewhere said, I am the Way and the Truth and the Life and no man cometh unto the Father but by Me: but Truth and Life and Way, who else may be, save the Word which sprang of God, even though He have been made as we, by taking servant's form? And that through Him we have been manifested partakers of the Divine Nature and, we who once were far, have been made nigh, united participatively through Him to the FATHER and besides to one another in one faith and unity of soul by reason of being made participant of One Spirit; Himself will give assurance saying unto God the Father in Heaven, Not for these alone do I ask but for them also which believe on Me through their word, that they all may be one, as THOU Father art in Me and I in Thee, that they also may be one in us, that the world may believe that THOU sentest Me, and I. the glory which Thou hast given Me, have given them,

that they may be one even as WE are one, both I in them, and THOU in Me that they may be perfected into one. Understand therefore how Himself is of Nature in His own Father but is set forth a Mediator and Reconciler through being made as we: He is in us, both through His own Flesh Which quickeneth us in spirit and through partaking of His holiness, I mean again through the Holy Ghost. And He asketh as glory from the Father to make His own Nature manifest unto us, that It is both Life-giving [161 and superior to corruption as God. And verily He said again, I glorified Thee on the earth by perfecting the work which Thou hast given Me to do, and now do Thou glorify Me, o Father, with Thyself with the glory which I had before the world was, with Thee. And a perfected work are WE, in Him first overcoming decay and treading on the might of death, for He lived anew from the dead, having all in Himself. But haply bearing off to other ideas what has been said, thou sayest that not of God the Word ought these things to be understood, but removing from Him and putting apart by himself him that is born of the holy Virgin as another son, thou affirmest that him it is whom such things befit and art zealous to teach others also to think and say with thee: and wilt (I suppose) surely say that the Only-Begotten Word of God being Lord of glory, would not as though lacking glory, have sought it from the Father. Hear therefore from us too, If thou sayest that the Only-Begotten Son Who is out of God by Nature is not He Who here asketh glory from the Father; who was it who said, Glorify Me with the glory which I had before the world was, with Thee? How then (tell me) was he that is of the holy Virgin, conceived of according to thee as man separately, before the world? will it not pertain to the Creator of the ages, to have a being elder than the world and Co-eternal with the Father? no one will doubt it of those who are accustomed to think aright. When therefore He emptied Himself receiving servant's form, then, then, desirous to mount up unto the glory inherent in Him by Nature and along with the Flesh which was united to Him, in fit season does He say, Do THOU Father glorify Me with Thyself with the glory that I had before the world was with Thee; that the world may believe that THOU sentest Me, and I, the glory which Thou hast given Me, have given them, that they may be one as WE are One, I in them, and THOU in Me that they may be perfected into one. Through Him [162 therefore have we had the reconciliation, for thus hath He perfected the work which the Father hath given Him for consummation. And the supporter of my words will I make again the most holy Paul who thus wrote to those who have been called out of the Gentiles, But now in Christ Jesus YE who sometime were far off were made nigh in the Blood of Christ: for He is our Peace, Who made both one and undid the middle wall of partition, having abolished in His Flesh the enmity, the law of commandments in ordinances, for to make in Himself of twain one new man, making peace; and that He might reconcile both unto God in one body through the cross, having slain the enmity therein, and came and preached peace to you which were afar off and to them that were nigh, and again elsewhere too, Justified therefore by faith, we have peace with God through our Lord Jesus Christ. Therefore we have been reconciled to God the Father through the death of His Son, who brought to nought or slew the enmity in His Flesh, according to the faith of the sacred scriptures. But thyself art undoing the words of the economy and deignest not to confess that the Word of God hath suffered in the flesh for our sakes, making use of certain unskilful loquacity: for thou sayest that Son is a name common to the Word Which sprang of God and to ourselves. Then having made God the Word, through Whom we have been saved, no worker of the good things that have been wrought to us-ward, thou wilt be evidently caught allotting the things wherein He is glorified to one as we, conceived of as other than He and apart, and thou supposest that community of name will suffice full well for demonstration of what thou saidst and unrightly

thoughtest; not considering that even though with things which obtain by nature the being ought, certain other of things that be, be said to be co-named, one must not therefore thrust away the things that are by nature, ever putting their properties about those which are by adoption or imitation. But we must (I deem) ever test the natures of things done and allot them to whomsoever they rightly pertain. As for example, the [163 Father is named and is in truth God, and from Him is every father-hood both in heaven and upon earth named, as it is written, yet are there with us other fathers too both fleshly and spiritual. If therefore ought of things most God-befitting be said of God the Father, will it belong to those too who by adoption obtain the same title with Him, and will the identity of name thrust Him away from the things which in the highest degree befit Him alone? yet how is it not evident to all that it is both absurd and discordant that any of ours should be minded thus to think and say? Why then dost thou ever talking to us of community of name, dishonour the by Nature and truly Son, putting Him forth and rendering Him alien from kindly deeds to usward? albeit thou oughtest to gather into union what thou blushest not utterly to sever, and [oughtest] to deem one with His own Flesh the Word that is out of God the Father: for thus wilt thou free thyself from much toil, and deeming aright wilt at length be praised. And thou wilt in no wise say that the Godhead of the Only-Begotten is passible, but wilt with us confess that He is Life and Life-giving by Nature and moreover beyond all suffering; next that the flesh suffering which was united to Him, He by the grace of God, as it is written, tasted death for every man, that having shewn His own Temple superior to him who had conquered all that are on the earth, He might be called the firstfruits of them that slept and the firstborn from the dead: transmitting to us too the grace, that being One and Only Son, both before the Incarnation and after it He might yet be called Saviour and Redeemer of all: and freeing (as I said) from sin all who believe on Him, might become peace to them that are afar and to the near, reconciling through Himself to God the Father them who of old worshipped the [164 creature and through sin were at enmity with the All-good God. But severing again into a pair of sons the One Lord Jesus Christ, he says after this wise:

"Hear their other testimony also; for had they known, they would not have crucified the Lord of glory. Lo he says

the Lord of glory, he calls not so the manhood but the Godhead. But this belongs to those who pluck asunder the accurate connection, for when thou

sayest, This is not Lord, but the other is, THOU makest Christ a mere man. What then dost thou say, o heretic in clerical form

3? is the man too Lord or not? if then he be Lord, the things said agree; if he be not Lord, do not THOU making Christ a mere man, fasten the reproach of it on me." Then he says, "Hear we the blessed Paul openly crying out who He is who is crucified. Hear then most plainly the

voice, For (says he) He was crucified out of weakness, yet He liveth out of the Power of God. If He were crucified out

[165 of weakness, who was it who was weak, heretic? God the Word?"

§2. He is carried away unto absurd thoughts and unto a reprobate mind, in no wise understanding the force of the mystery, as seems to me, but rather every way following his own devices and haply afraid, lest he should be caught either thinking or saying ought that pertains to Tightness or truth. For he arrays against himself, as he supposes, the words of the orthodox, but is caught

again putting those things which no one of those who are wont to walk aright as to the Faith, would even so much as endure another saying. For we say that He which was crucified is Lord of glory, and He is so of a truth: yet acknowledging that the Word of God is inseverable and one with the flesh united, to Him having a reasonable soul, we say that He it is Who offered Himself, as it were the Immaculate Offering and most sweet-smelling Sacrifice of His Own Body, to God the Father, and nailed to the wood the handwriting that was against us. And one may hear Him say by the mouth of

David, Sacrifice and offering Thou wouldest not but a Body preparedst Thou Me, whole burnt sacrifices and for sin Thou tookest no pleasure in: then said I, Lo I come (in the volume of the book it has been written of Me) to do Thy Will, o God. The commandment according to the Law now availing nought, and perfecting nothing, and God the Father holding the sacrifices through blood unacceptable;---He says that a Body has been prepared for Himself, in order that giving it a Ransom for the salvation and life of all, He might redeem all, from both death and decay and yet more from sins.

We say then that the very Word out of God the Father chose even to suffer for us in the flesh, according to the Scriptures: thus hath the most holy Paul instructed us,

Who being in the Form of God held not the being Equal with God a thing to seize, but emptied Himself taking

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servant's form, made in likeness of man and found in fashion as a man, He humbled Himself and became obedient unto death, the death of the cross, wherefore God also highly exalted

Him. View now how He That is in the Form of God the Father as God, the Impress of His Person and in no wise falling short, being and being conceived of in Equality in everything, hath emptied Himself and brought Himself down of His own will unto lowliness.

What then (tell me) will be the mode of the emptying, how again has He been abased receiving servant's form and made obedient unto death, the death of the Cross? is it not clear to all that the High is abased, not that which from itself and of its own nature is in abasement and brought low; that (I suppose) is emptied which is full and in need of nought; receives the servant's form which before it was free by nature, He is found to be man too Who was not so, before He was so found when He was not? Who then is He That was High by Nature and abased Himself unto lowliness? who the full, that He may be conceived of as emptied? who He That is beyond the measures of bondage, that so He may be said to take the bondman's form? who that not being aforetime man as we is said to have been so found? For I suppose that to dare to allot this to one of those as we and to a common man, would be folly and verily replete with the uttermost of all unwitting, but it will pertain with all reason to the Supreme Nature. But the Word of God, of His exceeding Clemency and Kindness towards us, hath offered for us His own Body and having taken the servant's form, hath become obedient to God the Father unto death: and the choice to suffer in the Flesh, He made not a thing to be spurned, albeit by Nature Impassible as God. Yet does this man foolishly blush at His most God-befitting schemes for us, and thinking he honours Him, wrongs Him: for he bears Him away from the suffering, though no one else says that He suffers in |167 His own Nature; and does not perceive that he forbids Him to be confessed Saviour and Redeemer of all, if

so be that he is son and lord other than He, separately and apart, through whom we have been saved and redeemed through the precious Cross. And if so be he be simply man, and not rather the Word out of God the Father appearing in human form, let him come, let him shew that he is both in the Form of the Father and in Equality with Him (for He thought not the being equal with God a thing to seize) and moreover that he took the form of the servant as at one time not possessing it, and came to be in emptiness, as possessing fulness in his own nature: for the Divine-uttering Paul says that He Who is in the Form and Equality with God the Father, was made obedient unto Him even to death, the death of the Cross. Is not then the absurdity of their notions manifest? when blessed Paul calls Him that was crucified Lord of glory, no one will say, 'He is not speaking of the human nature but the Godhead.' For we confess One Christ and Son and Lord of Glory, the Word out of God the Father made man for our sakes and suffering for us in the flesh, according to the Scriptures. But he in no small measure blaming, as wishing to pluck asunder the accurate connection (as himself says), those who allot to God the Word the name of Lordship and bear it away from the human nature:---he falling into forgetfulness of what he said, is caught plucking asunder into two the One, and little recking of accurate (according to him) connection. For he unlearnedly enquires, "Is the man too lord or not? if then he be lord, the things said harmonize." Hence if according to thy witless enquiry, the Word is Lord by Himself and the man lord, two surely are the lords and sons. The force then of accurate connection will in no wise profit them who have believed that one ought to conceive of One Christ and Son and Lord with the Flesh united to Him. For the Person of Immanuel being put and brought forward, though one should say man, we conceive of the Word out of God the Father [168 having taken the servant's form and say that He is shewn by the measures of emptiness: and if [we say] Only-Begotten God, we believe the Same now Incarnate and made Flesh. But he (as I said) allotting to a man, individual and alone and considered apart from the Word Which is out of the Father, the achievements of the Economy with flesh, says that he too endured the cross for us and affirms that he is the Lord of glory, putting about a mere creature the glories of the Supreme Nature, for he says, "Let us hear the blessed Paul openly exclaiming who he is that is crucified; for verily He was crucified out of weakness but He liveth out of the Power of God; who is weak o heretic, is it God the Word?"

Utterly imparticipate therefore of all weakness is the Word out of God the Father by us believed to be: for He is the Lord of Hosts. But tell me this, art thou afraid to admit the appellation of weakness in respect to Him? why? albeit the Economy with flesh puts Him apart from all blame, even though He be said to suffer ought of what is beside His own Nature and glory: for if being Rich He became poor and was made as we receiving servant's form, even though He should be said to be weak by reason of the human nature, there is nought repugnant, that you should see the High poor, the High in low estate, the Lord of Hosts in weakness as we. Marvellous on this account also is the mystery respecting Him. For how is He said also to hunger, albeit Himself the Bread of Life and Who came down from Heaven and giveth Life to the world? how was He wearied with the journey, Who stablisheth the Heavens with His own Spirit? But thou wilt not endure (it seems) if one say these things of the Only-Begotten Himself, albeit investigating thine own words I find them clearly saying, as of the Person of the Only-Begotten,

"The form of God, I am clad in servant's form: being [169

God the Word, am seen in flesh: Lord of all, am clad for your sakes in person of a poor man: hungering visibly, I supply food to the hungry."

§3. How then, say, didst thou fearing the appellation of weakness and bearing it away from Him, albeit the plan of the economy will it not, say that He hungers visibly, i. e., humanly, yet Divinely supplies food to the hungry? dost thou not say that it is a form of weakness to be in need of food and to be said to hunger as we? but against them who desire to be fault-finders, full strong will the mode of the economy array itself. We must therefore, either bearing Him away from all things that are said humanly and in mean wise, put such passions about a mere man, or considering that He being God has been made as we, confess that He is impassible in respect of the Nature of the Godhead, but say besides that He endured the weakness in our behalf, according to the human nature and after the flesh, I mean. Since, tell me who ask thee again, The Divine-uttering Paul says that He has been crucified out of weakness; but dost thou bear away this thing from God the Word, saying (I suppose) that it is small and ignoble and not worthy of Him? Other therefore than He is he that was crucified, Whom also our Divine instructor calls Lord of glory, saying, For had they known, they would not have crucified the Lord of glory. Hath He, then yet remained Lord of Glory Who put it aside and endured this ignoble and mean suffering? If therefore He hath remained so, neither hath He any loss through being weak. How then fearedst thou to say that the Word of God came to be in this case economically? But if He truly fell from being any longer Lord of glory, and any one affirm that it is so, he will incur the charge of the most utter blasphemy and that with reason: for to Him boweth every knee and every tongue shall confess Lord Jesus Christ, to the glory of God the Father. For over all that is under Heaven extendeth the glory of Christ Who suffered for us in the flesh, as [170 we have full often said. When therefore thou nearest the Spirit-clad saying, He was crucified out of weakness but He liveth of the Power of God, understand it piously: for he says that He hath suffered humanly, albeit He hath a nature utterly beyond passion. And so having, He bare with the weak flesh and having suffered death humanly, He lived again Divinely, Himself quickening His own Temple, as the Might of the Father. And verily when the time was now at hand in which He must endure the Cross for us, He went away and prayed saying, Father if it be possible, let this cup pass from Me, but added hereto at the close of His Prayer, Nevertheless not as I will but as THOU. But since He albeit Word and God all-Powerful, has once been held to be in weakness like we, He giving the cause of this most economically, says, The spirit indeed is willing, the flesh weak. Consider therefore how He though Himself letting go nought, nor yet suffering weakness in His own Nature, permitted His Flesh to go after its own laws, and this thing is said to be His, because His Body is His own. Hence the being weak according to the Flesh proved to us that He was Man, the not enduring death and scaring away decay from His own Body that He is God Who knows not to be weak: for He is the Life and Might of the Father. For that the weakness herein unwonted and unwilling by Him 4, He made voluntary in the good-pleasure of God the Father, to save all under Heaven, Himself will teach saying, For I have come down from Heaven, not to do Mine own Will but the Will of Him That sent Me, that of all which He hath given Me I should lose nothing but should raise it up at the last day.

Yet how, if the will of the Father be good, does the Son say that He has His own Will, a good one surely, and other than this? For if it be not good, how is He any longer believed to be His Image and Impress? how will He be true, saying, I and the Father are One, and, He that hath seen Me hath seen the Father? for not in the not good, would one behold the Good by Nature. But verily the [171 Son being Good hath sprung from a Good Father and is His exact Image in everything. What Will therefore, which He says is His own, does He letting go, say that He hath done that of the Father? He was about by the death of His own Flesh to set free from death those who had become

subject thereto, i. e., us. But to die in the Flesh was ignoble, and unwonted (as I said) and repugnant to Him: yet hath He endured this too for our sakes in the Good-pleasure of the Father. For He knew, He knew and that well that a little dishonoured by reason of the sufferings of the Flesh He should save all, transforming them unto what was incomparably better. For if any be in Christ, a new creature, old things are gone by, behold all things have become new, as it is written. The God-inspired Scriptures therefore proclaim to the world One Christ and Son and Lord and say that He is the Lord of Glory and that He of His own Will bare for our sakes the contumelies of the Jews, and economically endured Death upon the wood, not in order with us to remain dead, but that having undone the might of death which none might withstand, He might bring again to immortality the nature of man: for He was God in Flesh. But this man again essaying to gather to himself from all quarters occasions of severing into two the One, arrays himself to no purpose against those who exist not at all, and makes accusal of certain as though they spake against the truth and desired to adulterate the plan of the mystery, and says,

"Here 5 I would gladly enquire of the heretics who mix up into one essence the Nature of the Godhead and of the Manhood, who he is here who is by the traitor betrayed to the Jews: for if there have been a mixture of both, both were together holden of the Jews, both God the Word and the nature of the manhood: which is it that endured the slaughter? I am obliged to use meaner

[172 words that what I say may be plain to all. To whom (tell me) befell this deed? for if the Nature of the Godhead, how darest thou commingle both? God

6 hath both remained unholden of the Jews and hath not shared with the flesh in its slaughter: whence (tell me) dost thou get in the mixture?

§4. If then there be who say that there has been a commingling of the natures one with another and that they undergo an impossible fusion, and who maintain that the Nature of the Word could suffer change into flesh, or the Flesh united to Him ever pass into Godhead; they have erred from the truth and, out of their right mind, yea rather sick with the veriest distraction, they shall hear from us, Ye do err not knowing the Scriptures nor the Power of God; for steadfast is the Nature of God the Word, nor knows it to suffer a shadow of turning, but participate in flesh and blood and taking part with us in the same, as it is written, He abode the Same. But if every one who is educated in the Holy Scriptures holds it repugnant to so much as hear that any change was wrought in the Only-Begotten, why dost thou admitting as true and really spoken things so disgraceful and condemned by one voice by all and utterly rejected, essay to sever the Indivisible and that after the Union? For if thou wouldest indeed of a truth learn who it is who is by the traitor given up to the Jews, and endured slaughter, thou wilt clearly hear, The One and Only Christ and Son and Lord, that is the Word out of God Who took the servant's form, made man and Incarnate: for He was sold by the traitor to the rulers of the Jews, and was holden humanly, because He was Man too along with abiding God, but Divinely He was convicting the weakness of them who hold Him. And this the Divine-uttering Evangelist John makes manifest to us, thus writing, Judas therefore having received the band and officers from the chief priests and Pharisees cometh thither [173 with torches and lanterns and weapons; Jesus knowing all things that were coming upon Him, went forth and said unto them, Whom seek ye? they answered Him, Jesus of Nazareth. Jesus saith unto them, I am. And Judas which betrayed Him was standing with them. When therefore He said unto them, I am, they went backward and fell to the ground. Hearest thou that

He does not let them who have been gathered together by the traitor behave themselves proudly against His Glory? for He offered Himself saying, I am, but they unstrung by the voice alone, went backward. And that it was no work of their own strength to hold Him, but that in his season and in need He made death for us welcome, He hath proved saying, As a robber came ye forth with swords and staves to take Me? daily did I sit in the Temple teaching, and ye laid no hold on Me, but all this has been done that the Scriptures of the Prophets might be fulfilled. For what He hath of old foretold through the holy Prophets, this hath He fulfilled, abasing Himself unto emptiness Who is above all the creation, and found in fashion as a man Who is in the Form and Equality with the Father.

Why then dost thou, essaying to bring in privily the name of mixture, wrong in the ears of the more simple the marvel of the economy with flesh? for it does not befit thee bitterly and harshly to come forward saying, "Was God the Word

holden? did the nature of the Godhead undergo slaughter?" That of no accurate . . . thou art saying such things, thou wilt know hence and that easily. We say that the holy Martyrs have been perfected, choosing to suffer all things in order that having striven

the good strife, finished their course, kept the faith, they might bind on them the crown of true relationship to Christ. If then any were to come forward and ask, When the bodies of the saints were torn by the steel or wasted by fire or again when they first became prisoners, were

[174 their souls holden along with their bodies? did they too become the work of fire and sword? albeit we say that they [the souls] were apart from their bodies, enduring nought of such contumelies in their own nature. Will they therefore (tell me) be for this reason imparticipate of the crowns, because they have not suffered the things of the body? But verily the word of truth does not put them apart from suffering, for they suffered the things of their own, not those of others' bodies.

Unlearned then is it to want to ask whether the nature of the Godhead have been betrayed along with the flesh, or whether It were holden in the meshes of the Jews or endured the slaughter also: but it is pious to conceive rather that the Word will surely and entirely make His own the sufferings that have befallen His own Flesh, but abode Impassible as God yet not external to His suffering Body

7. But he involving in charges of absurdity the things so economically wrought, and again and again saying that the Nature of the Godhead ought not to be said by any to have undergone slaughter, unholily arrays the force of the Mystery about a man by himself, and says that he it is who was crucified and endured death for the life of the world. For I hear him saying in another exposition of his,

"This is he who was encircled in the thorny Crown, this he who saith, My God, My God why forsookest Thou Me? this he who endured a three days' death."

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§5. Such things then doth he say, following his own aim, but WE will shew him a wiser and truer Emmanuel, the whole world's Saviour and Redeemer. For the Word, as we have full often said, was made flesh, and making His own, a Body which knew to suffer contumelies and death, [175

He hath given it for us and, as the Divine-uttering Paul saith, endured the cross, despising the shame. For was it not shame and a sort of abashment to Him that hath a Nature All-Strong and Quickening and above suffering, to seem to be crucified out of human weakness and to come to death after the flesh? And verily the Same saith through the voice of Isaiah, My Back I have given to scourges, My Cheeks to blows, My Face turned I not away from the shame of spittings, and again, Therefore was I not confounded, but I set My Face as a firm rock and I know that I shall not be ashamed, for He is near that justifieth Me. For as far as regards the impious multitudes of the Greeks and also of the Jews, the Mystery of Christ is reputed a stumbling block alike and foolishness, for they deride (miserable ones!) the Precious Cross; but the end of the weakness (as it seemed to them) resulted in might of glory most truly God-befitting. For through the Resurrection from the dead it has been testified that He is God and Son of God in truth, as superior to death and decay, and is worshipped by all together with Him Who begat Him. And hear the sacred Scriptures proclaiming to us this very thing: Thus saith the Lord, Sanctify Him That holdeth light His Soul, Him that is abhorred by the nations, the servants, the rulers: kings shall see Him and princes shall rise up and worship Him. Confess (it said) that He is Holy by Nature as God, Who held cheaply His own Soul, i. e., despised His own life (for He hath laid it down for His sheep, as Good Shepherd): Him Whom the nations vilely esteemed, servants and officers insulted with blows, while the multitudes of the Pharisees impiously outraged Him, Him shall kings see and rise up, Him shall princes worship, as God, that is, who descended into emptiness, in order that suffering in the flesh, He might save all under Heaven. This is He Who for us was encircled with the Thorny Crown, this, not another, He Who as Man is crucified and says, My God My God why forsookest Thou Me? yet who restrains as God the Light of the sun, and makes it night in mid-day that we should not confess Him Man, [176 simply honoured with mere connection (according to thee) with the Word I mean That is out of God, but should believe rather that He is God, in likeness as we, and in servant's form, remembering Him Who saith by a Saint's voice, And I will clothe the Heavens with darkness, and I will make their covering as sackcloth. For He Who speaketh is at hand, and what He of old hath as God foresignified would be, He in due season was fulfilling, crucified as Man. For the Heaven put on darkness, all but a mourning dress, the sun no longer giving the brightness of its rays to them who had durst outrage the Lord and God of all, hath foresignified the darkness which they should have in mind and heart. For the blessed David too sings somewhere of them, Let their eyes be darkened that they see not and bow down their back alway. And the veil too of the Temple was rent, revealing now to those who believe on Him the holy of holies and shewing the most inward parts, the first tabernacle no longer standing, but the way into the holy now made manifest, that is into the holy of holies. For holy confessedly was the Law too, in that it was the furnisher of righteousness, our guide too unto Christ: yet incomparably holier is the life in Christ esteemed, and more excellent and in better case the worship in spirit and in truth than that in shadows and types. Will not such achievements then be God-befitting and above the nature of man? hath not the saving Passion shamed the waving sword, brought man again into Paradise? for Christ said to the robber who hung with Him, Today shalt thou be with Me in Paradise: beamed He not on them that were in darkness, uttering with authority, Shew yourselves? For He has emptied Hell as God, and loosed from their bonds those who were in it: and He it was Who of old crieth out to the most enduring Job, Camest thou into the springs of the sea? walkedst thou in the tracks of the depth? are the gates of death open to thee in fear [of thee]? did the doorkeepers of hell seeing thee tremble?

Wherefore then blushest thou not allotting things that are yet God-befitting to one as we and to a mere man? [177 For that the Word of God Himself, taking servant's form, participate in flesh and blood, endured to give His own Body to death for our sakes and, being Impassible by Nature, suffered in the Flesh of His own will, the all-wise Paul will give us proof, writing, Giving thanks unto the Father Which made us meet to be partakers of the lot of the saints in light, Who delivered us from the authority of darkness and translated us into the kingdom of the Son of His Love, in Whom we have redemption, the forgiveness of sins, Who is the Image of the Invisible God, the firstborn of every creature; for in Him were created all things in Heaven and upon earth, visible and invisible, whether thrones or lordships or principalities or authorities, all things were created through Him and unto Him, and He is before all things and in Him all things consist, and He is the Head of the body, the Church, Who is the beginning, the firstborn from the dead, that in all things He might have the preeminence. See now the Priest of His Mysteries said and that very clearly that the Very God the Word, through Whom are all things and in Whom are all things, Who is the Image of the Invisible God; He through Whom were brought into being both the things which are in Heaven and those on earth, the visible and invisible; He Who is before all things, in Whom all things consist; has been given as Head to the Church, and is Himself the firstborn from the dead. But (you will perhaps say) the Word out of God the Father is by Nature Life; how then or in what way might Life die? well: necessary and useful is your question. Therefore unto the force of the mystery is serviceably taken, that we conceive and say that the ever-living and Life-giving Word of God was made Flesh, i. e., made His own a Body recipient of death, that Himself might be conceived to suffer, because His Very own Body suffered. For thus do we say that He became the firstfruits of them that slept, and the firstborn from the dead: for He is said to have been laid with us in a tomb through His own flesh, Who raiseth the dead, that we too might be co-raised with Him: for this way did He inaugurate for us and for this [178 hath He humbled Himself, abasing Himself unto emptiness and unto manhood with us; albeit the Only-Begotten is God by Nature and beamed from God the Father. But he thinks (it seems) that they who suppose that these things are so, and who deem aright, have advanced to the goal of the uttermost distraction; and everywhere alleging that we ought to confess the Word out of God the Father to be Impassible, he removes from Him and that utterly the mode of His Economy: and thinks it not meet either to think or say that He suffered for us, albeit the God-inspired Scripture says that He suffered in the Flesh, He both Impassible and Unembodied, because the Body suffered that is His own and united to Him. He says again thus,

"Therefore concerning our first-fruits, blessed Peter telling, and relating the exaltation by the Godhead of the nature that is seen, says, This Jesus God raised up. God did not

dio, He raised up. Hear, o Apolinarius, the words of Peter, hear with

Apolinarius, thou too Arius. This Jesus, he says, God raised up, the visible, him who was seen with the eyes, affixed to the wood, handled by the hands of Thomas, who cried to him, Handle Me, for a spirit hath not flesh and bones as ye see Me have. And by these words the disciple persuaded, and by the handling of the crucified body persuaded of the resurrection, began to glorify the wonder-working God, Glory to Thee

9, my Lord and my God: not addressing as God that which was handled, for not by handling is the Godhead discerned." And after other, "Of this that was handled was Peter too exclaiming, This

Jesus God raised up, being therefore by the Right Hand of God exalted. God the Word had no need of an aiding right hand, o

Arius." §6. The Son raiseth up the dead and we say that He is superior to death, for we remember Him Who hath openly said, I am the Resurrection and the Life: yet when the

[179 Divine-uttering Peter announces to us saying, This Jesus God raised up, we believe that the Word made man is Jesus Himself. How then will one say that He has been raised by the Father and exalted by His Right Hand? for I think that this should be clearly set forth to those who cannot understand, in order that cutting off occasion of stumbling, we may set forth the way of truth straight and most unerring.

He gave therefore His own Body to death for a little while: for by the grace of God, as Paul saith, He tasted death for every man. Then being Himself the Life-giving Right Hand and Power of God the Father, He rendered it superior to decay and death: and of this He gives us assurance saying to the Jews, Destroy this Temple and in three days I will raise it up. Understand therefore that Himself promises to rear His own Temple, albeit God the Father is said to raise it: for the Son is, as I said, the Life-giving Right Hand and Power of the Father. So that even though the Father be said to work the quickening of the Divine Temple, He hath wrought it through the Son, and though the Son again be seen to work it, yet not without the Father in the Spirit. For One is the Nature of Godhead, conceived of in three several Persons, and having Its motion and Operation, spiritual I mean and God-befitting, in regard to all things that are done. The body therefore yielded to the laws of its own nature, and admitted the taste of death, the Word united thereto permitting it for profit's sake to suffer this: but was quickened by the Divine power of the Word Personally united to it. We conceive then of Whole Emmanuel, which is interpreted, With us is God, when we hear the Divine-uttering Peter say, This Jesus God raised up; and though thou speak of the visible and affixed to the wood, of "him who was handled by the hands of Thomas," no less do WE conceive of the Word out of God the Father Incarnate, and confess One and the Same Son. For being Invisible by Nature He hath become visible, because His too was the visible Body. And verily the Divine David sings to us, God [180 shall come manifestly, our God and shall not keep silence, and moreover the blessed Habaccuc, God shall come from Teman and the Holy One from the deep-shaded mountain. He being also Impalpable is said to have become palpable by reason of the Body united to Him. And Luke writes, Since many essayed to set forth in order an account of those things which have been most surely believed among us, even as they handed them to us which from the beginning were eye-witnesses and ministers of the Word, and to this the wise John saith, That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked on and our hands handled, of the Word of Life, and the Life was manifested and we have seen and bear witness and declare to you the eternal life which was with the Father and was manifested to us. Yet had He not become palpable and visible, as having for His own a Body which is subject to touch and sight, how had the all-wise disciples been made eye-witnesses of the Word? how had they both seen, and say that they handled the Word of Life, Which was with the Father and was manifested to us? This very Same therefore Which was both palpable and visible, Which was affixed to the wood, Thomas recognized and did rightly confess to be God and Lord: for he said immediately, My Lord and my God. Then said to him our Lord Jesus Christ, Because thou hast seen Me, thou hast believed, blessed they which have not seen and believed. Believed what, tell me? is it not that being God by Nature, He raised from the dead His own

Temple? yet how could there be any doubt of this? But this good man, all but foolishly ashamed of the words of the disciple, says not, 'He confessed Him that He is both Lord and God, the Firstborn from the dead:' but rather he perverts to his own pleasure the force of the word and says that he "began to glorify the wonder-working God, saying, My Lord and my God," and subjoins, "Not addressing as God that which was handled, for not by the touch is the Godhead discerned."

Blamest thou therefore (tell me) the disciple calling [181] Christ Lord and God? though our argument has but just now shewn that the Only Begotten being by Nature God, Impalpable and Invisible, became palpable and visible. But when thou sayest, "for not by the touch is the Godhead discerned," we again will say, Why dost thou, thrusting aside the Economy discourse of Godhead as though bare? and rushing full speed to forgetfulness that the Impalpable and Unembodied was both Incarnate and made Man, endurest not the God-inspired Scripture naming Him God, because that He had been both handled in flesh and likewise seen of the holy Apostles? But WE, my friend, together with blessed Thomas, crowning with the praises befitting Him, Him That was affixed to the wood, Him That was handled by hands and seen of human eyes, say, My Lord and my God. But that though a man should say that the Word of God suffered in His own Flesh, he would not be without share in being praise-worthy nor in having chosen to think the truth (for even thus hath He abode Impassible): I will essay to shew again from what thyself hast written or saidst in Church. For thou deemest worthy of praise our holy Fathers, those (I mean) who were in their season gathered together at Nicea, as having formed full well for us an accurate and finished confession of faith: yet thou thinkest not what they do (whence should'st thou?) nor yet fixing thy mind on the doctrines of the truth, dost thou long to go straight, but haltest on both thighs, as it is written: foolishly blaming the lovers of right doctrine, yet holding for truth what liketh thyself, yea rather not even caring to abide in what thyself saidst, for I find thee saying of the holy fathers,

"For since if they had said, We believe in One God the Word, death would have been imputed to the Divine Nature, they admit a common term, Christ Jesus, that they may indicate both Him That died, and him that did not die." And he adds, "So that if a man should say, Such an one is dead, though the soul is immortal, yet

[182] since he said the word which iudicates the two natures, both the mortal body and the immortal soul, the expression is free from risk: for both are called man, both the body and the soul: thus it is therefore that that great band spake of Christ."

§7. That in naming Christ Jesus, they did not indicate two several sons, having a common name, Christ Jesus, but rather the Word out of God made Man, I think no one that deems aright will gainsay, and I think it superfluous for us to yet array many words on this matter besides what have been already said. Yet if thou be not persuaded by our words to think that though we say that the Word of God hath suffered in the Flesh for our sakes, we hold Him even thus Impassible as God, at least allow to thine own words that they appear to have been rightly framed. For just as he who said man, indicated the soul together with the body although it be of other nature than it; and even though such an one's body were said to be dead, the whole person would reasonably be held to have suffered this, albeit he possess a soul which is not recipient of death: so of Christ too the Saviour of us all. For since the Word out of God the Father (as we have repeatedly said) hath partaken of blood and flesh in like manner as we, and made His own the Body that is of the holy Virgin and has thus been called Son of man too; for this reason when His Flesh died, the plan of

true union attributes the suffering to Him, yet knows that He hath remained apart from suffering because He is both God by Nature and Life. And verily the Divine-uttering Peter setting before us this teaching says of Him somewhere to them that believe on Him, Whom having not seen ye love, on Whom, though now ye see Him. not, yet believing, ye exult with joy unutterable and glorified, receiving the fulfilment of your faith, the salvation of your souls, of which salvation the prophets searched out and examined into, who prophesied of the grace to

youward, searching what or what manner of time the Spirit of Christ Which was in them was signifying, when It testified beforehand the sufferings of Christ and the glory that should

[183 follow, unto whom it was revealed that not unto themselves but to us they were ministering the things which are now declared unto us through them that preached the Gospel unto us with the Holy Ghost sent down from Heaven: which things the Angels long to look into.

Hearest thou that the Spirit of Christ was in the holy Prophets too, and that they proclaimed beforehand the

sufferings of Christ and the glory that should follow? Did they then proclaim to the world as though a mere man were suffering for us? and is this the mystery which through our holy Apostles and Evangelists hath been given in trust, and into these things does he say that the Angels long to look? yet how is not he to be utterly repudiated who essays to shut up the might of the mystery within the limits of the human nature alone? God the Word Himself, Who is in the Form of God the Father, hath emptied Himself taking servant's form and hath undergone birth in the flesh for our sakes, Himself hath suffered for us in His own Flesh, and He lived again as God, having emptied Hades and

said to them that were in bonds, Come forth, and to them that were in darkness, Shew yourselves. Why then essayest thou

to overturn the so dread and marvellous economy through which we have been both saved and have been brought within all good? for what we gained through it, thou wilt know and that very clearly, since blessed Paul hath thus

written, And you that were sometime alienated and enemies in your mind in wicked works, yet now hath He reconciled in the body of His flesh through death to present you holy and unblameable and unreprieveable in His sight if so be ye endure in the Faith.

Therefore the faith profits them who will hold it unshaken; how it profits, the all-wise John

will assure us saying, Who is he that overcometh the world but he that believeth that Jesus is the Son of God? This is He that came through water and blood, Jesus Christ, not in water only, but in water and blood, and the Spirit is Truth; for three testify, the Spirit, the water and the Blood, and the

[184 Three are One. If we receive the witness of men, the witness of God is greater, for this is the witness of God, because He hath witnessed concerning His Son: he that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believed not the testimony which He hath testified regarding His Son. And how God the Father hath testified to His Son, the Divine-uttering John the Baptist will declare saying. And I knew Him

not, but He That sent me to baptize with water, He said to me, Upon Whom thou shalt see the Spirit descending and remaining upon Him, This is He Which baptizeth with the Holy Ghost. And I saw and have testified that This is the Son of God. Our Lord Jesus Christ therefore is witnessed to through the Father's Voice, that He is by Nature and in truth His Son, He is witnessed to no less through the water and the Blood and the Spirit. For by the holy water He purgeth away the sins of them that believe, He quickeneth through His own Blood and connecteth to God them on the earth: and since He is God by Nature He maketh also richly the grant of the Holy Ghost, pouring It forth as His own into the hearts of them who believe, and making them partakers of the Divine Nature, and crowning them with the hope of the good things to come.

We confess therefore One Son, Christ Jesus the Lord, that is, the Word of God made Man and Incarnate and Him crucified and raised from the dead and to come in due time in the Glory of God the Father with the holy Angels; through Him and with Him to God the Father be glory with the Holy Ghost for ever. Amen.

[A small selection of footnotes and marginalia, omitting
all biblical references, follows]

1. b S. Cyril in his first Letter to the Monks comments thus on this text: "Then (tell me) how

is He who is forth of the holy virgin called God's own Son? for as the own of a man and so of each animal besides, is that which is born thereof by nature: thus God's own will be conceived and said to be that which is out of His Essence. How then has Christ been called God's own Son, who has also been

given by God the Father for the salvation and life of all? for He was delivered because of our transgressions, and Himself bare the sins of many in His Body upon the Tree, according to Prophet's voice. It is evident then, that the fact of the Union, of necessity brought forward, shews that He who is forth of the holy Virgin is God's own Son."

Epp. p. 15 a b. see also de recta fide to the Princesses Arcadia and Marina p. 104 a.

2. c This transposition is probably a manuscript-error, there is no trace of it in the same citation in Glaph. 227 e, 403 b, de Ad. 408 a, de Recta fide G8 b, in xii Prophetas 853 d.

3. g see exactly the same expression at the close of

serm. 2 in Mercator, "Si haereticus tibi ex persona ecclesiastica mortuum Deum tuum

exprobaverit," p. 69 fin. Bal. It is not clear whom Nestorius is addressing as "heretic" and as having called the Godhead Lord of glory. The learned but uncritical Jesuit, John Garnier (see Tillemont's remarks in notes 71, 73, 74, 91 on S. Cyril of Alexandria, t. xiv. 780, 781, 792 sq. ed. 2) supposes this to be a reply

(Marii Merc. opp. ii. pp. 29,30. Par. 1673) to S. Proclus' famous homily on the Incarnation

(Migne, Patrol. lxxv. 679 sqq.), but I do not see any special mention of this point in S.

Proclus' Homily. One would naturally expect S. Cyril to be the person referred to, but besides that S. Cyril immediately after disclaims the expression, a List of references to S. Cyril's extant citations of 1

Cor. ii. 8 (generously furnished me by the Dean of Chichester) do not supply any passage likely to be referred to by

Nestorius. S. Cyril in his work against the Arians cites the text in proof that the Son is not less than the FATHER. "Making discourse of the princes of this world and the folly that is in them, he says, For had they known they would not have crucified the Lord of glory. Hence if the SON Who endured the cross for our sakes

is Lord of glory, how is He not God by Nature ? how a creature or made, Who is even hymned by the

Seraphin? for they say that full is the heaven and the earth of His Glory, and call Him Lord of Sabaoth: for it is clear that of Him are they saying this if He is Lord of glory, as Paul

saith." Thes. cap. 32 p. 272 a. Commenting on the whole passage (1 Cor. ii. 6-8) in reference to Nestorian errors, S. Cyril says, "If the mystery of Christ be God's wisdom, and. it is preached to the world and if He is not truly God according to what somehow pleases some to imagine, and our faith is to Himward ; how is the mystery wise if it bear away them on the earth from the true knowledge of God and render the world worshipper of a man? But it is not so, the mystery IS wise for it brings to God them that have strayed. Christ therefore is

God, He that has been crucified is rightly called Lord of glory." de recta fide to the princesses, p. 62 a. "Therefore the blessed Paul himself somewhere says of the rulers of this world, For had they known, they would not have crucified the Lord of glory. He knows then that the Crucified is Lord of glory." de recta fide to the Empresses, § 31 p. 168 b c.

4. m See also S. Cyril's commentary on these verses of S. John, book 4 beg. pp 383

sqq. O.T.

5. n This is given also by Mercator, among his collection of extracts made by

S. Cyril, with the title, Also in the sixth quire of the same, on Judas, against

the heretics, p. 116 Bal. Mercator's extract is much ampler, comprising as well the heading of § 7 of book 4 (above p. 153) and a little more.

6. o The one Greek MS now extant has κα■ μεμ■νηκεν ■ θε■ς, the Roman Editors conjecture

ε■ μεμ■νηκε, but Mercator translates, Is therefore the Word of

God, Who has no participation in the slaughter of His flesh, capable of being apprehended and led to slaughter by the Jews?

7. " q How therefore is Life said to die ? by suffering death in Its own flesh, in order that It may be shewn to be life by quickening it again. For come if in regard even to our own selves the mode of death be searched into, no one who deems aright would say that souls perish along with the

bodies that are of earth. I suppose that no living person would

hesitate as to this. Yet is what happens called the death of man. Thus you will conceive of as to Emmanuel too. For the Word was in him that is of a woman as in His own Body, and He gave it to death in due time, Himself suffering nought in His proper Nature." Letter 1 to the Monks,

Epp. p. 17 d e.

8. Sermon 2 p. 64. Bal. see above p. 69.

9. r The words Glory to Thee, seem to be a gloss, they are not in the Latin translation of Nestorius' Homily 2. p. 58 ed. Baluz., nor does S. Cyril cite them in his comment a little below, when citing this portion of Nestorius' words. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

Greek text is rendered using unicode.

Early Church Fathers - Additional Texts

Five tomes against Nestorius - Introduction

Cyril of Alexandria, Five Tomes Against Nestorius. Oxford (1881) Introduction by P.E & E.B. Pusey. pp.i-cv. A library of fathers of the holy Catholic church: anterior to the division of the East and West, vol. 47 A LIBRARY OF FATHERS OF THE HOLY CATHOLIC CHURCH, ANTERIOR TO THE DIVISION OF THE EAST AND WEST TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. Isaiah XXX. 20.

OXFORD:

JAMES PARKER & CO., AND RIVINGTONS, LONDON, OXFORD, AND CAMBRIDGE.

[Blank page] TO THE MEMORY OF THE MOST REVEREND FATHER IN GOD

WILLIAM LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND, FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD, THIS LIBRARY OF ANCIENT BISHOPS, FATHERS, DOCTORS, MARTYRS, CONFESSORS, OF CHRIST'S HOLY CATHOLIC CHURCH, UNDERTAKEN AMID HIS ENCOURAGEMENT, AND CARRIED ON FOR TWELVE YEARS UNDER HIS SANCTION, UNTIL HIS DEPARTURE HENCE IN PEACE, IS GRATEFULLY AND REVERENTLY INSCRIBED.

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S. CYRIL, ARCHBISHOP OF ALEXANDRIA.

FIVE TOMES AGAINST NESTORIUS:

SCHOLIA ON THE INCARNATION:

CHRIST IS ONE:

FRAGMENTS AGAINST DIODORE OF TARSUS, THEODORE OF MOPSUESTIA, THE SYNOUSIASTS.

OXFORD, JAMES PARKER AND CO., AND RIVINGTONS, LONDON, OXFORD, AND CAMBRIDGE.

1881.

PRINTED BY THE DEVONPORT SOCIETY OF THE HOLY TRINITY, HOLY ROOD, OXFORD.
1881.

PREFACE. On the death of Theophilus, Archbishop of Alexandria, in A.D. 412, his nephew and successor, S. Cyril, comes suddenly before us. For of S. Cyril's previous life we have only a few scattered notices. We do not know in what year he was born, nor any thing of his parents, nor where he was brought up. That S. Cyril had received a thoroughly good education, is abundantly clear; not only from his very extensive reading, which a mind of such large grasp as S. Cyril's would ever provide for itself, but that his reading being so well digested implies good early training. The great accuracy of his Theology implies a most accurate Theological education. That education included a large range of secular study as well as of Divinity, and probably comprised a good deal of learning by heart, not only of the holy Scriptures but also of profane authors, as witness a line of Antipater Sidonius quoted in his Commentary on Zechariah. He quotes too Josephus on the Jewish war. On Hab. iii. 2, he mentions interpretations of that verse of two different kinds: on Hosea he gives a long extract from a writer whom we do not apparently possess. Tillemont remarks, that " 1 his books against Julian shew that he had a large acquaintance with secular writers." |viii

We may infer that S. Cyril was brought up at some monastery, as a place of Christian education, and from the great reverence which he ever paid to S. Isidore, Abbot of Pelusium, it seems not unlikely that S. Isidore was his instructor during some part of his early life. S. Isidore alludes to some especial tie, in one of his brief letters to S. Cyril, when Archbishop. Near the beginning, S. Isidore says, " 2 If I be your father as you say I be,.....or if I be your son as I know I am, seeing that you hold the chair of S. Mark &c." The large number of Platonic words in S. Isidore's letters seem to indicate that he too had extensive reading of Plato, and S. Cyril may have acquired from him some of his knowledge of Aristotle. But a mind of S. Cyril's grasp would feel itself lost in the desert, yearning for its own calling, and another Letter 3 of the same S. Isidore to S. Cyril, reproaching him with his heart being in the world, may belong to this period. His uncle Archbishop Theophilus had him to live with him and, we may infer, ordained him priest and made him one of his Clergy. In a very long letter which S. Cyril wrote about A.D. 432 to the aged Acacius, Bishop of Beroea, he incidentally mentions the fact that he was at the synod of the Oak, in A.D. 403, where S. Chrysostom's troubles began. S. Cyril would of course be there, as a portion of Archbishop Theophilus' official attendance. S. Cyril says, " 4 When your holy Synod was gathered at great Constantinople and I was one of those standing by, I know that I heard your holiness saying thus.----" |ix

S. Cyril's accession to the Archiepiscopal Throne of Alexandria brought him at once into a position of great power in Alexandria; and brought too, in the early part of it, trials in regard of the disunion between him and Orestes the Governor resulting from the Jewish insurrection against the Christians. To this succeeded some years of great quiet, during which S. Cyril seems to have been very little heard of, outside his Great Diocese. The Archbishops of Alexandria, even in the very stillest times, were brought into yearly contact with the Churches every where by the annual Letter which they wrote to announce the day on which Easter would fall. S. Cyril's letters were evidently intended primarily for his own Egypt

5. Thus in his seventh Paschal homily A.D. 419, he speaks very strongly about deeds of violence in Egypt and mentions the famine there. S. Cyril introduces the subject with, "

6 And these things we now say to you most especially, who inhabit Egyptian territory," shewing that the Letters themselves had a larger scope. I do not know at what time the Letter was sent out, so as to reach the distant churches of Rome and Constantinople and Antioch in good time to announce when Lent would begin. But although S. Cyril became Archbishop in October A.D. 412, his first Letter was for 414, in the early part of which (as Tillemont points out) S. Cyril speaks of having succeeded his Uncle. He introduces the subject by mentioning the natural dread of those of old, of

ix " 7

the greatness of the Divine Ministry," and speaking of Moses and Jeremiah as instances of this, adds, that "since the garb of the priesthood calls to preach, in fear of the words, Speak and hold not thy peace, I come of necessity to write thus."

Much of these quiet years S. Cyril probably employed on his earlier writings: of these, two were on select passages of the Pentateuch; one volume being allotted to those which S. Cyril thought could in any way be adapted as types of our Lord, the other to the rest, as being types of the church. The commentaries on Isaiah and the Minor Prophets and the Books against the Emperor Julian probably belong to this period. Besides these S. Cyril, following the example of his great predecessor S.

Athanasius, wrote two Books against the Arians: first, the Thesaurus, in which S. Cyril brought to bear his knowledge of Aristotle; then the de

Trinitate, which was written, though not published till later, before A.D. 424. In his Paschal homily for that year A.D. 424, S. Cyril also speaks of the Eternal Generation of the Son, and towards the close of the homily

8 he opposes the Arian terms "Generate," "Ingenerate."

A. D. 429, the circulation of tracts of Nestorius in Egypt occasioned him first to write on the heresy of Nestorius. There can be little doubt that the powerful mind of S. Leo, who was the soul of the Council of Chalcedon, was, in his young days when S. Celestine's Archdeacon in 429, taught through those writings; as S. Cyril himself had been taught by the writings of S. Athanasius. |xi The 12 Chapters, appended to his last letter to Nestorius, were made a trouble to S. Cyril at a later period of his Episcopate, so that it may be well to give them in full. They were framed to preclude any evasion of that letter. THE 12 CHAPTERS.

1. If any one confess not, that Emmanuel is in truth God, and that the holy Virgin is therefore Mother of God, for she hath borne after the flesh the Word out of God made Flesh, be he anathema.
2. If any one confess not, that the Word out of God the Father hath been personally united to Flesh, and that He is One Christ with His own Flesh, the Same (that is) God alike and Man, be he anathema.
3. If any one sever the Hypostases of the One Christ after the Union, connecting them with only a connection of dignity or authority or sway, and not rather with a concurrence unto Unity of Nature, be he anathema.

4. If any one allot to two Persons or Hypostases the words in the Gospels and Apostolic writings, said either of Christ by the saints or by Him of Himself, and ascribe some to a man conceived of by himself apart from the Word That is out of God, others as God-befitting to the Word alone That is out of God the Father, be he anathema.

5. If any one dare to say, that Christ is a God-clad man, and not rather that He is God in truth as being the One Son, and That by Nature, in that the Word hath been made

Flesh, and hath shared like us in blood and flesh, be he anathema.

6. If any one dare to say that the Word That is out of God the Father is God or Lord of Christ and do not rather confess that the Same is God alike and Man, in that the Word hath been made Flesh, according to the Scriptures, be he anathema.

|xii

7. 9 If any one say that Jesus hath been in-wrought-in as man by God the Word, and that the Glory of the Only-Begotten hath been put about Him, as being another than He, be he anathema.

8. If any one shall dare to say that the man that was assumed ought to be co-worshipped with God the Word and co-glorified and co-named God as one in another (for the co-, ever appended, compels us thus to deem) and does not rather honour Emmanuel with one worship, and send up to Him One Doxology, inasmuch as the Word has been made Flesh, be he anathema.

9. If any one say that the One Lord Jesus Christ hath been glorified by the Spirit, using His Power as though it were Another's, and from Him receiving the power of working against unclean spirits and of accomplishing Divine signs towards men, and does not rather say that His own is the Spirit, through Whom also He wrought the Divine signs, be he anathema.

10. The Divine Scripture says that Christ hath been made the Sigh Priest and Apostle of our Confession and that He offered Himself for us for an odour of a sweet smell to God the Father. If any one therefore say that, not the Very Word out of God was made our High Priest and Apostle when He was made Flesh and man as we, but that man of a woman apart by himself as other than He, was [so made]: or if any one say that in His own behalf also He offered the Sacrifice and not rather for us alone (for He needed not offering Who knoweth not sin), be he anathema.

11. If any one confess not, that the Flesh of the Lord is Life-giving and that it is the own Flesh of the Word Himself That is out of God the Father, but says that it belongs to another than He, connected with Him by dignity or as

|xiii possessed of Divine Indwelling only, and not rather that it is Life-giving (as we said) because it hath been made the own Flesh of the Word Who is mighty to quicken all things, be he anathema.

12. If any one confess not that the Word of God suffered in the Flesh and hath been crucified in the Flesh and tasted death in the Flesh and hath been made First-born of the Dead, inasmuch as He is both Life and Life-giving as God, be he anathema. The Great Diocese of Antioch, barely rallying from its terrible devastation by Arian wickedness oppression and misbelief, had been in close quarters with Apollinarianism, a misbelief that the Only-Begotten Son took flesh only without a reasonable soul, and that His mind-less Body was somehow immingled with the Godhead. S.

Athanasius and others add, among the forms of the misbelief, that some Apollinarians thought that our Lord's Body was consubstantial with His Godhead. S. Cyril in his Dialogue 10 speaks of the great fear prevalent among some, that if One Incarnate Nature were holden, the Body must be believed to be consubstantial with the Godhead. Succensus, Bishop of Diocaesarea, at almost the extreme west boundary of that great Diocese or Province of Antioch, sent to S. Cyril a question to the same effect. Theodore of Mopsuestia, who had died only about two years before these Chapters were issued, had held that the Manhood of the Only-Begotten was a man distinct, having some undefined connection with God the Son, and this had appeared in his writings; and so great was Theodore's reputation and the dread of the Apollinarian heresy, [xiv that there seems to have been an unconscious vagueness in the minds of some of the Eastern Bishops. [Nestorius had dexterously sent the Chapters to John of Antioch apart from the Epistle to himself 11, which would have made misinterpretation impossible. He sent them as 'propositions circulated in the royal city to the injury of the common Church.'] John of Antioch, who at that time believed Nestorius to be orthodox, pronounced them at once (thus unexplained) to be Apollinarian; applied in an Encyclical letter 12 to the Bishops of his Patriarchate to have them 'disclaimed, but without naming the author,' whom John did not believe to be S. Cyril, and asked two of the Bishops of his Province, Andrew Bishop of Samosata, and Theodoret, to reply to them. Theodoret's reply shews that he read the Chapters with the conviction that they were Apollinarian, and he accordingly replies, not to the Chapters themselves but to the sense which he himself imagined that they contained. His reply is in the main orthodox, though it looks in one or two places as if his belief was rather vague 13, but he [xv twists S. Cyril's words so as to mean 'mixture,' and so replies 14. Theodoret seems never to have got over his misapprehension. For in his long Letter 15 to the Monks of his Province, Euphratesia, Osroene, Syria, Phoenicia, Cilicia, he still speaks of Chapter 1 as teaching that God the Word was changed into flesh; of chapters 2 and 3 as bringing in the terms, Personal Union and Natural Union, "teaching through these names a mixture [xvi and confusion of the Divine Nature and the bondman's form: this is the offspring of Apollinarius' heretical innovation." And after speaking of Chapter 4, he sums up, "These are the Egyptian's brood, the truly more wicked descendants of a wicked parent." In his letter 16 to John Bishop of Germanicia, written after the Robbers' council in 449, Theodoret says of it, "Let them deny now the chapters which they many times condemned, but have in Ephesus now confirmed."

Andrew of Samosata, on the other hand, seems to have been decidedly more definite in his belief on the Incarnation, and to have thought that some of S. Cyril's chapters were Apollinarian without objecting to all. Thus Andrew's chief objection to chapter 1 appears to have been that he mistook the words "for she hath borne after the flesh (σάρκεϊ)" to mean that the Birth was entirely in the order of nature and so not of a Virgin

17. Andrew passes over chapter 2, as though the term, "Personal Union," had not even struck him as a difficulty. In chapter 3, Andrew thinks that

φυσικῶς, Natural Union, or Unity of Nature is an inadmissible expression, as to what is above our nature. In chapter 4, Andrew thinks that because the words are not to be apportioned to distinct Persons, therefore S. Cyril meant, that they are not to be apportioned at all, either to the Godhead or to the Manhood in the One Person of the Incarnate God. S. Cyril had all his life said that they were to be so apportioned, but Andrew had of course not read S. Cyril's writings. Andrew shews his own definite

[xvii belief by the expression **ἐκ τῆς ὁμοουσίας**, entire union, here; and, 'we confess the union entire (**τὴν ὁμοουσίαν ἐκ τῆς**) and Divine and incomprehensible to us,' are

the closing words of his reply to chapter 11. These are almost identical with S. Cyril's expressions, "we shall not take away the unlike by nature through wholly uniting them

(**οὐκ ἐκ τῆς ὁμοουσίας**)

18," and

in his reply to Andrew, **οὐκ ἐκ τῆς ὁμοουσίας**.

Andrew says nothing on chapters 5 and 6, nor is there anything in them which one would expect him not to accept. With chapter 7 he agrees, merely saying that in rejecting what S. Cyril rejects, we must not reject the Apostolic words which speak of Him in His human nature. "With chapter 8 too Andrew agrees, but does not quite understand the co. In chapter 9, he overlooks the words, "as though it were Another's:" in chapter 10, Andrew thinks that " the Yery Word out of God was made our High-Priest and Apostle" means 'the Godhead apart by Itself was so made.'

[We see in our own times, how prejudice can distort the meaning of words in themselves perfectly intelligible; else it seems inconceivable that language so clear as that of the

Anathematisms, if read with a view to understand their author's meaning, could be misunderstood as it was by John of Antioch,

Theodoret, and Andrew. Much unhallowed dissension would have been saved, if John, instead of asking Theodoret and Andrew to reply to them, had sought an explanation from S. Cyril himself. S. Cyril, in clear consciousness of his own meaning, would, of course, have given

[xviii the explanation which afterwards satisfied John of Antioch, Acacius of

Beroea, and Paul of Emesa.

S. Cyril's anathematisms have been weighed by Petavius with his usual solidity, as compared with the

counter-anathematisms of Nestorius, the criticisms of the Orientals and of

Theodoret, and S. Cyril's answers. His summary is, 'There is nothing in S. Cyril's Anathematisms not right and in harmony with the Catholic rule, nor did those who detract from or oppose them maintain their ground against him except through cavils and foolish calumnies.' De

Incarn. L. vi. c. xvii. They have also been carefully compared in English in Dr. Bright's Later Treatises of S.

Athanasius, pp. 149-170.]

Though Apollinarianism in its early form, ere its great spread as Eutychianism, seems to have chiefly troubled Asia rather than Egypt, S. Cyril always writes with full knowledge of it. In his Thesaurus, he distinctly mentions and repudiates Apollinarian errors and denies the **ὁμοῦς ὡς ἐν τοῖς προφήταις**, "made man, came not into a man like as He was in the Prophets." S. Cyril's tenth Paschal homily for A.D. 420, in its most carefully weighed language, contradicts both

Apollinarianism and Nestorianism, not less than what S. Cyril wrote when the Nestorian troubles had begun. On Habaccuc 20 S. Cyril affirms, as he does through his whole life, that our Lord was not worsened by the Incarnation; "Yet even though He has been made flesh and hath been set forth by the Father [xix] as a propitiation, He hath not cast away what He was, i.e., the being God, but is even thus in God-befitting authority and glory." In A.D. 428, Nestorius was brought from Antioch to be Archbishop of Constantinople. From the circumstance that S. Cyril's celebrated Paschal homily for the next year, A.D. 429, was on the subject of the Incarnation, it has been supposed that rumours of the denial of that Faith in Constantinople had already reached him. But the Paschal homilies for A.D. 420 and 423, shew that the Incarnation, the foundation and stay of our souls, was a subject, which S. Cyril loved to dwell on. In the course of the year 429, however, even Egypt was troubled by the false teaching of Nestorius. Some of Nestorius' sermons 21 passed into Egypt, and were read and pondered over in the Monasteries. This occasioned so much disturbance in the minds 22 of some of the Monks, that S. Cyril wrote a Letter to them, pointing out that the Incarnation means, that God the Son united to Him His own human nature which He took, as completely as soul and body are united in each of us, and in this way His Passion and Death were His own, though He, as God, could not suffer. This Letter had an extended circulation and reached Constantinople. It vexed 23 Nestorius. There was still a traditional soreness towards Alexandria, from the behaviour of Theophilus to S. Chrysostom 24. Besides this, the [xx] Catholic doctrine of the Incarnation, the manhood united by God the Son to His own self, was to Nestorius, Apollinarianism or mixture. Nestorius says so 25. In his letter to S. Celestine he tells of the 'corruption of orthodoxy among some' and thus describes it,

'It is a sickness not small, but akin to the putrid sore of Apollinarius and

Arius. For they mingle the Lord's union in man to a confusion of some sort of mixture, insomuch that even certain clerks among us, of whom some from lack of understanding, some from heretical guile of old time concealed within them . . are sick as heretics, and openly blaspheme God the Word

Consubstantial with the Father, as though He had taken beginning of His Being of the Virgin mother of Christ, and had been built up with His Temple and buried with His flesh, and say that the flesh after the resurrection did not remain

[miscuisse seems an error for mansisse] flesh but passed into the Nature of Godhead, and they refer the Godhead of the Only-Begotten to the beginning of the flesh which was connected with It, and they put It to death with the flesh, and blasphemously say that the flesh connected with Godhead passed into Godhead, using the very word deifying, which is nothing else than to corrupt both

26.'

Nestorius repeats the same in his second letter to S. Celestine 27. S. Cyril having in his first Ecumenical Letter to Nestorius put forth clearly the mode of the Union in these words, Nestorius does not understand the language and says thus of it,

'I come now to the second chapter of your Love, wherein I begin to praise the parting of the natures in regard to Godhead and Manhood and their connection into one [xxi] Person, and that we must not say that God the Word needed a second generation out of a woman, and must confess

that the Godhead is unrecipient of suffering. For such statements are truly orthodox and counter to the ill-reputes of all the heresies, as to the Lord's natures. As to the rest, whether they bring to the ears of the readers some hidden incomprehensible wisdom, pertains to your accuracy to know; to me they seem to overturn what preceded. For Him Who in the preceding is proclaimed Impassible and non-recipient of a second birth, they introduce as somehow passible and new-created, as though the qualities by nature adherent in God the Word were corrupted by connection with the Temple &c. 28 ' And yet S. Cyril's language is so carefully guarded, that no one who believed in True Union of Godhead and Manhood in the Incarnate Son would mistake it.

Nestorius does not appear to have taken any notice of S. Cyril's Paschal Homily, but he preached against the Letter to the Monks more than once, as we see from the extracts of such of his sermons as S. Cyril had access to. The passages of the Letter to the Monks referred to by Nestorius are;

' 29 These letters were directed by me against the Egyptian He, omitting to tell me by letter whether any thing appeared to him to need marking as blasphemous or wicked, moved by fear of proofs and looking out therefore for disturbances which should aid him, turns him to Celestine of Rome, as one too simple to fathom the force of the doctrines. And finding the simplicity of the man in regard to this matter, he in childish fashion circumvents his ears with crafty letters, long ago sending him my writings, as a proof which might not be gainsaid, as though I were making Christ out to

be a [xxii] mere man, I who at the very beginning of my consecration obtained a Law against those who say that Christ is a mere man and against other heresies.

'But he compiled writings, interweaving extracts of my sermons, in order that the slander put on me by the piecing of extracts might not be found out. And some things he added to my sermons, he broke off bits of others and pieced what I had said of the Lord's Incarnation as though I had said them of a mere man. Things again which I had said in praise of the Godhead he cut entirely away from the context, leaving some out of their proper place, and thus made out a plausible misleading. And to publish his wickedness in a few instances such as it is in the rest, I said somewhere, speaking against the heathen who say that we preach that the Essence of God has been newly created from a Virgin, 'Mary, my friends, bare not the Godhead; she bare a man the inseparable instrument of Godhead.' But he changing the word, Godhead, made it, 'Mary, my friends, bare not God.' Here to say God, and to say the Godhead, makes very much difference. For the one signifies the Divine and unembodied Essence, but does not mean the flesh. For flesh is compound and created. But the word God belongs to the temple also of the Godhead, which obtains the dignity by union with the Divine Essence of God, yet is not changed into that Divine Essence.

'Again in another place I spoke against those who, hearing the like name, are offended as though like honour were also given. And when I say, Mother of Christ, they shudder as though the Godhead of the Lord Christ were denied by this name, seeing that many have been similarly called by this name in the Old Testament. And hence they think that we are calling Him Christ like these. Against these people therefore (as I said) I said in church-sermons, that equality of honour does not follow likeness of name. And this is what I said, 'Or if the Temple of Godhead, wo say that the descent of the Holy Ghost is not the same as was wrought on

[xxiii the Prophets, not the same as was celebrated on the Apostles, nor yet the same as takes place in regard to the Angels who are strengthened unto the Divine Mysteries. For the Lord Christ is Lord of all, as to the body too. As therefore we say that God is the Creator of all things, yet does the Scripture call Moses too god,

for it says, I have made thee a god to Pharoah, and yet we by no means attach equal honour to that word, so neither, because the word is common by which we say, Christ and Son, ought we to stumble at the likeness of expression. For as Israel is named son, for He says, Israel is My first-born son, and the Lord again Son, for He says, This is My Beloved Son, yet not, as the expression is one, is the meaning also one. And as Saul is called christ and David christ and again Cyrus christ and, besides, the Babylonian, albeit they were surely not equal in piety to David; so we call the Lord too Christ or Son, yet the community of names does not makes an equality of dignity.' From this which I said, he every where subtracting the last words, i.e. 'Christ,' and, 'we say, that not the same is the indwelling as was wrought on the prophets, not the same as was wrought on the Apostles,' and, 'we by no means allot like honour by like words,' and, 'yet the community of names does not make equality of dignity;' cutting out all these expressions with the teeth of slander, he flings in the ears of men what precedes these words: i.e., '

30 We call the [xxiv

Creator of all God, yet does the Scripture also call Moses god:, and, 'Israel is called God's son, Son too is the Lord called;' and, 'Saul is called christ and David christ yea and the Babylonian; thus then do we call Christ the Lord also

christ.' He therefore thus piecing these things and chipping them off from the rest (as we said), made up here by his slander like as if from Paul's words by which he contests writing, If ye be

circumcised Christ shall profit you nothing, one were to rend off what he says first, If ye he circumcised, and accuse Paul as though he preached, Christ shall profit you

[xxv nothing. And why need we prolong our recital by going through each instance? In short Cyril using many such robberies and additions as pleased him, soon not others only but Celestine also were led away by his

misleadings.'

Much about this time S. Cyril probably wrote his Scholia on the Incarnation 31. The treatise is very simple and almost uncontroversial, illustrating the Incarnation by simple analogies and Bible-types

32. It contains one of S. Cyril's most careful statements of the doctrine, excluding Apollinarianism

33. In the concluding sections 34, which may have been written at the very beginning of the controversy with

Nestorius, are striking and simple statements, how God the Son's Passion is His, though Godhead cannot suffer.

Soon after this S. Cyril wrote his first extant letter to Nestorius, a short letter, saying that he hears that Nestorius was very angry at S. Cyril's letter to the Monks, yet that since 'expositions,' whether

Nestorius' or not, had been brought to Egypt and had gravely misled many, it became a duty to God to put forth the right doctrine. S. Cyril also says that S. Celestine and the Bishops with him had asked whether those 'expositions' which had come thither were

Nestorius' or not. S. Cyril did not know. Finally, S. Cyril asked him to heal the confusion by the use of the one word

Theotocos, of the Holy Virgin. For fear of misapprehension he mentions also a book, which he had written in the Episcopate of Atticus of blessed

memory, on the Holy and Consubstantial Trinity, in which he had interwoven some things on the Incarnation, like what he had now written.

We do not know what time intervened between this and the second Letter which S. Cyril wrote in Synod to

Nestorius, containing an exposition of the Incarnation, which, from its acceptance by the Council of Ephesus and the whole Church subsequently, has Ecumenical authority

35. It was probably written before the close of A.D. 429 and is the Letter quoted above

36, which Nestorius' reply shewed that he could not understand. It has been supposed that it was in consequence of

Nestorius' allusion to the Imperial Court in the close of his reply, that S. Cyril wrote his Three Treatises de recta fide; whereof the first is to the Emperor Theodosius; the other two to the Emperor's Queen and Sisters. John Bishop of Caesarea in Palestine, in the century following S. Cyril, quotes from both among his extracts in defence of the Council of Chalcedon

37. From the title with which he introduces his extracts, we learn that the longer Treatise was addressed to the Emperor's two younger sisters, the Princesses Marina and Arcadia, and the last of the Three to the Two Augusta's, Theodosius' Empress

Eudocia, and his eldest sister Pulcheria who had the title of Augusta, from having been Regent for the Emperor in his minority. S. Cyril afterwards recast his Treatise to the Emperor in the form of a Dialogue, omitting what was specially addressed to the Emperor, and giving little touches here and there to the language.

xxvii Thus the expression " 38

neither do we say Two christs, even though we believe that the Temple united to the Word has been ensouled with rational soul," becomes in the Dialogue, "

39 neither do we say Two christs, even though we believe that out of perfect man and out of God the Word has been wrought the concurrence unto unity of Emmanuel." A little further on, "

40 we say that the whole Word out of God has been co-united with the whole manhood that is of us," becomes, "41 we say therefore that the whole Word has been united to whole man." This Dialogue was probably appended by S. Cyril to his older Dialogues de

Trinitate. It is quoted as the seventh of those Dialogues. The other two treatises are chiefly made up of expositions of texts to prove that Christ is God and Man. Near the beginning of that to the Augusta's, S. Cyril alludes to his former treatise.

"In my treatise to the holy Virgins [i. e. the Princesses Marina and Arcadia who had embraced the virgin estate] I made a very large provision of more obvious sayings which had nothing hard to understand; but in this I have made mention of the obscurer. For your Pious Authority ought both to know these and not to be ignorant of the other, in order that by means of both, perfection in knowledge, like a light, may dwell in your most pure understanding

42"

Bishop Hefele 43 thinks that there are indications that the two Princesses had, in contrast with the Emperor, spoken for Cyril and against Nestorius. Of the five sermons of Nestorius on the |xxviii Incarnation which Marius Mercator translated into Latin, S. Cyril has cited copiously from the second: the fourth and fifth of Mercator's collection belong to the close of A.D. 430; for the fourth is dated the eighth of the Ides of December (Dec. 6), the Saturday after Nestorius had received S. Cyril's four Bishops with S. Celestine's Letter and S. Cyril's with the 12 Chapters. In it Nestorius recapitulates some of the teaching which S. Cyril had quoted from an earlier sermon, i.e. on God sending forth His Son. Of that earlier sermon we have only fragments, but it was preached against S. Cyril's letter to the Monks 44. Nestorius speaks of S. Cyril as the " wrangler 45, " the heretic 46," and he apostrophises S. Cyril or S. Proclus, "O heretic in clerical form 47." The last of that series in Mercator's collection was preached on Sunday Dec. 7.

Count Irenaeus has also preserved it; the compiler of the Synodicon gives it in another translation 48.

* * * *

One of the interests and employments of the Bishops during their first days at Ephesus will have been the becoming acquainted with some whom they had never before seen. This time was probably the beginning of a lasting friendship between S. Cyril and Acacius the metropolitan of Melitene, on the borders of Armenia towards Cappadocia: the long letter which he wrote to Valerian Bishop of Iconium points at S. Cyril's having |xxix readied some degree of intimacy with him; he wrote too to Donatus, Bishop of Nicopolis, on the west of Greece, and no doubt there were other friendships too as the fruit of the long sojourn at Ephesus. Some of S. Cyril's letters shew how warm-hearted and sensitive he was, notwithstanding his mighty will and unswerving purpose. But there were other sadder things belonging to that summer at Ephesus, sickness and death, the sickness probably the fever so prevalent now along all that poisonous coast, and passing in many cases into dysentery. "We do not know what Bishops the Council lost; for our knowledge of those who composed it is derived from the lists of names at the opening of the first and sixth session and the signatures to those two sessions. But the fact is mentioned several times: S. Cyril in the first session of the Council says, "some have fallen into sickness and some are dead;" the Council in its Relatio to the Emperors, says,

"and some of the holy Bishops weighed down by age did not endure their stay in a strange place; some were imperilled in weakness; some have even undergone the close of their life in the Capital

of the Ephesians;" in its account to S. Celestine,

"although many both Bishops and Clergy were both pressed by sickness and oppressed by expense and some had even deceased."

After waiting a fortnight, during which time, if all had been there, the business might have been completed and the Bishops dismissed, S. Cyril wrote to John Archbishop of Antioch. John, in his Relatio to the Emperors, says,

"and Cyril himself of Alexandria sent to me of Antioch |xxx

two days before the assembly made by them [the Council], that the whole Synod is awaiting my presence

49."

S. Cyril too alludes to the Letter. He says of John,

"he who was ever friendly and dear, who never at any time found fault with my words, who wrote kindly and

received letters from me 50."

While this letter was on its way, some of the Bishops of John's party arrived, and with them a letter to S. Cyril in which John spoke of being only about four days off. The Bishops of John's party were Alexander Metropolitan of Apamea and Alexander Metropolitan of Hierapolis; and, to all appearance, though we are not told so, Theodoret and Meletius bishop of Neocaesarea. The Council, speaking of the arrival in their Eelatio to S. Celestine, says,

"51 Nevertheless after the sixteenth day there preceded him some of the Bishops who were with him, two Metropolitans, Alexander of Apamea and another Alexander of

Hierapolis; and when we complained of the tardy arrival of the most reverend Bishop John, they said not once but over and over, 'he bid us tell your Reverence that, if he should even yet loiter, the synod was not to be put off, but rather to do what was meet.' "

S. Cyril says nearly the same in his Apology to the Emperor 52. Nevertheless it is plain that John meant the words, 'if I yet loiter,' to be taken in connection with his own letter to S. Cyril that he was but 5 or 6 days off, and so that he should have that interval allowed him. The Council however, in the distress of many of |xxxi its members, determined to assemble the next day. Nestorius' friends headed by Tranquillinus, Bishop of Antioch in Pisidia, got up a memorial to the Council that they should wait for John of Antioch, "who is himself now at the door, as he has intimated by his Letters," and for some Western Bishops. The document further speaks of the unlawfulness of excommunicated or deposed Bishops being admitted into the Council and ends with the threatening words 53,

"And let your Reverence know, that all that shall be done in an abrupt way by daring men will be turned back against the daring of them who so presume, both by Christ the Lord and by the Divine Canons."

There follow 68 signatures, 16 of the Province of Antioch including the two newly-arrived Alexanders (an indication that they, while they delivered John's message, did not consider it as precluding four days' delay) about 30 other friends of Nestorius. They procured also about 23 other signatures. These 23 however joined the Council next day as a matter of course, and signed the deposition of Nestorius. Among the signatures is that of Euprepus Bishop of Byza who signs for himself and for his Nestorian Metropolitan Fritilas of Heraclea. But Euprepus did not remain with his Metropolitan. I do not see his name on the entry-roll of the Council at its opening session; but he signs the deposition of Nestorius. His name is among the last signatures, as though he had come in late. No deliberative body whatever would accept such [xxxii] an insulting memorial as this of the friends of Nestorius, and of course it does not appear in the Acts of the Council. Count Irenaeus, the friend of Nestorius, afterwards Bishop of Tyre, has preserved it to us with other curious documents of his party.

Christian Lupus at the end of the 17th century transcribed the greater part of an unique manuscript in the Monastery Library of Monte Cassino

54. The compiler is thought to be an African; he was a contemporary of Facundus, Bishop of Hermaeum, and just as Facundus wrote very eagerly in behalf of Theodore of Mopsuestia, this compiler wrote very strongly in defence of Theodoret. His principal material was a curious and extensive collection of documents and Letters made by Count Irenaeus, Bishop of Tyre, after the Council of Ephesus; it contains Letters that passed between the different Bishops in the Province of Antioch about Nestorius and S. Cyril, and their views as to reconciliation with S. Cyril, and one sees how eagerly the principal Bishops got hold of a copy of any fresh letter which S. Cyril wrote. This collection alone preserves S. Cyril's great Letter to Acacius Bishop of Beroea, in reply to the first demand of the Eastern Bishops that the Nicene Creed was enough and that S. Cyril should burn all else which he had written on dogma. S. Cyril alludes to this Letter of his in his letter to his Proctors at Constantinople

55 and a fragment of it is preserved [xxxiii]

by John Archbishop of Caesarea in Palestine in his Thesaurus of extracts of S. Cyril in Defence of the Council of Chalcedon, and two or three fragments of it by John's opponent, Severus of Antioch, both belonging to the earlier half of the sixth century.

Irenaeus being a contemporary of the Council of Ephesus, all the letters and documents collected by him seem to have been accepted without any doubt as to their genuineness. We also possess several from other sources. But the Compiler, who made use of Count Irenaeus' collection, has also inserted towards the end of his compilation, some documents from other MSS. to which he had access: one of these is absolutely worthless, viz. a confession of faith, purporting to be that of Acacius Bishop of Beroea, but evidently of later date.

Irenaeus' compilation is called a Tragedy 56. Renaudot, in his history, has pointed out that Ebed-jesu of Soba, who lived in the end of the 12th century, has mentioned the work in his catalogue of Ecclesiastical writers 57. Ebedjesu says 58, "Irenaeus of Tyre compiled five Ecclesiastica on the persecution of Nestorius and all that happened at that time 59." Two or three pages before 60, Ebedjesu, in his catalogue of Nestorius' writings, gives also, "A Book of a Tragedy." The little treatise or rather Confession of S. Athanasius from which S. Cyril cites in his

Book against Theodore 61 is put by Montfaucon, S. Athanasius' Editor, among the dubia. Montfaucon's grounds [xxxiv for doing so are twofold; 1, that the very famous expression, One Incarnate Nature of the Word 62, seems to contradict what S. Athanasius says in other writings; 2, that the treatise was objected to by Leontius of Byzantium, at the beginning of the seventh Century. Of the first ground of doubt, no one but a student of S. Athanasius has any right to speak. The second dwindles to nothing. Leontius says,

"They [the party of Severus, the great Monophysite Bishop of Antioch] put forward another passage as S. Athanasius', from his treatise on the Incarnation. It is on this wise, 'And that the Same is Son of God after the Spirit, Son of man after the flesh; not that the one Son is two natures, the one to be worshipped, the other not to be worshipped, but One Nature Incarnate of God the Word.' To this we say, that first it in no wise opposes us, for neither do we hold two natures, one to be worshipped, the other not, but we hold One Nature Incarnate of God the Word. Next it is not S. Athanasius'. For when they are asked by us, where it is, and cannot easily shew it, in their perplexity they put forward some small treatise, about two leaves, in which this passage is: but it is evident to all, that all S. Athanasius' writings are very large.

"But what can we say, when they put forward blessed Cyril, citing this against Theodore, as being S. Athanasius?' To this we say, that it does indeed lie in the blessed Cyril's utterings against Theodore, yet it is an old error. For Dioscorus succeeding blessed Cyril, and finding his works, would perchance not have minded

[xxxv adding what he pleased: we might even conjecture that the blessed Cyril did not cite it against Theodore; and that it is so, is clear from this. For Theodoret speaking in behalf of Theodore, overturning all the passages which blessed Cyril cited against him from the holy Fathers, has no where mentioned this. To this they say that Theodoret passed it over craftily: for not able to answer it as patent, he of purpose passed it by. To this we say that so far from passing it by if it had been there, when S. Cyril said elsewhere, One Nature Incarnate of God the Word, if he had known that this passage had been put by blessed Cyril as cited from S. Athanasius, he would not so unlearnedly have said, 'Who of the Fathers said, the One Nature Incarnate of God the Word?' But they say again that he knew so certainly that it was said by S. Athanasius that he said, 'As the Fathers have said.' To this we say that every one is anxious to shew that the Fathers said what he says, if not word for word, yet in sense

63."

It is clear that no serious objection could be founded on a treatise or Confession of Faith being short, and that the fact of one's opponent passing over an objection would be no proof that the objection, which is confessedly there, was not made. The remainder of Leontius' objection lies in the, "perhaps Dioscorus added something." This confession was very well known by S. Cyril; for besides citing it here, he cites (as Montfaucon observes) almost the whole of it in the beginning of his Treatise de recta Fide to the Princesses Arcadia and Marina, to shew that S. Athanasius used the term, Mother of God; S. Cyril also cited two pieces of it, to shew that in his eighth chapter in which he says, that 'Emmanuel must be worshipped with one [xxxvi worship, he had but said what S. Athanasius too had said 64. In all three citations occur the words, One Nature Incarnate of the Word, and in the case of S. Cyril's defence of his eighth chapter, the whole passage is extant in the latin translation (believed to be by S. Cyril's contemporary, Marius Mercator) which leaves no

room for possible monophysite insertion: besides that the citation forms an integral part of S. Cyril's Defence of his chapter.

It is then proved that the words were cited as S. Athanasius' by S. Cyril, the same S. Cyril who had had his own mind moulded and taught by the writings of S. Athanasius, and who in A. D. 431, produced from the archives, probably of his own Church of S. Mark, an authentic copy of S.

Athanasius' Letter to Epictetus.

If this Confession is not genuine, it is but an illustration of how, being but men, we make mistakes in what we know best.

Montfaucon sums up, "I would not venture to say whether the extracts were added in the writings of Cyril after his decease or whether before Cyril a little book of this sort was made up and ascribed to Athanasius."

[My son had had these fragments of a preface to the volume printed, before he was so suddenly called away. They seemed to me manifestly fragments of a larger whole. But there were no indications, how they were to be filled up. I have thought it might be useful to put together as a supplement, some notices of the course of the heresy of Nestorius, and of the character of S. Cyril as illustrating his controversy against him. E. B. P.]

|xxxvii

---- THE special form of the disease, to which the name of Nestorius became attached, was hereditary in the great Province of Antioch. It is the sadder, because it came to him, lurking in the writings of men of even great name, commentators on large parts of Holy Scripture, who seem to have inherited it unawares; Diodore of Tarsus, and Theodore of Mopsuestia. Both had fallen asleep in the peace of the Church. Diodore, of the very highest reputation, had shared in the persecution of S. Meletius by the Arians, had been one of the Bishops of the Second General Council, and had helped to form the mind of S. Chrysostom 65. Theodore, in whom the heresy appears more copiously yet incidentally, had, during the thirty-eight years of his Episcopate, written against other heretics, Arians, Eunomians, Origen, Apollinarius, and was intimate with S. Chrysostom and with S. Gregory of Nazianzus. The way of truth as well as the way of life is narrow.

It appears to have been a tradition of heresy over against the tradition of faith. Of the last two stages of the heretical tradition there is no doubt. Of both it is clear from the fragments of their writings still extant. S. Cyril speaks fully as to Diodore of Tarsus 66, 'by whose books,' he says, |xxxviii 'the mind of Nestorius was darkened.' Leontius says 67, that 'Diodorus had been to Theodorus the author and leader and father of those evils and impieties.' In the 9th century the Nestorians counted Diodorus, Theodorus and Nestorius their 'three fathers.' A Nestorian Patriarch elect promised, ' 68 that he would adhere to the true [Nestorian] faith, and the Synods of East and West, and the three fathers, Diodorus, Theodorus, Nestorius.' An eminent Syrian writer in the century after S. Cyril, Simeon Bishop of Beth-arsham (who had the title of honour of, 'the Persian Preacher or Philosopher ') says, that Paul of Samosata derived his heresy through Artemon from Ebion; that Diodore derived his from Paul, and Theodore from Diodore and Paul 69. Theodore

held the true faith of the Holy Trinity, which Paul did not; but the heresy on the Incarnation was in much alike. In an Adjuration publicly put forth by the Clergy of Constantinople at the beginning of the Nestorian heresy and published in a Church, a parallel was drawn between the teaching of Nestorius and that of Paul of Samosata on the doctrine of the Incarnation. The parallel ran 70;

Paul said, 'Mary did not hear the Word;' Nestorius, in harmony, said, 'Mary, my good man, did not bear the Godhead;' [the Anathema approved by Nestorius denied [xxxix that 'Mary bare God' not 'the Godhead.']] Paul, 'For he was not before ages.' Nestorius,---- 'And he assigns a temporal Mother to the Godhead, the Creator of times.' Paul, 'Mary received the Word and is not older than the Word.' Nestorius, 'How then did Mary bear Him Who is older than herself?' Paul, 'Mary bore a man like unto us.' Nestorius, 'He Who was born of the Virgin is man.' Paul,---- 'but a man in all things superior, since He is from the Holy Ghost, and from the promises, and from the Scripture is the grace upon Him.' Nestorius said, 'It saith, "I saw the Spirit descending like a dove upon Him and abiding on Him," which bestowed upon Him the Ascension. "Commanding, it saith, the Apostles whom He had chosen He was taken up through the Holy Ghost." This then it was, which conferred on Christ such glory.' Paul said, 'that neither He Who is of David having been anointed be alien from Wisdom, nor that Wisdom should dwell in any other in like way, for it was in the Prophets and yet more in Moses and in many Saints, and yet more in Christ as in the Temple of God.' And elsewhere he says, that 'other is Jesus Christ and other the Word.' Nestorius said, 'That it was not possible that He Who was born before all ages should anew be born, and that, according to the Godhead.' See, the transgressor is made manifest, saying, that He Who was begotten of the Father was not born of Mary. See, he agrees with the heretic Paul of Samosata who says that 'Other is the Word and other Jesus Christ' and is not one, as the right Faith teaches. The heresy stumbled at man's wonted stumbling-block, the love of God in the Incarnation, "when Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb." Theodore held it to be 71 madness to say that God was born [xl of a Virgin; he held that the man who was so born was united to God only by grace 72, that he was a son only by adoption 73. This and other false doctrines had probably escaped notice, because they were scattered up and down in controversial writings against the Apollinarians, or in interpretations of Holy Scripture. They were brought out by the vanity of Nestorius.

Born of low parentage at least 74, he had the perilous gift of great fluency of extempore preaching and 'a very beautiful and powerful voice.' He was moreover accounted an ascetic. S. Cyril said to the Emperor,

' 75 he was chosen as one practised in the doctrines of the Gospels and the Apostles, trained in godliness, and holding the right faith, altogether blamelessly. Your Pious Majesty longed to have such a man, and all who were set over the holy Churches, and I myself also. And indeed when the letters of the most pious Bishops about his consecration were sent round by those who advanced him thereto, I wrote back without delay, rejoicing, praising, praying that by the decree from above all choicest good should come to our brother and fellow-minister.' S. Celestine wrote to Nestorius himself, that he had been anxious as to the Bishops successively appointed to his see,

' 76 because good is apt not to be lasting, and what joy

[xli he had had in the successor of the blessed John [Chrysostom], Atticus of blessed memory, the teacher of the Catholic faith; then in the holy Sisinnius, who was so soon to leave us, for his simple

piety and pious simplicity; and when he was removed, the relation of the messenger who came rejoiced our soul; and this was straightway confirmed by the relation of our colleagues, who were present at thy consecration, who bare thee such testimony as was meet to one who had been elected from elsewhere [Antioch]. For thou hadst lived before with so high estimation, that another city envied thee to thy own people . . . Evil (as far as we see) has followed on thy good beginnings; beginnings, so good, so well reported of to us, that, in our answer to the relation of the brethren, we shewed how we were partakers of the joy.'

S. Celestine lingers even fondly over the reminiscence, which was such a sad contrast to the letter which he had to answer.

'Who could readily believe,' asks Vincentius of Lerins 77, 'that he was in error, whom he saw to have been chosen by such judgement of the Empire, the object of such estimation of the Bishops? who was so loved by the holy, in such favour with the people, who daily discoursed on the words of God, and confuted the poisonous errors of Jews and Gentiles. Whom could he not persuade that he taught aright, preached aright, held aright, who in order to make way for his own heresy persecuted the blasphemies of all [other] heresies? But to pass by Nestorius who had ever more admiration than usefulness, more fame than experience, whom human favour had made for a season great in the eyes of the people rather than Divine grace----' The outward change was sudden, Vincentius too says,

'77 What a temptation was that lately, when this

[xlⁱⁱ unhappy Nestorius, suddenly changed from a sheep to a wolf, began to rend the flock of Christ, when they too who were torn, in great part still believed him to be a sheep, and so the more easily fell into his jaws!'

Theodoret 78 , who had for so many years defended him, after he had once condemned him at Chalcedon, spoke more severely of him than any other writer. Theodoret was of an affectionate disposition. The great bane of his life was, that he would believe any evil of S. Cyril, rather than suspect his former friend Nestorius to be in the wrong. Under this prejudice, he believed S. Cyril to be an Apollinarian which he was not, rather than suspect Nestorius to be the heretic which he was. When then S. Leo espoused his cause against the worthless successor of S. Cyril, Dioscorus, and shewed at once how the two opposite heresies of Eutyches and Nestorius were equally inconsistent with Catholic truth, his eyes may have been opened, and he may have felt towards Nestorius as the occasion to him of an almost lifelong error, from which he was rescued by his own deposition and disgrace. Nestorius too had, as far as was known, died

[xlⁱⁱⁱ unrepentant in an heresy which denied the Incarnation. His later account of Nestorius is,

'79 From the first, Nestorius shewed what he was going to be all his life through: that he cultivated a mere popular eloquence, eliciting empty applause and attracting to himself the unstable multitude; that he went about, clad in a mourning garment, walking heavily, avoiding public throngs, seeking by the pallor of his looks to appear ascetic, at home mostly given to books and living quietly by himself. He went on to advanced age enticing the many by such habits and counterfeits, seeking to seem to be a Christian rather than to be one, and preferring his own glory to the glory of Christ.' The course of his heresy Theodoret describes in summary.

'79 The first step of his innovation was that we must not confess the Holy Virgin who bare the Word of God having taken flesh of her, to be Theotocos, but Christotocos only, whereas the heralds of the orthodox faith long ago (tw~n pa&lai kai\ pro&palai) taught to call her Theotocos, and believe her the Mother of the Lord.' Then he mentions the plea of Nestorius,

'that the name Christ signifies the two Natures, the Godhead and Manhood of the Only-Begotten, but that of God absolutely the simple and incorporeal essence of God the Word; and that of man the human nature alone; therefore it is necessary to confess the Virgin to be Christotocos and not Theotocos, lest unawares we say that God the Word took the beginning of His Being from the holy Virgin, and so should be obliged consistently to confess that the Mother was older than He Who was born of her.'

Lastly he mentions the preaching of Nestorius, |xliv

that in the Church of the orthodox he shouted out many such words as 'Mary, my good man, did not bear God; she bore a man the instrument of God;' 'and again among other follies,' 'The Gentile is blameless, when he gives a mother to the gods.'

Such is the outline of his teaching at Constantinople. His efforts were concentrated on the substitution of Christotocos for Theotocos; for 'God made Man,' a human Christ connected with God, corrupting by flippant sayings the minds which he could influence.

He gained favour with Theodosius who leaned on those around him. His elevation to the Patriarchate was a marked distinction, as being a call from a different Patriarchate, at the nomination of the Emperor Theodosius, and the people received him with joy. He seemed to himself called to great things. 'He had not,' Socrates says

80 , 'tasted, according to the proverb, the waters of the city,' when in an inaugural oration before the Emperor and a large concourse of people, he apostrophised the Emperor, "Give me, O king, the land clear from heretics and I in turn will give thee heaven. Destroy the heretics with me, and I will destroy the Persians with thee." He must have meant, of course, that he could promise victory over the Persians in the name of God. Men noticed, we are told

80 , the vanity and passionateness and vainglory of the speech. It was, at the least, a calling in of the civil sword against those, of whom he himself knew nothing, and for whose conversion

|xlv his predecessors had waited patiently, and promising victory over a warlike people, not upon self-humiliation before God, but upon the extirpation of men who had not the same errors with himself. An Arian congregation, seeing their church destroyed, in desperation fired it and threw themselves into the flames. This gained to Nestorius, with all the faithful as well as heretics, the title of 'the Incendiary.' The persecution occasioned much bloodshed at Miletus and Sardis. The Emperor had to repress his violence against the Novatians. The Macedonians

81 and the Quartodecimans in Asia, Lydia, Caria, were also persecuted. He had conferred with Theodore of Mopsuestia in his way from Antioch to his See; so that it was even thought that he had imbibed his heresy then

82. Those whom he brought with him were of the same school

83.

He began at first warily. He used ambiguous language, but all directed against the one crucial term Theotocos. Unless the blessed Virgin 'bare God,' i. e. Him Who was at once both God and Man, our Lord plainly would not have been God. And therewith would have perished the doctrine of the Atonement too, which also Nestorius did not believe. For a "brother cannot redeem a man; he cannot give to God

84 a ransom for him. Too dear is the redemption of their souls, and it ceaseth for ever."

He used what terms he could, to eke out the poverty of his conception. He could think of our [xlvi Lord as a man, an instrument of Deity;' '85 a temple created of the Virgin for God the Word to inhabit,' and haying a close or continual or the highest connection with God; but still the 'connection' was different in degree, not in kind, from that with any Saint. The hereditary title of the Mother of the Lord, which even Theodoret, when his strife with S. Cyril was over, recognised as '86 the Apostolical tradition,' excluded this humanising of our Lord. And so Nestorius (a grave historian says 87) continuously teaching hereon in the Church, endeavoured in all ways to expel the term Theotocos, and dreaded the term as they do hobgoblins 88. This he did, Socrates adds, 'out of great ignorance.'

'Being by nature fluent of speech, he was thought to have been educated; but in truth, he was ill-trained, and disdained to learn the books of the ancient interpreters. For being puffed up for his fluency of speech, he did not attend accurately to the ancients, but thought himself superior to all.'

Yet the term Theotocos had been in such familiar use by every school for nearly two centuries, that the aversion of Nestorius to it can hardly have been simple ignorance. It was probably the instinctive aversion of heresy to the term which condemns it. Socrates himself mentions that it was used by Origen and Eusebius: it was used alike by Alexander, the predecessor of S. Athanasius

89, whose Council first condemned Arius; by [xlvii

S. Athanasius himself 90; by the Arian Eusebius 91; and by S. Cyril of Jerusalem

92, who did not use the word Homoousion. The Apostate Emperor Julian said, in

controversy with the Christians, '93 Did Isaiah say that a Virgin should bear God? but ye do not cease calling Mary Theotocos,' attesting that the word was in the mouths of all Christians. A little later it was used by the two S. Gregories

94. It was used also by the great predecessor of Nestorius in the see of Constantinople, S. Chrysostom, as also by Ammon Bishop of Adrianople in Egypt, and by Antiochus Bishop of Ptolemais in Phoenicia

95. The corresponding title, Mater Dei, was used in the Latin Church by S. Ambrose

96, Cassian 97, and Vincent of Lerins

98.

John of Antioch, at a later period, entreating Nestorius to accept the term, in order to prevent the impending schism, said to him,

'This name no one of the ecclesiastical teachers has declined. For those who have used it have been many and eminent, and those who have not used it have never imputed any error to those who used it.' |xlviii John endeavoured to smoothe to him the adoption of the word.

' 99 The ten days, which Celestine allowed, are very short, but it might be made matter of a single day, perhaps only of a few hours. For to use a convenient word in the dispensation of our Sovereign Ruler Christ for us, which has been used by many of the fathers, and is true as to the saving Birth of the Virgin, is easy; which thy holiness ought not to decline, nor take that into account, that one ought not to do things contrary. For if thy mind is the same as that of the fathers and teachers of the Church (for this, my lord, I have heard from many common friends), what grief has it, to utter a pious thought in a corresponding word?' Nestorius seems to have thought it to have been his office to convert the Church to his misbelief. He says,

' 100 I see in our people much reverence and most fervent piety, but that they are blinded as to the dogma of the knowledge of God. But this is not the fault of the people, but (how shall I say it courteously?) that the teachers had not opportunity to set before you aught of the more accurate teaching.' This was strong language, that the people of Constantinople were in error as to the faith through the fault of its former Bishops; but he also owned thereby, that his faith was different from theirs. 'Art thou then,' Cassian 101 apostrophises him, 'the amender of former Bishops, the condemner of former Priests? art thou more excellent than Gregory, more approved than Nectarius, surpassing John?' |xlix

Nestorius seems to have chosen for himself the office of arbiter between ideal parties. In his third Epistle to S. Celestine he says,

'102 It is known to your Blessedness, that if two sects stand over against one another, and one of them only uses the word Theotocos, and the other only Anthropotocos, and each sect draws the other to its own confession, so that, if it do not obtain this, there is peril lest it fall from the Church, it will be necessary, that one deputed to the consideration of this matter, having care for each sect, should remedy the peril of either party, by a word delivered by the Evangelist which signifies both natures. For that word, Christotocos, tempers the assertion of both, because it both removes the blasphemy of the Samosatene which is spoken of Christ, the Lord of all, as if He were a pure man, and also puts to flight the malice of Arius and Apollinarius.'

It is strange that he did not see (if indeed he did not see what every one else saw), that Christotocos, as opposed to Theotocos, could only mean 'mother of the Messiah,' i. e. mother of Him who should be the Messiah. Vincent of Lerins uses the homely illustration,

'103 as we speak of the mother of a Presbyter or a Bishop, not that she bare one who was already a Presbyter or a Bishop, but a man who was afterwards made a Presbyter or Bishop.' S. John Damascene says, '104 We do not call the holy Virgin Christotocos, because Nestorius invented it to deny the word Theotocos.' The name 'Anthropotocos' must have been a fiction of his own, in order to make room for his own term Christotocos, as an intermediate term. No one would give the name as a descriptive name, however they may have held our Lord to be a mere man; and Nestorius speaks of those, who called the Blessed Virgin Anthropotocos, as in the Church.

However, in his own Patriarchate, for three years Nestorius had his own way. S. Cyril names that period in his full letter of explanation to Acacius of Beroea, who must have been cognizant of the

accuracy of the statement.

'105 But when we all waited for Nestorius, while he spent a period of three years in blaspheming, and we and your holiness and the whole Council with us tried to bring him back from them, and to those doctrines which appertain to rightness and truth.'

Peter, the notary, rehearsed the same in the first session of the Council. '106 Not many days having elapsed' [after his consecration]. S. Cyril in his letter to S. Celestine says,

'107 During the past I have kept silence and have written absolutely nothing either to your Religiousness, or any of our Fellow-ministers, about him who is now at Constantinople and ruleth the Church, believing that hastiness in these things is not without blame.'

Within Constantinople, Nestorius, twice apparently, gave occasion to a great expression of popular feeling by utterances which he sanctioned, absolutely denying the doctrine of the Incarnation. The first was by Anastasius, a priest ¹⁰⁸ whom he had brought from Antioch, whom 'he held in great honour, and employed as a counsellor; a fiery $\text{\text{I}}$ li lover of Nestorius and his Jewish dogmas.' He burst out in a sermon openly, '109 let no one call Mary theotocos: for Mary was human; but it is impossible that one human should bear God.' This the people could ill-endure. Nestorius supported it with vehemence. The other statement which reached S. Cyril, and which he mentioned to some at Constantinople, who blamed him for his letter to the monks ¹¹⁰, was by Dorotheus Bishop of Marcanopolis, who said openly, 'Anathema, if any call the holy Mary, Theotocos.' This went much further than the former. It pronounced Anathema (as S. Cyril saw) upon all who held what all held and expressed, upon the whole Catholic Church. Nestorius at once received him to Communion.

Nestorius supported the denial of the Theotocos. In his first Sermon he says, that he had been asked whether the Blessed Virgin was to be called 'Anthropotocos or Theotocos.' He appealed to his hearers,

'111 Has God a mother? Then heathendom may be excused, bringing in mothers to its gods. Then Paul is a liar, who saith of the Deity of Christ, 'without father, without mother, without descent.' Mary bore not God, my good friends. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The creature bare not the Uncreated: the Father did not beget God the Word. For 'in the beginning was the Word,' as John saith. The creature did not bear the Creator, but she bare a Man, the instrument of Deity: the Holy Spirit did not create God the Word; for that $\text{\text{I}}$ lii which was born of her was of the Holy Spirit; but He framed of the Virgin for God the Word a temple wherein He should dwell.' Nestorius continued to preach the same, sometimes in terms, in themselves sound, but in the context of what is unsound. From his position as Patriarch in New Rome, the residence of the Emperor, or his personal influence with Theodosius, he could overbear most opposition. What opposition there was came, it had been observed, first from the Laity, then from the Clergy, lastly from the Bishops.

Nestorius, in his first epistle to S. Celestine, told him that he had daily used both 'anger and gentleness' in repressing the Theotocos. His idea of 'anger and gentleness' may be gathered from a formal petition to the Emperors from Basil, a deacon and Archimandrite, and Thalassius a reader and monk, in their petition to the Emperors. In the words of this petition,

'112 By his command and invitation, we went to the See-house, to be fully instructed whether what we had heard concerning him is true. He put us off a second and a third time, and then scarcely bade us say what we wished. But when he had heard from us, that what he had said, that 'Mary only bore a man consubstantial with herself,' and 'what is born of the flesh is flesh,' is not orthodox language, immediately he had us seized, and thence, beaten by the crowd of the officers, we were led to the prison, and there they stripped us naked as prisoners and subject to punishment, bound us to pillars, threw us down and kicked us. What in the civil courts we do not say that Clerks, Archimandrites, or monks, nay, or any secular persons do not suffer, we endured [liii] in the Church lawlessly from the lawless ones. Oppressed, famished, we remained a long time under guard, and his mania was not satisfied with this, but after all this, by some deceit we were delivered over to the most Excellent Eparch of this renowned city, and loaded with irons we were led back to the prison, and afterwards were brought up in the Praetorium in the same way with chains, and since there was no accuser, we were again led back by the guard in the prison and thus he again chastised us smiting us on the face, and having discoursed and agreed deceitfully (as appeared from what followed) about Him Who is by nature Son of God, that He was born of the holy Mary the Theotocos, since there is another Son; so he dismissed us.' Basil who relates this, says also,

'113 Some of the most reverend Presbyters frequently rebuked to the face him who is now entrusted with the Episcopate (if he should be called a Bishop) and, because of his self-will that he will not call the Holy Virgin Theotocos, or Christ by nature true God, have put themselves out of his communion, and so still remain; others do so secretly; others, because they spoke in this holy Church Eirene-by-the-sea against the ill-renewal of this dogma, have been silenced. On this the people, desiring to have the wonted sound teaching, cried out, 'A King we have; a Bishop we have not.' But this essay of the people did not remain unavenged; some were seized by the attendants, and beaten in divers ways in the royal city, as is not practised even among the Barbarians. Some contradicted him publicly to the face in the Church and underwent no little trouble. A monk of the simpler sort was constrained by zeal in the midst of the Church to hinder this herald of impiety from entering in at the Celebration, being a heretic. Him having beaten, he delivered to

[liv] the Magnificent Governors and being again beaten and paraded publicly, the crier proclaiming (his offence), he [Nestorius] sent him into exile. And not this only, but even in the most holy Church after his impious homily, those on his side who held down every thing, would have shed blood, had not the aid of God prevented it.'

They conclude by asking the Emperor to convene a General Council, 'not, God knows, to avenge our wrongs,' but 'to unite the most holy Church, restore the priests of the true faith, before the untrue teaching spread abroad.' They speak of Nestorius as

'intimidating, threatening, driving, expelling, maltreating, acting recklessly and ill, and doing all unsparingly to establish his own mania and ungodliness, neither fearing God, nor ashamed before men, but clothed with contempt of all, confident in his wrath and in the might of some who have been corrupted, and (to speak fearlessly) in your Majesty.'

It is strong language, but language, the more responsible, as formally addressed to one who held absolute power, who used it as no modern Sovereign could, and who was known to favour the Patriarch, against whom it was directed.

Nestorius boasted to S. Celestine of his success against those who had departed from him.

'114 Moreover they have dared to call the Virgin who bare Christ (Christotocos) in a certain way Theotocos. For they do not shudder at calling her Theotocos, although those holy fathers above all praise at Nice are read to have said nothing more as to the holy Virgin than that our Lord Jesus Christ was incarnate of the Holy Ghost and the Virgin Mary. I do not speak of the Holy Scriptures, which every where, both by Angels and Apostles, |lv set forth the Virgin as the mother of Christ, not of God the Word. For which things' sake what strifes we have endured, I suppose that report has, before this, instructed your Blessedness; observing this also, that we have not striven in vain, but by the grace of the Lord, many of those who were departing from us have been amended.' To S. Cyril he says,

'115 Know that those have been deceived by the Clerks of thine own persuasion, who have been deprived here by the holy Synod, because they were minded as the Manichees.'

S. Cyril in the Synodal letter 116 from Alexandria, announcing his impending excommunication, mentions those whom Nestorius had excommunicated or degraded, as he had 'indicated to Celestine the most holy Bishop of Great Rome and our fellow-bishop.' S. Celestine also requires as a condition of Communion that he should '117 restore to the Church all excluded for the sake of Christ its Head.' In his letter to John of Antioch he supposes that this may have been done by others also.

Within Constantinople Nestorius was opposed by those whose position secured them from his aggression: by S. Proclus, appointed Bishop of Cyzicus, whom the Cyzicans declined, wishing to appoint their own Bishop, and who remained a Bishop without a see; and by Eusebius of Dorylaeum, who

'118 being of great piety and skill among the laymen, having gathered within himself no mean learning, was moved with fervent and devout zeal, and said with

|lvi piercing cry, that the Word Himself Who is before the ages endured a second Generation by that after the flesh and from a woman.'

Nestorius answered him by speaking of the 'pollution' of these wretches and saying, "that if there were two births, there must be two sons," i. e. that our 'one Lord Jesus Christ' 'could not be Begotten of the Father before all worlds' and yet 'for us men and for our salvation' be born of the Virgin Mary.

Leontius 119 says that Eusebius was also said to be the author of the parallel between Paul of Samosata and Nestorius.

Different accounts are given of the way in which the minds of the people were affected. S. Cyril says that on the Anathema pronounced by Dorotheus,

'120 There was a great cry from all the people, and a running out [of the Church.] For they would not communicate with those so minded. And now too the people of Constantinople remain out of communion, except some of the lighter sort and his flatterers. But nearly all the monasteries and their Archimandrites and many of the senate do not communicate: fearing lest they should be wronged as to his faith and that of those with him, whom he brought when he came up from

Antioch, who all speak perverse things.' Nestorius, on the other hand, boasts at the close of his answer to S. Cyril's second letter 121,

'Church matters with us advance daily, and the people through the grace of God so grow, that those who see their multitude, cry out with the prophet, that the earth is filled with the knowledge of the Lord, as much

¶vii water covereth the sea, and the Emperors are in exceeding joy, being enlightened as to the doctrine; and, to speak briefly, one may see daily, as to all the heresies which fight with God and the orthodoxy of the Church, that word is daily fulfilled with us, the house of Saul waxed weaker and weaker, and the house of David waxed stronger and stronger.'

It is not much that the Emperor told S. Cyril 122, that the Churches were united and would be yet more, and that he [S. Cyril] was forgiven; (for Nestorius had persuaded him that S. Cyril was a mere disturber of the peace) or that Nestorius on one occasion speaks of the people being thronged 123. But some were even ready to turn against those who objected to his teaching 124, and 'many Clergy and laymen from Constantinople coming to Antioch and Beroea agreed with the saying of Dorotheus, as having nothing contrary to Apostolic doctrine or the faith of Nicaea 125.' In these three years, S. Cyril had only broken silence three times; once in his letter to the monks in Egypt; a letter to Nestorius, explaining the occasion of that letter when he heard that Nestorius was offended by it; and the second full statement of doctrine in the Epistle, which was received by the Council of Ephesus. i. The first was his 'letter to the Monks of Egypt.' Grave perplexity had been occasioned to some of them, even as to the Divinity of our Lord, through some writings attributed to Nestorius. S. Cyril ¶viii answered them, but without any mention of Nestorius. He himself gives the account of his writing,

'126 When his [Nestorius'] homilies were brought to Egypt, I learnt that some of the lighter sort were carried away, and said doubtingly among themselves, 'does he say right?' 'Is he in error?' Fearing lest the disease should root in the minds of the simple, I wrote a general Epistle to the monasteries of Egypt, confirming them to the right faith.' No Bishop, competent for his office, could have done otherwise than set himself to remove those perplexities in the minds of the people committed to his charge. Others circulated what he had written, in Constantinople. S. Cyril continues his account,

'Some took copies to Constantinople. And those who read them were much benefited, so that very many of those in office wrote, thanking me. But that too was fresh nutriment of displeasure against me, and he [Nestorius] contended against me as an enemy, having no other ground of censure than that I cannot think as he does.' ii. iii. S. Cyril's two Epistles to Nestorius (previous to the sentence of condemnation which he was commissioned to announce, unless Nestorius should retract) were letters of explanation. The first was to remove the offence, which Nestorius had taken at 'the letter to the monks.' It runs;

'127 Persons deserving of all credit have come to Alexandria and have informed me that thy Piety is exceeding angry, and setting every thing in motion to grieve me.

¶lix And when I would learn the cause of the grief of thy Piety, they said that some from Alexandria were circulating the letter written to the holy Monks, and that this was the occasion of the hatred and displeasure. I wondered then, that thy Piety did not rather think with Itself, that the disturbance

as to the faith did not originate with my letter, but with some, whether written by thy Piety or no, but any how papers or exegesises which were circulated. We then toiled, wishing to restore those misled. For some would hardly admit that Christ is God; but that He was rather an organ or instrument of the Deity and a God-bearing man, and things even beyond this. I had then reason to complain of the things, which thy Piety did or did not write. (For I do not much trust the papers which are carried about.) How then should I be silent, when faith is so injured and so many are perverted? Shall we not be placed before the Judgement-seat of Christ? Shall we not give account for the unseasonable silence, having been appointed by Him to say what is meet? What shall I do now? For I must consult with thy Piety. And that, when the most religious and God-beloved Bishop of the Roman Church, and the God-beloved Bishops with him, report about the papers brought thither, I know not how, whether by thy Piety or no. For they write, as exceedingly scandalized. And how shall we soothe those who come from the East from all the Churches, and murmur

against the papers? Or does thy Piety think, that only a little disturbance has sprung up in the Churches from such homilies? We are all struggling and toiling, bringing back those who are somehow mispersuaded to think otherwise. When then it is thy Piety, who made all of necessity murmur, how does It justly find fault? Why does It cry out against me, and that to no purpose, and does not rather correct Its own speech, to stop this world-wide scandal? For though the speech is past, yet as being diffused among the people, let it be set straight by revision, and do thou vouchsafe to concede

[I]x one word to those who are offended, by calling the holy Virgin Theotocos, that soothing those who have been, grieved, and having a right repute among all, we may celebrate the Communion amid the peace and harmony of the peoples. But let not thy Piety doubt, that we are ready to endure all things for the Faith in Christ and to undergo imprisonments and death itself. But I say the truth, that even while Atticus of blessed memory still survived, I composed a book on the Holy and Consubstantial Trinity, in which I wrote also about the Incarnation of the Only-Begotten agreeably to what I have now written, and I read it to Bishops and Clerks and those of the laity who were fond of hearing, but I have not given it out hitherto to any one. If then it should be published, it is probable that I may again be blamed, whereas the little tract was composed even before the consecration of thy Piety.'

It was, of course, an unpleasant office to write to a Patriarch, in high favour with the Sovereign of both, who had no slight opinion of himself and of his writings, and was very angry with S. Cyril himself for writing against them, to tell him that he was in fact himself in the wrong; that he, S. Cyril, could not have done otherwise than he did, having before him the judgement-seat of Christ, and that Nestorius had to undo what he had done, which had set East and West against him. They were not smooth things to write; but I do not know how they could have been conveyed more smoothly. S. Cyril assures Nestorius, that there was nothing personal in what he had written, for he did not even know certainly, whose writings he was answering, but that they were conveying wrong doctrine among those with whom S. Cyril was put in trust; wrong doctrine, which Nestorius [I]xi would not go along with; that he [S. Cyril] had had no part in the circulation of what he had written in Constantinople; that he had written the like many years before, and that this too might become a fresh subject of incrimination, if it should be published, whereas from its date it could have no bearing on Nestorius. One only request he makes him, the same, which John of Antioch the friend of Nestorius also made, by acceding to which he might have escaped his own evil

memory and being the author of the miserable rent in the body of Christ, that he would vouchsafe to concede one word, Theotocos. But it would have been to give up his heresy. The Presbyter Lampon who took S. Cyril's letter, could only obtain from Nestorius the following haughty answer, in which he avoided every topic of the letter of S. Cyril.

'128 Nothing is mightier than Christian equity. We have then been constrained thereby to the present letter through the most religious presbyter Lampon, who said many things about thy Piety to us, and heard also much, and at last did not give way to us, until he wrung the letter from us, and we have been conquered by the man's importunity. For I own that I have great awe of all Christian goodness of every man, as having God residing in him. We then, although many things have been done by your Religiousness (to speak mildly) not according to brotherly love, continue in long-suffering and the friendly intercourse of letters. But experience will shew, what is the fruit of the constraint of the most religious Presbyter Lampon. I and those with me salute all the brotherhood together with thee.' |lxii The answer of Nestorius was in fact an apology to himself for vouchsafing to write to S. Cyril. The second Epistle of S. Cyril is also Apologetic,

'129 in answer to some who are babbling to thy Piety against my reputation and that incessantly, watching, above all, the seasons of the meetings of those in power.' The Epistle is throughout doctrinal. But there is not the slightest controversy with Nestorius, except in the appeal at the end that he would think and teach these things. It is only a careful statement of the doctrine of the Incarnation, expressly excluding what Nestorius called Apollinarian. The answer of Nestorius 130 is in a tone of ironical condescension. He professes to pass by 'the contumelies of thy wondrous letters, as needing a medicinal long-suffering;' 'the all-wise words of thy Love;' advises him to attend to doctrine, i. e. not as he had, reading superficially the tradition of the all-holy fathers [the Nicene Creed] to shew an ignorance, which needed forgiveness; treated his letter as self-contradictory and ended in a tone of triumph. Further correspondence was of course useless. Indeed, the quotation from S. Paul seems intended by Nestorius to close the subject.

'These are the counsels from us, as from a brother to a brother. But if any one seem to be contentious, to such an one Paul will cry out through us also, We have no such custom, neither the Church of God.'

It may be that S. Cyril's letters to the Imperial family may have been occasioned by the statement which Nestorius gives of the joy of the Sovereign on being enlightened as to the dogma. But

|lxiii although he states the fact clearly to them, he neither mentions Nestorius, nor quotes any known saying of his.

He himself waited. He had learned probably from his fiery adhesion to his uncle and early benefactor, Theophilus, and its injustice to the memory of S. Chrysostom. He says to those who reproached him for his letter to the monks of Egypt, that he might have returned anathema for anathema,

'131 Since we who are yet living, and the Bishops throughout the world, and our fathers who have departed to God have been anathematised. For what hindered me too from writing the converse of his words, 'If any one say not that Mary is Theotocos, be he anathema?' But I have not done this hitherto for his sake, lest any should say, that the Bishop of Alexandria, i. e. the Egyptian Synod,

has anathematised him. But if the most religious Bishops in East and West shall learn, that all have been anathematised, (for all say and confess that the holy Mary is Theotocos) how will they be disposed? How will they not be grieved, if not for themselves, yet for the holy fathers, in whose writings we find the holy Virgin Mary named Theotocos? If I did not think it would be burdensome, I would send many books of the holy Fathers, in which you may find not once but many times this word used, whereby they confess that the holy Virgin Mary is Theotocos.' When at last he wrote to ask the advice of S. Celestine 132, he says.

'During the time past I have been silent and have written absolutely nothing concerning him who is now at Constantinople and rules the Church, either to your Piety or to any other of our fellow-ministers, believing that precipitancy in these things is not without blame.' [lxiv Yet the confusion was already not slight. S. Cyril says to a friend of Nestorius;

'133 There is no one from any city or country, who does not say that these things are in every one's mouth, and, what new learning is being brought into the Churches?' To Nestorius himself he said, '134 the books of your exegeses are circulated every where.' Vanity probably precipitated the condemnation of Nestorius. He had a low estimate of the abilities of S. Celestine.

'135 The Egyptian [S.Cyril] terrified,' he says, 'by the dread of being convicted, and seeking for some trouble to stand him in stead, betakes himself to Celestine of Rome, as one too simple to penetrate the force of dogmas. Finding moreover the simplicity of that man, he childishly circumvents his ears with the illusions of letters.'

It did not occur to Nestorius that Divine truth is seen by simple piety, not by proud intellect. He was not aware also, that S. Celestine had a deacon who, like S. Athanasius when a deacon at Nicaea, possessed that intuitive perception of truth which was afterwards to be developed on these very subjects; him, who became S. Leo the Great, who entrusted the letters of Nestorius to be translated and refuted by Cassian 136. To this S. Celestine, of whom he thought so lightly, Nestorius wrote two letters 137, ostensibly to consult him about Julian and other Pelagians, but in reality to propound his own heresy in as [lxv plausible a manner as he could. He began by laying down,

'We owe to each other brotherly conference, as having to fight in harmony together against the devil, the enemy of peace. To what end this preface?'

Julian and others, alleging that they were Bishops of the West, complained both to the Emperor and to him, that they were persecuted being orthodox; so he, being in ignorance of the merits of the case, asked S. Celestine to inform him. 'For a new sect claims great watchfulness from true pastors.' In the second letter, he says that he had 'often' written about these Pelagian Bishops. He himself might have known (S. Celestine reminds him) since Atticus his predecessor had written to S. Celestine, what he had done in their matter. In both letters, he speaks of his efforts against 'something akin to Apollinarianism:' in his second, that he is at much pains to 'extirpate' it. S. Cyril, in his letter to Juvenal 138, says that Nestorius wrote this letter to the Church of the Romans, hoping to carry it away with him. By these letters to S. Celestine, he was himself the occasion of a letter, in which S. Cyril at last consulted him about the matter of Nestorius, being shewn to S. Celestine. For S. Cyril had given instructions to his Deacon Posidonius 139, 'if he should find the books of his [Nestorius] exegeses and his letters delivered to him [S. Celestine], deliver my letters

also; if not, bring them here [to S. Cyril] undelivered. He then, finding the exegeses and [lxvi] the letters delivered, had himself also to deliver them.' A synod then was held at Rome, in which, after many sessions 140, the Bishops declared him to have devised a new very grievous heresy, and condemned him. A fragment of a speech of S. Celestine is preserved 141, in which he cited the authorities of S. Ambrose in his *Veni redemptor gentium*, S. Hilary and S. Damasus. S. Celestine announced to Nestorius the result;

'Unless you teach as to Christ our God the same which the Church of the Romans and the Alexandrians and the holy Church in great Constantinople held excellently well till you, and, within the tenth day counted from the day of this admonition, annul by an open confession in writing that faithless novelty which undertakes to sever what holy Scripture unites, thou art cast out of all communion with the Catholic Church.'

S. Celestine wrote the same to John of Antioch 142. This judgement he had entrusted to S. Cyril, holding his place. S. Cyril wrote what had passed and the condemnation of Nestorius by the Roman Synod to John of Antioch

143, telling him, that the Council had written the like to 'Rufus Bishop of Thessalonica, and other Bishops of Macedonia, who always agree with them,' and to Juvenal Bishop of Aelia; that he himself should follow their decision, and asking him to consider what to do to hinder this breach of communion.

[lxvii]

John of Antioch was alarmed at this prospect of a rent, and wrote to Nestorius to prevent it by accepting the word *Theotocos*

144. He wrote not in his own name only, but in that of six other Bishops who were then with him, among them Theodore. He wrote in entire sympathy with Nestorius, in antagonism to those opposed to him. He speaks of the many, as 'unrestrained against us,' and asks, 'what will they be, now that they have gained support from these wretched letters? He takes it for granted that the faith of Nestorius was sound; he had heard that he had said that he would use the word [Theotocos] if any of those in high repute in the Church suggested it, tells him that he does not exhort him to disreputable change, or, so to say, 'boyish contradiction;' that 'though my lord Celestine had fixed a very narrow time for the answer, yet one day, perhaps a few hours would be enough; and urges him to take the counsel of those of his own mind, allowing them to speak fearlessly what was useful, not what was pleasant.' John himself held and stated the true faith, and thought the word *Theotocos* the convenient and true way to express it, and that to reject it would jeopardise the unspeakable mystery of the Only-Begotten Son of God.

Nestorius had however taken his line. He answers in apparent amazement;

'145 I thought that people could have set anything in motion against me rather than the calumny that I do not hold aright as to the piety of faith, I who hitherto have been delighted that many thousand hostilities rise against me on account of the battle which I have against

[lxviii] all heretics. But this temptation too I must bear with joy; for it too, if we watch very carefully, may confer on us much confidence to piety.'

He says in answer, that 'the word Theotocos is assumed by many heretics as their own;' that 'some here, using the word incautiously, fall thereby into heretical and irreligious thoughts, especially those of the impious Arius and Apollinarius:' that his own solution was that 'the word Theotocos should be explained harmoniously after the deliberation of us all.' He bids John

'dismiss all anxiety, knowing that by the grace of God we have and do think the same in what relates to the piety of faith. For it is plain that if we meet, since He has given us this Synod which we hope, we shall dispose this and whatever else must be done for the correction and benefit of the whole, without scandal and in harmony; so that all things which may be ordained by a common and universal decree may receive the dignity of matters of faith, and shall give no one an occasion of contradiction even if he be very ready for it. But as to the wonted presumption of the Egyptian, your Religiousness ought not to wonder, since we have of old very many instances of this. After a little, if God shall will, our counsel herein also will be matter of praise.' He adds in a postscript,

'We have by the grace of God attracted more both the Clergy and people and those who are in the imperial mansions, through the Epistles of your Religiousness, to that doctrine which we give publicly in the Church.' To S. Celestine, after writing in his wonted strain about the terms Theotocos, Anthropotocos, Christotocos, he writes exultingly: |lxix

'146 The most pious Emperors have been pleased, with the help of God, to appoint a Synod of the whole world, from which no one is to excuse himself [inexcusabiliter] for the enquiry into other ecclesiastical matters. For any doubt about words will not, I suppose, involve any difficult enquiry, nor be a hindrance to treating of the Divinity of the Lord Jesus.' S. Celestine says 147,

'He asks a field for battle; he calls for a sacerdotal examination, at which he would not be present. Who would have thought that he who asked for a synod [petitorem synodi] would be absent from the Synod?' The relation of the Emperor to the Synod is best explained by the personal letter which he wrote to S. Cyril, commanding his attendance at it. The letter can hardly have had any other object than to intimidate S. Cyril. For he had already received the circular summons to the Council, of which the only extant copy is addressed to him. The letter was written altogether in the mind of Nestorius 148. For he treats S. Cyril as the author of the existing confusion, and the doctrine as one hereafter to be examined and settled by the Council.

'149 It is plain to every one that religion has its firmness not from any one's bidding but from intelligence. Now then let thy Piety instruct Us, why, overlooking Us (whom thou knowest to have such care of godliness) and all the priests every where, who could better have

|lxx solved this dispute, thou hast, as far as in thee lies, cast confusion and severance into the Church. As if a rash impetuosity became questions as to godliness, rather than accuracy; or as if carefulness had not more weight with Ourselves than rashness; or as if intricacy in these things were more pleasing to Us than, simplicity. And yet we did not think that Our high estimation would be so received by thy Piety, or that every thing would be thrown into confusion, inasmuch as We too know how to be displeased. But now We shall take heed to the sacred calm. But know that thou hast disturbed every thing as thou oughtest not.'

Then, having reproached him, as having tried to sow dissension in the Imperial family, by his letters to him and the Empress Eudocia, and his sister Augusta Pulcheria, and told him that it belonged to one and the same, to wish to dis sever Churches and Royalties, as though there were

no other way of obtaining distinction, he resumes,

'But that thou mayest know Our state, be assured that the Churches and the kingdoms are united, and will be yet more united at Our command, with the providence of our Saviour Christ, and that thy Piety is forgiven, that thou mayest have no pretext, nor be able to say that thou art blamed on account of religion. For we will that all shall be laid open at the holy Synod and that what shall seem good shall prevail, whether the defeated obtain forgiveness from the fathers or no. We certainly will not endure that cities and Churches should be thrown into confusion, nor that the question should remain unsifted. Of these they must sit in judgment, who every where preside over the Priesthood; and by them We have and shall have firmer possession of the true doctrine. Nor shall any one, who has ever so little share in the polity, be allowed liberty of speech, if in his self-confidence he choose to evade such a judgement. He shall not be permitted; for Our Majesty [lit. *Ixxi* Divinity] must praise those who shall eagerly and readily come to this enquiry, and will not endure if any choose to command rather than be counselled about these matters. So then thy Reverence must come at the time appointed in the other letters, sent to all the Metropolitans; and must not expect to recover the relation to Ourselves in any other way than that, ceasing from all grievousness and turbulence, thou come willingly to the investigation of these questions. For thus thou wilt appear to have done what has hitherto been done harshly and inconsiderately, yet still in behalf of thy opinion, not through any private pique or undue hostility to any one, and to will to do with justice what remains to be done. For if thou wilt to do otherwise, We will not endure it.' A Caesar who so wrote could not be approached. It seems that he expected S. Cyril to be condemned rather than Nestorius. S. Cyril did not attempt to remove the offence of his letters to the Imperial family, until he had been allowed to return from the Council to his own diocese.

S.Cyril explains his own mind towards Nestorius to a zealous adherent 150

of Nestorius, with a singular simplicity.

'151 If I were writing to one who knew not my disposition, I might have used many words, persuading that I am a person exceeding peaceful, not given to strife, not fond of warfare, but one who longs to love all and to be loved by all. But because I write to one who knows me, I say briefly, 'If a brother's grief could be removed by loss of money or goods, I would gladly have done it, that I might not seem to hold anything of more value [*Ixxii*] than love. But since it is a question of faith, and all the Churches (so to say) in the whole Roman Empire are offended,--- 152 what shall we do, who are entrusted by God with the Divine mysteries?' For those who are taught the faith will accuse us in the Day of Judgement, saying that they held the faith as taught by us..... Only be the faith preserved, and I am his dear friend and yield to none as loving more than myself the most God-beloved Bishop Nestorius, who (God is my witness) I would might be of good repute in Christ and efface the blot of the past, and shew that what is commonly said by some as to his faith, are untrue accusations.' And again to Clergy at Constantinople,

'153 I must make my meaning plain to you and so I write again, that although I by nature love peace, and am very ignorant of strife, yet I wish that the Churches should have peace, and that the priests of God living in peace should remember us, since Jesus Christ the Saviour of all saith, "My peace I give unto you, My peace I leave with you." Say then in conferences, that much has passed from them to injure us; yet there will be peace, when he shall cease to think or speak such things. If he profess the right faith, there will be a full and most firm peace. If he desires this, let

him write the Catholic faith and send it to Alexandria. If this be written from his inmost heart, I too am ready, as far as in me lies, to write the like and publish a book and say that none of our fellow-bishops ought to be aggrieved, because we learn that his words have a right intention and manifest purpose. But if he continue in the perverseness of vain-glory and asks for peace, nothing remains but that we resist with all our might, lest we should seem to agree with him. For to me my chiefest

|lxxiii desire is to labour and live and die for the faith which is in Christ.'

There could scarcely be a franker offer, putting aside every thing of his own, to 'write the Catholic faith.' Nestorius is tied down to no Theological expressions, but to the simple faith. He could not write it, because he had ceased to hold it. The Bishops assembled in that Synod were of no ordinary character. Vincentius of Lerins, writing about three years after it was holden, speaks of its

'154 great humility and holiness, that they were for the more part metropolitans, of such condition and doctrine, that almost all could dispute about matters of faith, and yet they claimed nothing for themselves, but were careful to hand down nothing to those after them, which they had not themselves received from the Fathers.'

S. Cyril in his Apology to the Emperor, calls them '155 men, very well known to your Mightiness, and exceeding well spoken of for excellence in all things.'

Nestorius came to the Council ' 156 immediately after the Feast of Easter' with 10 or 15 Bishops, his adherents 157. He was also supported by a few Pelagian Bishops, whom he had admitted to Communion, and who for the time were retained in their office by the requirement of Theodosius, that everything should remain as it was, until the decision of the Council. He is said to have found |lxxiv many Bishops present. If so, they must have been Bishops from the Exarchate of Ephesus. For the rest are related to have arrived later. The Council was the plan of Nestorius, and he naturally came among the first, to guide, as he hoped, its decisions. S. Cyril, on his arrival, found that there had been active, though ineffectual, efforts against the faith. He wrote, '158 The Evil one, the sleepless beast, is going about, plotting against the faith of Christ, but avails nothing.' The Evil one is, of course, Satan; but Satan acts through human agents. Nestorius says, that he had no intercourse with S. Cyril. He wrote to Scholasticus, an Eunuch of the Emperor and his friend; 'Cyril has both heretofore entirely avoided any converse with us, and until now avoids it, thinking that he shall thereby escape the conviction of the Chapters [the anathemas] because without contradiction they are heretical 159.' If (as has been conjectured) it was at this time that S. Cyril made the extracts from the works of Nestorius, and possibly those from older writers 160, containing the true doctrine, he had |lxxv enough to do. There is no reason to think that S. Cyril preached at this time against Nestorius 161. The pure humanitarianism of Nestorius was elicited by the attempts of Theodotus of Ancyra, and his pious friend, Acacius, Bishop of Melitene, to bring him back to the faith. To Theodotus and several others, he repeated the well-known blasphemies about our Lord's sacred Infancy and Childhood, that he would not call Him God, who was two or three months old, or who was nurtured at the breast, or who fled into Egypt 162. This was stated upon oath to the Council. There was nothing further to investigate. It supplied what was yet wanting, the knowledge that Nestorius had not laid aside the heresy, for which he had been condemned the year before. S. Celestine had given the formal advice to S. Cyril 163, that if |lxxvi Nestorius came to a better mind, he should be received. He had, up to the moment of the opening

of the Council, made things worse. He had taken into his own mouth the blasphemies, which before he had sanctioned in his adherent, Dorotheus. If one who nakedly denied the Incarnation was not fit to be Patriarch of Constantinople, Nestorius had decided against himself. It brought out what lay in his letter to S. Cyril which was formally condemned by the Council, that our Lord's relation to God was the same in kind, although not in degree, as that of any devout Christian.

There could be no question among any who listened to the evidence, as there was none among any of those who heard it. He was deposed on the evidence of his own letter to S. Cyril, of twenty sayings in his acknowledged works, and of contradictions to the faith in Ephesus itself.

S. Celestine had, it seems, collected a new Synod 164

at Rome, from which he wrote to the Council. The Council itself reported that

'165 although the whole multitude of Bishops were hindered from coming to Ephesus by the distance, yet being gathered in those parts, they, Celestine presiding, with entire consent, uttered our mind as to the faith. Those who came, explained to this our Synod by letter the mind of the whole Western Church.'

Philip, a presbyter, and Roman legate, after reading the Acts, declared that all things had been adjudged '166 according to the Canons and Ecclesiastical discipline.'

|lxxvii

After long canvass on the part of the deputies of John's party to obtain a rescinding of the sentence of the Synod, the Prefect at last wrote to Nestorius,

'167 We have delayed long what seemed to be done by the judgment of the Synod, although many greatly blamed us and were instant that it should be. But now the letters of your Holiness have been delivered to us, shewing that the lingering at Ephesus is distasteful to you, and that your Religiousness desires to journey, we have directed those, who ought to minister to you along the whole journey, to minister to you [by sea or land], on the whole way to your monastery.....We do not suppose that you need consolation, considering the wisdom of your soul, and the many thousand goods by which you are endowed above all others.' Nestorius in his answer accepts as a gift the command to live in his monastery.

'168 For nothing is more honourable to us, than a removal for piety. But I beseech your Highness, for the sake of religion, often to remind the pious Prince to set a note everywhere, by public Imperial letters, on the verbosities of Cyril which his Piety has adjudged, so that it should be read throughout the orthodox Churches, lest in the absence of letters of the pious Emperor, if the writings of Cyril should be said to be condemned by him, an occasion of scandal should arise to the simple, as if it were not said truly.'

Nestorius does not seem to mind his own deposition, so that the sentence against Cyril and |lxxviii Memnon be also confirmed; as Count John reported to the Emperor, that the party of John bore patiently the notice of the deposition of Nestorius, when united with that of Cyril and Memnon 169. The public account which Nestorius gave 170, was, that 'he was allowed, at his own request, to retire to his monastery,' which was not more than two furlongs outside of Antioch.

There, Nestorius says, he 'received all sorts of honours and respectful presents.'

There, he himself says, he remained for four years. The adjuration of S. Celestine to Theodosius

171 to 'remove him from all intercourse [with others], that he might have no facility to destroy others,' remained unheeded. After four years, by the decree of Theodosius, he was banished to the Oasis. Evagrius

172 supplies the fact, that his former friend John of Antioch reported to the Emperor his continued blasphemies, and so 'Theodosius condemned him to perpetual banishment.'

He was removed from propagating his heresy personally, but could and did write in defence of it. The Oasis, to which he was finally removed, was a place not unpleasant in itself. It was however open to the incursions of a hostile tribe, the Blemmyes. With his sufferings there, in consequence of edicts of the Emperor, the Church had nothing to do. His treatment by the Emperor is unexplained. But the sufferings were God's temporal judgement inflicted through the State. The

|lxxix Church was guiltless of them. Yet since "whom the Lord loveth He chasteneth," they shewed that God had not abandoned him to the last.

* * *

S. Cyril's relation to Nestorius ended with the sentence upon him. His own troubles then began. S. Cyril himself, on his arrival, had anticipated a speedy close of the Council

173. The Bishops had urged S. Cyril to hasten the hearing. '174 Some of the Bishops were weighed down by years; some were in peril of life through illness; some had died; some were straitened by poverty.' The Council had waited 16 days after the day of Pentecost, which the Emperor had peremptorily fixed for the opening of the Council. The whole Synod had exclaimed that he did not wish to be present. They supposed that he feared, '

175 lest the Most Reverend Nestorius, who had been taken from the Church under his jurisdiction, should be deposed, and was perhaps ashamed of the business.'

John's delay might well be puzzling in those days when tidings travelled slowly. He himself did not explain it to the Council, although he did subsequently to the Emperor. There had been a scarcity at Antioch and consequent tumults among the people, so that much time was wasted in setting out. Incessant rains made the roads bad. Of all this the Bishops at Ephesus naturally knew nothing. They knew only that he had chosen the slow land-journey instead of coming by sea, and

|lxxx even thus, under ordinary circumstances, he might have been punctual. Antioch was, by land, only 30 days'

176 journey from Ephesus. From the close of Easter-week to Pentecost there are 41 days, and 14 more had elapsed before there was any notice of his arrival. Why should he delay, except that he did not wish to be there? Even Eutherius

177, a Nestorian, thought that he delayed on purpose.

According to the statement of John, S. Cyril wrote to him two days before the opening of the Council, that the whole Council was awaiting his arrival. He meant then to wait for him. Moderns

speak of S. Cyril as arbitrary; no one has ventured to say he was fickle. Something then must have intervened, which occasioned him to yield to the wish of the Bishops. The change would be explained, if S. Cyril had come in the meantime to know of the mind, in which the Antiochenes were coming to the Council. They made no secret of it. Their deputies may have informed S. Cyril. Theodoret, who was one of them, and who at that time used Nestorianising language which was condemned at the 5th General Council, says,

'178 Before we departed to Ephesus, the blessed John wrote to the most-God-beloved Bishop Eutherius of Tyana, and Firmus of Caesarea, and Theodotus of Ancyra, calling these Chapters, teaching of Apollinarius. And at Ephesus our deposing him of Alexandria and him of

Ephesus had for its ground the setting forth and confirmation of the Chapters. And there were many Synodical letters written to the Victorious Emperor, and

|lxxxi the High Magistrates, and in like way to the people at Constantinople, and the most reverend Clergy. And moreover, when summoned to Constantinople, we had five resolutions in the presence of the Emperor himself, and we sent three protests to him subsequently.'

These charges were the pith of the different documents put forth by John's Conciliabulum. Of course, contravention of the Emperor's orders was put in the forefront; but no assembly, calling itself a Synod, could have deposed a Patriarch and a Bishop for neglecting or contravening the orders of an Emperor. The heresy alleged could be the only ground of deposition. John set forth this in the preamble which was accepted by his Conciliabulum.

'179 I would that no one of those set apart as priests of God should be cast out of the Church. But since the excision of incurable members is necessary for the health of the whole body, it is meet that Cyril and Memnon should be deposed, as the chiefs of the past lawlessness and of the trampling upon Ecclesiastical ordinances and the pious decrees of our most pious Emperor, and on account of the heretical meaning of the aforesaid Chapters, and that those subject to them should be excommunicated, until, recognizing their offence, they anathematize the heretical Chapters of Cyril, and agree to abide by the holy faith set forth by the holy fathers assembled at Nice, not superadding any thing other than it or foreign to godliness, and come together according to the pious letter of our most pious Emperor and examine as brothers the subjects of enquiry, and establish the pious faith.' This same note sounds throughout, in every document of John's Conciliabulum 180. |lxxxii

If S. Cyril had any intimation of this mind of the Antiochenes, it accounts for his sudden resolve not to wait for them, but to accede to the wishes of the other Bishops and open the Council without them. The mind of the Church had been expressed in the previous year. The Council itself was only a device of Nestorius to ward off his condemnation. He had already been severed from the Communion of the greater part of Christendom. The Council

|lxxxiii represented the whole West, North Africa, Egypt, Jerusalem, Macedonia, Illyricum, Pontus, Cappadocia, Armenia. The 15 or 17

181 Bishops of John of Antioch, even if united with the 10 or 15

182 Bishops of Nestorius, were but a fraction of the Church. No injustice was done to Nestorius. But grave confusion and scandal might have ensued upon John's arrival. If John had brought into

the Council the charge of heresy, which his Conciliabulum alleged so perseveringly against S. Cyril and Memnon, it would have rested with Candidian, the friend of Nestorius, to rule in what order the charges should be taken. Candidian threw himself so entirely into John's side (even in intercepting the Relation of the Council to the Emperor), that he would, without doubt, have preferred the charge of heresy against S. Cyril. What the result would have been, He only can know, Who sees the things which have not been, as if they had been. We cannot write the things which have not been, since God Alone knows the hearts which He made, and how they would have developed under trials which He spared. But Nestorius had shewn himself practised in inflicting violence, as Dioscorus up to the eve of the Latrocinium had not. Soldiers of Theodosius had not much respect for Bishops. Those who carried the news of the deposition of Nestorius to Count Irenaeus brought back to the Council the marks of their ill-treatment

183. Nestorius had brought his own guard of soldiers and a great number of peasants and others from the worst parts of Constantinople. Candidian had

|lxxxiv drawn troops from the garrison at Tripoli in Lydia. It has been noticed that the seamen who brought S. Cyril were ready to support him, and the peasantry of the lands of the see of Ephesus to support Memnon. The whole population of Ephesus were enthusiastic in behalf of the ancient doctrine, as they shewed by their exuberant joy

184, when the sentence, for which they had waited from morning to evening, was announced.

It would be mere matter of imagination to picture anything further. But the second Council of Ephesus, which became the Latrocinium under the guidance of Dioscorus, was called just as legitimately as the first.

However this may have been, it does not require much humility to think that S. Cyril, in the midst of the events, knew more than we, who see them only through some fragmentary records of the past. Even apart from the menace of Candidian, one so long-sighted as S. Cyril must have known that he would incur the grave displeasure of Theodosius, by superseding his orders; that there was a strong prima-facie case of contravening them against him; and that the Emperor, who had written to him as he had, was not one to be trifled with. Yet he braved it all. It was of moment to the Church, that the heresy of Nestorius should be condemned. The sentence once passed could not be reversed; because the whole Church except the Antiochenes agreed in it. So S. Cyril assented to the wish of the Council not to delay, and braved the Emperor's displeasure, expecting it to fall on himself alone. |lxxxv His earthly future, after the Council was over, remained for some time in the balance. Candidian sent to the Emperor an adverse report 185; John's Conciliabulum sent their complaints 186, as if they had been the Council; Nestorius sent his account 187; S. Cyril was not heard. Theodosius first condemned the condemnation of Nestorius; annulled the proceedings of the Council; forbade any Bishop to leave Ephesus, to come to his Court or to return home 188. The adherents of Nestorius in Constantinople hindered any tidings of his deposition coming both by sea and by land 189: Candidian precluded access at a distance 190. S. Cyril's deposition by John's Conciliabulum was reported at Constantinople, as if it were the act of the Council 191; it was (S. Cyril understood) consequently deliberated at Court, whether he should not be banished 192. His deposition was accepted, and he himself put under a guard of soldiers placed even at his bedroom door. Memnon wrote 193, that they were sometimes deprived of necessities 194, were insulted by the rustics and the rabble which Nestorius had brought. S. Cyril was at peace. He

wrote,

'195 Since the letter of the most religious and Christ-loving |lxxxvi Emperors has been read, in which it was said that the deposing of the three was to be accepted, we have been kept in ward, not knowing what will be the issue. But we give thanks to God, if we be thought worthy for His Name's sake not to be prisoners only, but also to endure all besides. For it is not without its reward.----As the blessed David says, "I am ready for the scourge." ' At the wish of the Council, he employed the leisure of his imprisonment in explaining his Anathematisms 196. The Conciliabulum, in transmitting 'the Alexandrian's new exposition of the heretical chapters,' said that he 'thereby shewed his impiety more evidently 197.' They even wondered at the perseverance of the Council, notwithstanding the imprisonment of Cyril and Memnon. They write as a Synod,

'198 Count John holds in most guarded custody Cyril and Memnon, thrusting [detrudens] each apart, and placing a multitude of soldiers around the house of each. Yet not even thus are they still, who turn every thing upside down and have filled the world with confusion and sedition, but acting as usual, make a confusion, and set in motion a rule against themselves. For, being excommunicated, they have audaciously assumed to themselves the ministry of the priesthood, &c.' And again in their Epistle to Acacius of Berrhoea,

'199 Your Religiousness should know that they [the Bishops of the Council] have been excommunicated by us, because they co-operated with the insanity of the heretic Cyril and what he did unlawfully and iniquitously, and |lxxxvii have presumed to exercise their office and to communicate with the condemned.----And these things they commit, knowing that those most injurious persons Cyril and Memnon have been thrust [trusi] away and are kept by a multitude of soldiers. For thrusting [trudentes] each apart, they guard them night and day; wherefore let your Holiness pray &c.' The Bishops of the Council seem also to have thought that it was the intention of the Nestorianisers to wear them out to undo what they had done. A brief memorial at the end of their letter to the Clergy of Constantinople says,

'200 We are being killed with the heat through the heaviness of the air, and some one is buried almost daily; so that all the servants are sent home, and all the other Bishops are in the same state. Whence we pray your Reverences to go to the gracious Sovereign and say that the Synod is oppressed by those, who prevent any term being given, so that we are altogether perishing by exhaustion. But your Reverences should know, that although they press upon us till we all die, we will not do any thing other than our Saviour Christ has taught us to decree.' The cordon was drawn with all safety to hinder any report from the Council reaching the Emperor's ears. It was snapped by a mendicant. The Clergy of Constantinople wrote,

'201 Since no one can do any thing against God (for what is man?), by the ordering of God there arrived an Epistle written from Ephesus to the holy Bishops and monks sent by a beggar who tied it within a reed, and thus, begging and carrying his reed, brought it. Forthwith all the monasteries with the Archimandrites arose and |lxxxviii went to the palace. The holy Dalmatius, one of the Archimandrites, had not left his monastery for 48 years, but remained enclosed. Our most pious Emperor went to him and saw him. There being oftentimes earthquakes in Constantinople, the Emperor oftentimes requested him to come forth and say litanies; he never would. But when he was praying about this, a voice came down from heaven bidding him go forth. For He did not will that His flock should perish utterly.' The Archimandrites, who were admitted, prevailed. Theodosius

learnt with surprise 202 that while the Nestorians had free ingress and regress, the deputies of the Council had been refused access to him. The Emperor tried in vain to reconcile the Antiochenes with S. Cyril. The Antiochenes, in their third indignant protest 203, reproached the Emperor with their obedience, reminded him that the East was no small part of his Empire, that he needed the true faith to prevail in the war which then encircled Africa, that God would fight for him, if he would defend the holy faith, and would not allow the body of the Church to be cut off, but it would be cut off, if the meaning superinduced on the faith by Cyril and confirmed by others should stand; that persons intermixed with the Churches taught the doctrine of Apollinarius and Arius and Eunomius, and unlawfully and irregularly exercised the office of the priesthood. They conclude with the prayer that he |lxxxix would not allow any thing to be stealthily introduced against the faith of the holy fathers who met at Nice. If after this admonition before God the Emperor did not acquiesce, they 'with S. Paul shook off the dust from their feet against them, saying, "We are clean from the blood of all men." "We have not ceased night and day, from the time we came to the holy Synod to protest to the Emperor, Judges, soldiers, priests, and laymen, not to be the betrayers of the faith delivered by the fathers.'

It was an internecine war, continued even after the return of the Eastern Bishops to their sees; the Easterns still absolutely demanded the deposition of S. Cyril Memnon and all their adherents, and that their teaching should be proscribed.

* * *

S. Cyril shewed his peace-loving disposition on his return to Egypt. The Orientals had brought upon him his imprisonment, its privations and indignities, and the prospect of banishment. This they had done by aping a Council, yet without the formalities of a Council, without enquiring into anything which the real Council had done, assuming that they had done what they had not done----formally sanctioned the Anathematisms which S. Cyril had framed, not as a rule of faith but to cut off the evasions of Nestorius, and that these Anathemas were heretical. They had persuaded the Emperor, that their 40 Bishops, who represented one Patriarchate, were the Council of the whole world, which he had convoked. Until they found it useless to mention the name of Nestorius

|xc to the Emperor 204, they urged his restoration and the deposition of S. Cyril. He had escaped in despite of them. They would not be persuaded that Nestorius was the heretic which he was; and they would repeat that S. Cyril was an Arian, Eunomian, Apollinarian, although they must have known that at the least he was neither Eunomian nor Arian.

There was nothing then for S. Cyril to do in regard to them. They had fallen into the trap which Nestorius had laid for them by sending the Anathemas meant to test his own sincerity, without the Epistle which would have explained them. It became an axiom with Theodoret that they were heretical. S. Cyril then could but wait. S. Sixtus iii., a peace-loving Bishop who had succeeded S. Celestine, bears him witness that he had shewed at once how mindful he was of the faith and how regardless of contumelies, which he suffered gloriously, according to the Apostle, wishing that the Churches should be well-ordered, rather than that he should be righted himself; that one [Nestorius] having wrecked himself, he was anxious that all the rest should be saved out of the waves. 'The same mind is in us also; to act tenderly towards them, when they cease to be impious towards God. Let those then, who will to return to the right way, be received.' He addresses S.

Cyril himself,

'205 Hold fast, most beloved brother, what has been done by the Council, and what has been defined by us. For a brother dismisses contumelies which benefit him before the Lord of all. For such contumely is victory.

[xci Whence he has borne meekly all the sharp blows, nor did those things grieve him, wherein he now rejoices; for he strove for a crown. For he knows what prizes are in store for the victors in such conflicts.'

S. Sixtus coincided altogether with S. Cyril, but spoke strongly; 'let him [John] know that he shall be one of the Catholic body, if, undoing all undone by the Synod, he shew himself a Catholic priest.'

S. Cyril required nothing for himself. The Bishops, whom the Emperor assembled at Constantinople, propounded the terms, at which the Emperor was 'exceedingly pleased.'

'206 The Bishop, full of piety, John of Antioch, must anathematise the doctrine of Nestorius, and acknowledge in writing his deposition; and this being done, the Bishop of Alexandria will, out of love, forget altogether and regard as nothing the contumelies which he endured at Ephesus, very grievous as they were, and hard to endure.'

John's party would not accept them. The first conditions of peace on John's side, which Aristolaus, the Emperor's deputy, selected as the mildest 207, were in fact, of unconditional submission. The terms were,

'208 We acknowledge the Nicene Creed as sufficient, but the letter of S. Athanasius to Epictetus explains its meaning. We abide therefore therein, and cast off all [xcii doctrines recently superinduced, either by Epistles or Chapters, as disturbing the common faith:] i. e. he was to acknowledge that he, not Nestorius, had been the disturber of the Church. S. Cyril most gladly 209 received the Epistle to Epictetus 210, but shewed them that their own copies had been corrupted by heretics 211. For the rest, he said that to withdraw what he had written would be to unsay all which had been said against the heresy of Nestorius. He was, in fact, to withdraw by his single act Epistles, of which one had been accepted by the Council of Ephesus, individually and as a body, the other, with the anathemas, had been placed among its Acts (no one excepting), and undo his whole work at the dictum of John and five other Bishops. The Orientals then selected a wiser envoy, Paul of Emesa. Yet even him they burthened with complaints, 'as if some things had been said and done wrongly' in the Synod. This occasioned the only reminiscence of the past ill-treatment, ' 212 They who ought to seek pardon for the past, how do they add fresh contumelies?' When these were withdrawn, S. Cyril says, 'we were filled with gladness of heart;' and 'contrary perhaps to his expectations,' Paul found him fully disposed for peace 213. S. Cyril's relation shews how deeply he felt the rent as a work of Satan. He accepted at once a Confession, written (John said in his letter to S. Cyril) 'by us [xciii in harmony 214.' He gave to Paul a statement of faith, which John accepted. Paul preached in the great Church of Alexandria 215. 'The people cried out, This is the Faith, the gift of God, orthodox Cyril. This we sought to hear.' S. Cyril wrote to John the exulting letter, beginning with the words of the Psalm, 'Let the heavens rejoice and the earth be glad. For the middle-wall of partition is dissolved; what saddened has ceased; all manner of discord is removed. For Christ, the Saviour of us all, has bestowed peace upon all His

Churches.' He says, in a sort of under-tone to Maximian 216 who had succeeded Nestorius,

'Strife and contention reign not among us, but we have all one mark, looking to peace. And if those who from the first have differed in opinion from us and cut themselves off from us, had willed, there would have been no strife or difference among the Churches. But blessed be the Saviour, Who hath lulled the storm &c.'

It was S. Cyril's lot, then as now, to be misunderstood. He was blamed as to the peace, as, before, for the conflict. Theodoret could not but acquiesce in the acceptance of his own Synodal letter, but held it to be directly contradictory of the twelve Chapters

217. To his lord and truly God-loving and venerable holy father Nestorius' he apologises for the peace, and assures him, that he holds Cyril in abhorrence, as being the author of all the disturbance of the whole world

218. The |xciv

Nestorianizers were of course very angry; but he had to explain himself, even to his old friend Acacius of Melitene as also to others

219. He whom the Orientals had so unrelentingly persecuted was now their defender, shewing that they were not Nestorians, and trying patiently to win back to the Communion of the Church individuals still alienated.

He had to bear what was still harder, the reproaches of S. Isidore, to whom he had a filial affection

220. S. Isidore 221 had told him before of 'the jeers of many at Ephesus, as if thou wert wreaking thine own enmity, and not seeking, as one orthodox, the things of Jesus Christ. For, say they, he is a nephew of Theophilus.'

He had again set forth to him the faith of the Incarnation 222

as something which 'thou thyself wouldest not deny,' and now, when S. Cyril had himself accepted the same statement as propounded by him, he wrote,

'223 Wondrous man, thou oughtest to remain ever unchanged, not betraying the things of heaven, nor appearing contradictory to thyself. For if thou comparest what thou hast now written with thy former writings, thou wilt seem chargeable with flattery, or the minister of off-handed ness, yielding to vain-glory, instead of imitating the strivings of all those great holy

|xcv combatants, who endured to be ill-treated all their life in a foreign land, rather than even hear a thought of evil doctrine.'

S. Isidore, in his zeal for S. Cyril's perfecting, seems to have written to him according to the sayings of others. It must have been hard to be so unjustly blamed by a saint, but S. Cyril seems to have received the undeserved censure in silence.

* * *

One more occasion is recorded in which a public expression of opinion was asked of him, as to the writings of Theodore of Mopsuestia. The Council, while sparing his name, had already condemned

a Creed of his, which had been presented by some Nestorians to many Quartodecimans and Novatians who wished to return to the Church 224. S. Proclus sent to John of Antioch a Tome containing Nestorian passages of Theodore (equally sparing his name), requesting him to have them condemned. Maximus, the bearer, contrary to his instructions, inserted the name. The Antiochenes, after this, would not condemn the passages, even without the name 225. Maximus 226, an Archimandrite, came to Alexandria, 'speaking much and strongly' against the Easterns, the 'orthodox have no room there nor freedom to speak the faith.' 227 A noble officer of the Palace presented to S. Cyril, when at Jerusalem, a long Epistle of many Clergy and monks and laity, accusing the Eastern Bishops, that they, suppressing the name of Nestorius, professed to be [xcvi] averse to him, and bounded down to the books of Theodore on the Incarnation, in which lie many more grievous blasphemies than those of Nestorius. For he was the father of the ill-doctrines of Nestorius, and by speaking his words, the ungodly man is in his present condition.' The Alexandrians, having refused to sign the Tome of S. Proclus, appealed to S. Cyril 228. S. Cyril indignantly set aside any likeness of 'the ill-reputed doctrine of Diodore and Theodore' to that of the great fathers whom John alleged 229. To John of Antioch he wrote 230, that no one should utter in Church the ungodly doctrines of Theodore; but he dwelt on the tenderness, with which those returning should be received, and not be reproached for the past: to Proclus 231, that Theodore had died in the communion of the Church; that in rejecting his Creed the Council had purposely spared his name, lest some should separate from the Church; that in rejecting the blasphemies of Nestorius they had virtually condemned what was like them; that if it could be done without disturbance, it would be best for the sake of others; but that since John of Antioch wrote, that 'they would rather be burned with fire than do anything of that sort, why should we fan the stilled flame?' that those who wished the writings to be condemned might be persuaded to be quiet rather than give occasion of scandal to the Church. To Maximus, who would not communicate with John because of [xcvii] some suspected of Nestorianism, he wrote 232 urging the reception of those willing to return to communion, even though ashamed to own their fall.

Everywhere he is the peace-maker. The veteran pilot, who, under God, had guided the ship through the storm, sat, watching each cloud, as it arose. His one thought was, 'Peace has been restored; take we heed that it be not again broken.'

S. Cyril thought it indeed right to correct in writing the errors of Theodore; but this disturbed no peace, since Theodore was gone. Theodoret, as usual, wrote against him, but Theodoret had not S. Cyril's accurate Theological mind. S. Cyril, in his 9th Anathematism, called God the Holy Ghost, 'the Very own Spirit of our Lord Jesus Christ' adopting the language of S. Athanasius, that '233 the Holy Spirit was the Very own Spirit of the Son.' Theodoret declaimed chiefly, as if S. Cyril had said this of the Humanity of our Lord, not of His Godhead; but adds, at the end, the sad words, 'If he so calls Him as One in Nature and proceeding from the Father, we will receive it; but if, as having His existence from the Son or through the Son, we will fling it away as blasphemous and ungodly.' Theodoret could not have been, at that time, acquainted with the great writers before him, S. Dionysius of Alexandria, S. Athanasius, S. Basil, S. Gregory of Nyssa, Didymus, S. Epiphanius, S. Cyril of Jerusalem

234, who used the 'from' or the 'through' which he 'flings' from him. S. Cyril's well-weighed and

[xcviii full language has continued to teach man until now. The impetuous language of Theodoret, if it had had any lasting weight, would have fostered the disbelief of any relation between God the Son and God the Holy Ghost, contrary to our Baptismal Creed.

Theodoret thought good to defend Theodore against S. Cyril, arguing against all the authorities which S. Cyril had adduced

235. The one fragment which remains is written sharply

236. S. Cyril had explained and re-explained his Anathematisms against Theodoret's attacks; for the alienated Antiochenes had to be reconciled, and a breach to be healed. This censure of his work against Theodore concerned only himself, so he went on his way in peace.

* * *

S. Cyril's strong natural love has been incidentally noticed 237. One could hardly picture him, such as he has been ordinarily represented, in advancing years, enfolding and kissing the letter of his friend Acacius, Bishop of Melitene, enquiring about a type in the Old Testament, 'the scapegoat

238.' Yet since all service to God must involve self-denial, perhaps one of strong natural love was the fitter instrument of God for the hard service of that dreary warfare, as it must have aided him in the congenial office of reconciling the alienated.

Outward events give but little insight into the inward mind. S. Cyril is now chiefly known (as far as he is known at all) as the zealous defender of the Faith. But it was the Faith in Him, his

[xcix God and his All. Many must have been his peaceful years before he was called out by the needs of his own people, to defend the truth of God against a living assailant. His work against the Emperor Julian (which even his opponent Theodoret admired

239, in the midst of his hottest hostility) was written, he says, on the exhortation of many, because the heathen perplexed Christians, alleging that he was not refuted, because he could not

240. This then too was written out of a love for souls. He himself explained to Nestorius that, in his book on the Holy Trinity, he had written some things akin to what he then wrote, but with no reference to him, since it was written before Nestorius himself wrote.

Controversy was not his natural element. Cassiodorus counts him among those who were said

241 at least to have commented on the whole of Holy Scripture. His Commentaries are the largest portion of His extant works, yet these are but a part of a larger whole

242. From these peaceful meditations on God's word he was roused by the disturbance of his monks through writings of

Nestorius. [c

It has been noticed already 243 that types of our Lord were the chief object of interest to him in his first book on the Pentateuch, 'on the adoration in spirit and in truth:' his faith in the Incarnation and our union to God through It, are naturally prominent, as indeed it gleams through everywhere

244. His was the exact contrary of the mind of Theodore of Mopsuestia of the Antiochene school: as has been said of our Bishop Horne and another, 'the one sees Christ every where, the other no where.' A mind which so meditates on God's word, not on particular expressions, but on the whole, is not that of the fierce controversialist which some of late have pictured him.

* * * It remains only to collect what has been said as to the contents of this volume. i. The Five books against Nestorius. 'These,' it has been said 245, 'may be well called, a Defence of S. Proclus. For S. Cyril in it mainly answers the |ci sermons preached by Nestorius against S. Proclus. For the first two books are on the Virgin being Θεοτ■κος, and the term 'birth' ascribed to God; the third is of His being our Priest, Who is God; the fourth and fifth are for the most part on God suffering and dying.'

S. Cyril himself says that he undertook the work with reluctance, but that the homilies were written in a popular and attractive style and were full of heavy accusations against the doctrines of the truth, and left him no choice 246. Nestorius is not named in it. Hence it has been inferred that the work was written before the Council of Ephesus 247. Photius notices that 'in the first book, he refutes six heads of the blasphemies of Nestorius; in the second, 14; in the third, 6; in the fourth and fifth, 7 each.' He adds 248 that 'his mode of interpretation is framed according to his wonted way of expression, yet brought down to a lower style.' ii. The Scholia are said by Photius to 'contain much which is useful.' S. Cyril, with his wonted simplicity, speaks of them as '249 brief expositions of the dispensation of Christ, very good and useful.' A modern writer says, '250 The value of the work may be inferred from this, that scarce any subsequent writer, who employed the authority of Cyril in explaining the mystery of the Incarnation, failed to take a passage or more from the Scholia.' This work also was quoted, with two other passages of S. Cyril, among the testimonies from the books of Catholic fathers, appended to the Epistle of S. Leo |cii to the Emperor Leo 251. It closed the collection laid before the Council of Chalcedon 252 and then ensued the acclamations, 'Eternal be the memory of Cyril.----Leo and Cyril taught alike.' It is quoted even by Theodoret 253 with sayings of 19 other fathers, in proof that 'Saints distinguished the Natures after the Union.' He alleges three places from it 254, two from his Commentary on the Epistle to the Hebrews 255, one from the Epistle to Nestorius 256, one from the defence against the Easterns 257, and two more not identified. The Scholia are quoted also by Facundus 258, Leontius of Byzantium 259, and S. Ephrem of Antioch repeatedly 260. They not only quote it as S. Cyril's, but confirm the faith by testimonies from it.

It was translated into Latin by S. Cyril's contemporary, Marius Mercator. It is extant also in a Syriac translation, from which my son, here and there, corrected or explained the Latin text of Mercator.

Garnier remarks upon the careful arrangement which S. Cyril employed in its construction. 'He first explains single words; what is Christ; what, Emmanuel; what, Jesus; what, One; what, Union. Then, he turns to the propositions, commonly used |ciii herein, and discusses in what way Christ is One; Emmanuel, One; Jesus, One; i.e. One Lord, &c. Further, how the Word is said to have been 'emptied,' united with the flesh, made Man, and yet not therefore changed, or ceasing to be God. Thence, how Christ is not a man Θεοφ■πος, [bearing God,] or inspired by God, but is really man-God [better, God-Man]; then, in what way the Word is said to dwell in us, to be sent to us, to have His own proper Body, and how the Holy Virgin is said to be Theotocos. Lastly, that the Only-Begotten, appearing in visible flesh is called God and Man; how He suffered: in which last he

refutes those who suppose, that things belonging to man can be spoken of God, relatively only. I have already said, that almost every chapter is full of distinctions useful in turning aside the objections of heretics.' Photius divides it into ten heads; '261 These things,' he said, 'are clearly explained in it; What is Christ; in what way the word 'Emmanuel' is to be understood, and what is 'Jesus the Christ;' and in what respect the Word of God is called Man; then, in what respect the Word of God is said to have been emptied; and how Christ is One, and how Emmanuel is One; and what we say is the Union, and about the coal which Elias saw, and other things like these.' iii. That Christ is One. The treatise must have been written after the condemnation of Nestorius, since he is refuted by name in it. It must, however, have been written not later than A. D. 441, since it is quoted by Andrew of Samosata. It is [civ] quoted with praise by S. Eulogius 262 and Leontius of Byzantium 263. . . The Père Garnier says of it; '264 Eo nihil exactius elucubratusque ad historiam dogmatis Cyrillus scripsit, ut videatur opus artificis praecedentibus laboribus absolute eruditi.' iv. S. Cyril wrote the three books against Diodore and Theodore of Mopsuestia and that against the Synousiastae or Apollinarians at a later period, when, the writings of Nestorius being proscribed, Nestorianisers betook themselves to those of Diodore and Theodore, the real originators of Nestorianism. The fragments have been collected with great pains from every source, hitherto known. Some were ready at hand, having been collected for the 5th General Council, and embodied in its Acts; others were collected by John, Bishop of Caesarea, in his defence of the Council of Chalcedon, which is still extant in MS., in Syriac and in Greek at Venice and at Cairo (where my son saw it); others by Severus of Antioch 265. The sources, whence the extracts are derived, are mentioned in the notes. The originals, as extant in Greek and Syriac, are among the collection of Fragments appended to my son's third volume of S. Cyril's Commentary on S. John 266. It is the completest collection extant.

* * *

S. Cyril was my own early teacher on the connection of the doctrine of the Incarnation and the Holy Eucharist, which Hooker all but reached. It

[civ] was at my wish that, in his uniform filial love, my son took as the central work of his life, to make the text of his works as exact as it could be made. For this he visited libraries in France, Spain, Italy, Germany, Russia, Mt. Athos, Cairo, Mt. Sinai, and applied to this the knowledge of Syriac, which he had perfected in view of another object which I had suggested to him, the re-editing of that now much undervalued Critical authority, the Peshito. Almighty God was pleased to break off the work "in the midst of the years." If in this completion of his Preface to his volume I have cleared any thing as to the self-forgetful, God-devoted character of my early Benefactor, S. Cyril, thanks be for this also to Him Who gave and Who took away.

E. B. P.

CHRISTMAS EVE, 1881.

[Footnotes numbered and placed at the end] 1. a S. Cyrille d' Alex. Art. i. init.

2. b Ep. 370.

3. c Ep. 25.

4. d Synodicon c. 56.

5. e So the three Paschal homilies of the Archbishop Theophilus preserved by S. Jerome, are addressed, To the Bishops of the whole of Egypt, t.

i. 555, 577, 605 Vall.

6. f hom. 7. p. 87 init.

7. g hom. 1. 3 c. 4 a.

8. h pp. 174 d e 175, 176.

9. i "With chapter 7 compare S. Greg. Nazianzen's very similar Anathema directed against Appollinarius' teaching, in his Letter to Cledonius.

10. k p. 263.

11. l [Had he sent the Epistle, John must have known them to have been S. Cyril's.] 12. m Synod. c. 4.

13. n [Passages from Theodoret's reply to the first, second, fourth and tenth anathematism and from his letter to the monks were read in the 5th General Council before the condemnation of his writings against S. Cyril. Also from allocutions in behalf of Nestorius from Chalcedon after his condemnation at Ephesus; from a letter to Andrew of

Samosata, in which he speaks of Egypt [i.e. S. Cyril and the Egyptian bishops] being 'again mad against God,' but owns that those of Egypt, Palestine, Pontus, Asia, and with them the West are against him, and that the greatest part of the

world has taken the disease; a letter of sympathy with Nestorius after the reunion of the Easterns with S. Cyril, declaring that, if his two hands were cut off, he would never agree to what had been done against

Nestorius, (which however he did when required by the Bishops at Chalcedon); a letter to John of Antioch still condemning the

Anathematisms, although accepting the subsequent explanation. Apart from the 'atrocious letter' full of conceits which it is inconceivable how any one could have written,

Mercator, a contemporary, says it was one of the charges against Archbishop

Domnus, that he had been present when Theodoret preached a sermon, exulting in the peace which would ensue from S. Cyril's death. 'No one now compels to blaspheme. Where are they who say, that He Who was crucified is God?' Mercator from, *Gesta quae contra Domnum Antioch.*

Ep. conscripta sunt p. 276. ed. Garn.]

14. ° There is extant a very careful letter of Theodoret on the Incarnation, written to Eusebius

scholasticus, in which Theodoret says, "Nevertheless we do not deny the properties of the Matures, but as we deem those ungodly who divide into Two sons the One Lord Jesus Christ, so do we call them enemies of the Truth who attempt to confuse the natures: for we believe that an union without confusion has taken place and we know what are the properties of the human

nature, what of the Godhead." Then after mentioning the two natures of a man which do not part him into two, "thus do we know that our Lord and God, I mean the Son of God the Lord Christ, is One Son after His Incarnation too; for the Union is inseverable even as without confusion."

Ep. 21. p. 1085.

15. p Ep. 151.

16. q See bel. p. 20 n. k; p. 24 n. 9; p. 243 n.

i.

17. r Ep. 147.

18. s Hom. Pasch. vii. 102 d.

19. t Thes. Dial. i. p. 398 c. quoted p. 192 n.

i.

20. u Hab. iii. 2, 550 d.

21. x Ep. 1 ad Nest. Epp. 20 b.

22. y Ep. 1 ad Monach. Epp. 3. a b.

23. z See S. Cyril's first letter to

Nestorius, Epp. pp. 19 e 20 a.

24. a Nestorius alludes to this, in the sermon which he preached on the Saturday after he had received S. Celestine's final Letter.

Mercat. Opp. p. 76 Bal.

25. b see his sermon just quoted, p. 78 Bal.

26. c Conc. Eph. P. i. c. 16.

27. d lb. c. 17.

28. e lb. i. 9.

29. f Epist. v. in Garn. Diss. v. ap. Theodoret

Opp. T. v. p. 625 ed. Schulz.

30. g The passage occurs, just as Nestorius accused S. Cyril of garbling it, in Book ii. § 4 p. 54. "We do not possess the complete sermon from which this extract is taken: we do possess in Mercator's translation four sermons on the subject of the Incarnation, from the second of which S. Cyril has several extracts. In the case of this sermon the context leaves no doubt that Nestorius spoke of our Lord's manhood as a separate man, whom our Lord had indefinitely connected with Himself. This long extract of Nestorius has been given in full as matter of

candour. The thing itself we have not the means of explaining. Although he makes S. Cyril's extracts from his writings the cause of S. Celestine's

belief that his teaching was heretical. S. Celestine, in his letter to himself, says expressly, that his conviction came from his own

letters.

"In your letters you have given sentence not so much in respect of our Faith as of your own self, choosing to speak of God the Word differently from what is the Faith of all." Ep. Celestin. ad Nestorium, Conc. Eph. 1. n. 18.

Again to the Clergy and people of Constantinople S. Celestine says,

"he preaches things not to be uttered, persuades things which ought to be shunned, as both his writings sent us by himself with his own signature, and also the memorial of my holy brother and co-Bishop Cyril" &c. Ib. n. 19. and again writing to John Archbishop of Antioch S. Celestine says,

"he pours into the people most devoted to Christ certain perverse things against the reverence of the Virgin-birth and the hope of our salvation. These things have come to us from the sorrow of the faithful; these things have been published in the books himself sent, and stronger proof yet, these things have been so conveyed to us in letters fortified with the very signature of their author, that one may not any longer doubt." Ib. n. 20.

Helladius bishop of Tarsus and Eutherius Bishop of Tyana in their memorial to S. Sixtus, against S. Cyril, the Council of Ephesus, and the reconciliation thereto of John Archbishop of Antioch, mention this "garbled extract," Synodicon c. 117.

31. h See pp. 185-236.

32. i § 27, pp. 214, 215.

33. k § 36 and 37.

34. l pp. 228, 229 and 232, 233.

35. m See it in S. Cyril's 3 Epistles pp. 55. sqq Oxford, 1872.

36. n p. 1C.

37. o see p. 321.

38. p p. 16 b.

39. q p. 690 a.

40. r p. 18 d.

41. s p. 692 b.

42. t Opp. v. P. ii. 2. 131 a.

43. u Hist. Conc. § 129 near the end.

44. x See S. Cyril's books against Nestorius, pp. 20, 51, 141, 164.
45. y see lb. p. 51.
46. z see p. 141.
47. a sec p. 164. g.
48. b Synod. c. 3.
49. c Ep. Conciliab. Eph. (post Conc. Eph. Act.i.) ad Imp.
50. d S. Cyrilli Apol. ad Imp. p. 252 c.
51. * Conc. Eph. Act. v. n. 2.
52. e l. c. p. 251 b c.
53. f Synod, c. 7.
54. g It forms Vol. 7 of his collected works, also published by Stephen Baluz, is incorporated into subsequent editions of the Concilia, and again with some additions and corrections, after a fresh inspection of the manuscript by Mansi.
55. h Epp. Opp. v. 2. p. 152 c.
56. i See the Compiler's words at the end of cap. 94, "are put in order by Irenaeus in what is called his Tragedy."
57. k Published by Assemani, Bibl. Or. t. 3. 1. pp. 4
sqq.
58. l c. 25.
59. m lb. pp. .38, 39.
60. n c. 20.
61. ° p. 341.
62. p See on this Formula Card. Newman's exhaustive treatise, 'On S. Cyril's formula of the
μ■α φησις.' Tracts Theological and Ecclesiastical, 1874; who however says 'whether S.
Athanasius himself used it, is a contested point.' p. 335.
63. q Leontius Scholast. Byzant. de sectis, Actio 8. §§
4, 5 in Gall. Bibl. Vett. Patr. xii. 651, 652.
64. r Apol. adv. Orient, cap. 8 p. 178 b c d e.
65. s See below p. 320. n. a.

66. t Ep. 1 ad Succens. p. 135. d e: see below p. 321 note. Photius saw it in various writings of his, "These were contained therein [in the codex] various essays of Diodore of Tarsus on the

Holy Spirit, in which he too is convicted of having been sick beforehand with the disease of Nestorius." cod. 102 p. 86.

Bekk.

67. u Contr. Nest. et Eutych. L. iii. de Nestorianorum impietate secreto tradita principio. Bibl. Patr. T. ix. p. 696.

68. x Assem. B. O. iii. 1. p. (233 arab.) 236.

69. y Assem. B. O. i. 347, 348. quoted in Card. Newman's Arians of the 4th. Cent. p. 24. ed. 4.

70. z Contestatio publice proposita &c. Conc. Eph. P. i. n. 13.

71. a c. Apollin. L. iii. in Synod. v. Coll. iv. n. 1.

72. b 'Uniens eum sibi affectu voluntatis, majorem quandam praestabat ei gratiam.' de Incarn. L. 14. lb. n. 54.

73. c "He too, meriting adoption by grace, calls God His God, because in like way with other men he received his being." on S. John L. 6, lb. n. 13.

74. d α■σχρογεν■ς.

S. Cyr. Hom. div. p. 383.

75. e Apol. ad Theodos. Conc. Eph. P. 3. c. 13.

76. f Ep. S. Celestin. ad Nest. Conc. Eph. P. i. c. 18.

77. g Commonit. l. c. 16.

78. h Haeret. Fab. iv. 12. Leontius (A. D. 610.) quotes this work in proof how Theodoret held Nestorius in abhorrence, (against a spurious correspondence between Theodoret and Nestorius in which they were made to acknowledge each other) de sectis. iv. 5. Photius (cod. 56.) says of this work of Theodoret, which he had read, 'he goes down to Nestorius and his heresy, pouring upon him unmingled censure. He goes on also to the Eutychian heresy,' (the two last chapters of the ivth. book.) No one attends now to Garnier's paradox that the account of Nestorius was substituted from a younger Theodoret for the original statement of Theodoret, while the account of Eutyches connected with it is to be from Theodoret himself.

79. i Haeret. Fab. iv. 12.

80. k Socr. vii. 29.

81. l lb. 31.

82. m Evagrius says this on the authority of

Theodulus [a presbyter of Coelesyria about A.D. 480.] i. 2.

83. n S. Cyril Ep. 9 ad S. Celestin. p. 37.
84. ° Ps. xlix. 7, 8.
85. p Expressions of Nestorius, while denying the Theotocos. Serm. 1. ap. Mercator.
86. q Theod. Haeret. Tab. iv. 12.
87. r Socr. H. E. vii. 32.
88. s τ■ μορμολ■κία.
89. t Ep. ad Alex. in Theod. H. E. i. 3.
90. u Against Arians Orat. iii. n. 14, 29, 30. Orat. iv. 32. Incarn. c. Ar. 8, 22. quoted in Newman's S. Athanasius ag. the Arians. Disc. iii. 25. 8. p. 420. n. 1. Oxf. Tr.
91. x Vit. Const, iii. 43. in Ps. 109, 4 p. 703. Montf. Nov. Coll.
92. y Catech. x. 19.
93. z in S. Cyril c. Jul. L. 8. p. 262.
94. a S. Greg. Nyss. Ep. ad Eustath. p. 1093. S. Greg. Naz. Orat. 29, 4. Ep. 101. p. 85. Ben.
95. b both quoted by S. Cyril de recta fide 49, 50.
96. c de Virg. ii. 7.
97. d de Incarn. ii. 5. vii. 25.
98. e Common. ii. 21. The above are all quoted in Newman's notes on S. Athanasius against the Arians Disc. iii. 26. nn. u and x. Dr. Bright adds Tertullian, de patientia n. 3, 'Nasci se Deus in utero patitur Matris,' and S. Irenaeus, 'ut portaret Deum,' v. 19. See further Dr. Bright's History of the Church p. 312. ed. 3.
99. f Joh. Ant. ad Nest. Conc. Eph. P. 1. c. 25.
100. g Serm. 2 in Marius Mercator ii. 9. ed. Garn.
101. h de Incarn. vii. 30.
102. i in Mercat. pp. 80, 81.
103. j quoted by Pet. de Incarn. v. 15.
104. k Damasc. de fide Chr. vii. 12.
105. l Synod, n. 56.
106. m Conc. Eph. Act. i. init.
107. n Ep. 9. ad Celestin. p. 36.
108. ° Socr. vii. 32.

109. p Evagr. i. 2.
110. q Ep. 6. p. 30.
111. r Nest. Serm, i. in Merc. p. 5.
112. s Conc. Eph. P. i. n. 30.
113. t lb.
114. u Ep. 1. ad Celestin. Conc. Eph. p. i. c. 16.
115. v ad S.Cyril. Ep. 5. p. 29.
116. x Conc. Eph. P. i. n. 26.
117. y Ep. ad Nest. fin.
118. z See below ad Nest. i. 6. pp. 25, 26.
119. a Cont. Nest. et Eutych. L. iii. He says 'ut aiunt.' 120. b Ep. ad Celest. Conc. Eph. P. 1. n. 16.
121. c Conc. Eph. P. 1. n. 9.
122. d Sacr. Theod. ad Cyril. Conc. Eph. P. i. n. 31.
123. e constipatione laboratis. Nest. Serm. 13. p. 93. Garn.
124. f Merc. Nest. Blasph. Capit. xii. p. 117. Garn.
125. g Ep. Acac. Ber. Cyrillo Conc. Eph. P. i. n. 23.
126. h Ep. ad Celest.
127. i S. Cyr. Ep. 2. Sec an abstract of it, ab. p. xxv.
128. k ap. S. Cyr. Ep. 3.
129. l Ep. 4.
130. m lb. Ep. 5.
131. n Ep. 6. p. 30.
132. o ad Celestin. Ep. 9. p. 30.
133. p ad quend. Nestorii studiosum Ep. 7. p. 31.
134. q Ep. 3 ad Nest.
135. r Synod, c. 6.
136. s de Christi Tncarnatione adv. Nestorium. Libb. 7.
137. t Ep. ad Celestin. Conc. Eph. P. 1. nn. 16, 17.
138. u Conc. Eph. P. i. n. 24.

139. x Conc. Eph. Act. i. init.
140. y S. Cyril Ep. ad Joh. Ant. lb. P. i. c. 21.
141. z Arnob. jun. c. Serapion. Bibl. Patr. T. 8. p. 222.
142. a Conc. Eph. P. i. n. 20.
143. b lb. n. 21.
144. c lb. n. 25.
145. d Synod. Ep. 3.
146. e Ep. Nest. ad Celestin. in Mercator. P. 2. p. 81. Evagrius quotes from a book, which he wrote in answer to those who blamed him for having wrongly requested that the Synod at Ephesus should be convoked, i. 7.
147. f Conc. Eph. P. 3, c. 23.
148. g Liberatus (c. 4.) says that Nestorius obtained it from him.
149. h Conc. Eph. P. 1. c. 31.
150. i ζηλωτ■v.
151. j Ep. 7. p. 31. Neither the date of the Epistle nor the person to whom it was written is known. It must have been written before the heresy of Nestorius had become so plain.
152. k as ab. p. lxiv.
153. l As translated by Mercator. Opp. T. 2. pp. 53, 54. § xix-xxi. ed. Garn.
154. m Common. i. 42.
155. n Apol. ad Imp. Conc. Eph. P. 3. n. 13.
156. o Socr. vii. 34.
157. p Ten Bishops signed with him "the relation of Nestorius and the Bishops with him to the Emperor concerning the things done in the holy Synod &c." Conc. Eph. Act. i. n. 6. In Baluzii Conc. nova coll. p. 699. six names are added, one omitted.
158. q Ep. ad Alex. Conc. Eph. P. 1. c. 34.
159. r Synodicon c. 15.
160. s S. Cyril has been criticised, because words of Apollinarius were quoted among the authorities as from S. Julius. The words themselves, in their simple meaning, express the truth, and contradict Apollinarianism. Leontius (A.D. 590), who first detected the forgery by use of MSS. says, it contains nothing 'quod nobis adversetur,' i.e. to the Catholic Faith. (de sectis Acts. 8.) The words are, 'perfectus Deus in carne et perfectus homo in Spiritu.' Vitalis confessed that 'Christ was a perfect man,' but explained it to mean, 'We say so far that Christ was a perfect man, that we ascribe Divinity to Him instead of a mind.' S. Epiph. Haer. 77. n. 23. See Coustant. Epp. Rom.

Pont. App. p. 71. sqq.

161. t The language which Mr. Neale censures [Hist. of the Holy-Eastern Church B. ii. s. 2. p. 237.] occurs in a Homily utterly unlike S. Cyril's style, which Aubert admitted among his homilies, [T. v. 2. p. 279] but not the Editors of the Councils. [See further Dr. Bright's Hist. of the Church, p. 330. n. o.] Of the homilies delivered at Ephesus, the

ο■ το■ς ■ερο■ς

[Aub. p. 350] is said in the collection of Baluzius [pp. 546-551] to have been delivered after the deposition of Nestorius. So is the 2nd

τ■ς μ■ν τ■ν ■γ■ων Aub. p. 352. These have no allusion to him, nor has

the ■ μακ■ριος προφ■της

p. 354. The φαιδρ■ν ■ρ■ τ■ σ■στημα

[Aub. p. 354 also in the Acta Conc. Eph. Acts. 1. n. 13. upon which the homily quoted by Mr. Neale seems to be founded] speaks of the condemnation of Nestorius as past,

σεαυτ■ν ■ξ■λειφας,

p. 357. ■ Θε■ς καθε■λ■ σε κα■ ■ξ■τιλε. p. 358. The homily,

■δει μ■ν ■ρκε■σθαι

placed by both after the deposition [Aub. p. 358. Bal. p. 548.] scarcely alludes to Nestorius.

162. u Conc. Eph. Acts. 1. A Bishop, among his associates, justified the Jews, as having only slain a man.

163. x Ep. ad Cyrill. in Conc. Eph. Acts. 2. n. 3.

164. y See Baronius H. E. A. 431. n. 7. sqq. and Pagi. lb.

165. z Relat. Conc. Eph. ad Imper. Act. iii. n. 1.

166. a Conc. Eph. Act. iii. init.

167. b Synodicon c. 24. The report mentioned by the delegates of John's party that Nestorius 'was sent from Ephesus, to go where he liked' [Epist. Schismat. ad suos. in Eph. Conciliab. n. 12] was accordingly inaccurate.

168. c Synod. c. 25.

169. d Synodicon c. 26.

170. e In a writing, which Evagrius had seen. Evagr. i. 7.

171. f S. Celest. Ep. ad Theodos. Conc. Eph. P. iii. n. 21.

172. g l. c.

173. h Conc. Eph. P. 1. n. 34.

174. i Relatio Synodi ad Imp. Conc. Eph. Act. i. n. 7.

175. k S. Cyrill. Epist. ad Com. et Potam. lb. n.

5.

176. l Evagr. H. E. i. 3.

177. m Synodicon Ep. 201.

178. n Ep. 112. ad Domnum.

179. o Acta Conciliab. post Conc. Eph. Acts. 1.

180. p The Synod speaks of 'the Chapters sent lately to Constantinople by Cyril, as agreeing mostly with the impiety of

Arius, Apollinarius, and Eunomius;' 'the Sentence' states that the Synod was 'hurried by Cyril, in order that the Chapters which agree with the evil and ungodly doctrine of Apollinarius and Arius and Eunomius might not be enquired into.' The letter to the other Bishops of the Council whom they had excommunicated, says that they had 'abetted the lawless things done by Cyril of Alexandria and Memnon the

Ephesian, and maintained intercourse with men of an heretical mind.' They tell the Emperor, that they had so done, 'until they cast out and anathematize the Chapters sent out by Cyril, full of the evil doctrine of Apollinarius and Eunomius and

Arius.' John, in his own letter to the Clergy of Constantinople, says that the sentence was passed 'until they anathematize the heretical Chapters of Cyril the Alexandrian, and receive without guile the faith of the holy fathers gathered at Nice.' To the Senate in Constantinople, they speak of their 'ceasing from their heretical and evil doctrine and recovering the faith of the holy fathers of Nice,' as the condition of their being restored. To the people of Constantinople they say, that they 'do not refuse repentance to the deposed and excommunicate, but would open the doors of loving-kindness, if they will very speedily anathematize the Chapters sent out by Cyril, which are alien from the Apostolic and Evangelic teaching.' They still repeat in their Relation to the Queens, that they 'had deposed Cyril and

Memnon, and removed them from the Episcopate, until they become conscious of their wounds and truly repent and anathematize the heretical Chapters of Cyril, agreeing with this impiety of Apollinarius etc.'

(Acta Conciliabuli post Acts. 1, Conc. Eph.) The like was repeated in the later Acta of the Conciliabulum and in

Theodoret.

181. q See Tillemont, S. Cyrille, Note 43.

182. r See ab. p. lxxiii.

183. s Epist. Memnon. ad Cler. Const. Conc. Eph. Act. vi. n. 14.

184. t S. Cyr. Ep. ad Cler. Const. Conc. Eph. Acts. 1. n. 9.
185. u Acta Conciliab. init. (post Conc. Eph. Act. i.) 186. x Lit. Conciliab. ad Imperat. l. c.
187. y Nest. &c. Relat. ad Imp., Conc. Eph. Act. i. n. 6.
188. z Sacra, ap. Acta Conciliab. post Conc. Eph. Act. vi. n. 3.
189. a Rescript. Epp. Const., Conc. Eph. Act. vi. n. 9 190. b Relat. Conc. lb. n. 8.
191. c Relat. Synod. ad Imp. l. c. Act. v. n. 1. and more fully Relat. 2. Act. vi. n. 12.
192. d Epist. S. Cyr. ad cler. et pop. Const. Act. vi. n. 13.
193. e Ep. Memnon. ib. n. 14.
194. f πντων μο τν πιτηδεων.
195. g Ep. ad Theopempt. lb. Act. vi. n. 18.
196. h Conc. Eph. P. iii. n. 1.
197. i Orient. Ep. ad suos in Const., Acta Conciliab. post Act. vi. Conc. Eph. n. 20.
198. k Synodicon c. 18.
199. l lb. c. 19.
200. m Common. ad Cler. Const. Conc. Eph. Act. vi. n. 16.
201. n Rescript. Epist. Const., Conc. Eph. Act. vi. n. 9.
202. o Emperor. 'If it be so, let the Bishops who have arrived come.' Dalm. 'No one allows them to come.' Emp. 'No one hinders.' Dalm. ' They have been controlled and hindered from coming.' 203. p Synodicon c. 35.
204. q Ep. Theodoret. ad Alex. Hierap. Acta 2. Conciliab. n. 13.
205. r Xysti Ep. ad Cyr. in Coteler. Eccl. Gr. Mon. T. i. pp. 46, 47.
206. s S. Cyr. Ep. ad Acac. Melit. Conc. Eph. P. 3. c. 35.
207. t Ep. Alex, ad Andr. Samos. Synod, c. 58.
208. u Propositiones directae ab Acacio Berrh. Cyrillo Alex, in Concilio &c. Synodicon c. 53. The Bishops in whose names Acacius sent it, were John of Antioch, Alexander Hierop., Macarius of Laodicea, Andr. Samos., and Theodoret.
209. v Gratissime.
210. x Epist. Joh. Antioch. per Paul. Emis. Cyrillo, Synod. c. 80.
211. y S. Cyr. Ep. 31. ad Joann. fin. p. 109. Ep. 38. ad Success. v. fin. p. 140.
212. z S. Cyr. Ep. ad Donat. Conc. Eph. P. 3. n. 38.

213. a S. Cyr. Ep. ad Joh. Ant. Conc. Eph. P. 3. c. 34.
214. b Conc. Eph. P. iii. n. 30. It is translated by Dr. Bright, Hist. of the Church, pp. 350, 351.
215. c Homil. Paul. Ib. n. 31.
216. d Conc. Eph. P. iii. n. 39.
217. e Ep. 171 ad Joh. Ant.
218. f Ep. 172. A very bitter letter against S. Cyril is ascribed to Theodoret in the Synodicon c. 121.
219. g See Tillemont S. Cyrille d'Alex. Art. 126. and the extracts in Liberatus Breviarium c. ix. 'De Cyrilli Epistolis pro Orientalibus scriptis.' 220. h see above p. viii.
221. i S. Isid. Epp. i. 310.
222. j 'That the Very and supreme God became Very Man, not changed from what He was, and taking what He was not, being from two natures One Son, without beginning and without end, recent and Eternal, thou thyself wouldest not deny, having very many evidences thereof from our holy father Athanasius, a man, who, above nature, soared aloft to the things of God.' Ep. i. 323.
223. k Ib. 324.
224. l Conc. Eph. Act. vi. S. Cyril says that it was the Creed of Theodore, in his Epistle to S. Proclus Ep. 54. p. 199.
225. m Fac. pro def. 3 Capp. viii. 2.
226. n S. Cyr. Ep. 59, ad Cler. et Lampon. p. 194.
227. o Ib.
228. p Johan. Ant. et Syn. S. Cyrillo, in S. Cyril. Ep. 50. pp. 192, 193. This in itself refutes the calumny of his old enemy, Count Irenaeus, that S. Cyril, for private reasons, suggested this censure of writings of Theodore.
229. q S. Cyr. ad Joann. Ep. 51. p. 195. ad Acac. Ep. 52. p. 197.
230. r Ep. 51. p. 196.
231. s Ep. 54. p. 199, 200.
232. t Ep. 49. p. 192.
233. u Ep. i. ad Serapion. n. 32. p. 681
234. v See at length in 'On the Clause "And the Son," in regard, to the Eastern Church &c.' pp. 113-123. or Preface to S. Cyril's Commentary on S. John T. i. pp. xxi sqq. 1874. Oxf.
235. w Leont. de sect. Acts. 8. B. P. x.
- 672.
236. x Conc. v. Coll. v.

237. y by my son above, p. xxix.

238. z Ep. 36 ad Acac. p.121.

239. a mentioned Ep. 83.

240. b Praef. ad libb. c. Julian. Opp. T. vi. P. ii. p. 6.

Aub.

241. c 'Ferunt.' Cassiod. Praef. ad Institt. init.

242. d His Commentaries on select passages of the Pentateuch, on Isaiah, the Minor Prophets, S. John, are known to all, as forming four out of the seven volumes of his works. Besides these, much of the Commentary on the Gospel of S. Luke has been preserved in the Syriac [published with a translation by Dr. Payne Smith]. Fragments of the Commentary of the Epistles to the Romans, the Corinthians, and the Hebrews were recovered from Catenae by Cardinal Mai and Dr. Cramer. The Collection, weeded of some passages wrongly ascribed to S. Cyril (as is the wont of Catenae), was edited by my son: some things were added from a MS. of Mount Athos, and the Syriac MSS. in the British Museum [S. Cyril. in D. Joan. Evang. Vol. iii. Oxon.]. Various old authorities say that he also wrote a Commentary on S. Matthew, (Tillemont, S. Cyr. d'Alexandrie Art. 158. v. fin). [The fragments on the Acts and Catholic Epistles, published by the Abbe Migne, did not appear to my son to furnish evidence of having formed a part of a regular Commentary l. c. p. 441. 445]. Of the O.T. large fragments of the Commentary on the Psalms and fragments of a Comm. on Jeremiah have been recovered by Card. Mai. It is certain that he wrote a Commentary on Ezekiel. There are not a few fragments of his Comment. on the Canticles. He also wrote on the book of Wisdom. (See Card. Mai Bibl. Nov. Patr. T. iii. Praef.) 243. e see ab. p. x.

244. f see ab. p. xix.

245. g Garnier, Pref. to 'the fifth Sermon of Nestorius de Deo nato et Virgine Qeoto&kw], the second against S. Proclus,' in his edition of Marius Mercator P. 2. p. 29.

246. h p. 4.

247. i Tillemont Art S. Cyrille d'Alex. c. 156.

248. j cod. 169.

249. k Common. ad Eulogium. Conc. Eph. P. 3. n. 37.

250. l Garnier Praef. in Scholia in M. Mercator. p. 218.

251. m Ep. 165 ed. Ball.

252. n Conc. Chalc. Act. ii. fin. The passages quoted are from c. 4. init., below p. 189. and c. 13. p. 201.

253. o Dial. ii. fin.

254. p § 4 init. bel. p. 189. § 13. bel. pp. 200, 201. § 27. bel. p. 215.

255. q See my son's S. Cyrilli Comm. in D. Joann. T. iii. App. pp. 420, 421.

256. r S. Cyr. Opp. T. v. P. ii. p. 23. Aub.

257. s Ib. T. vi. p. 157 sq.

258. t pro defens. 3 Capp. L. vi. 3. xi. 7.

259. u c. Nest. et Eutych. L i. quoting c. 35 bel. p. 224.

260. x in Photius cod. 229.

261. y Cod. 169.

262. z in Photius Cod. 230. p. 272 Bekk.

263. a Act, 10. p. 329. d. e.

264. b Diss. 1ma de haeresi et libris Nestorii, in his edition of Marius Mercator p. 319.

265. c See below, p. 321 note.

266. d S. Cyrilli in B. Joannis Evang. Vol. iii. è Typogr. Clar. 1872. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

Scholia on the incarnation of the Only-Begotten

Cyril of Alexandria, Scholia on the incarnation of the Only-Begotten. LFC 47, Oxford (1881) pp.185-236. A library of fathers of the holy Catholic church: anterior to the division of the East and West, vol. 47 • 1. What is Christ?

- 2. How we must understand Emmanuel.
- 3. What is Jesus.
- 4. Why the Word of God was called Man.
- 5. In what way the Word of God is said to have been emptied.
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- 10. That the flesh having a reasonable soul hath become the Body of the unembodied Godhead, and that by severing them one from another, we shall wholly and surely undo the plan of the economy in Christ.
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- 13. That the Word of God made Man is called Christ Jesus.
- 14. Proofs of Divine Scripture, that the Word of God even when made Man remained God.
- 15. Another.
- 16. Another.
- 17. That Christ was not a God-clad man, nor did the Word of God merely dwell in a man, but rather that He was made Flesh, or Perfect Man, according to the Scriptures.
- 18. Ideas or thoughts.
- 19. Apostolic sayings wherein Christ is called God.
- 20. Another.

- 21. Another.
- 22. Another.
- 23. Another.
- 24. Another.
- 25. Another.
- 26. [This number break found in Syriac only; Latin continues chapter 25]
- 27. How we must understand The Word was made Flesh and dwelt in us, and how the Word is sent which is God, and how the Body is said to be His own.
- 28. How the holy Virgin is conceived of as Mother of God.
- 29. Sayings about Christ.
- 30. Another.
- 31. Another.
- 32. That the Only-Begotten is called God even when appearing as Man.
- 33. Another.
- 34. Another.
- 35. Another.
- 36. Of the Passion of Christ, and that it is profitable that we speak in one manner and another of One and the Same, nor do we divide Him into twain.
- 37. Against those who say the human befit God the Word by reference only.

S. CYRIL BISHOP OF ALEXANDRIA SCHOLIA ON THE INCARNATION OF THE ONLY-BEGOTTEN.

[Translated by P.E. Pusey] 1. What is Christ? The name Christ hath neither the force of a definition, nor does it denote the essence of any of what kind it is, as for example a man or a horse or an ox, but it rather makes declaration of a thing wrought. For some of them of old were anointed with oil, as then pleased God, and the anointing was a token to them of kingdom: Prophets too were spiritually anointed with the Holy Ghost, so as thence too to be named christs (and 1 the blessed David sings in the Person of God and says, Touch not Mine anointed and do My Prophets no harm: the Prophet Habuccuc too says, Thou wentest forth for the salvation of Thy people, to save Thy christs): but in regard of Christ the Saviour of all we say that an anointing took place, yet neither symbolic, as though done with oil, nor as for the grace of Prophet's office, nor yet that which is understood as in destination for the achievement of ought, such as we say took place in the case of Cyrus, who reigned over the Persians and Medes, for he led an army against the land of the Babylonians, God Almighty over all instigating him thereto. For it was said, Thus saith the

Lord to Cyrus My christ, whose right hand I held. Albeit the man was an idolater, he was called christ, by reason of being as it were anointed king by the decree from above and fore-ordained by God to mightily [186 subdue the land of the Babylonians:----but this rather do we say 2.

Since on account of the transgression in Adam, sin hath reigned against all, and then the Holy Ghost fled away from the human nature and it came therefore to be in all ill, and it needed that by the Mercy of God, it mounting up to its pristine condition should be accounted worthy of the Spirit:---the Only-Begotten Word of God became Man, and appeared to them on earth with Body of earth, and was made free from sin, that in Him Alone the nature of man crowned with the glories of sinlessness, should be rich in the Holy Ghost, and thus be re-formed unto God through holiness: for thus does the grace pass through to us too, having for its beginning Christ the First-born among us. And therefore does the blessed David teaching us sing to the Son, Thou lovedst righteousness and hatedst wickedness, therefore God, Thy God anointed Thee with the oil of gladness. The Son therefore has been anointed like us in human wise 3 with the praises of sinlessness, as I said: the nature of man having in Him been made illustrious and now become worthy of partaking of the Holy Ghost, no more departing, as at the beginning, but delighting to dwell therein. Wherefore it is also written that the Spirit soared down upon Christ and hath abode upon Him. Christ therefore is the Word of God called Who because of us and as we is Man and in servant's form: both anointed as Man after the Flesh, and anointing Divinely with His own Spirit them that believe on Him.

2. How we must understand Emmanuel.

God the Word is named Emmanuel, because He laid hold of the seed of Abraham and like as partook of flesh and blood. Now Emmanuel is interpreted, With us is God. But we confess that the Word of God was with us, not [187 locally (for in what place is God not, Who fills all things?) nor because He is seen to come to us by way of aid (for thus was it said to Jesus, As I was with Moses, so I will be, with thee too), but because He was made in our condition, i. e. in human nature, without forsaking His own Nature, for the Word of God is Unchangeable in Nature. But why was it, when it was said to Jesus, As I was with Moses, so I will be with thee, that he was nevertheless not called Emmanuel? this is the reason, even though He be said to be with any of the saints. We therefore say that He God the Word became with us, at that time of which Baruch says, He did shew Himself upon earth and conversed with men, and found out all the way of instruction and gave it to Jacob His servant and to Israel His beloved, for He is our God and there shall none other be accounted of in comparison with Him. As far then as pertained to His being God by Nature, He was not with us; for incomparable is the difference between Godhead and manhood and exceeding great the difference of the natures. And therefore was the Divine David calling to Mystic relationship God the Word Who had not as yet come to us and saying in spirit, Why hast Thou departed far from us, O Lord, despisest us in season in tribulation? Therefore He departed not 4 from us, but was with us, Who while He remained what He was, took hold of the seed of Abraham, as I said; received moreover the form of a servant, and was beheld as Man upon the earth. But Christ and Emmanuel signify to us the Same Son, the one, because He was anointed as we in human wise, receiving the Spirit for the nature of man in Himself first (for He is set forth as the first beginning of the race), [188 Himself again anointing, as God, with the Holy Ghost those who believe in Him; the other, because He was with us in the way I have explained, whereof the Prophet Isaiah tells us saying, Behold a Virgin shall conceive and bear a Son and

shall call His Name Immanuel. For when the holy Virgin conceived out of the Holy Ghost, but bare according to the flesh a Son, then too was He called Emmanuel; for the Incorporeal was with us by carnal birth, and that took place which was told by David, God shall appear openly, our God and shall not be silent, and that (I deem), I Who speak am at hand. For the Word spake through the Prophets as yet Unembodied, He came Embodied.

3. What is Jesus. By the force of the ideas 5 whereby we are bound to speak of One Son of God, Christ and Emmanuel and Jesus are the Same, and this name too from the fact, for He shall save (it says) His people from their sins. For just as the name Emmanuel meant, that the Word of God through His Birth of a woman was made with us; and Christ again, that made Man. He is said to be anointed as we in human wise; so too Jesus, that He saved us His people, which specially proves Him to be truly God and by Nature Lord of all. For the creature is not said to belong to a mere man 6, but rather it will befit to say that all things are the Only-Begotten's even though He was made Man.

Some one haply will say, Yet the people of Israel were called Moses'. To this we will say, The people was called God's and that was true; but because they passed into revolt, and made a calf in the desert, they were dishonoured of God, He vouchsafed not any more to call them His people, but made them over to a man. Not so we, for we are Jesus' own, in that He is God and all things created through Him. For so saith David, For He hath made us and not we ourselves, we are the people of His pasture and the sheep of His [189 Hand. And Himself again says of us, My sheep hear My voice and they follow Me, and again, And other sheep I have which are not of this fold, them also I must bring and there shall be one fold, one Shepherd. And He bade too the blessed Peter, Simon, son of Jonas, lovest thou Me? feed My lambs.

4. Why the Word of God was called Man. The Word out of God the Father was called Man, albeit by Nature God, in that He partook of blood and flesh like we. For thus was He seen of those on the earth, and not letting go what He was, but assuming human nature like us, perfect as regards itself; yet in human nature too hath He remained God and Lord of all, by Nature and in truth Begotten of God the Father. And this the most wise Paul most clearly shews us, for he says, The first man is of the earth earthy, the second Man the Lord 7 out of Heaven. Albeit the holy Virgin hath borne the Temple united to the Word, yet is Emmanuel said to be (and rightly) out of heaven, for from above and out of the Essence of God the Father was His Word begotten. Yet He descended unto us when He was made Man; yet thus too is He from above. And John testified, saying of Him, He that cometh from above is above all, and Christ Himself saith to the people of the Jews, Ye are from beneath, I am from above, and again, I am not of this world, albeit He was as Man . called part of the world; yet therewith also was He above: the world as God. For we remember that He plainly says, And no man hath ascended up to heaven but He That came down from Heaven, the Son of man. But we say that the [190 Son of Man came down from Heaven by an economic union, the Word allotting to His own Flesh the endowments of His glory and God-befitting Excellency.

5. In what way the Word of God is said to have been emptied.

God the Word full by nature and in every way Perfect, and distributing out of His own Fullness His own goods to the creature, we say was emptied: in no wise wronged in His own Proper Nature, nor changed so as to become otherwise, nor made in ought inferior, for inconvertible and

unchangeable is Himself also even as He Who begat Him, and never may He be capable of passion. But when He was made Flesh, i.e. Man, He made (as He said, I will pour forth of My Spirit upon all flesh) the poverty of human nature His own; first, in that He was once made man, albeit He remained God; next in that He took the form of a servant, Who is in His own Nature free, as Son, and while He is Himself the Lord of glory He is said to receive glory: Himself Life, He is said to be quickened: and receives power over all, Himself King of all and with God, and He was obedient to the Father, suffered the Cross and so on. But these things befit the measure of the human nature, yet He makes them His own with flesh and fulfils the economy, remaining what He was.

6. How Christ is One. The Divine Paul writes, Though there be gods many and lords many in heaven and in earth, yet to us One God the Father of Whom all things and we of Him, and One Lord Jesus Christ through Whom all things and we through Him. Yea and the very wise John said of God the Word, that All things were made through Him, and without Him was nothing made, and the blessed Gabriel declared the Gospel to the Holy Virgin saying, Behold thou shalt conceive in thy womb and, bear a Son, and shalt call His Name Jesus. Since then the Divine Paul declares that all things were made through Jesus Christ, and the Divine Evangelist confirms the force of the sentence and preaches that He [191] was God the Maker of all things, speaking truly, and the Angel's voice too points out that Jesus Christ was truly born of the Holy Virgin: yet we do not say that Jesus Christ was mere man [8], nor do we conceive of God the Word apart from His human nature but, we say that He was made One out of both, as God made Man, the Same begotten Divinely out of the Father as Word, and humanly out of woman as Man: not as though called to a second beginning of being then when He is said to have been born after the flesh: but begotten indeed before all ages, yet when the time came wherein He must fulfil the economy, born also of a woman after the flesh. Therefore, albeit others are called by like name christs, yet is there One Jesus Christ through Whom are all things, not that a man was made Maker of all things, but that God the Word, through Whom all things were made, like as we took part of flesh and blood, and was called Man, yet lost not what He was; for so, so made in flesh is He rightly understood to be Maker of all.

7. How Emmanuel is One.

Once for all in the last ages is God the Word said to have been made Man, and (as Paul saith) was manifested by the Sacrifice of Himself. And what is the Sacrifice? He offered His own Body for us for an odour of a sweet savour to God the Father, and entered in once into the holy place not by the blood of goats and hells, but by His own Blood, for so to them who believe on Him obtained He eternal redemption. Therefore very many before Him were saints but no one of them was called Emmanuel. Why? For not yet had the time come, when He was to be with us, i.e., to come in our nature through flesh, Who is superior to every creature. One therefore is Emmanuel, for once was the Only-Begotten made Man, when He underwent fleshly Birth

through the holy Virgin. For it was said to Jesus too, I [192]

will be with thee, yet was he not Emmanuel; He was also with Moses, yet neither was he called Emmanuel. As often therefore as we hear the name, With us is God, given to the Son, let us wisely conceive that not so was He with us in the last times, as He is sometimes said to have been with

the saints, for with them He was as a helper only: but with us He was, because He was made like us, not losing His own nature, for He is unchangeable as God.

8. What we say the union is.

Union is arrived at in many ways: for some severed in disposition and mind and at variance one with another are said to be united in friendly agreement, laying aside their differences. And we say that things are united which are joined to one another or brought together in other ways, either by juxta-position or mixture or composition. When therefore we say that the Word of God was united to our nature, the mode of union is clearly above man's understanding; for it is not like one of those mentioned, but wholly ineffable and known to no one of those who are, save only to God Who knoweth all things. And no marvel, if we are overcome by such ideas, when if we accurately investigate our own matters how they be, we confess that the grasp of them is beyond the understanding that is in us. For after what mode we conceive that the soul of man is united to his body, who can tell? But if we, who are wont to conceive and avail to speak scantily and with difficulty must form our judgement of things so subtil and beyond understanding and speech; we say that it will befit to conceive (yet altogether less than the truth is our word) that of such sort is the union of [193] Emmanuel, as one reckons that the soul of man too has with its own body. For the soul makes its own the things of the body although in its own nature imparticipate of its sufferings, both physical and those brought on it from without. For the body is moved to natural desires and the soul which is in it shares the perception thereof by reason of the union, but participates in no way, yet thinks that the achievement of the desire is its own enjoyment. And even though the body be struck by any or be cut with steel, it co-grieves, its own body suffering, yet will itself in its own nature suffer nought of the things inflicted.

Nevertheless above this too do we say that the union is in the case of Emmanuel. For it were necessary that the soul united thereto should grieve along with its own body, that so, fleeing the disgrace, it might submit a tractable neck to God. But of God the Word, it were absurd to say that He were co-percipient of the contumelies (for free from passion is the Godhead and not in our condition), yet has He been united to flesh possessed of a reasonable soul, and when it suffered, He was impassibly in cognizance of what befell it and brought to naught as God the infirmities of the flesh, yet made them His own as belonging to His own Body: thus is He said both to hunger and be weary and suffer for us.

Hence the union of the Word with the human nature may be not unaptly compared with our condition. For as the body is of other nature than the soul, yet is one man [194] produced and said to be of both; so too out of the Perfect Person of God the Word, and of manhood perfect in its own mode, is One Christ, the Same God and Man in the Same. And the Word (as I said) makes its own the sufferings of Its own Flesh, because Its own is the Body and not another's: and It shares with Its own Flesh the operation of the God-befitting might that is within It; so that it should be able both to quicken the dead and to heal the sick. But if we must, using examples out of the God-inspired Scripture, shew as in type the mode of the union, come let us say it, as we are able.

9. Of the coal. The Prophet Isaiah says, There was sent unto me one of the Seraphim and in his hand a live coal which he took with the tongs from off the altar and he said to me, Lo this touched thy lips and shall take away thine iniquities and purge thy sins. But we say that the live coal fulfils to us the type and image of the Incarnate Word, Who, if He touch our lips, i. e., when we confess

the faith Him-ward, doth then both make us pure from every sin and free us from the pristine charges against us.

Natheless one may see in the coal, as in an image, the Word of God united to the human nature, yet not losing the being what He is, but rather

trans-elementing what He had taken, or united, unto His own glory and operation. For as fire having to do with wood and entering into it, seizes hold of it, and removes it not from being wood, but transmutes it rather into the appearance and force of fire, and inworks all its own property therein, and it is now reckoned one with it, so shall you conceive of Christ too. For God united ineffably with the manhood, hath kept it what we say that it is, and Himself hath remained what He was; but once united, is accounted one with it, making His own what is its, and Himself too introducing into it the operation of His own Nature.

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10. That the flesh having a reasonable soul hath become the Body of the unembodied Godhead, and that by severing them one from another, we shall wholly and surely undo the plan of the economy in Christ. In the Song of Songs our Lord Jesus Christ Himself has been introduced to us saying, I am the flower of the plain, the lily of the vallies. As then the smell is something unembodied, for it uses as its own body that wherein it is, yet is the lily conceived of as one out of both, and the failing of one utterly destroys the plan thereof, for in the object is the smell and the object is its body: so shall we conceive of the Nature of the Godhead in Christ too, that it sheds forth on the world the savour of His own more than earthly Excellence 10, as in the object His human Nature, and that the unembodied by Nature became by economic union all-but embodied also, because It willed to be recognized through the Body; for It hath wrought therein things God-befitting. Hence will the Unembodied be rightly conceived of as in His own Body, even as in the flower too, the object, is the scent, yet both together is called lily.

11. That the Word being co-brought to true union with the human nature, the things united 11 have remained unconfused. The holy Tabernacle was reared by the will of God in the wilderness and in it was manifoldly typified Emmanuel. The God of all said therefore to the divine Moses, And thou shalt make an ark of incorruptible wood, two cubits and a half its length, and a cubit and half its breadth and a cubit and a half its height, and thou shalt overlay it with pure gold, within and without shalt thou overlay it. But the wood that will not rot will be a type of the incorruptible Body (for cedar does not rot); gold as matter surpassing all others will indicate to us the Excellence of the Divine Essence. [196 But observe how the whole ark 12 was overlaid with pure gold within and without. For God the Word was united to the holy Flesh, and this (I deem) is it that the ark was overlaid without. But that He made His own the reasonable Soul also that was within the Body, will this shew, viz., that He bade that it should be overlaid within also. And that the Natures or Hypostases have remained unconfused, shall we see hence. For the gold that was spread upon the wood, remained what it was, and the wood was rich in the glory of the gold; yet it ceased not from being wood. But that the ark is taken as a type of Christ one may be assured of through many proofs. For it used to precede them of Israel, seeking rest for them; Christ too somewhere says, I go to prepare a place for you.

12. That the Word being God was made Man, and that not man merely honoured with bare connection was called to equal Dignity or Authority with God the Word, as some suppose. The Divine Paul says that great is the Mystery of godliness. And this is true, for the Word was manifested in the flesh, since He is God; justified in Spirit, for in no wise is He seen to be holden by our infirmities, albeit for us made Man, for He did no sin; seen moreover of angels, for neither were they ignorant of His generation after the Flesh; He was preached moreover unto the Gentiles, as God made Man; and thus believed on in the world. And this the Divine Paul proved thus writing, Wherefore remember that ye being in time past Gentiles in the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, that at that time ye were without Christ, aliened from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without [197] God in the world. The Gentiles were therefore without God in the world, when they were without Christ; but when they acknowledged Him to be truly and by Nature God, themselves too were acknowledged by Him confessing the faith. And He was received up into glory, Divine glory that is; for blessed David sings, God is gone up in joy. For He went up verily with Body, not in bare Godhead, for God was Incarnate.

We believe therefore, not in one like us honoured with Godhead by grace, lest we be caught worshippers of a man, but rather in the Lord Who appeared in servant's form, and Who was truly like us and in human nature, yet remained God, for God the Word, when He took flesh, laid not down what He was, but is conceived of the Same God alike and Man.

Thus is the faith and rightly. But if any say, What harm if a man like us be conceived of as laying hold on Godhead and not God rather be made man? we shall answer that there are a thousand things which may be brought to bear against this, and which all but tell us that we ought firmly to strive against it and not thus to believe. For come before ought else, let us look at the mode of the economy with Flesh and thoroughly investigate the nature of our condition; the nature of man was perilled and was brought down to the extreme of ill, condemned to curse and death and involved in the toils of sin, was straying and was in darkness, it knew not Him Who is by Nature and truly God, it worshipped the creature more than the Creator. How then could it be freed from such ills? Or do we say that it was lawful for it to lay hold on the Divine Nature, albeit it did not at all know what the Dignity of the Supreme Nature is, it which was holden of unlearning and darkness, and denied by the soil of sin? how was it like that it could mount up to the All-Pure Nature and lay hold on glory which none can lay hold of, except he receive it? For let it be supposed that by knowledge for example, and through knowing we say that it lays hold thereof: who is to teach it? For how shall they believe [198] except they hear? But this is not at all to take hold of Godhead, and to seize the glory that beseems It.

Hence it will be more meet (and reasonably so) to conceive that God the Word through Whom are all things, desiring to save that which was lost; by co-abasement unto us, lowered Himself to what He was not, in order that the nature of man too might become what it was not, eminent in the Dignities of the Divine Supremacy by union with Him, and should be rather brought up to what was above nature, than bring down unto what was alien from His Nature, the Unchangeable, as God. It behoved that the Incorruptible should lay hold on the nature subject to corruption, that He might free it from the corruption, it behoved that He Who knew not to sin should be made conformal with those who were under sin, that He might make sin to cease: for as where is light, there surely darkness will have no work, so where incorruption is present, is all necessity that corruption flee,

and that, since He Who knew not sin hath made His own that which was under sin, sin should come to nought. But that the Word, being God, was made Man, and not rather that Christ was Man deified, I will endeavour to shew from the Holy Scriptures also. Blessed Paul says therefore of the Only-Begotten, Who being in the Form of God thought not the being equal with God a thing to seize, but emptied Himself taking servant's form, made in the likeness of men, and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross; wherefore God also highly exalted Him and gave Him the name which is above every name, that at the name of Jesus Christ every knee should bow of heavenly and earthly and infernal and every tongue confess Lord Jesus Christ to the glory of God the Father. Whom therefore shall we say was in the Form of God and Equality of the Father, and thought these things not a thing to seize; but descended rather into emptiness and into servant's form, and humbleth Himself and was made in our likeness? If man made of a woman bare and sole, [199] how was he in the Form and Equality of the Father? or how has he fulness that he may be conceived of as emptied? or in what height placed afore, is he said to have humbled himself? or how was he made in the likeness of men, who was so formerly too by nature, even though haply he were not said to be so made? yea where was he emptied, taking the fulness of the Godhead? or how was he not made most high who mounted up into glory supernal?

Therefore we say that not man was made God, but rather that the Word of God Who was in Equality and Form of the Father was made in emptiness because of: the human nature, for He was emptied in this way, by reason of our likeness, being Full, as God: He was humbled on account of the Flesh, while He departeth not from the Throne of the Divine Majesty, for He hath His Seat Most High: He was made in the likeness of men, being of the Same Form with the Father, of Whose Essence He is the Form. Yet since He was once made as we, He is said to have ascended with Flesh too into the glory of the Godhead, which indeed He had evident as His own, yet was He in it after another sort, on account of the Human Nature, for He is believed to be Lord of all, even with Flesh. But to Him boweth every knee, and that not to the grief or dishonour of the Father, but rather to His glory: for He rejoiceth and is glorified when the Son is adored by all, albeit made like us; for it is written again, For He took not on Him angels but He took on Him the seed of Abraham, wherefore in all things it behoved Him to be made like unto His brethren. Lo the Word took hold of the seed of Abraham, in that He is God, not some man like us took hold of Godhead, and He is Himself made like unto us, and is called our Brother as Man, not we to Him as regards the Nature of the Godhead. And again: Forasmuch then as the children partook of blood and flesh, He also Himself likewise partook of them, that through death He might destroy him who holdeth the power of death, that is, the devil, and might deliver them who through fear of death were all their lifetime subject to bondage. Lo again Himself just as [200] we partook of blood and flesh; and this hath a reason most closely united and kin, for it is written, For what the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of flesh of sin and for sin condemned sin in the flesh. Observe again that not man is shewn to be affecting the Divine Nature, and mounting up to His Dignity; but God the Father sending rather His Son in the likeness of flesh of sin to destroy sin. Therefore the Word, being God, made Man let Himself down into emptiness; and Christ is seen to be no mere man, affecting the Divine Glory.

13. That the Word of God made Man is called Christ Jesus.

Desiring to investigate the Mystery of the economy with flesh of the Only Begotten, we say this, holding true doctrine and right faith, that the Word Himself out of God the Father, Very God out of Very God, the Light That is out of Light, was Incarnate and made Man, descended suffered rose from the dead: for thus defined the holy and great Synod the Symbol of the Faith; But investigating and desiring to learn what is the true meaning of the Word being Incarnate and made Man; we see that it is not to take man in connection in regard of equality of dignity or authority or of mere community of name of sonship; but rather to be made man as we, together with His preserving to His own Nature Its being unchanged and without turn, Who economically became in assumption of flesh and blood.

One therefore is He Who before the Incarnation is called by the God-inspired Scripture, Only-Begotten, Word, God, Image, Brightness, Impress of the Person of the Father, Life, Glory, Light, Wisdom, Power, Arm, Right Hand, Most Highest, Magnificence, Lord of

Sabaoth, and other like names, truly most God-befitting; and after the Incarnation, Man, Christ Jesus, Propitiation, Mediator, Firstfruits of them that slept, First-begotten of the dead, Second Adam, Head of the Body the Church; the first

[201 names also following Him: for all are His, both the first and those in the last times of the world.

One therefore is He Who both before the Incarnation was Very God and in the human nature hath remained That He was and is and shall be. We must not then sever the One Lord Jesus Christ into Man separately and into God separately, but we say that Jesus Christ is One and the Same, yet knowing the distinction of the Natures and keeping them unconfused with one another. When therefore Holy Writ says that in Christ dwelt all the fulness of the Godhead bodily, we do not therefore say that the Word by Himself dwelt in another, the man Christ, nor plucking asunder one from another things united do we conceive of two sons, but this rather, that holy Writ calls by the name Christ sometimes separately the human nature of the Word of God which He having as His own, used as a Temple. And it has been written somewhere of human souls also, Them that dwell in houses of clay, whereof we too are of the same clay. Do we then, since he calls the bodies of men houses of clay, and affirms that their souls dwell in them, sever one man into two? yet how is it not wholly without blame 13, that in a man should be said to dwell his spirit? so that even though the form of speech passes through this mode, unable to do otherwise, it does not beseem that the natures of things are therefore injured, but rather we must conceive that they hasten the straight way of the truth. When then any of those things which do not possess like nature one with another, are seen brought together to unity by composition, and the one (for example) is said to dwell within the other; we must not sunder them into two, seeing that the concurrence unto unity is in no wise injured, even though one of the things united be separately called by us what the two together are. For in man too (as I said) is said to dwell his spirit; yet both the spirit separately and likewise the body are called man. [202 And some such thing as this doth the most wise Paul indicate to us saying, For though our outward man perish yet the inward man is renewed day by day. When then any saith that our inward man dwelleth in our outward man, he speaks true, yet he does not sever the one into two. The Prophet Isaiah too somewhere saith, By night does my spirit rise early unto Thee, O God. Is then his spirit said to rise early to God, as being other than himself? albeit how is it not absurd to say any thing of this kind? Therefore we must know figures of speech, yet not depart from what is reasonable, but fetch about the force of the things signified to the aim befitting

each. And although Jesus be said to advance in age and wisdom and grace, this will pertain to the economy. For the Word of God permitted His Humanity to advance by reason of the habits of its proper nature, and willed as it were by little and little to extend the illustriousness of His own Godhead, and along with the age of the Body to put out therewith what is Its own; so that nought strange should be seen and terrify any with its overmuch unwontedness: while even so they spake, How knoweth this man letters having never learned? Therefore bodily is the increase; and the advance in grace and wisdom will befit the measures of the Human nature: yet we say that the Word out of God is Himself in His own Nature All-Perfect, not lacking advance, nor wisdom, nor grace, but that He imparts rather to the creature wisdom and grace and the things whereby it is in good case. And though Jesus be said also to suffer, the suffering will belong to the economy; but is said to be His, and with all reason, because His too is that which suffered, and He was in the suffering Body, He unknowing to suffer (for He is Impassible as God); yet as far as pertained to the daring of those who raged against Him, He would have suffered, if He could have suffered.

Therefore since the Only-Begotten has been made as we, as often as He is called Man by the God-inspired Scripture, considering the economy, let us confess that even so is He God by Nature. [203 14. Proofs of Divine Scripture, that the Word of God even when made Man remained God.

God says somewhere to the hierophant Moses, And thou shalt make a mercy seat, by inlaying of pure gold: two cubits: and a half the length thereof and a cubit and a half the breadth thereof, and thou shalt make two cherubim of gold, of beaten work, and shalt put them on either side, one cherub on this end the other cherub on that end of the mercy seat, and, thou shalt make the two cherubim on the two ends thereof. The cherubim shall stretch forth their wings on high, overshadowing the mercy seat with their wings and, their faces one to another, looking to the mercy seat shall the faces of the cherubim be. A most sure image will this be that God the Word even in the human nature remained God and in His own Glory and Majesty even though for the economy's sake made like unto us; for a propitiation through faith was Emmanuel made unto us. And this the most wise John proved saying to us, My little children, these things write I unto you that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins; so too Paul says, Whom God set forth a propitiation through faith in His Blood. But see the Cherubim standing round about the Mercy seat and overshadowing it with their wings, but turned toward the Mercy seat and all but fixing their eye on their Lord's beck. For to the will of God alone looketh the whole multitude of the heavenly spirits, and is never sated with the sight of God. So doth the Prophet Isaiah say that he saw the Son on a throne high and lifted up, the Seraphin standing around and waiting on Him as God.

15. Another. The Divine Moses was of old appointed to free Israel from the violence of the Egyptians. But since it was needful that they who were under the yoke of an unwonted servitude, should first learn that God was now reconciled to them, He bade him work miracles: for a miracle [204 oft-time brings us to belief. Moses therefore says to God Almighty, But if they shall not believe me nor hearken to my voice, saying, The Lord hath not appeared unto thee, what shall I say to them? the Lord then said unto him, What is that in thine hand? And he said, A rod: and He said to him, Cast it on the ground: and he cast it on the ground 14 and it became a serpent and Moses fled from before it: and the Lord said unto Moses, Put forth thine hand, and take it by the tail; and he put forth his hand and took it by the tail and it became a rod in his hand. And He said to him,

That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob hath appeared unto thee. Observe herein 15 the Son of God by Nature and in truth, as a Rod of the Father (but the Rod is the ensign of Kingdom), for in the Son hath He power over all. Whence Divine David also saith, Thy Throne, O God is for ever and ever, a Rod of Equity the Rod of Thy Kingdom. But He cast it on the ground, i. e., surrounded it with an earthly Body, or through the human nature sent it upon the earth, for then, then was it made in likeness of the wicked, men that is, for of wickedness is the serpent a token. And that this is true, thou wilt hence know. For our Lord Jesus Christ Himself, in image and figure of the economy wrought with flesh is taken for the brazen serpent which Moses reared to cure the serpents' bites. For He says, And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish but have eternal life. For as the serpent made of brass was an occasion of salvation to those in peril (for looking on it they were saved), so our Lord Jesus Christ too to those who see Him in the likeness of bad men in that He was made Man, yet are [205 not ignorant that He is God Who quickens, will be the Bestower of Life and the power of escaping bitter and venomous beasts, I mean the powers that oppose us.

It will be a figure too of this that Moses' Rod devoured the other rods, which the Magi had cast on the ground. The Rod therefore was indeed cast on the earth, yet did not abide a serpent, but taken again it was what it had been; for although the Father's Rod, i.e., the Son, through Whom He hath power over all was made (as I said before) in our likeness: yet when the economy was fulfilled He hastened back into Heaven and was again as in the Father's Hand a Rod of Righteousness and of Rule; for He sitteth at the Right Hand of His Father in His own Majesty, possessing the Supreme Throne even with

Flesh.

16. Another. And the Lord God said again to him, Put thine hand into thy bosom, and he put his hand into his bosom and took forth his hand out of his bosom and his hand became as snow. And He said again, Put thine hand into thy bosom, and he put his hand into his bosom and brought it forth of his bosom, and it was turned again to the colour of his flesh. The Hand and the Right Hand of God the Father the Divine Scripture calls His Very Son. For it introduces Him saying, I by Mine Hand founded the Heaven, and the Divine David too singeth, By the Word of the Lord the Heavens were stablished. See therefore that Moses' hand was as yet hidden in his bosom and had not yet become leprous; brought forth and immediately it became leprous; then after a while put in and again brought forth, and for the future not leprous; for it was restored (it says) to the colour of his flesh. Therefore as long as God the Word was in the Bosom of the Father, He shone with the brightness of Godhead, but when He was in a manner forth of it because of the Incarnation or being made Man, He became in the likeness of flesh of sin and was numbered among the wicked: for the Divine Paul saith, Him who knew not sin [206 He made sin for us, that we might he made the Righteousness of God in Him. This I think is what the leprosy means, for the leper was unclean according to the Law. But when He was again in the Bosom of the Father (for He was taken up at the Resurrection from the dead), the Hand again brought forth was seen clean; for our Lord Jesus Christ will come, He will come in His season in the brightness and glory of the Godhead, although He have not cast away our likeness. For blessed Paul too saith of Christ, For He once died to take away the sins of many, and unto them that look for Him unto salvation shall He appear the second time without sin.

Therefore as often as the Divine Scripture names Christ Jesus, do not think of man by himself, but think rather that Jesus Christ is the Very Word out of God the Father, even

16 when He became Man.

17. That Christ was not a God-clad man, nor did the Word of God merely dwell in a man, but rather that He was made Flesh, or Perfect Man, according to the Scriptures.

They who have their faith in Christ undefiled, and approved by right votes of all men, will say that God the Word Himself out of God the Father descended into emptiness, taking servant's form and, making His own the Body which was born of the Virgin, was made as we and called Son of Man. He is indeed God according to the Spirit, yet the Same Man according to the flesh

17. And the Divine Paul also addressed the people of the Jews saying, God Who manifoldly and in many ways of old spake to the fathers in the prophets, in these last days spake to us in

the Son. And how is God the Father understood to have spoken in the last days in His Son? For He spake to them of old the Law through Him; and hence the Son Himself says that they are His Words through the most wise

[207 Moses. For He says, Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil: for I say unto you that one jot or one tittle shall not pass from the Law till all be fulfilled. Heaven and earth shall pass away but My words shall not pass away: there is also the Prophet's voice, I that speak am at hand. Hence when He was made in flesh, then spake to us the Father through Him, as saith blessed Paul, in the last days. But lest we should not believe that He it is Who before the ages also was Son, he added immediately, Through Whom He made the worlds too: he also mentions that He is the brightness of the glory and the Impress of the Person of the Father.

Man therefore was He truly made, through Whom God the Father made the worlds too; and was not (as some suppose) in a man, so as to be conceived of by us as a man who has God indwelling in him. For if they believe that these things are really so, superfluous will seem to be the blessed Evangelist John, saying, And the Word was made Flesh. For where the need of being made man? or why is God the Word said to be Incarnate, unless was made flesh means that He was made like us, and the force of the being made man declares that He was made like us, yet remained even so above us, yea also above the whole creation? But I think it due by instances also to prove what I have said and to persuade that the Only-Begotten has been made Man and is God even with Flesh and hath not rather indwelt in a man, rendering him God-clad, like others too who have been made partakers of His Godhead.

18. Ideas or thoughts

18.

God says somewhere of us, I will dwell in them and walk in them and I will be to them a God and they shall be to Me a people. And our Lord Jesus Christ Himself too saith, Lo I am coming and if any man open to Me, I will enter both I and the Father and we will dwell with him and sup with him. We are also called temples of God, for Ye (he [208 says) are the Temples of the Living God, and again, Know ye not that your bodies are the Temples of the Holy Ghost Which is in you Which ye

have of God? But if they say that He is Emmanuel, as each one of us has had God indwelling in him, let them confess it openly, that when they see Him worshipped as well by us as by the Angels, in Heaven alike and upon earth, they may blush as thinking otherwise, and ignorant of the drift of the holy Scriptures, and not having in them the faith which they delivered to us, who from the beginning were eyewitnesses and ministers of the Word. But if they say that He is therefore God and glorified as God because the Word of God the Father merely dwelt in Him, and not because He was made Man, let them hear again from us, If to them who had God indwelling in them, it suffices that they might therefore be truly gods and adored by all, all are gods and to be adored, for He dwelleth in the holy Angels, and we have Him ourselves too in us through the Spirit; but this is not enough to shew that they are by nature gods and to be adored who have the Spirit in them. Not therefore for this is Emmanuel. God and to be worshipped because the Word of God dwelt in Him as in a mere man, to be considered by himself and apart, but because He was made flesh, i. e. Man, for He remained therefore God who is to be worshipped.

19. Apostolic sayings wherein Christ is called God.

Speaking of the Mystery Christward, he says, Which in other ages was not made known unto the sons of men, as it is now revealed unto His saints, unto whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you the hope of glory, Whom we preach. If

19 therefore He is God-clad and not truly God, how is Himself the riches of the glory of the Mystery which is proclaimed to the Gentiles? or how is God at all proclaimed?

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20. Another. For I would that ye knew what conflict I have for you and for them at Laodicea and as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgement of the Mystery of God of Christ 20. Lo he calls the Mystery of God the Mystery of Christ, and wishes certain to have full understanding unto the acknowledgement of it. Of what understanding therefore was there need to those who would learn the Mystery of Christ, if they were to hear that God dwelt in a man? for there would be need of exceeding understanding to know on the other hand that the Word being God was made Man.

21. Another. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth. Lo again he makes mention that their faith was Godward, while Christ too saith, He that believeth in Me hath everlasting Life: and the word of the Lord he calls the preaching of Him.

22. Another. For yourselves know our entrance in unto you that it was not in vain, but after that we had suffered many things before and been reviled as ye know in Philippi, we were bold in our God to speak unto you the Gospel of God. Lo speaking in God, he made mention of the Gospel of God, who preaches Christ to the Gentiles.

23. Another.

Call to mind, brethren, our labour and travail, labouring |210

night and day that we might not be burdensome to any of you, we preached the Gospel of God among you: and again, For this cause we too thank God without ceasing, because when ye received, from us the word of hearing of God, ye received it not as the word of men but as it is in truth the Word of God which worketh in you which have believed. Does he not plainly call the preaching about Christ the Gospel of God and word of God? this surely is plain to all.

24. Another 21. For the grace of God our Saviour 22 hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly and uprightly and piously in this world awaiting the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ. Lo our Lord Jesus Christ is most openly called God and Great: for He it is Whose coming of glory we awaiting, are diligent to live soberly and unblameably. But if He be a God-clad man, how is He also great God? or how is the hope in Him a blessed one? if so be that the Prophet Jeremiah is true in saying, Cursed the man that putteth his trust in man. For neither could his bearing God (as I said before) render him God Himself: next let them teach us what hinders that all others be gods and to be worshipped who have God in them? But blessed Paul calls Christ God and Great and that hath a blessed coming, he who is found saying of the Jews, and of Emmanuel, Whose are the fathers and the covenant and the promises and of whom as concerning the flesh, Christ Who is over all God 23 blessed for ever. Amen. But that by Divine revelation he did make his preaching, is clear in that himself saith, Then fourteen years after I went up again to Jerusalem with Barnabas and took Titus with me also; but I went up by revelation and set forth to them the Gospel which I preach to the Gentiles, but privately to them who seemed to be somewhat, lest haply I should run or had run in vain. He preaching Christ to the Gentiles [211 as God, every where calls His Mystery Divine 24. He went up to Jerusalem by revelation and set forth to them who seemed to be somewhat, i. e., to the holy Apostles and Disciples, lest perchance he should run in vain or had run. But when he had gone down from Jerusalem and was again among the multitude of the Gentiles, did he correct ought of his former [teaching]? did he not persevere in confessing that Christ is God? and indeed he writes to certain, I marvel that ye are so soon removed from him who called you, unto another gospel which is not another, save there be some that trouble you, and would pervert the Gospel of Christ: and he says again, But though we or an Angel from Heaven preach any other gospel unto you than that ye have received, let him be anathema. For what reason therefore leaving all else albeit they had God indwelling, did he preach Jesus Alone as God?

25. Another.

It is written of Christ, But when He was at Jerusalem in the feast day many believed in His Name, when they saw the signs which He was doing, but Jesus Himself trusted not Himself to them, because He knew all men and because He needed not that any one should bear witness of a man, for Himself knew what was in man. If He were a God-clad man, how were not the many deceived who at Jerusalem believed on His Name? or how doth He Alone know the things which are in man when none else knoweth them 25? for God is said to have fashioned our hearts one by one. Or why doth He Alone forgive sins? for He saith, That the Son of Man hath power upon earth to forgive sins. Why is He Alone apart from others the Co-sessor of God the Father? why do the Angels worship Him Alone, and did He teach us to deem of the Father as our common Father which is in Heaven, but ascribeth Him in special manner to Himself? But perchance you will say that words of this sort are to be attributed to the indwelling Word. Ought He not [212 therefore,

according to the measure beseeeming Prophets, Himself too to have said, Thus saith the Lord 26? But when He would ordain the things that are above the Law, taking to Himself authority befitting a Legislator, He used to say, I say to you.

How says He that He is free and not indebted 27 to God? It is because He is Son in truth. And if He were a God-clad man, would He be also free by Nature? For God Alone is free and unbound: for He Alone exacts as it were tribute from all, and receives from all as from debtors due observance. And if Christ is the end of the Law and the Prophets, yet is a God-clad man, might one not say that the end of the prophetic preachings has brought upon us the charge of man-worship?

Again, the Law set forth, Thou shalt worship the Lord thy God and Him only shalt thou serve. By which teaching it led us unto Christ, as unto a knowledge more excellent than they had who were in the shadow: shall we therefore, making light of worshipping God, worship a man who has God indwelling? for where were it best that God be conceived to be? in heaven or in a man? in Seraphim or in earthly body?

If therefore He were God-clad man, how partook He like as we in flesh and blood? For if because He indwelt him, this were enough for Him that He should partake of ours like as we, and if His so participating is the being made man: He indwelt in many saints too: He was therefore not once but full often made man. Why therefore is He

said once in the end of the world to have appeared to put away sin by the sacrifice of Himself? how do the Divine

Scriptures preach to us one Coming of the Word?

26. If 28 He were a God-clad man, He too (it seems) was made the Temple of God, and how is Christ in us also? as a Temple in temples? or rather as God in the temples through |213 the Spirit? If He were a God-clad man, why is His Body alone Life-giving? for such should have been the bodies of others also, wherein indwelt Almighty God. And the Divine Paul also wrote somewhere, He that despised Moses' Law died without any mercy at the hands of two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God and hath deemed polluted the Blood of the Covenant? Yet Divine was the Law, and the Commandments spoken through Angels: how then will he be thought worthy of sorer punishment who hath deemed polluted the Blood of Christ? or how is the faith Christ-ward better than the worship after the Law? But (as we have already said) Christ is not as other saints, a God-clad man, but rather God in truth and He possesses glory higher than all the world, because, being the Word of God by Nature, God was made flesh or perfect man; for we believe that the Body which was united to Him is ensouled and endowed with reason, and wholly true is the union.

27. How we must understand The Word was made Flesh and dwelt in us, and how the Word is sent which is God, and how the Body is said to be His own. The blessed Paul makes mention that the Only-Begotten Word of God took hold of Abraham's seed and also that He partook of flesh and blood as we. We remember too the voice of John, for he says, And the Word was made Flesh and dwelt in us. Was it therefore the aim of these men, being spiritual, to teach that the Word of God suffers change, or that it is right that He should undergo the mutation which belongs rather to the creature? so that that too which He was not, He should haply either come to of His own will, or

another against His will drive Him into another nature? God forbid: for He remains the Same, excluding from His Nature every change, unknowing to suffer a shadow of turning: for That Supreme and Heavenly Nature is ever fixed in Its own.

How then the Word has been made Flesh it is needful to see. First then the Divine Scripture full often calls man [214 flesh and as it were from part makes declaration of the whole animal, and does the same sometimes no less from the soul alone, for it is written that all flesh shall see the salvation of God, and moreover the Divine-uttering Paul saith, I conferred not with flesh and blood, and the hierophant Moses addressed them of Israel, Thy fathers went down into Egypt in threescore and fifteen souls. And one would not therefore say that bare and fleshless souls made their descent into Egypt, nor again that to soulless bodies and mere flesh God gave bounteously of His salvation. As often therefore as we hear that the Word was made Flesh, let us conceive of man made out of soul and body. But the Word being God was made perfect man taking a body endowed with soul and mind, and having united this to Himself in truth, as He knows (for thoughts of this kind are utterly unattainable by our mind), was called son of man. Yet if one must say somewhat, looking as in a mirror, the human mind defines that the Word was united to the Body having a reasonable soul, much as is the soul of man too to its own body, which is of other nature than it, yet obtains even thus participation and union with the body, so as to appear not other than it, in that by composition one living thing is effected out of both, it nevertheless remaining (as I mentioned before) in its own nature. Hence we say that not by mutation or change has the Word of God been made Man, nor yet that It recked not of being God (how could it be so?) but that taking flesh of a woman and united to it from the womb, He proceeded forth, the Same, Man and God, for not as casting away the Ineffable Generation out of God the Father, did He endure that of a woman, inviting Him to a beginning so to say of being, but rather permitted to His own Flesh to be called into being by means of the laws of its own nature, in regard I mean to the mode of its birth: nevertheless the human nature hath in Him something special, for He was born of a Virgin and hath Alone a mother incognizant of marriage. And he says that made Flesh He also tabernacled in us, that through both he might shew that He both was made Man [215 and let not go His own, for He hath remained what He was. For that which dwelleth is full surely conceived of as one thing in another, to wit, the Divine Nature in the human, not undergoing mixture or any commingling or passing into what it was not. For that which indwells in another, becomes not that which it is wherein it dwells; but is conceived of rather as one thing in another. But in respect of the Nature of the Word and of the Manhood, the diversity herein indicates to us only the difference [of natures]. For One Christ is conceived of out of both. Preserving well therefore (as I said before) the inconfusion, he says that the Word tabernacled in us. For he knows that the Only-Begotten Incarnate and made Man is One Son. But see (I pray) that the Divine Evangelist is wisely crowning the whole nature of men, for he says that the Word dwelt in us, not saying that the Incarnation of the Word took place for any other reason (as seems to me) save that we too, enriched by the participation of Himself through the Holy Ghost might gain the benefit of adoption. Therefore we believe that in Christ took place an union most complete and true: but in us even though He be said to dwell, He will make His Indwelling non-essential 29. For in Him dwelt all the fulness of the Godhead bodily, i. e., not by participation or relation only, as when light shineth in or fire infuseth into other things its innate heat, but (so to say) that Very Divine and Untaint Nature is to be understood as that which is making for Itself an Indwelling by means of a true (as we said before) Union in the Temple which is born of the Virgin: for thus Christ Jesus both is and is conceived of

as One. And that our speech is overcome in its utmost possible expression, I will not deny, but let not the Mystery of Christ be therefore disbelieved, but let it be deservedly [216 more marvellous: for the more it overpasses all mind and speech, the more must it be put beyond all marvel. But we do not say that the Word made Flesh, i. e., Perfect man, is comprehended by the limit of the body (for that were most silly), but we believe that thus too It fills (as It useth) Heaven and earth and the things below: for all things are full of God, and all things little to Him. But how is He wholly both in each and in all, is hard to understand and say, yea rather is even impossible. And He possesses this too (as I suppose) that He is without Body and Unportioned; yet is the Body called by us the own of the Word, not in the same way as laughing is proper to a man or neighing to a horse, but because it was made His by true union, accomplishing the use of an instrument unto whatever was its nature to work, save only what belongs to sin.

Yea and if God the Word be haply said to have been sent, let not any one of you be terrified, thinking, Whither shall the Unembodied advance? or whither He withdraw of Whom all things are full? but let him know that the mode of mission is of another kind: not that He Who is sent should change from place to place but rather that He should take on Him a sacred ministry, which we learn was also enjoined to the disciples by Christ the Saviour of all. Again, the Divine Paul too says of Christ, Wherefore, holy

brethren partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Jesus Christ, Note

that when he shews Him ministering in human wise albeit He is by nature God, then does he also attribute to Him the office of the Apostolate: but it is nought unreasonable (as we said before) if God the Word be said to be sent by the Father, for He most surely fills all things and in no place at all is He absent: but we interpreting things Divine by human words, are wont to understand economies of the Immortal Nature by bodily outlines.

Again though the Holy Ghost fills all things, the blessed Paul writes and says, And because ye are sons, God sent forth the Spirit of His Son into your hearts, wherein we cry Abba,

[217 Father: and the Saviour Himself too

saith, It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but when I depart I will send Him to you 30. We must therefore referring all things to the Rule of piety, follow sure knowledge, for so doing shall we best profit ourselves.

28. How the holy Virgin is conceived of as Mother of God. The Word out of God the Father was begotten in some ineffable way (for beyond all understanding is His Generation, and as befits the Unembodied Nature): yet is That which is begotten conceived of as the Own Offspring of the Generator and Consubstantial with Him, for therefore is It called also Son: the Name indicating to us the Verity of the (so to say) Birth and Parturition. And since the Father ever liveth and hath being, it must needs be that He on account of Whom He is Father co-live and have co-Being Eternally with Him. The Word therefore was in the beginning and was God and, was with God (as saith the most wise Evangelist), but in the last times of the world for us men and for our salvation was made flesh and was made Man: and not at all letting go what He was, but having His own Nature unchanged and existing ever in the excellences of Godhead, yet undergoing for us economically the emptiness and not despising the poverty that belongs to the human measures.

For being Rich He became poor (as it is written), that we by His poverty might become rich. He was made therefore Man and is said to have endured Generation after the flesh of a woman, because of His taking of the holy Virgin the Body that was united to Him of a truth: whence we say that the holy Virgin is Mother of God, as having borne Him in fleshly or human wise, albeit that He hath His Generation before the ages out of the Father 31. |218 And this, that some suppose that the Word was then called to a beginning of being when He became Man, is utterly impious and exceeding discordant. For the Saviour Himself shews them to be most unwise, saying in regard to Himself, Verily I say unto you, Before Abraham was I am: for how was He before Abraham Who was born after the flesh many ages after him? The Divine-uttering John too will I deem suffice to convict them saying, This was He of Whom I said, After me cometh a Man Who was made before me, for He was before me.

Leaving therefore as exceeding foolish to contend about what is superfluous, come let us rather go on to what is beyond, I mean unto what is profitable. Let not any be troubled, hearing the holy Virgin called Mother of God, nor let them fill their souls with Jewish unbelief, yea rather with Gentile impiety. For the Jews attacked Christ saying, For a good work we stone Thee not but for blasphemy because Thou, being a Man, makest Thyself God: and the children of the Greeks, hearing the doctrines of the Church that God hath been born of a woman, laugh. But they shall eat the fruit of their own impiety, and shall hear of us, The fool will utter folly and his heart imagine vain things. But the plan of our Mystery, albeit to the Jews it be an offence, to the Gentiles folly, yet to us who know it, verily admirable is it and saving and far removed from being to be disbelieved by any. For if there were any whatever who should dare to say that this flesh made of earth had become mother of the bare Godhead, and that she bare out of her own self the Nature which is over the whole creation, the thing would be madness and nothing else: for not of earth has the Divine Nature been made, nor will that which is subject to decay become the root of immortality nor that which is subject to death bear the Life of all things, nor yet the Unembodied be the fruit of the palpable body, that which is subject to birth [bear] that which is superior to birth, that which hath its beginning in time, that which is without beginning. But since we affirm that the Word became as we and |219 took a body like to our bodies and united this of a truth unto Himself, in a way namely beyond understanding and speech, and that He was thus too made Man and born after the flesh, what is there incredible therein or worthy of disbelief? albeit the human soul (as we have already full often said) being of other nature than the body, is yet born with it, just as we say that it too has been united therewith. Yet will no one (I deem) suppose that the soul has the nature of the body as the beginning of its own existence, but God inplaces it ineffably in the body and it is born along with it; yet do we define as one the animal that is made up out of both, i. e., man. Therefore the Word was God but was made Man too, and since He has been born after the flesh by reason of the human nature, she who bare Him is necessarily Mother of God. For if she have not borne God, let not Him Who is born of her be called God; but if the God-inspired Scriptures call Him God, as God Incarnate and made Flesh, and it be not possible in any other way to be Incarnate, save through birth of a woman, how is she not Mother of God, who bare Him? But that He is truly God Who was born, we shall know from the God-inspired Scripture too.

29. Sayings about Christ.

Behold a Virgin shall conceive in the womb and bear a Son and they shall call His Name Emmanuel. How then

(tell me) is that which is born of the holy Virgin called Emmanuel? Emmanuel (as I already said) signifying, that the Word out of God which is in truth God was made by reason of the Flesh in nature as we. But He is Emmanuel, for He emptied Himself, having undergone a generation like to ours, and so had His conversation with us. Hence He is God in flesh and she truly Mother of God, who bare Him carnally or after the flesh.

30. Another. For they shall lay down every robe that was gathered by guile and garment with its change and shall be willing if [220 they shall have been burnt with fire; for a boy has been born to us and a son given unto us whose rule is upon His Shoulder and His Name is called The Messenger of the great Counsel. Hearest thou that He was called a Boy because He underwent a birth like us? But Him a Boy by brightest star did the sky point out, did the Magi worship coming from the uttermost limits of the earth, did the Angels bear good tidings of to the Shepherds saying that a Saviour was born, and proclaiming Peace and the Good will of the Father. He is also the Messenger of the Great Counsel: for He made known to us the Good-will of the Father, Who in Him was pleased to save the earth, and through Him and in Him to reconcile the world unto Himself: for being reconciled to Christ, we are reconciled to God: for God and truly Son of God the Father is He 32. That He is therefore the Counsel of the Father Whose Messenger He has been to us, Himself will teach saying, For so God loved the world that He gave His Only-Begotten Son, that every one that believeth in Him should not perish but should have everlasting life. But the Only-Begotten Son is He Who was born of the holy Virgin, for the Word Himself was made Man, Who was God in the flesh and thus appeared to those on earth. Finally He says, He that believeth on Me hath everlasting life. And that through Him and in Him we believe on the Father, He hath set forth saying, He that believeth on Me believeth not on Me but on Him That sent Me and he that seeth Me seeth Him that sent Me.

31. Another.

Hear Me, ye isles, and give ear, ye nations: after long time shall He stand, saying, The Lord from the womb of My mother shall they call My Name. The Word being God, was not ignorant that He should undergo birth, Incarnate of a woman for our sakes: He knew that He shall be called Christ Jesus, God the Father afore proclaiming unto us the New Name of His Son which is blessed in the

[221 earth 33. And note how He mentions His own Mother who bare His Body. Hence if He knows that He is Very God, she who bare Him after the flesh is called Mother of God, and rightly so: but if He be not God, as some daringly, yea rather wickedly, think: let them deprive the holy Virgin herself of this name, that she be not called Mother of God.

32. That the Only-Begotten is called God even when appearing as Man.

Solomon praying says, And now, O Lord God of Israel, let Thy word be credible which Thou spakest unto Thy servant David: shall God in very deed dwell with men on earth? Observe that he marvels at the Incarnation of the Word, for it seemed a thing incredible: for then did He dwell with men upon the earth when He was made Man. Else how is this anything special or how worthy of marvel, that God should not depart from these things which Himself had created, cherishing them that is, and holding together the things which had been already made, creating those which have not been yet made? But verily it is a special miracle that God made Man should have dwelt on earth with men, according to the promises long before given to the Divine David. For it is written,

The Lord sware unto

[222 David and will not reject him, Of the fruit of thy belly shall I set upon thy seat. But verily he, albeit he believed that the Almighty God would never deny His Promise, yet did more carefully search out the place itself of the Birth and say, If I go up upon my bed, if I give sleep to mine eyes or slumber to mine eyelids or rest to my temples, until I find a place for the Lord, a tabernacle for the God of Jacob. At length when he had found out this too through the Spirit, and knew the place of the Birth after the flesh of the Only-Begotten, then did he preach it and say, Lo we heard of it at Ephratah, that is, in Bethlehem, we found it in the fields of the wood. And that in saying Ephratah, he means Bethlehem, the Prophet hath proved, And thou, Bethlehem, house of Ephratah. But note that Him, Whom he believed to have been created

34 as we in Ephratah, he names the God of Jacob, Whose dwelling was in the Tabernacle: for there did the holy Virgin bear Jesus.

Elsewhere too does he call Him the God of Abraham, saying, The princes of the people are gathered together with the God of Abraham. For well-nigh, instructed in the knowledge of things to come, did he see with the eyes of his mind and the illumination of the Holy Ghost, the princes of the people, i. e., the holy Apostles, in the obedience of our Lord Jesus Christ.

Seeing therefore that He is named God of Abraham and God of Jacob, Who is born of a woman, why is not the holy Virgin Mother of God?

33. Another. The Prophet Habaccuc says, O Lord, I have heard Thy hearing and feared, I have thought on Thy works and shuddered. In the midst of the two living creatures shalt Thou be known, in the coming of the times shalt Thou be shewn, while my soul was troubled, shalt Thou in anger remember mercy. God shall come from Teman, the Holy One from mount Paran. How shall He be known in the midst of the two living creatures? for when He had been born of a woman and had [223 lived even unto the time of the Precious Cross, by the grace of God (as saith blessed Paul) did He by His Body taste death for every man. But since He was by Nature God, He rose again unto everlasting life. He therefore is known, Who for us endured the Precious Cross, in the midst of the two living creatures. And Himself says somewhere to the Jews, When ye have lifted up the son of man, then shall ye know that I am. But how, calling Him also God, does he fore-announce that He shall come from Teman and from mount Paran? Teman is interpreted South: for Christ was manifested, not from northern regions, but from the southern Judaea, wherein Bethlehem is.

Since therefore He Who has been named Lord and God, cometh out of the southern Judea, for He was born in Bethlehem, how is not the holy Virgin Mother of God?

34. Another. In 35 Genesis it is written, And Jacob was left alone, and there wrestled with him a Man until the morning: but he saw that he was not prevailing against him and he touched the flat of his thigh as he was wrestling with him 36 and said to him, Let me go for the morning ascendeth. But he said, I do not let thee go, except thou bless me. And after more, And He blessed him there: and he called the name of that place, The Face of God: for I saw (he said) God face to face and my life is preserved. And the sun rose when he passed the face of God: and he hailed on his thigh. Mystic is the sense of that which is written, for it appears to hint at the wrestling of the Jews which they used in regard to Christ, well-nigh wrestling with Him, nevertheless they were overcome and will themselves implore His Blessing, if through faith they turn them to Him at the last times. But

note this, it was a man who was wrestling, and Jacob called him The Face of God: nor that alone, for he knew that He is God in truth. For I have seen (he said) God face to face and my life is preserved. For [224 Emmanuel is by Nature God, yet is He called also The Face of God: for He is the Image of the Father's Substance: thus did He call Himself to the Jews, saying respecting God the Father, Nor have ye seen His Face and ye have not His Word abiding in you, for Whom He sent, Him ye believe not. But that Very God is that Man Who was wrestling with Jacob, holy Writ will again give proof, for it says, And the Lord said unto Jacob, Arise, go up to Bethel and dwell there, and make there an Altar to God that appeared unto thee when thou fleddest from the face of Esau thy brother. For returning from Mesopotamia and being then in fear of Esau, he sent over Jabok his children and all his stuff, and he was left alone and there wrestled a man with him.

35. Another.

Blessed Daniel setting forth to us a dread vision says, I was seeing in a night vision, and lo with the clouds of Heaven came as it were the Son of Man and came even unto the Ancient of Days and they brought Him, into His Presence and there was given Him dominion and honour and a kingdom, and all peoples nations and languages shall serve Him: His Power a Power for ever which shall not pass, and His Kingdom shall not be destroyed. Hearest thou how he does not mention that he had seen simply a man, lest Emmanuel should be believed to be one of us and like as we, but as it were the Son of Man? For the Word being by Nature God was made in the likeness of men and was found in fashion as a Man, in order that in the Same might Both be conceived of, neither bare man nor yet the Word apart from manhood and flesh. Yet does he tell that to Him was given the principedom and honour which He ever had; for he says that all peoples nations and languages shall serve Him. Since therefore even when in the human nature the Only-Begotten Word of God hath the creature serving Him and the Principedom of His Father and Himself, and the holy Virgin bare Him after the flesh: how is not the holy Virgin conceived of as Mother of God?

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36. Of the Passion of Christ, and that it is profitable that we speak in one manner and another of One and the Same, nor do we divide Him into twain.

Saint Paul sets forth to us the Saving Passion, for he saith at one time, By the Grace of God for all tasted He death and also, For I delivered to you in the first place that which I too received, that Christ died for our sins according to the Scriptures and that He was buried and that He rose again the third day: moreover the most wise Peter also saith, Forasmuch as Christ suffered for us in the Flesh. Seeing therefore we believe that One is our Lord Jesus Christ, i. e. God the Word beheld in human form or made man as we, in what manner can we attribute Passion to Him and still hold Him impassible, as God? The Passion therefore will belong to the Economy, God the Word esteeming as His own the things which pertain to His own Flesh, by reason of the Ineffable Union, and remaining external to suffering as far as pertains to His own Nature, for God is Impassible. And no wonder, since we see that the soul itself of a man, if its body suffer somewhat, remains external to the suffering as far as belongs to its own nature, yet is it not conceived of as external to suffering, in that the body which suffers is its very own: and albeit it be impalpable and simple, yet is that which suffers not foreign to it. Thus will you understand of Christ too the Saviour of all. But I will make use of examples which may shew us by way of shadow, that the Only-Begotten shared

in the suffering as far as belongs to the ownness of His Body, yet remained free from suffering, as God. Almighty God then was bidding the most wise Moses to work miracles, that Israel might believe him that he was sent from God, and that they should be set free from violence: He says, And thou shalt take of the water of the river, and pour it upon the earth, and the water which thou shalt take from the river, shall be blood upon the earth. But we say that the water is an image of life, and that the Son proceeding out of the Father as out of a river, by reason of being of the |226 Same Essence, is by Nature Life, and therefore quickens all things. But when (He says) thou shalt have poured forth the water, it shall be blood upon the earth. Hence, when He was made flesh of the earth, i. e., when He girt Himself with flesh from the earth, then is He said to have suffered death in it like to our death, albeit He is by Nature Life. In Leviticus God intimates that the leper is polluted and impure and therefore bids that he should be put forth of the camp, and that if the disease be healed, he should thus be cleansed. And they shall take for him that is cleansed two clean birds and cedar wood and scarlet wool and hyssop, and the priest shall command and they shall kill one of the birds in an earthen vessel in living water, and the living bird shall he take and shall bathe it in the blood of the bird that was killed in the living water and he shall sprinkle upon him who is cleansed from the leprosy seven times, and he shall be clean. Us there rendereth clean and washeth away the soils of our uncleanness and driveth off the mortality of fleshly desire the Most Precious Blood of Christ and the purification of all-holy Baptism. But note this (for letting alone subtil search into the force of the Scriptures, we will for the present make mention of what helps to the mystery): he compares Christ to two birds 37, not as though there were two sons, but rather one out of two, the Godhead and the manhood, gathered together into union. The birds are clean, for our Lord Jesus Christ did no sin, but the Word was holy, in Godhead and in Manhood: He is likened again to flying things, by reason of His being high above the earth and from above, for Christ is the Man out of Heaven, albeit the holy Virgin bare His Flesh 38. |227 How then is He from above and out of Heaven? God the Word from above and out of the Father, taking flesh from the holy Virgin and manifesting it as His own, as though He had brought it down from above and out of Heaven, said, No man hath ascended up into Heaven, save He That came down from Heaven, the Son of Man: for He ever allotteth to His own Flesh that which is His own, and once united to it is accounted one with it.

Yet see, when the one bird is slain, the other is dipped in his blood, yet died not. And what is this? The Word lived, even though His Flesh died, and He was participant in the Passion, through ownness and union with it. Therefore the Same was living, as God, but like as He made His Body His own, so did He receive into Himself in all ownness the sufferings too of His Body, Himself suffering nought in His own Nature. It is therefore helpful and necessary unto profit that in regard to Christ we should admit the after one manner and another, as belonging to one and the same person, yet should not permit Him to be severed into two sons, albeit the things done be said to be of diverse kind and in no ways harmonizing with one another. This is what I mean: we say that God the Word is born out of a woman after the flesh, albeit Himself give to all to be born, and call to the birth the things which are not yet |228 born. How then doth the Same both undergo birth and call to being? After one manner and another. For He was born, in that He is conceived of as Man like us, He calleth into being the things that are not, in that He is God by Nature; for it is written of Him, The Little one waxed and grew strong, filled with wisdom and grace, albeit He is by Nature all-Perfect as God, and out of His own Fulness imparteth spiritual gifts to the saints, and is Himself Wisdom and the Giver of grace. How then waxeth the Little one and is filled with wisdom and

grace? After one manner and another. For the Same, Man alike and God, makes His own the human, by reason of the union, and is all-Perfect and Giver of wisdom and grace as God.

He is called First-born and Only-Begotten, but if one should examine the force of the words, the First-born will be He Who is First-born among many brethren, the Only-Begotten as Sole, no longer First-born among many brethren. Yet is the Same one and other; how then? After one manner and another. First-born among many brethren by reason of the human nature, the Same again Only-Begotten, as Alone Begotten of the Alone God the Father. He is said to have been sanctified through the Spirit and moreover to sanctify

39 those who come to Him; He was baptized according to the Flesh and was baptizing in the Holy Ghost; how then doth the Same both sanctify and is sanctified, baptizeth and is baptized? After one manner and another; for He is sanctified humanly, and thus is He baptized: He sanctifies Divinely and baptizeth in the Holy Ghost.

Himself raising the dead was raised from the dead, and being Life by Nature is said to quicken. And how again? After one manner and another. For the Same was raised from the dead and is said to be quickened after the Flesh, yet quickens and raises the dead as God. He suffers and does not suffer

40, after one manner and another: for He |229

suffers humanly in the Flesh as Man, He is impassible Divinely as God.

Himself hath adored with us, for Ye worship (He says) what ye know not, we worship what we know: yet is He

to be adored also, for to Him every knee boweth: and this again after one manner and another. For He worshippeth as having assumed the nature that payeth worship, He again the Same is worshipped as surpassing the nature that worshippeth in that He is conceived of as God. Yet must we not sever the worship unto man by himself and God by Himself, nor yet as connected with God by equality of dignity, while the Persons are dissevered, do we say that the man is worshipped with Him (for it were replete with the uttermost impiety): but we must worship One Word of God Incarnate and made man, and at the same time believe that the Body united to Him was ensouled with a reasonable soul like ours. For neither did God Almighty bid two first-borns to be worshipped as well by us as by the holy Angels (for One is He Who was brought into the world): and if we look more carefully into the mode of this bringing in, we find it to be the mystery of the Economy with flesh. But He was brought into the world then when He was made Man, albeit He be seen to be in His own Nature most far removed from the earth and be believed to be truly in the Excellence of Godhead: for Other than the elements is their Maker. Therefore above the things which Himself made is He by Nature in that He is God by Nature. Yet is One (as I said before) to be worshipped then too when He is among many brethren: for then is He for that reason called First-born.

One 41 did the blind from the birth when wondrously healed worship: for Jesus (it says) finding him in the temple said, Dost thou believe on the Son of God, and he said, Who is He, Lord, that I might believe on Him? Christ |230 manifesting Himself embodied to him says, Thou had both seen Him and He That speaketh with thee is He. Seest thou how He used the singular number, not permitting God and man to be conceived of separately? yea rather if one were to call Emmanuel

man, it signifies not bare man (far from it) but the Word of God united to our nature. As One did the Divine disciples worship Him, when beholding Him wondrously borne on the waters they worshipped saying, Truly 42 Thou art the Son of God. When therefore Ave say that man is co-worshipped with God, we have brought in a gross severance. For the word, With, except it be said of one by composition, will always full surely persuade us to conceive of two. For like as no one will be said to live with himself nor again to eat with to pray with and to walk with himself (for the with prefixed to the word introduces a declaration of two persons): so if one say that the man is co-worshipped with God, he will without question say two sons and severed one from another: for the plan of union, if it be |231 conceived of in regard to mere equality of dignity or authority, is convicted of being untrue. And this has been shewn by us in many words.

37. Against those who say the human befit God the Word by reference only.

Some prate concerning the Economy with flesh of the Only-Begotten and, bringing down to our frail perceptions the Mystery venerable and great and most dear to the Spirits above, whereby also we are saved, pollute the comeliness and beauty of the Truth, whereas they ought, not to try and prop up whatever seems to them right, but rather with subtil and keen eye of the mind to look into the aim of the Sacred Writings and thus to go on the right road, following what the most holy fathers have searched out, who taught by the illuminings of the Holy Ghost, denned for us the Symbol of faith, saying that the God the Word Himself Which was in mode ineffable 43 begotten out of the Essence of the Father, by Whom all things were made which are in Heaven and which are in earth, for us men and for our salvation came down, was made flesh, was made man, suffered, ascended into heaven, will in his season come to judge quick and dead. But there are certain who deem that they are learned and knowing and are puffed up with pride and swelling, who if they hear these words, mock, and deem that those things which are so rightly said, are mad ravings: while we specially believe that the knowledge of the Truth lay open through the illumination of the Holy Ghost to the holy Fathers. But they, as if they alone could think what is better, deem that not the Only-Begotten Son of God Himself, God the Word Which is out of His Essence, suffered in His own Flesh for us humanly, albeit conceived of as God He have in His own Nature the inability to suffer; but putting as man separately and by himself him that was born of the holy Virgin, and attributing to him to what extent it seems good to them, a kind of glory, they say that he was united to the Word of God the Father. And |232 explaining the mode of the union, they say that there was given him by God equality of dignity or authority and to be called by like name both Christ and Son and Lord. But if the man who is invented by them be said to suffer ought, it must (they say) be referred to God the Word Himself, in that he is connected to Him by equality of worth, while in their severed natures each is what he is.

I will open the force of their opinions, so far as I can, bringing forward instances from the Sacred Writings. Christ hungered, was wearied with the journey, slept, entered into the boat, was stricken with blows by the attendants, was scourged by Pilate, received the spittle of the soldiers, who piercing with the spear His Side, offered vinegar mingled with gall to His Mouth: yea and He tasted death, suffering the Cross and other contumelies of the Jews. All these things they declare to have befallen indeed the man, but to be referred to the Person of the Very Son. But we believe, as in One God the Father Almighty, Maker of all things visible and invisible, so too in One our Lord Jesus Christ His Son. And we refuse to divide Emmanuel into man by himself and into the Word by Himself: but knowing that the Word became truly Man too as we, we say that Himself the Same

is God of God, and in human wise Man as we of a woman. And we assert that by reason of the ownness of the flesh He suffered indeed infirmities, yet reserved to His Nature its impassibility, in that He was not Man alone but the Same therewith also God by Nature. And like as the Body was His own, so too the natural and blameless passions of the body and the things which by the frowardness of some were put upon Him.

He suffered without suffering Who did not therefore humble Himself that He might only be like us, but because (as I said before) He had reserved to His Nature superiority to all these things. But if we should say that through conversion or mutation of His own Nature He had passed into the nature of the flesh ⁴⁴, it would be in all ways ^[233] necessary for us even against our will to confess that the Hidden and Divine Nature was passible. But if He have remained unchanged albeit He have been made man as we, and it be a property of the Heavenly Nature that It cannot suffer, and the passible body have become His own through the union:----He suffers when the Body suffers, in that it is said to be His own body. He remains Impassible in that it is truly His property to be unable to suffer. And if Emmanuel have been glorified through suffering, as Himself says when about to suffer for us the Precious Cross, Now is the son of man glorified, why do they not blush, attributing the glory of the Passion to a man having connection only with Him in Equality of dignity? for as they deem, He connected with Himself according to the Will and Good-pleasure of the Father a man only and made him equal to His own glory, and permitted that by like name he should be styled both Christ and Son and God and Lord:----hence neither is the Word truly Incarnate nor was He at all made man. And haply to call the holy doctors of the whole world false and liars, will do no harm? for either let them say, yea rather come forward and prove that the mode of connection which is brought in by ^[234] them has the force of incarnation and that that is that the Word was made flesh; or if they think that these things are not so, why do they invent for us a mode of unconnected connection, the truth being neglected? whereas it would be fitting that they should say that the Word of God the Father was united to our humanity, for thus in His own flesh is He conceived to have suffered what belongs to man, but so far as pertains to the Nature of the Godhead, He is free from all that disturbs, as God. And that by speaking of reference ⁴⁵, which I know not how they invented, they withdraw Emmanuel from His Glory and make Him barely one of the Prophets, and set Him amid the measure of the many, and are full surely caught thus doing, I will prove, giving examples from the Divine Scripture.

There once murmured ⁴⁶ in the wilderness against Moses and Aaron the people of Israel saying, Would we had died, stricken by the Lord in Egypt when we were sitting at the flesh pots and were eating bread even to fulness. Therefore the most wise Moses says (for it were like that he should reply to men so rashly impatient), But who are we? for neither against us is your murmuring but against God. And in those times even God Almighty used to reign through the holy Prophets over the people of Israel, but they in this too, slack of courage approached the Divine Samuel saying, Lo THOU hast grown old and thy sons walk not in thy ways and now set over us a king which may judge us even as the other nations. The Prophet felt this grievously but Almighty God said, Hear the voice of the people even as they have spoken to thee, for not thee have they rejected but Me they have rejected that I should not reign over them. And elsewhere too has Christ said to the holy Apostles, He who receiveth you hath received Me: and He promiseth that He will address the merciful before His Tribunal, Come, ye blessed of My Father, receive the kingdom prepared for you from the foundation of the world. And ^[235] acknowledging as His own their righteous ways

towards those to whom they had dealt kindly, He says, In that ye did it to one of these least, to Me did ye it.

Lo in these instances is clearly recognized the mode of reference of what kind it is. The people of Israel were murmuring against Moses and Aaron and the matter had reference to God, yet were Moses and Aaron men as we. In the same way too will you conceive as to the others whereof we have just made mention, yet were some (as I said before) holy men and worthy of admiration, yet men as we. Is it then in this way that the man too who is connected (as they call it) with God the Word, will have reference of his sufferings to Himward? And how will he not now be mere man and apart and nought else? Hence Emmanuel is not truly God, is not Only-Begotten Son, is not God by Nature.

Why then was no one of the rest honoured by God the Word with equality of dignity or of sway, but they contend that this man alone obtained all things equal? specially seeing that God, the Saviour of all men, judgeth not according to the person but righteous judgement, as Himself maketh mention. Why then doth He co-sit Alone? how will He come as Judge, with Angels waiting on Him? why is He Alone worshipped as well by us as by the spirits above? But in good truth it is so (says he), for we find that thou also dost the same, for thou confessest that He suffered, in that thou attributest to Him the sufferings of the flesh, albeit thou keepest Him impassible as God. But we, good sirs, (shall I say) having first united to the Word the human, have to the flesh allotted the sufferings, have kept Him impassible as God: for though He hath become as we, yet are we cognizant of His God-befitting Excellence and of His Supreme Endowments.

Hence first putting the Union as a basis and foundation to the Faith, we confess that He suffered in the flesh, that He remained again superior to suffering in that He possesses Impassibility in His own Nature. But if we are

[236 diligent to put apart God and Man, severing the Natures one from another, and then say that in reference only does the Word of God make His own what have befallen His Body; He That is born of the holy Virgin, Emmanuel, which is, interpreted, With us is God, will haply have but the measure of Moses and Aaron.

Thus even though He say through the holy Prophets, My Back have I given to scourges, My Cheeks to blows, My Face

I turned not from the shame of spittings, and again, They dug My Hands and My Feet, they told all My Bones, and again, They gave for My meat gall and for My thirst they gave Me to drink vinegar: we shall allot all these things to the Only-Begotten Himself, Who suffered Economically in the flesh according to the Scriptures (for with His wheel

were we healed, and Himself hath been weakened because of our sins), yet do we know that He is Impassible by Nature. For if (as I just said) Himself is Man alike and God, with reason do the Sufferings belong to His Manhood, His own as God is it to be conceived of as superior to suffering.

Thus minded shall we be pious and through such right thoughts advancing, we shall attain unto the prize of our high calling in Christ Jesus, through Whom, and with Whom to God the Father be glory with the Holy Ghost unto ages of ages, Amen.

[Footnotes moved to the end and numbered. Biblical references (in the margins) omitted.] 1. a See Ep. 1 to the Monks, pp. 6 e, 7, 10.

2. b The Latin translation of Marius Mercator here adds (to fill up the sense)

de christo, of christ, which is not in the Greek or Syriac.

3. c ■νθρωπ■νως,

and so Syr. The Lat. version omits this word.

4. d In his first Paschal homily, some fifteen years before (A. D. 414) S. Cyril had quoted this verse and explained it, "For the Saviour having not yet assumed our likeness, was departed far from us, as regards the plan of the Incarnation: since much is the interval between the nature of man and that of God the Word: for of us says one of the saints, I am earth and ashes, of the Being of the

Only-Begotten the prophet Isaiah says, who shall declare His Generation? Seasonably therefore on us in our much affliction beamed the Saviour made of a woman after the flesh, in order to save man who is out of woman, and that, loosing him from the bonds of death, He might teach him to say rejoicing, where thy victory death, where thy sting o grave?" Hom. Pasch.

i. pp. 4e 5 a.

5. e intentionum = θεωρημ■των.

6. f "He is therefore God who has the angels His own." de recta fide to the Princesses p. 82 a.

7. g I have retained the words, the Lord, on the authority of John of Caesarea (who has preserved us the Greek in his Apology for the Council of

Chalcedon; of this John nothing else seems to be known, his Defence exists in Rome in a syriac translation as mentioned by Card. Mai, Nova Bibl.

Patr. ii. 415, and anonymously in Greek in ms, both at Venice and at Cairo), and of the syriac translation of these

scholia. In the ecumenic Epistle to John, Archbishop of Antioch, the syriac translation

has the words. On the other hand in S. Cyril's Apology for his 11th chapter against the Eastern Bishops, p. 194 c, the principal mss., the syriac translation (the manuscript of which is as old as the century after S. Cyril) and Mercator all omit the words, as does

Mercator here. In the two citations of these words in the Quod Unus Christus (to be given below), the syriac version likewise omits the words. See also below, p. 226.

8. h The words, yet we do not say that Jesus Christ was mere man, are wanting in the Latin, apparently from omission

by homoeoteleuton, but the Syriac has supplied them.

9. i "Paul somewhere says of the Son of God, Who being in the form of God deemed not the being Equal with God a thing to seize but emptied Himself, taking servant's form and found in fashion as a man. The Word of God therefore hath been made man; He came not into a man like as He was

in the Prophets

[comp. dial. i. p. 398 c, hom. pasch. x, A.D. 423, p. 159 c] but has been made in truth this which we too are,

without only sin. He is therefore God in that He is Word of the Father, and the own of His Essence; man, in that He hath been made flesh as it is written, and put about Him our flesh. The faith respecting our Lord Jesus Christ having this definition, let the words [spoken] of Him be discerned according to the ratio befitting them; and if thou hear, I and the Father are One, view the One Godhead of the Son and of the

Father and conceive of the Son as God out of the Essence of the Father; if again thou hear of Him that He wept and was grieved and was in fear and began to be in sore distress, conceive of Him again as being man along with being also God and attribute to the human nature what is due thereto. For since He took a Body mortal and subject to decay and liable to such like passions, needs does He with the flesh make His own its sufferings, and when it endures them, Himself is said to be enduring them. For thus do we say that He was both crucified and died, the flesh suffering this, not the Word apart and by Himself, for He is Impassible and Immortal. Hence we shall orthodoxly receive what is said,

allotting to the Godhead the God-befitting, attributing to the flesh the things spoken of because of it and as it were forth of it through the natural motions that are in us: of which the mind having the perception, gushes up through the tongue the things voicelessly whispered in the depth out of sight."

Thes. cap. 24 p. 232 b c d e. Near the close too of his 4th Paschal homily (A. D. 417) S. Cyril says, "The Word makes His own (full rightly) the Suffering (for His was the Body and none other's), seeing that when the Body was scourged, and besides spat on by the all-daring Jews, Himself through the Prophet Isaiah says, My Back I have given to scourges, My cheeks to blows." Hom. Pasch. 4 p. 58 d.

10. j "Being therefore the savour of God the Father, He will not be of other Essence than He; but as the scent naturally and essentially issuing forth from flowers, is indicative of the species which begat it, thus the Son too, being as it were a savour of the Father's Essence

whence Himself is, makes known Him That begat Him: hence no creature is He, seeing that the Father is not."

Thes. cap. 32, p. 274 d.

11. k τ■ ■νωμ■να.

substantiae, Lat. α■ ■ποστ■σεις, syr.

12. l The idea that the Ark was a type of Christ's Body is very ancient, see the fragment preserved to us of S. Irenaeus (p.558

O.T.). S. Irenaeus speaks of the pure gold, somewhat similarly, "For as the Ark was gilded with pure gold both within and without, so was the Body of Christ too pure and

resplendent: within adorned by the "Word and without kept by the Spirit." [The latter part of the note ought to be cancelled, for S. Irenaeus (as Severus understood him) followed 2 Sam. vi. 1. in the LXX which gives 70,000 as the number which David gathered.]

13. m ■μ■μητον, and so also the Syriac translation; the Latin version gives inrationabile, as though it had read

■ν■ητον

in place of ■μ■μητον.

14. n The words and he cast it on the ground, omitted in the Latin, are given in the Syriac version.

15. ° See a most interesting chapter on the two miracles mentioned in this and the next section, in S. Cyril's Glaphyra pp. 298

sq. In the Glaphyra, S. Cyril goes on to speak of the third miracle, the water turned into blood, see below § 30 p. 225. In his second Paschal homily (A.D. 415) S. Cyril speaks of the rod become a serpent, but there likens God's own people to a rod springing up from the earth, but becoming a serpent when it fell away from its lawgiver, and again becoming fair and good (p. 28 fin.).

16. p I have supplied even from the

Syriac; κα■ τε ■νθρωπος

being S. Cyril's usual way of stating this.

17. q See a very similar expression in a little treatise of S. Athanasius on the Incarnation, quoted by S. Cyril, de

recta fide to the Princesses Arcadia and Marina, p. 48 a c, and in S. Cyril's Defence of his eighth chapter against the strictures of the Eastern Bishops, p. 178 b and c.

18. r The Syriac gives a very similar title, Cogitationes ad fidem aptae.

19. s see de recta fide to the Princesses, p. 71 fin.

20. t of God, of Christ. The word and is omitted in the Latin (and there is great manuscriptal variation in these words of S. Paul). The syriac translation gives, of God and of Christ. In

Thes. 287 c, the best manuscript gives, το■ θεο■ πατρ■ς το■ χριστο■; the Cod. Coislin 248

written in the year 1066, has το■ θεο■ κα■ πατρ■ς κα■ χριστο■: the syriac

translation of the Thesaurus curiously has, of God the Father of our Lord Jesus Christ. In the Thesaurus too S. Cyril cites the text to prove that the Son is God.

21. u This title I have introduced from the Syriac The Latin goes straight on.

22. v The Syriac translates as we, for salvatoris,

salutaris, saving, or, quickening.

23. x I have added God from the

Syriac.

24. y The Syriac reads *nomino* for *nominat*, i. e. had run in vain who preach Christ as God to the Gentiles and everywhere call His Mystery Divine.

25. z See S. Cyril's commentary on this verse, on S. John, pp. 165 fin., 166

O.T., and above, p 56.

26. a see above, p. 57 and note x.

27. b obnoxium = ■voχov.

The syriac translation has, owes the tribute-money: see above p. 53 note

t.

28. c The syriac supplies the fresh section-number 26 here; the Latin gives no break.

29. d σκετικ■v the Greek word is retained in the Latin translation. The reasoning is, Christ made Man was thoroughly and essentially united to His

own Body: that was a habitation of real union, His inhabitation of our souls is of grace only. See the careful explanation of Col. ii. 9 in p. 35.

30. e The words, but when I depart, I will send Him to you, are omitted, from

homoeoteleuton, by the latin; but given in the syriac translation, and are necessary, since S. Cyril's whole argument turns

on the word, sent, as used of God, although He fill all things.

31. f See S. Cyril's first Chapter and defence of it against Andrew, above p. 24 note q.

32. g "God therefore is Christ, to whom we reconciled, are reconciled to God (2

Cor. v. 20)." de recta fide to the Princesses p. 67 b.

33. h Either Immanuel, With us is God, or, Jesus, Saviour, are new names, as specially belonging to the time of the Incarnation. S. Cyril elsewhere speaks of each: in his Thesaurus he had said, "Except the Son were God by Nature, He would not have been called, With us is God, which took place when He was born through a woman, assuming likeness with us. Not at all of an angel or of any other generate being is the word, Emmanuel, the invention, but the Father thus named the Son. And the holy Prophet will be our witness, saying of the Divine Offspring, And they shall call His name that new Name which the Lord shall give Him (Isa.

Ixii. 2 LXX). For a new name verily to the Son is Emmanuel, that is, With us is God. For before His Presence in the world with flesh, He was and was called merely God; after the Birth from the Virgin, no longer merely God, but, with us, i. e. God made man. Since therefore the Father calls His own Son God, let them blush who impiously and unlearnedly say that He was made. For what is by Nature God, is not a creature," cap. 32 p. 303 b c. "This new Name (Jesus)

we say has been given to the Word through the Angel's voice." de recta fide to the Emperor, p. 2p d. "Before the times of the Incarnation no one is found naming the Word out of God, Jesus or Christ, unless by foreknowledge that He should be called this in due time when He also was made flesh. A new name therefore to Him is the Name Jesus, when He was made man." de recta fide to the Princesses, p. 120 d. "For a new name to the Word is Jesus, concurrent with the birth of the flesh. And the Prophet's oracle will support us, which says, And they shall call His Name the new name which the Lord shall give Him." Dial. v. 551 d. "For when will any shew that the Word was called Jesus or Christ, save because He was made man? for He is Jesus, because He saves His people, Christ, because anointed for our sakes. Therefore not the Word out of God the Father, as yet bare before the Incarnation, but made in flesh does he call both Jesus and Christ: and of Him questionless does he say that He was yesterday and to-day, The Same too for ever." Hom. Pasch. vii. (A.D. 420) p. 101 b c.

34. i Creatum, made, = γεγεννηα■vov: the Syriac version gives

γεγεννημ■vov,

born.

35. k see above pp. 106, 107.

36. l Thus too the Syriac version, not adding, and the flat of Jacob's thigh was out of joint.

37. m We still possess a long Letter of S. Cyril's to Acacius Bishop of Scythopolis (or

Bethshan), illustrating the unity of Godhead and Manhood in Christ, as typified, 1, in the two goats (Lev. xvi. 7

sqq.), whereof one was sacrificed, one went free, yet both were needed to make up the perfect Atonement: 2, in the two birds for the cleansing of the leper, as here.

Epp. pp. 121 -132.

38. n See Ecumenic Letter to John archbishop of Antioch, 3

Epp. p. 72, and above p. 44 note e. S. Gregory of Nazianzum, in his famous Letter to Cledonius

(Ep. ad Cled. 1) speaks of that Apollinarian error, of which S. Cyril was suspected, in these words, "If any one say that the Flesh hath come down out of Heaven, and is not hence and of us

(παρ' ■μ■v), be he anathema. For

that the second Man is out of Heaven, and As is the Heavenly, such too they that are heavenly, and, No one hath gone up into Heaven except He Who came out of Heaven, the Son of Man, and whatever else there is, is to be understood as said, because of the union with the Heavenly

(δι■ τ■v παρ■ς τ■v ο■ρ■vιον ■νωσιν)." t.1 p. 740 ed. Par. 1609.

S. Cyril in 7th Paschal homily (A.D. 420, probably almost ten years before his books against

Nestorius) had said, " God the Word was born on earth through the holy Virgin, after the flesh, but came down from heaven. How then does He say that the Son of man came down out of Heaven?

how again does He say that He will go up where He was before (S. John vi. 62)? Thou seest therefore how drawing in the ineffable concurrence in union unparted and unsevered

(**■**διαστ**■**τ**■** τε κα**■** **■**διορ**■**στ**■** . . . **■**ν**■**τητι), He would have One Christ both

before flesh and with flesh confessed by us. Therefore He says that His flesh albeit by nature of earth came down from above and out of Heaven, and will ascend into Heaven too where it was before. For that which is inherent in Him by Nature He puts about His own flesh as being not other than it as regards the Economic union. And we will not because of the utter union of things unlike in their nature, take away the fact that One is properly the Radiance of the Father, the other again the little flesh

(τ**■** σαρκ**■**ον) of earth or perfect man: but even thus distinguishing and in mere ideas (see above p. 78 note z) parting the plan of each, we will draw them in to union again

unparted. For the Word was made flesh, according to the holy Evangelist, not turned into flesh." p. 102 b c d. See also de recta fide to the Emperor, p. 36 a b.

39. o "He sanctifies, being Holy by Nature, as God; He is sanctified with us humanly, when taking the likeness with us (and in this respect I mean He is

sanctified albeit having authority over all as God), He is not ashamed to call us brothers." dial. vi. p. 596 e.

40. p "If being God Immortal, He is said

to die as man, being; Most High as God He is said to be exalted as man."

Thes. cap. 20 p. 196 c. See the very similar words near the end of the Quod Unus, pp. 302-304, and the notes f, g, h.

41. q See this same argument in the treatise de Recta Fide to the Emperor Theodosius p. 31, put forth anew in the little Dialogue De Incarnatione

Unigeniti, p. 703: see also above, p. 76.

42. r S. Cyril's argument on those words in his Thesaurus, against the Arians who denied the Son's Godhead, equally holds here as to its being no mere man apart by himself who was walking on the water. S. Cyril says, "What then will they say who contend against the Truth and follow only their own likings, when they seethe whole choir of the holy Apostles together worshipping the Son as God and saying with an oath that Truly He is the Son of God? for if according to their unlearning He is one of the creatures how is He truly Son of God? for it were impossible that one who has not by nature come forth out of any, and who has not the own

(τ**■** **■**διον) of the essence of him who begat him, be truly son. And how if the disciples made a mistake in saying this, was the Saviour silent, albeit He did not disregard them when they made mistakes? and verily to Peter when on one occasion he answered not aright, He

says, Get behind Me satan, thou art an offence to Me because thou savourest not

God's but man's. But since He was silent, when called truly the Son of God, in that He rebuked them not as mistaken, it is clear that He accepts them as saying aright. Seeing then that

the holy Apostles say that He is Son and truly so, and that Christ Himself assents to it, who will endure them who bruit something else?"

Thes. cap. 32, pp. 308 d e. "What did the most wise disciples, esteeming Him as Son not as creature? For when stepping on edge of wave, strewing neath His Feet with ineffable might the moist and soon-dissolving nature of the waters, He coursed the wide expanse, and gave the holy disciples an unwonted wonder, and at length of His own will vent with them and sailed in their little skiff, albeit He might most easily, had He willed to do it, have been borne on the waves themselves: they in astonishment and reflecting on that resistless authority, began to worship saying, Truly Thou art Son of God. Will they then, doing this with an oath and saying that He is truly Son of God, be reasonably accused of falsehood and be taken and convicted of aberration from the truth? For if He is not Son, sprung of the Essence of Him Who begat Him, but a creature, gilded with the glory of sonship and having the appellation in mere words, why did they worship Him? why did the initiators and heralds of the Truth call Him Son?" Dial ii. p.437 d e.

43. s inaestimabiliter, put at the beginning of § 28 to translate

■πopp■τως; the Syriac version too gives unspeakably.

44. t This most carefully guarded language of S. Cyril is not the effect of any

necessity arising from controversy with Nestorius, but of a mind from the beginning educated in careful precision of thought and utterance as regards the Mystery of the Incarnation. In his 7th Paschal homily (A.D. 420), after speaking of great agricultural distress in various degrees of severity in different villages in Egypt, S. Cyril points out that it is the due punishment of their sin and speaks of the proneness to pity of the Only-Begotten, and that He is God and Man in One. See a passage quoted from this Homily, above p. 227 note n, and the closing words of the extract, "For the Word was made flesh, as saith the holy Evangelist, not turned into flesh; for he says not this, but called Him flesh, instead of saying in full man."

Hom. Pasch. vii. 102 d. And in the Thesaurus, "It was then the aim of the Incarnate Word to shew clearly that He really put about Him flesh and has been made man, not casting away the being God the Word: for it was not possible that the human race should in other way be saved. Yet lest any hearing that He has been made flesh should suppose that

the Unchangeable Word of God has been transformed and become ought else than He was from the beginning, needs does He at one time utter words befitting man, at another displays deeds belonging to Godhead alone, in order

that both together (τ■ συναμφ■τερον) may be conceived of.... Sin, as sinless and unknowing to have it Me rightly rejects, but suffers His body and His human nature to suffer what belong to the nature itself, as a proof that He really and truly bears flesh and was made man, according to the Scriptures. But since (as we said above) it behoved Him to be shewn forth as God even in flesh, He works sometimes what belong to God and says to them who see Him, If ye believe not Me, i. e. by reason of looking on a man, yet believe My works, that ye may know and believe that I am in the Father and the Father in Me. Hence the things said and wrought in God-befitting wise shew

that the Saviour is God: and again the things said and done humanly shew that He is of a truth man. For this is the force of the mystery."

Thes. cap. 24 p. 231 a b c d.

45. u Probably ■ νᾱφορ ■, which S. Cyril uses several times in the Quod Unus est Christus, below pp. 255, 257 &c, and especially on this very subject, p. 259.

46. x See the same illustrations in the treatise Quod Unus est Christus below, p. 259.

[Page headings] Christ signifies an anointing or setting apart to some work.

186 Christ, Incarnate God, restores us the Holy Ghost.

Emmanuel aided them of old, is with us as God and Man. 187 188 Emmanuel, Christ, Jesus ---- God, with us, anointed, Saviour.

Emmanuel out of Heaven, yet Man. 189 190 The Full made His own the emptiness. The Word has Two Generations: He our Sacrifice. 191 192 Modes of union: that of the Son God Alone knows.

Closest connection of body and soul, that of Emmanuel higher. 193 194 Types of that Ineffable Union.

Types of that Ineffable Union. 195 196 Ark overlaid within, the Soul, without, the Body.

Christ God by Nature: Godhead cannot be grasped by earth. 197 198 God the Word lowered Himself, not man raised himself.

He humbled, emptied Himself: is in His own glory with flesh. 199 200 Incarnate =born as we yet God. Two sets of names are His. One, yet natures inconfused. 201 202 Jesus makes His own what belong to His Manhood.

Mercy-seat type of Emmanuel, God and Man. 203 204 Brazen serpent type of Incarnate Son: on the Father's Throne with Body. Leprous hand. 205 206 Jesus Christ Incarnate Word: spake the Law, spake to us. Made flesh = God made Man. 207 208 If Emmanuel God as God-dwelt, we too.

: S. Paul says that Christ is God. 209 210 Christ the Great God: in Him our blessed Hope:

S. Paul preached, knows hearts, forgives, Co-sits. 211 212 Christ God: else indwelling and man-worship.. The Son made Man without change. 213 214 The Word has a second Birth, yet changes not. The Word with His manhood One, in us an indwelling. 215 216 God fills all as He knows: sent, His Divine work for us. The Son Eternal Offspring of the Father, Mary's Child. 217 218 B. V. bare God, not Godhead apart by Itself.

Soul not born of body, yet the two man: Christ God and man. 219 220 God the Son a Boy and saved us.

God made Man by birth. 221 222 King David's testimony.

Habakkuk's testimony: the Patriarch Jacob's. 223 224 Daniel testifies God in man's likeness. The Son, Unsuffering, not apart from that which suffers. 225 226 Types of Life dying: His what befall His Flesh, yet One. 227 228 All His, yet in different mode.

He worships and is worshipped: One. 229 230 One with flesh too. Truly an oath. With intimates two.

Nicene Fathers spake by Holy Ghost: their gainsayers mad. 231 232 The Son's the Body, its passions and sufferings. His Nature Impassible: Himself Unchanging. 233 234 Union true, relation untenable. The Word One, suffered in the flesh. Impassible. 235 236 God superior to suffering, suffered in His Manhood. This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

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Early Church Fathers - Additional Texts

That Christ is One

Cyril of Alexandria, That Christ is One. LFC 47 (1881) pp.237-319.

[237 Cyril of Alexandria THAT CHRIST IS ONE by way of dispute with Hermias [Translated by P. E. Pusey]

Wrong thought of Christ either before the Incarnation or when Incarnate. Nestorius. If Virgin not Mother of God, Christ not God. Objection to the word "was made." He takes ours, gives

us His. Meaning of name "Christ." The Incarnation gives to the Son names no longer common to the Father and the Holy Ghost. "Connection., "Reference, ,,

■ναφορ■.

Not Two Natures after the Incarnation : yet no confusion. The Burning Bush a type. Union. Phil. ii. 5-9. The "emptying." A man not "made man." 2 Cor. i. 19. "Connection,, undoes union. "Yesterday To-day and for ever." S. John i. 29-31: S. Matth. xiv. 32, xiii. 41.

■νθρωπος■ος.

The Incarnate Son called in O.T. " the glory of the Lord." Objections put forward: Sanctifier and sanctified, received glory and exalted, learning obedience and forsaken, fear of death, weariness, sleep, advancing in wisdom. Perfect through sufferings. Impassible yet "suffered in the flesh." 2 Cor. xiii. 3, 4. Equality of honour involves duality. S. John iii. 16. Phil. ii. 5-11. S. John xvii. 5, vi. 38. S. Matth. xxviii. 19. 1 Cor. i. 22-25. Suffering in the flesh.

ONE SON begotten from Eternity from forth the

FATHER, in the last times born of a woman.

A. There shall no satiety of holy teachings ever come to them who are truly sound in mind and who have gathered the life-giving knowledge into their understanding. For

it is written, Not by bread alone shall a man live but by every word that goeth forth through the mouth of God. For

the mind's nourishment and spiritual bread which stayeth man's heart, as is sung in the book of Psalms, is the word which is from God.

B. You say well.

A. The wise therefore and eloquent among the Greeks admire elegance of speech, and good language is among their chiefest aims and they make their boast in mere refinements of words and revel in bombast of language : and their poets have for their material falsehood, wrought by proportions and measures unto what is graceful and tuneful; but of the truth they reckon full little, sick with a scarcity of right and profitable doctrine, I mean regarding God Who is by Nature and truly,

yea rather as the most

[238 holy Paul says, They became vain in their imaginations and their heart void of understanding was darkened. Saying that they were wise they became foolish and changed the glory of the Incorruptible God into the likeness of the image of corruptible man and of birds and four-footed beasts and creeping things.

B. True, verily of them said God by the voice of Isaiah, Know ye that their heart is ashes and they are deceived.

A. Thus much for them : but they who have become inventors of unholy heresies, profane and apostate and enlarging their unbridled mouth against the Divine glory and uttering things perverted, will be caught as having of their folly slipped into charges not slighter than those of the infatuation of the Greeks or haply into charges even

surpassing theirs. For it were better for them not to have known the way of truth than having known it to turn back from the holy commandment given to them : for the true proverb hath come to them, The dog returned to his own vomit, and, The washed sow to the wallowing in the mire. For they

parted amongst themselves the charges of blasphemy against Christ and like fierce and bitter wolves they waste the flocks for which Christ died, and despoil what is His, multiplying to themselves that which is not theirs, as it is written, and weighting their yoke heavily, of whom may be said with much reason, They went out from us but they were not of us.

B. Surely.

A. Seasonably does our discourse contend about such things. For some in their lack of understanding do bring down the Only-Begotten Word of God from His Supreme Excellence and lower Him from Equality with God the Father, affirming that He is not Consubstantial, nor liking to crown Him with an Identity Exact and of Nature : others going as it were along the same road with these and falling into the snare of death and pitfall of Hades turn aside the mystery of the Economy with flesh of the Only-Begotten and pursue a folly fraternal (so to speak) with the former. For the one will be caught dragging down as it were (so far as in them lies) from the heights of His

[239 Godhead the Word sprung of God the Father ere yet Incarnate; the others have elected to make war with Him Incarnate, well-nigh finding fault (daring ones!) with His Pitying grace, maintaining forsooth that it counselled not well for that He underwent flesh and the measures of our emptiness, i. e. was made man and was seen on earth and conversed with men though God by Nature and co-seated with the Father.

B. You say rightly.

A. God-inspired Scripture therefore will cry out against the unlearning of them both, setting forth to us the truth and shewing that feeble and of none account is their speech, and establishing on the path of the Godhead them who are used to view with subtil and accurate eye of understanding the Mystery thereof. But who they will be who in unhallowed wise debase the so august and ineffable Economy of the Saviour (for you seem to be in no small degree troubled about this very thing) I would fain ask you.

B. You testify rightly, for with jealousy am I jealous for the Lord, and, yet more, goaded am I distraught and that exceedingly. And I fear when I look whither their words will end. For they adulterate the faith that was delivered to us, using the inventions of the new-seen dragon and pouring like venom into the souls of the simpler certain frigid and perverse things and full of infatuation.

A. But who is this new-seen dragon and what his triflings against the doctrines of the Truth tell to me who ask.

B. The new-seen dragon, this crooked one and who has his tongue drunk with venom, who all-but bids farewell to the tradition of the initiators of the world, yea rather to all the God-inspired Scripture, and who innovates what seems good to him and says that the holy Virgin is not Mother of God, but mother of Christ and mother of man, bringing in moreover other things discordant and senseless, upon the right and sincere doctrines of the Catholic Church.

A. You say (I ween) Nestorius, for I understand, but I do |240

not know, my friend, the actual state of his words: how does he say that the holy Virgin is not Mother of God?

B. She bare not (he says) God: for the Word was before her too, yea rather before every age and time, Co-eternal with God the Father.

A. They will therefore manifestly deny this too, that Emmanuel is God, and to no purpose as it seems, does the Evangelist interpret the name saying, Which is interpreted, With us is God, for thus did God the Father clearly affirm through the voice of the Prophet that He was to be called Who has been born of the holy Virgin after the flesh, as God Incarnate.

B. Yet it appears to them to be not so, but they would say that with us is God or the Word out of God, in the way of succouring us: for He hath saved all under heaven through him who was born of woman.

A. And was He not (tell me) with Moses too freeing Israel from the land of the Egyptians and the tyranny there, in a strong hand and a high arm, as it is written? shall we not find Him after this also saying clearly to Joshua, And

as I was with Moses so will I be with thee too?

B. True.

A. Why then was none of these called Emmanuel, but the name befitted Him alone Who was wondrously born after the flesh of a woman in the last times of the world?

B. How then shall we deem that God has been born of a woman? that the Word partook of Being, in her and from forth her?

A. Away with so frigid ill-advice! For these are the words of one who wanders, and of a mind diseased with a turning aside to what it ought not, to think that the Ineffable Being of the Only-Begotten has become fruit of flesh: He was as God Co-Eternal with the Father Who begat Him and Ineffably begotten of Him by Nature. But to those who would know clearly how and in

what manner He appeared in likeness to us and became man, the Divine Evangelist John will make it known, saying,

And the Word was made flesh and tabernacled in us (and |241

we saw His glory, (the glory as of the Only-Begotten of the Father) full of grace and truth.

B. Yet if the Word has become (they say) flesh, no longer hath It remained Word but hath left being what It was.

A. Verily this is jugglery and humbug and the inventions of a mind beside itself and nought else. For they (it appears) are supposing that the word Was made indicates as of unavoidable necessity, turning and change.

B. Yes (they say), and they moreover confirm their affirmation, taking proofs out of the God-inspired Scripture itself. For it has been somewhere said (he says) of Lot's wife that she WAS MADE a pillar of salt, and besides of

Moses' Rod that he cast it on the ground and it WAS MADE a serpent. For in these cases a change of nature took place.

A. Therefore when certain sing, And the Lord WAS MADE to me a refuge, and again, O Lord, Thou WERT MADE a refuge, to us in generation and generation, what now will they say

1? hath He Who is hymned, letting go His being God, passed by a change into being a refuge, and removed He by Nature into something other than what He was at first?

B. How is such a thing not incongruous and unbefitting Him Who is by Nature God: for being by Nature without change, He abideth full surely what He was and ever is, even though He be said to be made a refuge to any?

A. You spoke most excellently, and very right. Hence the mention of God being brought forward, if Was made be said by any body, how is it not unlearned and unholy exceedingly to suppose that it means change, and not rather to strive to conceive of it in some other way, and to turn in wisdom to what most especially befits and is congruous to the Unchangeable God?

B. How then do we say that the Word WAS MADE flesh, |242

preserving to It ever Unchangeableness and without-turning, as Its own and Essentially innate to It?

A. The all-wise Paul, the steward of His mysteries, the Priest of the Gospel preachings, will make it clear saying, He ye thus minded each one in yourselves according to what was in Christ Jesus also, Who being in the Form of God held not the being Equal to God a thing to seize, yet emptied Himself taking bondman's form, MADE in likeness of men, and, found in fashion as a man, humbled Himself, MADE obedient unto death, the death of the Gross. For His Only-Begotten Word albeit God and out of God by Nature, the

Brightness of the glory and the Impress of the Person of Him Who begat Him, WAS MADE man and that not turned into flesh, or undergoing commingling

2 or mixture or ought else of such like, but rather abasing Himself unto emptiness, and for the joy set before Him despising shame and not

dishonouring the poverty of the human nature. For He willed as God to render the flesh which is holden of death and sin, superior to both death and sin, and to restore it to what it was in the beginning, having made it His own, not (as some say) soulless but ensouled with intellectual soul: yet, not disdain to go along the path hereto befitting, He is said to undergo a birth like ours, abiding what He was. For He has been born in wondrous wise according to flesh of a woman: for no otherwise was it possible that He being God by Nature should be seen by them on earth than in likeness of us, the Impalpable and without body, yet Who thought good to be made man and in Himself Alone to shew our nature illustrious in the dignities of Godhead: for He the Same was God alike and man, and in likeness of man, in that herewith He was also God, but in fashion as a man. For He was God in

[243 appearance as we, and in bondman's form the Lord, for thus do we say that He was MADE FLESH.

Therefore do we affirm that the holy Virgin is also mother of God.

B. Does it like you that arraying their words against yours we make a subtler scrutiny of the conceptions, or shall we yield it simply to your word that the matter has been well apprehended?

A. Irreprehensible as I deem is all that will be said by us, wisely and skilfully and not repugnant to the God-inspired Scriptures. But say, yourself too, what seems good to you: for a counter-plea will beget something profitable.

B. The Divine Paul writes (they say) of the Son as having BEEN MADE both curse and sin

3: for he says, Him that knew not sin He made for our sakes sin, and again, Christ redeemed us from the curse of the law, MADE for our sakes a

curse. They say that He was not MADE actual curse and sin, but the holy Scripture is indicating hereby something else: thus they say that And the Word WAS MADE flesh is conceived of by us.

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A. And verily as in saying that He WAS MADE a curse and sin, so this that He WAS MADE flesh introduces with it and has in its horizon the conception of what follows thereupon.

B. How say you? for when one says of Him, He that knows not sin has BEEN MADE sin for us, and has bought from the curse of the law also them who were under the law, MADE for their sakes a curse, how should one doubt that this is in the times wherein the Only-Begotten was Incarnate and MADE man?

A. It introduces therefore with the mention of the Incarnation the things too that on account thereof are economically brought upon Him Who underwent the voluntary emptying, as are hunger and weariness. For as He would not have been wearied Whose is all might, neither would He have been said to hunger, Himself the Food and life of all, had He not made His own the body whose nature it is to hunger and be weary

4: so neither would He ever have been numbered among transgressors (for thus do we say that He WAS MADE sin

5), He would not have been MADE a curse, enduring the cross for our sakes, had He not been MADE flesh, i. e., been Incarnate and made man, enduring generation like ours in human wise, that I mean through the holy Virgin.

B. I assent, for you deem aright. |245

A. It is without understanding another respects too to think and to say that the Word was in such sort MADE flesh as He WAS MADE a curse and sin.

B. What way do you mean?

A. Was He not accursed that He might undo the curse and did not the Father make Him sin that He might end sin?

B. Thus do they too say.

A. Therefore if it is true, as it is understood by them to mean rightly, that the Word has in such sort been MADE flesh, as He has been MADE both curse and sin; i. e. to the destruction of the flesh; how will He render it incorruptible and indestructible, as having achieved this in His own Flesh first? for He did not leave it to remain mortal and under decay, Adam transmitting to us the punishment for the transgression, but rather as the flesh of the uncorruptible God, Own and His, rendered it superior to death and to decay.

B. You say well.

A. The sacred Scripture somewhere says, that the first man, i. e. Adam, WAS MADE a living soul. Him that was after, i. e. Christ, a quickening spirit. Do we then say that as for the destruction of curse and sin He was MADE curse and sin, so that for the overthrow of being a living soul was He MADE a quickening spirit? for they twisting into what is incongruous the force of MADE, say that He was in such wise MADE flesh, as He was made both curse and sin. We must therefore take away the Incarnation, or being made man, of the Word. Which when it is received as a verity, gone is the whole plan of the Mystery; neither was Christ born, nor died, nor raised, according to the Scriptures. Where therefore is the Faith, the word of faith which we preach? for how did God raise Him from the dead except He also died? how died He except He was born after the flesh? where too is the living again of the dead, bringing in for the saints a hope of the undying life, except Christ have been raised? where too the quickening of our human bodies, which is wrought by the participation of His holy Flesh and Blood?

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B. We say then that the Word WAS MADE flesh in regard of the birth after the flesh from a woman, which in the last ages of the world He is said to undergo, albeit before every age as God.

A. Full surely: for thus WAS He MADE in likeness to us in everything except sin. And the all-wise Paul will testify saying, For since the little ones have partaken of blood and flesh He too likewise partook of the same that through death He might destroy him that hath the sway of death, that is the devil, and might free them who in fear of death were through their whole life subject to

bondage: for verily He

taketh not hold of angels but taketh hold of Abraham's seed, whence He ought in all things to be likened to His brothers. The likeness in all things has as a sort of beginning and introduction thereof the birth of a woman, and the manifestation in flesh of Him Who in His own Nature is not visible, and the economic habitation in our estate of Him of mightiest Name, and the lowliness in human nature of Him Who is high on the Thrones above, and that He Who is in Lordship of Nature WAS

MADE in servants' degree: for the Word was God.

B. You deem aright: yet know that those men say this too, that it is impossible and uncomely to deem and to say that the Word Born of God the Father Ineffably and above our understanding should undergo yet a second generation from out of woman: for it were enough for Him (they say) to be once begotten of the Father in God-befitting wise.

A. They find fault therefore with the Son and say that He counselled not aright in undergoing the voluntary emptiness for our sake: brought to nought too and empty is now the august and mighty Mystery of godliness, and the fair scheme of the Economy with flesh of the Only-Begotten they represent as useless to them on the earth. But not to their stutterings does the Word of truth give the mastery, but rather it will convict them as babbling things most senseless and knowing not a whit the mystery of [247 Christ. For God the Father hath begotten of His own Self the Son by a single generation, yet did it please Him in Him to save the human race by the means of Incarnation or being made man, which must full surely take place through birth of a woman, in order that by the likeness to us of the Word that is born from God, the law of sin in the members of our flesh might be condemned, death be brought to nought in the likeness of the death of Him Who knows not death: for if we have been co-planted (it says) in the likeness of His death so shall we be also in the likeness of His Resurrection. Hence needs has He Who is and Who existeth been born after the flesh, transferring ours into Himself in order that the offspring of flesh, that is we, corruptible and perishing, might abide in Him Who at length has ours for His own in order that WE too may have His. For for our sakes became He poor who is Rich in order that WE by His Poverty might be rich. But they by affirming that not Himself, the Word from out of God, WAS MADE flesh, or underwent generation after the flesh from out of woman, take away the Economy. For unless He being Rich became poor, lowering Himself out of His Clemency to our estate, neither have WE gained the riches that are His, but are yet in poverty and holden of curse and death and sin: for the Word BEING MADE flesh is the undoing and overthrow of the things which from curse and penalty befell the nature of man. Therefore if they undermine the root of our salvation and dig up the foundation of our hope, where will be that which follows? For (as I said) if the Word have not been MADE flesh, neither is the sway of death overthrown, sin is in no wise brought to nought, and we are yet subject to the transgressions of the first man, i. e. Adam, having no return unto what is better, through (I mean) Christ the Saviour of us all.

B. I understand what you say.

A. And besides who is he to be understood to be who in like manner with us hath partaken of blood and flesh, as though other than we by nature? for one will not say that

that it pertains to a man to partake of human nature: for [248

what one is by nature how can one be conceived of as taking 6

as though it were something else than what he is? does not my argument seem very reasonable?

B. Quite so.

A. Consider in another way too that it is both unhallowed and discordant to attempt to take away from God the Word His Birth of woman according to the flesh: for how will His Body quicken except it be His Who is Life? how does the Blood of Jesus cleanse us from all sin, if it is that of a common man and one who is under sin? how did God the Father send His Son, made of a woman, made under the law? how condemned He sin in the flesh? for it pertains not to a common man and who has with us his nature despotized by sin to condemn sin. But since it has BEEN

MADE the body of Him Who knows not transgression, therefore with reason did it shake off the despotism of sin and is rich in the Property of the Word which is Ineffably and in mode unutterable united with it, and is holy and life-giving and replete with God-befitting operation. And as in Christ our first-fruits, we too are trans-elemented into being superior to both decay and sin. And it is true that according to the voice of blessed Paul, As we have the image of the

earthy we shall have the image too of the heavenly, i.e. of Christ. Christ is called an heavenly man, not as though He brought down to us His flesh from above and from Heaven

7, but because the Word being God hath come down from Heaven, and entering our likeness, that is, undergoing birth after the flesh from out a woman, hath remained what He was, i. e. above and out of Heaven and above all as God even with flesh. For thus somewhere says the Divine John of Him, He that cometh from above is above all. For He hath remained Lord of all even when economically made in bondman's form, and truly marvellous

[249 therefore is the mystery of Christ. And verily God the Father said somewhere to the Jews by one of the Prophets,

See ye despisers and perish and marvel because I am working a work in your days, a work which ye shall not believe if one should detail it to you. For the mystery of Christ is

in peril of being disbelieved by reason of the intensity of its marvellousness: GOD was in human nature, and in our estate He that is over all creation; the Invisible, visible by reason of flesh; He that is out of Heaven and from above in likeness of things earthy; the Impalpable subject to touch; He that is in His own Nature Free in bondman's form; He Who blesseth the creation WAS

MADE subject to curse, among the transgressors All-Righteousness, and in guise of death Life. For the Body which tasted death, was not another man's but His who is by Nature Son. Have you ought to find fault with in these things as not right or rightly said by us?

B. By no means.

A. Consider I pray this too in addition.

B. What do you mean?

A. Christ somewhere said to them who would take away the resurrection of the dead, Read ye not that He which made man at the beginning made them male and female, the Divine Paul too writes,

Marriage is honourable in all and the bed pure. Then how did the Only-begotten Word of God, minding to enter the likeness to us-ward, not permit the laws of human nature to prevail, for the subsistence or birth of His own flesh: for not from marriage-bed and wedlock did He endure to take it but from a Virgin august and unwedded, with child of the Spirit, the Power of God over-shadowing her, as it is written. Since God therefore dishonoured not marriage yea rather honoured it with blessing, why did the Word being God make a Virgin with child of the Spirit the mother of His flesh?

B. I cannot tell.

A. Yet how is not the reason hereof clear to all who consider this? the Son came (as I said) or was made man, translemting our estate as in Himself first unto a holy

[250 and admirable and truly marvellous birth and life: and Himself first became born of the Holy Ghost, I mean as to the flesh, in order that, the grace passing through as by a path unto ourselves too, we having not from blood nor from the will of the flesh nor from the will of man but from God through the Spirit our souls' new birth and spiritual conformation unto the SON Who is by Nature and truly, might call God Father and might thus abide undecaying, as possessing no longer the first father, Adam, in whom we decayed. And verily Christ said, at one time, And call no one your father on the earth, for one is your Father which is in Heaven, at another, for that He therefore descended in our estate in order that He might bring us to His own God-befitting dignity, I am going to My Father and your Father and My God and your God. For His Father by Nature

8 is He Who is in Heaven, our God; but since He that is SON by Nature and truly has BEEN

MADE as we, He says that He has had Him as His God, after the manner that is which beseems the emptying, and has given His own Father to us too; for it is written, But as many as received Him He gave them authority to BE

MADE children of God, them which believe on His Name. But if we in our unlearning take away from being

MADE in birth as we the Word from out God the Father, Him who in all things hath the preeminence, as the most wise Paul saith; after whom shall WE any more formed, be called begotten of God through the Spirit? whom shall we take as a first-fruit for us in this, or who at all will bring the Dignity unto us?

B. They too will say, I suppose, The Incarnate Word.

A. How will this be true, except He have BEEN MADE flesh, [251

i. e. man, making the human body His own by a union which may not be plucked asunder, in order that it may be conceived of as His and not anyone's else? for thus will He send unto us too the grace of the sonship and we too shall be born of the Spirit, in that in Him first the nature of man attained this. And the Divine Paul appears to me, thinking over with himself something of this sort,

to have said full rightly, For as we bare the image of the earthy we shall bear the image too of the heavenly: and he said that the first man was from out of earth, earthy, the second from out of Heaven. But as the earthy such (he says) are the earthy ones too, and as the Heavenly One such

the

Heavenly ones also. For we are earthy, in that there stole in upon us as from the earthy one, Adam, the curse, decay, through which the law of sin too entered in, which is in the members of our flesh: but we have been MADE heavenly, receiving this in Christ. For He being God by Nature and out of God and from above, hath come down in our estate, in an unwonted and strange way, MADE offspring of the Spirit according to the flesh, in order that WE too as He might remain holy and undecaying, the grace descending upon us as from out a second beginning and root, i. e., Him.

B. You speak excellently.

A. How do they say that He has been made like also in all things to His brethren, i. e., us? or who at all will He be conceived to be who entered into this likeness, unless He were other by Nature and not in our estate? for that which is made like to any, must full surely be different from them and not like to them but rather of other form, other nature. The Only-Begotten therefore being by Nature unlike us is said to have been made like when MADE as we, i. e. man: and this will take place rightly and solely, in birth in our estate, even though in wondrous wise in Him, for He Who was Incarnate was GOD. Yet let it be acknowledged that the body united to Him has been rationally ensouled: for the Word being God, would not, letting alone that which is superior in us, i. e., the soul, have taken thought for

[252 the earthy body only, but in wisdom provided for soul and body alike

9.

B. I agree, for you deem rightly.

A. Hence if the opponents say that the holy Virgin ought to be called in no wise mother of God, but mother of Christ, they blaspheme openly and drive away Christ from being God and Son: for if they believe that He is really God, in that the Only-Begotten has been MADE as we, why do they shudder at calling her mother of God, who bare Him, I mean after the flesh?

B. Yea (they say): for the name Christ because of his having been anointed with the Holy Ghost beseems only him who is of a woman and of the seed of David: the Word out of God will never need so far as belongs to His own Nature such grace, seeing He is holy by Nature. For does not the Name Christ indicate that some anointing took place?

A. You said right, that because of the anointing alone is He called Christ, just as Apostle by reason of Apostolate, and Angel from bearing tidings, (for such kind of names signify certain things, not special persons or known individuals; for the Prophets too have been called christs, as is sung in the psalms, Touch not My christs and

deal not wickedly with My prophets; the Prophet Habbacuc too said, Thou wentest forth for the salvation of Thy people,

to save Thy christs): yet tell me this, Do not themselves too say that the Only-Begotten Word of God is One Christ and Son, as being Lord Incarnate and made man?

B. Perchance they say so, yet they want the name Christ [253

not to belong to the Word born from out of God the Father, by reason that He has not been anointed according to His own Nature as God, but they add this as well: For it is not (they say) one of the names by which we should speak of the Father Himself or of the Holy Ghost.

A. The statement is not yet quite clear; explain it therefore, for you will do well.

B. Listen then: for one can see the appellation of the Son most manifold and diversely brought out by the God-inspired Scriptures, for He has been named God and Lord and Light and Life and besides King and Lord of hosts and Holy and Almighty. But if one pleased to say these things of the Father too or the Holy Ghost, one would not miss what is befitting. For of One Nature, one full surely is the Excellence of the dignities. If therefore Christ is a name truly befitting the Only-Begotten, let it pass (they say) without distinction with the rest both to the Father Himself and the Holy Ghost: but seeing it is utterly unmeet to accommodate it to the Father and the Holy Ghost, neither will it rightly pertain to the Only-Begotten Himself but rather has been apportioned in truth to him of the seed of David in regard to whom anointing by the Spirit may without any blame be conceived and said.

A. We too ourselves say that the names of the God-befitting dignities are common to Father Son and Holy Ghost, and with equal glories are we wont to crown together with Him Who begat Him the Son Who is begotten out of Him and the Holy Ghost besides.

Yet, o most excellent (would I say), the name Christ and the fact itself, that is, the Anointing, along with the conditions of the emptiness have accrued to the Only-Begotten, introducing to the hearers a manifest proof of the Incarnation: for that He has been anointed in that He has been made man, it will very well betoken. If therefore we were investigating not the plan itself of the Economy with flesh but it were proposed to us to look on the Only-Begotten Word of God as yet external to the measures of the [254] emptiness, it were with good reason wholly dishonouring to call Him Christ Who has not been anointed: but since the Divine and most holy Scripture says that He WAS MADE flesh, the anointing too will now befit Him, which took place in regard to the Incarnation which is His. And truly the all-wise Paul says, For both the Sanctifier and the sanctified are all out of one, for which reason He is not ashamed to call them brothers saying, I will declare Thy Name to My brothers: for He was sanctified together with us when He WAS MADE in our estate. And that truly SON was He Who is anointed in that He WAS MADE flesh, i. e. perfect man, the Divine David will testify saying to Him, Thy Throne o God is for ever and ever, a sceptre of Tightness the sceptre of Thy Kingdom: Thou lovedst righteousness and hatedst transgression wherefore God Thy God anointed Thee with the oil of rejoicing above Thy fellows. Understand therefore how having both said that He is God and given Him a Throne for ever, he says that He has been anointed by God, clearly the Father, with some choice anointing above those who partake of Him 10, i. e. ourselves. For if the Word have BEEN MADE man too, albeit God, yet was He thus too without lack of the Goods of His proper Nature; being Self-Perfect and full of grace and truth, according to the voice of John: and Himself Perfect in every kind of thing God-befitting, while from His fulness all we received, as it is written. Making His own therefore along with the measures of His own human nature what also belong thereto, He is called Christ, even though He be conceived of as not anointed, according (I mean) to the Nature of the Godhead or as [255] He is conceived of as God. Since (tell me) how else will He be conceived of as Christ Son and Lord, if the Only-Begotten have disdained the anointing and abide not the measures of the emptiness?

B. They hasten along another path than ours, unskilfully interpreting the mystery of piety. For they say that God the Word hath taken a perfect man from out the seed of Abraham and David according to the declaration of the Scriptures, who is by nature what they were of whose seed he was, a man perfect in nature, consisting of intellectual soul and human flesh: whom, man as we by nature, fashioned by the might of the Holy Ghost in the womb of the Virgin and made of a woman, made under the law, in order that he might buy us all from the bondage of the law, receiving the sonship marked out long before, He in new way connected to Himself, preparing him to make trial of death according to the law of men, raising him from the dead, taking him up into Heaven and setting him on the Right Hand of God. From whence he being now

far above all rule and authority and might and lordship and every name named not in this world only but in that to come

also, receives worship from all creation as having a connection inseverable with the Divine Nature, the whole creation allotting to him its worship in reference to and in idea of God. And we say neither two sons nor two lords: but since God the Word the Only-Begotten Son of the Father, to Whom this man is connected and partakes, is Son by Essence, he shares the name and honour of Son: and God the Word is Lord by Essence, to Whom connected, this man shares the honour. And therefore we say neither two sons nor two lords: seeing that He Who is by Essence is clearly Lord and Son, he who for our salvation is assumed, having an unseverable connection with Him, is borne up along with Him to name and honour of son and of lord.

A. Fie! the folly and distraught mind of them who imagine somehow that these things are so: for it is unbelief

[256 and nought else, and the novelty of impious inventions and the subversion of the divine and sacred preachings which have proclaimed One Lord Jesus Christ, the Son of God, the Word that is out of God the Father made man and incarnate, so that the Same is God alike and man; and to One belongs all, the God-befitting and moreover the human. For He being and existing ever in that He is God underwent the birth after the flesh from out a woman. To One therefore and the Same pertaining both that He Eternally is and existeth and that He in the last times is born after the flesh, Who, by Nature Holy as GOD, was hallowed with us in that He became man to whom it becometh to be hallowed; Who, both in rank of Lord and, having as His own bondman's form, did call the Father His God; Life and Life-giving as God, is said to be quickened by the Father in that He became Man. All things therefore are His, and He does not dishonour the economy which the Father Himself too praised, if it be true which is said by Paul's voice: for in one place he said, Him who knew not sin He made sin for our sakes in order that WE might be made God's righteousness in Him, in another. Who verily spared not His own Son but delivered Him up for all us in order that with Him also He might bestow on us all things. Does not therefore our discourse go after the scope of the sacred Scriptures?

B. Surely.

A. If now as our opponents say and choose to hold, the Only-Begotten Word of God, taking a man of the seed of Divine David and of Abraham prepared him to be fashioned in the holy Virgin and connected this man with Himself and hath made him to come into experience of death, yea and raising him from the dead took him up into heaven and seated him on the Right Hand of God:

superfluously (it seems) is He said both by the holy fathers and by ourselves and the whole God-inspired Scripture to be made man (for this I deem and nought else did the all-wise John signify when he wrote, The Word was made flesh), and the mystery of the Economy with flesh has been (it is like) turned right round to the exact opposite. For one cannot

[257 see that the Word being by Nature God and beaming forth from God, abased Himself to emptiness, taking bondman's form, and hath humbled Himself, but on the contrary, man was brought up into the glory of the Godhead and the excellency that is over all, and took God's Form and was rather exalted, co-throned with the Father: is it not true which I say?

B. Full surely.

A. If it be true as they say, and the Only-Begotten disdained the Economy, what shame did He despise? how hath He become obedient to the Father unto death yea the death of the cross? and if taking a man, He led him both to experience of death, and bringing him into Heaven too, shewed him co-throned with the Father; where now at last will His own Throne

11 be seen, if they say not two sons, but one who co-sitteth, him that is who is of the seed of David and Abraham? how will He too be said to be Saviour of the world and not rather patron or bringer-forward of a man through whom we have been also saved, and a man, other than He, has become the completion of law and Prophets? for the Law uttereth the mystery of Christ and of Him hath Moses written, who hath also become the bringer of us to Him. Our faith hath come I ween to nought, for it streamed away; wholly nought is pur august mystery, which the all-excellent Paul too openeth to us saying, Say not in thine heart, who shall ascend into heaven? that is to bring down Christ; or, Who shall go down into the deep? that is to bring up Christ from the dead. But what saith the Scripture 12? Nigh thee is the word, in thy mouth and in thy heart, that is the word of faith which we are preaching: that if thou say in thy mouth, Lord

[258 Jesus, and believe in thy heart that God raised Him from the dead, thou shalt be saved.

How then is the mystery of piety any longer great and famous and in supremest admiration, if we are to believe that (as the perverted ones say) a man taken and connected by way of accident to God the Word, died and lived again: and he was borne up into Heaven, yet is it I suppose to some past belief, if not being by Nature and truly God, he delights him in the seat of Godhead, the Son by Nature haply thrust forth therefrom: and there stand in ministering position Angels and Archangels and the Seraphim who are higher yet, before----not Him Who is in truth Son and God but before----a man who is rich in name of sonship by participation and importation and in fashion as we and who has been vouchsafed the so God-befitting honour? for in no wise do our opponents blush at saying this too. Is not their dogma replete with the uttermost impiety and blasphemy? for that which is given and brought in may be lost, and that which is imported from without, has the loss of it not inconceivable. I pass over the farther blasphemy and incongruity.

Why then do they drag down the choiceness of the Economy unto what is uncomely, and make our Divine and most holy worship, a man-worship and nothing else, taking it from Him Who is in truth Son and persuading us to worship one connected with Him by way of accident, whom they say also sped above all rule and authority and lordship, imposing the blame of having been deceived, not only on them on earth but also on the very rational powers above, if with us they worship, not the by Nature and truly Son and the Word which beamed forth of the Essence of God

the Father, Incarnate, but as other than He, a man from forth the seed of David, a god modelled by mere will perchance of His and by external embellishments, not so in truth?

B. Yet although he is conceived of as man severally (say |259

they), he hath worship from the whole creation, in reference to and in conception of God.

A. Then how (tell me) will this reference they talk of be meetly conceived and spoken of by us? And come, investigating the Divine and sacred Scripture, let us seek the solution from it. They of Israel

13 therefore, recking little at one time of reverence to God, bitterly attacked Moses and Aaron: then Moses addressed them, And who is Aaron, that ye murmur against him? for not against us but against God is this your murmuring. For they were sinning against Moses and Aaron, but what they did touched the Divine glory, and the covert intent of them who insult has reference to that glory. Yet Moses and Aaron were not gods, nor has the creation worshipped them in reference to God.

God reigned over Israel after the flesh through Prophets. And they came and said to the Divine Samuel, Make us a king like the rest of the nations. At this the Spirit-clad was grieved and with good reason, yet he heard God say, Not thee have they set at nought but Me that I should not reign over them. See again here too the mode of the setting at nought has reference to God. And indeed the Saviour and Lord of all Himself too says respecting those in need, Inasmuch as ye did it to one of these least, to Me ye did it. Is it then in this way that if any be said to honour him that is of the seed of David, he hath done it to the Son? and if any do not believe, hath he surely offended against the by Nature Son, Who haply wishes him too to be honoured and believed in by us in equal and exact manner? How then hath not the bond been brought into equal honour with the Lord, that which hath been made and a new god (according to the Scriptures) is in the excellencies of Godhead, and to the Holy and Consubstantial Trinity there hath been appended |260 that which is of unequal nature with It and with It is worshipped and partaketh of equal glory with It?

B. They say that the reference must be taken in some such manner as this: viewing God the Word inseverably connected to him of the seed of David we worship him as God.

A. Suffices it then in order to his duly taking the glory that befits God and to his being borne above the measures of creation, that he should be only connected with Him, and will this render him that is not God an object of worship? Yet I find one saying to God through the Psalmist's lyre,

My soul is fast joined 14 after Thee: blessed Paul too writes, He that is fast joined to the Lord is one spirit. Shall we

then (tell me) worship those too in reference to God as having been fast joined to Him? Yet the word fast-joining has I suppose a greater and more forcible significance than the word connected, if it be true to say that what is fast-joined to any has its connection most strait.

B. It seems so.

A. Why now dropping union, though a word in wonted use amongst us, yea rather that has come down to us from the holy Fathers, do they call it connection? though the term union by no means confounds them whereof it is said, but rather shews the concurrence into one of the things conceived of as united: and not (full surely) will that which is simple and of one kind be alone said to be One

15, but those too which are compounded out of two or more and out of diverse kinds. For so they think to be right who are skilled in these matters.

Most mischievously therefore do they, severing into two the One and by Nature and Truly SON Incarnate and made Man, reject the Union and call it connection, which any one else too may have with God, being almost tied to Him by virtue and holiness, according to that which is by one of the Prophets rightly said to them who fall back into carelessness, Be ye gathered together and tied together, o

[261 undisciplined nation, ere ye become as a flower that passeth away:

a disciple too may be connected with his teacher by means of love of learning, and ourselves, one with another, not in one way but in many. Or perchance he too who is an assistant in any work will be reasonably conceived as not unconnected in point of good-will with him who took him to that service. And this rather is what the word connection appears to signify to us on the part of the innovators. For you learnt that they unlearnedly maintain that God the Word taking a man, as some son other than Himself, set him forth, as a sort of minister of His Will, so as to make trial of death, and live again, and ascending into the very heaven, sit on the Throne of the Ineffable Godhead! For is he not through these words full surely seen to be altogether other than the by Nature and truly Son?

B. I admit it.

A. But since they have slipped down to this depth of unlearning, as to think and say that not the Only-Begotten Word of God Himself was made as we, but that He took a man; in what way do they want the assumption to be conceived by us? is it as fore-ordained by Him for the accomplishment of somewhat that He willed, just as one

of the holy Prophets says, I was not a prophet nor son of a prophet but I was a goatherd and dressing mulberries, and the Lord took me from the sheep and said to me, Go, prophesy

to My people Israel? A goatherd, He set him to be a prophet and appointed him minister of His Pleasure.

B. They will say perhaps that not of this kind was the taking, but just as taking bondman's form is conceived of by us.

A. Hence that which is taken will with reason be conceived of as the own of the Taker by an inseverable Union; so that Jesus is both God and Son, One and Only, of Very God, as being Word from forth of God the Father, begotten Divinely before every age and time, and in the last times of the world, the same after the flesh forth of a woman: for not any one's else, but His has the bondman's form been made. [262 B. How do you mean?

A. Will (tell me) that which is by nature bond be said not incongruously to take bondman's form, or that which is truly free and is Essentially above the measures of bondage?

B. The free I suppose: for how will it be made what it was by nature?

A. Consider then that the Only-Begotten Word of God albeit made as we and having entered on the measures of bondage according to the human nature, hath witnessed to Himself freedom by Nature, saying in His joint-contribution

16 of the didrachma, Surely free are the sons. He receives therefore bondman's form, making His own the results of the emptying

17 and not spurning the likeness to usward: for it were not possible otherwise to honour the bond unless that which befitteth the bond had been made His that it might be made illustrious by the glory that is from Him: for that which excelleth ever hath the pre-eminence and the shame from our bondage was wiped out by us. For He Who is above us has been made as we and the Free by Nature was in the measure of the servants. Hence the dignity hath passed unto us too: for WE too have been called sons of God and inscribed as our Father Him Who is properly His Father; for our human things have been made His also.

Therefore in saying that He took bondman's form, is the whole mystery of the Economy with flesh. But if confessing One Son and Lord, the Word from forth of God the Father, they say that a man, him who is forth of the seed of David has been simply connected with Him, a partaker of His Sonship and of His glory, time is it that we in friendly grief over them who choose thus to think should say,

Who will give to my head water and to my eyes a fountain |263

of tears, and I will weep this people day and night? for they are turned aside to a reprobate mind, denying the Lord Who bought them. For a pair of sons unequal in nature is proclaimed to us, and the bond is crowned with God-befitting glory, and some supposititious son is glorified with equal excellencies with the by Nature and truly Son, albeit God

says plainly, My glory I will not give to another: for how is he not other and apart from the by Nature and truly Son, who has been honoured with mere and sole connection and taken as an assistant and vouchsafed sonship even as we ourselves are, and has partaken of glory from another and attained thereto by gift and grace?

B. We must not therefore sever Emmanuel into man severally and into God the Word.

A. By no means: I affirm that we must say that He is God Incarnate, and that He is in the Same both One and Other. For neither hath He, made man, ceased from being God, nor doth He hold the Economy unacceptable, despising the measure of the emptying.

B. Therefore (they say) consubstantial with the Word was His body, for thus and no otherwise will He be deemed One Only Son.

A. Yet how is not this now raving and clear proof of a mind wandering? for how can one behold in sameness of essence things so far removed one from another in respect of their nature? for one thing is Godhead, and another manhood. For of what do we say that the Union was made? for a

person will not say that the things united are one in number, but either (it may be) two or more.

B. We must therefore sever (they say) the things named.

A. We must not sever (as I said) into a several diversity, in regard I mean to their being away from each other and apart, but must rather bring them together into an indissoluble union. For the Word has been made flesh, as John saith.

B. Have they therefore been confused and both become one nature?

A. But who will be thus distraught and unlearned as to |264

suppose that either the Divine Nature of the Word has been turned into what it was not, or that the flesh went over by way of change into the Nature of the Word Himself (for it is impossible)? but we say that One is the SON and One His Nature even though He be conceived of as having assumed flesh with a rational soul. For His (as I said) hath the human nature been made, and He is conceived of by us none otherwise than thus, God alike and man.

B. There will then be not two natures, of God and of man?

A. Godhead and manhood are one thing and another, according to the mode [of being] existing in each, yet in Christ have they come together, in unwonted wise and passing understanding, unto union, without confusion and turning

18. But wholly incomprehensible is the mode of the Union.

B. And how out of two things, Godhead and manhood, will One Christ be conceived of?

A. In no other wise (I suppose) than that whereby the things brought together one to another unto a union indissoluble and above comprehension will be One.

B. As for example?

A. Do we not say that a man like us is One and his nature one, although he has not simpleness [of nature] but is compounded out of two, I mean soul and body?

B. We do.

A. Does anybody, taking anew the flesh apart by itself, and sundering from it the soul that was united to it, divide a single person into two and not thereby destroy the right description of him?

B. Yet the all-wise Paul writes, For even though our outward man perish yet is the inward renewed each day.

A. You said right: for he knew, he knew well from whence he is one, and makes the distinction [between the two] one to be grasped in idea only: he calls the soul, the inward man, and the flesh, the outward. For I call to mind

|265 the holy Scriptures which sometimes signify to us the whole living thing from a portion, as when God says

19, I will pour forth of My Spirit upon all flesh, and Moses says to them of Israel, In seventy five souls did thy fathers go down into Egypt. And we shall find that this has been done in regard to

Emmanuel Himself: for after the Union, I mean that with the flesh, if any call Him Only-Begotten and God from forth of God, he will be conceiving of Him as not apart from flesh or manhood, and if he say that He is man, he will not be excluding Him from being God and Lord

20.

B. But if we say that the Nature of the Son is One, even though He be conceived of as Incarnate, all need is there to confess that confusion and commixture take place

21, [266 the nature of man being lost as it were within Him. For what is the nature of man unto the excellency of Godhead?

A. In highest degree, my friend, is he an idle talker who says that confusion and commixture have place, if one Nature of the Son Incarnate and made man, is confessed by us: for one will not be able to make proof thereof by needful and true deductions. But if they set their own.

will as a law to us, they devised a counsel which they cannot establish, for we must give heed, not to them but to the God-inspired Scripture: if they think that needs, on account of the nature of man being nothing compared to the Divine Excellency, must it be lost and consumed as they say, we again will say, Ye do err not knowing the Scriptures nor the power of God: for it were not impossible for God Who loves man to make Himself endurable to the measures of the manhood. And this He foresignified to us darkly, when initiating Moses and limning the mode of the Incarnation as yet in types, for He came in likeness of fire on the bush in the wilderness, and the fire kept playing on the shrub yet was it not consumed. And Moses marvelled at the sight. Yet how is not a tree a thing that has no alliance with fire? and how is the readily consumed wood patient of the onslaught of flame? But this matter was (as I said) a type of a mystery, which exhibited endurable to the measures of the human nature, the Divine Nature of the Word

22, at His Will, for to Him is nothing impossible.

B. Know well that they will not choose so to think.

A. Their speech will be caught setting forth to us most undoubtedly two sons and two christs.

B. Not two: they say that the Son by Nature, the Word from forth God the Father is One; he that is assumed is

[267 a man by nature son of David 23, but is son of God by reason of his having been assumed by God the Word, and that by reason of God the Word dwelling in him hath he come to this dignity and hath by grace the sonship.

A. Then wherever will they go as regards mind and understanding who thus think? or how do they say 'not a pair of sons,' when they are severing one from another man and God, if (according to them) the One has the sonship by Nature and truly, the other " by grace and came "to this dignity, God the Word indwelling him?" Hath he then ought greater than we? for He indwellet in us too. And the most holy Paul confirms us in this, saying, For this cause bend I my knees to the Father from Whom every family in heaven and on earth is named, that He would give you according to the riches of His glory to be strengthened with might through His Spirit that Christ may dwell in your hearts: for He is in us through the Spirit wherein we cry Abba Father. Hence our position is in

no wise inferior, if we have been vouchsafed the equal by God the Father (for by grace WE too are sons and gods): we have been surely brought unto this supernatural and marvellous dignity as having the Only-Begotten Word of God in-dwelling. But profane and distraught altogether is it that they should say that JESUS has been vouchsafed the sonship and has won the glory thereof as a matter of favour.

B. Would you say how?

A. Certainly. For first (as I said) He will be thus conceived of as separately another son and christ and lord from Him Who is so truly and by Nature: besides this, another impossibility is brought in and which not unreasonably militates against right reasoning.

B. What is that?

A. The all-wise John says of Christ, He came unto His own and His own received Him not, but as many as received Him He gave them authority to become God's children. Will

[268 then he who has the sonship of grace and has it as an adventitious dignity that he won the being what he is; will such an one bestow freely on others also what he has with difficulty grown rich in? does not this appear to you incongruous?

B. Very.

A. That which accrues not by nature but has been introduced from without, will it not be to be lost, as far as possibility goes?

B. How should it be otherwise?

A. Hence it will be a possible contingency that the son should some time be able to fall from his sonship: for what is not based on laws of nature is not free from a suspicion of being lost.

B. It is so.

A. In another way too one may see that their dogma is both uncomely and of a truth replete with the supremest ill-counsel: for if it is true that that which is by adoption and grace is ever in the likeness of that which is by nature and in truth, how are WE sons by adoption, having reference to Him Who is truly Son if He too along with us is among them who are so by grace? how too in the Gospel-parables is He sent as Son after the servants [had been sent]? whom when the guardians of the vineyard saw they said,

This man is the heir, come let us kill Him.

He therefore Who hath appeared in flesh and Who made trial of the crooked ways of the Jews is SON in truth and Free, as born of the Nature that is Free and is not among those who are under the yoke, in that He is conceived of as God, even though He hath been made, as we who are under the yoke, son of bondage, He the SON (as I said) by Nature and truly, Who is beyond the yoke and above the creation: after Whom WE too who are sons by adoption and grace have been formed.

B. We do not say (say they) that the man is Son of God, lest we should speak of two sons by Nature. For as the Word Who came down from Heaven is not by nature son

|269 of David, thus neither is he who is forth of the seed of David, Son of God by Nature

24.

A. They will therefore sever into two sons, and both of them will be proved to be falsely so called, and I think one may say that the mystery of Christ is idle trickery if it is thus as our opponents foolishly say. Where then is the Union and in regard to what do they say that it has been wrought? or haply this that the Word was made flesh is found to be untrue and to have been superfluously brought in, if the Word from forth God the Father have not been called son of David by reason of His being made from forth his seed after the flesh. But I think that they ought to hear from us too what was said by Christ Himself to the chiefs of the Jews, What think ye of Christ? whose son is He? and should they say, David's, they will hear from us, How therefore does David in spirit call Him. Lord saying, The Lord said unto my Lord, Sit Thou on My Right Hand until I put Thine enemies the footstool of Thy Feet? if therefore David in spirit 25 call Him Lord, how is He his Son? does he who is not by Nature and truly Son (as our opponents say) co-sit with God, and is he co-Throned (tell me) with Him Who ruleth all things? albeit, as saith the all-wise Paul, to no one of the angels hath the Father at any time said, My Son art THOU, nor yet, Sit on My Right Hand. How then is he who is forth of a woman in supremest dignity and on the seat of the Godhead and beyond all Rule and Lordship, Thrones and Authority and every name that is named? And note how the Lord saying, If therefore David in spirit call Him Lord how is He his Son, induces those who would be searchers of the truth, to hold that the Word when in participation of flesh and blood hath remained even thus One Son: witnessed to that He is God from God-befitting Excellency and Lordship, while His being called also Son of David signifieth full well that He is Man.

B. Perhaps they will say to this (for I am pointing out |270

[their reply]), "Are we then to admit that he too who is forth of the seed of David is forth of the Essence of God the Father?,,

A. Yet how hath not such a question exceeding worthlessness? and it is incongruous to the might of the mystery and to them who delight in the truth.

B. Tell me how.

A. Do not divide, saying that he who is forth of the seed of David is other than the One Christ and Son and Lord: for right utterance wills that the Only-Begotten Son Who hath His Being forth of God the Father is Himself, and none other, him who is forth of David after the flesh. Let them not therefore of their boundless stupidity say that as the Word Who came down out of heaven is not by nature David's Son, thus neither is he who is forth of the seed of David Son of God by Nature. For the Word Who by Nature and in truth beamed forth of the Father, having assumed flesh and blood, as I just now said, hath remained the Same, that is, by Nature and truly Son of the Father, being One Only and not as if one with another, that His Person may be conceived of as One. For thus gathering unto union true and above mind and speech things which by the count of their nature had been sundered unto unlikeness, we shall advance on the unerring path of the faith. For we say that One and the Same Christ Jesus is forth of God the Father as God the Word, forth of the seed of Divine David after the flesh. Do not I seem to you to have most rightly considered these things?

B. Surely.

A. I will ask the opponents something else too.

B. What is that?

A. Are they not assured that the Only-Begotten God the Word hath His Being from forth God the Father and do they not affirm that the man taken (as they say) by connection is made from forth the seed of Divine David?

B. So they say.

A. The Word therefore being God will most assuredly surpass both in Nature and in glory him who is forth of

[271 the seed of David and will overpass to the extent of the difference of the natures. Or if it be not as I say, why do they sever and allot to the one the right to the glory, and bring in the other as recipient, and as gaining what he is by way of a prize and in the light of a largess? but less full surely and inferior is the receiver to the giver and to him who gives the glory that which is participant of the glory from him.

B. I suppose that they too would say that most vast is the difference between God and men.

A. Then how does the all-wise Paul, the priest of the Divine mysteries, he that hath indwelling Him Who is preached, and who speaketh in the Spirit: how does he both call Him that after the flesh is of the Jews, God and say that He is blessed for ever, amen? what is there above God Who is over all? what will a man behold in the Word Who is forth of the Father greater than he is who after the flesh is of the Jews if he be a son other than He and separate and not truly so?

B. But he who is forth of the seed of David was admitted (they say) by connection and, seeing that the Word being God indwelt him, he shares His Dignity and His Honour: and this the most holy Paul will teach writing of him that

he was made subject to the Father unto death, yea the death of the cross, wherefore God also super-exalted him and gave him a name which is above every name: and this name is God.

A. Do they then say that to him that is of the seed of David separately and as to another son apart by himself has been given by God the name which is above every name?

B. Yea (they say), for to the Only-Begotten Who is God and forth of God by Nature, how could that be given which He hath?

A. Therefore, if the receiving is not put respecting Him, let accurate investigation be made from what the Divine Paul himself hath written: For let each one of yourselves be of the mind which was also in Christ Jesus Who being in the form of God held not the being Equal to God a thing to seize 26,

[272 yet did He empty Himself taking bondman's form, made in likeness of men, and found in fashion as a man He abased Himself made subject unto death, yea the death of the cross: wherefore God also super-exalted Him and gave Him the

27 name which is above every name. If

28 therefore it is, according to them, the man that is forth of the seed of David conceived of separately and by himself who received the name that is above all, let them shew him pre-existing in the Form of God, and not holding the being equal to God a matter for robbery and moreover taking bondman's form, as though that is he had it not and was not so ere he took it: albeit as themselves say and choose to think, himself is the bondman's form. Then how can he take it as though he had it not? how too will a man be conceived of as made in likeness of men, and be found in fashion as a man? The force of the ideas then will turn them round even against their will to know the truth.

B. What truth?

A. God the Word Who is in the Form of God the Father, the Impress of His Person, Who is in all Equal to Him Who begat Him, hath emptied Himself.

B. And what is the emptying 29?

A. The being in assumption of flesh and in bondman's form, the likeness to us of Him Who is not as we in His own Nature but is over the whole creation. Thus hath

[273 He abased Himself, lowering Himself economically into the measures of the human nature; yet was He even so God, as having not by gift That which comes to Him by Nature. Therefore He also said to God the Father Which is in Heaven, Father glorify Me with the glory which I had before the world was, with Thee. For I do not suppose that they will say that he is asking for the glory which was before the world as being his own, he [I mean] who in the last times of the world was born of the seed of David, if so be he is son by himself other than He Who is so by Nature and truly: but this utterance will rather be a most God-befitting one. For it needed, it needed that He should be co-fashioned in the measures of the manhood and should have the Excellence of the God-befitting Dignity Unimpaired and Essentially in Himself just as it is in the Father too. For how will that be true, There shall he in thee no new god, if according to them a man is made god by connection with the Word and is declared co-enthroned and sharer of the Father's Dignity? b. You say well.

A. How is one to conceive of that which is wisely spoken by voice of Paul, For even though there be many gods both in heaven and on earth yet to us is One God the Father from Whom are all things and we from Him, and One Lord Jesus Christ through Whom are all things and we through Him? For there being One Lord Jesus Christ and Paul having full well affirmed that through Him all things have been brought to their birth, what shall we do, noble sirs, when ye distinguish from the assumed man as ye call him, the Word from forth God the Father? which are we to say was the Creator of all?

B. The Son by Nature from forth God the Father, i. e., the Only-Begotten.

A. Yet does the priest to us of the Divine Mysteries say that through Jesus Christ were all things brought to being, and that He is One and Only. I will recall that when investigating the name Christ we said that it introduces to us the declaration of anointing: for on account of having

[274 been anointed would any be called christ 30. Either therefore let them say that the Word from forth God the Father has been anointed in His proper Nature and that He was in need of sanctification through the Spirit and of participation from Him, or let them teach how He is to be conceived of as Christ Who has never been anointed, and how the Only-Begotten Word of God will be called separately Jesus, although blessed Gabriel says to the holy Virgin, Fear not

Mary, for lo thou shalt conceive in thy womb and shalt bear a Son and shalt call His Name Jesus, for He shall save His people from their sins.

B. Do we then say that all things have been made through a man and that he who in the last times of the world hath birth of a woman is Creator of heaven and earth and in short of all things that are in them?

A. Do thou too say, for I will ask: Has not the Word been made flesh? has He not been called son of man? took He not bondman's form? emptied He not Himself, made in likeness of men and found in fashion as man? If therefore they deny the Economy, the Divine Disciples will withstand them saying, And WE saw and testify that the Father hath sent the Son Saviour of the world: whoso shall confess that Jesus is the Son of God God abideth in him and he in God, and again, Herein is known 31 the Spirit of God, every spirit which confesseth that Jesus Christ has come in the flesh is from God and every spirit which does not confess Jesus is not from God. Besides what sense has it, to conceive of a man that he has come in flesh? to one who is external to flesh and who is of Nature not ours, will rather

[275 belong the being made in flesh also and therewith coming into this world together with remaining what He is. Hence even though He have been made man, there is nothing to hinder our conceiving that through Him were all things brought into being, in that He is conceived of as God and co-eternal with the Father. For the Word being God has not been changed, even though He have assumed flesh ensouled with a reasonable soul, not connecting a man with Himself, as they say who innovate the Faith, but Himself made flesh as I said, i. e., man: for thus will the having been anointed befit Him nor meet with any objection; and He will be called Jesus too, being Himself in truth He Who underwent birth in the flesh from forth a woman. For thus hath He saved His own people, not as a man connected with God but as God made in the likeness of the imperilled, in order that in Him first the human race might be re-formed to what it was in the beginning: for all things were new in Him.

B. Hence we must refuse to think or to say that a man has been connected with God the Word and been made partaker of His Dignity and that he possesses the sonship as a grace.

A. Most entirely: for the sense of the sacred Scriptures acknowledges it not, but it is the invention rather of a mind loving novelty and feeble and weak and unable to see the depth of the mystery: for where has anything of this kind been said by the holy Scripture? for the Divine Paul stating full clearly the Mystery of the Incarnation of

the Only-Begotten, says, For since the little ones have partaken of blood and flesh, He too likewise partook of the same

in order that through death He might bring to nought him that has the power of death, i. e. the devil, and elsewhere, For the impossibility of the law wherein it was weak through the flesh God

sending His own Son in likeness of flesh of sin and for sin, condemned sin in the flesh, in order that the ordinance of the law might be fulfilled in us who walk not

|276 according to the flesh but according to the Spirit.

But we say that there has partaken of blood and flesh according to the mind befitting the inspired writers----not he who is in flesh and blood of his proper nature and cannot be otherwise but---He Who is not so and is of other Nature than ours; and that He has been made both from forth a woman and in likeness of flesh of sin Who is for our sakes as we together with being above us too in that He is conceived of as God. For the Word has been made flesh, yet not flesh of sin: but in likeness of flesh of sin did He converse with them on the earth as man and has been made in likeness as we, yet not along with us under sin but removed from knowing transgression (for the Same was God alike and Man): but they who bear away (I know not how) from the Only-Begotten the so august and admirable Economy, connect with Him a man by way of accident, embellished with honours from without and adorned with glory not his; and no true God but partner and partaker with God, and son falsely so named, saviour that is himself saved, redeemer who is redeemed: albeit the blessed Paul has written thus, For the saving grace of God appeared to all men, in order that denying impiety and worldly lusts we might live soberly and religiously in the present life, awaiting the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ.

B. Yea, they say: for seeing that He was altogether vouchsafed connection with God the Word, he too was called great God albeit made of the seed of David.

A. For shame, what madness: affirming that they are wise they became foolish, as it is written. For they transform (as I said) the force of the mystery of Christ into all that is opposite; and their saying that he has been vouchsafed will be nought else than declaring that he is mere man and in ill counsel severing him into an utter diversity, so that a pair of sons be conceived of, to be worshipped, whereof One is so by Nature and truly, the other adopted and bastard and having nothing that is his own, that to him too along with ourselves it may be said, For what hast

|277 thou that thou receivedst not: and then whither will the all-wise Paul go who says, For the Son of God Christ Jesus Who was preached among you through me and Silvanus and Timothy was not Yes and No but in Him was Yes? For how was He not Yes and No, if He is said to be God and is not God? if the names SON and LORD are falsely attributed to Him? and if He be thus as they say, it will belong to Him to have to say, But by the grace of God I am what I am. For that which belongs not by nature but is from without and introduced and given by another, will not belong to the recipient but to Him who imparts it and bestows it. And how did He also say, I am the Truth, if there is nothing true about Him? haply too He was comprehended by the darkness, if He lies. But He did not sin neither was guile found in His mouth, as it is written. b. No surely.

A. And where is the emptiness? and of whom will it be conceived to have happened? for one cannot see any one emptied but on the contrary being filled albeit he has not fulness in his own nature: for he would not have needed what was another's and it would have been superfluous to him to have received, if he had had, of his own, self-completeness and sufficiency unto every thing, but of Christ's fulness did all WE receive, and the preaching of the inspired will not lie. For full is Christ and nothing whatever is given to Him so far as He is conceived of as, and is, God,

even though to receive have been made His by reason of the measure of the manhood and in that He became as we, to whom it will be said full rightly, For what hast thou that thou receivedst not?

B. Yea, he says, the Word from forth God the Father is One Christ and Son and Lord, he who is forth of David's seed being connected with Him.

A. But, most excellent sirs, may one say to them, he who has another connected with him will not be conceived of as one, how could he? but as one with one, i.e. with another, and these are full surely two. But He will be conceived to be in truth One Son, if we say that the Same is God the [278 Word Divinely begotten from God, and in marvellous manner man and from a woman after the flesh. But if setting apart and severing him that is from the seed of David, they dismiss him from being in truth God and Son and say rather that he is partner in sonship and partaker of glory not his own, not idly (as I suppose) shall we find the accusations against Him by the Jews to have been made. For they said, For a good work we stone Thee not but for blasphemy because THOU being man makest Thyself God.

B. And indeed they do say that both Very God and Son is the One Christ, i. e., the Word out of God taking by connection him who is of David's seed.

A. But if the Word out of God the Father is not He Who is also according to the flesh from a woman, but is Other with other

32, how will ho be called Christ who has not been anointed as we already said?

B. Therefore if he who is of the seed of David is none other than the Word from forth God the Father, let him be called also before time: then how does the all-wise Paul, repelling the opinion, demand as it were with a question, and say, Jesus Christ yesterday and to-day, is he the same for ever too? Or in another way too: for Jesus, he says, who is yesterday and to-day, will be the same for ever too, i. e., recent and yesterday and to-day, albeit God the Word co-existeth with His own Father.

A. They do wrong exceedingly, turning aside the truth unto that which in their unwisdom seems good to them and corrupting the accuracy of the sacred Scriptures. If now one say that Christ Jesus is also before time, he will not miss of the truth, if the Word which is before time is One Son and Lord, Who in the last times underwent birth after the flesh of a woman. And that the Word made man [279 as we has not been changed, the Spirit-clad has shewn saying, Jesus Christ yesterday and to-day, the Same too for ever. And yesterday indicates past time, to-day present time, for ever that which is future and to come. But if they think that they have thought out something clever, in taking yesterday and to-day to mean recent, asserting and saying, He that is yesterday and to-day how will he be also for ever, WE too will transfer the force of the question unto the direct opposite: The Word which is for ever how will He take to Himself Yesterday and to-day, if Christ is One and has not been divided, as says the Divine Paul? For that thus He would be known by us, you will know hence also. For although seen in the flesh and having entered on the measures of the human nature, He has testified to Himself His Eternal Being saying, Verily I say to you, Before Abraham was I am, and again, If I told you the things of earth and ye believe not, how will ye believe if I tell you those of Heaven? and no one hath gone up into Heaven except He which descended from heaven, the Son of man. For as Word Which ever is and before the ages, come down from heaven, and then the Same appearing man as we; as One Christ and Lord

even when He was made flesh, does He say these things.

B. Another argument too has been discovered by them, it is this: they say that he which is of the seed, of David, ought so to be called son of God as the Word Which is forth of God the Father is said to be son of David: for neither is so by nature

33.

A. Now let the mode of the true Union come in, that so the Word be believed to have been made flesh, i. e. man, and therefore son of David not falsely but as from forth him according to the flesh, having remained too what He was, i. e. God out of God. And verily the priests of the gospel preachings, knowing that the Same is God alike and man, have told us of Him. It is written of the blessed Baptist that, On the morrow he seeth Jesus coming to him and [280] saith, Behold the Lamb of God which taketh away the sin of the world: this it is of whom I said, After me cometh a Man which has been made before me because He is prior to me, and I knew Him not, but in order that He should be manifested to Israel, therefore came I baptizing in water. Understand therefore how he saying, a Man, and calling Him a Lamb, says that none other is He who taketh away the sin of the world, and hath allotted to Him this great and truly vast and God-befitting Dignity. And he says that He is before and prior to him, albeit made after him, I mean according to the time of the generation after the flesh. For if Emmanuel is late-born as man, yet was He before every time as God. His therefore is both the recent humanly and the Eternal Divinely: hence the all-excellent Peter too, looking on the Word not bare nor without flesh, but appearing in flesh and blood, clearly and unerringly 34 made his tribute of faith in Him, saying, THOU art the Christ, the Son of the Living God, and heard in reply, Blessed art thou, Simon Bar-Jona, because flesh and blood revealed it not to thee, but My Father which is in Heaven. But were not the Mystery deep, and God in the flesh, but [only] a man having according to them the sonship by grace, how should he have needed an Initiator 35 so great, that no one of them on the earth revealed it to the disciple, but that he had the Father Himself as his Instructor in this? And the Divine Disciples too, seeing Him once traversing 36 the expanse of the sea, were astonished at the miracle and confessed the Faith, saying, Truly Thou art the Son of God. Yet if he is bastard and falsely-called and has from adoption that he is son, let them accuse the disciples of falsehood, and that when they sware it. For they have added Truly, affirming that He is the Son of God the Father.

B. You speak most excellently. [281]

A. How too has the Son of man His own angels 37, and shines forth in the glory of His Father? for He says, The Son of Man is about to come in the glory of His Father 38 with His angels, and again. And the Son of Man will send His Angels. And if they disbelieve yet, even seeing Him crowned in God-befitting glory and dignities so splendid and supreme, they shall hear Him say, If ye believe Me not believe My works, and again, If I do not the works of My Father, believe Me not

39. For the beholding in a man the excellency of the unspeakable glory, supplied not as Another's nor in the light of a favour, but His very own: how will it not persuade us that He was God in likeness as we and truly Son of God Who is over all?

B. He affirmed (he says) that His were the angels, and He was made the worker of these signs, the Word indwelling Him and having imparted to Him His own glory and operation: for it is written, Jesus of Nazareth how God anointed Him with the Holy Ghost and power, Who went about doing

good and healing all that are oppressed by the devil. Anointed therefore both with power and with the Spirit, was He a wonder-worker

40.

A. Then, since the Word being God, both Holy and having Essentially and by Nature All-Might, will never need either power from another or an imparted holiness: who now is He Who has been anointed with power and the Holy Ghost?

B. They will perhaps say, The man who is assumed by connection.

A. He therefore is Jesus Christ by himself and separately, of Whom too the all-wise Paul says, Yet to us One God [282 the Father from Whom all things and we from Him and One Lord Jesus Christ through Whom all things and we through Him. How then (tell me) are all things through a man? why is he ranked as Son with the Father and that immediately, no one intervening? and wherever shall we put the Only-Begotten when we have brought into His place the man; and that (as he says) inwrought by Him and honoured because of Him? Has not their argument outstepped what is reasonable, is it not borne beyond bound, and as having utterly missed of the truth, will it not reasonably incur laughter?

B. The Word of God (he says) has been called man in some such way as this: as the man who was assumed by Him was born in Bethlehem of Judaea, but is called a Nazarene because he dwelt at Nazareth

41, so too God the Word is called man because He dwelt in man.

A. O understanding senile and mind unstrung and knowing how to stutter and nought else! Rouse ye, ye drunkards, from their wine, let one say to the opponents: why do ye violence to the truth and, turning aside the force of the Divine doctrines, are borne forth of the King's way? The Word (as it seems) has no longer been made flesh, according to the Scriptures, but rather a dweller in man, and it were meet that He should be called, of-man, not man, just as he who dwelt at Nazareth was called, of-Nazareth, not Nazareth. And I think that there is nothing at all to hinder, if they think that their foolish invention is right, that together with the Son, the Father and also the Holy Ghost should be called man: for the fulness of the Holy and Consubstantial Trinity dwelleth in us through the Spirit. And verily Paul saith, Do ye not know that ye are God's Temple and the Spirit of God dwelleth in you, yea, [283 and Christ Himself, If a man love Me he will keep My word, and My Father will love him and we will come to him and make Our Abode with him. Yet the Father has never been called man, nor yet has the Holy Ghost, by reason of indwelling in us: but those men laugh at the Mystery of the Incarnation and twist round unto what is discordant, the doctrines of the Church which are so right and worthy of being heard. But let our argument proceed again on its course, bidding farewell to their vomit. For if, because of the Word being in him, he have been made a worker of signs, they perchance say that he is one of the holy Prophets, for [the Word] has wrought Divine signs through the hands of the saints too: but if they say that the Son is in these, they lower Him into the measure of Prophets or Apostles.

B. Yea, they say, for has He not been called Prophet 42

and Apostle?

A. You are not wrong; for Moses said to them of the race of Israel, A Prophet shall the Lord your God raise up to you out of your brethren, as me: the Divine Paul too has written, Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High priest of our confession Jesus.

Let them tell then, for I will ask: Would the grace of Prophecy or the being vouchsafed apostolic prerogative, and being called High Priest too, be an honour to a man?

B. Yes.

A. Yet they would say that to Christ in that He is conceived of as God these things are petty and not worthy of receiving, even though through these very things He is seen emptied and receiving them with the manhood. But as being God by Nature and Lord in truth, He took bondman's form, made therein and assuming our estate, so, both giving the Spirit of Prophecy and ordaining Apostles and establishing Priests, He was made like in all things to His brethren: for thus was He named, Prophet, Apostle, High Priest.

|284

B. But even though they grant that He was a Prophet, they say that He was not so as one of the Prophets, but that He was placed far above their measure

43. For they had the grace meted to them and accruing to them in time, He was full of the Godhead even straightway from His very Birth, for the Word being God was with Him.

A. It was then in the amount of grace and in length of time that Christ has surpassed the holy Prophets which were before Him, and it is this which is His special privilege. The point for investigation is whether He was a Prophet at all, and not His having more or less or even excelling, seeing that in His being a Prophet and in His not passing beyond our measure does His low estate consist, even though He be conceived of as this from the beginning, just as was the holy Baptist too, of whom the blessed

angel says, And he shall be filled with the Holy Ghost even from his mother's womb. How then was the one a servant, the Other All-glorious in the dignity of Lord? And of

himself blessed John says, He that is of the earth of the earth he speaketh, but of Emmanuel, He that cometh from above is superior to all.

B. Yet (will they perchance say) the Word which hath beamed forth of God the Father is above, yea and superior to all; and they are afraid to allot to Him what belong to man, lest haply He be wronged thereby and brought down to dishonour. Therefore they affirm that He took a man and connected with Himself this person in regard to whom what belong to man might have place and be spoken of, and no damage should accrue to the Nature of the Word Himself.

A. Hence he who is assumed will confessedly be conceived of and said to be other than He. But we will not follow their fatuity nor make them definers and innovators 44 of our Faith, neglecting the sacred Scripture and |285 dishonouring the Tradition from forth the holy Apostles and Evangelists: nor, for that a mind weak and most empty of learning has taken up its abode in them, and one that cannot look into the depth of the mystery, let us also go astray, sharing their

unlearning and refusing to go the straight way of the truth. But we know that the most holy Paul hath written that we ought to throw down reasonings and every height which reareth itself against the knowledge of God and to reduce captive every thought unto the obedience of Christ. But now, can you tell whereat they are offended and in Jewish wise stumble at the stone of offence?

B. I can, for how should I not? they are very many, but they shall be told one by one.

They say therefore that Christ has been sanctified by the Father: for it has been written, And John witnessed

saying, I have seen the Spirit descending out of heaven and It abode on Him and I did not know Him but He who sent me to baptize in water, He said to me, Upon Whom thou shalt see the Spirit descending and abiding upon Him, This is He Who baptizes with the Holy Ghost; and I have seen and have witnessed that this is the Son of God: Paul too hath written of Him, For He Who sanctifieth and the sanctified

are all out of One. For the Word being God and Holy by Nature will by no means be sanctified; it remains therefore to say that the man assumed by Him in the way of connection has been sanctified.

A. How then does He Who has been baptized and Who received the open Descent of the Spirit, baptize with the Holy Ghost and perform what belong to and beseem the Divine Nature alone? for He is the Bestower of holiness. And in proof of this the Incarnate Word breathed, as a bodily act, His own proper good, upon the holy Apostles

saying, Receive ye the Holy Ghost, whosoever sins ye remit they have been remitted, whosoever ye retain they have been

retained. And how has the divine Baptist, most clearly indicating Him Who has been sanctified, borne witness

[286 that This is the Son of God, alone and with the article? For the initiator of the world should, if he knew that it was another son beside Him Who is truly Son, have signified the Truth, saying clearly, This is he who by connection with the Son Who is by Nature and in truth has been made son by gift and grace: but he said nothing of the kind but, knowing that He is One and the Same, both Word from forth of God the Father, and from forth the seed of David according to the flesh, says that He was sanctified, as man, and again sanctifies, in that He is conceived of as God: for He was (as I said) this and that in the Same. If therefore He have not been made man, if He have not been born after the flesh, from a woman, let us drive away from Him what belong to man: but if it is true that lowering Himself unto emptiness He hath been made as we, why do they part from Him the things through, which He will be conceived of as emptied, with utter ill-counsel undoing the fair scheme of the Economy with flesh?

B. If therefore He be said both, to have received glory and been made Lord and to be exalted by the Father, to be set King also, shall you attribute these too to God the Word and will you not full surely be damaging His glory?

A. That the Nature of God the Word has been filled with true glory, Royalty and Lordship, how can one doubt? and that He is firmly to be conceived of as being in heights the most God-befitting? but

since He appeared as man to whom all things are a gift and imparted: therefore He, Full and giving to all from out His own fulness, in human wise receives, making our poverty His own: and in Christ was an unwonted and strange marvel, in servant's form Lordship, in human mean estate God-befitting glory, that which is under the yoke (as to the measure of manhood) crowned with the dignities of Royalty, and in Supremest Excellences that which is low. For the Only-Begotten hath been made man, not in order that He might remain in the

[287 measure of the emptying, but in order that taking along therewith what is its. He might thus too be known to be God by Nature and might ennoble because of Himself the nature of man, rendering it participate of holy and Divine dignities. And we shall find the saints themselves too calling the Son even when He was made man, the glory of God the Father, and King and Lord. For Esaias somewhere says, As if a man gleaneth an olive-tree, thus shall they glean them, and when the vintage ceaseth, these shall shout with their voice, and they that are left in the earth shall rejoice together with the glory of the Lord, and again another of the saints says, Shine o Jerusalem for thy light is come and the glory of the Lord is risen upon thee: lo darkness and gloom shall cover the earth hut upon thee shall the Lord appear and the glory of the Lord shall he seen on thee: and James His disciple says, Brethren, have not in respect of persons the faith of our Lord Jesus Christ of glory, the Divine Peter again, If ye are reproached for Christ, ye are blessed, because the Spirit of glory and of God hath rested upon you.

B. Enough, good sir, of such testimonies: but tell us how we ought to understand what is written of Christ,

Who in the days of His flesh having offered supplications and entreaties with mighty cry and tears to Him that is able to save Him from death and, heard for His fear, although Son, learned obedience from the things which He suffered and, perfected, became author to them that obey Him of salvation indissoluble;

I will add to what I said, this too, My God, My God, why forsookest Thou Me? for they say that such things are incongruous to God the Word and I would say that they come very far short of His inherent Excellence.

A. I myself too know that these things would not befit the Word which is sprung forth of God the Father, if the mode of the Economy be put aside 45 and if we do not admit [288 that He have been made flesh according to the Scriptures: but since we rest firmly on this, and the doubting one whit about it involves a charge of impiety, come let us view closely, as far as we may, the depth of the economy. The Word therefore from forth of God the Father appeared in likeness of us, to aid in countless ways our human condition and to shew full well the path that leads us to everything that is admirable. It was then necessary that we should learn, when temptation attacks them who are in peril for the love of God, what sort of people they ought to be who have chosen to live a life and conversation noble and excellent; whether they should be seen by their Saviour remiss and falling back into negligence and out of due season revelling and spreading themselves out for delight: or intent unto prayer and bathed in tears and thirsting for aid from Him and for manliness, if He should be pleased that we should also suffer. It needed besides what we should know to our profit, whither the goal of obedience ends and through what prizes it goes, what and how great the reward of endurance. Christ therefore became a pattern of such things, and hereto the divine Peter confirms us saying, For what renown if sinning and buffeted ye endure? but if well-doing ye

endure, this is thank from God, because Christ too died for us, leaving us 46 an ensample that ye should follow His steps. Hence the Word of God no longer bare and imparticipate in the measures of the emptying but in the days of His flesh has been made a pattern to us; in that then without any blame He could use the measures of the human nature and prolong His prayer and shed the tear 47 and seem now both to need a Saviour and |289 to learn obedience, albeit Son. For the Spirit-clad was as it were astonished at the Mystery, that being by Nature and truly Son and Eminent in the glories of the Godhead He let Himself down unto low estate, so as to undergo the meanness of our human poverty. Yet was the pattern (as I said) comely and helpful, so as one might learn hence, and that full easily, that we ought not to hasten another road, when the season calls us to manliness. And indeed Christ said at one time, And fear not them that slay the body but cannot slay the soul, but rather fear Him Who can destroy both soul and body in Hell, at another again, If any man will come after Me let him deny himself and take up his cross and follow Me. The duty of following Him, what else is it than that we must be all-manly against temptations, and with that, ask the aid that is from above not negligently nor remissly but using rather intensest prayers and letting fall from our eyes the tear of godly fear?

B. You say well.

A. If moreover He say, My God My God why forsookest Thou Me, how will they understand it?

B. They would deem, as I suppose, that these are the words of the man who is assumed.

A. Of one who has broken down and who considers the |290

onslaught of the trial as not to be borne, as intolerable, or how?

B. Of one who is distraught (as appears) out of human faint-heartedness: since to the disciples too He said, Exceeding sorrowful is My Soul unto death, and fell down before the Father Himself saying, Father, if it be possible, let this Cup pass from Me, yet not as I will but as THOU.

A. And verily this is nothing else than what we said just now, Who in the days of His flesh having offered both supplications and entreaties to Him Who could save Him from death with a mighty cry and tears. If any think that Christ had come down to this point of faint-heartedness and that He was sorrowful and very heavy, holding it intolerable to suffer, overcome with fear and mastered by weakness, he clearly accuses Him of not being God, and shews that to no purpose, as it seems, did He rebuke Peter.

B. How do you say?

A. For Christ said, See we are going up to Jerusalem and the Son of man will be betrayed into the hands of sinners, and they shall mock Him and crucify Him, and the third day He shall rise. He being pious, says, [God be] propitious to Thee, Lord, this shall not be to Thee. And what said Christ to him? Get thee behind Me satan, thou art an offence to Me, because thou dost not think the things of God but the things of men. And yet how did the disciple miss of what is fitting, in wanting the trial to be taken away from his Master, if it were insufferable to Him and by no means tolerable but rather lowering unto impotence and apt to shiver in pieces Him Who charged His disciples to be stout against the fear of death and to count suffering nothing, so that the good-pleasure of God should be accomplished by them? And I wonder that they, saying that he has been connected with the Only-Begotten, and declaring him partaker of the Divine dignities,

subject him to the fear of death, that so he may be seen to be bare man as we are and to have gained nothing from the Divine Dignities. [291 B. What then is the plan of the Economy herein?

A. Clearly mystical and deep and to be marvelled at by them who know aright the mystery of Christ. For view I pray, the words which beseeem the emptying and are not incongruous to the measures of the manhood, how they were uttered in due and needful season, that He Who is over all creation might be seen to have been made in every respect as we. Hereto will follow again this also.

B. What?

A. Seeing that we have been made accursed because of the transgression in Adam and forsaken of God have fallen under the snare of death, and that all things have been made new in Christ, and a return of our condition to what it was in the beginning [has taken place]; need was it that the second Adam which is out of Heaven, He Who is superior to all sin, the All-holy and Undeified second first-fruits of our race, Christ, should free from sentence the nature of men and call again upon it the good favour that is from above and from the Father and undo the forsaking 48 through His Obedience and entire subjection. For He did no sin, and the race of man in Him has gained the riches of spotlessness and entire blamelessness, so that it at length may with boldness cry out, My God my God why forsookest Thou me? For consider that the Only-Begotten having been made man, gave forth such words as one of us and in behalf of our whole nature, as though He said 49, The first man hath [292 transgressed, he slipped down into disobedience, he heeded not the command given him, by the wiles of the dragon he was carried off into wilfulness: therefore fall rightly has he been subjected unto decay and has become subject to doom, but Thou didst plant Me a second beginning to them on the earth, I am called, Second Adam. In Me Thou seest the race of man purged, achieving sinlessness, holy, all-pure. Give now the good things of Thy Clemency, undo the forsaking, rebuke decay and let wrath reach its period. I have conquered Satan himself too who of old prevailed, for he found in Me no whit of what was his.

Such then, as I think, is the meaning of the Saviour's words; for He was inviting the good favour of the Father not on Himself but on us rather. For as the [fruits] of wrath passed through as from the first root, I mean Adam, unto the whole nature of man (for death hath reigned from Adam unto Moses over them too which sinned not after the likeness of Adam's transgression): thus too will the [fruits] from our second first-fruits, Christ, pass through unto the whole human race. And the all-wise Paul will be our warrant, saying, For if by the transgression of one man the many died, much more by the righteousness of the One shall the many live, and again, For as in Adam all die so too in Christ shall all be quickened.

B. Unwise therefore and utterly incongruous to the holy Scriptures is it both to deem and to say that the man assumed used human expressions as forsaken by the Word which was connected with him.

A. Blasphemy, my friend, and a proof of the uttermost [293

stupefaction, and that full clear, will this be, yet is it not incongruous to those who understand not to think aright. For since they sever and divide utterly both words and facts and have allotted the one to the Only-Begotten alone and by Himself, the other as it were to a son other than He and from a woman, therefore have they missed of the straight and most unerring way and of clearly

knowing the mystery of Christ.

B. We must not then divide either words or facts, when the Gospel and Apostolic preachings are brought forward?

A. By no means, as far as pertains to two persons and hypostases severed from one another and diverging altogether apart and separately: for in that there is One Son, the Word made Man for our sakes, I would say that all are His, both words and facts, both the God-befitting and besides the human.

B. Hence even if He be said to be weary from the journey 50. to be hungry and to share in sleep: will it be fit (tell me) to allot to God the Word things thus mean and abased?

A. The Word still bare and not yet Incarnate and ere He descended unto the emptying, it will by no means befit (for you deem aright), but to Him made man and emptied what hurt can this inflict on Him? for as we say that His flesh was made His own

51, so again His are the weaknesses of the flesh through the Economic appropriation of them and after the mode of the emptying, for He was made like in all things to His brethren, without sin alone. And marvel not that we say that He has made the weaknesses

[294 of the flesh His own along with the flesh: whence to Himself again hath He allotted the contumelies too from without, which were put upon Him by the frowardness of the Jews, saying through the voice of the Psalmist, They parted My garments among themselves and upon My vesture they cast the lot, and again, All that see Me sneered at Me, they spake with their lips, they wagged the head.

B. Hence though He say for example, He that hath seen Me hath seen the Father, I and the Father are One, and to the Jews, Why are ye seeking to kill Me, a man Who have told you the truth which I heard of God, shall we allow that the words both one and other belong to One and the Same?

A. Most certainly, for Christ has never been divided, but is believed to be One and Only and Very Son by all who worship Him. For the Image of the Invisible God, the Brightness of the glory of the Person of the Father, the Impress of His Essence, took bondman's form, not as though connecting a man to Himself, as they say, but rather Himself made in that form, yet even so abiding in likeness to God the Father. And the all-wise Paul hath written, For it is God Who said that the light should shine forth of darkness, Who shone in our hearts unto the illumining of the knowledge of His glory in the Face of Christ Jesus. For view how it is in the Person of Christ that the illumining

52 of the Divine and Ineffable glory of God the Father shines forth: for the Only-Begotten albeit made man shews in Himself the glory of the Father, for This Alone and none other is conceived of and called Christ

53. Else let our opponents teach us how one can behold in a mere man the illumining or the knowledge of the Divine glory? for not in the form of man shall we see God: yet in the Word Alone Which has been made as we and made Man and hath even

[295 thus remained by Nature and truly Son, might one in wondrous wise see this too, in that He is conceived of as God. And verily the steward of His Mysteries, having called Him Christ Jesus as

having been made as we and Incarnate, knows that He is so together with being God by Nature and in truth: for he writes after this wise, More boldly in part I

have written to you, as reminding you because of the grace given me by God that I should be a minister of Christ Jesus, ministering the Gospel of God 54, Zacharias too prophesieth to his own child, I mean the Baptist, And thou, little one, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare a people for Him: and the Divine Baptist pointed out the Most High and Lord

saying, See the Lamb of God which taketh away the sin of the world: This is He of whom I said, After me cometh a Man who has been made before me because He was prior to

me. Is it then lawful to doubt that One and Only and Truly Son is the Word forth of God the Father together with the flesh united to Him and that not without soul, as some say, but ensouled with reasonable soul and in all respects One Person with it?

B. I would not doubt it in the least, for One Lord, One faith, One Baptism. But if Jesus be said to advance in stature and wisdom and grace, who is it that has been made in these? for the Word Who is forth of God the Father being full and Perfect in Himself, what and whereunto will He take accession or advance? being Himself Wisdom, He will not be said to be recipient of wisdom

55. We must enquire then, they say, to whom these things belong.

A. We must then (it is like) bring in another son and lord, because some cannot reach the depth of the holy Scriptures. The wise Evangelist therefore, having first brought in that The Word has been made fleshy sets Him forth Economically

[296 charging His own flesh to proceed by the paths of its own nature; and it belongs to human nature to advance in stature and wisdom, I may say in grace also, in that the understanding too that is in each springs upward conjointly with the measures of the body: for it is one in babes, other again in those that are now children and upwards. For it were not impossible or impracticable to the Word from forth of the Father as God, to rear on high even from the very swaddling-clothes the body which was united to Him and to bring it up to the measure of perfect stature; I will say too that to shew forth admirable wisdom even in His baby-state would have been both easy and without obstacle to Him, yet would it have savoured of wonderworking and been incongruous to the plan of the Economy; for the Mystery was performed noiselessly. He permitted therefore economically the measures of human nature to prevail in His own case, for this too will have been arranged in the meet order of the likeness to usward, whose advance is by little and little to what is greater, as the season calls us to accession of stature and of understanding not out of harmony therewith.

All-Perfect therefore, and un-lacking of ought whatever, and too of increase, is the "Word from forth the Father, as God: yet makes He His own what is ours seeing He has been made as we: yet we know that He is even so above us as God. And verily Paul dares, albeit knowing that He has been made flesh, looking at the Excellences of the Godhead, in places to say that He is not even man: he writes to them of Galatia, Paul an apostle not from men

nor through man but through Jesus Christ, and elsewhere too, I declare to you the Gospel which was gospelled by me that it is not after man, for neither did I receive it from man nor was I taught it,

but through revelation of Jesus Christ.

B. We must therefore adapt to Him both the being said to progress in wisdom and stature and grace, just as [we do] the hungering and being weary and the like: and perhaps even if He be said to suffer and to have been

[297 quickened by the Father, we shall allot to Him these things too.

A. Yes, for we say that His are the human by an Economic appropriation, and along with the flesh that which is its: seeing that no other son beside Him is conceived of by us, but the Lord Himself hath saved us, giving His own Blood a ransom for the life of all; for we were bought with a price, not with things corruptible silver or gold but with the Precious Blood as of a Lamb Immaculate and without blemish,, Christ, Who offered Himself in our behalf for an odour of a sweet smell to God the Father. And hereto will be our warrant Paul most learned in the law, who hath written, Be therefore imitators of God as beloved children, and walk in love as Christ too loved us and delivered Himself for us an offering and sacrifice to God for an odour of a sweet smell. But since Christ hath been made a sweet smell for us shewing in Himself the nature of man in possession of sinlessness, we have had confidence through Him and in Him with God the Father Which is in Heaven: for it is written, Having therefore, brethren, boldness to enter into the holy in the blood of Christ, which He inaugurated for us, a new and living way through the veil, that is, through His flesh. Understand therefore how he says that His is the Blood and His the flesh, which he also calls the veil and with good reason, in order that whatever in the temple the sacred veil used to effect, concealing full well the holy of holies, somewhat of the same might the flesh too of the Lord be conceived of as doing, not permitting the marvellous and choice Excellence and glory of God the Word to it united, to be seen by any bare so to say and unhidden. And verily some imagined that Christ was Elias or one of the Prophets, but the Jews, not a whit understanding the mystery respecting Him, railing said, Is not this the carpenter's son

56? how saith He now, I have come down from heaven? for invisible by Nature is the Godhead, yet was He seen of those on earth in likeness with us Who in His own Nature is not visible, and the Lord God appeared to

[298 us. And this I think the Divine David teaches saying,

God shall come manifestly, our God, and shall not be passed over in silence.

B. You think aright, but they maintain that these things are not so, far from it. For in no wise do they choose to attribute the suffering on the cross to the Word Who sprang from God, but they say that He prepared the man who was connected with Him in equal honour, to undergo the contumelies of the Jews and the sufferings on the cross, yea and death itself and that he became the captain of our salvation, in the might of the Word Who was co-with him coming back to life and doing to nought the power of death.

A. Will they then be able out of the Holy Scriptures to prove to us that their account hereof is true? or do they

innovate the Faith, uttering things out of their heart and not out of the mouth of the Lord, as it is written, or haply unable to say, God forbid that I should glory save in the cross of Christ through which the world hath been crucified to me and I to the world?

B. Yea, they say, for the all-wise Paul confirms us hereto having written thus, For it became Him because of Whom all things and through Whom all things, bringing many sons to glory, to perfect through sufferings the Captain of their

salvation. For He (they say) in Whom are all things and through Whom all things will be none other than the Word Which sprang from forth of God. He therefore perfected through sufferings the captain of our salvation, i. e. him from forth the seed of David.

A. We have therefore been redeemed by God no more (for how or whence could we?) but by another's blood, and some counterfeit man and falsely-called son hath died for us, and the august and mighty mystery of the Only-Begotten was then idle talk and quackery, and neither hath He been made man, but we will register as our saviour and redeemer, not Him but that other rather, who hath given his own blood for us. Yet the most holy Paul hath written to

b The Syriac translation transposes in and through [299

some, It was therefore necessary that the patterns of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these; for not into sanctuaries made with hands, figures of the true, entered Christ, but into Heaven itself, now to appear in the presence of God for us, nor that oftentimes He should offer Himself as the High Priest

entereth into the sanctuary yearly with another's blood, since He must needs often have suffered from the foundation of the world; but now once in the completion of the ages hath He been manifested for the abolition of sin through His sacrifice. Hence the type hath, that certain make their entry with another's blood and are cleansed: the reality, i. e. the Truth, will surely possess what is better, i. e., that Jesus does this, entering with His own blood, not into any temporary tabernacle and made with hands, as it were in shadow and type, but into that which is above and true, into Heaven: for it was necessary that the patterns of the things in the heavens should be purified with these (i. e. with the typical and another's) but the heavenly things themselves with better sacrifices than these.

We must therefore necessarily seek for in Christ what is superior to the types, I mean the truth, which is in His own Blood.

B. You say right.

A. But since they set up against us the Apostle's saying, as though it were put forth of a common man, come let us say, taking from the beginning of what is written unto a sufficient close of it. It is written therefore, But we behold Jesus Who has been some little abased below the angels because of the suffering of death crowned with glory and honour: for it beseemed Him because of Whom all things and through Whom all things, bringing many sons to glory, to perfect the Captain of their salvation through sufferings: for the Sanctifier and the sanctified are out of one, all of them, for which cause He is not ashamed to call them brothers saying, I will declare Thy Name to My brothers, and again, Behold I and the children which God gave Me. Since therefore the children have partaken of blood and flesh, He too likewise [300 shared the same, in order that through death He might do to nought him that hath the power of death, i.e., the devil, and might rid those who in fear of death through all their life were subject to bondage: for not I suppose of angels

taketh He hold but of Abraham's seed He taketh hold, whence He ought in all things to be likened to His brothers. See, see and that most clearly, saying that He has been abased below the Angels because of the suffering of death, yet has been crowned therefore with honour and glory, he makes evident Who it is of Whom he is discoursing, the Only-Begotten: for he says that He has partaken of blood and flesh like us, and that He took hold not of angels but of Abraham's seed. For it beseemed God the Father because of Whom all things and through Whom all things, to perfect the Son Who had descended to emptying and become man, having taken bondman's form, through sufferings 57 in that He consecrates His own flesh a Ransom for the life of all. For Christ hath been sacrificed for us, the spotless Victim, and by One offering hath perfected for ever them that are sanctified, re-forming man's nature into what it was in the beginning: for all things in Him are new. For that God the Father hath given His own Son for us, no less will the all-wise Paul be our warrant, writing of . Him, Who spared not His own Son, but gave Him up for us all, how will He not with Him too bestow on us all things? and we say that the own Son of God is the Word Who beamed forth of His Essence, and that He has been given for us, not still bare and without flesh but when He was made flesh. And His being said to suffer is free from any blame, for He suffered not in the nature of the Godhead but in His own flesh: for God the Father as I said above, made Him Who knew not sin sin for us, in order that we might be made the righteousness of God with 58 Him.

B. Do we therefore conceive that He was made sin, or |301

rather because He was made like to them who are under sin, is He therefore said to be sin?

A. You say right: as therefore He made Him Who knew not sin sin for us in order that WE might be made the righteousness of God in Him (for the nature of man has been justified in Him): so Him Who knows not death (for the Word is Life and lifegiving) He caused to suffer in the flesh, though He remained external to suffering in that He is conceived of as God, in order that we might live through Him and in Him. Hence also the suffering of Christ has been named, 'the likeness of death.' It is written therefore, For if we have been co-planted in the likeness of His death so shall we be too of His resurrection: for the Word was

living, even while His holy flesh was tasting death in order that, death worsted and decay trodden down, the might of the resurrection might come unto the whole human race. For it is true, that as in Adam all die so too in Christ all shall be quickened. Since, how do we say that the Mystery of the Economy with flesh of the Only-Begotten aided man's nature, unless the Word being God has been made flesh? unless He Who is above all the creation lowered Himself unto emptying and hath come down to be in our estate? unless that have been made the body of Life which is subject to decay in order that it might become superior to death and decay?

B. We say therefore that the Word which is forth of God the Father Himself suffered in the flesh for us?

A. Surely, if Paul is true in saying of Him, Who is the Image of the Invisible God, the firstborn of all creation, because in Him were created all things, visible and invisible, whether thrones or lordships or governments or authorities; all things have been created through Him and unto Him: and He is before all things, and all things consist in Him, and He is the Head of the Body, the Church, Who is the beginning, the first-born from the dead, in order that He may become in all pre-eminent. For

see, see, he says and that full clearly, that the Image of the Invisible God, the first-born of all creation, both visible and invisible, through Whom all [302] things and in Whom all things, has been given a Head to the Church, and that He is First-born from the dead too. For He makes His own, as I said, the properties of His own flesh, and endured the cross, despising the shame. For we do not say that a man simply, honoured (I know not how) by connection with Him, has been given for us, but it is the Lord of glory Himself Which was crucified for us (for had they known, he says, they would not have crucified the Lord of Glory): but He hath suffered for our sake and in our behalf in the flesh, according to the Scriptures, Who according to the flesh is of the Jews, Who is over all God and blessed for ever Amen. For thus hath the most holy Paul written, His herald and apostle and who hath Christ in him. And tell me this besides, how they would understand what has been said by Christ to the woman out of Samaria, YE worship ye know not what, WE worship what we know, for salvation is from forth the Jews? albeit there hath saved us, not elder, not angel, but the Lord Himself, not with another's death and the mediation of a mere man but, with His own Blood. Hence, with good reason, said the all-wise Paul, One who disregards Moses' law dieth without compassion at the hands of two or three witnesses: of how much worsè punishment, suppose ye, shall he be accounted worthy who trampled on the Son of God and accounted common the blood of the covenant and insulted the Spirit of grace in Whom he was sanctified 59? But if it be not the precious Blood of the in truth Son Incarnate but of some spurious one other than he and one that possesses the sonship of favour, how do they say that it is not common?

Therefore even though He be said to have suffered in the flesh, freedom from suffering even thus is kept to Him

60 in that He is conceived of as God. Therefore the

[303] Divine Peter too says that Christ once for our sins died for us, the Righteous for the unrighteous, in order that He might bring us to God, put to death in the flesh, quickened in the

Spirit. For why, might one I suppose say, did the Spirit-clad say not simply or indefinitely that He suffered, but added, in the flesh? for he knew, he knew that of God was he speaking. Therefore he hath allotted to Him impassibility in that He is conceived of as God, most skilfully adding, in the flesh, in respect to which suffering exists.

B. Yet they say that it savours of the marvellous and inclines much to the incredible, that we should have to say that the Same both suffers and does not suffer

61. For either surely He hath as God not suffered or if He is said to have suffered, how will He be God? hence he who suffered will be said to be only he which is from forth the seed of David.

A. Yet how will it not be a most manifest proof of a feeble understanding, to choose so to say and to think? for God the Father hath given for us, not a common man, taken aside to be in the rank of a mediator, and having a made-up glory of sonship and honoured with an accidental connection, but, made in likeness with us for our sakes, Him Who is above the whole creation, the Word Which beamed forth of His Essence, in order that He might be seen an equivalent for the life of all. It is (I deem) of all things most absurd, when the Only-Begotten has been made flesh according to the Scriptures (as I said) and disdained not the Economy, to find fault as it were with Him as though He had militated against His own glory and had chosen to suffer in the flesh apart from what was fit. Yet, good sir, the matter was salvation to the whole world: and since He for this cause willed to

suffer Who is beyond the power of suffering because He is God by

[304 Nature, He put about Him flesh recipient of suffering and made it His own, that His too might the suffering be called, because it was no one's else's but His own Body

62 which hath suffered. Hence, for that the mode of the Economy gives Him without blame, both to be pleased to suffer in the flesh, and in the Godhead not to suffer (for He was God alike and Man in the Same) the opponents speak idly, and most unwisely debasing the force of the mystery haply deem that they have made a contention

63 replete with praise. For His being at all pleased to suffer in the flesh seemed to attach some blame to Him, yet it was glorious in another way: for the Resurrection has testified that He is superior to death and decay, being Life and Lifegiving as God, for He hath raised His own Temple. Therefore the Divine Paul says, For I am not

[305 ashamed of the Gospel, for it is the power of God for salvation to every one that believeth,

and again, For the word of the cross is to them that perish folly, to us who are saved it is the Power of God, to them that are called both Jews and Greeks, Christ God's Power and God's wisdom: and indeed the Son too when about to ascend unto the saving Passion says, Now is the Son of man glorified and God is glorified in

Him, and God will glorify Him in Himself and will straightway glorify Him. For He lived again, having spoiled Hades and this not after a long while but as it were straightway and on the very heels of the Passion.

B. Albeit the all-wise Paul says, Since 64 ye seek a proof of Christ speaking in me, Who is not weak but is mighty in us: for verily He was crucified out of weakness yet lives out of the power of God. Then how will one say that the Word Himself is weak and moreover that He lives out of the power of God?

A. Do we not over and over again say that the Word of God was Incarnate and made man?

B. Yes, for how should it be otherwise?

A. Therefore He Who is weak in the flesh in that He appeared as man, This lived out of the power of God, a power not alien but inherent in Him, for He was God in flesh.

B. And verily the Father is said to raise Him, for it is written, According to the inworking of the mastery of His might which He hath inwrought 65 in Christ, having raised Him from the dead and set Him on His Right Hand in the

[306 heavenly places above all rule and authority and lordship and every name that is named.

A. Yet we say that He is the life-giving Power of the Father and it is like that He rejoices in the Dignities of Him Who begat Him even though He have been made flesh. And Himself will come in, His own witness, saying, For as the Father quickeneth whom He will, so the Son too quickeneth whom He will. And able to accomplish this full well without toil, He hath addressed the people of the Jews saying, Undo this Temple and in three days I will rear it. But He Who rose hath sat on the Right Hand of the Father in the heavenly places above all rule and authority and throne 66 and

lordship and every name that is named. Is it therefore as being another son than the Word Which sprang from forth Him, honoured with mere connection, and receiving the Name of Godhead as a favour; or rather He Who is by Nature and truly Son, made in likeness of man and found in fashion as a man economically?

B. They would perhaps say that it was the man from forth the seed of David connected with Him by equality of honour, to whom the suffering death too would belong.

A. But that which is said to be of equal honour with ought, will be not one in number (as I already said) but one with one; this is I suppose two and they unequal in nature, if the honoured is in lower case than the honourer: but since one son hath sat down, let them instruct us who it is that hath been honoured with the seats on high and co-sitteth with the Father, if it be a thing most exceeding perilous to venture to bring up to equality of honour the bond with the Lord, the made with the Creator, with the King of all that which is under the yoke, with Him Who is above all that which is ranked among all.

B. You will then clear this up to us still more.

A. Albeit as I suppose a clear and sufficient discourse has already been worked out by me on these subjects, I will without any backwardness add to what I said other things also, and taking up a not ignoble advocacy of the [307 Divine dogmas as a sort of full armour I will rear up the truth against them who think perverse things. For that the Only-Begotten Word of God, no other son than He mediating the Economy and connected with Him accidentally, hath made void the mastery of death; but that He by His own Self hath done it, He will prove saying, God so loved the world that He gave His Son the Only-Begotten in order that every one who believeth on Him should not perish but have life everlasting. When God the Father exalteth highly His Love for the world and says that it is exceeding great and vast, why do our opponents disparage it, saying that not the truly Son has been given for us, but bring up one of those who are as we, who has the grace of sonship from adoption, into the place of the Son by Nature, whereas it was the Only-Begotten Who was given for us? and whereas John hath clearly written, The Only-Begotten God which is in the Bosom of the Father, how will not one marvel at them for their unlearning who thrust out the Only-Begotten God the Word from the Economy and bring in in His place (as I said) a certain one embellished with glories from without him and having the name of Godhead put upon him? and what great and worthy of admiration will there be any longer apparent in the Love of the Father if He hath given for it some piece of the world and that a small one? or perhaps it would be even unblameable to say that the world hath been redeemed, having nothing from God but, ministered to in this behalf by its own parts.

B. They say that the Only-Begotten has been given by the Father, that He should administer our affairs, not in order that He should suffer ought of what is human Himself in His own Nature, for it is impossible.

A. He will suffer in His own Nature nothing at all (for being unembodied as God He will full surely be external to suffering), but since according to His own voice, I mean that through the Psalmist's lyre, a body has been prepared for Him by the Father, He came, embodied, to do His Will. And this was the redemption through the Precious

[308 Cross and the summing up anew of all things, full well accomplished through Him and in Him. And the most excellent Paul will aid to what I said, having written on this wise, Be ye thus minded each one of you as was also Christ Jesus Who being in the Form of God deemed not the being equal with God a thing to seize 67, yet emptied Himself taking bondman's form, made in likeness of men, and found in fashion as a man abased Himself, made obedient to death, yea the death of the cross: wherefore God also highly exalted Him and gave Him a Name which is above every name, in order that at the Name of Jesus Christ every knee should bow of heavenly and earthly and neath the earth and every tongue confess Lord Jesus Christ to the glory of God the Father. For whom dost thou say is He Who is in the Form of God the Father, and when He might have remained in Equality with Him deemed the so pre-eminent and God-befitting Dignity and the excellency above all to be not a thing to seize? is it not God the Word Who beamed forth from Him? how is this not obvious to all? But this He Who was in the Form and Equality of the Father, taking bondman's form, not by an accidental connection, made in likeness of men and found in fashion as a man (for He was together herewith God too) abased Himself and became obedient also unto death, yea the death of the cross.

B. But it is said (they say) of Him that God gave Him a Name which is above every name, in order that at the name of Jesus Christ every

knee should bow. That which the Word was, i.e., God, how will He be conceived as taking? need therefore is it to say rather that to the assumed man has been given the Name which is above all, that we be not caught deeming ought incongruous respecting the Only-Begotten.

A. Then how were it not incomparably better to say that it has been given by the Father to the by Nature Son made man for our sakes, in order that He may be conceived of as God even in human nature and in supremest heights He Who endured abasement as we, in order that

[309 no new and late-appearing god may be introduced to both angels and men, having the glory of the Godhead not essentially inexisting but come in from without and as it were at the mere Will of God the Father.

B. To the Word Himself therefore which sprang from forth God the Father do we say that the Name which is above every name has been given.

A. Full surely; and our argument will not err from its course, if it is not false that He deemed the being Equal with God to be not a thing to seize, but hath descended unto the not being in glory in that

He appeared as man. Therefore He also said, The Father is greater than I, although He had the right, in that He ever existeth in Him (as He is conceived of and is God) and hath been begotten from forth Him by Nature, to have exactness with Him in every thing and to rejoice in the glory of the Godhead. One must therefore not suppose that He Who for our sakes descended into the measure of the human nature, fell from His inherent Natural splendour and Excellence, but that in emptiness that belongs to us He has fullness Divinely and in abasement loftiness, and that which belongs to Him by Nature, to be worshipped by all, [He has] as a gift by reason of His human nature: for to Him boweth every knee of things both in Heaven and upon earth and every rank praiseth, for Christ Jesus is believed to be Lord unto the glory of God the Father. And verily He said to God the Father which is in Heaven, Father glorify Me with the glory which I had with Thee

before the world was. Was then (tell me) the man prior to the world

68, whom they say has been assumed by the Only-Begotten by a non-essential connection?

B. By no means.

A. Who then is it who is asking for glory which He says was in-existent in Himself even before the very foundation of the world, He ever and continually being with God? is

[310] it not God the Word Co-eternal with the Father, Co-throned and Co-existent with Him, of Whom the all-wise Evangelist John saith, The Word was with God and the Word was God?

B. How should it not be so?

A. As therefore being Lord of glory and then letting Himself down to the ill-repute of bondman's form, He asks for a recovery of His ever inherent glory, doing this too as becometh man: thus being always God He goes up from the measures of our estate to the excellence and glory of His Proper Godhead, in order that as to One Son henceforth by Nature and Very, albeit made as we and Incarnate, every knee should bow, as I just said. For I think that so minded and thus believing, we shall rid heaven and earth from the charge of worshipping a man. For it is written, Thou shalt worship the Lord thy God and Him only shall thou adore.

B. The argument hereon will need very much support: proceed therefore I pray and elucidate the Mystery to us by means of other conceptions also.

A. I will then proceed very gladly, but I would say that they have missed the truth in coupling, as though another son, him who is of the seed of David with Him Who is by Nature and truly, I mean the Only-Begotten, albeit holy Writ clearly cries aloud, The first man of earth earthy, the second 69 out of Heaven, and moreover the Son Himself, I have come down from heaven not in order to do Mine Own Will but the Will of Him that sent Me, and this is the will of Him that sent Me that everything which He hath given Me I should not lose ought from it but should raise it at the last Day. Whom then do they say is He Who hath come down out of Heaven? for the body hath been born of a woman.

B. The Word that is begotten from forth God the Father, for I suppose that they will not please to think anything else than this.

[311]

A. Right my friend, and the all-wise John too hath somewhere written, He that cometh from above is above all. Then how, when it pleaseth the Father that all which is given Him should rise, and the thing is good and moreover God-befitting (for to save is like God), does He say that He came down not to do His own will but that of the Father? will then any man among us suppose that the Son Who is born of Him comes behind the Clemency of God the Father and is in no wise good, but that raising up that which is given and ridding it of decay is a thing uncongenial to Him?

B. There is risk of it.

A. Yet we should with reason deem that since He is the genuine Offspring of a Good Father, He will be conceived of as Himself also Good, or Goodness itself. For from the fruit the tree is known

70, according to His own voice, and He will be True, saying He that hath seen Me hath seen the Father, I and the Father are One.

B. You say well: clear up then yourself what seems to have been obscurely said.

A. We say that annulling death and driving away decay from men's bodies was a thing not unwilled by the Son, for He delighteth not in the destruction of the living, and the generations of the world were healthful, as it is written, but by envy of the devil death entered into the world. But in no other way was it possible to shake off the cheerless mastery of death save by only the Incarnation of the Only-Begotten. Therefore hath He appeared as we and He made His own a body subject to decay according to the inherent plan of its nature, in order that since Himself is Life (for He hath been begotten of the Father Which is Life) He might implant therein His Proper Good, life. And when He had once chosen out of His Clemency and Loving-kindness to undergo likeness with us, needs must the Passion too befall Him, when the impiety of the Jews was raging against Him. But the disrepute in His Passion

[312 was burdensome to Him. And in truth when the time was coming on, wherein He had to endure the cross for the life of all, in order that He might shew that the Passion was not willed

71, He made His approach as beseems man and in form of prayer, saying, Father if it be possible let this cup pass from Me, yet not as I will but as Thou. He says that He came down out of Heaven, to make that which was grievous, not unwilled, in order that He might achieve resurrection for then on the earth, which He Alone hath new-wrought for the race of man. For He has been made First-born from forth the dead according to the flesh and first-fruits of them that are fallen asleep.

B. His therefore and not another's will be said to be the Passion in that He hath appeared as man, even though He hath remained Impassible as He is conceived of as God.

A. Thus I say: call to mind the God-inspired Scripture which says, The first man Adam was made a living soul, the last Adam a quickening spirit.

B. Do we then say that the Word from forth God, has been called the last Adam?

A. Not bare (as I said), but made in likeness with us. We say therefore that He is, if to quicken be no work of man but God-befitting. He has too the name of the last Adam, as made out of Adam according to the flesh and a second beginning of those on earth, the nature of man being transelemented in Him unto newness of life, life in holiness and incorruption through the resurrection from the dead: for thus was death done to nought, in that the Life by Nature endureth not to submit its own body to decay, because it was not possible that Christ should be holden of it, according to the voice of the most wise Paul 72, and thus passed through unto us too the good from this achievement. [313 B. You say well.

A. Look now at this besides.

B. What do you mean?

A. Christ said somewhere to the holy Apostles, Go disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost. We have therefore been baptized into the Holy and Consubstantial Trinity, Father Son and Holy Ghost. Is it not true what I say?

B. How should it not?

A. Do we not conceive of Him Who hath begotten as Father, the Only-Begotten God the Word again begotten from forth Him as Son?

B. Surely.

A. How then have we been baptized into His Death as blessed Paul saith? for as many (he says) of us as were baptized into Christ were baptized into His death. Yet One Lord, one faith, one baptism: and we will not say that we have been baptized into Him that is forth of the seed of David as into another and several son: but since being by Nature God He is conceived of as beyond suffering, and was pleased to suffer in order that He might save those who are subject to decay, He was made like in all things unto them who are on earth and underwent birth after the flesh from forth a woman and made (as I said) His own a body capable of tasting death and living again, in order that Himself abiding Impassible, He might be said to suffer in His own flesh. For He it is Who hath saved that which was lost. And verily He said in plain terms, I am the Good Shepherd, the Good Shepherd layeth down His Life for His sheep, and again, No one taketh My life from Me but I lay it down of Myself, I have authority to lay it down and have authority to take it again. But it belongs not to one of us nor to a common man to have authority to lay down his life and to receive it back, but the Only-Begotten and truly Son hath laid it down, and He took it back, placing us outside of death's meshes. And one may very easily see this outlined in the Mosaic books too in shadow unto them of old: for the sacrifice of [314] the sheep rescued from death and decay them of Israel and abashed the destroyer, but it was a type of Christ, for Christ our Passover was sacrificed for us, in order that He might undo the cheerless mastery of death and might by His own Blood win all under heaven: for we were bought with a Price and are not our own, for One died for all, He Whose worth surpasses all, in order that they which live no longer live to themselves but to Him Who died for them and rose; Paul too will aid saying, For I through the Law died to the Law in order to live to God, I have been co-crucified with Christ: no longer live I, but Christ liveth in me: and what I now live in the flesh I live in faith of the Son of God Who loved me and gave Himself for me. Christ's therefore are we all and through Him have we been reconciled to the Father, Christ having suffered in the flesh for us, in order that He might manifest us cleansed. For it has been written, Wherefore Jesus too, in order that He might cleanse the people through His own blood suffered outside the gate, and again, And you who once were estranged and enemies in your understanding by wicked works, He hath now reconciled in the body of His flesh through death, to present you holy and spotless before Him. Understand therefore how He says that it was His Proper Blood and His Proper Flesh which was given for us, in order that we should not say that it belonged to a son other than He, conceived of individually and honoured with a bare connection and having an adventitious glory and non-essential excellence and, as a cloak and sort of mask thrown over him, the name of sonship and of the Godhead that is over all things. For if he is by nature in such case as the opponents like to think, in no wise will it befit him to have to say, I am the truth: for how is that true which is not as it is said to be, but is something bastard and falsely-called? But verily CHRIST is truth and over all as God: for the Word hath remained what it was even though it have been made flesh, in order that He Which is over all and hath been made among all by reason of the human nature may have [315] preserved to Him the being above every thing and beyond the measures of the creation.

B. But (he says) the being said to suffer will impress on God the Word much ill-repute and will besides perchance bring accusation upon our august mystery.

A. Yet despising the shame He chose to suffer in the flesh for our sakes according to the Scriptures: and I would account it a frailty of Jewish mind and a dread charge of Gentile infatuation, to think it right to be ashamed of the suffering on the cross. The Divine Paul writes, Seeing that both Jews ask for signs and Greeks seek for wisdom, but WE preach Christ

73 Crucified, to the Jews an offence, to the Gentiles foolishness, but to them which are called, Jews and Greeks, Christ God's Power and God's wisdom, because the folly of God, is wiser than men and the weakness of God is stronger than men.

B. How? for I do not at all understand.

A. Does he not say that the Suffering on the cross was an offence to the Jews, foolishness to the Greeks? for the one said, when they saw Him hanging from the wood, wagging their blood-thirsty heads at Him, If Thou art the Son of God, come down from the cross and we will believe Thee (for they supposed that worsted by their might He was taken and suffered, for they were in error, supposing that He was not truly Son of God but looking to the flesh alone): and the Greeks able in no wise to understand the depth of the Mystery deem it folly that it should be said by us, that Christ died for the life of the world. Yet is this very thing that seemeth to be folly, wiser than men. For deep is the word and verily replete with the highest wisdom, that I mean in regard to Christ the Saviour of us all, and that which is thought to be weakness by the people of the Jews, is stronger than men. For the Only-Begotten Word of God hath saved us, putting on likeness to us in order that having suffered in the flesh and risen from the dead He might set forth our nature superior to death and decay. And that which has been achieved is beyond the reach of

[316 our estate. Hence stronger than men is that which seemeth to have been wrought in infirmity as ours and as it were in suffering, and it affords proof of God-befitting power.

B. Then how will the Same (they say) suffer and not suffer 74?

A. By suffering in His own flesh and not in the Nature of Godhead. And wholly ineffable is the plan of these things and no mind can attain ideas so subtil and exalted: yet following reasonings which tend to right belief and viewing the plan of what is fit, we neither alienate Him from being said to suffer, lest we first say that the Birth too after the flesh is not His but another's, nor do we define that the things pertaining to the flesh have been wrought upon His Divine and Supremest Nature: but He will be conceived of (as I said) as suffering in His own flesh, albeit not suffering in His Godhead after some such mode as this. And every force of illustration is feeble and comes behind the truth, yet it sends into the mind a subtil imagination of the reality and as it were from what is before it, brings it up unto the height which is beyond the reach of words. For

75 as iron or other such matter in contact with the onset of fire gives it admission and travails with the flame: and if now it chance to be struck by ought, the matter [struck] admits of injury, but the nature of the fire is in nought damaged by that which strikes; thus will you conceive in regard of the Son being said to suffer in the flesh, not to suffer in His Godhead. And petty (as I said) is the force of the illustration, but it bears nigh to the truth them who choose not to disbelieve the holy Scriptures.

B. You say well.

A. For if the flesh ineffably and above mind and reason united to Him were not made absolutely the Word's own, how will it be conceived of as life-giving? For I am (He

says) the Living Bread Which came down from Heaven and giveth life to the world, if any one eat of this bread he shall

[317 live for ever, and the bread which I shall give is My flesh for

the life of the world. But if so be the flesh, belong to a son other than He, appropriated to Him by a non-essential connection, and called by favour to equality of honour, how doth He name it His own, though He cannot lie? and how will another person's flesh too quicken the world, if it have not been made the own flesh of Life, i. e. of the Word which is forth of God the Father, of Whom the Divine John says,

And we know that the Son of God is come and He gave us understanding in order that we might know Him and we are in His Very Son

76 Jesus Christ: this is the true God and Everlasting Life?

B. But I suppose that they would say to this, that it had been clearly said by Him, Verily verily I say to you, except ye eat the flesh of the Son of man and drink His blood, ye

have not life in you. WE therefore understand (they say) that the honoured body and blood are not those of God the Word but of the son of man which has been connected with Him.

A. Then wherever will they put the mighty Mystery of piety? for destroyed is the emptying of God the

Word, Who was in the Form and Equality of the Father and chose for our sakes to take bondman's form and be made in likeness of us, and to partake blood and flesh, and to make the economy of the Incarnation His largess to all under Heaven. For through it have been saved, the Father summing up all things in Him

77, both the things in Heaven and the things on earth, as it is written. If therefore they say that not He is the Only-Begotten, Who says in God-befitting

way and human wise alike, And the bread which I will give is My flesh for the life of the world, but that some son of

man other than He conceived of apart by himself hath saved us, it is not the Lord Himself, as it is written, but one from among ourselves: and the things which are subject to decay are quickened henceforth, not through God Who is mighty to quicken, but by one of them who are

[318 subject to decay, who received along with us life of favour: but if it is true that the Word has been made flesh according to the Scriptures and appeared on earth and conversed with men, having bondman's form as His own, He will be called also son of man; and if some feel ashamed at this, they will be caught placing themselves under charge of unlearning. For in no other way was it possible that flesh should become life-giving, albeit of its own nature subjected to the need of decaying, except it have become the Proper flesh of the Word Which quickeneth all things; for thus

it inworks what is His, replete with His Life-giving Power. And no marvel. For if it is true that fire having intercourse with matter, renders it warm, though not warm of its own nature (for it puts into it full richly the operation of its inherent power): how does not rather the Word being God put His own Life-giving Power and Operation into His Proper flesh, united to it and making it His own, without confusion, without turning and in mode as Himself knoweth?

B. It is therefore necessary to confess that it hath entirely become (none other intervening) the Proper Body of the Word that is forth of the Father, though ensouled with reasonable soul. A . Most certainly, if we define aright the unerring word of the faith and are lovers of the doctrines of the truth and track the faith of the holy Fathers, not borne aside from the right way nor letting go the King's path-way, carried off by the vain-speakings of some unto a debased mind, but rather built up on the very Foundation, i. e. Christ: for other foundation can no man lay than is laid, as the in truth wise master-builder and Priest of His Mysteries has written.

We believe therefore that One is the Son of God the Father and conceived of in One Person, our LORD JESUS CHRIST, begotten forth of God the Father Divinely as Word

before every age and time: in the last times of the age the Same made according to the flesh from forth a woman:

[319 and to Him we allot both the God-befitting and the human, and His we say was the birth after the flesh and the suffering upon the cross, for that He made His own the whole that belonged to His Proper flesh

78, yet hath remained Impassible in the Nature of the Godhead. For thus to Him

boweth every knee and every tongue shall confess that Jesus Christ is Lord unto the glory of God the Father, Amen.

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He redeemed us, His the flesh and blood. 297 298 If God the Son Incarnate suffered not, we are redeemed by the blood of a man. 299 300 Heb. ii. 9-17 explained. His own Son. The Word lived, overcame death in the death of His Body. 301 302 Salvation from the Jews. Blood not common. The Son suffers and does not suffer. 303 304 His Suffering and Resurrection.

God the WORD abased weak as to the flesh. 305 306 Equal honour means Two: which of them is enthroned? The Father gave His Son, some deny it. Impassible. 307 308 The Word emptied Himself, receives, made man, the Name, lost not His Eternal glory. 309 310 The Incarnate SON out of Heaven, and worshipped. The Passion willed and nilled. 311 312 His the Passion, He willed it all. The last Adam.

Impassible He suffered, into His Death we baptized. 313 314 Christ's own Blood and flesh given, won, reconciled all. The shame of the Cross folly wiser than men. 315 316 He suffered unsuffering; His flesh life-giving, because Life's own flesh: not man quickens us. 317 318 The proper flesh of Him Who quickens all things. The Birth, Suffering and all, belong to the Impassible Song of Solomon. 319

[A selection of the footnotes. All the marginal

notes, which were either biblical references or words in Greek, have been

omitted. Note that OT = Oxford Translation].

1. a The two texts quoted here were used against the Arians by S. Athanasius, to vindicate the use of the same word,

■γ■νετο,

γεν■μενος

(in κρε■ττων γεν■μενος,

Heb. i. 4), against their misinterpretations of it (against Arians, i fin. pp. 268 sqq. O.T.), as S. Cyril used them here against Nestorian quibbles.

2. b ■φυρμ■ν ■κρ■σιν.

φυρμ■ς implies

the commingling of a dry substance with a moist, as in kneading: κρ■σις

the blending of two liquids together so as to form a compound. S. Cyril observes (ag. Nest. i. §3 above pp. 16, 17) that some of the older Fathers had used the word

κρ■σις (see Tertullian's use of it Apol. i. 21 and the passages of the

other Fathers put together in p. 48 note h O.T.). S. Cyril himself in his writings on the Incarnation denies it in the sense which Apollinaris' error was importing into the word: he uses the expression of mixing to express the intensity of the union of God the Son with us, below p. 250 note i.

3. c Although (as said above p. 24 note q) Andrew's chief objection to S. Cyril's first chapter lay in misunderstanding S. Cyril's term, "She hath borne after the flesh," applied to the second Generation, viz. the temporal one, of God the Son, still he very briefly touches on, what was Theodoret's main objection, the risk of Apollinarianism. Andrew closes his objection with these words, "Besides, if we apply ourselves to the words without examination, we shall be imagining both a change of the Word and a passing into flesh, and thus we shall suppose that He has been made both sin and curse, except we give heed to what precedes and follows and to the usage of the Scripture. Moreover that the Word was made flesh, we shall duly take of the tabernacling in flesh, according to the sense of the Gospels."

S. Cyril replies, "Seeing that, on the Evangelist saying, The Word was made flesh, they say that they are afraid lest, the word was made retaining its proper meaning, some change be conceived of as taking place regarding the Divine Nature of the Word; I applaud their fear, but marvel that drawing aside the word and its true and necessary

meaning, they say that the Word was so made flesh, as He may be said to be made curse and sin. How ought they not, being men of sense, to have seen, that the blessed Evangelist having put, Was made, removes all suspicion of any change, by subjoining immediately, And

tabernacled in us?

"In another way too it is absurd to venture to say, that the Word was so made flesh, as He is said to have been made curse and sin (for He has not been made curse's very self, nor yet sin), but being Righteous He was reckoned among the transgressors, in order to bring sin to nought: and He Who blesseth the creation has been called a curse, in order to undo our curse and rid from sentence them that believe on Him. Hence He has not been made of a truth curse and sin but has been called so, to bring to nought curse and sin.

"Hence if He have thus been made flesh, He hath brought to nought the flesh, just as He hath curse and sin, and hath neither been made man nor been in truth incarnate: but in mere semblance is the mystery and in bare names is the plan of the Incarnation seen." p. 159 c d and 161 d e 162 a.

4. d See S. Athanasius against the Arians iii. § 30-35 pp. 442-450 O.T.

5. e Elsewhere S. Cyril says, "For Christ was made for us sin, as it is written. And surely not guilty of sin (for we are not wont so to wander in mind) seeing that He had no knowledge of transgression, being God by Nature and beaming forth of God the Father. But because He has been made a sacrifice for sin (for Christ our Passover was sacrificed for us), therefore do we say that He was made sin also." Glaph. 349 c. And in commenting upon Hosea iv. 8, They eat the sin of My people, S. Cyril says, "A kid therefore of the goats was wont to be sacrificed for sin, wherefore the sacrifice itself was also called sin." in xii Proph. 71 b. But the two explanations of being made sin may be but two aspects of what the Holy Ghost tells us in these words.

S. Athanasius says, "For as by receiving our infirmities, He is said to be infirm Himself, though not Himself infirm, for He is the Power of God: and He became sin for us and a curse, though not having sinned Himself but because He Himself bare our sins and our curse, so &c." Agst Arians. ii. 55 fin. p. 359 O.T. Similarly S. Cyril, "As therefore He is said to have been infirm though not infirm (for He is the Power of God), because He bare our infirmities, and the Divine Scripture says that He has been made a curse, not meaning that He has been actually transmade into a curse, but that He bare the curse for us, and again He is said to have been made sin, not as forgetful of His own Nature nor passing into sin Who knew it not, but because He took on Him our sins, as it is written, in His body on the Tree, so" &c. Thes. cap. 15 p. 162 e, see also cap.

32 p. 276 e.

6. g "For that which is honoured

by a relation (σχεση) which does not belong to it by nature, admits full surely into itself a glory which is foreign to it. And since a thing will never partake of itself but will undergo this from relation with another, there is all need to say that that which partakes is of other nature than that which is partaken of." Dial. 7. p.

643 d: see too above p. 16, below p. 254 note m.

7. h See above p. 101 and in Scholia, § 36 above pp. 226, 227 and note n.; see also more at length in S. Cyril's Ecumenical Epistle to John Archbishop of Antioch, translated in 3 Epistles of S. Cyril (Parker 1872) pp. 72, 73.

8. i "He gives to the nature of man what is His, permitting it to call God Father: Himself taketh the properties of the human nature calling the Father His God. Yet neither do WE deny our bondage that is by nature when we call God Father nor will the SON lose His Natural Dignity by likening Himself to us for our good." Thes. cap. 15 p 160 e. "Commixing therefore in a way and commingling us in Himself and Himself again in us, Himself descends into what is ours, catches us up into what is His.

Thus, we are men by nature, He hastening down for His love's sake into what is beside Nature was made man: God's bondmen by nature we as things made, He too is called bondman, borne unto what is beside Nature when He was made man. Yea and on the other hand, He GOD by Essence, we too gods mounting up unto what is beside nature for grace's sake (for we are men): He SON by Nature, we too sons by adoption called unto brotherhood with Him." Thes cap. 32 p. 330 fin.

9. k "We say therefore that the whole Word which is out of God has been co-united to the whole manhood of ours: for He would not have deemed of no account, that which is best in us, i. e. the soul, bestowing on the flesh alone the Toils of His Coming." de recta fide to the Emperor Theodosius p. 18 d and (as a Dialogue) with slight modifications in the Ad Herm. Book 7, 692 b. Similarly Theodoret in his great letter to the monks of Constantinople, after saying, " the Only-Begotten Son of God taking

both body and soul...." adds, "For if the body only of Adam sinned, it would have needed that this alone should reap the cure; but since the soul not only sinned with it but also before it (for thought first limns the sin, then works it through the body), it were right, I suppose, that it too obtain healing" (Ep. 145 p. 1250 init.). See also S. Irenaeus, "Thus the Lord having redeemed us with His own Blood and given His Soul for our souls and His own Flesh for our flesh" (Book v. 1. 1. p. 450 O.T.).

10. m παρ■ το■ς μετ■χοντας α■το■.

S. Cyril had in earlier life said, "Blessed David sings and says to the SON,

Therefore God Thy God anointed Thee with the oil of gladness above them that are

participant of Thee (παρ■ το■ς μετ■χουσ σου). If therefore that which partakes is other than that which is partaken (for one must be conceived of in other), and the creature partakes of the SON, He will be other than the creature which partakes of Him: hence neither is He generate. But if the Son be not other than the creature, be not severed from it by Nature, what need of participation? or how can any partake of what itself is?" Thes. cap. 1 fin. p. 14.

11. o Theodoret in his Letter to the Monks of Constantinople (the same that is quoted above p. 252 note k and p. 33 note b) written in the later years of his life after the Eutychian troubles had commenced and so after A. D. 448 uses words very similar: If, as they accuse me, I proclaim two sons, which do I praise, which leave unworshipped? (Ep. 145, p. 1247): see also p. 1310 fin.

12. p The two MSS D and F of S. Paul's Epistles with some few others add this

gloss, the Scripture, of which Origen too and Theodoret are quoted as preserving a trace. There seems little doubt that S. Cyril had it in this treatise as the Syriac translation of the treatise also

gives it. Dr. Tischendorf cites S. Cyril as reading the word in-his commentary on Isaiah p. 839 init.: S. Cyril quotes this passage twice in his treatise de Recta fide to Arcadia and Marina, pp. 104 c, 118 e, as far as we know, without the gloss.

13. t Each of these three instances is put forward also in the Scholia § 37, above

pp. 234, 235: compare also the famous Pasch. hom. 16 for A.D. 429 (the same as is cited by the Eastern Bishops against S. Cyril's Chapters as tome 1) pp. 231, 232.

14. u see above, p. 79 note d.

15. y see above, p. 41 note c.

16. z συνεισφορ■, as the contribution in which He ordered that S. Peter's share ' should be paid along with His own. This is a very favourite passage of S. Cyril, he has commented on it in his commentary on S. John iv. 22, p. 189 c (p. 217 O.T.) xiv. 11 p.791 a b; in his treatise on the right faith to the Princesses Arcadia and Marina p. 82 c d: on Isaiah p. 661 e, in his twelfth paschal homily p. 181 e, in Hom. 88 on S. Luke and at the close of a fragment of a Homily That Christ is One (published at the end of commentaries on S. John iii. p. 458): see too Glaph. 328 a b.

17. a but emptied Himself, Phil. ii. 7.

18. b τροπ■ς : comp. S. James i. 17.

19. c Compare Schol. § 27, above p. 214: also fragment 8 of Homilies (sub calce Comm. in S. Joan. iii. 464), Resp. 7 to Tiberius and his fellows (ubi supra, iii. 589) and elsewhere.

20. d So Expl. cap. 3 p. 149 e, cap. 4 p. 150 e, def. cap. 8 adv. Epp. orient. 179 b, schol. § 16 fin., § 36, above pp. 206, 230: also pp. 167, 168.

21. e The fear felt by the Easterns that One Nature Incarnate must necessarily involve the [Apollinarian] mixture, being stated in full here and also by Succensus in his hypomnesticon, S. Cyril replies carefully both here and in his second letter to Succensus, see further on. In his first Letter to Succensus, he says, " There is therefore One Son, One Lord Jesus Christ, both before the Incarnation and after the Incarnation: for not One Son was the Word out of God the Father, another again he who is forth of the holy Virgin, but Himself Who was before the ages is believed to have been born according to the flesh too of a woman, not as though His Godhead took a beginning of being, or was called unto beginning of existence through the holy Virgin; but rather that (as I said) being Word before the ages He is said to have been born of her because of the flesh (δι■ τ■ν σ■ρκα as the better MSS). For His is His flesh, just as of each one of us his body is his own. But since some wreath around us Apolinarius' opinions and say, If ye say that the Word out of God the Father is One Son by an union exact and mingled (καθ' ■νωσιν ■κτιβ■ κα■ συγκεκραμ■νην) haply ye are pleased to fancy and say that a confusion or commixture or commingling of the Word with His body has had place or a change of the body

into the Nature of Godhead: therefore we repelling very earnestly the accusal say that the Word out of God the Father incomprehensibly and unutterably united to Himself a body ensouled with reasonable soul and proceeded man of a woman, made as we not by change of nature but rather by Economic Good-Pleasure (for He desired to be made man, not losing the being God by

Nature): yet even though He came down in our condition and bare the bondman's form, even thus He hath remained in the Excellencies of the Godhead and in Natural Lordship." Epp. 136 c d e 137 a. And in his second Letter to the same Succensus, putting down first the objection which Succensus had sent him, „ If there is one Incarnate Nature of the Word, needs must one say that there is commingling and commixture, the human nature minished as it were

and being lost (■ποκλεπτομ■νης) in

Him:„ S. Cyril replies, "They who pervert right things know not that there is in truth One Incarnate Nature of the Word. For if He Who is by Nature and truly, He Who was ineffably Begotten, be One Son, and then by assumption of flesh, not without soul but ensouled with reasonable soul, proceeded man of a woman, He will not therefore be severed into two persons and sons, but hath remained One yet not without flesh nor without body, but having the body as His own by Union which may not be plucked asunder. And he who says this, full surely he indicates no commingling, no confusion nor ought of the kind, nor will this as of necessity ensue, whence should it? For even though the Only-Begotten &c" as above p. 41, note e. Epp. 142 e 143 a.

22. g " For as the fire was made endurable to the bush, so to our nature too the Excellency of the Godhead." Pasch. hom. 16 p. 231 c.

23. h See the fragments of S. Cyril's two Books against Theodore of Mopsuestia, to be given below.

24. i Compare the fragments of Theodore as cited before the fifth general council, at the end of this volume.

25. k The syriac translation of this treatise has also the words in spirit here.

26. l See above p. 165 note j.

27. m The codices A.B.C. of the New Testament insert the article, the Name. Among the different quotations of this text by S. Cyril there is variation of MSS., but the article frequently occurs: and in the Thesaurus the very good xth century Ms. Cod. Monac. 331 has it.

28. n See this passage carefully explained in S. Cyril's Treatise to the Empresses Pulcheria and Eudocia on the right Faith, cap. 13 pp. 141 e 142.

29. ° "He was God forth of God, Only out of Only, and Ineffably Begotten: but when He was made as we, then then will He at last be classed with His brethren through being called First-born. For where is the emptying, except in His being made First-born out of Only-Begotten, and among creatures with us as man Who is above all creation? where at all became He poor being Rich, except

He is seen assuming what is alien to Him, through which also He became poor?" Dial. 4 p. 510 c d. Against the Arians who argued from the name above every name that the Son was exalted in consequence of His humiliation S. Cyril writes, " Therefore (for I will say something) deeming for the moment below what is fitting for need sake: let the Only-Begotten have the greatest thank to the falls of those on the earth and to our sins, let Him know that the sins of human nature are to Him the cause of God-making glory. For had we not sinned He had not been made as we, had He

not been made as we, neither had He endured the cross, and had He not died neither had He obtained the obligation of being worshipped by ourselves and the holy angels." Dial. 5 p. 567 fin. See also above p. 57 note y.

30. p See above p. 252 and Scholia § 1 above p. 185, What is Christ. In both passages are mentioned those who were called christs from having been anointed: we have translated, anointed, reserving the Greek word Christ, for the Name of our Master.

31. q γιν■σκεται, is known, instead of

γιν■σκετε, ye know. The interchange of the vowel's e and ai, having the same sound, is so common, that it does not in general amount to a difference of reading. In the treatise de recta fide to the Emperor Theodosius, both MSS. give

γιν■σκετε,

while in S. Cyril's second publication of it as the seventh of these Dialogues γιν■σκεται

remains. In S. Cyril's Treatise de recta fide (p. 94 c) to the Princesses Arcadia and Marina,

γιν■σκεται is read, and in this place not only does the one MS. which has preserved us the treatise give

γιν■σκεται but also it was so translated in the Syriac version of this treatise, the British Museum MS. Add. 17149 fol. 58 init. written in the sixth century, i. e. in the century immediately following S. Cyril.

32. s ■τερος μεθ' ■τ■ρου is untrue because God and Man is One Christ; the things we are taught regarding the One Christ (see Scholia§36, above p. 228), His being born and calling into being, His growth in wisdom and being the Giver of Wisdom, His hallowing and being hallowed,

baptizing and being baptized, quickening and being quickened belong not ■τ■ρ■ κα■ ■τ■ρ■, not to one person and another,

but to Christ, κατ' ■λλο κα■ ■λλο, in one way and another, the one to Him as

God, the other to Him as man, yet all to One.

33. t Compare the fragments cited before the fifth council from S. Cyril's first book against Theodore of Mopsuestia.

34. v ■πλαν■ς.

Euthymius Zigabenus in his extract from this treatise has ■πλ■ς, simply, which is a far more usual expression with S. Cyril:

■πλαν■ however occurs in de recta fide to the Emperor,

p. 26 c.

35. x S. Cyril uses the same argument in his Treatise de recta fide to the Princesses Arcadia and Marina, p. 82 b. comp. too Schol. § 20, above p. 209.

36. y See Schol. § 36, and the Treatise de Recta fide to the Emperor Theodosius, p.28e.

37. z "Lo again He says that the spirits above are His angels, albeit He is called son of man." de recta fide to the Princesses, p. 82 c. "We believe that He is both Very God and hath been made son of man economically for our sakes while remaining God, and is One Lord Jesus Christ." de Recta fide to the Empresses, fin. p. 180 b.

38. a The words, For He says---of His Father, are added from the Syriac translation of this treatise. They may have been omitted by the one Greek MS. which has preserved as this treatise and

by Euthymius, from the eye of the copyist wandering from one, in the glory of His Father, to the other.

39. b I have followed in this the Syriac translation, it being very much S. Cyril's habit to cite first one verse, and then a verse or two a little preceding it; the Greek MS. here adds, but if I do,

though ye believe not Me, believe My works. But it looks like only an attempt to make the citation seem neater.

40. c See Theodoret's objection to chapter 9, where he quotes the same text, in S. Cyril's Def. xii. capp. p. 227 d.

41. d Severus of Antioch, who lived about 70 years after S. Cyril's death, quoting from S. Cyril's books against Diodore and Theodore, gives this passage (S. Cyril cites Theodorus Archbishop of Mopsuestia), „But, says he, for as, although He was of Bethlehem, He was called a Nazarene on account of His living and His bringing up there; so too a man

because He dwelt in man:., and S. Cyril replies to these things thus, "Madness therefore and childishness and worthy of old women is the word: for not as from a city one is called a citizen or of the place, so on account of indwelling a man is the Word Who is God called man."

42. e See below fragment 5 against Diodore.

43. f See below fragments 14 and 18, against Diodore.

44. g ριστῆς καὶ καινοτῆμοις.

The ριστῆς

are officials appointed to settle questions of boundary between public and private lands

(Liddell and Scott): καινοτῆμοι would of course involve that the former boundary would be altered,

45. k So too had S. Cyril written in his Dialogues to Hermias, " If one write of Him, Who in the days of His flesh offered supplications and entreaties to Him That can save Him from death &c,

descend a little and take account of the measure of the human nature. For the Impress of the Father would not have died; but since the supplication has been made in the days of His flesh, the fear will be that of the flesh and the dread of death of the human nature in itself

(■δtk■g). Hence even though He be said to receive the Name which is above every Name, do not drive away the SON from the bounds of Godhead in that He is Word and hath beamed forth from God the Father; for He was by Nature and

truly God even before the times of the emptying." Dial. 5 p. 571 e.

46. l Here the manuscript has you: I have translated us with Euthymius and the Syriac translation.

47. n See the magnificent passage in S. Cyril's Defence against Theodoret's

objection to his tenth chapter (quoted also by Dr. Bright in his article on S. Cyril in the Dictionary of Christian Biography): "He wept as man that He might stay thy tear, He feared, economically committing to His flesh to suffer what belonged to it, that He might make us of fairest courage, He refused the Cup that the Cross might reveal the impiety of the Jews, He is said to be weak in His human nature that He might end thy weakness, He prolonged prayers and supplications in order that He might render the Father's Ear open to thy prayers, in order that thou mightest learn not to slumber in temptations but rather to be all-intense unto prayers (Def. xii capp. adv. Theod. p. 234 a b)." And in his earlier work, the Thesaurus, " By His own death the Saviour annulled death. As then death had not been annulled, except He had died, so in regard to each passion of the flesh. For except He had feared, our nature had not become free from fearing; except He had sorrowed, it had never

been rid of sorrowing: except He had been troubled and dismayed, it would never have been in case external to these. And in each several thing that befalls humanly, applying the same reasoning, you will find that the passions of the flesh had motions in Christ, not in order that they should prevail as in us, but in order that when moved, they should be annulled by the might of the Word which indwelt the flesh, the nature being transformed to the better." Thes. cap. 24. p. 233 d e. " Seest thou that what thou deemest to be Christ's weaknesses is thy might? . . . Those tears wash us, that weeping cleanses us." S. Ambrose de fide, ii. 95. t. ii. 489.

48. q τ■v ■γκατ■λεινιν,

the withdrawal of the Spirit from our race, as God said, My Spirit shall not always strive with man. Although the Holy Ghost was still given to individuals as God willed, yet the "forsaking" was undone in the great Pentecostal outpour. S.Cyril

elsewhere says, "As one therefore of the forsaken, in that He too like us partook of blood and flesh, He says, Why forsookest Thou Me? which was [the utterance] of one who was undoing the forsaking that had come upon us and as it were winning the Father to Himself and calling Him to good favour to us as to Himself first." De recta fide to the Empresses Pulcheria and Eudocia § 12 fin. p. 141 a.

49. r "Wherefore of necessity when He was in a body suffering and weeping and toiling, these things which are proper to the flesh are ascribed to Him together with the body. If then He wept and was troubled, it was not the Word considered as the Word

(■ Λ■γος) Who wept and was troubled but it was proper to the flesh; and if too He besought that the cup might pass away, it was not the Godhead that was in terror but this affection too was proper to the manhood. And that the words, Why hast Thou forsaken Me, are His according to the

foregoing explanations, though He suffered nothing (for the Word was impassible), is notwithstanding declared by the Evangelists; since the Lord became man and

these things are done and said as from a man, that He might Himself lighten these very sufferings of the flesh and free it from them. Whence neither can the Lord be forsaken by the Father Who is ever in the Father, both before He spoke

and when He uttered these words..... For behold when He says, Why hast Thou forsaken Me, the Father shewed that He was ever and even then in Him; for the earth knowing its Lord Who spoke, straightway trembled and the

veil was rent, and the sun was hidden, and the rocks were torn asunder, and the graves, as I have said, did gape and the dead in them arose." S. Athan. against Arians iii. 56 pp. 478,479 O.T. "When then He is said to hunger and weep and weary, and to cry Eloi, Eloi, which are our human affections, He receives them from us and offers to the Father, interceding for us that in Him they may be annulled." S. Ath. against Arians, iv. 6 p. 520 O.T. See too note q.

50. s "We know, brethren, that One and the Same is He Who through the holy Virgin, Mary Mother of God, was born, Perfect God and Perfect Man, ensouled, rational. Therefore do we both say that the holy Virgin is Mother of God and that God the Word indwelt her, not in semblance but in operation; the Same when two-months old and three-months old, [do we confess] Son of God alike and Son of man. Yea and the words both of the human nature and those uttered in God-befitting authority which the Divine Scriptures recount to us of Him, we say are gathered into One Person. For we know that the Same is He Who sleeps on the pillow, the Same He Who with

authority rebukes the sea and the winds: the Same Who was wearied with the journey, the Same Who walked on the sea as on solid ground by His own Power; the Same therefore God, the Same man undoubtedly." From a short sermon printed after the Scholia, t. v. i. pp. 801, 802 Aub. See too from S. Gregory Nyssa, " Human poverty doth not feed the thousands nor doth Almighty power run to the fig tree," in Dr. Newman's translation of S. Athanasius against Arians, p. 479 O.T. note b.

51. t See above pp. 8, 142, 194, 249, 251, 261, and 3 Ecumenical Epistles, pp. 57, 64 and note d.

52. v "Lo clearly and evidently the illumining of the knowledge of God the Father shone forth in the Face [or Person] of Christ. Wherefore He also said, He that hath seen Me hath seen the Father, I and the Father are One." De recta fide to the Emperor Theodosius 30 a,

and (in its later form) Dial. ad Herm. Book 7, p. 702 d.

53. x "Christ is no single term, but in that name which is one, is the signification of both, of Godhead and of manhood. Wherefore Christ is called man and Christ is called God and Christ is both God and man and Christ is One." S. Athanasius against Apollinarius, i. 13, t. i. 932 f.

54. y "They who are entrusted with the priesthood minister to God alone, for priests stand not before men. See therefore the Divine Paul says that grace has been given him of God, to be a minister of Christ Jesus, and to minister among the Gentiles the Gospel of Christ. Christ therefore is God, if preaching

Christ to the Gentiles, he says that he ministers to them God's Gospel, that they may be accepted as sanctified in the Spirit." De recta fide to the princesses Arcadia and Marina, p. 60 a.

55. z The syriac translation adds, "Who is the Giver of wisdom to them who are recipient of wisdom."

56. a For the carpenter's son, the Syriac Translation gives, Jesus the carpenter's son.

57. c The Syriac translation adds, Who needed not to be perfected, apparently a mere gloss of the translator, to guard the language.

58. d with seems a mistake of the manuscript for in, which the manuscript gives when quoting the passage again just below.

59. e The Codex Alexandrinus omits the words, wherein he was sanctified; S. Cyril transposes them thus, both here and in his treatise, de recta fide to the Princesses Arcadia and Marina, p. 74 a.

60. f See Schol. § 30, above p. 228, and § 37, patiebatur impassibiliter, He suffered without suffering, above p. 232: and

Theodoret's Letter to the Monks of Constantinople, "that which is passible hath suffered and the impassible

(τ■ ■παθ■ς) hath remained impassible. For God the Word was made man, not in order that He should make passible the Impassible Nature, but in order that through suffering He might bestow on

the passible nature freedom from suffering;' Ep. 145 p. 1250 fin.

61. g See last note. S.Cyril in his Treatise de recta fide to the Empresses Pulcheria and Eudocia, § 26 fin., p. 103 d e, says, " Hence is Christ neither bare man nor fleshless Word; but united to our human nature, unsufferingly He will

suffer (π■θoi ■v ■παθ■ς) what belongs

to the human nature in His own flesh."

" Hence it is He Who suffered and did not suffer; in His Divine Nature Unsuffering, without change or turning, in His flesh suffering, as Peter says." S. Ath. against Apollinarius, lib. i. 11, t. i.931b. "For it was God Who was set at nought, of God's flesh and soul was the suffering and the death and the resurrection." lib. ii. 16, t. i. 953 a. See too next note and below p. 316.

62. h "For not of any other man, but His, is the Body, wherefore Himself too has been accounted (for Christ is One) mingled (κεκερασμ■νος) as it were out of human nature and God the Word, not from having been turned into what He was not but from assuming the Temple from forth the Virgin." Thes. cap. 20 p. 197 a. " Christ died for our sakes and for us. As therefore when His Body died Himself is said to suffer this, albeit He is immortal in His Nature, so since His Body is created, Himself is said to have been created albeit Uncreate in Essence. For the Flesh being His and not

another's, He makes all His own (iōdiopoiei=tai) what befalls it." lb. cap. 15 p. 107 b. These belong to an earlier period of S. Cyril's Archiepiscopate written while he could still follow the example of earlier Fathers in the expression mingled as it were. S. Cyril says much the same in cap. 24 p. 232 d given above p. 192 note i: cap. 28 p. 252 c. In his 7th Paschal homily (A.D. 420), after saying, "Hence as also our all-famous Father and Bishop Athanasius, the unswerving rule of the orthodox Faith, said in his own writings, 'Of two things unlike in nature hath a concurrence taken place, to wit of Godhead and Manhood: for Christ is one out of Both,'" S. Cyril proceeds, "And unspeakable and utterly incomprehensible was the mode of the mingling." Pasch. Hom. pp 302 fin., 103. And further on, "They worship, not parting off Him Alone That indwelt from the screen of His flesh, but One Ineffably mingled out of Both" etc. p. 104 d.

S. Cyril speaks of "as it were mingling the properties of the natures," in his Treatise de Inc. Unigeniti, p. 708 a (as above p. 144 note s), where he means that on account of the entirety of the Union, what belongs to the Godhead may be said of the manhood; e. g. he is speaking there on the words, For the

bread of God is He which comes down from Heaven and gives life to the world, and says, "albeit how is it not true that the flesh hath not come down out of heaven, but was of a Virgin according to the Scriptures? And the Word is not eaten; but in countless expressions He is seen gathering both into One and mingling as it were one with another the properties of the natures;" he goes on to quote the words, He that came down from heaven (S. John iii. 13), and, If ye shall

see the son of man ascending up where He was before (ib. vi. 62), although the human nature came not down from Heaven, nor was it there before. Towards the end of the

treatise (p. 712 init.), S. Cyril speaks of S. John, "all-but gathering the natures and bringing into a concurrence [μίσγνυται], properly, the meeting of mountain-glens, henceforth to become one glen] the force of the properties befitting each." Of the mingling to express His intimate union with us, see above p. 250 note i.

63. k contention. I have ventured to translate from the Syriac, the Edition has Union, the sense of which is less clear.

64. l The syriac translation has If, in place of Since given by the Manuscript in this place. If is also S. Cyril's reading elsewhere, and four passages of Origen are quoted for the same: there is a trace of the reading

■ in S. Cyril (in xii Proph. 10 c, hom. 2 on Hebrews among fragments, v. 431) and

■ and ε■

are often convertible. Just below the syriac translation gives is not weak in you but is mighty, the Greek manuscript gives as here translated.

65. m S. Cyril's chapter 7 is, "If any

one say that Jesus as man has been in-wrought-in by God the Word and hath put on Him the glory of the Only-Begotten, as

though Another than He, be he anathema." Both Theodoret and Andrew in their reply, quote this text, Theodoret apparently overlooking the words, as though Another than He, Andrew agreeing with the Chapter, yet fearing that the words used by the Apostles of the human nature, should haply be overlooked. The word

in-wrought-in (ἐνϋργήσθαι) is the same that S. Paul uses when he says, For He that wrought effectually (ἐνεργήσας) in Peter to the apostleship of the circumcision, the Same was mighty (ἐνεργῆσε) in me toward the Gentiles (Gal. ii. 8).

66. n The Syriac translation omits Throne.

67. o See above p. 165, note j.

68. p see above, in this treatise, p. 273; also above p. 161, and the exegesis of this verse against Arian objections in the short chapter 30 of the Thesaurus, pp. 258 sq. S. Cyril speaks of its being to

the Glory of God the Father that His SON is consubstantial with Him, above pp. 74, 75, 139. See too de recta fide to the Emperors § 33, p. 169 d e, comment. on S. John, p. 674 O.T.

69. q In this place both the Syriac translation and the Greek ms. omit

Κύριος but there is considerable variation in

other places of S. Cyril: see Schol. § 4, above p. 189 and note there.

70. r See the verse explained in the same way of the SON's Generation from the FATHER, in S. Cyril's commentary on

S. John, pp. 643, 644, 676 O.T.: and on xvii. 4, 5 p. 958 d, Greek.

71. s On the Passion being willed and not willed by the Incarnate Son, see above pp. 170 sqq: see especially that very famous chapter of S. Cyril's commentary on S. John, (pp. 383 sqq. O.T.) which was so largely quoted in Acts. 10 of the sixth General Council holden at Constantinople A. D. 680: also in S.

Joan. lib. x. 1 (xiv. 30, 31) pp. 853 e 854 a b c, S. Cyril speaks of its being willed "out of reverence to the Father and love to Him."

72. t The Greek manuscript has Paul, the Syriac translation Peter.

73. u The Syriac translation reads, Jesus Christ.

74. x See above pp. 302 sqq. and notes f, g, h.

75. y See Disc. iii against Arians, § 31 fin. p. 444 O.T. note k, where this passage too is referred to.

76. z in order that we might-----Very

Son. Thus both the Greek manuscript and the syriac translation here.

77. a see S. Iren. 1.10. 1; 6. 20. 2, and 21.1, pp. 33, 497. O.T.

78. b To note g on page 303 maybe added another striking passage from S. Athanasius taken from his celebrated Letter to Epictetus, Bishop of Corinth, the same Letter which John Archbishop of Antioch and his Bishops set so much store by. With it may be compared S. Cyril's kindred expression in his Scholia § 13 fin. above p. 202, " the suffering is said to be His, because His too is that which suffered and He was in the suffering Body, He unknowing to suffer." S. Athanasius says, "And it was marvellous that He it was Who suffered and did not suffer, suffered for that His own Body suffered and He was in it while suffering, suffered not because the Word being God by Nature is Impassible. And He, the Unembodied, was in the suffering Body; the Body had within it the Impassible Word Which annulleth the weaknesses of His Body. And this He did and it happened thus, in order that Himself receiving ours and offering them in sacrifice might annul them, and clothing us now with what is His might cause the Apostle to say, This decaying must put on incorruption and this mortal put on immortality. S. Ath. to Epictetus, § 6 t. i. 906." This text was transcribed by Roger Pearse, 2005. All material on this page is in the public domain - copy freely.

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